GUIDE TO THE AV1 KASHMIR FILE

/The AV1 Kashmir file contains general data on the state of Jammu and Kashmir, the possession of which is currently being disputed by India and Pakistan. The file consists of six sources, all of which are in English. None of the sources is oriented towards the socio-cultural aspects of the state and most are oriented specifically to Kashmir. There is only one relatively recent source in the file; the majority of the material derives from the period before 1930.

1:Drew is a geographical account of the Jammu and Kashmir area with material dating from the 1860's and 1870's. Scattered materials on ethnic subdivisions, history, caste, religion and language are also presented. 2: Gervis is a recent (1954) traveller's account of the Valley of Kashmir and surrounding areas, which presents a good deal of cultural information. 3: Imperial Gazetteer of India consists of a series of articles on various aspects of Jammu and Kashmir written by a former British Settlement Commissioner. 4: Durand, by the surveyor of the Durand Line, is primarily an account of the dealings of this British Agent at Gilgit with the various petty rulers of the area during the 1890's. Cultural data is intercalated from time to time. 5:Jammu and Kashmir is a handbook containing brief comments on geography, climate, history, land tenure, settlement, and government activities. 6: India is a report on Jammu and Kashmir State from the Census of 1901 and includes numerous tables on the characteristics of the population of the state. This file is usable for cross-cultural purposes, but should be used in conjunction with the AV4 Kashmiri file for best results./

Processed in 1955.

[Information on the regional divisions of the Indian sub-continent will be found in Chapter XIII, 6: Spate AW1 India.]

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/For information on cultural subdivisions of the state see Category 116, pp. 315-318. /

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114 may find his way through what is the really complicated geography
121 of a tract which is large in extent and varied in character.

There is no large part of this country that is altogether unknown to the Western world. There is hardly any place we shall reach that has not been visited, and few places that have not been measured, by Englishmen who have preceded me. Many of the previous travellers, too, have given to the public the results of their observations. If I were writing a compilation from their books and memoirs, or if I were attempting to consolidate their information with my own, this would be the place to enumerate their various works. But as I propose rather to give a simple version of what I myself observed, whether it be the same as, or whether it be different from, what has before been told, I shall only refer to other writers where I have been distinctly indebted to them, or where it may be necessary to comment on their facts or their conclusions.

101 I have confined myself in this account to the territories of the
[631] Maharaja of Kashmir, for the reason that my travels in the
[643] Himalayas were almost entirely restricted to them. This ruler has for his full title "Maharaja of Jummoo and Kashmir." By the Panjābīs he is most commonly called after the former place, by Englishmen after the latter. It is this last practice which has led Englishmen at home to confound "Kashmir" with the whole of the territories. This mistake (which has unfortunately found its way into the maps of India) I try to guard against by using for my book the title "Jummoo and Kashmir Territories," and by restricting the use of the word "Kashmir" to the very defined tract that from time immemorial has borne the name. It must be understood, moreover, that the above title held by the Maharaja is not complete as denoting all the territories ruled by him; for these include, besides the Jummoo districts and Kashmir, the more distant countries of Ladākh, Baltistān, and Gilgit, all of which will come under our notice.

131 The relationship, physical and political, of this tract with
433 India now deserves our attention. The map of India,[1] given with this book, will help us to understand its position at the edge of

[1] [cf. category III End Map I -- Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

132 side of the great watershed range; the third, which may be said to have a semi-Tibetan climate, includes Astor with some parts of Gilgit and Baltistān, and the fourth, that which enjoys the Tibetan, or almost rainless, climate, takes in the rest of Gilgit, the greater part of Baltistān, and all Ladākh.

Now let us enter on the subject of the peopling of this country, 563 of the races of men who inhabit it. Varied as it is in form and 101 other physical characters it is little less so in its population. The several tribes that dwell here, dotted over the lower hills or sheltering in the valleys that divide the loftier mountains, are, some, of widely different origin, and some, though of nearer relation, still of widely different character. There is here to be found, by one who would work it out in detail, ample illustration of the principles of Ethnological Science and a store of facts to fill in parts of it where our knowledge is wanting. All that I myself can hope to do is to put down some of that information which can be acquired by a traveller not trained to these inquiries.

The following is the list of the races which have a distinct geographical distribution, and such characteristics as to render the description and separation of them practicable.

Aryan.

Dogrā.	Kashmīrī.
Chibhālī.	Dārd.
Pahārī.	

Turanian.

Tibetan: subdivided into Baltī, Ladākhī, Chāmpā.

This classification is more national than tribal. For the southern parts especially another division might be attempted—that is, one according to castes. But though certainly such a classification would tend to throw more light on the origin, the sources, of the different tribes, yet in the present state of our knowledge, without more detail as to the subdivisions of castes than we have at present, it would not be practicable, and in any case would not be one that could be expressed on a map as I have done with that here

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

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adopted. My own at all events expresses the actual national distinctions.

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Each race will be described as we come to the country inhabited by it; but here too a few words may be said.

The Dogrās and Chibhālīs were originally one, but they have now become separated in many characteristics, from the latter having become Muhammadans, while the Dogrās remained Hindū. They are well-featured races, of rather slight build; together they occupy all the Outer Hill region.*

The Pahārīs are a stouter race, hardy, as befits those who live for part of the year among snow; for these inhabit the eastern part of the Middle Mountains, on which snow falls to a considerable depth. They are in great majority Hindū. The name "Pahārī" simply means "mountaineer," but in these parts it is restricted to this particular race.

The Kashmīrīs, though allied to the Pahārīs, are a race possessing very marked characters; they are large-made and robust, and of a cast of features really fine; they occupy their own mountain-bounded country of Kashmir, and have, besides, overflowed it here and there and settled in the higher parts of the neighbouring valleys and in outlying places. They are in large proportion Muhammadan, but some fraction of them remain Hindū.

The Dārds are a race who, though Aryans also, are very different and easily distinguishable from Kashmīrīs. With a very curious exception, that will be noted under Dārdistān, they also are Muhammadans. They dwell in the highly mountainous country north of Kashmir; they abut against the Tibetan Baltīs on the east, and have as their neighbours on the west the Pathāns or Afghāns.

All these hitherto enumerated races have features distinctly of the Aryan type, still with marked differences among themselves, which will be noted in the succeeding chapters.

* In reality the Chibhālīs include, besides Muhammadanised Dogrās, some people of other tribes, who also have become Muhammadans. More will be said on this subject in Chap. III.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

563 The Tibetan races, whom we now reach, have the characteristics of the Turanian family (of which the Chinese and the Japanese
●101 are the instances most known to Englishmen) in varying degree. The Chāmpās have those features most markedly, next the Ladākhī, and in a less degree the Baltī. The two first of these subdivisions are Buddhist in religion, the last Muhammadan. Of these Tibetan races are the people who live in the loftiest of the inhabited regions; the Chāmpās, who are nomads, wander among the high-level valleys of Rupshu; the Ladākhīs, who are a settled and cultivating race, are in villages which in height above the sea vary from 13,500 to 9500 feet; the next, the Baltis, are found at from 10,000 or 11,000 down to 6000 feet.

As for the languages spoken, a separate chapter treats of them, and some facts of their distribution are given in the explanation of the Language Map.* 1/n

557 Countries separated by so many mountain chains; races so
643 widely different; how did they all come to be under one ruler?

The answer to this almost resolves itself into the history of one man, of the one who by exercising with wonderful persistence the qualities of a soldier and a diplomatist succeeded in raising himself from an inconspicuous station to a position in which his adherence and goodwill became of extreme value to the British Government in India, who, in their turn, enabled him to achieve an object that for long had been dear to his heart, and in giving over to him Kashmir completed the agglomeration of all the countries we are treating of into one state. This man was Maharaja Gulāb Singh, the father of the present ruler.

175 I shall attempt a brief sketch of the course of the events which
642 led to the result above pointed out.

631 From time immemorial—the natives say for 5000 years—Jummoo has been the seat of the rule of a Hindū dynasty, of a family of Rājpūts, whose influence spread for some distance over the lower hills, the extent of that influence varying, no doubt, at different times. There was little intercourse with the outer world;

* See Chap. XXI., on Languages, and Chap. XXII., In Explanation of the Maps.

category 116 End Map IV

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI
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only counted by them as higher, but are looked up to with some such special respect. D 564

The Maharaja has done something to improve the position of these low castes in engaging some hundreds as sepoys, for the work of sapping and mining. These have acquired some consideration, indeed they have behaved themselves in time of war so as to gain respect, having shown themselves in courage to be equal with the higher castes, and in endurance to surpass them. D [657]

Thus we see that the great majority of the people of Dūgar are Hindūs, with the remnants of the old inhabitants among them, who cannot be said to be of any faith. Here and there, but especially in the towns, are Muhammadans, following various trades and occupations. In Jummoo, especially, there is a good number of them, partly those who from various places have come and settled there, partly those who, natives of the country, have at different times been converted to Muhammadanism. Of these, in all probability, are the *julāhs*, that is, weavers, who form a large proportion of the Muhammadans of Jummoo, so much so that one ward of the town is called "the weavers' quarter." It may be worth mentioning, as one of the strange facts of the distribution of labour among castes and tribes, that the whole of the weaving trade hereabouts is in their hands; there remains no set of Hindūs who follow that for a business. D 563 [463]

Settlements of Kashmīrīs, also Muhammadans, have been made in a few places in the Outer Hills. These people will be described in the chapter on Kashmir.. K [66]

THE CHIBHĀLĪS.

They are so called from the name of their country, Chibhāl, which is that part of the Outer Hill region lying between the Chināb and Jhelam rivers. It would seem that the word Chibhāl comes from *Chib*, which is the name of one of the Rājpūt tribes. Why that particular tribe should have given its name to the country in question is not clear, but doubtless there is something in its history that could account for it. K 101 131

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

101 It was stated before that these Chibhālīs, Muhammadans now, are in fact of the same race as the Dogrās, who have remained Hindū. Several tribes of these Muhammadans have the same name as certain of the castes in Dūgar. Thus, some of the subdivisions of the Hindū Rājpūts, as Chib, Jarāl, Pāl, &c., exist also among the Muhammadans; and the more general designation of Mussalmān Rājpūt is commonly enough used.

564 [264] [582] These Muhammadanised Hindūs keep to some of the old caste rules; not, indeed, as to eating, for all Muhammadans will eat together; but in the matter of intermarriage. They will either marry in their own separate caste, or will take a wife from the one below them, and give their daughters to the caste above them.

Besides Rājpūts, there are many Muhammadanised Jats in Chibhāl; the Jat is the prevalent cultivating caste in the Panjāb, but it occurs but rarely in Dūgar. In the eastern part of Chibhāl are Muhammadan Thakars.

Besides these, there are many races among the Chibhālīs whose origin it is not easy to discover. An important and high caste is one called Sudan; it prevails in the part between Pūnch and the Jhelam; it has a position among these Muhammadans nearly like that of the Miāns among the Dogrās. A general name for this and the other high castes of Chibhāl is *Sāhū*.

In the higher part of the Darhāl Valley, to the north-east of Rājāorī, are some people who are called *Maliks*. This is a Muhammadan title given by Akbar. The Maliks were appointed by that king to the charge of the Passes that led into Kashmir. Villages were granted to them to be held by the tenure of this service; they were to defend the Passes, and appear in the field when required with from 100 to 500 men;* the charge became hereditary, and these Maliks of Darhāl, as well as those on the other frontiers of Kashmir, doubtless represent the original officers of Akbar. What race they were of to begin with I cannot tell; these at Darhāl, though in some respects resembling the rest of the Chibhālīs, still have something distinctive in their appearance;

* I have here quoted from Baron von Hueçel.

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PAHARIS, OR DWELLERS ON THE MIDDLE MOUNTAINS.

101 Having thus tried to give some notion of what is a fair specimen of the Middle Mountains, I propose, before speaking of any more places in particular, to say something about the inhabitants.

These I shall call by the same name, "Pahāris," as is given them by their neighbours; for although, as explained in the introductory chapter, the word, meaning "mountaineer," is itself indefinite, yet it is restricted by the Dogrās to these particular races, and as there is no general name among the people themselves corresponding to what I want to express, I do not think we can do better than adopt it.

131 The Race Map shows the Pahāris to extend over the tract I have called the Middle Mountains only as far west as Budil, in the valley of the Ans; as to the part of that tract to the west and north-west, the people have already been described under the head of Chibhālis; the Muhammadanising of that country of Chibhāl preventing us from separating all the races that may have existed distinct in former times.

142 The space, then, coloured Pahārī on the Race Map, is occupied [563] by mountaineers who have remained Hindū. Over the whole of it the people have a general resemblance. They are a strong hardy race, of good powerful frame, but still active; they have a straight forehead, good brow, with a nose markedly hooked, especially among the older men. Among the people round Rāmban I noticed a special form of narrow nose, bent over with a peculiar curve. [302] Their black hair is allowed to grow to their shoulders; their beard and mustache are thickish, but the beard does not grow long.

291 The men all dress in a light grey thick woollen cloth, which is made in almost every house.* In some parts they wear a short coat, in others a long and full one, hitched up by a kamarband, or waistband, of a woollen sort of rope, wound many times round. Their pyjamas are loose down to the knee, but below that fit

175 this was brought to a close by Gulāb Singh sending a small force to assert his right as head of the Jummoo family; his troops met with but little resistance, and the principality was annexed to Jummoo.

* Pattū (puttoo) is the name for this coarse homespun cloth over all the hills and in Kashmir.

4 Cf category in, End Map — Analyse?

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

close; this is a very good form for hill countries.* Their cap is 291
of different shapes, sometimes a skull-cap, more often one with side flaps. Lastly, a lūī (looee) or blanket, of the same cloth, worn in many ways according to the occasion, enables them to withstand all the severe weather they are exposed to.

The women have a long gown of the same homespun, and, like the men, wear a kamarband. In some parts the gown is of nearly black cloth instead of grey. Sometimes they wear a low round red cap; near Rāmban the women have a peculiar tall one.

The caste that among the Pahārīs prevails in numbers far over 564
others is the Thakar, which was mentioned as occurring among [241]
the Dogrās. The Thakars, indeed, have nearly all the land in proprietorship; they cultivate for the most part their own land; they are the peasantry of the mountains, as the Jats are of the Panjāb plain.

The low castes, Dūm and Megh, are scattered about everywhere; they dress in the same way as the others, and have acquired something of the same general appearance, but are not such large men, nor have they as good countenances.

GADDĪS.

At the south-east end of this region, where it borders on the 101
Chamba country, there is a race called Gaddīs (or Guddees), who 131
seem to have come at some time or other from the Chamba Hills. 564
They are Hindūs, and have the same subdivisions of caste as the 221
others, but they do not keep their caste rules so strictly. They pos- 233
sess large flocks of sheep and herds of goats, and they migrate with them to different altitudes according to the season. When snow threatens on the higher pastures they descend, coming in winter to the Outer Hills, and even to the edge of the plains. In spring they turn their faces homeward, and step by step follow the returning verdure, by June reaching the highest pastures and the hamlets, where some of the family had kept warm their home.

In the upper valley of the Tavī, which was lately described, live 000

* See the cut on the next page of some men of an allied race (the Gaddīs mentioned below), whose dress is the same as that of these Pahārīs, except as to the cap.

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In the upper valley of the Tavī, which was lately described, live
101 some Gaddīs in communities of their own, with their own head-
131 men, in small villages separate from those of the other hill men.
361 The relationship of these Gaddīs to the other Pahāris cannot be
a distant one. In physique they closely resemble the people we
142 have described. It is likely that whatever peculiarities they
possess have been acquired by specialisation of occupation through
some centuries.

291 In dress they have one striking peculiarity in their hat, made
of a stiff cloth, which is of a form indescribable, but it is well

GADDĪS, FROM A PHOTOGRAPH.

shown in the accompanying cut taken from a photograph. This gives a fair notion of the features of the Gaddīs, as well as of their dress, which, as stated before in the note, is the same as that of the Pahāris, except as regards this peculiar hat.

197 As to the language of the Pahāris, many separate dialects are spoken; every 20 miles or so will bring you within hearing of a new one. Places no farther apart than Rāmban, Dodā, Kishtwār,

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

Pādar, and Bhadarwāh, have their own speech, which, though not 197
incomprehensible to the people of the neighbouring place, still is very distinct from theirs. Counting all these together as Pahārī dialects, we may say that between Pahārī and Dogrī there is so much difference as to make Pahārī incomprehensible to a man of Dūgar. More will be said on this subject in the chapter on Language.

GUJARS.

There is another race who spend half their life on these 101
mountains and half at lower altitudes, namely the Gujars. 131

Unlike the Gaddīs (who are really hill people, and only for 221
a few months at a time visit the lower parts), the Gujars have 361
their homes below; they are only summer visitors to the mountains. Since they were omitted from what was said about the inhabitants of the Outer Hills, they may fairly find a place here.

These Gujars are a set of people who are found scattered at intervals over the country between Delhi and the Indus. In these parts which we deal with they have their homes in the plains outside the hills, here and there among the lower hills, and in some valleys among the higher mountains. Sometimes they occupy a village by themselves; sometimes they share it with others; but even in that case they remain a very distinct body. Though holding some land, they do not chiefly depend 233
on it for sustenance, for they are a migrating, pastoral tribe, who seek for their herds pastures in various parts at different levels, and live mostly by the produce of their cattle.

I agree with Sir George Campbell that they are an Aryan 142
race; but their countenance cannot be called high Aryan. Their forehead is narrow; they want the well-formed brow of the finer races. The lower part of the face is narrow also; but the nose has always something of the curve, as is often seen in Aryan nations. Some I met with had lighter eyes than are common among the other tribes of the country, and, generally, as compared with the people we have hitherto had to describe, their beard was scant. In figure they are tall and gaunt; in motion slow
and ungainly. They are rather surly in disposition, having that 000

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fallen on the mountains that avalanches come; the snow rushes out of the gorge that makes the mouth of the side ravine in a continuous flow that lasts for half an hour or nearly an hour, carrying down stones and trees, carrying them down the sloping ground of the alluvial fan at the embouchure of the ravine. On one of these fans were stones 6 feet across, which had been, in the cognizance of my informants, brought over it by such an avalanche, and I believe that much larger masses have been thus moved.

The time when this phenomenon may occur is in the months of Poh and Māngh, that is, between the middle of December and the middle of February. The snow was described to me as being like flour.* The flow of it seems a real drainage of snow from a great area of the surface into the one line of the gorge.

There are stone-phenomena at Pādar and some other places, the accounting for which will be helped on by a knowledge of the occurrence of these avalanches. There are lines of heaped stones parallel with the side streams and leading up to the gorge from which may have come the avalanche; they are not like an alluvial fan deposit, though they are sometimes mixed up with that, and they are often too regular to be like the moraine of an old glacier; the material of such long stone-heaps was, I think, brought down with the rush of snow and deposited just at the side of the stream of it. It is, however, often difficult to decide whether a particular deposit should be referred to this agency or should be classed as an old moraine.

PĀDAR HISTORY.

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Let us now turn from these physical details to learn a little of the history of the men who inhabit the district.

The people of Pādar are in great part Thakars. There are also some low-caste people, chiefly of the Megh caste; there is

* In Tyndall's 'Glaciers of the Alps,' pp. 164–5, there is an account of an avalanche at Saas, where also the snow is likened to flour; the fineness of it must be due to its forming at high altitudes, at a very low temperature, and perhaps to there being at the time of its formation but a small positive amount of moisture in the air.

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564 an entire village of these near the fort. There are a few Mu-
101 hammadans who probably are converted Thakars. The Thakars have just those characteristics by which we described the Pahārīs generally.

563 Besides the Hindūs and Muhammadans, there are two or three
166 hamlets towards the head of Bhutnā, eleven houses in all, inhabited by Bhots or Buddhists from Zānskār, on the farther side of the great range. I here only mention their occurrence; the characters of that Tibetan race they belong to will be given farther on, under the heading of Ladākh.

771 The people of Pādar seem a good deal given to serpent worship; they do not, however, separate it from their observance of the rites of the Hindū religion; the serpent is reckoned among the many devtas or gods recognised by that faith; one sees temples raised to different *nāg-devtas*, or serpent-gods, which are adorned with wood-carvings of snakes in many forms.*

175 The earliest state of Pādar that I can hear of is in a period
564 that ended more than two hundred years ago; then the chief
643 men, or the rulers, or the ruling caste, were Rānās. Rānā is an old Hindū word for a ruler who (in these parts, at all events) is less in power than a Raja. The Rānās of Pādar were Rājpūts; every village or every two or three villages had its Rānā, an independent ruler, who used to make war against his neighbour the next-door Rānā. The district of Pāngī was, I believe, in the same
[241] state. There are descendants of these Rānās in Pādar to this
[582] day; they have taken to cultivation and till the bit of land that has been preserved to them; but they still keep their caste distinct; they will marry the daughters of Thakars, but will not give theirs to them in marriage.†

175 That state of things, so pleasant for the Rānās, was broken in upon by Raja Chatar Singh, of Chamba, who was eight generations back from Raja Sri Singh, who was ruler in 1869; the time

* One of these temples is where there comes out a hot spring of considerable volume which has a temperature of 131°; bubbles of sulphuretted hydrogen escape from it. Here a bathing-place has been built, and a dharmsāla or resting-place for faqīrs.

† Rānās are met with also in Bhadarwāh.

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132 that outside, yet, from the gaps and partial gaps before mentioned, there is a wheeling round of the moist winds and clouds, which thus to some extent find their way round the flank of the range to the inner region, so far at all events as to affect its north-western portion.

Although, from the small area they occupy, the *snow-beds* which have been described in a previous chapter (Chapter XV., *General Observations*) have not on this map found a place, yet, in connection with the other snow phenomena, it may be well here to mention them and to state that they are found at about the level of 16,000 feet.

[192] I will now put down, for the convenience of travellers, the words representing, in some of the languages used among the mountains, the various states of snow:

	DOGRĪ.	PĀDARĪ.	KASHMĪRĪ.	GILGITĪ.	LADĀKHĪ.
snow	barf.	dang.	shīn.	hin.	khā.
ice	kakar.	dangoth.	yakh.	ser.	chārūng.
glacier ..	..	zaryūn.	bandar.	kamuk.	kān or kāns.
avalanche ..	..	hīwān.	mānī.	hināl.	rud.
crevasse ..	..	..	..	hir.	

Glaciers and avalanches not occurring in Dugar, the words for them are wanting in Dogrī. The *d* in *dang* and the *d* and *t* in *dangoth* are cerebral; the *n* in *zaryūn*, *kān*, and *kāns* is nasal.

RACE MAP. 1/A

101 This map shows the geographical distribution of the various
131 nations that have been described in the different chapters of the
563 book.

One of the tints given in this Race Map, and repeated in the two succeeding maps, denotes the portion of the Maharaja's territories which is quite uninhabited, and, with little exception, uninhabitable. This includes the great spread of the Kuenlun and Lingzhīthang plains and all that width of mountain country which, continuous with it, extends to the north-west. Then there is the mass of mountain between the Shāyok and Indus rivers, the higher parts of which are quite unfrequented.

1/A [Cf. category 11C, End Map III -- Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

Then, on the other side of the Indus, is the broad space of lofty ground—penetrated indeed by valleys which are more or less populated, and which on the map are withdrawn from the uninhabited space—that reaches to the borders of the more favoured tract of Kashmir and its neighbouring valleys. It was a question with me whether the summits of the Panjál Mountains and of those east of Kashmir should be marked as uninhabited; against their being so marked there was this, that the people, especially the Gujars, in summer take their flocks and herds high up on the mountains from both sides, so that there is but a small width, of the loftiest mountains between, that is left unfrequented. 101 131 563

The remaining portion of the country is coloured as inhabited by the various races or nations which have been enumerated in the Introductory chapter and described in succeeding ones; the list is here repeated, with a reference to the parts of the book where details about the people will be found:

ARYAN.	TURANIAN.
Dográ (Chap. III.).	Tibetan; subdivided into—
Chibhálí (Chap. III.).	Baltí (Chap. XVI.).
Pahárí (Chap. VI.).	Ladákhí (Chap. XII.).
Kashmírí (Chap. VIII.).	Chámpá (Chap. XII.).
Dárd (Chap. XVIII.).	

The *Chámpás*, the only nomads of the list, occupy the tract called Rupshu, in the south-eastern portion of the country, as far as it is habitable; their tents are pitched in the high-level valleys at elevations varying from 15,700 feet down to 13,700 feet; below this they do not come. Lower down in the same valleys the *Ladákhís* have settled, who are agricultural. Their villages are found even at the high level of 14,000 feet, and at every altitude from that down to about 9000 feet do they live. Besides the Indus and Sháyok Valley, Ladákhís occupy the whole of Zánskár, and they have made a small settlement at the head of the Bhutná River on the other side of the snowy range. At the line of their contact with the Baltís they intermingle geographically, the two at some parts inhabiting alternate villages, at some occupying different portions of one and the same village. Thus the two squares of the Ladákhí tint within the Baltí area denote outlying

Le Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

101 communities of Ladākhīs, and such squares might be increased in
131 number if the degree of detail of the information possessed and the
563 scale of the map would allow it. The next race, the *Baltī*, occupy, either partly or wholly, the valleys of certain southern tributaries of the Indus and a considerable length of the Shāyok Valley and of the Indus Valley itself, down to 6000 feet above the sea. The outlying square of their colour near Leh marks the colony of Baltīs at Chashot.

The reason of my putting such patches as this in squares is to denote that they are conventional representations, to show that there are within that spot some of the race represented, and not that the area of their occupation is exactly represented by the patch of colour. This remark applies as well to the Language Map and the Faith Map.

Passing on to the Aryan Races, we find the *Dārds* occupying the north-western corner of the territories; within the boundary it is chiefly in these places that they live—the Gilgit Valley, the Astor Valley, the Dras Valley, and some spots in the Indus Valley; also they occupy the head of the Kishangangā Valley, there approaching to but a short distance from Kashmir. The *Kashmīrīs* constitute the whole population of Kashmir, the most thickly peopled part of all the territory we are dealing with. They have spread also beyond the bounds of Kashmir into some of the neighbouring valleys, and have made scattered colonies, usually flourishing, in many other parts, among races strange to them. The squares of the Kashmīrī colour denote some of these, and beyond the reach of our map, in the Panjāb itself, are they to be found. The *Pahārīs* are the next neighbours of the Kashmīrīs to the south; they live in the eastern part of the Middle Mountains. The *Chibhālīs* occupy both the Middle Mountains and the Outer Hills on the north-west and west. That name, as I have used it, includes tribes who differ somewhat among themselves, but I have not been able to divide them accurately; I think that there is a rather marked difference between the Bambās, in the northern part of the Chibhālī tract (in the valleys of the Kishangangā and the

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

Jhelam above Muzafarābād), and those Chibhālī tribes south of them. The *Dogrās* are in the eastern part of the Outer Hill region. 101 131 563

LANGUAGE MAP. 1/1

The languages spoken have been the subject of a separate chapter; here, therefore, a very few words will suffice to explain this map, which shows the distribution of them. The principle applied has been to mass dialects, and separate only such languages as are mutually incomprehensible. The number is thus reduced to five. The tint for "uninhabited country" stands as before. The *Tibetan* language here marked out is that which is spoken, with not much difference, by the three Tibetan races who were distinguished in the last map; the area of it also includes a part of what in the Race Map is coloured "Dārd"; the reason of this is that the people of some few villages of the Dārd race (those situated in the Hanū Valley) have lost their own language and adopted the Tibetan. 197 563

The area of the *Dārd* language is the same as that of the Dārd race exhibited in the Race Map, with the exception just noted, and with the other exception that the colony of Kashmīrīs in Gilgit are not here shown as separate, on account of their having adopted the Dārd tongue.

The *Kashmīrī* language has nearly the same bounds as the Kashmīrī race, for these are a people who are apt to keep up their national characteristics. The only exceptions to this which I have noted are, first, that case of the Kashmīrī colony at Gilgit, and, secondly, the colony at Akhnūr, who have adopted the language of the Dogrās they have settled amongst.

The *Pahārī* dialects, which are allied to the Kashmīrī, which are intermediate between that language and the Dogrī, occupy the same area as the Pahārī race itself.

The *Chibhālī* and *Dogrī* dialects are here put together and represented under one colour, the two being mutually comprehensible; they occupy the combined area of the Dogrī and Chibhālī race of the last map.

1/1 [Cf. category III, End Map IV -- Analyst]

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his family subsequent to their acceptance of Islām. Both Hindu and Musalmān Chibs repair annually to the tomb of Shādi Khān at a place in the Kālī Dhar hills in the Naoshera *tahsīl*. Like the Dogrā Rājputs, the Chibs look upon service as the sole career for a man, but both Hindus and Musalmāns till the soil. They are a fighting people, and the spirit of adventure takes them out of their own country. They follow the caste rules of the Hindu Rājputs, but are perhaps stronger and more muscular than the Dogrās to the east. Besides the Chibs, there are Musalmān Rājputs to the west of the Chenāb—the Jarals, the Bhaos (unfavourably known in Akhnūr), the Gakhars, and many others. It should be noticed that the Hindu Chibs give their daughters in marriage to the ruling family of Jammu and Kashmīr.

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[582]

The Bambās and Khakhās.

Drew, in his book *Jammu and Kashmīr Territories*, suggests that the Bambās and Khakhās of the Jhelum valley might be classed under the head Chibhāli. Very little is known as to when these people migrated into Muzaffarābād and Uri districts, or whence they came; but it is generally admitted that they had a foreign origin. It is probable that the Khakhās have occupied the country on the left bank of the Jhelum for 300 years or more, and that the Bambās, who live on the right bank of the river, came in yet earlier. The Khakhās, who enjoy the proud title of Rājā, are, like the Chibs, Musalmān Rājputs, and trace their descent to Rājā Mal Rāthor. They regard themselves as belonging to the Janjuah tribe. The Bambās, who are styled Sultāns, deprecate a Hindu origin. They claim to belong to the Kureshi tribe, and say that the name Bambā is a corruption of Bānī-Hāshim, and that they are descended from Alī, the son-in-law of Muhammad. The Khakhās and Bambās have a privileged status in the Jhelum valley, and their power has varied according to the weakness or strength of the central authority. Under the Afghāns, the Khakhās and Bambās paid little to their overlord, and were practically independent. The Sikhs tightened their hold over the Jhelum valley, but the Khakhās and Bambās retained certain privileges.

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[631]

The Gūjars.

Numerically the Gūjars are of some importance, both in Jammu, where they number 151,700, and in Kashmīr, where they are returned at 125,650. Some of them have settled down to agriculture; but the great majority are herdsmen, and in the summer months move up to the splendid grazing-grounds above the forests with their buffaloes and goats. They are Musalmāns by religion, and many of the Gūjar tribes speak

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[463]

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1
Kashmiri AV4

Kr 361

State school badly housed, and a dispensary in a building wholly unsuited to the purpose. The town has a neglected appearance. The streets are badly laid, dirty, and undrained, and there are no attempts at conservancy. Trade is brisk. It is mostly in the hands of Mahājans and Khattrīs. The chief articles of export to British India are grain, *ghī* from the hills and Pūnch, and minor forest products from Kotli, Pūnch, and Rājauri; the chief imports are salt, cloth, tea, and sugar.

Kr [339] [564]

Pūnch.—Principal place in the *jāgīr* of the same name, Kashmīr State, situated in 33° 45′ N. and 74° 9′ E., at an elevation of 3,300 feet above sea-level. It lies on sloping ground above the right bank of the Tāwi. Population (1901), 8,215. The town is oblong in shape, and is unwalled, with narrow streets. There are about 750 houses, generally single-storeyed with flat mud roofs. The fort, in which the Rājā resides, stands on a mound about 300 yards from the south-west corner of the town. Pūnch is well supplied with water brought by channels from the neighbouring streams. The climate is hot in the summer, and the rice-fields in the neighbourhood are probably one of the causes of the prevalence of fever. During the five hot months it is the custom to migrate to the hills to the summer camping-ground known as Dhoks. There is a flourishing market and a large trade is done in grain and *ghī*, in spite of the fact that there are no roads in the *jāgīr* fit for cart traffic. A good six-foot road for pack transport has nearly been completed from the town to Uri on the Jhelum, and there is a project for a road to Rāwalpindi, with a suspension bridge over the Jhelum at Lachman Pātan. Other important tracks lead to Gulmarg and Tosh Maidān in Kashmīr, and to Jhelum. The ancient name was Parnotsa, and the place is often mentioned in the chronicles. The Kashmīris always speak of Pūnch as Prunts.

Kr [162] Kr [342] Kr [312] Kr [132] Kr [221] Kr [443] Kr [487] Kr [101]

Situation.

Ki 361

Srīnagar.—Capital of Kashmīr State, situated in 34° 5′ N. and 74° 50′ E., at an elevation of 5,250 feet above sea-level. The city lies along the banks of the Jhelum, with a length of about 3 miles and an average breadth of 1¼ miles on either side of the river. Originally houses were confined to the right bank of the river, and the site possesses many advantages, strategical and economic. It is not known when the extension on the left bank took place, but the royal residence was transferred to it in the reign of Ananta, 1028–63. Modern Srīnagar, on the right bank, occupies the same position as the ancient city of king Pravarasena II, who ruled at some period of the sixth century. Kalhana, in his famous chronicle, says that the

A HAND BOOK

OF

JAMMU AND KASHMIR STATE.

CHAPTER I.—PHYSICAL & POLITICAL GEOGRAPHY.

101 **Area.**—The total area of Jammu and Kashmir
131 State is 84,471 square miles. It lies between 32°-17′ and 36°-58′ North Latitude and 73°-26′ and 80°-30′ East Longitude and is the largest State in India. It is larger than Hyderabad, about as large as Mysore, Bikaner, Gwalior and Baroda put together, and two-thirds the size of the whole of the Bombay Presidency.

Boundaries.—On the north it is bounded by Chinese and Russian Turkistan , on the east by Chinese Tibet, on the south by the Punjab and on the west by the North-Western Frontier Province. The territories of three powers, *viz.*, Britain, China and Russia, and of the independent kingdom of Afghanistan meet on the northern borders of the State.

133 **Physical features.**—In addition to a small strip of land along the borders of Jammu, which is a continuation of the great plain of the Punjab, and a bleak tract adjoining the Karakorum Mountains, the territories of His Highness the Maharaja Bahadur of Jammu and Kashmir include valleys formed by the Chenab and the Jhelum and the middle reaches of the Indus.

Geographical divisions.—The generally accepted geographical divisions of the territories are as follows :—

1. The Sub-montane and Semi-mountainous Tract, consisting of the plain contiguous to the Punjab and broken *kandi* country skirting the Himalayan ranges. The rivers Ravi, Chenab and Jhelum and several perennial streams flow through the southern plain area, which borders
[241] upon several Punjab districts. Rice, wheat, maize and other crops are grown in this area. Canals drawn from the big rivers and small village streams are the main sources of irrigation. The northern portion of the region called

: Biscoe M-3 (1890-ca. 1920) 1922 AV4 Kashmiri
Kashmir AV1

CHAPTER VI

CHARACTER OF THE KASHMIRIS

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TO write about the character of the Kashmiris is not easy, as the country of Kashmir, including the province of Jummu, is large and contains many races of people. Then, again, these various countries included under the name of Kashmir are separated the one from the other by high mountain passes, so that the people of these various states differ considerably the one from the other in features, manners, customs, language, character and religion.

The people of Jummu province are Dogras, cousins of the Rajputs, and talk Punjabi. As their country is on the lower slopes of the mountains, and not in the plains, the people are a sturdy race and good fighters. The Maharajah's army is chiefly composed of these men, and our Indian army contains many Dogra regiments. The Kashmiri Dogra regiments behaved splendidly in the East African campaign, and won a great name for themselves. Jummu is the winter capital of his Highness Sir Pratab Singh, K.C.S.I., etc., Maharajah of Jummu and Kashmir, and not to be confused with Sir Pratab Singh, Maharajah of Idar, whose name and picture figured so often in the papers during the war. This town is situated on the top of a high cliff overlooking the River Ravi, a most imposing-looking town from a distance on account of its many temple domes sparkling in the bright sunlight. Jummu is strongly Hindu. The late Maharajah wished to make his capital a second Benares, which is the Mecca of

2: Biscoe M-3 (1890-ca. 1920) 1922 AV4 Kashmiri AV4
Kashmir AV1

Character of the Kashmiris

Kr
101
563

the Hindus. The Dogras are Kishatrias, or the soldier caste, next below the Brahmans in caste. The people of Poonch state are very similar in build and physique to the Dogras; they are sturdy mountaineers. Poonch state gave more recruits for the Indian army than any other part of the Indian Empire. They are Mohammedans. The people in the country of Ladakh, or Lesser Tibet, are Mongolians, and Buddhists by religion, sturdy, hard-working and cheery people.

Ki
563

I have already mentioned the inhabitants of the mountains on the frontier, so now, having cleared the ground somewhat, we can discuss the character of the inhabitants of the valley. It is with these people that the Europeans who visit this country are chiefly concerned: servants, coolies, boatmen, shopkeepers, clerks, merchants, etc.

So when people speak of the Kashmiri they have these particular classes of people in their minds. To call a man a "Kashmiri" is a term of abuse, for it stands for a coward and a rogue, and much else of an unpleasant nature. For instance, when giving a servant a character, a man whom you are dismissing and could not possibly recommend, you write: "This man is a good specimen of a Kashmiri." Everyone understands that such a man is not fit for employment.

I had written a character for an unsatisfactory scholar who bothered me for a "chit." I wrote in it that this young man was an excellent specimen of a Kashmiri Pandit. A few days later his elder brother called upon me and begged me to write another chit for his brother as he could not obtain employment with that chit. On asking him his reason for thinking so, he said: "You have written that 'he is an excellent specimen of a Kashmiri Pandit.' Everyone knows the meaning of this and will not employ him." So I answered his request, and in place I

	Pagination of Maps
Map of India	End Map I
Snow Map	End Map II (A - F)
Race Map	End Map III (A-F)
Language Map	End Map IV (A - F)
Faith Map	End Map V (A - F)
Political Map	End Map VI (A - F)
General Map	End Map VII (A - U)

1: Drew

AVl Kashmir AVl

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A	B	C	D	E	F	G
H	I	J	K	L	M	N
O	P	Q	R	S	T	U

[The above diagram represents the sections into which End Map VII is divided. The sections have been numbered accordingly.]

A	B
C	D
E	F

[The above diagram represents the sections into which End Maps II - VI are divided. The sections of the maps have been numbered accordingly.]

1: Drew
102

AV1 Kashmir AV1

[For further information concerning the maps in this source, see category 116, pp. 477-501.]

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

CHAPTER XXII.

IN EXPLANATION OF THE MAPS AND SECTIONS.

MAP OF INDIA — GENERAL MAP — THE FIVE MAPS — ALTITUDES — SNOW MAP — RACE MAP — LANGUAGE MAP — FAITH MAP — POLITICAL MAP — SURROUNDING STATES — THE BOUNDARY LINE — INTERIOR DIVISIONS — ROUTES — ISOMETRIC VIEWS AND SECTIONS.

MAP OF INDIA.

102 THIS is inserted in order to give the reader, at a glance, a right impression of the relationship, in size and position, of the countries here dealt with to those with which he is likely to be more or less familiar. The adjoining sketch map of England, drawn to the same scale, will show the proportion which the Indian Peninsula bears to them, while the rectangle drawn shows what area is represented in the maps which follow. This rectangle includes the whole of the Jummoo and Kashmir territories, with small portions of the adjoining countries.

The scale of this map is $\frac{1}{1500000}$, or an inch to 300 miles. The colouring on it shows first, by the red tint, the part that goes by the name "British India," that is to say, what is directly administered by the Government of India; secondly, by the green, the Native States other than the one we are dealing with; third, by the yellow tint, the Jummoo and Kashmir territories themselves.

GENERAL MAP.

This map (which will be found in the pocket) is on a scale of $\frac{1}{1013760}$, or an inch to 16 miles. The selected names make it a complete map of reference for the text; but another object of it is to give, by means of a careful arrangement of outline and hill-shading, a good and true impression of the physical features. While carefully and without exaggeration representing the in-

1; Drew G-S (1862-1872) 1875 AV1 Kashmir AV1

equalities of the ground, we have done our best to make it a picture of the country. 102

The authority for by far the greater portion are the published maps of the Great Trigonometrical Survey of India. These are on a scale of an inch to four miles, with the exception that the Survey Map of part of Ladākh, not being yet ready, has been anticipated by a rougher map (a photozincograph) on the scale of an inch to eight miles; this last map (as has been mentioned in Chapter xv.) takes in a portion of country which had not been systematically surveyed; for some of this, as well as for the ground which is beyond the scope of the G. T. Survey Map, we have also consulted Mr. Hayward's Turkistān map published in the Journal of the Royal Geographical Society,* in which the valuable results of his journey to Yārkand are expressed. To the same traveller we are indebted for our knowledge of the geography of the Gilgit Valley; the information contained in his map of that country, published also by the Royal Geographical Society,† has here been incorporated. For the ground at the north-eastern part of our map, Mr. W. H. Johnson, who explored it on his way to Khutan, is the authority; the Survey zincograph map above mentioned gives the results of his exploration.

In looking at the maps of the Great Trigonometrical Survey one is apt to consider them as in some way produced by a great machine, and to pass over the individual energies that have been expended in their construction. The organization, both scientific and practical, of such a department as the Survey of India has exercised the best faculties of many minds, many minds of a high stamp, and its productions are a lasting monument to those whose lives were passed in the work. For the carrying on of the Trigonometrical observations and the mapping of the topographical details in a country of which so many parts are difficult or impossible of access, one whose most difficult places are often those most desirable to attain to for the work in hand, there has been room for the display of, and there has been displayed, by the officers of the Survey an admirable degree of perseverance and

* Journal Royal Geogr. Soc., vol. xl., 1870. † Ibid., vol. xli., 1871.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

102 endurance, and, most difficult of all, of care exercised under the endurance of the hardships of climate. The result has been a map whose foundation, of triangulation, possesses an exceeding degree of accuracy, and whose topographical detail, though in some few cases not quite exact, makes it a map of extreme value and usefulness.

To return to our own map. The eye will at once perceive that certain portions of it have been drawn in from less detailed information than the rest; these parts (which are, indeed, sufficiently marked by the difference in the style of the hill-shading) are the Chinese territory to the south-east, and a broad strip along the north of the map. It is this which was beyond the reach of the Survey for topographical examination, though even there trigonometrical observations have reached and have fixed the places of many peaks. The authorities for these outlying portions have been mentioned above, and it must be remembered that the map has there a much lower degree of accuracy, since the result of a quick journey of exploration is a very different thing from that of the systematic and long-continued work of the Survey department.

For the line denoting the boundary of the Maharaja of Kashmir's dominions I have incorporated with what has already been published some information of my own on the subject. Since this can best be discussed in conjunction with the question of the political relations of the neighbouring states, I will defer speaking in detail about it until after the consideration of the Political Map, when, under the heading "Boundary Line," the present map will again be referred to.

THE FIVE MAPS. 1/1

133* A series of five maps on one scale I have designed to illustrate different branches of the geography of the territories. Their scale is ~~[illegible]~~, or an inch to 32 miles; this is half the scale of the General Map. A feature which is common to all is the marking of the heights above the sea *in thousands*; that is to say, each whole number represents the number of thousands of feet that the place marked by it stands above the sea level. Thus 12 denotes

1/1 [Cf. category III, Ens Maps II-VI -- Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

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END MAP I

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

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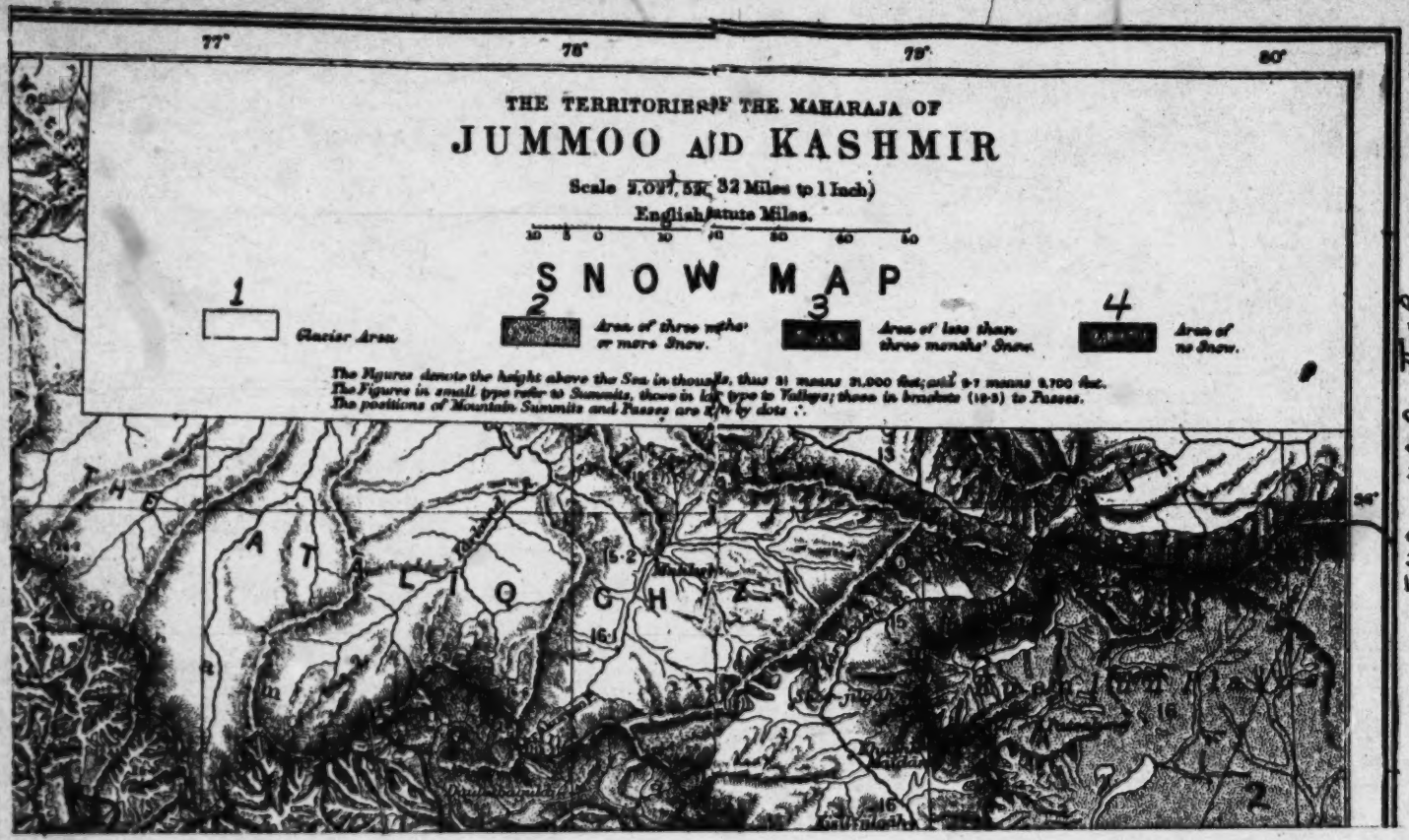
Map 1 (Illustrate Mr Drew's Work, "Jammu and Kashmir Territories")

END MAP II-A


77°
78°
79°
80°
THE TERRITORIES OF THE MAHARAJA OF
JUMMOO AND KASHMIR
Scale 1/1,017,504 (1 Inch = 32 Miles)
English Statute Miles.
20 10 0 10 20 30 40 50
SNOW MAP
1
Glacier Area.
2
Area of three months' or more Snow.
3
Area of less than three months' Snow.
4
Area of no Snow.
The Figures denote the height above the Sea in thousands, thus 31 means 31,000 feet; and 9·7 means 9,700 feet.
The Figures in small type refer to Summits, those in lit type to Valleys; those in brackets (19·3) to Passes.
The positions of Mountain Summits and Passes are given by dots ∴
THIBET
ALIQ
GHAZI
Leh
Jubbal
Kulu
Lahul
Kishtwar
Bhadarwah
Chamba
Kangra
Dharmsala
Simla
Kotgarh
Rampur
Kotkai
Kotgarh
Mussoorie
Dehra Dun
Saharanpur
Ambala
Lahore
Amritsar
Jullundur
Ludhiana
Umballa
Delhi
Meerut
Bareilly
Lucknow
Cawnpore
Allahabad
Benares
Patna
Calcutta
Dacca
Chittagong
Rangoon
Mandalay
Bhamo
Ava
Moulmein
Tavoy
Mergui
Tenasserim
Pegu
Prome
Bassein
Akyab
Sittang
Irrawaddy
Salween
Mekong
Tonkin
Hanoi
Lang Son
Cao Bang
Lao Kay
Yunnan
Kunming
Tali
Bhamo
Ava
Mandalay
Pegu
Rangoon
Moulmein
Tavoy
Mergui
Tenasserim
Bangkok
Ayuthia
Chiang Mai
Lampang
Nan
Luang Prabang
Vientiane

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

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END MAP II-C

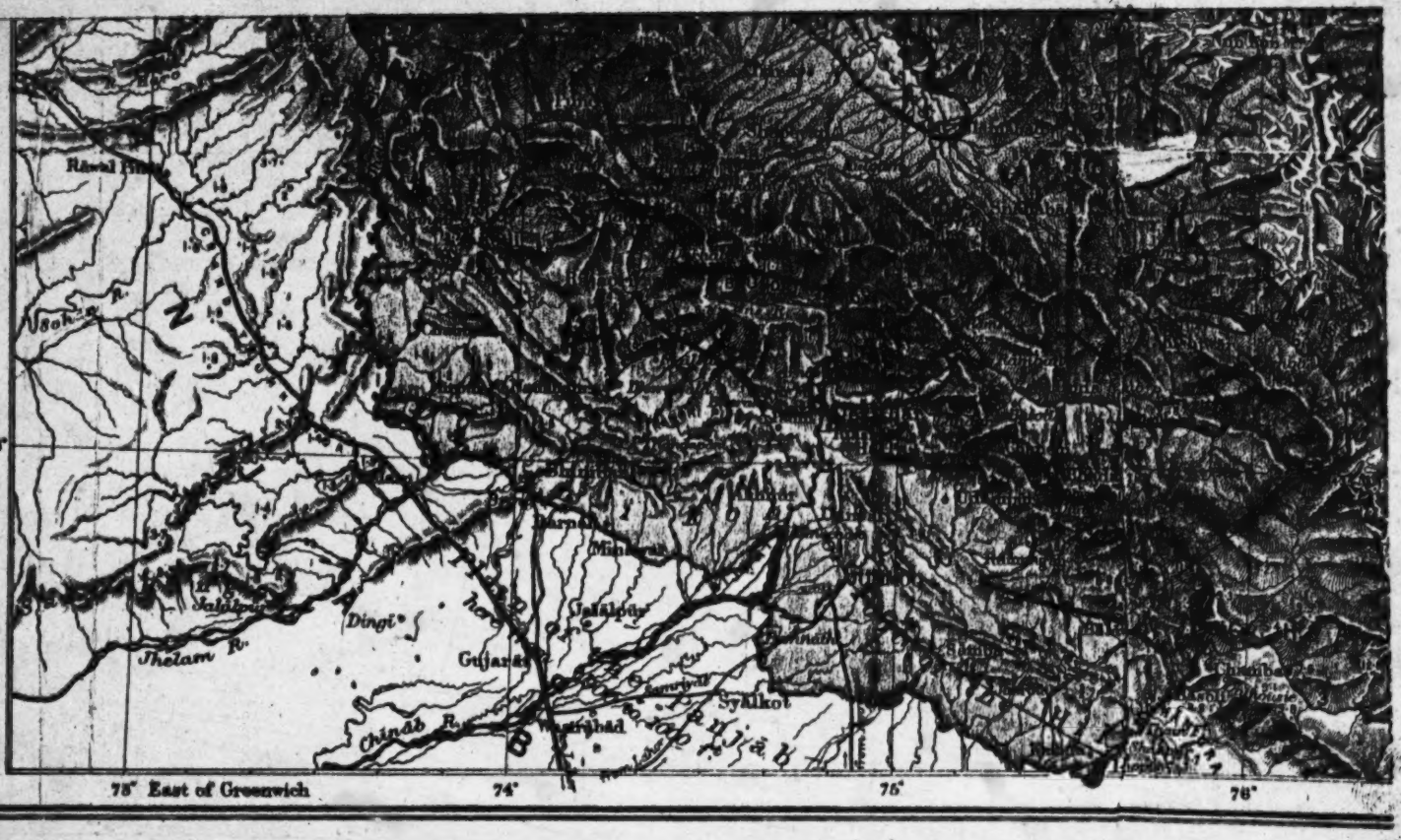
1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

102

END MAP II-D

102

1; Drew G-8 (1862-1872) 1875 AVI Kashmir AVI



END MAP II-E

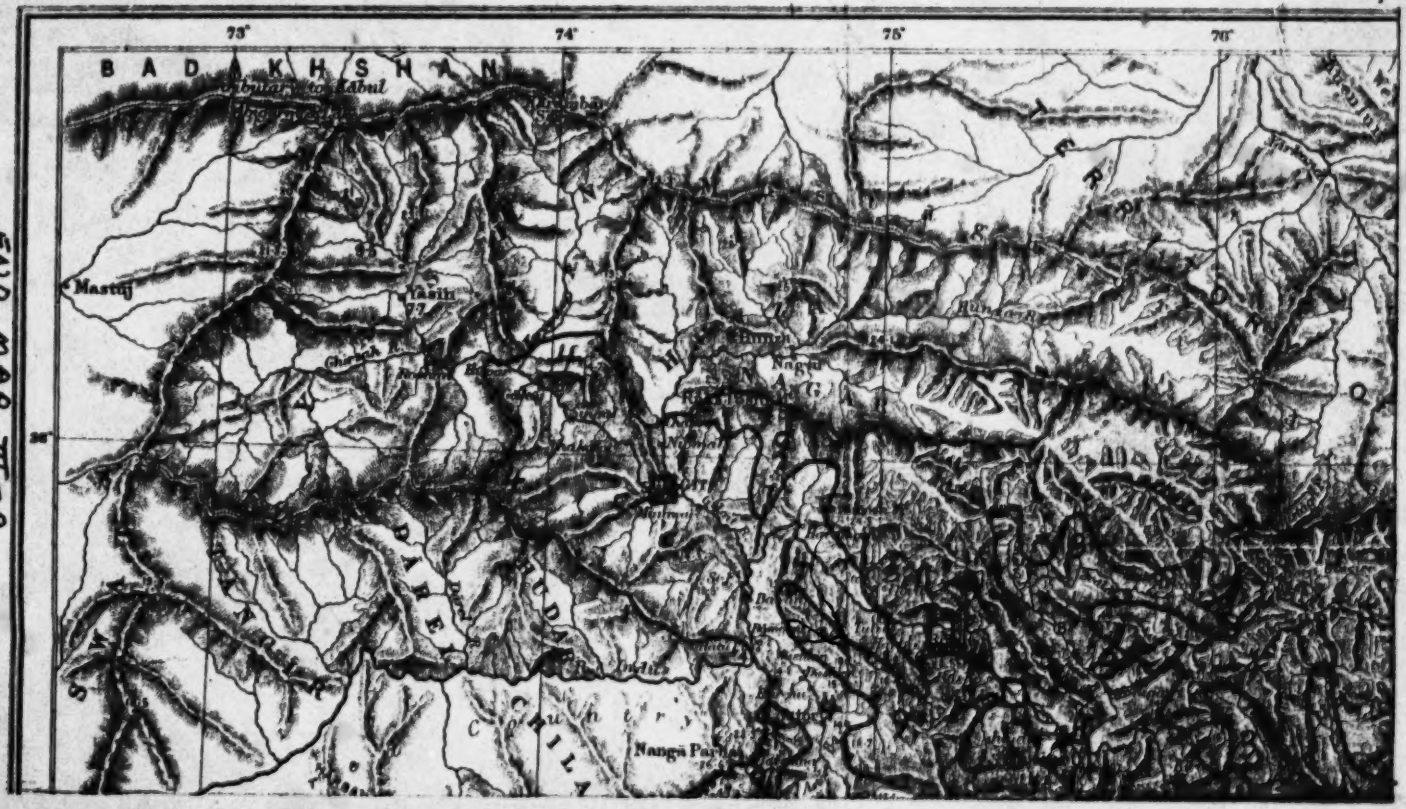
1₂ Drew G-3 (1862-1872) 1875 AVI Kashmir

102

Stanford's Geogl Estabt, 55, Charing Cross

END MAP II-F

Map to illustrate Mr Drew's Work
"Jummoo and Kashmir Territories."



END MAP III-A

102

L. Drew G-3 (1869-1872) 1875 AV1 Kashmir AV.

77°
78°
79°
80°
THE TERRITORIES OF THE MAHARAJA OF
JUMMOO AND KASHMIR
Scale 1/2,027,520, (32 Miles to 1 Inch)
English Statute Miles.
RACE MAP
1 Chitrupt
2 Ladakhi
3 Balti
Tibetan
4 Dard
5 Kashmiri
6 Pahari
7 Chibhali
8 Dogra
9 Uninhabited
The Figures denote the height above the Sea in thousands, thus 21 means 21,000 feet, and 9·7 means 9,700 feet.
The Figures in small type refer to Summits, those in larger type to Valleys; those in brackets (18·2) to Passes.
The positions of Mountain Summits and Passes are shown by dots.
Q A T L A Q
C H A Z
Rajah Jilgah
Pateadung
Thalisa

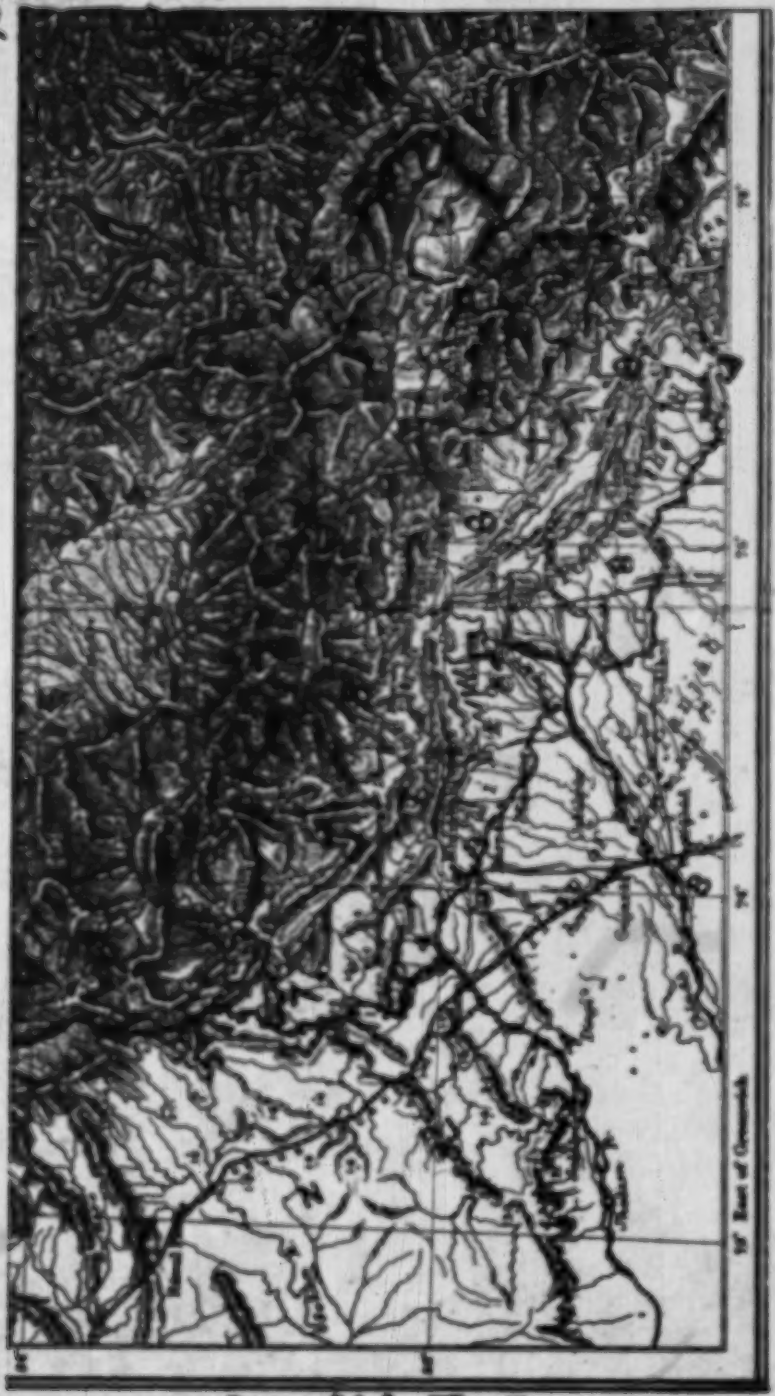
END MAP III-8

Mount Ida
CHILAS
Kohistan
Bunji
Gilgit
Ishkoman
Yasin
Hunza
Nagar
Gilgit
Ishkoman
Yasin
Hunza
Nagar
Bunji
Kohistan
Mount Ida
CHILAS

END MAP III-C

102

Lingzhithang (Plain)
17·1 to 17·3
Dipsang (Plain)
Gyalpo
Thakhat
Gyalsang
Pathang
Tsaka
Tsaka
Tsaka


Bear Lake
Bear River
Cache Valley
Logan
Mendon
Wellsville
Mt. Naomi
Mt. Jardine
Mt. Elkhorn
Mt. Gunsight
Mt. Ogden
Mt. Pisgah
Mt. Ogden
Mt. Pisgah
Mt. Elkhorn
Mt. Gunsight
Mt. Naomi
Mt. Jardine
Bear River
Cache Valley
Logan
Mendon
Wellsville
Bear Lake

END MAP III-E

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

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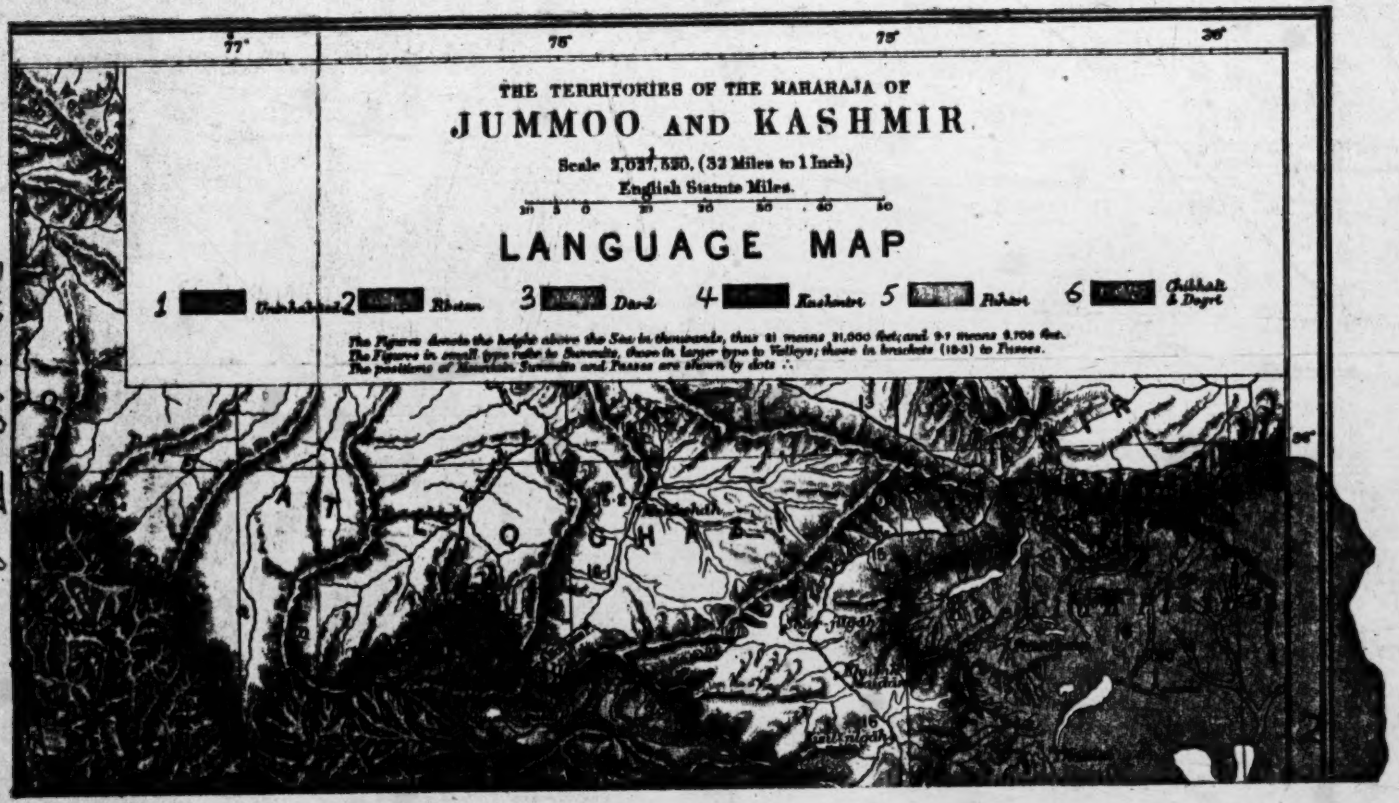
END MAP III-F

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

102

BADAKHSHAN
Jurm
Kandahar
Kabul
Mazar
Tashkurgan
Bamian
Ghorbandi
Ghorbandi
Kabul R.
Jalalabad
Kunar R.
Kunar
Chitral
Mastuj
Gilgit
Gilgit R.
Hunza
Nagar
Yasin
Yasin R.
Ishkoman
Ishkoman R.
Gilgit R.
Indus R.
Indus
Astor
Astor R.
Gilgit
Gilgit R.
Kashmir
Jhelum R.
Jhelum
Chenab R.
Chenab
Ravi R.
Ravi
Sutlej R.
Sutlej
Simla
Simla
Kangra
Kangra
Kangra

● 102



END MAP IV-8

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

102

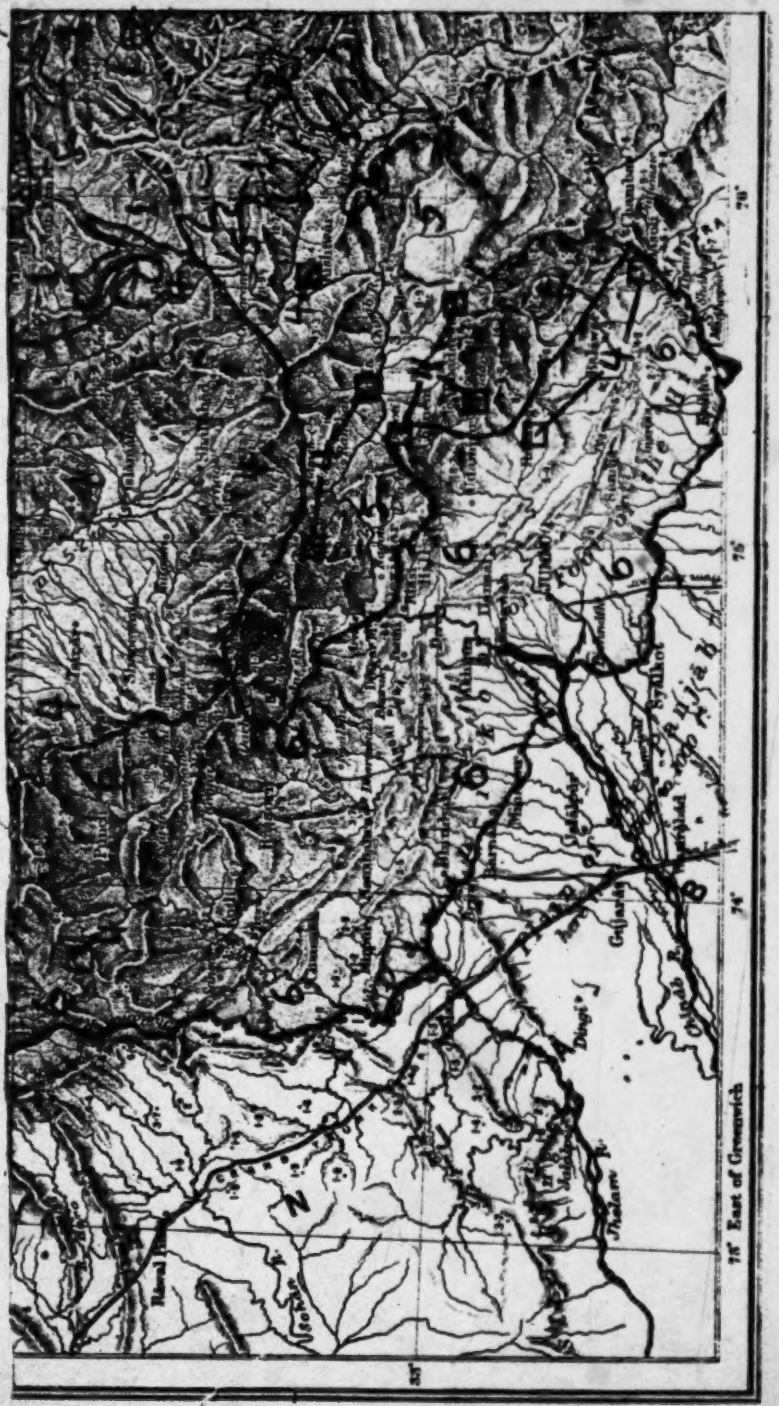
END MAP IV-C

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

102

Lingshithang Plain
17·1 to 17·3
Kashmir
Jammu
Kashmir
Jammu
Kashmir
Jammu

102


Rawal Pindi
Jhelum R.
Chenab R.
Gujarat
Rajauri
Kishtwar
Bhadarwah
Kishtwar
Chenab R.
Kishtwar
Bhadarwah
Kishtwar
Bhadarwah
Kishtwar
Bhadarwah

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

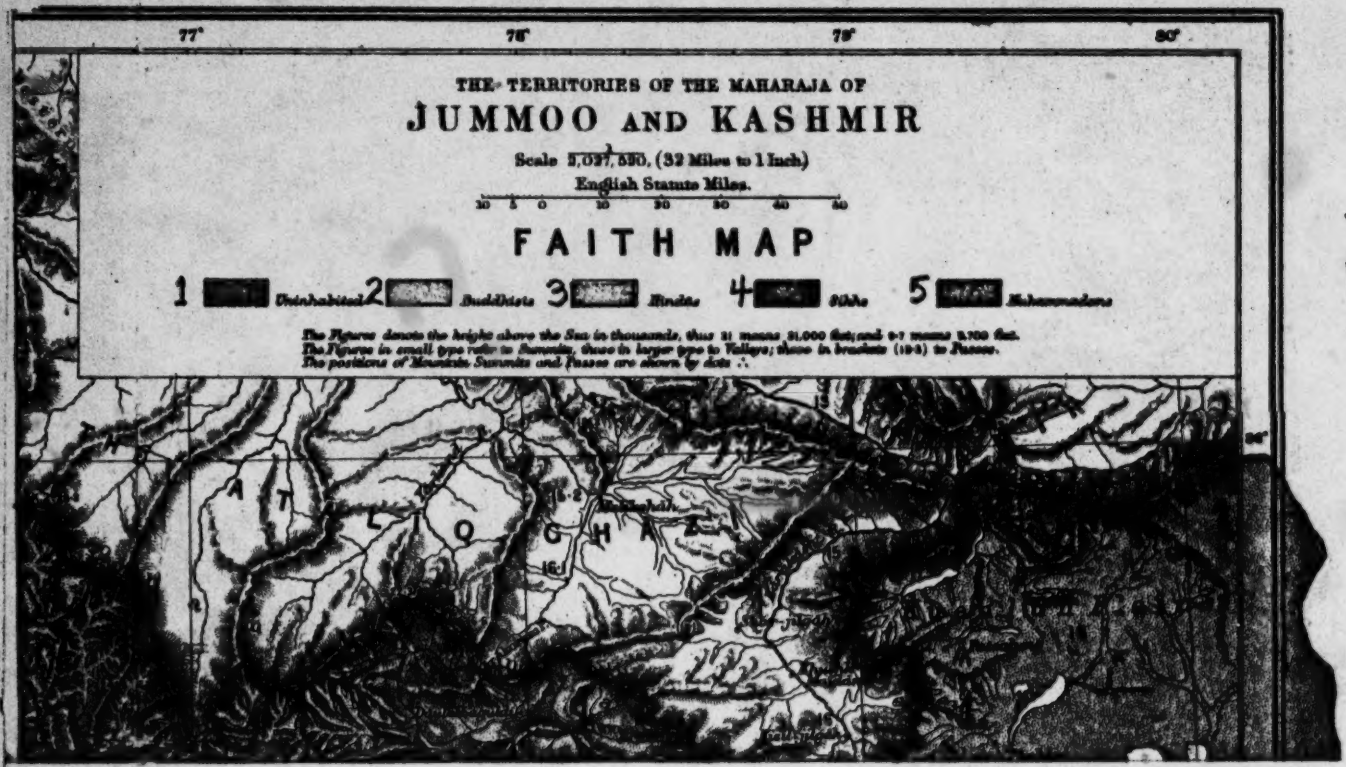
102

B
Hoshi
Ladakh
Ladakh
Leh
Kashmir
Kashmir
Chinese Tibet
Chinese Tibet
Chinese Tibet

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

102

BADAKHSHAN
Kabul
Yarkand
Jumla
Lake
Mangal Pass
Dara
Dara
Dara



END MAP II-B

102

102

END MAP I-C

END MAP VI-D

102

Kishtwar
Bhadarwah
Chenab R.
Doda R.
Jhelum R.
Kishenganga R.
Gulmarg
Srinagar
Pampur
Bijbehara
Anantnag
Kulgam
Shopian
Pulwama
Dangi

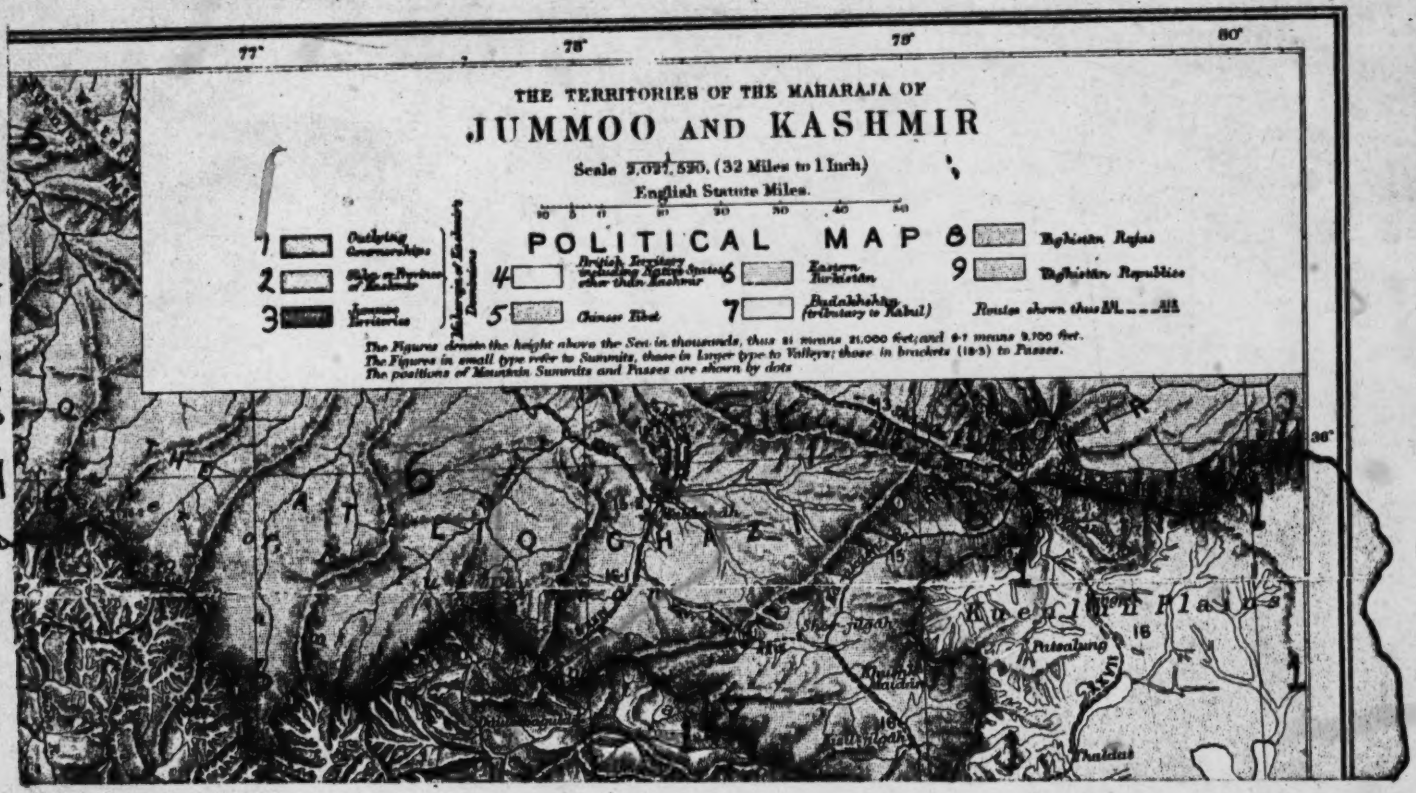
1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV7

102

END MAP V-F

102

END MAP VI-A


THE TERRITORIES OF THE MAHARAJA OF
JUMMOO AND KASHMIR
Scale 1/1,021,520. (32 Miles to 1 Inch)
English Statute Miles.
POLITICAL MAP
1 Outlying Government Estates
2 Gilgit and Punjab Frontier
3 Government Territories
Tributaries of Kashmir Dominions
4 British Territory including Native States other than Kashmir
5 Chinese Tibet
6 Eastern Turkestan
7 Badakhshan (tributary to Kabul)
8 Bajhistan Rajas
9 Bajhistan Republics
Routes shown thus
The Figures denote the height above the Sea in thousands, thus 21 means 21,000 feet; and 9·1 means 9,100 feet.
The Figures in small type refer to Summits, those in Larger type to Valleys; those in brackets (18·3) to Passes.
The positions of Mountain Summits and Passes are shown by dots
77°
78°
79°
80°
36°
Pulsalung
Thaldat

FUB MAP VI-B

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

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END MAP VI-C

Ma-pa-zhitheng (Pleasant)
17-1 to 17-3
Dominion Land Survey
Pembina
Pembina River
Pembina River
Pembina River

END MAP II-III

Rawal
Sohan
Jhelum
Dingi
Gujar Khan
Chinab R.
Marghal
Sialkot
Dhaka
Dhaka
Dhaka

END MAP VI-F

J. Drew G-3 (1862-1872) 1876 AV1 Kashmir AV1

Map to illustrate Mr Drew's Work
"Jammoo and Kashmir Territories"

102

END MAP VII-A

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

THE TER

102

END MAP III.-3

Jc Dow G-3 (1869-1873) 1875 AV3 Kashmir AV7

RRITORIES OF THE M

WITH PORTIONS

Compiled chiefly from the Maps o

102

END MAP III-C

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

MAHARAJA OF JUMMOO

ONS OF THE ADJOINING COUNTRIES

ps of the Great Trigonometrical Survey of India. 1874.

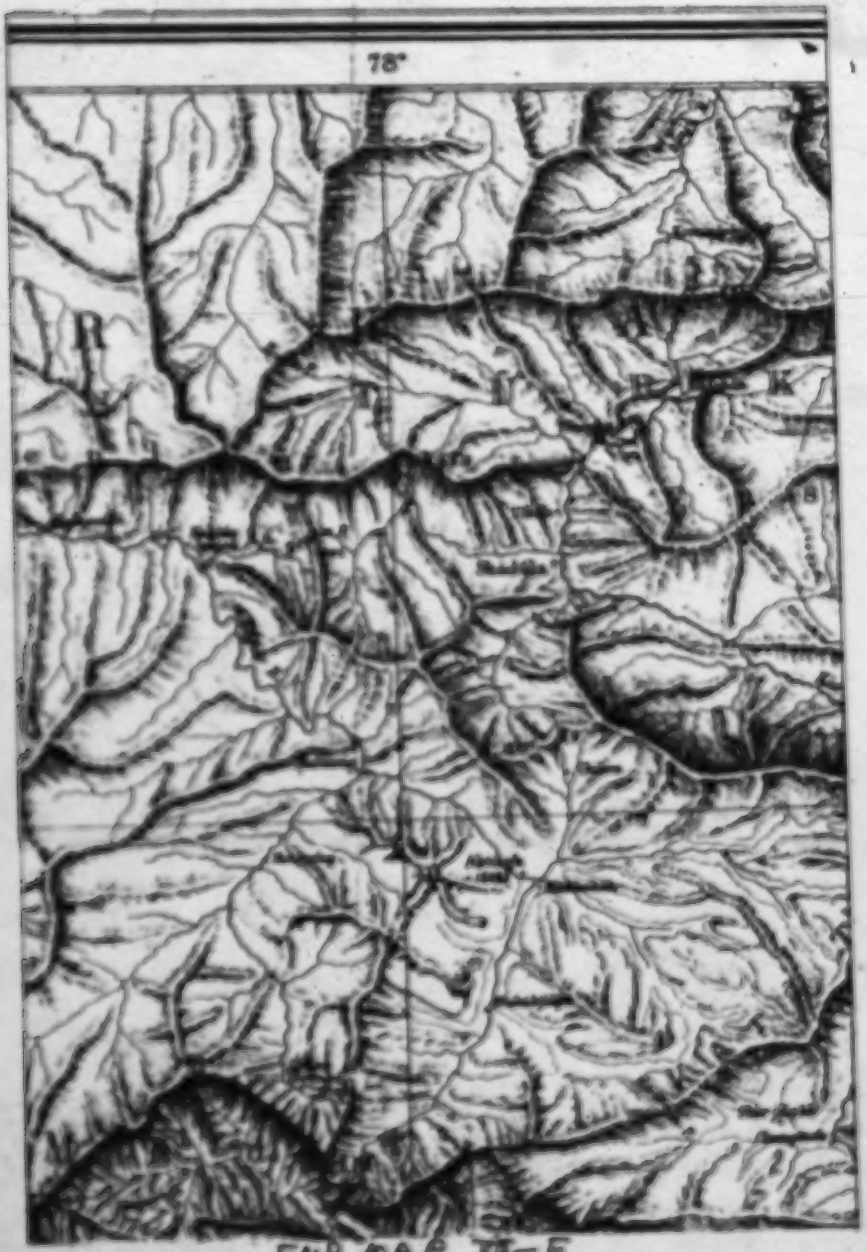
182

END MAP VII-D

1₂ Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

O AND KASHMĪR

102



END MAP XII—E

1; Drev G-3 (1862-1872) 1875 AV1 Kashmir AV1

102

END MAP XII - F

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

102

END MAP VII-G

1₁ Drew G-3 (1862-1872) 1875 AV1 Kashmir AV/

02

END MAP VII-H

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

02

END MAP VII - I

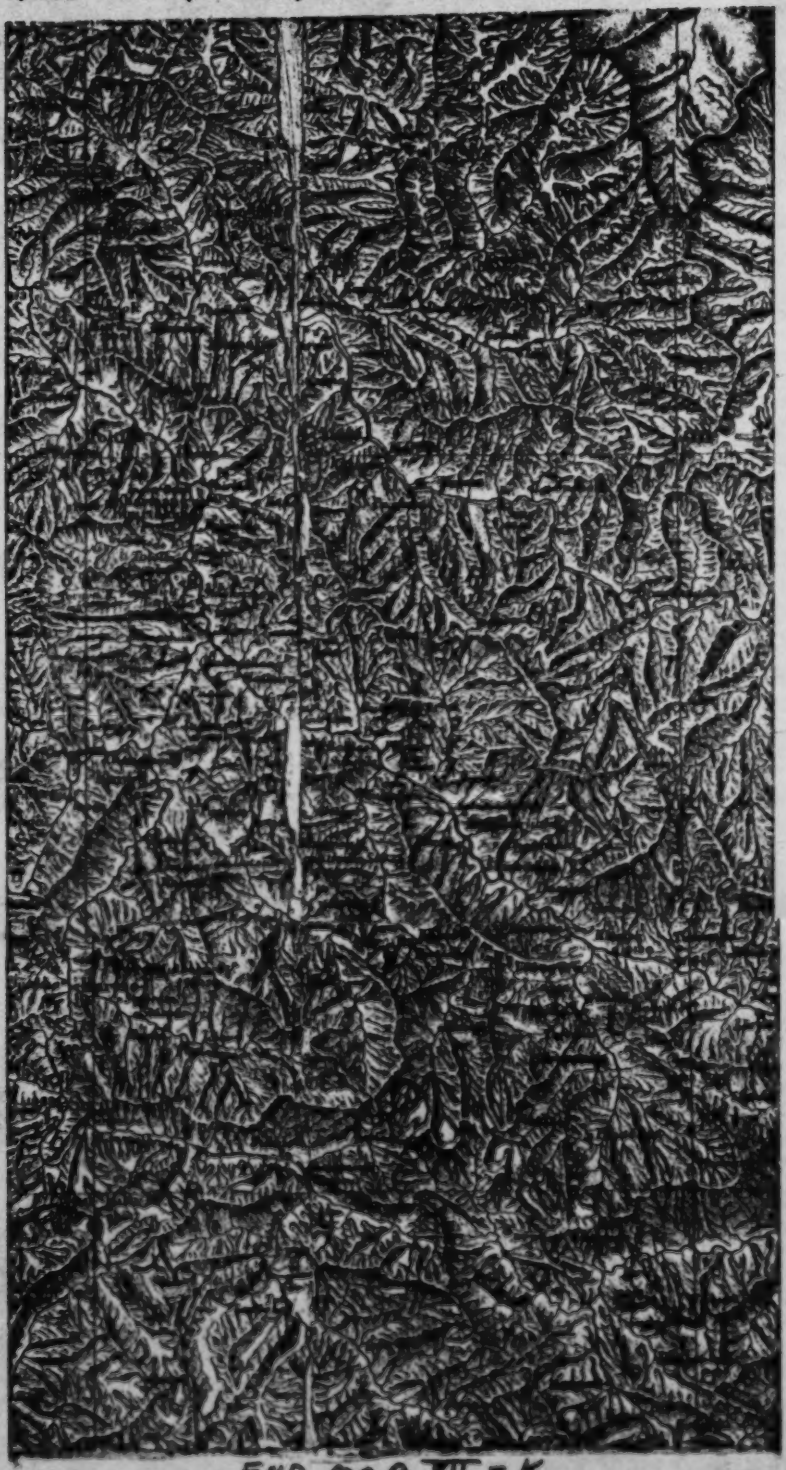
1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

102

END MAP VII - J

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

102



END MAP III - K

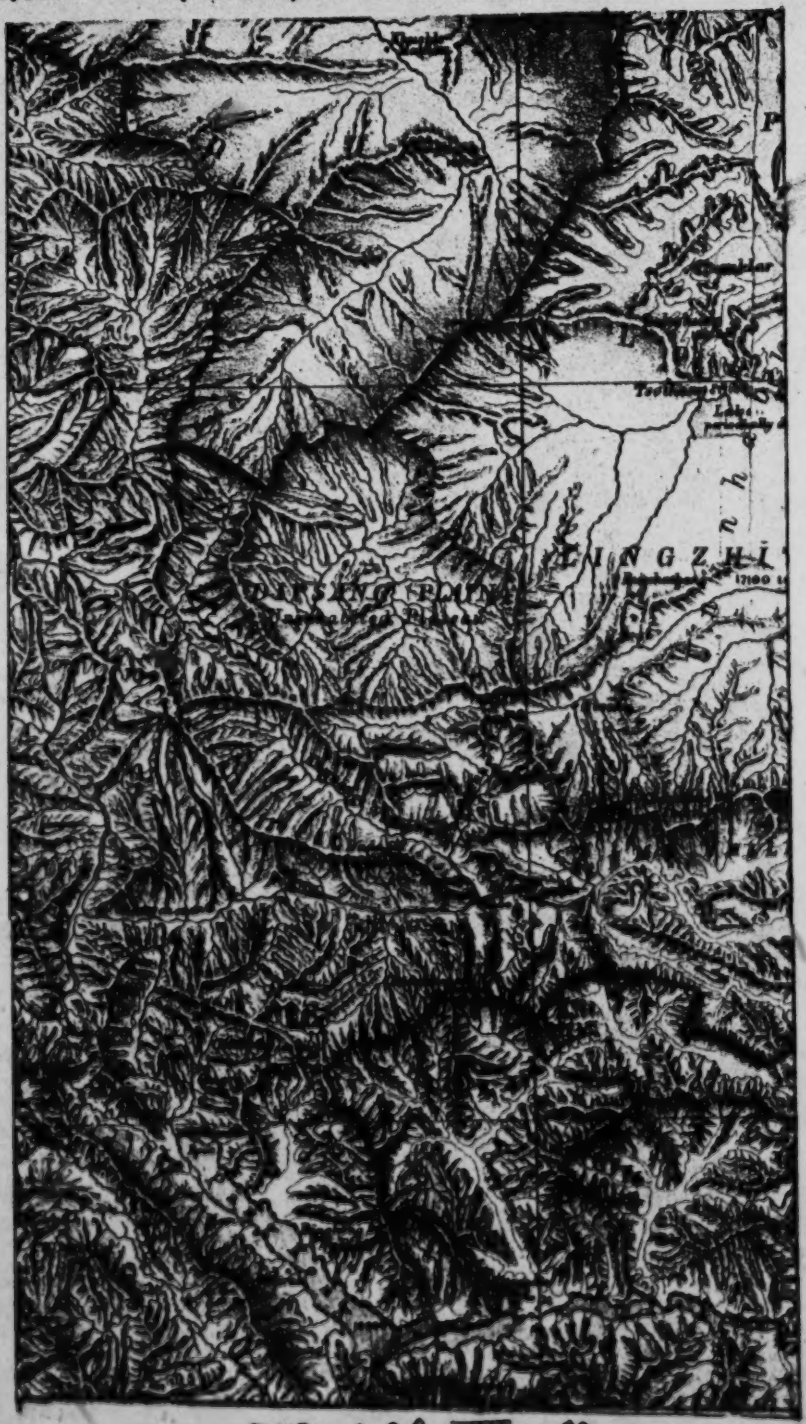
1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

102

END MAP VII-L

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

102



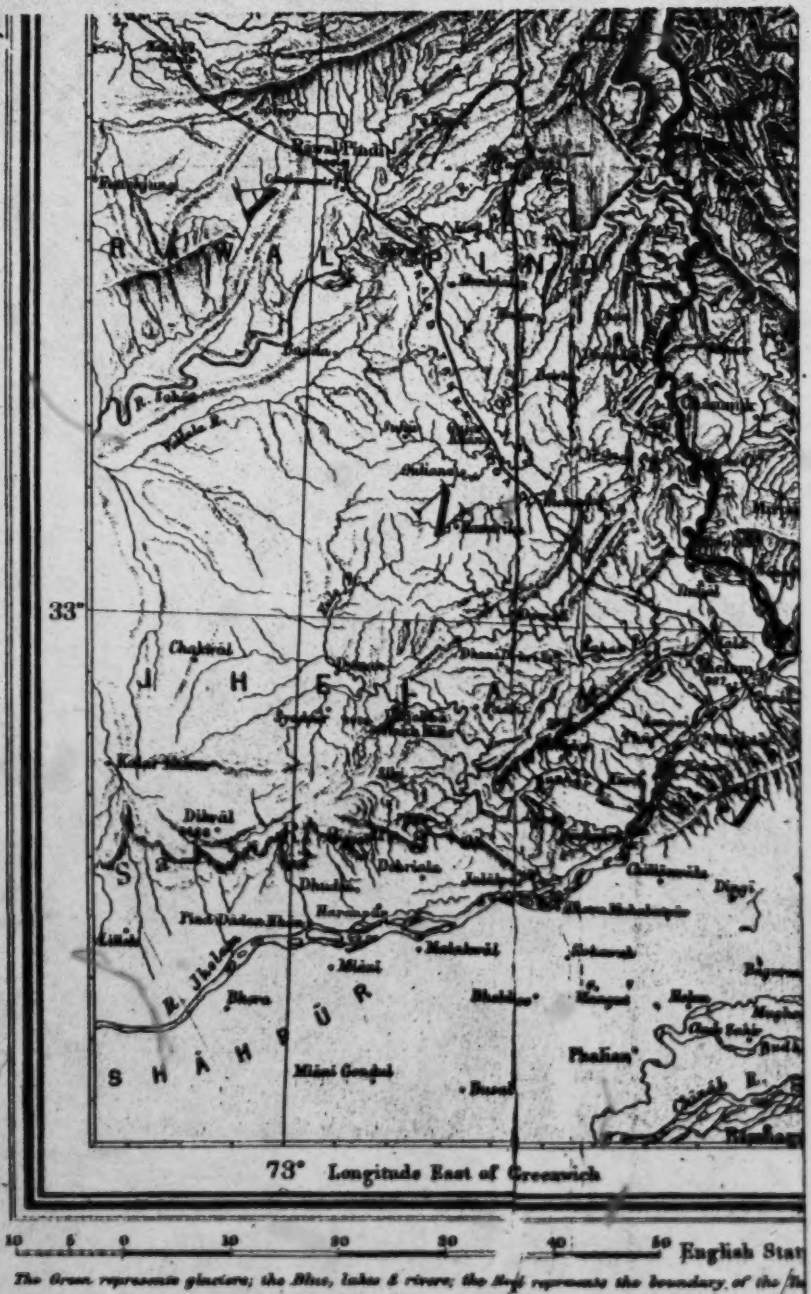
END MAP VII - M

102

END MAP VII-N

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

102



10 5 0 10 20 30 40 50 English Stat

The Green represents glaciers; the Blue, lakes & rivers; the Red represents the boundary of the Ra

END MAP VII - O

1; Drew G-3 (1862-187?) 1875 AV1 Kashmir AV1

102

glish Statute Miles. $\frac{1}{1,013,760}$ (16 Miles to 1 Inch)

ry. of the Territories.

END MAP VII-P

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

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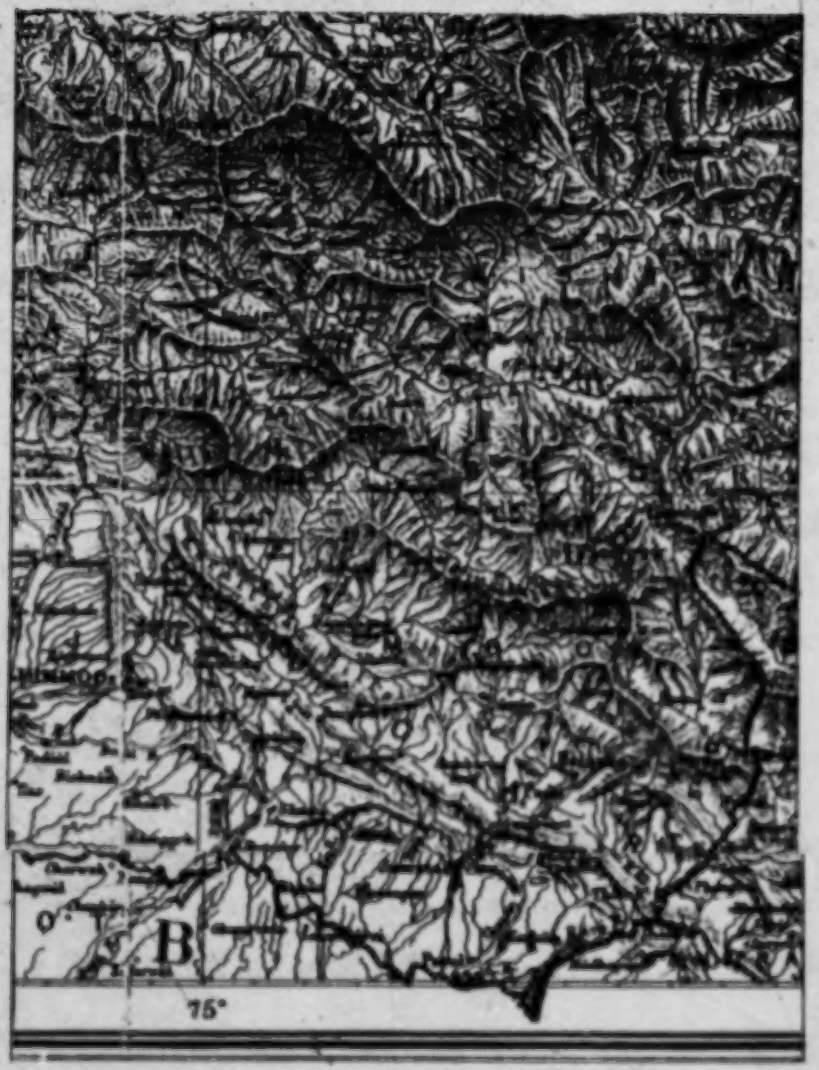


END MAP VII - Q

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

102

END MAP VII-R

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

102

END MAP VII-S

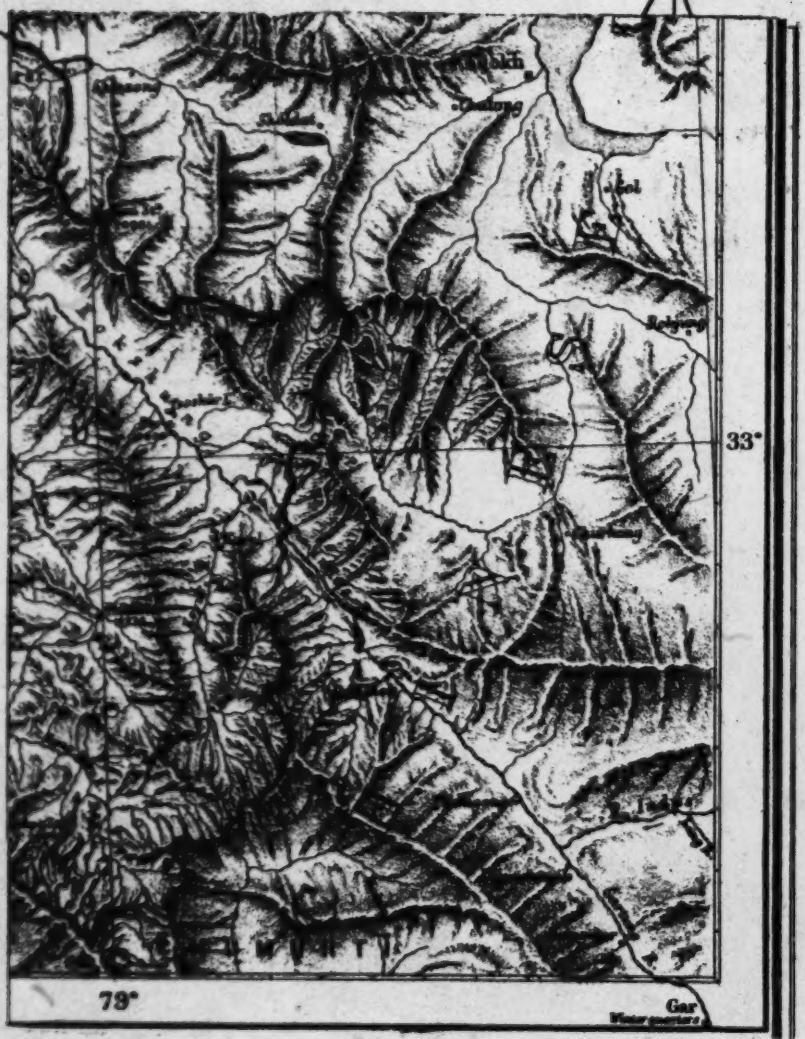
1₂ Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

102

END MAP VII - T

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

102



END MAP VII - U

Ze Gavrie T-8 (no date) 1984 AVI Kashmir AVI

102

[p. xiii]

[p. xi is blank]

[p. xiii]

[p. xv is blank]

End Map (a)

102.

End Map (6)

Imperial Gazetteer G-8 (1909-06) 1909 AVI Kashmir AV/

• 102

End Map (c)

Ac Dwnwd G-8 (1200-02) 1900 AVI Radcmb AVI

102

facing p. 292 (A)

4a Demand G-3 (1898-99) 1900 AVI Endorsed AVI

102

facing p. 292 (b)

4: Dunsf G-3 (1888-98) 1900 AVI Kashmir AVI

102

facing p. 292 (c)

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

of hills, such as we have all along called the "Middle Mountains"; at Thanna we have reached to the foot of the slope of the Ratan Ridge itself. 133 487

In the march from Thanna to Barangalla we go over the Ratan Pîr.* It is a good steep pull to reach the summit, which is 8200 feet above the sea; there is hardly any depression in the ridge at that spot. On some of the slopes the mountain is thickly covered with forest, a forest of much variety and beauty. Box grows here largely; it is cut and sent to the towns, where it is mostly used for making combs. On the higher parts of the ridge one meets with numbers of the great black and grey monkey, called *langûr*. [136] [137]

From the Ratan Pîr one looks north and north-eastward on to the Panjâl Range, and obtains grand views of its mountains. The descent also gives beautiful prospects, both of near forest views and of the more distant hills. The road is rough and difficult; one's pony, that was useful for the ascent, had best be allowed to go down the hill without a rider.

Barangalla, which is the halting-place, is in the valley of the stream that rises near the Pîr Panjâl, and with many others goes to form the Pûnch River. It is shut in closely by spurs of the hills.

The next march, from Barangalla to Poshiâna, is along the bottom of the narrow valley, among the large rounded stones of

* In these hills the word *Pîr* has come to be used more or less generally for Pass. The history of its acquirement of this meaning I conceive to be this. *Pîr* in Persian means first, old, or an old man, and thence a saint or *faqîr*. It is common for faqirs to establish themselves on Passes for the sake of contemplating the works of God and of receiving the alms of travellers; when any noted holy faqîr died on a Pass, the place became sacred to his memory, and was often called after him, his title of *Pîr* being prefixed; at last it became so common for every important Pass to have a name beginning with *Pîr* that the word acquired the secondary meaning of Mountain Pass. 792 778 103

Ratan Pîr must be called so after one Ratan, which is a man's name among the Hindûs. As to Pîr Panjâl, the latter of the two words is applied to a great mountain ridge, at all events to the one we are coming to, I am not sure whether it is a general word for a range in any language. Pîr Panjâl now means simply the Pass of the Great Range. There was, however, at one time a faqîr who lived on it and bore the title of Pîr. Bernier, who crossed in Aurungzeb's time, says there was a hermit on the Pass who had resided there ever since Jahângîr. Bernier wrote this in 1665. Jahângîr reigned from 1605 to 1628; by this the hermit would have dwelt there thirty-seven years at least. I imagine it was from him that the Pass acquired the first word of its present name.

[For definitions and explanations of native terms see Index, category 116, 6: Spate AW1 India, pp. 789-821.]

1: Drew
104
●

AV1 Kashmir AV1

[For glossary, see category 116, index.]

1: Drew G-3 (1862-1875) 1875 AVI Kashmir AVI
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PREFACE.

104 NEARLY all that it was necessary for me to say by way of introduction, I have written in the first chapter. Only here, on the threshold, should be pointed out the system on which the Indian names and other words have been spelt. I have followed that which has variously been called—after those who have either elaborated or applied it—the Jonesian, Forbesian, or Hunterian system, but which now, from the increasing use of it and from its adoption by some of the departments of the Government of India, fairly merits to be called the Indian system of applying the Roman alphabet. In this the ten vowel sounds which occur in the languages of northern India are represented by the five vowels of our alphabet, by an accentuation (to denote elongation) of three of them, and by two diphthongs. The following table will make clear to anyone who speaks English the exact native Indian pronunciation of these vowels. In the middle column is an English word whose vowel-sound corresponds with that of the character to the left of it, while the third column shows the same word as it would be spelt on the Indian system, to retain its original sound.

Indian vowel.	English word to exemplify the pronunciation.	Indian spelling of the English word, the sound remaining the same.
a	bun	bun
á	palm	pálm
i	bit	bit
í	been	bín
u	pull	pul
ú	pool	púl
e	day	de
o	bowl	bol
ai	fine	fáin
au	fowl	faul

For the elongation of the vowels *a*, *i* and *u* I have used the long mark ¯; others who follow this system use the acute

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV,

104 accent ˇ, and others the circumflex accent ^; in any case the same effect on the sound is intended.

The power given to the consonants varies little from that which they have in English; only one or two remarks are necessary. There are two kinds of *t*, of *d*, and of *r*, one dental, made by the tongue against the teeth, one cerebral, made by the tongue against the back part of the palate; these I have not distinguished except in Appendices I., II., III., the special object of which required the distinction.* In these places the cerebral *t*, *d*, and *r* are marked by the letters being put in a type different from that of the rest of the word. Also the nasal *n* (as in the French *on*) is distinguished by a dot above it thus *ṅ*. The letter *c* is not used except in the combination *ch*, which has the power of *ch* in *church*. *Sh* is pronounced as in English. *G* is always hard as in *go*. *J* is to be pronounced as it is in the English word *jam*. *Q* stands for a more deeply guttural *k*. An apostrophe ' stands for the Arabic letter 'ain; in pronouncing Indian words it may be neglected with little harm, since the natives of India make little or no difference for it.

I have endeavoured to carry out this system consistently except in a very few cases. Of these exceptions an instance is to be found in the title of the book, where the name 'Jummoo' must be pronounced in *English fashion*, and I have adhered to the same spelling of that place all through the text and in the maps. My reason for making this exception was that the name would necessarily be read before this preface, and yet without a previous explanation there was no likelihood of the reader getting anywhere near the right pronunciation if it had been spelt on the Indian system. Had I systematically transliterated the name as it is found in the two characters Devanágarí and Persian, it would be respectively Jaṅlú and Jamṅú, with the nasal *n*. Either of these forms would have been such a stumbling block at the beginning that I thought it best in this case to be inconsistent. Again, 'Kashmir' I have all through spelt without the long mark which, by the rule, it should have over the *i*. This spelling has

* In the Index also, the native words have these letters so distinguished.

1 Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

become common in England, and since it is so little different from the systematic form, it seemed unnecessary to disturb it; and this applies to a few other words, such as 'Rāja,' which should have a long mark over the first a. It may also be mentioned that 'Himalaya' (which I have everywhere spelt thus) should, to denote its right pronunciation, also have a long mark over the first a. 104

One difficulty I have had with reference to some of the names on the maps. The names of those places (not indeed many) with the pronunciation of which I am not familiar, have been taken from various maps, chiefly from those of the Great Trigonometrical Survey. Now this Survey in constructing the Kashmir series spelt the names according to no system at all; the same vowel will, sometimes in the same name even, have two different powers. While trying, then, to reduce these to the Indian system, I have in some cases been uncertain what sound was intended by the word as I found it on the maps; hence some errors may have crept in.

I wish here to call attention to Appendix VII., which contains tables of the Census and the Trade of the Territories. The Census was taken after I left Kashmir, and the information reached me too late for incorporation in the text. My estimate of the population of Jummoo given in p. 63, must be corrected by reference to the Table. 161 162

In conclusion, I wish to offer my acknowledgments to Mr. Frith for the permission to reproduce some of his beautiful photographs.

F. D.

38, James Street, London,
June, 1875.

VIII 15 84

1: Drew, Frederic. The Jummoo and Kashmir Territories: A Geographical Account. London: Edward Stanford, 1875.

Pp. xvi and 568; 6 plates; 7 maps; 2 isometric views; 7 appendices; index.

Yale: Eef. K152.875

Omitted from the Files; 2 isometric views.

[The author was in the service of the Maharajah of Kashmir, at first to carry out geological investigations, then as head of the Forest Department, and finally as Governor of Ladakh. He is chiefly concerned with topography and other geographical information, but also presents material on ethnic subdivisions, history, caste, religion, and language with scattered references to items of material culture such as house type and clothing. Chapters III, IV, Appendices I and VI have been processed for the AV6 Dogra File, Chapters VIII and X, for the AV4 Kashmiri File, Chapters XI through XV, for the AJ4 West Tibetans File, Chapter XVI, for the AV2 Balti File, Chapters XVII through XX, for the AV3 Dard File, and scattered pages for the AV7 Burusho File. The 7 maps were processed only for the AV1 Kashmir File. --Analyst]

Field dates: 1862-1872
Analyst: Joan Verosky.

Evaluation: Government Official-3
Processed in 1955

2: Gervis, Pearce. This is Kashmir. London: Cassell & Company Ltd., 1954.

Pp. xvii, 330; frontispiece; 41 plates.

Library of Congress: DS. 485. K2G4.

[This is a recent traveller's account based upon observations made shortly before 1954. Most of the book deals with the Kashmiri of the Valley of Kashmir, but the author also made trips to Ladakh, Baltistan, Gilgit, and Jammu. He presents fairly detailed information on religious ceremonial, marriage and burial rites and rites of passage. In addition the author discusses at length the arts and crafts of the Kashmiri, and gives a history of the development of literature and painting. He makes an attempt to assess the characters of the peoples of these various areas, and concludes his book with what is one of our most up-to-date descriptions of the roads and travel facilities of Kashmir. Sections of the book have been processed for the following files: AV1 Kashmir; AV2 Balti; AV3 Burusho; AV4 Kashmiri; and AV6 Dogra, --Analyst]

Field date: none
Analyst: R. H. Ewald

Evaluation: Traveller-3
Processed in 1955

3: Imperial Gazeteer of India. Provincial Series: Kashmir and Jammu. Calcutta: Superintendent of Government Printing, 1909.

pp. x, 140; 1 end map.

Library of Congress: DS 485. K215.

[This is a report on the State of Jammu and Kashmir with separate accounts of each of its component parts. All the articles were written by Sir Walter Lawrence, former Settlement Commissioner for Jammu and Kashmir. The Gazeteer presents a concise account of the geography, climate, flora, fauna, history, population, economic activities, administration and land revenue practices in the various regions comprising the State. The major part of the volume is concerned with the provinces of Jammu and Kashmir, with Kashmir receiving greater attention than Jammu. Data about the various parts of the State have been processed for the appropriate regional files. --Analyst]

Field date: 1889-95 Evaluation: Government Official -3
Analyst: René Millon Processed in 1955

4: Durand, Algernon. The Making of a Frontier. London: John Murray, 1900.

Pp. xvi, 298; 35 plates; 1 map.

Yale: Bj51.230.

/The author was the British Agent at Gilgit from 1889 to 1894, and in the course of his duties he travelled extensively in the Northern part of Kashmir. This book is primarily an account of his political dealings with the various petty rulers of Chitral, Astor, Hunza, Nagar, etc., and of military action undertaken by the armies under his command. He had an expressed interest in the ethnology of the area, and from time to time he lapses into a presentation of cultural data. Sections of the book have been processed for the AV3 Dard, AV7 Burusho, and the AV2 Balti files. --Analyst/

Field date: 1888-93
Analyst: R.H. Ewald

Evaluation: Government Official-3
Processed in 1955

5: Jammu and Kashmir, His Highness' Government. A Handbook of Jammu and Kashmir State. Jammu: The Ranbir Government Press, 1944.

Pp. 60.

Yale: DS485.K2J27.

[This source contains brief statements on geography, climate, and history (especially of the period of the first three Maharajas), with a longer treatment of land tenure and settlement and a summary of what the government feels are its main achievements during the period 1924-43, including figures on the revenue of the State and its expenditures for items such as educational institutions and medical aid. --Analyst.]

Field date: none
Analyst: Joan Verosky

Evaluation: Unknown-3
Processed in 1955.

6: India, Census Commissioner. Jammu and Kashmir State. Part I—Report. Census of India; 1931, Vol. XXIV. Jammu, 1933.

Pp. xi, 330; 15 maps; 18 diagrams

Yale: Nak30.A931+B.v.24 /1

/This is the third regular census (the previous censuses were for 1911 and 1921) of the state of Jammu and Kashmir. The size and distribution of the population are broken down by age, sex, caste, religion, occupation, literacy, geographical area, civil condition and language, among other factors. These factors are combined in various ways in the numerous tables. Considerable space is devoted to a description of the mechanics of the census and to discussion of the validity of the results. Sections of the book were processed for the following additional files: AJ4 West Tibetans; AV3 Dard; AV4 Kashmiri; AV6 Dogra; AV7 Burusho; and, AW1 India. None of the maps in this source were processed for the files. --Analyst /

Field date: 1931
Analyst: R. H. Ewald

Evaluation: Government Official--3
Processed in 1955

134, 113 Kashmir AV1

[For general information on the distribution of soil types in India see 6: Spate AW1 India, category 116, pp. 80-92.]

132, 113 Kashmir AV1

[For a description of climate regions of the Indian sub-continent and its general effects on agriculture and health, see 6: Spate AV1 India, category 116, pp. 40-62.]

[For definitions and explanations of native terms see Index, category 116, 6: Spate AW1 India, pp. 789-821.]

[For information pertaining to literary devices and conventions, abbreviations and explanations of numerations used by the author, see 6: Spate AW1 India, category 116, pp. xxi-xxiii, and xxv.]

133, 113 Kashmir AV1

[For general information on the distribution of various types of flora and its relation to climate and soil, see 6: Spate AW1 India, category 116, pp. 63-92.]

231, 113 Kashmir AV1

[For a general discussion of animal husbandry in India, see 6: Spate AW1 India, category 116, pp. 228-231.]

133, 113 Kashmir AV1

[For a description and discussion of the structure and relief of the entire Indian sub-continent, see 6: Spate, AW1 India, category 116, pp. 3-36.]

133, 113 Kashmir AV1

[For a regional division of the Indian sub-continent see Chapter XIII, 6: Spate AW1 India.]

[For full bibliographical references see category 116, 6: Spate AW1 India, entire source and bibliographical notes at the end of each chapter.]

[For an index of authors and works cited, see 6: Spate AW1 India, category 116, pp. 822-827.]

[Additional information specifically on Jammu and Kashmir may be found in 29: Chitra, AW1 India, cat. 116, Section II, pp. 220-227; Section V, pp. 149-159; Section VI, pp. 14-15, 88-89.]

113, 185, 427 Kashmir AV1

[For information on tenancy reform legislation in Jammu and Kashmir see 39: Patel, AW1 India, category 116, p. 351.]

113, 564 Kashmir AV1

[For information on the Brahmans of Kashmir see 33; Bhattacharya, AW1 India, category 116, pp. 54-55.]

631
113

Kashmir AV1

[For information on the Kashmiri administration of Ladak, see 2: Ramsay, AJ4 West Tibetans, category 116, pp 24-25, 43--Analyst]

113, 631, 642, 648 Kashmir AV1

[For information concerning temporary provisions in the Indian Constitution of 1950 pertaining to the State of Jammu and Kashmir, see 43: Santhanam, AW1 India, category 116, pp. 302-304.]

113, 651, 647 Kashmir AV1

[For information on the taxation system in Kashmir as administered from Jammu, see 1: Lawrence, AV4 Kashmiri, category 116, Chapters XVII and XVIII, pp. 399-453. -- Analyst]

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

871 ships of Rs. 4,000 each have also been sanctioned for training State subjects abroad in useful arts, &c. Ten stipends of the value of Rs. 8 a month are granted in the Srīnagar normal school, and thirteen of the value of Rs. 1,944 are awarded to students sent up for training in the normal school and training college at Lahore, while two teachers are annually sent [652] to the latter on the full pay of their appointments. The total expenditure on education in 1905–6 was 1·05 lakhs, compared with only Rs. 45,000 in 1900–1.

An Arts college was opened at Srīnagar in 1905 by the trustees of the Central Hindu College, Benares, in connexion with the Hindu high school, and the Mahārājā has sanctioned a grant-in-aid of Rs. 15,600 per annum for the college and school from the year 1906.

743 **Medical.** The State maintains at Srīnagar two hospitals, two dispensaries with accommodation for in-patients, and a leper asylum, and at Jammu two hospitals for the civil population, besides military hospitals at Jammu and at Satwāri cantonment. In 1904–5, besides these, forty-three dispensaries were maintained in the State. Two chief medical officers are in charge of the Jammu and Kashmīr provinces, and the Agency Surgeon supervises work in Gilgit. The Medical department of the State is under the control of a Superintending Surgeon. In 1904–5 the total number of patients treated was 401,120, of whom 4,338 were in-patients, and 11,830 operations were performed. The expenditure was 1·5 lakhs. In addition [797] to the State institutions, valuable work is being done by the medical mission, which has a large hospital at Srīnagar and a hospital at Anantnāg. The leper asylum referred to above is also managed by them for the Darbār.

751 **Vaccination.** The staff for vaccination consists of eighteen men, who work in the province of Jammu in winter, and in that of Kashmīr in summer. Vaccination is not compulsory, but a good deal of work is done by the exercise of tact and moral persuasion. In 1904–5 the number of persons successfully vaccinated in both provinces was 33,784, while 4,200 vaccinations were also carried out in Gilgit. The people of Ghizar, Yāsīn, Ashkuman, and Chilās districts formerly refused vaccination, but are now accepting it. The total expenditure in 1905–6 was Rs. 5,685. Inoculation is practised by the people in the frontier districts, but not elsewhere.

113 ***Bibliography.*** [F. Bernier: *Voyages* (1699).—G. T. Vigne: *Travels in Kashmir, Ladak, Iskardo* (1842).—A. Cunningham: *An Essay on the Arian Order of Architecture as exhibited in the Temples*

3: Imperial Gazetteer G-3 (1889-95) 1909 AVI Kashmir AVI

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of Kashmir (1848).—J. Biddulph: *Tribes of the Hindu Koosh* (1880).—Drew: *Jammu and Kashmir Territories* (1875).—E. F. Knight: *Where Three Empires meet* (1893).—W. R. Lawrence: *The Valley of Kashmir* (1895).—Kalhana's *Rājataraṅgiṇī, a Chronicle of the Kings of Kashmir*, translated by M. A. Stein, 2 vols. (1900).]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

being in five years' work in a wild country, but much of the book is a record of peaceful service. It tells of a constant struggle to raise a stretch of Frontier 300 miles in length from a condition of incessant war, anarchy, and oppression, into a state of fairly established peace, prosperity, and good government.

For much of the ethnological information in the book I am indebted to *The Tribes of the Hindu Kush* by Colonel Biddulph, who was for some time in Gilgit.

Owing to the courtesy of the Editors of the *Fortnightly* and *Contemporary*, I have been enabled to make use of articles published in their reviews, portions of which are incorporated in the book.

Many of the illustrations are from photographs taken by Captain J. R. Roberts, I.M.S., Agency Surgeon at Gilgit, whose success in this line is only to be surpassed by his skill in the sterner duties of his profession, and by his devotion and kindness to the sick and wounded.

ALGERNON DURAND.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

THE

JUMMOO AND KASHMIR TERRITORIES.

CHAPTER I.

INTRODUCTION.

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121

THE aim I had before me in writing this book was the representation of those geographical facts concerning a country I for many years lived in, which had made such an impression on my mind, or which had been so noted down by me, that there was hope of my passing them on to others in such a way as to make on their minds a clear and distinct image.

The account is limited almost entirely to the description of what I have not only seen, but well remembered. By this I hold myself exempted from giving other reasons why certain places or certain subjects have been dealt with less fully than their importance might seem to require. For though in the course of ten years I visited almost every portion of the tract of country named in the title-page, and in some parts resided long, yet other parts I may have seen but a few times, and others still have passed through but once. And there was equal variety in the extent to which I noted down what I saw, this being sometimes least where I stayed longest. Now since, without having made definite notes on the spot, I have seldom ventured on description, this circumstance in itself will account for much inequality in the treatment of the parts of my subject. But, for all this, I have hopes that there will be found a connection between the portions of the book sufficient to constitute a thread by which the reader

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

114 may find his way through what is the really complicated geography
121 of a tract which is large in extent and varied in character.

There is no large part of this country that is altogether unknown to the Western world. There is hardly any place we shall reach that has not been visited, and few places that have not been measured, by Englishmen who have preceded me. Many of the previous travellers, too, have given to the public the results of their observations. If I were writing a compilation from their books and memoirs, or if I were attempting to consolidate their information with my own, this would be the place to enumerate their various works. But as I propose rather to give a simple version of what I myself observed, whether it be the same as, or whether it be different from, what has before been told, I shall only refer to other writers where I have been distinctly indebted to them, or where it may be necessary to comment on their facts or their conclusions.

101 I have confined myself in this account to the territories of the
[631] Maharaja of Kashmir, for the reason that my travels in the
[643] Himalayas were almost entirely restricted to them. This ruler has for his full title "Maharaja of Jummoo and Kashmir." By the Panjābis he is most commonly called after the former place, by Englishmen after the latter. It is this last practice which has led Englishmen at home to confound "Kashmir" with the whole of the territories. This mistake (which has unfortunately found its way into the maps of India) I try to guard against by using for my book the title "Jummoo and Kashmir Territories," and by restricting the use of the word "Kashmir" to the very defined tract that from time immemorial has borne the name. It must be understood, moreover, that the above title held by the Maharaja is not complete as denoting all the territories ruled by him; for these include, besides the Jummoo districts and Kashmir, the more distant countries of Ladākh, Baltistān, and Gilgit, all of which will come under our notice.

131 The relationship, physical and political, of this tract with
X133 India now deserves our attention. The map of India,[1] given with this book, will help us to understand its position at the edge of

[1] [cf. category 116 End Map I -- Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

the territories, nor much altered their boundaries. On the outbreak of the mutiny of 1857, Maharaja Gulāb Singh chose his side and threw in his lot with the British, moving down a force to aid in the siege of Delhi. Hardly had he done this when death overtook him. His surviving son, the present Maharaja, Ranbīr Singh, who was then on his way to the Panjāb with the troops, returned to take his place in the government of the country, while another commander proceeded to Delhi with the force. 175 648 [669]

Since that time all has been quiet, except on the north-west frontier, which has been the scene of oft-recurring small wars, some of which are recounted in Chapter XIX., on Dārdistān History. One other treaty has been made between the British Government and the Maharaja, which is given in full in Appendix V. This was done in 1870. It is a commercial treaty designed to open a particular route between the British hill-districts and the Yārkand country through a portion of the Maharaja's territory, which is necessarily traversed.

The countries thus acquired, and, by the political events of 1846, solidly compacted, are divided up for the purposes of government into regions whose limits correspond in some measure, but not altogether, to the old boundaries. In the "Political Map" I have indicated these administrative subdivisions, and in the explanation of it in Chapter XXII. I have shortly described the kind of authority established in each. 631

I should hardly complete this Introduction without saying a word as to myself—as to how it was that I came to travel over this country, to penetrate into corners of it that, if they have each been visited by different Europeans, have never so many been seen by anyone of that race, or even, I believe, by any native of any of those countries. 114

In 1862 I entered the Maharaja of Kashmir's service, leaving for it the Geological Survey of Great Britain, to which I then belonged, and came to his Court at Jummoo. My duties for some years were confined to geological investigation, or, more exactly, to looking

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

114 mountain chains. Later I had the management of the Forest Department. Lastly I had the position of Governor of Ladākh, from which I retired for the sake of again seeing England, after spending ten years in the service of the Maharaja.

I did not leave the Maharaja, his Court, and the people, without many regrets. Each race, as I became acquainted with them, excited in me a great interest, and has left a strong wish for their welfare. In the Court I formed friendships with some whose co-operation in difficult circumstances will always be remembered by me. Of my master, the Maharaja, I will only venture to say that from him, in what might have been for me an anomalous position, I received a general consideration, dictated by goodwill and by forbearance, which, without counting many special acts of kindness that he would not wish to see acknowledged here, deserve and have from me a gratitude that I am glad have an opportunity of publicly expressing.

128 A few words must follow as to the plan on which this book is written.

I have not given a narrative of any of my journeys, but have taken each tract in succession, and described the physical and other characteristics of it. Besides this, I have given an account of some of the lines of march that join the several tracts; this by way of introduction to them or to show how they are physically separated yet connected by practicable lines of communication.

I begin with the part next to the plain of the Panjāb, the region of the Outer Hills. One chapter treats of their physical aspects, another treats of their inhabitants generally, a third gives a description of Jummoo, the chief place in the Outer Hills, and the capital of the whole country, and of the Court, whose seat is at Jummoo, while a fourth gives notes on certain other places in the same hills.

Next, in Chapter VI., we visit the region of the Middle Mountains, certain portions of them being in some detail described. The subordinate headings will show in what order the various localities are treated of, and that an account of the people who live there also finds a place.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

In Chapter VII. is described the march from Jummoo to Kashmir. Thus we are introduced to that country, to which Chapters VIII., IX., and X. are devoted. 128

Then, in like fashion, the country along the line of march from Kashmir to Leh in Ladākh is described, and we are thus brought into the great tract at the back of the Snowy Range. The account of Ladākh is begun by a chapter (XII.) on the inhabitants; then follows a somewhat detailed description of the different parts of that country, the Chapters XIII., XIV., and XV. being allotted separately for the lower valleys, the higher valleys, and the plateaus.

Baltistān comes next; it is described in Chapter XVI., where the sub-headings will show the course that the description takes.

For the less-known country of Dārdistān there are the four Chapters XVII. to XX.

Thus far the account has gone according to locality. There next comes a chapter on a subject which it seemed best to treat by itself. The few remarks I find myself able to make on the very interesting subject of the languages will be found in Chapter XXI.

The last chapter is one in explanation of the maps and sections. Since I reckon on the reader making use of these on his way through the text, even when they are not specially referred to, it would not be amiss if he were to become acquainted with them by either reading this chapter first of all, or by consulting it on first referring to each of the maps or sections. It will be found to give both a description of each map, isometric view, or section, and also a short summary of some of the various subjects which are treated in a more detailed way in the body of the book.

Though such a plan for the work depends not at all on the order of my journeys, it may be well here to note in what years I visited certain portions of the country, since some of that which passed under my observation may have been true only for that time. Ladākh I saw in the years 1862 (Drās, Kargil, and Suru only), 1869, 1871, and (January) 1872. Baltistān I visited in 1863, and again in 1870; Astor and Gilgit in 1870. For other parts it is impossible to particularise; any time between the years 1862 and 1872 I may have visited them. 114

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

[pp. i through viii contain no textual material]

PREFACE

121 SOME word of explanation seems due when an unknown writer obtrudes a personal narrative on the public. My reason for writing this book was, that as the story of the development of the Gilgit Frontier, told in my letters and diaries, was read with interest by some who saw those papers, it seemed probable that its publication might give to those who have no chance of seeing the sort of life their countrymen lead on an uncivilised frontier, a faithful idea of what such an existence means. The book is a plain and unvarnished tale of the experiences of a frontier officer in times of peace as well as in those of war.

114 It was written under adverse circumstances, in the scanty hours of leisure snatched from official work in India, and it could not, for obvious reasons, have been published while I was Military Secretary to the Viceroy of India. The events it describes began ten years and ended five years ago. It contains no information which has not been at the disposal of the man in the street, but it has this advantage: that

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

114 having been behind the scenes it has been possible for me to avoid including the inaccuracies of the mere looker-on.

121 The book contains no dissertations on Frontier policy, no criticisms or attacks on those who direct that of the Government of India. I have no wish to join the bands who ride out to do battle with the windmills of the forward or backward policy, and it is, in my old-fashioned opinion, disloyal for an officer still in the service to criticise his superiors, even should he consider that he has grounds for his views, which is not my case. Moreover, such criticism is generally foolish. For the man on the Frontier sees but his own square on the chessboard, and can know but little of the whole game in which he is a pawn. It has been my aim merely to give a faithful account of the policy pursued on the Gilgit Frontier, of the steps taken to give it effect, and of the result attained. The reader who expects to find cut-and-dried dogmatic opinions as to the management of our relations with Frontier tribes will be disappointed. These, as a rule, can only be given, with their full effect, by men who know nothing about the question.

The reader also who expects to find a book on the Frontier stuffed with "tales of wild adventure —mostly lies"—will not find them here. A certain amount of exciting incident there could not help

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THE MAKING OF A FRONTIER

CHAPTER I

A MISSION OF ENQUIRY

121 THE interest which attaches to the work of English-
114 men on the borderlands of our great Empire has prompted me to write the following plain record of work and travel in the Hindu-Kush. For four years Warden of the Marches on the northernmost point of our Indian frontier, it was my good fortune, in peace and war, to deal with the most primitive races, to penetrate mountain fastnesses where the foot of a European had never trod, and to wander through the most magnificent scenery that the eye of man has ever looked upon. I trust, therefore, that the following pages may give some idea of what life on the frontier really means.

131 The stretch of frontier to which I refer lies south of that portion of the Himalayan range which divides Chinese and Russian Turkestan and Eastern Afghanistan from the Indian Empire. Officially it is known as the region of the Eastern Hindu-Kush. From east to west its length is some five hundred miles; from north to south its depth is about a hundred and

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

That her soldiers, and the ablest of them, consequently believe in the possibility of conquering India, no one who has had the chance of studying the question can doubt. Her diplomats may not consider the task one to be undertaken—they are fairly busy elsewhere. None the less do her tentacles creep cautiously forward towards our Indian frontier. To-day it is the Pamirs, to-morrow it will be Chinese Turkestan or part of Persia, which is quietly swallowed. For every point of possible attack gained is to her advantage, and every man of ours who can be kept locked up in India, or guarding its frontier, when the Battle of Armageddon does come, must be withdrawn from the real chessboard, wherever that may be. That, to my mind, is the crucial point. 000

If this is no place to discuss "the Russian menace," still less is it to raise the vexed question of frontier policy. I am no believer in catch-words, though they are useful as terms of abuse. The "forward policy," and that of "masterly inactivity," have been wrangled over quite sufficiently. No sensible man nails either colour to his mast. Circumstances, and the races you have to do with, decide cases. Successive Cabinets in England, Conservative and Radical, agreed with the Government of India, that in the case of the Gilgit frontier certain steps were necessary, and the steps were taken. The following pages tell the tale of what was done.

In the summer of 1888 an officer of the Quarter-Master-General's Department being required by Lord Dufferin's Government to visit Gilgit to enquire on the spot into the causes which had led to the outbreak of hostilities between Kashmir and two of its tribu- 114

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

114 tary States, Hunza and Nagar, I was fortunate enough to be selected for the duty.

Once or twice before the name of Gilgit had appeared for a moment, to be forgotten again immediately. The adventurous traveller, Hayward, had been murdered in the neighbouring valley of Yasin under circumstances of the blackest treachery, and his bones had been laid to rest in Gilgit. An English officer, Major Biddulph, had, in Lord Lytton's Viceroyalty, spent some years there, and had been recalled from the too isolated position after a stormy experience. A mission under Colonel Lockhart, now Sir William Lockhart, Commander-in-Chief in India, had wintered at Gilgit, and from it, as a base, had traversed Hunza, crossed the Hindu-Kush, passed through Wakhan down the Ab-i-Panja, the southernmost branch of the Oxus, and had traversed Chitral territory from end to end. A few adventurous travellers and sportsmen had visited Gilgit, but to most men in India it was a name and nothing more. My satisfaction, therefore, at the thought of penetrating to this little known country was great.

122 My brother was at the time Foreign Secretary to the Government of India, and from him at Simla I received all the information available on the subject, and my instructions. These preliminaries completed, I started for Gilgit.

000 At Rawal Pindi, the railway terminus for Kashmir, I found my companion, George Robertson, now Sir George Robertson, K.C.S.I., it having been decided that a doctor should form one of the little party of two. Nothing can, it is said, be such a test

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

Mr Chichele-Plowden, then Resident in Kashmir, very kindly put us up in Srinagar. The first thing to be done was to pay my respects to the Maharaja, which I did in company with the Resident. My reception was exceedingly warm and cordial; an old-established friendship of many years' standing had existed between the Maharaja's father and mine, and this was extended at once to the next generation. I found the Maharaja's brothers, Raja Ram Singh, the Commander-in-Chief of the Kashmir State, and Raja Amar Singh, who shortly after became Prime Minister and President of the State Council, equally disposed to be friendly. The acquaintance so auspiciously begun, ripened, I am glad to think, into warm regard and friendship, and during the five years I was connected with the affairs of Kashmir I received, however inconvenient my demands may have sometimes been, the heartiest assistance. 643

I found the Maharaja quite satisfied with the idea of my going to Gilgit, and, if necessary, on to Chitral, but he was very averse to my going to Chaprot. This was the frontier fort out of which the Kashmir garrison had been turned by the Hunza-Nagar combination during the preceding winter, and the Maharaja had not yet heard of its having been re-occupied by his forces. He was very averse, therefore, to my adventuring myself north of Gilgit, and as I, on my part, had not the least anxiety to have my throat cut, or to fall a prisoner into the hands of the tribesmen and to bring difficulties on Government, it was agreed that my movements, after my arrival at Gilgit, should depend on the position of the Maharaja's 114 [726]

4: Durand G-3 (1888-93) 1900 AVI Kashmir AVI

114 troops and the advice of His Highness's local authorities.

721 The occupation of the Gilgit district had never paid. The Dogras had suffered heavy loss in it again and again, but the honour of the Kashmir Durbar (the title usually applied to the government of a native state), would not for a moment permit of withdrawal. Moreover, withdrawal would not have answered the purpose of securing peace; it would merely have opened, by uncovering the right bank of the Indus, a road constantly used in former days for raiding into Baltistan or Little Thibet, the next province on the north-east belonging to Kashmir. The remedy would have been worse than the disease; a State which begins retiring is in the East the natural and lawful prey of its adventurous neighbours. I found no question of withdrawal being discussed; the attention of the Durbar was entirely turned to securing its position on the frontier, and to retaking the Fort of Chaprot. Throughout the winter nothing could be done, the passes leading to Gilgit were closed by snow, but with the return of spring every nerve had been strained to accomplish this object.

701 The Durbar was immensely proud of its army, which at this time was very numerous and costly. It was quite ignorant of the fact that the army was without the very rudiments of organisation, that it was merely an unwieldy agglomeration of units, and that its leaders, men for the most part of good family and of fighting instincts, were one and all as innocent as the babe unborn of the art of war. Trusting to the numbers of their troops and to the

1: Drew G-3 (1869-1878) 1875 AV1 Kashmir
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1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
Kashmiri AV4

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THE

JUMMOO AND KASHMIR TERRITORIES.

A GEOGRAPHICAL ACCOUNT.

BY

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LATE OF THE MAHARAJA OF KASHMIR'S SERVICE.

LONDON:
EDWARD STANFORD, 55, CHARING CROSS, S.W.

1875.

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III

TO

HIS HIGHNESS THE MAHARAJA RANBÎR SINGH, G.C.S.I.

RULER OF JUMMOO AND KASHMIR.

WITH

THE AUTHOR'S SINCERE GOOD WISHES

FOR

THE PROSPERITY OF HIS HOUSE AND GOVERNMENT,

AND

FOR THE WELFARE OF THE PEOPLE OF HIS COUNTRY,

This Book is Dedicated.

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1
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PREFACE.

104 NEARLY all that it was necessary for me to say by way of introduction, I have written in the first chapter. Only here, on the threshold, should be pointed out the system on which the Indian names and other words have been spelt. I have followed that which has variously been called—after those who have either elaborated or applied it—the Jonesian, Forbesian, or Hunterian system, but which now, from the increasing use of it and from its adoption by some of the departments of the Government of India, fairly merits to be called the Indian system of applying the Roman alphabet. In this the ten vowel sounds which occur in the languages of northern India are represented by the five vowels of our alphabet, by an accentuation (to denote elongation) of three of them, and by two diphthongs. The following table will make clear to anyone who speaks English the exact native Indian pronunciation of these vowels. In the middle column is an English word whose vowel-sound corresponds with that of the character to the left of it, while the third column shows the same word as it would be spelt on the Indian system, to retain its original sound.

Indian vowel.	English word to exemplify the pronunciation.	Indian spelling of the English word, the sound remaining the same.
a	bun	ban
ā	palm	pām
i	bin	bin
ī	been	bīn
u	pull	pul
ū	pool	pūl
e	day	de
o	bowl	bol
ai	fine	fain
au	fowl	faul

For the elongation of the vowels *a*, *i* and *u* I have used the long mark ¯; others who follow this system use the acute

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

104 accent ´, and others the circumflex accent ^; in any case the same effect on the sound is intended.

The power given to the consonants varies little from that which they have in English; only one or two remarks are necessary. There are two kinds of *t*, of *d*, and of *r*, one dental, made by the tongue against the teeth, one cerebral, made by the tongue against the back part of the palate; these I have not distinguished except in Appendices I., II., III., the special object of which required the distinction.* In these places the cerebral *t*, *d*, and *r* are marked by the letters being put in a type different from that of the rest of the word. Also the nasal *n* (as in the French *on*) is distinguished by a dot above it thus *ṅ*. The letter *c* is not used except in the combination *ch*, which has the power of *ch* in *church*. *Sh* is pronounced as in English. *G* is always hard as in *go*. *J* is to be pronounced as it is in the English word *jam*. *Q* stands for a more deeply guttural *k*. An apostrophe ' stands for the Arabic letter 'ain; in pronouncing Indian words it may be neglected with little harm, since the natives of India make little or no difference for it.

I have endeavoured to carry out this system consistently except in a very few cases. Of these exceptions an instance is to be found in the title of the book, where the name 'Jummoo' must be pronounced in *English fashion*, and I have adhered to the same spelling of that place all through the text and in the maps. My reason for making this exception was that the name would necessarily be read before this preface, and yet without a previous explanation there was no likelihood of the reader getting anywhere near the right pronunciation if it had been spelt on the Indian system. Had I systematically transliterated the name as it is found in the two characters Devanāgarī and Persian, it would be respectively Jaṅbū and Jamūṅ, with the nasal *n*. Either of these forms would have been such a stumbling block at the beginning that I thought it best in this case to be inconsistent. Again, 'Kashmir' I have all through spelt without the long mark which, by the rule, it should have over the *i*. This spelling has

* In the Index also, the native words have these letters so distinguished.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

become common in England, and since it is so little different from the systematic form, it seemed unnecessary to disturb it; and this applies to a few other words, such as 'Raja,' which should have a long mark over the first *a*. It may also be mentioned that 'Himalaya' (which I have everywhere spelt thus) should, to denote its right pronunciation, also have a long mark over the first *a*. 104

One difficulty I have had with reference to some of the names on the maps. The names of those places (not indeed many) with the pronunciation of which I am not familiar, have been taken from various maps, chiefly from those of the Great Trigonometrical Survey. Now this Survey in constructing the Kashmir series spelt the names according to no system at all; the same vowel will, sometimes in the same name even, have two different powers. While trying, then, to reduce these to the Indian system, I have in some cases been uncertain what sound was intended by the word as I found it on the maps; hence some errors may have crept in.

I wish here to call attention to Appendix VII., which contains tables of the Census and the Trade of the Territories. The Census was taken after I left Kashmir, and the information reached me too late for incorporation in the text. My estimate of the population of Jummoo given in p. 63, must be corrected by reference to the Table. 161 162

In conclusion, I wish to offer my acknowledgments to Mr. Frith for the permission to reproduce some of his beautiful photographs.

F. D.

28, Jermyn Street, London,
June, 1875.

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THE JUMMOO AND KASHMIR TERRITORIES.

CHAPTER I.

INTRODUCTION.

114 121 THE aim I had before me in writing this book was the representation of those geographical facts concerning a country I for many years lived in, which had made such an impression on my mind, or which had been so noted down by me, that there was hope of my passing them on to others in such a way as to make on their minds a clear and distinct image.

The account is limited almost entirely to the description of what I have not only seen, but well remembered. By this I hold myself exempted from giving other reasons why certain places or certain subjects have been dealt with less fully than their importance might seem to require. For though in the course of ten years I visited almost every portion of the tract of country named in the title-page, and in some parts resided long, yet other parts I may have seen but a few times, and others still have passed through but once. And there was equal variety in the extent to which I noted down what I saw, this being sometimes least where I stayed longest. Now since, without having made definite notes on the spot, I have seldom ventured on description, this circumstance in itself will account for much inequality in the treatment of the parts of my subject. But, for all this, I have hopes that there will be found a connection between the portions of the book sufficient to constitute a thread by which the reader

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114 may find his way through what is the really complicated geography
121 of a tract which is large in extent and varied in character.

There is no large part of this country that is altogether unknown to the Western world. There is hardly any place we shall reach that has not been visited, and few places that have not been measured, by Englishmen who have preceded me. Many of the previous travellers, too, have given to the public the results of their observations. If I were writing a compilation from their books and memoirs, or if I were attempting to consolidate their information with my own, this would be the place to enumerate their various works. But as I propose rather to give a simple version of what I myself observed, whether it be the same as, or whether it be different from, what has before been told, I shall only refer to other writers where I have been distinctly indebted to them, or where it may be necessary to comment on their facts or their conclusions.

101 I have confined myself in this account to the territories of the
[631] Maharaja of Kashmir, for the reason that my travels in the
[643] Himalayas were almost entirely restricted to them. This ruler has for his full title "Maharaja of Jummoo and Kashmir." By the Panjābis he is most commonly called after the former place, by Englishmen after the latter. It is this last practice which has led Englishmen at home to confound "Kashmir" with the whole of the territories. This mistake (which has unfortunately found its way into the maps of India) I try to guard against by using for my book the title "Jummoo and Kashmir Territories," and by restricting the use of the word "Kashmir" to the very defined tract that from time immemorial has borne the name. It must be understood, moreover, that the above title held by the Maharaja is not complete as denoting all the territories ruled by him; for these include, besides the Jummoo districts and Kashmir, the more distant countries of Ladākh, Baltistān, and Gilgit, all of which will come under our notice.

131 The relationship, physical and political, of this tract with
433 India now deserves our attention. The map of India,[1] given with this book, will help us to understand its position at the edge of

[1] [cf. category 6 End Map I -- Analyst]

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

the great plain of India which sweeps unbroken from the mouths of the Ganges to the western part of the Panjāb, continuously skirted on the north by the Himalaya Range, which has a direction varying in a curve from east and west to south-east and north-west. It is the last strip of the plain and the wide mass of the mountains on the north of the Panjāb that make up the territory. Politically, it is a government tributary to the Queen, with relations defined by certain treaties, which will be more fully spoken of hereafter, but whose result may here be said to be that the ruler is obliged to govern his foreign politics according to the views of the Government of India, while in domestic administration he is nearly independent. 131 133x [642] [631]

Measurements of the territory show it to have a length in one direction, from south-east to north-west, of close on 400 miles, and at right angles to that, from south-west to north-east, of 350 miles. Measured from south to north it may be said to extend for 240 miles from lat. 32° 30′ to lat. 36° N.; and from east to west, for 350 or 400 miles, from long. 73° 30′ to 80° E.; these, however, must be taken only as general measurements, the irregularity of outline prevents a more definite statement in brief. The area I estimate at 68,000 square miles. 131

The form of the ground we have endeavoured to represent on the maps both by careful attention to the hill-shading and by the statement of the heights of certain positions. Under the heading of each tract described much will be said on this subject; but at this stage it is advisable to give a slight sketch of the vertical geography of the whole area. 133x

The lowest part is the strip of plain on the south-west, which is continuous with the great level plain of the Panjāb; it is 900 or 1000 feet above the sea.

The mountains begin along a very definite line. The first ridge is a line of hill from 1000 to 2000 feet above the plain, that is to say 2000 or 3000 feet above the sea. Next comes a tract of rugged country, which includes various ridges running nearly parallel to the first one, with long narrow valleys between them. These ridges are 3000 and 4000 feet high, while the valleys have

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133x

commonly a level of near 2000 feet. This and the outermost ridge together I call the Region of the Outer Hills. It is on the whole a rugged space, partly covered by a low forest or by scrub, partly of bare sandstone rock.

Next within is the tract to which I give the name of "The Middle Mountains." It is a space occupied by hills commonly of 8000 to 10,000 feet in height, covered with pasture or else with forest. These hills are not, like the last, in parallel lines, but in ramifications, divided by equally ramifying valleys. Some of the valleys reach to as low as 2500 feet.

We now come to more lofty mountain ranges, which rise first to rocky heights and then to the region of perpetual snow. A great chain of snowy mountains, running south-east and north-west, divides the drainage of the Chinâb and Jhelam rivers from that of the higher branches of the Indus. Its summits vary from 27,000 down to 15,000 feet; in one part of peaks of 20,000 and 21,000 are not uncommon. What may be called branches from this enclose the valley or plain of Kashmir with hills, of which many are 14,000 to 15,000 feet high, the wide valley encircled by them itself being 5000 and 6000. All beyond that great range we find to be a wide tract of mountainous country, the whole of which is at a high level; it is the north-western part of Tibet; Ladâkh and Baltistân are divisions of it, and Gilgit may, in a physico-geographical point of view, be said to belong to it. Here the mountain ranges are of heights of from 17,000 up to 22,000 feet and more; one peak (which yet is unnamed, though the second highest known in the world) has an altitude of 28,265 feet.* The valleys of this region vary much in character; in the south-eastern part are high-level flat valleys, from 1 mile to 5 or 6 in width, at elevations of 15,000 and 14,000 feet; from that, as one goes north-westward, their height descends, the space at the same time narrowing, lofty mountains always bounding them, ultimately to as low as 5000 feet above the sea; at the lower levels also are sometimes widenings of the valley-bottom.

* This altitude has been determined trigonometrically by the Great Trigonometrical Survey of India; the peak is numbered on their maps K 2.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

In a few places are table-lands; they are flat spaces surrounded by mountains; too wide to be called valleys, I thus differently class them. The most remarkable are the Deosai plateau, and the plateau of Lingzhithang and the Kuenlun plains; the former is 12,000 or 13,000 and the latter 16,000 to 17,000 feet above the sea. /133

With these great variations of level the climate must necessarily be different for every region. The temperature ranges from the more than tropical heat of the Panjāb summer to such an intensity of cold as keeps perpetual snow on the mountains.* In the inhabited places even the variation is such that in the lower parts the fashion of the poor of India of going almost unclad is followed; in the higher, sheep-skin coats are wanted for protection against the cold, and people are, in places, confined to their houses by snow for seven months in the year. /132

Besides temperature, there is the element of moisture, which gives another variety to the climate. We may distinguish roughly countries of four degrees of humidity:—

(1) Where the periodical rains prevail.

(2) Where the periodical rains do not reach, but there is rainfall enough for all crops but rice without need of irrigation.

(3) Where no crops can be raised without irrigation and the hill-sides are for the most part bare, but some forest grows on portions of the mountain slopes.

(4) Where no crops can be raised without irrigation, and the whole country is bare both of forest and of pasture; this tract is nearly rainless.

The greatest degree of difference in aspect of country, and probably in absolute degree of moisture, is between the first two on the one hand and the last two on the other.

The first region includes the Outer Hills and the Middle Mountains. The second is Kashmir. The third and fourth are on the far

* For the altitudes at which perpetual snow occurs see Chap. XIII., under the heading "Snow Map."

1; Drew G-8 (1862-1872) 1875 AVI Kashmir AVI

132 side of the great watershed range; the third, which may be said to have a semi-Tibetan climate, includes Astor with some parts of Gilgit and Baltistán, and the fourth, that which enjoys the Tibetan, or almost rainless, climate, takes in the rest of Gilgit, the greater part of Baltistán, and all Ladákh.

Now let us enter on the subject of the peopling of this country, 663 of the races of men who inhabit it. Varied as it is in form and 101 other physical characters it is little less so in its population. The [illegible] ing in the valleys that divide the loftier mountains, are, some, of widely different origin, and some, though of nearer relation, still of widely different character. There is here to be found, by one who would work it out in detail, ample illustration of the principles of Ethnological Science and a store of facts to fill in parts of it where our knowledge is wanting. All that I myself can hope to do is to put down some of that information which can be acquired by a traveller not trained to these inquiries.

The following is the list of the races which have a distinct geographical distribution, and such characteristics as to render the description and separation of them practicable.

Aryan.

Dográ.	Kashmíri.
Chilás.	Dárd.
Pakhlí.	

Turanian.

Tibetan: subdivided into Balti, Ladákhi, Chang-pá.

This classification is more national than tribal. For the southern parts especially another division might be attempted—that is, one according to castes. But though certainly such a classification would tend to throw more light on the origin, the sources, of the different tribes, yet in the present state of our knowledge, without more detail as to the subdivisions of castes than we have at present, it would not be practicable, and in any case would not be one that could be expressed on a map as I have done with that here

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

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adopted. My own at all events expresses the actual national distinctions.

Each race will be described as we come to the country inhabited by it; but here too a few words may be said.

The Dográs and Chibháls were originally one, but they have now become separated in many characteristics, from the latter having become Muhammadans, while the Dográs remained Hindú. They are well-featured races, of rather slight build; together they occupy all the Outer Hill region.*

The Pahárís are a sturdier race, hardy, as befits those who live for part of the year among snow; for these inhabit the eastern part of the Middle Mountains, on which snow falls to a considerable depth. They are in great majority Hindú. The name "Pahárí" simply means "mountaineer," but in those parts it is restricted to this particular race.

The Kashmírís, though allied to the Pahárís, are a race possessing very marked characters; they are large-made and robust, and of a cast of features really fine; they occupy their own mountain-bounded country of Kashmír, and have, besides, overflowed it here and there and settled in the higher parts of the neighbouring valleys and in outlying places. They are in large proportion Muhammadan, but some fraction of them remain Hindú.

The Dárds are a race who, though Aryans also, are very different and easily distinguishable from Kashmírís. With a very curious exception, that will be noted under Dárdistán, they also are Muhammadans. They dwell in the highly mountainous country north of Kashmír; they abut against the Tibetan Baltis on the east, and have as their neighbours on the west the Pathans or Afghans.

All those hitherto enumerated races have features distinctly of the Aryan type, still with marked differences among themselves, which will be noted in the succeeding chapters.

* In reality the Chibháls include, besides Muhammadanised Dográs, some people of other tribes, who also have become Muhammadans. More will be said on this subject in Chap. III.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

563 The Tibetan races, whom we now reach, have the characteristics of the Turanian family (of which the Chinese and the Japanese
101 are the instances most known to Englishmen) in varying degree. The Champás have those features most markedly, next the Ladákhi, and in a less degree the Balti. The two first of these subdivisions are Buddhist in religion, the last Muhammadan. Of these Tibetan races are the people who live in the loftiest of the inhabited regions; the Champás, who are nomads, wander among the high-level valleys of Rupshu; the Ladákhis, who are a settled and cultivating race, are in villages which in height above the sea vary from 13,500 to 9500 feet; the next, the Baltis, are found at from 10,000 or 11,000 down to 6000 feet.

As for the languages spoken, a separate chapter treats of them, and some facts of their distribution are given in the explanation of the Language Map.* 1/2

557 Countries separated by so many mountain chains; races so
693 widely different; how did they all come to be under one ruler?

The answer to this almost resolves itself into the history of one man, of the one who by exercising with wonderful persistence the qualities of a soldier and a diplomatist succeeded in raising himself from an inconspicuous station to a position in which his adherence and goodwill became of extreme value to the British Government in India, who, in their turn, enabled him to achieve an object that for long had been dear to his heart, and in giving over to him Kashmir completed the agglomeration of all the countries we are treating of into one state. This man was Maharaja Gulāb Singh, the father of the present ruler.

175 I shall attempt a brief sketch of the course of the events which
642 led to the result above pointed out.
631 From time immemorial—the natives say for 5000 years—Jummoo has been the seat of the rule of a Hindū dynasty, of a family of Rājpūts, whose influence spread for some distance over the lower hills, the extent of that influence varying, no doubt, at different times. There was little intercourse with the outer world;

* See Chap. XIII., on Languages, and Chap. XXIX., In Explanation of the Maps.

AV1 category 16 Bad Map IV

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

some contact with it occurred indeed during the time from the sixteenth century onwards from the passage near, if not through, the country of the Mughal Emperors of Delhi towards Kashmir; or again when one of the Western invaders of India swept along at the foot of the hills, and the hill-men were able to annoy his armies while congratulating themselves on the rugged character of their own country, which made it by its poverty unattractive and by its difficulty of access even repulsive to those bent on rapid conquest and plunder. A little after the middle of the last century we find that the power of the Jummoo ruler, exercised either directly or by feudatory chiefs owing allegiance, extended eastwards to the Rávi River or nearly so, westwards to some miles beyond the Chinâb, southwards for some little way into the plains, and northwards as far as the beginning of Middle Mountains. The feudatory chiefs, those for instance of Akhnûr, Dalpatpûr, Kiramchi, &c., governed their own subjects, but to the ruler of Jummoo they paid tribute and did military service. During a portion of the year they would be present at Jummoo itself, attending the court of the ruler and holding separate ones themselves. At this day various spots in that town are remembered where each of these tributaries held his court on a minor scale. Doubtless there was some petty warfare, resulting sometimes in an extension and sometimes in a contraction of the power of the central ruler; but usually the chiefs were more occupied in sport than in serious fighting, and the various families continued in nearly the same relative positions for great lengths of time.

175 642 631 [651] [701] [554]

The rest of the Outer Hills and some of the Middle Mountain tract were thus occupied:—Eastward of Jummoo there were independent rulers at Basoli and Kishtwâr, of Rájpût caste, some few details of whose history will be given as we come in our geographical survey to each of those places. North-westward of Jummoo were the two small states of Bhimbar and Rájôri, whose rulers were Muhammadans, Muhammadanised descendants of Rájpût Rajas, still bearing the Hindû title of Rája and still recognised as belonging to certain subdivisions of the Rájpût caste. These two had, I think, become more closely connected

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with, more completely dependent on, the Delhi power, before its breaking up, than had the Jummoo Raja, because the highway along which the Delhi Emperors used to march from India to Kashmir led straight through their territories and past their very castles. But after the decline of the power of Delhi and the occupation of Kashmir by the Pathāns or Afghāns (who were connected with Kābul and not with India) these rulers of Bhimbar and Rājāori became again as free and independent as the one of Jummoo. Farther west, up to the Jhelam River, the ground seems to have been occupied politically by local chiefs, ruling each over but a few villages. These, all Muhammadans, ruled over Muhammadan subjects. Still in many cases the Hindū origin of both can be traced. The importance of these was nearly the same as that of the lesser chiefs of the Jummoo side; but they seem to have kept more separate, and not to have agglomerated, not to have come under any one ruler as feudatories, but to have kept independent; so that almost village by village the country was governed by separate Rajas, and to this day many headmen of villages in that western tract bear the title of "Raja."

We have thus accounted for most of the country up to the first great mountain range. Of Kashmir and Ladākh we will speak later; but now we must come back to Jummoo, on which place hinged the coming fortunes of all these regions.

At Jummoo, in the middle of the eighteenth century, ruled Raja Ranjīt Dev, a man whose qualities as a ruler are there spoken of with the highest respect. He has a reputation for having been a wise administrator and a just judge. He was a tolerant man; he encouraged Muhammadans as well as the people of his own faith; under him many were attracted to Jummoo, and the town spread and flourished. Up to this time the state of independence of the mountaineers had continued. But his epoch was both the culmination and the beginning of the end of the old state of things. With his death, which occurred about 1770 or 1780 A.D., began changes from outside influences, which only ended when, in the year 1846, the ruler of Jummoo became tributary to the East India Company.

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At the time of Ranjit Dev the Sikhs had become rulers—not, indeed, in any organized form, but in separate clanships—of that portion of the Panjāb which adjoined the Jummoo territory on the south. The ardour of fighting was so strong in these Sikhs that all their neighbours were likely, in turn or as occasion might lead, to feel its effects. In the case of Jummoo the occasion arose soon after the death of Ranjit Dev.* The disputes for succession which have been so common in Oriental dynasties, and not least common when the question is of succession to a firm and able ruler, here also sprung up. George Forster (who, probably, was the first Englishman who ever set foot in Jummoo) tells us that of three sons of Ranjit Dev, one killed the intended successor and imprisoned the third, but that this one, escaping, made his way to the Sikhs, who took up the quarrel for an excuse for invading and laying waste the country. Mān Singh,† the head of one of the Sikh clans (whose son, Ranjit Singh, afterwards combined all the clans, and from them made a monarchy that lasted for a generation), plundered Jummoo, and from this time the old hill principality became dependent on the new sect that dominated the Panjāb. These Sikhs, about the same period, but under, I think, different leaders, from different clans being concerned, penetrated into other portions of the Outer Hill region. For instance, Basoli was occupied by them some time before 1783, and, probably later, Rāmnagar also fell to them. In most cases some scion of the old reigning families was kept in as tributary ruler, for it would have been difficult for the Sikhs themselves, unused as they were to rugged ground, to govern directly the scattered inhabitants of such a rough hilly country. This arrangement again naturally brought about or gave opportunities for disturbances and revolts, which continually occurred. The unsettled state of the hills was a source of disquiet to Ranjit Singh, when, having got possession of Lāhor, he had become chief ruler of the Sikhs. In tracing

* I am not certain whether or no in Ranjit Dev's own time influence had been exerted by the Sikhs so as to bring Jummoo in any way tributary to them. At all events, it was not till after his death that active interference on their part occurred.

† This name is erroneously given in some English books as Maha Singh.

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

175 out Ranjit Singh's efforts for the settlement of the hill districts,
642 we come in contact with the family who exerted for so many years
631 an important influence in the Lāhor state—an influence which much affected the English in their dealings with it—and between whom and the English Government the relations that were entered on constitute the foundation of the present political constitution of the territories we speak of.

557 J. D. Cunningham, in his 'History of the Sikhs,'* shows that
175 from a brother of Ranjit Dev, Raja of Jummoo, were descended,
642 in the third generation, three brothers, Gulāb Singh, Dhiyān
631 Singh, and Suchet Singh. These three were young men at the
159 time when Ranjit Singh's rise to chief power at Lāhor made that the most likely place for the advancement of those whose only trade was fighting. The two elder brothers, Gulāb Singh and Dhiyān Singh, came to Ranjit Singh's court with the object of pushing their way as soldiers of fortune. Gulāb Singh first became a *sawār*, or trooper, under Jemadār Khushiāl Singh, a trusted servant of Ranjit Singh's. I do not know what was Dhiyān Singh's first step; but it was not long before he attracted the attention of the ruler, for he was a young man of considerable gifts of person as well as mental talents. He obtained the special favour of Ranjit Singh, and before long was advanced to the important post of deodhīwālā or deorhīwālā, that is to say, chief
[661] door-keeper. In a native court, a place of personal government, the door-keeper, possessing as he does the power of giving or restraining access to the chief, has considerable influence; this influence Dhiyān Singh now exerted in "making a party," so as by this means, as well as by his own exertions with the Maharaja Ranjit Singh, to advance his family. The personal qualifications of the brothers at the same time helped, and it was not long before the fortunes of all three—for Suchet Singh had joined his elder brothers—became well founded.

Gulāb Singh rose to the independent command of a troop, and in one of the hill wars he distinguished himself by taking

* I have repeated in Appendix VI. the genealogy given by Cunningham.

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prisoner Āgā Jān, the Raja of Rājāorī, who was then resisting the Sikh forces. For this service, and with the object of utilizing those of the families of hill rajas who were attached to his government in keeping in subjection the tribes that had been giving trouble, Ranjīt Singh conferred on Gulāb Singh the rajaship of Jummoo, to be held as a fief. This was about the year 1820. On the brothers Dhiyān Singh and Suchet Singh was also bestowed the title of Raja, and they received, whether at this time or later I know not, a portion of territory to be held on the same terms as was Jummoo by Gulāb Singh. Dhiyān Singh received Pūnch as his principality, and Suchet Singh Rāmnagar. 557 175 642 631 159

It is with Raja Gulāb Singh that we are now chiefly concerned. While Dhiyān Singh remained at Ranjīt Singh's court performing an important part in protecting the interests of the family by securing his own influence with the ruler, to whom they were all tributary, and on whom indeed they were still thoroughly dependent, Gulāb Singh spent most of his time at Jummoo and in its neighbourhood, occupied first in consolidating and then in extending his power, though, as occasion required, he would, as was his bounden duty, join the Sikh army with his forces, and take part in their military operations.

Gulāb Singh's own immediate subjects had, by the continuance of disturbances, the absence of settled rule, become somewhat lawless; robbery and murder were common; it is said that at that time a cap or a pagrī that a traveller might wear was enough for a temptation to plunder and violence. With a firm hand Gulāb Singh put this down, and brought his country to such a state of quiet and security as makes it at this moment in that respect a pattern. As to the feudal chiefs around him, he in some cases—for what particular causes or with what excuses it is difficult at this time to trace—confiscated their fiefs and became direct ruler; in other cases he retained and attached to his government the nobles, while gradually lessening their political importance. The tendency of his government was always towards centralization. He was a man of stronger character than most of 642 175 631 159 [578]

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the rulers that had preceded him, and probably his experience in the wider area of the Panjāb had taught him both the advantages and the feasibility of relatively diminishing the power of feudal subordinates.

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Gulāb Singh in later years came in contact with many Englishmen, and several of these have written their impressions of his character. I myself never saw him; he died before I came to Jummoo; but his doings and sayings were still much thought of there, and I endeavoured to form, from what I heard, an estimate of his character.

Of his powers as a soldier I was unable to form a clear judgment. He seems to have been thoroughly brave, but always careful and prudent. Though no great feats of arms are recorded of him,* yet he was generally successful. He was more ready to intrigue than to employ force; but when the necessity for fighting was clear, he proved almost as much at home in it as he was in diplomacy. A great part of his success was due to the wisdom he displayed in recognizing the times when each could with most advantage be brought into play.

As an administrator he was better than most of those of his own time and neighbourhood, but yet the results of his rule do not give one the highest impression of his powers in this respect. He knew how to govern a country in the sense of making his authority respected all through it. For the carrying out of the further objects of good government he probably cared little; his experience had shown him no instance of their attainment, and possibly he had not in his mind the idea of a government different in kind from that which he succeeded in administering; for of all the governments within reach of his observation those were good in which the authority of the ruler was assured by force and the revenue came in punctually. On this principle he consolidated his power.

One of his chief faults was an unscrupulousness as to the means

* The defence of the Lāhor fort with a small force against the Sikh army, in the time of the dissensions, is, however, a brilliant deed of his that now comes to my mind.

1 i.e., the RAJAH OF JAMMU - ANALYST]

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One of his chief faults was an unscrupulousness as to the means 159
of attaining his own objects; he did not draw back from the exer- 643
cise of cruelty in the pursuit of them, but he was not wantonly 175
cruel. An avariciousness always distinguished him; in the in- [661]
dulgence of the passion he was unable to take the wide view
by which his subjects' wealth would be found compatible with the
increase of his own.

Some qualities had Gulāb Singh which mitigated the effects of an administration worked on the principles above denoted. He was always accessible, and was patient and ready to listen to complaints. He was much given to looking into details, so that the smallest thing might be brought before him and have his consideration. With the customary offering of a rupee as *nazar* anyone could get his ear; even in a crowd one could catch his eye by holding up a rupee and crying out "*Mahārāj, 'arz hai!*" that is, "Mahārāja, a petition!" He would pounce down like a hawk on the money, and having appropriated it would patiently hear out the petitioner. Once a man after this fashion making a complaint, when the Mahārāja was taking the rupee, closed his hand on it and said, "No, first hear what I have to say." Even this did not go beyond Gulāb Singh's patience; he waited till the fellow had told his tale and opened his hand; then taking the money he gave orders about the case.

The rise from comparatively low station to high position did [565]
not spoil him; that is to say, he did not become stuck-up with pride, nor did he often stand greatly on his dignity; indeed, he was ordinarily familiar and free with all classes, and was distinguished by that quality which in a ruler otherwise respected goes so far to conciliate the natives of India, that which they call *bhalamānasī*, which may be translated "bonhomie." This is the more noteworthy as those faults he was free from are the ones most generally contracted by people of his caste who raise themselves in social rank.

This picture of Gulāb Singh's character is different from some accounts of him that have appeared in books that tell of the late history of the Panjāb. I have written from the impression I received from all I heard of him from servants or from subjects of

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159 643 175 his. To fortify my conclusions I will now quote from the 'History of the Sikhs,' by J. D. Cunningham, an author who wrote with rare impartiality, one who was able to divest himself of the prejudices of his own nation in estimating the qualities and the deeds of their enemies. Writing at the crisis of our relations with the Panjāb State, a time when Gulāb Singh's name was in everyone's mouth, he says,* "In the course of this history there has more than once been occasion to allude to the unscrupulous character of Raja Golab Singh; but it must not therefore be supposed that he is a man malevolently evil. He will, indeed, deceive an enemy and take his life without hesitation, and in the accumulation of money he will exercise many oppressions; but he must be judged with reference to the morality of his age and race and to the necessities of his position. If these allowances be made, Golab Singh will be found an able and moderate man, who does little in an idle or wanton spirit, and who is not without some traits both of good humour and generosity of temper."

175 642 631 Having thus seen Gulāb Singh firmly fixed at Jummoo, we must, before tracing the acquisition by him of further territory, look to the early state of the other countries that now form part of the dominions under the government of Jummoo, beginning with Kashmir.

The Hindū history of Kashmir, which was brought into notice by Professor H. H. Wilson, tells of a succession of kings who ruled in the valley, and tells something of their relations with their neighbours. We cannot enter into these records, but of some of the events that have occurred in the last five centuries we will note the succession, since each change within that period has left its mark on the country recognizable by all at this day.

In the beginning of the fourteenth century after Christ the last Hindū king of Kashmir lost his throne. One Shāh Mīr, his minister, a Muhammadan, displaced him and ruled under the name of Shams-ud-dīn. For about two centuries and a half Kashmir remained independent, governed by its own Muhammadan rulers. Of these there were two most noted, whose names

* Cunningham's 'History of the Sikhs,' p. 332, note.

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are still in the people's mouths; one was Sikandar, surnamed But-shikan or Iconoclast, who came to the throne in 1396 A.D., and used his power to destroy the ancient Hindū temples; the other was Zain-ul-āb-ud-Dīn, also called Bar* Shāh, who distinguished himself by erecting buildings of beauty and utility in the city of Sirīnagar and in other parts of the country.

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The next great change was the invasion of Kashmir by the Emperor Akbar. After some repulses and difficulties that potentate conquered the country. This was in the year 1588; from that time to now the Kashmīris have been ruled by aliens; since then three times at least have their masters been changed, but in no instance have they had any voice or influence in brinigng about the change. The Mughal rule (as the natives of India call that which was exercised by the Emperors who had their seat at Agra or at Delhi) lasted in Kashmir for something more than a century and a half. That country was governed by viceroys of the Emperors, who were called by the title Sūbadār, or, later, simply Sūba. It was also frequently visited by the Emperors themselves in the hot weather, and it was these journeys of the court that brought the name of Kashmir to the ears of the Westerns; it was this period when its fame in Europe arose; for the successive Emperors—Akbar, Jahāngīr, Shāhjahān, and Aurangzeb—both constructed palaces and gardens whose position in the midst of lovely scenery and delicious air gave them a reputation beyond what their architecture alone could merit, and also filled these with a Court whose magnificence, drawn from the resources of half India, had never before and has never since been equalled in that mountain kingdom.

After the death of Aurangzeb the weak state of the Delhi power was reflected in the disturbed condition of Kashmir, which was ruled over by governors and governors' deputies appointed by those who one after the other gained the upper hand at Delhi.

The Kashmīris got fresh masters about the years 1752–1754, when Ahmad Shāh Abdālī, the invader of India, conquered Kashmir through one of his lieutenants. From that time for nearly

* In this name the r is cerebral.

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175 seventy years Kashmir was subject to the Pathāns or Afghāns,
642 being ruled over by governors sent by the King of Kābul. The
631 rule of these Pathāns was the harshest of all.

Again, as a new power arose in its neighbourhood, Kashmir received new masters. The Sikhs, as they grew in importance, and as their power waxed by reason of the political unity which Ranjīt Singh gave to the nation, became able to cope with the Pathāns and to vie with them for the possession of the prize country. Though Ranjīt Singh failed in an attempt on the valley in 1814, yet in 1819 he succeeded in wresting it from the Pathān rulers, and the small minority of the Kashmīrī nation who had remained Hindū saw at last, after an interval of 500 years, governors of their own faith. For the next five-and-twenty years Kashmir was ruled, quietly if oppressively, by successive governors sent by the Sikh Government at Lāhor. At the end of that time its history will join with the other threads of our narrative.*

We must now return to the proceedings of Raja Gulāb Singh, whom we left, soon after 1820, well settled at Jummoo.

The details of the extension of his power in the Outer Hills it

* As we draw near to our own times it may be useful to give more details of names and dates. I give here a Table of the Governors of Kashmir under the Sikhs; this will be useful to the traveller, for one is always hearing in that country that such-and-such a thing happened when so-and-so was Governor, and this Table will fix the date.

SIKH GOVERNORS OF KASHMIR.	A.D.
Conquest by the Sikhs	1819
Mōti Rām	1819
Harī Singh	1820
Mōti Rām (second time)	1822
Gurmukh Singh, with Chūna Lāl as *Peshkār* or Factotum ..	1823
Kirpā Rām, son of Mōti Rām	1825
Bamma Singh	1830
Sher Singh (son, reputed, of Ranjīt Singh)	1831
Jemādār Khushāl Singh (in some degree under Sher Singh)	1832
Colonel Miān Singh	1833
Shekh Ghulam Mahai-ud-dīn	1842
Shekh Imām-ud-dīn (son of Ghulām Mahai-ud-dīn)	1845

In 1846 the country fell into the hands of Raja Gulāb Singh, as will be related farther on.

I may here acknowledge the sources from which these and the other dates in Kashmir history are derived, namely, Wilson and Newall, in the publications of the Asiatic Society of Bengal, and Prinsep's Useful Tables.

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is not necessary to enter into. Roughly speaking, in the next ten 175
or fifteen years all the Outer Hill region and a considerable por- 642
tion of the Middle Mountains became, with the exception of 631
Rājāorī, completely subject to either Gulāb Singh or his brothers; and the interests of these three were at that time one. His next ambitious attempt was on the country of Ladākh, which he had been led to think much of by his occupancy of Kishtwār, which commanded two of the roads into Ladākh.

The invasion of Ladākh Gulāb Singh did not in person lead; probably it was impossible for him to go to parts so distant from the Panjāb, where his presence was required more or less every year. His lieutenant for the expedition was Zurāwar Singh, of the caste of Rājpūts called Kaluriā, a man who had risen from the ranks in Gulāb Singh's service, and was distinguished by a zeal for his master's interest above his own, and who now proved that he had many of the qualities necessary to make a successful military leader.

Ladākh, the physical characters of which have already been lightly touched on, was at that time an independent Buddhist kingdom, having a spiritual and a slight political connection with the Grand Lāmā of Lhāsa. It was much isolated by its position at the back of the great Snowy Range; only a limited number of merchants who traded to it knew anything of the truth about it. Still the Dogrā leaders determined to attempt its conquest. The history of their invasion is well told by an actor in it in Cunningham's book on Ladākh. Here it is enough to say that after two campaigns the whole country of Ladākh became subject to Gulāb Singh.

The neighbouring Muhammadan principality of Skārdū shared the same fate a few years later. Ahmad Shāh, the Raja of that place, had mixed himself up with the Ladākhis in their struggles and intrigues against the Dogrās, so on the first opportunity Zurāwar Singh turned his forces against him, and in the year 1840 took him prisoner and annexed his territory.*

* Though it is off the line of this narrative, yet it may be of some interest to mention that the courageous Zurāwar Singh, in invading the Lhāsa territories, was overtaken by winter, and, being attacked when his troops were disabled by cold, perished with nearly all his army. This was in November, 1841.

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175 642 631 In the year 1843 the death of Raja Suchet Singh without issue caused the principality of Rāmnagar to fall to his eldest brother Gulāb Singh; so by this time that fortunate ruler had acquired all the territories included in the present boundary, with the exceptions of Kashmir, Gilgit, Rājāorī, and Pūnch, this last being occupied by Raja Jawāhir Singh, the son of Raja Dhiyān Singh, who, like Suchet Singh, had lately been killed near Lāhor.

175 642 631 648 557 The next event that changed the boundary was the breaking out of the war between the Sikhs and the British in the winter of 1845–6. Gulāb Singh had for some time kept aloof from Lāhor politics and was not involved in the court intrigues that led to the movement of the Sikh troops against British territory; neither did he hurry down with his troops to help the Sikhs as he would have done in the time of his old master Ranjīt Singh. He kept away until the decisive battle of Sobraon was fought, at which victory declared for the British. Then he appeared almost as mediator between the two contending powers, for after the various revolutions and massacres that had lately occurred at Lāhor, and the late defeats of the Sikh army, there seemed to be none but Gulāb Singh who could shape events, who could guide the Sikh nation to any sensible course. The confidence of the British too he had before acquired; especially had Sir Henry (then Colonel) Lawrence, who was now one of the diplomatic officers employed in the negotiations, formed both a friendship for Gulāb Singh and a high opinion of his sagacity and of his usefulness to those who could enlist his interests.

The result of all this is embodied in two treaties, which will be found, in whole or in part, in Appendix V.

By the first, which was made between the British Government as represented by Lord Hardinge, and the state of Lāhor, there was ceded to the East India Company in perpetual sovereignty, as equivalent for one crore of rupees (or 1,000,000*l.*) of indemnity, the hill countries between the rivers Byās and Indus. Thus all the countries we have been treating of, both those at that time in the hands of Raja Gulāb Singh, and Kashmir and others then directly ruled by the Sikhs, were on the 9th March, 1846, handed over to the British.

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But now comes the second treaty, dated 16th March, 1846. This was made between the British Government, represented by the Governor-General as before, and Maharaja Gulāb Singh, the higher title of Maharaja being by this very mention conferred. Its effect is this, that "the British Government transfers and makes over for ever, in independent possession, to Maharaja Golab Singh and the heirs male of his body, all the hilly or mountainous country, situated to the eastward of the river Indus and westward of the river Ravee,"* in consideration of which, by another article of the treaty, Maharaja Gulāb Singh agrees to pay to the British Government the sum of 75 lakhs of rupees—about 750,000*l.*

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The result of this treaty (of which the other provisions can be learnt from the Appendix) was to place Gulāb Singh in a far better position than he had ever had before. He exchanged for the Sikhs, whose attitude to him was ever varying according to the favour in which he might be held by those who for the time were leaders of them, a nation whose boast it is that they hold treaties sacred, and who had now contracted with him a treaty, the provisions of which fairly carried out could not fail to be agreeable to him. Lastly he gained, in addition to his former acquisitions, the coveted country of Kashmir.

The handing over of Kashmir was not effected without some trouble. Maharaja Gulāb Singh sent a trusted officer with some troops to take over charge; he, however, was opposed by Shekh Imām-ud-dīn, the Sikh governor, who was supported in, or rather incited to, this course by a faction in the Lāhor Darbār who were adverse to the British. Gulāb Singh's troops were defeated at the outskirts of Sirīnagar and many were slain; a remnant, however, threw themselves into the fort called Hari Parbat and there held out. On this Gulāb Singh appealed to the British to carry out the provisions of the treaty, and action was at once taken. A force partly of British and partly of Sikh troops was put in motion, and they had even made one march within the hills from Bhimbar, when events turned in such a way that their advance was no longer necessary.

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* For some remarks as to the effect of these words see Chap. XIX.

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175 669 648 For at this juncture Colonel Lawrence reappeared, having been absent from the Panjāb for some months on leave, and his diplomatic management staved off the collision that was imminent. Colonel Lawrence entered into correspondence with Shekh Imām-ud-dīn, the result of which was that the Shekh gave up the game and came away from Kashmir in peace, meeting on the road, at Thanna, Colonel Lawrence and Gulāb Singh, who then proceeded to Sirīnagar. The transfer of the country was thus completed without further disturbance.

175 648 One great object which the Governor-General had in view when he made this arrangement for the Jummoo and Kashmir territories was to lessen the force of the Sikhs by establishing on their flank a power independent of them and inclined to the British. This object may be said to have so far succeeded that, on the next and final trial of strength between the Sikhs and the British (which occurred two or three years later), Gulāb Singh's aid was withheld from the nation to which formerly belonged his allegiance. But the result of this last struggle, which was nothing less than the absorption of the Panjāb into the British Empire in India, rendered that object useless or superfluous. Hence some have been led to think that it was a great pity, a great mistake, to have made the treaty that separated Kashmir from the Panjāb, since, but for that, the oft-coveted country would have fallen into our hands at this time, namely in 1849. As far as this is a criticism of policy, and not merely regret at the loss of a possible piece of good fortune, it is enough to point out that in 1846 no one expected that the Panjāb would fall into our hands in 1849. At that former date we were arranging for the government of the Panjāb by its own native rulers—by the young Maharaja Dhuleep Singh and the Darbār or Council of Ministers. Our Government was hoping to form a stable government at Lāhor, and not reckoning on its downfall or its absorption by ourselves. Not till two years after the treaty had been entered into with Gulāb Singh did those events, at that time unforeseen, occur which are brought forward as reasons for not entering into that engagement.

Later political events have not largely affected the status of

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the territories, nor much altered their boundaries. On the outbreak of the mutiny of 1857, Maharaja Gulāb Singh chose his side and threw in his lot with the British, moving down a force to aid in the siege of Delhi. Hardly had he done this when death overtook him. His surviving son, the present Maharaja, Ranbīr Singh, who was then on his way to the Panjāb with the troops, returned to take his place in the government of the country, while another commander proceeded to Delhi with the force. 175 648 [669]

Since that time all has been quiet, except on the north-west frontier, which has been the scene of oft-recurring small wars, some of which are recounted in Chapter XIX., on Dārdistān History. One other treaty has been made between the British Government and the Maharaja, which is given in full in Appendix V. This was done in 1870. It is a commercial treaty designed to open a particular route between the British hill-districts and the Yārkand country through a portion of the Maharaja's territory, which is necessarily traversed.

The countries thus acquired, and, by the political events of 1846, solidly compacted, are divided up for the purposes of government into regions whose limits correspond in some measure, but not altogether, to the old boundaries. In the "Political Map" I have indicated these administrative subdivisions, and in the explanation of it in Chapter XXII. I have shortly described the kind of authority established in each. 631

I should hardly complete this Introduction without saying a word as to myself—as to how it was that I came to travel over this country, to penetrate into corners of it that, if they have each been visited by different Europeans, have never so many been seen by anyone of that race, or even, I believe, by any native of any of those countries. 114

In 1862 I entered the Maharaja of Kashmir's service, leaving for it the Geological Survey of Great Britain, to which I then belonged, and came to his Court at Jummoo. My duties for some years were confined to geological investigation, or, more exactly, to looking for minerals. This pursuit naturally led me over many of the

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114 mountain chains. Later I had the management of the Forest Department. Lastly I had the position of Governor of Ladákh, from which I retired for the sake of again seeing England, after spending ten years in the service of the Maharaja.

I did not leave the Maharaja, his Court, and the people, without many regrets. Each race, as I became acquainted with them, excited in me a great interest, and has left a strong wish for their welfare. In the Court I formed friendships with some whose co-operation in difficult circumstances will always be remembered by me. Of my master, the Maharaja, I will only venture to say that from him, in what might have been for me an anomalous position, I received a general consideration, dictated by goodwill and by forbearance, which, without counting many special acts of kindness that he would not wish to see acknowledged here, deserve and have from me a gratitude that I am glad have an opportunity of publicly expressing.

128 A few words must follow as to the plan on which this book is written.

I have not given a narrative of any of my journeys, but have taken each tract in succession, and described the physical and other characteristics of it. Besides this, I have given an account of some of the lines of march that join the several tracts; this by way of introduction to them or to show how they are physically separated yet connected by practicable lines of communication.

I begin with the part next to the plain of the Panjáb, the region of the Outer Hills. One chapter treats of their physical aspects, another treats of their inhabitants generally, a third gives a description of Jummoo, the chief place in the Outer Hills, and the capital of the whole country, and of the Court, whose seat is at Jummoo, while a fourth gives notes on certain other places in the same hills.

Next, in Chapter VI., we visit the region of the Middle Mountains, certain portions of them being in some detail described. The subordinate headings will show in what order the various localities are treated of, and that an account of the people who live there also finds a place.

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In Chapter VII. is described the march from Jummoo to Kashmir. Thus we are introduced to that country, to which Chapters VIII., IX., and X. are devoted. 128

Then, in like fashion, the country along the line of march from Kashmir to Leh in Ladákh is described, and we are thus brought into the great tract at the back of the Snowy Range. The account of Ladákh is begun by a chapter (XII.) on the inhabitants; then follows a somewhat detailed description of the different parts of that country, the Chapters XIII., XIV., and XV. being allotted separately for the lower valleys, the higher valleys, and the plateaus.

Baltistán comes next; it is described in Chapter XVI., where the sub-headings will show the course that the description takes.

For the less-known country of Dárdistán there are the four Chapters XVII. to XX.

Thus far the account has gone according to locality. There next comes a chapter on a subject which it seemed best to treat by itself. The few remarks I find myself able to make on the very interesting subject of the languages will be found in Chapter XXI.

The last chapter is one in explanation of the maps and sections. Since I reckon on the reader making use of these on his way through the text, even when they are not specially referred to, it would not be amiss if he were to become acquainted with them by either reading this chapter first of all, or by consulting it on first referring to each of the maps or sections. It will be found to give both a description of each map, isometric view, or section, and also a short summary of some of the various subjects which are treated in a more detailed way in the body of the book.

Though such a plan for the work depends not at all on the order of my journeys, it may be well here to note in what years I visited certain portions of the country, since some of that which passed under my observation may have been true only for that time. Ladákh I saw in the years 1862 (Drás, Kargil, and Suru only), 1869, 1871, and (January) 1872. Baltistán I visited in 1863, and again in 1870; Astor and Gilgit in 1870. For other parts it is impossible to particularise; any time between the years 1862 and 1872 I may have visited them. 114

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CHAPTER II.

REGION OF THE OUTER HILLS: PHYSICAL CHARACTERS.

THE PLAIN IN FRONT OF THE HILLS — EASTERN DIVISION OF THE OUTER HILLS — WESTERN DIVISION OF THE OUTER HILLS — CLIMATE AND VEGETATION.

133x On leaving the British territory of the Panjāb and entering on the Maharaja of Kashmir's dominions, no immediate physical change is seen; for the last portion of the great plain, a strip which varies in width from three or four miles up to twenty, makes part of the Maharaja's territories. We are still then on the wonderful wide plain of India, where the eye tires in contemplating the unvaried level. As in the Panjāb the trees here also are small and scant of foliage, either scattered singly or grouped round wells; here also the villages are clumps of low, flat-roofed, mud huts, not inviting in look, yet commodious for the people with their kind of life; the soil, either clay or loam, at certain times looks sterile, and at others is covered with verdure. Dull enough is the aspect of this plain when the crops are off, and the ground is a bare caked surface of dried mud, when the hot-weather haze, hiding the distant view, makes the dusty ground shade off into a dusty air. But at other times of the year—as in March, when Spring is well advanced, when the trees are in bloom, and the wheat over large undivided spaces is coming into ear—the prospect is bright and agreeable. At such a season the air is clear, and one sights the snow mountains from far off. As we approach, the unwhitened ranges of the Outer Hills come more strongly into view; getting nearer still, we see that a succession of comparatively low ridges, some rugged and broken by ravines, some regular and forest-covered, intervene between the plain and the high mountains. It is these which constitute the region of the Outer Hills.

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The natives have a special name for this tract; they call it *Kandi*, which may be translated "edging"; and they contrast it with the next higher one, to which they give the name *Pahár*. *Pahár* is a word that simply means "mountain," but by the dwellers in the Outer Hills it is used for the next neighbouring mountains, those below the highest. The separation of these two tracts—the Outer Hills, and what we shall call the "Middle Mountains"—is a natural one, founded on physical differences, both geological and superficial.

The southern boundary of the Outer Hill region, that is to say the foot of the hills, is called by those who use the Persian idiom *Dámán-i-Koh*, or "skirt of the mountains"; it is a sharply-defined boundary; it can be clearly traced on the map, changing its direction, not suddenly, but with a few large and sweeping curves.

The northern or inner boundary of the same region is less defined; in some parts a line of mountains, from 8000 to 10,000 feet high, ends it off; in others, tracts having the characteristics of the Outer Hills penetrate in between the mountains; in others still these characters gradually shade off, so that one cannot point out exactly where they may be said to end.

The length occupied by these Outer Hills, within the territory we are treating of, is on an average 150 miles, from the river Ráví on the east to the river Jhelam on the west; it is somewhat less than that along the foot, and somewhat more along their mountain boundary. Eastward and westward beyond these two rivers respectively, in the British territory, they continue on with the same features and character. Indeed we are here concerned with a part of a chain of hills of enormous length, that, with wonderful uniformity, edges the Himalayas along their course of more than 1200 miles. This is in some parts called the *Siválik Chain*. The width of this Outer Hill region in our part varies from 14 to 36 miles; the greater extension is on the north and north-west, where there is both this increased width of hills that without doubt may be classed within it, and also a gradation of these into the higher mountain region.

Their elevation above the sea-level ranges from 1000 feet up to

133 5000; their outer base, where they rise from the plain, is about at the former level, and some points of the more inward ridges reach the latter; but the more usual altitudes are from 2000 to 3500 feet for the ridges, and from 1000 to 2000 feet for the intermediate longitudinal valleys.

In trying to give a detailed account of this area I shall first say a few words on the characteristics of the plain country that lies in front of the hills, and then, dividing the Outer Hill region into two parts, eastern and western, describe them in succession, taking first that which lies between the Ravi and Chenab rivers, and next that which extends from the Chenab river to the Jhelum.

The Plain in front of the Hills.

132 Although in the Punjab generally the humidity is greater the
133 nearer one is to the mountains, yet the last of the plain, that part
134 which adjoins the outermost hills, is a drier tract than what is further away from them. I find two causes for this; one is that the soil is more porous, being of a lighter loam and liable to have beds of pebbles in it; the other is that torrents, which (originating in the hills) often cut across to depths of 100 feet or more, cause a complete natural deep drainage, and leave the surface somewhat arid.

In this respect there is a strong contrast with the corresponding tract under the Eastern Himalayas, where the hills are edged with the line of swampy ground called the Terai.

The level of this extreme part of the plains may be counted at from 1100 to 1200 feet above the sea. As one traverses it in a direction parallel to the run of the hills one crosses the numerous gullies or torrents (nullah or nálá in the much-used Indian word) which are of varying importance, according as they drain a smaller or a larger area. Many of these are dry in ordinary times, but show by their pebbly bed that water sometimes flows along them with force; these are they which rise on the outer slope of the first range. Then there are some which are never wholly dry; they usually have a small stream of water meandering over a wide low-level flat, cut down below the general level of the plain; these rise

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further back in the mountains, in the second or third ridge; they 132
drain a larger area, and are subject to sudden falls of rain; such 133
water-courses will in certain seasons be filled for a time by a wide 134
and swift river, discoloured with red mud in suspension, carrying down in this way, as well as by dragging sand along the bottom, large quantities of material from the hills to the lower grounds and to the sea.

These ravines are from a few hundred yards to a mile wide; [137]
they are bounded by a sudden bank, often cut into a river cliff of a hundred feet in height that shows to view the sandy and loamy strata. Their flat bottom is mostly sandy; it is sometimes covered in part with the long tufty jungle-grass called in these parts *khar*.

The plateaus between these ravines, though, as before said, [311]
somewhat dry, have in great part been brought under cultivation; here, as the crops depend entirely on the rain, their yield varies much with the years.

The tracts where the jungle-grass abounds are frequented by the 136
black-buck or antelope, which indeed, encouraged by the game- 137
laws of the country, spread into the cultivated parts and even herd 342
with the cattle. Near these grassy tracts the villages are com- 246
posed of pretty thatch-roofed houses; in India straw is never affected for the purpose of thatching, it is all used as food for the cattle; indeed from the way the treading out the corn on the threshing-floor is carried on no whole straw is left, so it is only where some such material as that stiff grass can be got from the jungles that any thatching is done.

The 70-mile strip of plain extending from the Bárí to the 133
Chénáb is crossed by two large streams that deserve separate mention. These are the Ujh, that debouches by *Jasrota*, and the Tawí, that comes out of the hills by *Jummoo*. They are both rivers of perpetual flow and considerable, though much-varying, volume. They rise in the mountains at the back of the Outer Hills at an elevation of 13,000 or 14,000 feet, but not from hills of permanent snow; they have a course among the hills, the Ujh of some 50 and the Tawí of 80 miles, before they reach the

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133x [261] plain. The city of Jummoo is on the outermost range where the Tavi passes out through it; the town of Jasrota is in a corresponding situation on the banks of the Ujh River.

[132] Both of these rivers are very liable to floods; these occur both in the time of the periodical rains of summer and in the season of the more irregular winter rains; the floods come down with great force, and for a time render the rivers impassable either by fording or by ferry; they can then only be crossed on inflated skins, and so the traffic of the road is stopped for some hours at a time. It is these floods that carry stones of considerable size, a foot or two across, down the bed for several miles, beyond the outskirts of the hills; the Ujh especially, which has a steeper bed and is liable to quicker floods than the other, brings down boulders of large size; even at a distance of four miles from the hills they are to be [312] found from 2 to 3 feet in diameter. From both the Ujh and the Tavi small irrigation canals are led, so that in certain restricted spaces the cultivation is of a more productive character.

133x [312] The Chinâb, which is a great river of large volume, debouches into the plain country by the town of Akhnûr. Down to that spot the stream of it is so broken by rapids as to be unnavigable, but from Akhnûr, where its level is 1100 feet, down to the sea, boats can traverse it. At Akhnûr the Chinâb divides into various channels, which fertilise the tract called Bijwât, another of those places to which irrigation gives exceptional fertility. Part of this watered tract belongs to the Maharaja and part to the British Government.

133x Leaving the river and examining the country on the west of it, we find that generally to correspond with what we saw in the eastern part between the Râvi stream and this Chinâb river.

All along to Bhimber, past the villages of Minâwar and Barnâlî, lies the strip of drier plain. It is a plain with slight depressions, which occur where one crosses the sandy or stony stream-beds. Most of these stream-beds are quite dry for the greater part of the year, but there is one that holds a continuously-flowing river. This stream is the Minâwar Tavi, so called to distinguish it from its sister of Jummoo; rising a good way back among the mountains, from the Ratan Range behind Râjâori, it finds its way

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through the various ridges into the plain which it traverses until it joins its waters to the Chīnāb. 133x

As one approaches Bhimbar the plain country is more and more cut into by ravines; it may here be called a low table-land separated by them into sections; at the edges one sees how the soil is composed of layers of sandy loam with occasional pebbles. [134]

Opposite Bhimbar there appear on the south, in the British territory, the Khāriān Hills, a range a good deal like in structure and appearance to some of our outer hills, but quite out of the general direction of them, since it runs north-east and south-west; it may be said to belong less to the Himalayan system than to that of the Salt Range. Between these hills and our outermost range there still runs a narrow strip of plain, which for 12 miles west of Bhimbar is of that character just described, of ravines and low flat plateaus alternating. Beyond this, extending to the Jhelam, is a space of completely flat alluvial ground, little above the level of that river.

EASTERN DIVISION OF THE OUTER HILLS.

Recalling that this division is to include those which lie between the Rāvī and the Chīnāb, we will examine first the very outermost range. 133x 137

The outermost hills of all belong to a ridge that, along the 70 miles between those two rivers, has the same characters. It rises from the plain with a regular and gentle slope of about 3°, that so continues till a height of some 2000 feet above the sea is reached; this slope is indented with many drainage valleys, not cut steep, but making undulations of the ground transverse to the run of the ridge. The surface of the hills is very stony; rounded pebbles cover nearly the whole of it, for the strata beneath are composed partly of pebble-beds. Still it bears vegetation; the hills are indeed clothed with forest; it is a close forest of trees 20 and 30 feet in height, mostly of two species of acacia and of *Zizyphus jujuba*,* with an underwood of the shrub called *Brenkar*,

* The native names of the acacias are *Phulāī* (*A. modesta*), and *Kikar* (*A. Arabica*); the latter is called *Babūl* in Hindustan. The native name of the Zizyphus jujuba is *Ber*.

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133x 137 which grows to the height of 3 or 4 feet, and has a white flower that gives out a sickly smell. Thus clothed the slope continues up to a crest. Beyond there is a sudden fall along the whole line of it, an escarpment formed of sandstone cliffs of some hundreds of feet of vertical height, below which again the ground acquires a lesser slope.

133x This is the first range of hills; the gentle slope faces the plains, the cliff-slope abruptly ends it off on the inner side; the whole surface from the plains to the cliff edge is an expanse of forest, but beyond the crest the ground is too steep to bear it. The run of the range, as stated before, is interrupted by the valleys that lead out through it from the inner country; these are not wide, but in some parts they are near enough together to cut the range into portions of short lengths that make almost isolated hills.

Next within the outermost range comes a tract of very irregular broken country. It is a country of ridges and sloping plateaus, cut through by very small but steep ravines. The foundation of its character is the changing degree and frequently high angle of the dip of the soft sandstone rock. So varying is the form that it is difficult to conceive any general idea of it in the mind, but when the eye gets used to the hills it perceives that many of them are of one type; on one side is a long slope; on the other a steep escarpment, the former slope coinciding with the dip of the beds. Since this dip is often 10° or 15° there arise jutting plateaus of rock of a corresponding inclination, which end in vertical cliffs of the massive sandstone. From, probably, lateral changes in the character of the beds, each ridge or sloping plateau continues but for a short distance; as one dies away or disappears others rise into prominence, parallel may be, but not in the same line.

At another part the plateau and escarpment form is obliterated from the dip of the beds reaching to such a high angle as 45° may be; instead, there are equal-sided valleys bounded by jagged ridges; these ridges run at right angles to the strike of the beds, and not parallel with it, as did those of the other form; the

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serrations of these jagged ridges are formed by the projection of the harder rocks, which also continue all down the hill-side making projecting ribs. 133

A great part of the surface of these hills[1] is of the bare grey sandstone rock uncovered by soil, but in some places grass and bushes have got a footing upon it, and here and there is cultivated space enough to support a family or two, or a little hamlet, but of necessity it is a tract very thinly peopled and difficult of access. To go over this ground is not easy; the paths from hamlet to hamlet are but tracks marked by the passage of feet over the sandstone, or sometimes down steps cut into it; from the inaccessibility of the cliffs, and the steepness of the ravines, the ways are tediously roundabout, and they are tiresome from the frequent rise and fall. [361] [487]

This irregular combination of ridges, which sometimes trend north-west and south-east (with the strike), and sometimes run across that direction (at right angles to the strike), continues, as one goes on, to a distance of ten or twelve miles from the outer skirt of the hills; then we come to a wide longitudinal valley, such as is called in the more eastern Himalayas a *dūn*.

The height of the more important of these ridges is commonly as much as 2500 feet above the sea, and in the eastern parts they rise even to 4000 feet. There is always a fall of several hundred feet to the valley or dūn; this is not in one step, but more by the ridges becoming lower in succession; Dansāl, a large village in the middle of this dūn, is some 1800 feet above the sea.

The flat valley varies in width from one to four miles; it is itself cut through by ravines; close by Dansāl a branch of the Tavī flows along in a steep-cliffed ravine at a level some 200 feet below the flat of the main valley; the Tavī River itself flows in a similar ravine, and at that low level winds across the dūn.

This longitudinal valley continues from some miles north-west of Dansāl to Basoli on the south-east, with the exception that about midway, near Rāmkot, it becomes narrowed up and indefinite; east of that place it again widens, and thence on to Basoli the space may be described as a plain or a vale, being low

[1] [i.e., in Jammu -- ANALYST]

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133 ground bounded by the ridges north and south of it, itself cut across by the valleys of many torrents that come from the northern mountains. The width of these cross-valleys is sometimes a mile, and sometimes only a hundred or two yards; the sides of them are rocky banks, one or two hundred feet high, at the summit of which is the flat of the dūn.

The inner or northern boundary of this Dansāl and Basolī dūn consists, in the eastern part, of the spurs of a considerable range of mountains which belong to our next tract, and which here end off the region of the Outer Hills; but from about opposite Rāmkot for five-and-twenty or thirty miles to the north-west, intervenes another range of hills and another valley, which make a space that must be classed with what we have been describing. The range goes by the name, along a part of its length at all events, of Karāī Thār, the latter word of which is the equivalent of "ridge." It has a steep face, an escarpment, to the south-west, for here the beds are dipping to the north-east. Near Rāmkot its height is 5000 feet, there it curves round and joins on to the higher mountains; in the direction of Dansāl 3500 or 3000 feet is the [487] common height of it. This range, too, is traversed by the Tavī in a gorge; one of the main roads to Kashmir crosses it near Dansāl by a very steep ascent; a few miles north-west of that it dies away. Nowhere is it a simple ridge; when one has crossed the main line and descended, other smaller rocky ridges have to be passed.

When quite clear of this Karāī Thār we come into the succeeding valley, which is another dūn, that on which the town of Ūdampūr stands. It is a space some sixteen miles long and five wide; it is a flat cut through in broad valleys which lie at a level of about 150 feet below it; so much has been cut away by these and by their smaller branch ravines that the extent of the higher flat is not greater than that of the bottoms, so that the whole space may be described, perhaps with equal truth, either as a flat much cut down into wide hollows, or as a low vale with wide flat-topped hills jutting into it from the mountains.

This dūn narrows up on the north-west towards the lofty hill called Devī Thār; it is bounded along its north-eastern side

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by spurs from the mountainous country; on the south-east it is enclosed by the curving round of Karāl Thār, and the junction of that with the same range of mountains, which here definitely brings to an end this outer tract of hills. 133x

WESTERN DIVISION OF THE OUTER HILLS.

The Chīnāb, which we saw to debouch into the plain country near Akhnūr, had before doing so passed for a distance of 20 miles, from Riāsī to Akhnūr, through the Outer Hill region. Along this 20 miles its banks are in places low, or, may be, cliffs of no more than 100 to 200 feet in height; this is where the river cuts across one of the flat longitudinal valleys. In other parts, opposite the ridges, the river is bounded by high irregular rocks, which is the range seen in section, not indeed at the full height of it as it is away from the river, for the hills seem to lower as they approach it, from both sides, before ending in the river-cliff, but still having an elevation of some hundreds of feet.

Away from the Chīnāb we see that the plain country, which we followed in its extent to the Jhelam River, is bounded on the north by hills of the same character as those on the Jummoo side of the Chīnāb. Especially for the first 20 miles west from that river do the ranges correspond fairly closely with those enumerated on the eastern side.

But it should here be noticed that the run of the hills has changed; an examination of the map will show that east of the Jummoo the lines of hill trend in a direction varying from W.N.W. to N.W., while past that place the run becomes more northerly, and of the outermost range is due north; at the Chīnāb River the other change occurs; just beyond it the ridges have a direction of some 20° south of west, which they hold for many miles, till, gradually curving round, the inner ones, at all events, regain their north-westerly direction.

I have gained a view, from the first summit of the high mountains, a ridge nearly 7000 feet high, called Dragarī Thār, behind Paunī, that showed all this Outer Hill region—the parallel ridges,

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133x the intervening flats, the curving of the ranges as their direction followed the changing strike of the rocks which constitute them—plainly as in a map; for a length of a hundred miles each separate ridge can be traced from this commanding spot.

133x 137 311 361 To return to the part behind Akhnūr. The outermost range is of pebbly jungle-covered hills sloping easily to the plains, but showing a steep fall inwards; this escarpment is one of perhaps 300 feet; it is succeeded at its foot by a plateau much cut through by ravines, so much so that the eye does not at once distinguish that the summits are indeed so far flat and so much at one level as to justify the name of table-land; its level must be quite 2000 feet above the sea; a good portion of it is of bare rock, the rest is covered with brushwood and has pine trees scattered; only here and there are bits of tilled land by which a small population is supported; the ravines cut through it to a depth of some hundreds of feet, making steep cliffs of sandstone rock.

133x Farther to the north the rock rises up from this plateau along a great length of miles with a slope of from 10° to 20°, coinciding with the dip of the beds, regularly for 1000 or 1200 feet, till a level of more than 3000 feet above the sea is reached; thus a bold narrow ridge is formed which continues regularly for many miles with but small indentations; the surface is in great part rocky, but still bears many trees of the long-leafed pine. The ridge is sharp and narrow; the farther slope is yet steeper than that rocky one; it is an escarpment properly and geologically so called, and a really fine instance of one; for 20 miles without a break it continues with a face of 1000 feet of vertical height, at a slope of in some parts 45°, in some rather less, everywhere marked by variations according to the alternate outcrop of beds of sandstone and of clay.

The name of this ridge is Kālī Thār, or Black Range, a name given on account of the dark hue it has in some states of the atmosphere when seen from a distance.

As we look from the summit of this towards the interior, we can learn about the character of the ground in the remainder of the breadth of the Outer Hills.

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We see first, that at the foot of this escarpment stretches a flat valley one or two miles wide; this is one of the dūns, and probably it corresponds with that of Dansāl, on the other side of the Chināb.* This valley, though it may be called in a general way, and as compared with the ridges that bound it, a flat, is broken by lines of sandstone rock that project up; still a good part of it is cultivated in terraced fields; again, it is cut into, for the greater part of its length, by a great gully, narrow, 200 feet deep, that carries off the drainage to the Chināb River; farther west, however, the direction of the drainage alters, and the streams flow into the Mināwar Tavī.

Still looking from our escarpment-summit, we see that beyond the valley lie numerous low lines of hill, an alternation of narrow ridges and hollows, whose surface is mostly covered with brushwood; these occupy some miles of width; behind them rise the bolder slopes of the higher mountains in rich dark colours, intermingled brown and green, backed by the distant snowy peaks.

West of the Mināwar Tavī, the ridges, plateaus, and hollows do not continue to correspond with those we have traced out; new ridges appear in the line of the valleys; others disappear; others coalesce. In fact, a new series of ranges has arisen, generally resembling those we have been looking at, but not individually representing them. By Bhimbar, what may be the continuation of Kālī Thār approaches nearer to the plains. Beyond, from the neighbourhood of that place and of Naushahra north-westward, extend several bold lines of hill, parallel ridges, with narrow hollows between them, themselves broken by lines of rock. These ranges are commonly 3000 feet high, parts of them rise several hundred feet above that, and so continue for a good distance; the highest point marked by the G. T. Survey is as much as 4391 feet.

While from the neighbourhood of Bhimbar such hills as these run with a regular direction to the north-west as far as our boundary

* On the supposition of this correspondence, the two spaces of the plateau and the Kālī Thār ridge together represent the much-broken ground and the successive ridges that we saw to intervene between the first range by Jummoo and the Dansāl dūn itself.

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133 the Jhelam, there exists more directly to the west of it a wide spread of lower hills which no doubt are geologically the equivalents of our first outermost range, which had lately, as we came west, become almost combined with the others, but now again has separated from them, and composes this broad tract, of which [134] some detail must be given. From the plain by the left bank of the Jhelam, bare hills rise on the north somewhat quickly, to a not lofty ridge, of which the highest point is about 800 feet above the flat; the top of the rise is the steepest part; it is an escarpment facing south, composed of beds of clay, sand, and pebbles. From this main ridge, which runs east and west, there jut out to the south very narrow spurs, quite sharp ridges, separated by gullies; on the north of it the ground slopes with an incline at first of 4° or 5°, and afterwards with a much lower one, down to the town of Mīrpūr, the dip of the beds about coinciding with this slope. Near the top, all the soil is of pebbles; lower down, the sloping plateau is of sandy loam; this, too, is cut through by steep-sided ravines. Then, in one direction, this broken ground abuts against the more marked ridges of sandstone hills before mentioned, and in the other falls gradually to the valley of the Pūnch River.

The variation of this tract from the general run and character of the hills near is due to some bendings of the strata in a direction different from that of the main disturbances.

The Pūnch River just named is a tributary of the Jhelam; it drains a large area of mountain country, collecting a number of streams that rise in the lofty Panjāl Range; indeed it combines all those which spring from that part of the Range north or north-west of the branching off of the Ratan ridge. It drains also a considerable area occupied by the mountains of intermediate height, and no small space of the lower, outer, hills. Thus increasing in volume, it flows past the towns of Pūnch, Kotlī, and Chaumuk, and falls into the Jhelam in that part of the country we were describing and now return to.

North of Chaumuk, there is first a partial repetition of the characters of the ground by Mīrpūr; there is comparatively low ground, and a line of pebble hills. Here the dip is south, Chaumuk

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being in a synclinal, or perhaps a basin. Then, a few miles farther north, we come into irregular ground, made by low parallel ridges of sandstone; line succeeds line gradually rising in height, and so we find ourselves again among the marked ridges, the continuation of those before pointed out as extending to the north-west. 133x

The lower hills lately passed had such trees as those of the Jummoo jungle—the acacias and others, with the undergrowth of brenkar shrub; on the higher ridges is forest of long-leafed pine. [132]

So varied in form is all this ground that it is difficult to do more towards its description than this without going into such detail as could hardly be followed or remembered. I must be content to say that, up to a line running north-west through Kotli, we find those characters which have more than once been described; there are ridges composed of sandstone rock, sometimes gently sloping on one side and steep on the other, sometimes steep on both and sharp; some of these ridges continue for a distance, others quickly change or combine; between them are hollows, sometimes narrow, sometimes wider flats; lines of rock spring up, so to say, in the line of the valleys, and, increasing as one follows them, become in turn important hills; gullies or ravines that at this present time effect the drainage of the ground, the latest made set of hollows, now cross the lines of rock, now run parallel to them, at times but little below the general surface, at others cutting below it to a depth of a hundred or two feet.

As we approach the Jhelam, we find more sudden falls of the streams and steeper slopes of the hills, the comparatively low level of that line of drainage having induced a greater denuding power in the streams near.

All this makes a country curiously varying in its detail and almost bewildering, until the eye gets somewhat accustomed to its characters, and enables the mind to refer them to the causes that originated them—causes which cannot be here dilated on, but in a few words may be spoken of as sub-aerial denudation, acting on strata that have a generally persistent strike but an ever-varying dip, strata of different hardnesses, and in respect of that quality, subject to local changes.

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133X The Jhelam River, as it passes this tract, flows often between steep rocky banks several hundred feet high; anon it reaches a spot where a ravine coming down makes its margin accessible; again for a time more gradual slopes, or smaller cliffs that edge some plateau, form its banks; still again it comes between high cliffs, and in deep curves finds its way round lofty promontories, such nearly isolated spots being often fort-crowned, as where Rāmkot and Mangla stand; then, at last, it debouches into the plain, where it is bounded by low banks, and finds room to spread and divide, to form islands with its ever-varying channels, and otherwise disport itself as a river delights to that has escaped from the mountains that restrained it.

CLIMATE AND VEGETATION.

132 It was necessary, in order to give a connected view of the form of all this tract of country, to confine one's description to that subject, and not linger by the way to tell of other things. Little has been said about the climate or the vegetation; but now, although I am not in a position to give much information about them, a few remarks applicable to the Outer Hills generally may be useful.

For climate the year may be divided, as in the plains of India, into three seasons; here they thus extend:—the hot weather, from April to June; the rains, from July to September; the cold weather, from October to March. Taking the more inhabited portions of the tract, of which the altitude may be from 1200 to 2000 feet, we find that in May and June they experience a severe heat; the rocky surface of the ground becomes intensely heated, and gives rise to hot winds, which blow sometimes with regularity, sometimes in gusts. At night the temperature falls to a greater extent than it does at the same season in the plain of the Panjāb; for the rocky surface loses its heat again, and the irregularities of form produce currents which tend to mix the heated air with the cooler upper strata.

The rains, beginning first among the higher mountains, spread down to the outer ranges in the latter half of June, and, though

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often breaking off, seldom cease for the season without affording moisture enough for the bringing on of the summer cr p. 132

The rains ending with September, the country is left dry for a time; its uneven form prevents the soil from retaining much moisture; by the drying of the country, and the decline of the sun's power, the cold weather is introduced. This is a delightful season—a pleasant bright sun and a cool bracing air make it one refreshing and invigorating after the dry heat of the first part of summer, and the warm moisture of the latter months. This bright cold weather is, however, varied by rainy days, which bring rather a raw cold; showers may be expected about the 20th of December, or between that date and Christmas time; and on the higher ridges, at 3000 and 4000 feet, snow falls, melting almost as soon as it falls. It is this winter rain that enables the peasant to proceed with the sowings for the spring crop, and on the occasional recurrence of such showers during the next three months he depends for that harvest which the increasing warmth of the months of March and April is sure to bring on well if the rain has been fairly plentiful. [241]

The only part of the year at all unhealthy is the latter half of the rains; the natives date the beginning of it from the flowering of the rice; it may be said to extend through part of August, September, and part of October; during that time intermittent fever much prevails. The type of fever is somewhat worse than what abounds at the same season in the Panjāb; it is more of a jungle-fever, less regular in its times, and less easy to get rid of. In some years fever is exceedingly prevalent over the whole of this tract. I have heard that Ranjīt Singh's father once took advantage of the inhabitants of the lower ranges being striken down with it to make a raid on Jummoo. 164 132

The vegetation of the Outer Hills is for the most part of the dry-tropical character. 137

The very outermost ridge, as before said, is covered with a more or less dense forest of small-leafed acacias (*A. Arabica* and *A. modesta*, called by the people *Kikar* and *Phulāī* respectively), with some of the *Ber* tree (Zizyphus jujuba) intermingled, and an

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137 undergrowth of the shrub *Brenkar*. This forest, which on the hills occupies a dry pebbly soil, sometimes spreads down on to the loamy ground of the plains; probably in former times it grew over a larger area of the plain, and has since been gradually cleared; the greatest space of flat ground now occupied by it is close below Jummoo, the forest having there been preserved by command.

Farther within the hills there is not such a growth as to make a forest; it is rather a straggling bushy scrub, partly of the same trees in a shrubby form, with Euphorbia (*E. Royleana*, or *pentagona*), which grows to a large size, and occasionally mango, pipal, banyān, bamboo, and palm (*Phœnix sylvestris*). The streams that flow in the narrow ravines among the sandstone hills have their edges adorned with oleander bushes.

The long-leafed pine (*Pinus longifolia*, whose native names are *chīl* and *chir**), a tree whose needle-foliage is of a light bright green colour, is usually first found, as one goes inwards, on the north slope of the outermost ridge. I have found it there at the level of 1400 feet, but only in a stunted form. On the broken plateaus and dry hill-sides of 2000 feet elevation one sees fair-sized trees of it scattered about; at 3000 and 4000 feet, in favourable spots, one finds whole woods of it, but even these are not so thick and close as the forests of *Pinus excelsa*, which cover the higher hills. The highest range of *Pinus longifolia* seems to be 5500 feet, or it may be a little more.

241 Of cultivated plants we have in these lower hills nearly the same kinds as in the Panjāb, and over the whole area the same succession of two crops in the year. The winter crop, chiefly wheat and barley, is sown in December (sometimes earlier, and sometimes even later) and ripens in April; the summer crop of maize, millet, and rice, is sown in June and ripens in September or October. At one or two places (as at Syālsūi, near Rājāori) rice is raised by rain-moisture alone, but most generally it depends on irrigation. Plantain and sugar-cane, though not largely cultivated, grow fairly well, they have even been introduced into Pūnch, which is 3300 feet above the sea.

* With the cerebral *r*.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dogra AV6

CHAPTER III.

INHABITANTS OF THE OUTER HILLS.

THE DOGRÂS — DOGRÂ BRAHMANS — DOGRÂ RÂJPÛTS — RÂJPÛT SUBDIVISIONS — RÂJPÛT CUSTOMS — OTHER CASTES OF DOGRÂS — THE CHIBHÂLIS.

THE Race Map shows the Outer Hill tract to be divided between two races, the Dogrâs and the Chibhâlis; the Faith Map shows a coincident line of division crossing the same country and separating Hindûs and Muhammadans.[4] In truth, it is chiefly the fact of the people in the western part having become Muhammadan that causes a difference in the population, for the two divisions are of one origin, not far removed. Before the introduction of the new faith they were doubtless in part identical; but now the religious and social separation has caused differences, national differences, to spring up which justify the distinction here made. 563

THE DOGRÂS.

The Dogrâs are of the great Aryan race that settled in and has become the main population of India; those of that race who spread into the mountains, or, rather, who settled in the lower hills and went not into regions where snow falls, acquired, in the long course of centuries, characters that distinguish them from the inhabitants of the plains on the one hand, and of the higher mountains on the other. 101 [144]

The settlers in the hills that edge the Panjâb, at all events those of them who have retained their Hindû faith, bear, as before said, the name Dogrâ, while the country they inhabit is called Dûgar. The origin of the name is this. Near Jummoo are two holy lakes, Saroin Sar and Mân Sar, which will in course be described; from these the country round was called in Sanskrit

[4] [cf. category 116, End Maps III and V — Analysis]

1; Drew G-3 (1862-1872) 1875 AVI Kashmir
Dogra AV6

101 *Dvigartdesh*, or the "country of the two hollows"; from this came *Dûgar*, and from that *Dogrâ*.

564 The Dogrâs are divided into castes in the same way, though with some local variation, as are the Hindûs of India generally; these are partly the remnant of race-distinctions, and partly the outcome of occupations become hereditary. The following list gives the names of some of the castes in the order of their estimation among themselves:—

Brahman.
Râjpût; divided into { Mîlna. / Working Râjpûts.
Khatrî.
Thakur.
Jat.
{ Banyâ and Kriâr (small shopkeepers).
{ Nâi (barbers).
{ Jîlâr (carriers).
* * * *
Dhîyâr, Magh, and Dûm.

Something will now be said of most of these castes in succession, from the highest onwards.

DOGRÂ BRAHMANS.

The highest is of course the Brahman caste; to them, here, as in other parts of India, is traditionally due from all other Hindûs a spiritual subjection, and to those of them who are learned in the holy books it is actually given.

In these later times, that is, for the last ten centuries and more, Brahmans have taken to other occupations besides that of continual devotion. We find them in the Outer Hills numerous as [162] cultivators; and in one part, in those villages north and north-west of Akhnûr, on the south of Kâli Thâr, they form the majority of the inhabitants.

161 In physique the Brahmans do not much differ from the next caste, who are to be spoken of with more minuteness. The Brahmans are considered by the others to be in character deep, clever to scheme, and close in concealing.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir
Dogra AVs

DOGRA RAJPUTS.

564 The caste next in standing is the Rájpút. The Rájpúts are
643 here in considerable numbers. They hold and have held for many centuries the temporal power; that is to say, the rulers of the country are of them.

142 The Dográ Rájpúts are not large men; they are distinctly less
564 in size than Englishmen; I should take their average height to be 5 feet 4 inches or 5 feet 5 inches, and even exceptionally they are seldom tall. They are slim in make, have somewhat high shoulders, and legs not well formed but curiously bowed, with turn-in toes. They have not great muscular power, but they are active and untiring.

Their complexion is of a comparatively light shade of brown, rather darker than the almond-husk, which may be taken to represent the colour of the women, who, being less exposed, have acquired that lighter tint, which is counted as the very complexion of beauty; the hue indeed is not unpleasing, but it is generally deep enough to mask any ruddy changing colour of the face.

The men have an intelligent face, small features, generally well-formed, a slightly hooked nose, a well-shaped mouth, dark brown eyes. Their hair and beard are jet black; the hair is cut to form a curly fringe below the pagrí or turban; the mustache is usually turned up eyewards.

564 Thus the Dográ, and especially the Rájpút, is often decidedly
181 good-looking. Of the group of four men represented, from a photograph, sitting in the ordinary fashion, the three with buttoned-up sepoy coats are fair specimens of Dográs; the fourth is a man of the next race, a Chibhát.

In character the Rájpúts are simple and childlike; but this is not true of those who have come much into contact with the Jummoo Court. If taken in the right way they are tractable, also they resent interference, and usually, if once fixed to a certain line of conduct, they are obstinate enough in it. They stick

181. category 116, photograph facing p. 5 — Archives

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dogra AV6

142
291

[Facing p. 145]

Lt Dew G-8 (1862-1872) .075 AV1 Rodmin
Dogra AV6

564 closely to the prejudices they were brought up in, and are very
181 particular to observe their caste regulations; these characteristics are common to the Brahmans and Rajputs both.

In money-matters many of the Rajputs, and, indeed, the Dogras generally, are avaricious, and all are close-fisted, not having the heart to spend, even on themselves. This character is recognised as belonging to these hill people by the Punjabis, who in their turn do not spend with half the freedom of the people of Hindostan proper and the country below.

[56] The Rajputs, particularly that class of them called Mians, who will be distinguished farther on, have a great notion of the superiority of their own caste, engendered by their having been for so long the ruling class in these hills. And individual conceit is common with them as well as this pride. It is frequently remarked that when a Mian gets up in the world a bit he holds his head high and thinks himself ever so far above his former equals. They are indeed apt to be spoiled by advancement, and to some extent
[55] the Mian Rajputs have already been so spoiled. This is by their rule having become extended over such a width, and so many races having come under it. Maharaja Gulab Singh was of this caste, and the extension of his power led to the advancement of his caste-brethren, who were and are in great part the instruments of the acquisition and of the government of the dependencies of Jammu.

181 Judged of in this capacity—that of agents and instruments of government—we must allow to the Dogras considerable failings. They have little tact; they have not the art of conciliating the governed, of treating them in such a way as to attach them. Those who are high in authority have not width enough of view to see that the interests of both governors and governed may be in a great measure coincident. As a rule, they are not liked by the dependent nations even to that degree in which, with moderately good management, a ruling race may fairly hope to be liked by its alien subjects.

Still we must admit that the Dogras show, by their holding such a wide and difficult territory as they do, some good qualities. Being low in far-away countries, often in a cold climate thoroughly

[R] committed to them, sometimes in small bands surrounded by a population that looks on them with no friendly eye, they hold their own and support the rule of the Maharaja, we must credit them with much patience and some courage.

[R] Some power, too, they have of physical endurance; they can endure hunger and heat, and exertion as far as light marching on long journeys is concerned; but heavy labour or extreme cold will knock them up. Faithfulness to the master they serve is another of their virtues.

Rajput Subdivisions.

[Sh] The Rajput race or caste has many subdivisions, most of which have sprung up by the localisation of families and their connection with the rulers of the various small principalities into which these hills were formerly divided. Thus we have *Jaswal*, *Balawrik*, *Jasrotik*, &c., as the names of those attached to, or possibly remotely connected by blood with, the ruling families of *Jammoo*, *Balawar*, or *Jasrota*. We cannot go into the detail of these smaller tribes or clans, but one interesting and important division must be described.

All over Northern India the Rajput is traditionally the ruling and fighting caste, that from which both the kings and warriors [illegible] slower than in the plains, this still holds. The late rulers, of the time when there was a separate rajahship for every ten or twenty miles, and the present one, whose father absorbed the smaller states into his principality of *Jammoo*, were or are all Rajputs, and great numbers of people of that caste fill a place either about the Court or in the army.

It was, possibly, at one time the custom throughout India for people of the Rajput caste to follow no other occupation than service such as this. There, at all events, a considerable section of the Rajputs hold aloof from every other mode of getting a living. But some have at different times fallen off from the old rule of life and taken to other ways. By this circumstance the Rajputs of these hills are divided into two classes; the men

of the first class are called *Mians*,* while those of the second we will, in default of a general name, speak of as Working Rajputs.

The Mians follow no trade, nor will they turn their hands to agriculture. For a Mian to put his hand to the plough would be a disgrace. Most of them have a bit of land, either free or nearly free of land-tax, which they get others to cultivate on terms of a division of the produce. Their dwellings are generally isolated, either at the edge of or within the forest or waste; they are so placed for the sake of hunting, which is their natural and favourite pursuit.

But their profession, that to which they all look for a livelihood, is, as they say, "service"; by this they mean the service of their chief or of some other ruler, either military service, or for attendance not involving menial work or anything that can be called labour. They make good soldiers; they are faithful to the master who employs them, and they have a tendency to be brave. The sword is their favourite weapon, and they are handy in the use of it, while those of them who have had the practice of sport are good shots with a matchlock.

The Dográ contingent of the Sikh army, which must have been composed in great part of these Rajputs, did well in Ranjít Singh's time, and I doubt not that the same class, if properly led, would do good service again. Not so in the art of leading that the Mians fail; they seldom have those qualities which are necessary for the making of a good superior officer. Warmth of temper, quickness of action, and absence of tact, rather than steadiness and power of combination and of conciliation, are their characteristics.

The *Working Rajputs* are those whose families have, at various periods, taken to agriculture, and so have become separated from their former fellow-clansmen, and come down one step of caste. They are no longer admitted to an equality with the Mians, though

* Mian (pronounced with a nasal *n* in a Hindi word, meaning "master," and used as a respectful form of address. In different parts of India it has come to be applied to different classes: in the Punjáb, for instance, about Lahore certainly, it is the usual designation of Muhammadans; in these hills it is applied only in the ways stated.

§ [A sub-division of the Rajput caste — Analyst]

still hold by them in some respect. As agriculturists they do not succeed so well as the older cultivating castes. 241 514

Many of the Working Rajputs follow arms as a profession, and are to be found side by side with the more exclusively military Mîns. [201]

At this present time some few families of Mîns begin to take to the plough, but not many; for the old system is recognised by the Maharaja and so far encouraged by him that, other things being equal, a Mîn is most likely to get advancement in the Government service. It would be quite within the power of the Maharaja, as head of the caste in this neighbourhood, by gentle influence and without anything like pressure, to break down the restriction and get all, or nearly all, of the rising generation of Mîns (so far as their circumstances fitted) to adopt the more open rules as to occupation of their working brethren. 557 564

RAJPUT CUSTOMS.

Till of late years, it was an almost universal custom among the Mîns to destroy every female infant born to them; the custom was not peculiar to this caste or country; in other parts of India it was, and even in no remote corners, practised by certain classes; by the Mîns, however, it was, probably, as thoroughly carried out as by any. 847 860

As soon as the girl-child was born it was taken from its mother, and either buried alive, or, more rarely, exposed in the forest. I have heard of some babies having been rescued from this last state by passers-by, and taken into their families and brought up by them.

The history and original cause of this custom of female infanticide is not easy to trace. Of late, at all events, the practice has been supported on a feeling of dislike to seeing a daughter of the family led away to another's house. An impression of disgrace is attached to this in the minds of people of the Mîn caste. Still one hesitate to say that this is not rather a result of the long-continued practice than a cause of it. The expense of marriages

[Sub-Heads of Rajput customs omitted]

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dogra AV6

has been given, and, as regards later times, with justness, as one reason for this infanticide being committed. But I do not think that in these hills the custom originated from the desire to avoid expense. Rather I should be inclined to connect it with a feeling that the work of the Rājpūts was essentially man's work as opposed to woman's; that all their issue should be brought up to arms; that girls were out of place in their families.

Not until the British occupation of the Panjāb, and the extension of our influence over the hill country, did female infanticide begin to cease. In the year 1846 much was done by the British representatives persuading the natives of chief rank and influence to agree together to exert that influence among their own people for the end in view, and to lead by the example of their own families. Maharaja Gulāb Singh joined in this movement heartily, and did much towards putting down the practice in his own country. Female infanticide has there almost entirely died out by now.

A necessary sequence of female infanticide, carried out so thoroughly as it was by the Mīāns,[4] was that the men of that caste had to take a wife from some other caste; thus arose the custom, that at first seems so contrary to usual Indian caste ways, of the Mīāns marrying girls from the castes below them. The classes thus honoured (for they themselves esteem it an honour) are first the Working Rājpūts, and then an agricultural caste called Thākars, who will be mentioned farther on.

A result of this must be that the Mīān blood is kept less pure, and their race less isolated, than is the case with the castes below, for with every such connection as we speak of there must be a strain of the other breed introduced, while, on the other hand, the Thākars, not able to receive into their own circle any girl of the higher caste in exchange, intermarry among themselves, and so keep their race distinct. It is probable that the Mīāns, as a race, have derived advantage from this bringing in of fresh blood.

When the girl is brought home to the house of the Mīān as a bride—a bride may be of six or eight years old—she never

4 [A sub-division of the Rajput caste.—ANALYST]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dogra AV6

again enters her former home; this regulation of the Mīāns evidently was made in order that as little intercourse as possible should be kept with the family with whom they had been obliged, so to say, to become connected. 582

Now that from the cessation or the great lessening of female infanticide, girls grow up in their homes, the Mīāns no longer go to the Thakars for a wife; they have begun to intermarry among themselves; still, as occasion may suit, they take (to use their own idiom) from the Working Rājpūts.

Satī, or the burning of widows, is another of those old Hindū customs that has disappeared from before the presence of the English, and this has absolutely ceased within the country of the Maharaja. 762 [178] 562 764

Though not practised in the case of everyone who became a widow, yet it was followed as a general rule by more than one caste, and was, probably, the most strictly carried out by the Mīāns.[4] It applied to *all the widows* of the deceased. The following frightful instance occurred on the death of Raja Suchet Singh, brother to Maharaja Gulāb Singh, and uncle to the present Maharaja. Suchet Singh was killed at a place a few miles from Lāhor, in the time of the Sikh troubles; his home was at Rāmnagar, in these hills. I am told, and on good authority, though I would allow something for exaggeration of numbers, that he had ten or eleven wives, and that the number of women in his establishment—attendants and all—was 300. Of these a few who were with him committed satī at the spot near Lāhor where his body was burned. The greater number of them were at Rāmnagar, and there his head was brought for burni[illegible] the wives and women who were there, to the number of 150, gave themselves to the flames with it. The sacrifice of the whole number was completed by those absent from Rāmnagar committing satī at the places where they happened to be when the news of their master's death reached them; thus, at Jummoo, ten or fifteen of the women, who were there at that time, were burned on the pile.

Of another such case I have been told by an eye-witness. When Raja Hīra Singh, the son of Raja Dhiyān Singh, was killed,

4 [Sub-division of the Rajputs — Analysis]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dogra AV6

762 562 764 his widows committed this suicide at a place called Parmandal, near Jummoo. There was a large square stage made, built up of fagots, with a rough roof raised over it; between the fagots *ghi*, that is, clarified butter, was placed, to increase the violence of the flames; the women, twenty-two in number, were seated on the platform; the wood was fired, and the burning was finished without a scream or a voice being heard from them.

[698] But not always did the widow give herself up willingly to the fate prepared for her by that stern master, social custom. At times the love of life would be too strong, and the victim would make an effort to save herself. I was told by an eye-witness of such a thing, that happened at a village two or three miles above Akhnûr; a quite young widow was brought to her husband's funeral-pile, and, according to the custom, she was seated on it with her husband's head in her lap; but when the flames reached and began to lick round her, she was unable to endure it, and rushed out to escape from them. This was a thing that seldom happened, and the disgrace of it was not to be tolerated now; the people round—mostly her husband's relatives and her own—drew their swords, cut her down, and, heaping abuse on her, forced the poor girl back on to the fire, and completed the ceremony.

264 582 783 557 These customs, of infanticide and sati, have, as before said, been thoroughly broken, and the latter has been entirely abolished. But it is curious to see how pertinaciously the Hindûs here (and the Mîân Râjpûts as much as any and more than many) keep to their caste customs as regards eating. A curious case came under my notice, the relation of which will well illustrate this. Two girls of quite low caste—of one of those tribes whom to touch is pollution for a Hindû—were left orphans at the age of eight and twelve years. Two men of good caste obtained possession of the girls by satisfying the claim of a creditor of their father's, and determined to turn them to good account. So they brought them to a village where nothing was known of the girls, and represented them to be Thakarnîs, that is, to belong to the caste of the Thakars, which the Working Râjpûts can marry into. They then offered them in marriage to one of these for his two sons, and in return the men

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dogra AV6

were to receive 400 rupees. At the father's request they themselves sat down and ate with the girls, by way of convincing him that all was fair and above-board. After this they received and got away with the money, and the marriage took place.

In a month or two the truth came out; the girls being questioned as to what they had used to do at home, said they used to attend to the furnaces (for iron-smelting in these hills is carried on by a low, though not the very lowest, caste), and they acknowledged that Thakars did not eat from their hands. Great dismay spread through the village on this discovery; not only had the caste of all the people of that house been broken, but also the caste of all those who since the wedding had eaten or drunk with them.

Representation being made to the Maharaja, the matter was referred to Pandits, and their report was endorsed by him. It was to this effect: The two young men who had been married to the outcasts (the marriage was, of course, void) were to go to the Ganges, and the other people of the house to Parmandal, a holy place near Jummoo, to wash; and all were to expiate their uncleanness by fasting from eating for twelve days, or from eating and drinking for four days; a similar but less severe course was prescribed for those who had come into the unclean house and eaten there; the people who through these last had had intercourse at second hand (a large proportion of the inhabitants) were to go to Parmandal and wash, and for one day fast; each and all to begin with a purge.

I heard thus much of the carrying out of the Pandits' decision: the two who had married had started for Haridwār on the Ganges; the other people of the house went to Parmandal and fasted for a considerable portion of the time marked out; then, their lives being in danger, the Brahmans allowed them to drink milk for the remaining days, and so they became clean again. The two impostors had not been caught; imprisonment for life would not be considered too severe a punishment for them.

While on Hindū customs, I will mention one or two more that strike the attention of a stranger.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dogra AV6

765 When a man or woman[1] dies at a good old age, the funeral ceremonies are accompanied, not with signs of mourning, but of rejoicing. They say it should not be as for one who was cut off from this life untimely, that when one dies whose race was run, who had lived his life, one should rather rejoice at the completeness of it than mourn. I have often seen the procession to the burning of such a one. All gaily dressed, went along with cheerful music and cries of rejoicing, while sweetmeats or money were scattered among the bystanders as at a wedding. Still among the relations of the dead real grief would find expression in spite of the efforts which on principle they made to hide it.

[643] When a mother dies (and I think it is the same when a father dies), the sons shave their beards. When, in the year 1865, the Mahārānī, the Maharaja's wife, died, the theory of a paternal government was so far extended as for the above rule to apply to all the Hindū subjects, with a few certain exceptions. Barring Sikhs (for whom to shave would be an abomination) and Brahmans, whose superiority of caste required an exemption, every man of the Hindūs had to make a clean shave. It may be imagined that it took some months for the country to recover from the effect of that ordinance.

OTHER CASTES OF DOGRĀS.

564 212 To return now to our account of the various inhabitants of Dūgar.

After the Brahmans and Rājpūts, come the *Khatrīs*. The Khatrīs, both in these hills and in the Panjāb, are the higher class of traders, and also commonly the munshis, or writers. They are generally less good-looking than the Rājpūts, and are less inured to physical exertion; but they are much keener, and are men of better judgment and greater power of mind. From their being thus better fitted for responsible posts, and from their wielding the power of the pen, which, in the quietness of times that has come upon this country, is a more important instrument than the sword that formerly prevailed over the other, they have come

[1] [i.e, Hindus -- ANALYST]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dogra AV6

to supplant, to some extent, the Rājpūts or Miāns in place and power. 564 212

Next come the *Thakars*, who are the chief cultivating caste in the hills. I do not know with what class in the plains of India one should correlate them. In occupation they correspond to the Jats in the Panjāb (of whom there are a few in the hills also), but the two are not related; the Thakars are counted higher in rank. Their name of Thakar is undoubtedly the same word that in lower India is used for the Rājpūts, though it has the first *a* short instead of long. But I do not venture to say that they are in any way related; at present, the only connection between them is that above described—the one-sided custom by which the Thakars' daughters were given in marriage to the Rājpūts without any of that caste entering into the community of the Thakars. They are a well-looking and well-made race of men, a good deal like the Rājpūts, but of larger frame; they are more powerful in body but less quick in motion, and they have not an equal reputation for courage. 564 241 181

Next below in estimation come some castes whom I have bracketed together; their occupations are various, but in rank they are nearly equal. These are Banyā, Krār, Nāī and Jīūr, with some others. They include the lower class of traders of different kinds, shopkeepers for the most part small and pettifogging; they include the barbers and others whose business it is to minister to the wants of those above them, especially the carriers, called *kahārs* in the plains, but here called jīūrs, whose occupations are the carriage of loads on the shoulder, including the palankin, and the management of the flour-mills worked by water. 564 463

Last come those whom we Englishmen generally call "low-caste Hindūs," but who in the mouth of a Hindū would never bear that name; they are not recognised as Hindūs at all; they are not allowed even a low place among them. The names of these castes are *Megh* and *Dūm*, and to these must, I think, be added one called *Dhiyār*, whose occupation is iron-smelting, and who seem to be classed generally with those others. [326]

These tribes are the descendants of the earlier, the pre-Aryan,

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dogra AVb

564 463 inhabitants of the hills, who became, on the occupation of the country by the Hindûs, by the Aryans, enslaved to them; they were not necessarily slaves to one person, but were kept to do the low and dirty work for the community. And that is still their position; they are the scavengers of the towns and villages.* Of Dûms and Meghs there is a large number at Jummoo, and they are scattered also over all the country, both of the Outer Hills and the next higher mountains. They get a scanty living by such employments as brickmaking and charcoal-burning, and by sweeping. They are liable to be called on at any time by the authorities for work that no others will put their hand to.

783 A result of this class of labour being done only by them is that they are reckoned utterly unclean; anything they touch is polluted; no Hindû would dream of drinking water from a vessel they had carried, even if they had brought it suspended at the end of a pole; they are never allowed to come on to the carpet on which others are sitting; if by some chance they have to deliver a paper, the Hindû makes them throw it on the ground, and from there he will himself pick it up: he will not take it from their hands.

[142] The Meghs and Dûms have physical characters that distinguish them from the other castes. They are commonly darker in colour; while the others of these parts have a moderately light brown complexion, these people are apt to be as dark as the natives of India below Delhi. They are usually, I think, small in limb and rather short in stature; in face they are less bearded than the other castes, and their countenance is of a much lower type than that of the Dográs generally, though one sees exceptions, due no doubt to an admixture of blood; for, curiously, the separation of them from the ordinary daily life of the others does not prevent an occasional intercourse that tends in some degree to assimilate the races.

664 The Meghs seem to hold a position as regards the Dûms somewhat like that of the Brahmans among Hindûs: they are not

* I do not think the Dhyáns have this low employment though they seem to be ethnologically allied to the Meghs and Dûms.

[c. Megh and Dûm castes--Analyst]

: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1
Dogra AV6

only counted by them as higher, but are looked up to with some such special respect. D 564

The Maharaja has done something to improve the position of these low castes in engaging some hundreds as sepoys, for the work of sapping and mining. These have acquired some consideration, indeed they have behaved themselves in time of war so as to gain respect, having shown themselves in courage to be equal with the higher castes, and in endurance to surpass them. D [657]

Thus we see that the great majority of the people of Dūgar are Hindūs, with the remnants of the old inhabitants among them, who cannot be said to be of any faith. Here and there, but especially in the towns, are Muhammadans, following various trades and occupations. In Jummoo, especially, there is a good number of them, partly those who from various places have come and settled there, partly those who, natives of the country, have at different times been converted to Muhammadanism. Of these, in all probability, are the *julāhs*, that is, weavers, who form a large proportion of the Muhammadans of Jummoo, so much so that one ward of the town is called "the weavers' quarter." It may be worth mentioning, as one of the strange facts of the distribution of labour among castes and tribes, that the whole of the weaving trade hereabouts is in their hands; there remains no set of Hindūs who follow that for a business. D 563 [463]

Settlements of Kashmīrīs, also Muhammadans, have been made in a few places in the Outer Hills. These people will be described in the chapter on Kashmir.. K [66]

THE CHIBHĀLĪS.

They are so called from the name of their country, Chibhāl, which is that part of the Outer Hill region lying between the Chināb and Jhelam rivers. It would seem that the word Chibhāl comes from *Chib*, which is the name of one of the Rājpūt tribes. Why that particular tribe should have given its name to the country in question is not clear, but doubtless there is something in its history that could account for it. K 101 131

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

101 It was stated before that these Chibhālīs, Muhammadans now, are in fact of the same race as the Dogrās, who have remained Hindū. Several tribes of these Muhammadans have the same name as certain of the castes in Dūgar. Thus, some of the subdivisions of the Hindū Rājpūts, as Chib, Jarāl, Pāl, &c., exist also among the Muhammadans; and the more general designation of Mussalmān Rājpūt is commonly enough used.

564 [264] [582] These Muhammadanised Hindūs keep to some of the old caste rules; not, indeed, as to eating, for all Muhammadans will eat together; but in the matter of intermarriage. They will either marry in their own separate caste, or will take a wife from the one below them, and give their daughters to the caste above them.

Besides Rājpūts, there are many Muhammadanised Jats in Chibhāl; the Jat is the prevalent cultivating caste in the Panjāb, but it occurs but rarely in Dūgar. In the eastern part of Chibhāl are Muhammadan Thakars.

Besides these, there are many races among the Chibhālīs whose origin it is not easy to discover. An important and high caste is one called Sudan; it prevails in the part between Pūnch and the Jhelam; it has a position among these Muhammadans nearly like that of the Mīāns among the Dogrās. A general name for this and the other high castes of Chibhāl is *Sāhū*.

In the higher part of the Darhāl Valley, to the north-east of Rājāorī, are some people who are called *Maliks*. This is a Muhammadan title given by Akbar. The Maliks were appointed by that king to the charge of the Passes that led into Kashmir. Villages were granted to them to be held by the tenure of this service; they were to defend the Passes, and appear in the field when required with from 100 to 500 men;* the charge became hereditary, and these Maliks of Darhāl, as well as those on the other frontiers of Kashmir, doubtless represent the original officers of Akbar. What race they were of to begin with I cannot tell; these at Darhāl, though in some respects resembling the rest of the Chibhālīs, still have something distinctive in their appearance;

* I have here quoted from Baron von Hugel.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

for instance, their beards are long and waving. They give their daughters in marriage to the Jarāls of their neighbourhood; these are Muhammadan Rājpūts, of whom, for the last seven or eight generations, the rulers, the Rajas of Rājāorī, have come. 564

The Chibhālīs, on the whole, resemble the Dogrās, although the Muhammadan way of cutting the mustache makes a difference that strikes one at first. The Chibhālīs are, I think, stronger, more muscular, than the others, and are quite equally active. [302]

In the extreme north-west of Chibhāl, and beyond it as well, on the borders of Kashmir, are two races somewhat different from the rest, but still near enough to them to be classed under the same general name of Chibhālī. These are the Kakkās and the Bambās; they people the banks of the Jhelam between Gingal and Muzafarābād, and up the lower part of the Kishangangā Valley. The Bambās prevail on the right bank of the Jhelam, and the Kakkās on the left. I know of little difference between the two; their ground is generally spoken of as "Kakkā-Bambā country"; they are stout, strong-built fellows, with a good cast of features, that may be described as intermediate between that of the other Chibhālīs and that of the Kashmīrīs; they have a less pleasant expression than either, for in disposition they are somewhat surly. 563

Lower down the Jhelam River, west of Kotlī and of Mīrpūr, there is a caste or tribe called *Gakkars*; these, with other high castes, would be classed as "Sāhū." They were people who for long sustained their independence in the hills, even against powerful enemies. They are most numerous, perhaps, on the right bank of the river, in the British territory, where are remains of buildings—palaces and forts—of the time when they had their own Raja. The fort called Rāmkot, on the left bank, was, I was told, built by one Toglū, a Gakkar. 564

Going back to the eastern part of Chibhāl, we are on the boundary-line of Muhammadans and Hindūs. A hundred years ago, probably, the former were encroaching, and the boundary was gradually coming eastward; but now, certainly, no such advance is being made. The Muhammadans on the border were not, and 563

1: Drew G-8 (1862-1872) 1875 AV1 Kashmir AV1

563 are not, very strong in their faith; they retain many Hindū fashions, and some even have an idol in their house. Till quite lately it was their custom to marry Hindū women of the same caste, and these remained Hindū, and did not adopt Muhammadanism. This is no longer done; but when I was in the country some women of that sort were still alive.

[795] The Faith Map[1] shows, within the area of Chibhāl, a few patches of the colour that represents the Sikh religion. Some villages near Muzafarābād are inhabited by Sikhs; they are settlements, two hundred years or so old, of people of that sect from below.

[1] [Cf. category 11b, End Map V -- Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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CHAPTER IV

JUMMOO AND THE COURT.

THE CITY OF JUMMOO — THE DAILY CUSTOM OF THE COURT — SPECIAL DARBÂRS — A HUNT — A ROYAL MARRIAGE.

JUMMOO, the largest town in the Outer Hills, is also the capital. 631
All the countries that compose the Jummoo and Kashmir territories, whether the distant regions of Ladâkh, Baltistân, and Gilgit, whether Kashmir itself, or the nearer yet still extensive districts on the south of the lofty mountain ranges, are governed from that city, which is the home and head-quarters of the Maharaja and his Court.

The position of Jummoo, with relation to the whole extent of 361
the dominions, is not one that would have been selected for a capital. Its distance from Kashmir, the most populous part of them, and its still greater distance—amounting to 300 and 400 miles—from the northern and eastern portions, renders it inconvenient, and, for the inhabitants of those farther countries, almost inaccessible. Capitals, however, more usually owe their existence to a growth under, so to say, natural influences than to deliberate choice. Jummoo, as will have been learnt from the introductory chapter, has such an historical connection with all the countries now ruled from it as accounts for its present position. The additions to the original principality of Jummoo having been made in every direction but that of the Panjâb, the capital has at last been left almost at the edge of its large dependencies.

Not only have the fortunes of the Maharaja's house been bound 631
up with Jummoo, but their inclinations, too, have remained towards this their native place; so that, probably, it has never entered the head of either Maharaja to change the seat of govern-

1: Drew G-3 (1862-1872) 1875 AVI Kashmir
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631 ment, although there is such a country as Kashmir to tempt them.

It is, however, the custom for the Court to go to Sirinagar, the chief place in Kashmir, sometimes every year, and sometimes less often, for a few months; partly to avoid the heat of the lower land, and partly that the affairs of Kashmir may be looked into more closely, and that the people of the distant countries may have a shorter journey to reach the Court, if business draws them to it.

THE CITY OF JUMMOO.

133 361 The city or town of Jummoo is built at the very first rise of the hills out of the plain, on a slightly-sloping plateau 200 to 300 feet above the flat country, and some 1200 feet above the sea. This is part of the outermost ridge of hills; the ridge is here cut through by the valley of the Tavi River, which flows out to the plains at a level more than two hundred feet below the plateau the town is built on, between steep but wooded banks.

Coming to it from the Punjab, one passes while still on the plain, through two or three miles of the close forest of acacia trees with bushy underwood; then one comes to the river-bed, an expanse of rounded pebbles, with the stream flowing in the middle —a stream usually shallow and gentle, but which is sometimes so swollen with floods as to rush with violence over the whole wide bed. As one fords this Tavi River, one sees how, in coming from the upper country, it breaks through, so to say, the outermost range; on its right bank the hill on which Jummoo is built, and on its left a corresponding one, crowned by Bão Fort, form, as it were, a gateway to the inner country.

To reach the town after crossing the stream, we have again to pass through the wood, along a narrow lane, at a turn of which we find ourselves in front of the principal gate, placed at the top of a short but steep ascent.

482. At this spot travelling on wheels comes to an end; from here onwards carriage is performed by camels, pack-horses, elephants, or coolies. The bullock-carts that up to this point have been the

1: Drew G-2 (1862-1872) 1875 AVI Kashmir
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782 great means of goods traffic are left here, and their contents are brought into the city mostly on men's backs.

361 At the gate are stationed a guard, writers whose business it is to report arrivals, and custom-house messengers. After passing this entrance, in doing which we come on to the plateau, we advance on more level ground, along a wide street or bazaar, which gives the promise of a comfortably-built town; but a little farther, and one suddenly becomes lost in a maze of narrow streets and lanes of low single-storied houses and little narrow shops. The way is crowded, and business is brisk, and most of the people have a well-to-do look. A mile or so of this, on a gradual rise, brings us to the centre of interest of the place—an open, irregular square, called the Maudi, or Public Place.

The Maudi is the spot where all the business of the Government is done; it is entirely surrounded by Government buildings. On three sides are public offices, built with considerable taste; their lower stories have a line of arches that suit the native practice of doing business half out of doors. The further side of the square has a nearly similar building, where the Maharaja holds his ordinary daily Darbár or Court; behind this is seen the more lofty pile of the inner palace.

[161] The area of Jummoo is about a square mile; its population has never been counted; by guess, I should say that it is between 15,000 and 20,000. The town is bounded on two sides by the cliff or steep slope that overhangs the river-bed. Some of the buildings of the Maharaja's Palace are placed at the very edge of the most precipitous part, and they command a view over the flat valley of the river, where it widens above the gorge, over alluvial islands covered with gardens and groves, on to inner lines of hill with a surface of broken cliff and scattered forest, and to higher mountains beyond, which are often snow-covered. The steep slopes close at hand, and those of the opposite hill, are clothed with the same forest that covers the plain through which the town was approached; it gives shelter to a good deal of game, chiefly pig, spotted deer, and nilgáo, which, from the strictness of the game laws, are found up to the skirts of the city.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir
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361 Jummoo is not a walled town, though partial defences have at different times been erected. Towards the river the steep bank has been trusted to, though it is by no means inaccessible. On the south a wall runs along the edge of the high land, pierced by the gateway through which the road from the Panjáb enters. On the west and north-west the place is bounded by nothing but the jungle, which, indeed, would be a greater help to the besiegers than to the defenders, as it is thick enough to hide from view, but not to prevent an advance through it.

362 With the exception of the Palace and the public buildings surrounding the square, there is not much that is architecturally attractive. Nearly all the city, as before said, is of single-storied houses, which one quite overtops in going through the streets on an elephant. But there rise up among them a few large houses, what may be called mansions, which have been built by some of the Court people, or of the richer merchants of the place; the house of the family of the chief minister, Diwán Jawála Sahai, and his son Diwán Kirpá Rám, especially, is a large pile of buildings. Then at one edge of the town, in a picturesque position overlooking the river, village and [illegible] houses built after the fashion of those that Englishmen live in in India; these the Maharaja has erected for the accommodation of European travellers, whether stray visitors or guests of his own, who now and then reach Jummoo.

363 The convex-curved spires of the Hindú temples are conspicuous objects; the principal one, in the lower part of the town, is a plain but fine, well-proportioned building; and in the same quadrangle with it is a smaller, gilt-domed temple, built in memory of Maharaja Gulab Singh. New temples arise; of late years several have been built; one of these has been erected by the chief minister. As one approaches Jummoo through the plain, its tall spire and gilt pinnacles catch the eye from afar.

364 Jummoo, though it is a good deal resorted to for trade and other business, is not usually liked by natives as a place to live in. The comfort of a native of India depends very much on the accessibility of good water, and here one is obliged either to use

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the water of the tanks, not really fit for drinking, or to fetch the river water from below. Fuel, too, is dear, from the strict preservation of the forest. For anyone at all used to active habits, the confinement attendant on the situation of Jummoo prevents it from being considered at all a pleasant place; the paths and roads are of the round stones of all sizes that make up the mass of the hill, and for two or three miles one cannot get clear of them, nor of the thick forest. The only redeeming point is the beauty of the prospect. We have seen how, from the edge of the cliff, a wide view opens of the nearer ridges of the Himalayas, with peeps of the more lofty mountains behind. From other points we can look south and west over the plain of the Panjáb, and from our elevation can command a great and beautiful expanse of it. Near at hand are rounded masses of the green foliage of the forest; beyond is more open ground, with villages scattered, and the waters of the Tavi, in its various channels, shining between; in the distance the hues change to grey and purple, but the land ends off with the sharp line made by the earth's curvature, distinct as the horizon at sea.

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THE DAILY CUSTOM OF THE COURT.

It is when the Maharaja is sitting in public Darbár, holding open Court for the hearing of petitions, that the Mandi has its liveliest appearance. For the morning Darbár he will take his seat, at nine or ten o'clock, beneath one of the arches of the arcade, on the cushion which here answers for the throne, accompanied by his eldest son, and surrounded by his ministers, and with, may be, from fifty to a hundred other courtiers and attendants seated round against the wall, at distances according to their degree.

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For some months of the cold weather of several successive years, I was myself a daily attendant at these Darbárs, which are, indeed, the occasion for all of a certain standing at Court to pay their respects to the Maharaja—to "put in an appearance," to be *present*, as the Indian idiom has it—whether other business requires them to come or not.

1: Drew G-S (1862-1872) 1875 AV1 Kashmir
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643 Each and all sit cross-legged on the carpet, only the ruler him-
554 self and his son having the flat round cushion that denotes superiority. Perhaps some readers require to be told that all natives of India doff their shoes on coming to a carpet or other sitting place; here, from the Maharaja downwards, all of them are barefoot; their shoes are left outside, and socks they are not used to.

692 Thus seated, then, and supported, the Maharaja looks out
643 down on the petitioners who stand in the Square, which is some feet lower than the room. Each coming in succession, according as their petitions, previously written on stamped paper and given in, are called on, stands in front with hands closed, in the attitude of supplication, while the prayer is read out.

The subjects of the petitions are wonderfully varied; perhaps an *employé* will ask leave to return to his home, or to take his mother's ashes to the Ganges; next, may be, a criminal is brought to receive final sentence; then a poor woman, with face veiled, will come to complain of some grievance or other; or a dispute about a broken contract of marriage will have to be decided. These are all listened to patiently enough, and on the simpler cases the decision is given at once and written on the petition. The civil and criminal cases have usually been previously inquired into by judicial officers, in the courts of first instance, and perhaps have even been adjudicated on by the Appeal Court of Jummoo or of Sirinagar, but it is open to suitors and complainants to try their fortune with the Maharaja himself. The Maharaja does his best to get at the truth; will examine and sharply cross-examine the witnesses. It frequently ends in his referring the matter to the magistrate for investigation; in which case it will be again brought before him for final decision.

563 During this time the Square is thronged by numbers of people of such a variety of races as is not often seen even in India. There are men from all parts of the dominions. Some from the higher countries, come to find work at Jummoo when their own homes are deep-covered with snow; others are here to prosecute a suit, for which purpose they are ready, and sometimes find it

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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necessary, to give up months of their winter. There are Kashmiris and Baltis by scores, Pahárís of various castes, Ladákhís occasionally; some recognisable at once by the cast of their features, others by a characteristic way of keeping the hair; the stalwart heavy frame of the practised Kashmíri porter too is unmistakable. Then from beyond the territories come occasional travellers, as Yárkandi merchants, or pilgrims to Mecca from farther off still; while from the west there is always a succession of Káboulís and other Pathána or Afghána. Horse merchants from Kábul are always finding their way to Jummoo to sell their animals to the Government, while wild fellows out of the villages of that country or of the neighbouring Yúsufzai come eagerly to take service among the Irregulars of the Maharaja's army.

Thus till nearly noon the whole town is alive with business in the streets and with Government work in the Square. Then the Court breaks up, and the Maharaja goes in to his dinner; the ministers disperse to their homes, each of them accompanied by a string of followers, or "clientèle," who will now be able to get a hearing from their patron in the half hour before dinner; the offices close, the guard of honour is dismissed, and in a very few minutes the Square is quiet and almost deserted.

So for three hours it remains; and for that time business is slack in the bazaars, till men, waking up from their siesta, bestir themselves again. At four or five o'clock the Maharaja usually comes out for a ride; his elephants and horses have been waiting at the Palace-gate; the ministers had gone in and now accompany him out, one of them probably mounting on the same elephant with him, or if the Maharaja chooses to ride on horseback, all will closely follow him. Orderlies run, some in advance to clear the way, and some at the Maharaja's very side, even holding on to his saddle-trappings. The natives of India are not ashamed of, and do not in any way dislike, this close attendance, which adds both to their state and their safety. They are puzzled to understand how it is that Englishmen like better to walk alone.

A three- or four-mile ride, a visit to some building in progress,

or to one of the temples, perhaps flying a hawk, or paying respects to his spiritual advisers, the only person whose house he enters, these pursuits fill up the time of the Chief till dark, and then the evening Durbár begins.

This will probably be a more private one; as the Mian Sáhib, the Maharaja's eldest son, will likely hear petitions, while his father does business with some of the ministers apart. It must also be borne in mind that business is not the only thought of a ruler while sitting in Court. The Durbár is not like the Kachahri of a Deputy Commissioner in our Indian Provinces, from which he runs away the moment he can get free. It is at the same time a social meeting; a chief opportunity for the ruler to see people from all parts, and to hear—if he will choose to ask, and they are straightforward enough to give—opinions on what is going on in the world. So conversation often alternates with work, especially in these evening Durbárs, which then last on till eight or nine o'clock, when all disperse to their homes to supper and bed.

Such are the every-day customs of the Court, which are followed with great regularity.

Special Durbárs.

There are certain days, days of festival, when special Durbárs are held in somewhat different form. These four — Basant Panchmi, Nawrúz, Náti, and Dusera — particularly should be noticed.

Early in our year, on the 5th of the Hindú month of Magh, the feast of *Basant Panchmi* is held in honour of the coming of spring, which by that time is thus near that the very coldest weather has gone by and the tide of the season has turned.

Everyone on that day wears yellow, some dressing completely in that colour, others only putting on a yellow pagrí.

It is the custom on this and on the other three days above named, for the Maharaja's servants to bring him a nazar, a present —usually of money—according to the means, or rather in proportion to the pay, of the giver. This has now become so regulated

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that everyone is on those days obliged to give from a tenth to a twelfth of his monthly pay. These sums amount in the year to what is equivalent to a three-per-cent. income-tax, levied, however, only on Government servants. 776 931 671

To receive these presents and to do honour to the day, a grand Durbár and parade of troops is held. The first time I was present it took place in the open, on a raised platform at the edge of the Parade-ground, beneath a large shámiána, or awning. The Maharaja and all the members of the Court came in procession from the Palace, on elephants and horses decked in their most gorgeous trappings; the elephants are almost covered with long velvet cloths embroidered deep with gold, upon which the howdahs are mounted.* The horses are handsomely caparisoned with velvet and gold mohair-cloths and jewelled head-stalls. [112]

The Maharaja, dressed in yellow and silver, takes his seat upon a cushion covered with a silver-embroidered velvet cloth of the same colour; for yellow pervades the whole ornamentation. Then the troops, who were drawn up in line all round the Parade, to number from between two and three thousand, after a general salute, march past, and at the same time the presentation of nazars begins.

First the Náib Sáhib and his younger brothers put before their father bags of gold coins; the chief Diwán follows with a smaller number, and the other ministers and courtiers in succession give something, either in gold or rupees. The number of coins presented, when not calculated upon the income (as it is not with the few higher members of the Court), is always an odd number, as 11, 21, or 101. Then the servants of lower rank come forward, each being presented by the head of his department; the name of each is read from a list, and the amount of his nazar is marked down; those that are absent will have the sum deducted from their pay. So a large heap of rupees gradually accumulates in front of the Maharaja.

All through this time, besides the lion and leopards of so many

* These are some of the complete howdahs sent to the state of Bhaunagar; they are in the form of trays with upright sides; they are covered with silver or silver-gilt plate; there is room for three people to sit cross-legged in each.

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people pushing impatiently forward to come in front of His Highness that their salaam may be noticed, there is the noise of the bands of the regiments as they march past; or, when that is over, of the dancing and singing of the dancing-girls, who from the first have been waiting in numbers. But with all this the Maharaja will find occasion to give a kind word to some old servant, or a word of encouragement to the son of one who may be presented for the first time, showing by his greetings how good a memory he has for people and for faces. Then, later, a few poor people, perhaps gardeners or such, on so little a month that the tenth of it would not amount to a piece of silver, will come with a tray of fruit or vegetables, and be happy if the Maharaja takes notice of it.

When all have passed, a little time may be spent in watching the nautch, or dance, and then, the Maharaja rising, the assembly dispersed.

Much the same thing as this goes on in Kashmir without the presence of the Maharaja; at least, there is the full-dress Durbar with music and dancing, while the servants of Government deposit their nazar in front of the gaddi or cushion which is placed to represent him.

The next periodical Durbar is on *Nowroz*, a Persian festival introduced into India by the Mahommedan rulers, and now kept up even in such a thoroughly Hindú Court as this. It is here celebrated in just the same way as the last, without, however, the prevalence of yellow in the dresses.

The third festival is called *Sivo*; it is held in the autumn. In this, which lasts for several days, not only the Government servants are present, but heads of villages, tradespeople, workmen, and others, from many days' journey around, come in, bringing with them for presents specimens of their work, or of the products of their land or neighbourhood. On this day green is the prevailing colour worn.

The fourth and last of the same durbar days is *Dusera*. It is a great festival, celebrated all over India in memory of the victory of Rama, or Ram, one of the chief heroes of Hindú mythology, over Ravan, or Ravana, the King of Ceylon. The second last

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deeds of the war, as told in the Mahábhárata, are illustrated during a succession of days. Dasera is the last of these, when an immense image is placed to represent Rávan; Sita, the wife of Ráma, whom Rávan had stolen away, personated by a boy dressed up, is carried towards, and lets fly an arrow against him. This is the signal for a general assault, and in the midst of the roar of artillery the images of Ráma's enemies are blown up, burnt, and destroyed. It is just before this climax that the nazars are presented.

As this Darbár is held at the beginning of the cold weather, it is usually the first day of coloured clothes, pashmina being worn in place of the plain white calico and muslin common through the hot weather; so the dresses are gay and varied.

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There are a few other feasts held which may have an interest.

Holi is a strange festival, a carnival indeed, the object and origin of which are not very clear. It is a movable feast, and comes in February or March. While it continues the Hindús free themselves, or at all events consider that they have a right to be free, if they choose, from the restraints of decorum, and indulge in fun.

In some places and in some Courts the carnival is kept up with great spirit for many days. Ranjít Singh's Court was noted for its celebration of Holi. At Jammu it lasts a week, during which time business is attended to in the mornings as usual, but each afternoon is given up to the rites and orgies of the Holi. All the courtiers, dressed in white, take their seats, with the Maharaja, in some open place; then there are distributed several handfuls of yellow, red, and purple powder, which the people throw over one another, till their faces and beards are completely covered with it, and become of a frightful hue; then syringes are brought, and coloured water is squirted about, till all, the Maharaja included, are in as good a mess as can be imagined. At certain times, at a word from the Maharaja, the two lines of people facing each other make a mimic attack, by throwing handfuls of the powder and balls of gulaline or glue filled with it, till the whole air is made dark with the clouds of it.

On the last day the licence of Holi is allowed in the streets as

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796 well; then no one can complain if, on going through them, he be pelted with silver-balls, or showered on with tinted water.

Diwáli is held at the beginning of winter. It is a day for the worship of Lakshmi, the goddess of wealth; the characteristic of it is illumination. Lamps are placed in long regular lines on the cornices of all the public buildings, and hardly a house is left without its own row of little oil lamps. The name of the day must be derived from the Hindi word *díwá*, a lamp. At this time merchants collect their money in a heap, and bow down and worship it. Gambling, too, is practised by nearly all on this day, under the notion that it will bring luck for the coming year. In the evening a drum Durbár is held.

It is the custom to begin illuminations early, almost before it falls dark, and they are over by the time that in England they first light up.

[92] *Lawí** is a festival and religious ceremony, not, I think, general through India, but observed in these hills and in the Punjáb. The religious part of it consists in offering a burnt sacrifice, but to whom the sacrifice is made I never was able to find out. A large fire is made in the figure; the Maharaja and his people, having first made their obeisance in the temple hard by, standing round, throw in handfuls of grain of all sorts, the signal for this being the decapitation by sword of a white kid, the head of which they throw into the fire first. The people keep the feast as well; in passing down the bazaars on this night, one has difficulty, in the narrow streets, to avoid the fires that every here and there are burning for the sacrifice.

536 In these and all other festivals and rejoicings, the chief entertainment of the Durbár is the nautch, or dance. Twenty or thirty dancing-girls are assembled, but the dancing is done by but one at a time. She—followed closely by two or three men, each drumming with their hands on a pair of small drums fastened in front of them, and up—sal—cross with short steps taken on the heel, almost without lifting the feet off the ground, so that the movement is hardly indicated by any change in the position of the body. This is accompanied by stretching out and pointing of

[93]

* This word has the accent o.

L; Drew G-8 (1862-1872) 1875 AVI Kashmir
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the arms and hands in as elegant a fashion as possible; and the women of India have generally very well-formed hands and arms, which their tight-fitting sleeves show off. 536

Then the girl begins a song of a somewhat monotonous melody, plaintive in effect, but partly spoiled by the shrill and loud tone it is given in. Here the accompaniment of the men with drums comes in, and they join their voices, too, exceeding the lady in volume of sound and in harshness. 533

The women are dressed not untastefully, except for their fashion of high waists. They have a gown with a long skirt in many gathers, usually of coloured muslin; over their heads they wear a chádar, or long veil, often of muslin inwoven with gold; this is used by modest women to keep the face from the view of strangers; here it is held and moved about in graceful ways, and made of more service to set off than to conceal the beauties of the women. Over the forehead hang gilt or golden ornaments, and round the ankles are strings of little round silver bells, which are made to tinkle in time with the dance by striking the heels together. 292 [301]

There is no real dance, either of steps or figures; it is simply advancing and retiring to music; the end of it, apparently, is the display of the girl's face and of the graceful movements of the arms. Although for us, who are used to greater variety and activity of movement, and are used to seeing women unveiled, these matches are tame enough, and, after the first, hardly worth looking at, yet they are certainly much enjoyed by the people of India. The song, too, is much thought of and delighted in. At our Thebés all sit gazing continuously; there is seldom any conversation held during the time; all solemnly look on and listen. 535

A Hunt.

The Maharaja is fond of sport, and he preserves closely for some twenty miles on each side of Jummoo, along the foot of the hills and over the plain. The game is chiefly pig, but spotted deer also are found. The hunting season is in the cold weather, from October or November till March. 224 643

In some parts, where there is no open ground, the carcass are

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dogra AV6

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driven towards a line of stages * made among the branches of the trees, on each of which sits a marksman, so as to be out of sight of the game. A large bag is usually got from a drive of this kind.

The more exciting sport, however, is pig-sticking, for which in some places the ground is well adapted. The way of it is this. The rendezvous is from seven to twenty miles away from Jummoo; the kind of place chosen is where there is a good large covert, one thick enough for the pig to be at home in, or else a field of sugar-cane, with an open plain in front, and, if possible, no more cover for half a mile or more. Preparations are made and orders are sent out the evening before. Through the night, sepoys and watchmen are going through all the villages that are to be called on for their services, giving notice, by crying out with a loud voice, of the place and time of meeting. It is incumbent on the inhabitants to send one man from every house, and before sunrise these take their way, stick in hand, and some with tomtoms and other equally musical instruments, to the appointed place.

[651]
[534]

The Maharaja may start from Jummoo about sunrise; he is accompanied by all his Court; they will, probably, ride to the meet on elephants. Then there is a long procession of followers—there are scores of led horses, then commonly a squadron of lancers from one of the regiments; numbers of the Mîñas, who are always eager for this sport; numerous attendants on the Dîwân and the Wazîr; hendûpîs, or orderlies of the Maharaja, carrying long guns in a loose red cloth cover; men with dogs of various sorts coupled together; *bawrîs*, men whose business is snaring, with their short heavy spears and their snares; one or two *Hakîms*, or physicians, and many others who do not intend to take part in the hunting, but come because there is nothing doing that day at Jummoo.

On the party reaching the covert-side, the beaters—the villagers who had been collected, who are generally about 2000 in number—are placed close in a line along one edge of the wood, and the riders take up their places on the opposite side in such positions as to have a vantage-ground for following up the pig when they

* The stage is called *mawd*, in Dogrî; in Kashmîrî, *mashân*.

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break, without letting themselves be seen till such time as the animal's retreat is irretrievably cut off. Then, when all is ready, the signal is given by bugle, and the whole line of men enter the wood together; keeping as close and as well in line as they can, they advance, beating every bush likely to conceal game of any sort, and uttering various frightening cries. All this being accompanied by the report of blunderbusses and the discordant sound of irregularly-beat drums. This, if well kept up, effectually drives forward all the game. The progress is, of course, slow—slow enough to keep in impatience the riders at the farther side, who from the beginning of the beating have been watching, spear in hand, for a break. First come out, as a rule, the jackals; then, perhaps, a hare or two; and later, when the line of beaters are closely nearing the edge, and there seems no other chance for it but to run, the pig break, often doing so in a spore of ten or a dozen, and make across the plain for the nearest wood; and then begins the rush.

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In this "royal" hunt, with such a crowd of people mounted, it is impossible to enjoy the sport at its best. Your run after the boar you have singled out may be interrupted by some horsemen who have been waiting half a mile off, for the bare chance of something coming their way; or after one pig as many as twenty spears may be coming from different quarters, giving him no chance for his life. However, there is something to be got from it; a man well mounted is pretty sure of a spear or two, and often enough a pig will steal away clear of the crowd, and give good sport to the one or two riders who may have seen him.

Some of the Court are really good riders and pig-stickers, and go about their work like sportsmen; but the majority think more of slaughtering than of fairly riding, and are anxious to see a large "butcher's bill," without much caring how the victims fall. The ways, indeed, are various; besides the spearing, they are pulled down by dogs that are let loose on them; sometimes a sepoy on foot will cut down a pig with his talwar, or sword; some, again, are knocked over by the bearers with their heavy spears; and others are caught in the snares and there murdered.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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On an ordinary good day twenty or thirty are sure to be brought in.

If in the course of the beating any number of pigs have broken through the line—which they are very apt to do, as the men will often let them pass through in preference to facing them—the same jungle is beaten over again for a second chance, and then perhaps another covert is tried; and so on, with, may be, an hour's rest for a picnic breakfast, till evening, when the whole party return in order as before to Jummoo; and the beaters, tired and hungry, take their way to their homes, having performed a service which may be said to be one of the conditions of tenure of their land.

Before starting for home the quarry is viewed, and each successful man tries to recognise the pig he had the honour of putting the first spear into. Then the Maharaja gives orders for the distribution of the game. A proper proportion is sent in for his own household. The courtiers get their share, and the rest is probably sent to some of the regiments.

Not often, but now and again, a casualty occurs; but there is very seldom a fatal accident. The boars are savage enough when attacked, and will charge boldly; but in such a meeting as has been described they are sure to be overpowered by numbers; still I have seen one bring down four horses in succession.

With a little more management and fewer riders the sport would be fine, for the pigs are numerous, and the country is good for riding, being only here and there broken by ravines; indeed, in spite of drawbacks, we have had some memorable days' hunting.

A Royal Marriage.

585

In the beginning of 1871 an event occurred at Jummoo, which, from its uncommonness, and from its well illustrating some customs of the people and of the Court, may find a place in this account. This was the marriage of one of the two daughters of the Maharaja.

Such an event was unusual, because in former times, and

1; Drew G-2 (1862-1872) 1875 AVI Kashmir
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down to only twenty-five years before, it had been the practice 585
as explained in the last chapter, for people of the caste to which the Maharaja belongs—the branch of the Rájputs which hold their traditional customs in purity, and allow their hands to be sullied by no labour but the work of fighting or hunting—to destroy their female children immediately after birth. The men, unable to find wives among their own caste-people, took them from the caste next below.

So it happened that for long there had been no marriage of a daughter of the house of the Rajas of Jummoo, though tradition spoke of such a thing having, from some special circumstances, occurred eighty years or so ago.

This practice of infanticide coming to an end in 1846, Maharaja Gulab Singh, a few years afterwards, opened his eyes to the fact that he had a granddaughter, and was at a loss to know to whom he should marry her. For it is no easy matter; the giving of a girl in marriage is acknowledging yourself to be lower in caste-standing than the family she goes to, and there were few in this part of India of whom he would willingly acknowledge that. But a neighbouring Raja there had been, the Raja of Jaswál, near Kángrá, whose family were ancient and decent pure enough to satisfy the Jummoo family. He, however, had been dispossessed of his principality by the British, on account of participation in one of those conspiracies and combinations that some of the Panjáb chiefs made against our Power in the interval between the two Sikh wars. At the time we speak of he was detained a state-prisoner in British India. Him Maharaja Gulab Singh begged off, explaining his purpose that a scion of the Raja's family should marry his granddaughter. 582 (558)
It for many years the Jaswál Raja lived in the Maharaja's territory, and now had come the time for the marriage of his son with the present Maharaja's daughter.

It had been delayed later than had been expected, and the two were older than Hindú bride and bridegroom commonly are. The bridegroom was about twenty, and the bride had reached fifteen; but now, at last, in the spring of 1871, all was ready.

Ii Drw G-8 (1862-1872) 1875 AV1 Kashmir
Dogra AV4

583 I had an opportunity of seeing the *trousseau*, which was on view in the Palace at Jummoo. With it was put the dowry. Indeed, there is here no distinction between the two. The principle is that everything, including cash, that can be wanted in a household, should be supplied in quantity enough to last for many years.

The things were laid out in one of the large reception-halls, and, overflowing that, filled also side rooms and verandahs, while the more bulky and rougher articles occupied the courtyard. It was really a rich display. In front of the entrance was a heap of money-bags—one hundred thousand-rupee bags—making a lakh of rupees, the value of 10,000*l*. Close by, on trays, were gold coins to the amount of 2500*l*. Then, laid all over the floors in trays, were the dresses, eleven hundred in number, both made up and in piece, of muslin, silk, pashmina, and gold brocade, some undoubtedly rich, and all more or less adorned with gold braiding or edging; with many of them were gold-worked slippers, those long and narrow, with the heel pressed down.

Next in importance was the jewellery, divided into two classes, that of plain gold and silver, and that with precious stones, besides necklaces of gold coins.

Near these were silver dishes for household purposes, and a tray and cups of solid gold. Along one side were elephant and camel trappings, including much of massive silver; and there was some handsome ornamental saddlery, and silver bells and necklaces for cows.

Then there were many miscellaneous things—fans of various sizes and shapes; a large state umbrella, with gold-covered stick; drums and horns, and, strangely, dolls and balls for the bride to play with.

We must not pass without notice the *dhola*, or palankin, in which she is destined to be carried away, covered with gold brocade; while five plainer ones are ready for the five attendants who are to go with her. Outside were pitched a set of tents and awnings, laid with handsome carpets, all part of the outfit; and near at hand were exposed the household utensils—cooking-pots

[illegible] of the [illegible] of the Maharajah [illegible] Singh.—Ed.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dogra AV6

in number, and some of gigantic size for feasts; iron spits, and other cooking contrivances; axes, shovels, and a variety of other things too many to enumerate; *numbers of horse shoes and nails.* 583

The wedding and the feasting took up three or four days. On the first, the bridegroom, with his father, came in procession through the city, dressed in gold brocade, and veiled with a fall made of strips of gold tissue. At nine in the evening, accompanied by a great crowd, they reached the Square, where they were met and greeted by the Maharaja, who retiring, the bridegroom and his father were brought, amid the glare and noise of fireworks and bombs, to the Shish Mahal, or mirror-room, and there sat surrounded by their own chief people and a few of the Maharaja's, while a nautch was performed in front of them. After half an hour the Raja and others left, and his son remained and had a light meal—all this being fixed in their customs, even to what he should eat. 586

After midnight, the bridegroom was carried inside the Palace, and the marriage ceremony was performed. This is done in great privacy; not even the bridegroom's father is present, only the Maharaja himself, one or two pandits (the officiating priests) and one or two of the Maharaja's near relations. This, of course, I could not myself witness; but I heard of a curious part of the ceremony. When the Maharaja is to give away the bride, as the gift should come from both him and his wife, the Mahârânî, being behind a curtain, is connected to her husband by a long piece of cloth, and so made partner in the rite. The ceremony took, I believe, two or three hours, and then the bridegroom, leaving his bride still in her father's house, returned to his quarters.

Another of the strange customs is that when the bridegroom comes to the bride's house, as at this time, he is assailed by the women of the household with abuse, and songs of abuse are sung at him; these, I believe, are composed of nothing better than the equivalents of the usual Indian abusive terms.

It must be understood that the occasion is not supposed to be one of rejoicing on the side of the bride's party, but rather one of

[19.6.6 date -- 6.10.77]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dogra AV6

586 grief; thus all the signs of enjoyment were on the bridegroom's side. The fireworks and salutes and all were prepared by his people only, and, on this same principle, we of the Maharaja's Darbár wore no better or gayer clothes than our every-day ones.

The next day there was nothing doing, except that the bridegroom's people held high festival at their own place, in which none of our side joined.

The third day the Maharaja entertained the party at dinner. The preparations were made in a courtyard having arcades on two sides of it. The bridegroom and his father first came and sat down for a while with the Maharaja, who was seated beneath an awning on the roof, at a spot which commanded a view of the whole; then these visitors were conducted below, and all their party (who amounted to 700) placed themselves according to their own arrangement. All this preparation took a couple of hours. At last all were seated, either under the arcade or in the open, on strips of woollen cloth (which is supposed to have some special character of purity as compared with other fabrics), or else, in the case of Brahmans and a few others who do not eat meat, on a platter, so to say, of leaves sewn together. Then the serving of the meats, twelve or fifteen sorts, to each person, took nearly another hour. They were put into leaf-cups, while for the rice a leaf-platter was laid. At last, when the rice was served, a heap to each man, the Jawál Raja began his eating, and all followed suit, and well made up for the waiting. For drink, water is the only thing given. Soon after this the Maharaja, who had been looking on at the preparations, left, for neither he nor any of his people were to partake with their guests.

The next was the last day of the ceremonies. The bridegroom was to take away his bride. At two or three in the afternoon, he came quite quietly on an elephant, and went inside the Palace, while the courtiers congregated on the steps leading down from the Palace-door, and all the people of the city looked on. The [514] procession, which was to be long, slowly began to file away. In speaking of the dowry, I had not mentioned that a number of horses, cows, camels, &c., formed part of it. These now headed

1: Drew G-3 (1862-1872) 1875 AVI Kashmir
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the procession; first proceeded 51 cows, then 51 buffaloes, adorned with red and yellow clothing and with the silver necklaces; then 51 fine camels passed, with cloths of the same colours; 300 sheep and goats, too, were collected, but they did not go out in procession. Next came coolies, carrying the trousseau; all the goods described above they carried in covered baskets on their heads; about one thousand men walking regularly in pairs; these were followed by a hundred sepoys in full uniform, bearing each a bag of 1000 rupees, thus was the lakh of rupees carried; then the gift horses were led out, showy in action and gaily trapped, followed by three elephants, which also formed part of the dowry. 585

Immediately after these, appeared, from the gateway of the inner palace, the dhola, in which were the bride and bridegroom; so closely covered was it that not a glimpse of them could be got; this, too, was their first interview with each other, for they had only met once before, and that was at the marriage ceremony, when they were both veiled. The Maharaja accompanied the bride and bridegroom to just outside his doors, and no farther. There joined in the procession, so as to precede the dhola or palankin, the singers and players with their tom-toms and their squeaky instruments, while immediately in front of it walked five of the Maharaja's chief officers; then came the Mián Sahib, the bride's brother, on foot, holding the pole of the palankin. The procession was closed by two of the Maharaja's treasurers scattering money from an elephant; first gold pieces, of which one saw handfuls glittering in the sun as they fell, and afterward rupees.

It should be told that a part, though only a small proportion, of the trousseau was of presents from the Maharaja's chief officers and dependents, and other natives of standing, who were invited from a distance. After a valuation, I concluded that the cost of what the Maharaja gave, including cash, goods, and animals, was about 70,000*l.* [583]

The pair went at once to their new home, some 25 miles from Jummoo, where there had been assigned a *jágír* or estate for their maintenance.

I have given space for the description of some of the customs 633

1: Drw G-1 (1872-1873) 1878 AV1 Kashmir
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633 of the Court of Jummoo, both every-day and occasional ones, not only for the interest that may be felt in the customs themselves but because the whole city is bound up in one way or another with the Court, because so many thousands are connected with it either directly or indirectly, and because all its doings occupy such a large space in the daily business and in the minds of the people of Jummoo.

Ia Drew G-2 (1869-1872) 1874 AVI Kashmir AVI

CHAPTER V.

VARIOUS PLACES IN THE OUTER HILLS.

BAST OF THE OHELA — WEST OF THE OHELA.

THE plain at the foot of the hills, being for the most part capable of cultivation and in great part already cultivated, is thickly peopled; everywhere populous villages are to be found. But when we are once on the hills themselves we meet with villages rarely, and these but small; scattered hamlets and scattered homes denote how scarce is land that can be made fit for tilling: sometimes in little nooks and sometimes on steep hill-sides are terraced patches of ground, whose owners either cultivate them from the nearest village, or have made their solitary home close by. In the Ohela, however, there are wider spreads of cultivated ground, though separated from one another by dividing ravines.

A village in these parts is a collection of low huts with flat tops, mud-walled, mud-floored, and mud-roofed. The floor and walls are neatly smeared with a mixture of cow-dung and straw. The roofs are timbered either with wood of one of the conifers or with pine. They are supported by one or more pillars, which are capped with a cross-piece some feet in length, often ornamented with carving, that makes a wide capital beneath the beam.

There is no light in the rooms but what may come in at the opened door, or through the chinks of it when closed, such a complete shutting out of the air being equally useful in the very hot and in the cold weather. The substance of the hut is a very bad conductor of heat, and this character tends to keep the interior of an equable temperature. I have often been glad to retreat to such a place from the scorching sun that a tent is but a poor protection against.

In front of the cottage is a level and smooth space, nicely

In front of the cottage is a well-

361 kept, where the people of the house spend nearly half their time,
356 and where their cooking places are arranged. The whole cottage is, as a rule, neatly kept and carefully swept; the higher castes, especially Brahmans and Rajputs, give, considering their appliances, an admirable example in this respect.

361 The larger villages and the towns have a double row of shops,
[364] what is called a bazaar, each of which consists of much such a hut, with its floor raised two or three feet above the street, and with a wider doorway, and in front of it a verandah, where the customer may come and sit with the shopkeeper to transact business.

Of the towns in the Outer Hills there are none besides Jummoo of any great size, and there are only one or two others that can be said to be flourishing, for the poverty and the thinness of the population of the country round is against them. Since, however, some towns and some other places show features of interest, we will proceed to visit a few and note what has appeared worthy of observation.

East of the Chenab.

125 *Basoli* was the seat of one of the Rajahships between which
361 the low hills were divided before Jummoo swallowed up so many.
[692] A large building still remains that was the palace; it is now
[166] unkept and almost deserted. The town had already decayed but for the settlement in it of some busy Kashmiris, who by their trade of weaving bring some prosperity.

[136] Basoli is one of several places in the low hills, being at the edge of a wood that is seldom disturbed, where the red monkey abounds; the monkey, being respected by the Hindus and protected by the laws, has here come to be most bold, so he invades the town in great numbers, clambering over the palace walls and scampering across the chief open space of the town, and often enough doing mischief.

A day's march to the northward is *Bahnoor*, which is the oldest seat of the rulers who afterwards went to Basoli. It is at the foot of a brushwood-covered spur of hill, and has beneath

it a boulder river-bed a mile or more wide. There are remains 361
of towers and walls that protected the place, some towards the 175
jungle, some at the edge of the cliff that overhangs the stream-bed, and there is an old gateway at the top of the slope that gave access from below. These, as well as the Mahal, that is to say palace or mansion, the remains of which show it to have been substantially built though not large, were the work of the Balâwar Rajas. One other building there is that still has repute; this is [346] an old Shivdwára, or Hindû temple, much ornamented with carvings, in the sandstone that is the material for all the buildings. Of this temple one side has fallen, and the rest seems ready to follow, while the remnants scattered about of columns and other pieces of masonry show that the buildings were formerly more extensive; the space around the temple is now all shaded by large banyán trees. Balâwar, as at present inhabited, is no more than a village.

Padû is a place of name a few miles from Balâwar, of name 361
because it also was the seat of a separate rule, whose Rajas were 175
of one caste (a subdivision of the Rajputs called Pál) with those 642
of Kulú, Bhadarwáh, and Balâwar, or Basolí; the four, being so allied, were often at war with each other. The last five Rajas of Padû, I hear, were—

Pur Nepál.	Avtár Singh (in the time of Ranjít Singh of Lahor).
Prithí Pál.	Umed Singh.
Jy Singh.	

Rámkot is a place some miles west, where used to live a family of feudal power, whose lords were the Jummoo Rajas. Its original name was Mánkot, and the family of Mîns who held it are called Mánkotiá Mîns. It is not long since the new name was given to the place. There is a large fort, which has [512] been handed over to the Maharaja's new son-in-law for a dwelling-place.

Rámnagar, some miles north of Rámkot, is where the Outer Hills join the Middle Mountains. It is built at a height of 2700 feet above the sea, on a small triangular plateau, which is cut

1: Drew G-8 (1862-1872) 1875 AVI Kashmir AVI

361 175 642 off on two sides by ravines, and connected along the third with the slopes of the hills that surround and shut it in.

This town has signs of having at one time been among the most flourishing in these parts. It was the capital of the country called Bandrálta, which used to be governed by the Bandrál caste of Mians. Their rule was displaced by that of the Sikhs under Ranjít Singh, who took the place and held it for a time, until, partly for the sake of rewarding a favourite, partly because of the trouble of holding it against the hill people, the Thakars, Ranjít Singh made Suchet Singh, the youngest of the Jummoo brothers, Raja of the place. Raja Suchet Singh held the place till his death. But I heard of a great effort made by the Thakars against him too, when some thousands came to assault it. The Dográs, however, held out in the fort, which is a well-planned work, until help came from the Sikh army.

There are some remains of the house of the rulers of the time of the Bandrál Mians; but their descendants do not live here; they found a home and a pension in British territory.

175 361 [366] The town of Rámnagar bears marks of the presence of Raja Suchet Singh. He took a pride in the place and improved it and encouraged the growth of it. The two long masonry-built bazaars were in his time full and busy; merchants from Amritsar and from Kábul were attracted to the place. Vigne, in 1839, remarked the great variety of races of people who were to be seen there; the bazaars were then being constructed. A large palace adorned with gardens, and the well-built barracks, show that Suchet Singh knew how to make himself and his people comfortable. On his death, which occurred about 1843, Rámnagar came under the rule of Jummoo, and there was no longer the presence of a Raja to keep up its prosperity, which was indeed short-lived; and now the palace is deserted, and the bazaars are but half inhabited. There are a good many Kashmíri settled in Rámnagar; some of them are occupied with shawl work, executing orders from Nurpúr and Amritsar, and some in making coarse woollen cloth.

Udampúr is a modern town, situated in the innermost dún

1: Drew- G-3 (1862-1872) 1875 AV1 Kashmir AV1

before one comes to the Middle Mountains; it is on the upper plain of that dûn, about 2400 feet above the sea. As a town it was founded by Miân Udam Singh, the eldest son of Maharaja Gulâb Singh, who would, had he lived, have made it an important place; as it is, there is a good large bazaar, and the present Maharaja has begun building a new palace there, and has entered on the construction of a canal to bring water from the Tavî River on to the plateau, for household and garden purposes and for general irrigation.

The next town is *Kiramchi*, only 4 miles away. This and the tract of country near round it used to be under a Raja or a Miân of the Pathiâl tribe of Râjpûts, who was tributary to Jummoo, paying to it yearly 2000 rupees and giving the services of some 10 horsemen. About the year 1834 Gulâb Singh, having made up his mind to possess the place, refused the tribute and sent a force to besiege the fort; after some time they took it, and the country was annexed. What now remains of the fort is a well-built wall of sandstone and a dry tank; it is on a rocky mound in a commanding position behind the town.

Within a couple of marches from Jummoo, to the eastward, are three or four places worth seeing. One of these is *Babor*, in the Dansâl dûn, near the left bank of the Tavî; there are the ruins of three old Hindû temples, of what age I know not; the buildings were of great solidity and considerable beauty; the chief feature of one of them was a hall whose roof was held up by eight fluted columns supporting beams of stone 10 feet in length; on these beams were laid flatter stones chequerwise, so as to fill up the corners of the square as far as the centre of the beams, and so make a new square cornerways to the other; on this was laid another set of stones cornerwise to this, and so on till the whole space was covered; this square mass of stone was ornamented with carving. The material of these buildings is a slightly calcareous sandstone which is found among the strata near; it has well stood against weathering, and its toughness may be known from one of the beams of it used in the construction being as much as 14 feet in length. No mortar was used in the

1: Drew G-8 (1862-1872) 1875 AVI Kashmir AVI

361 building; this must have been a predisposing cause of the lateral
346 shifting of some of the stones one upon the other which is to be
341 observed, the moving cause being, I take it, earthquakes. The other neighbouring ruins have a great resemblance to this first, but they are not all three equally ornamented.

[776] These old temples, though clearly devoted to the same worship as what is now followed—Ganesha for instance, the elephant-headed god, being among the prominent figures—are quite neglected by and hardly known to the people around.[1] But we will now go to a spot that is in the bloom of repute as a holy place, that is resorted to on certain days both by the people of the hills and by many from afar.

361 This is *Parmandal*, a place of pilgrimage that the Hindûs visit
783 for the purpose of obtaining a moral cleansing by bathing in its
788 waters. It is situated in a nook among the low hills, far up one of the ravines that drain down to the plain. I went there with the Maharaja when he and all his Court made the pilgrimage—if so it can be called—on I forget what special day. It is two marches from Jummoo, and we went with a large camp, nor were we intent wholly on the religious ceremonies, for on the way the jungles were beaten and some good pig-sticking rewarded us.

We entered the hills by the winding valley of the Devak stream, the name of which denotes a sacred character. We encamped at Utarbain, which is a place but next in religious importance to the one that was our goal; here were two gilt-domed temples surrounded by cells for Brahmans to live in. The Maharaja gave food this day to all Brahmans who might come; a large number were collected in the quadrangle to partake of it, and presents were given—quantities of flour and other provisions, and money as well—to those Brahmans who permanently stay here. From Utarbain we made the journey to Parmandal and back in an afternoon; we continued up the sandy bed of the same stream; as we went on the valley became more confined and its sides more rocky; thus winding up we suddenly came at one of the turns in sight of a strange collection of buildings strangely situated. A double row of lofty and handsome buildings with

[1] [i.e. temple ruins in the town of Babor--Analyst]

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nought but the sandy stream-bed between them; there was the chief temple with a fine façade, and, behind that, numerous domes, one gilt one conspicuous; most of the others are houses built by the courtiers of Ranjit Singh, who was attached to this place and occasionally visited it; they are now inhabited by Brahmans.

The whole place was alive with people who had come to bathe and to worship; booths and stalls, as for a fair, had been put up in the middle of the sandy space; the picturesque buildings, backed close by sandstone rocks, and the crowds of cheerful pilgrims, made a gay and pretty scene. It is only for a short time after rain that a stream flows over the sands, now they had to dig two or three feet to reach the water; numbers of holes had thus been made, and the people scooped up enough water to bathe themselves with; the stoning power of such a ceremony is considered in these hills to be second only to that of a visit to Hardwár on the Ganges.

A journey of not many miles from Parmandal, but by a rugged path over difficult hills, would bring us to the two strange little lakes named *Saroin Sar* and *Mán Sar*, the latter word of each name being the one used for "lake." They are 8 or 10 miles apart, but are on about the same strata, and are each about 2000 or 2200 feet above the sea, being situated somewhat high on or between the parallel ridges.

Saroin Sar may be said to cover a kind of platform, from which on two sides the ground falls rather steeply, while on the other sides are low hills; the lake is about half a mile long and a quarter of a mile broad, a pretty spot; mango trees and palms adorn its banks, and cover thickly a little island in the centre; while the sandstone hills round are partly clothed with brushwood, and shaded, though lightly, with the bright loose foliage of the long-leafed pine.

Mán Sar is a larger lake, perhaps three-quarters of a mile long and half a mile broad; it is in a very similar position, at a high level, and nearly surrounded by hills, but at one side there is a great descent into a steep valley or ravine.

123 For the origin of these two hollows I have no theory to put forward; they are rock-basins, the rock being either a soft sandstone or sandstone with clay intercalated. I do not know their depth, but do not think it great; there seem to be springs of water in the lakes themselves; they deserve a more careful examination than I made of them.

West of the Chinab.

361 487 We will now look at a few places to the west of the Chinab river, in the Mahommedan country.

Akhnur, which is the first town, will most naturally come into the next chapter, as it lies on the road there to be described.

Bhimber, 40 miles further west, is a rather flourishing town. The Rajas of Bhimber had their castle here; some of it still stands; it was a collection of buildings with loop-holed walls, making an enclosure 400 or 500 feet long and less than half that in width.

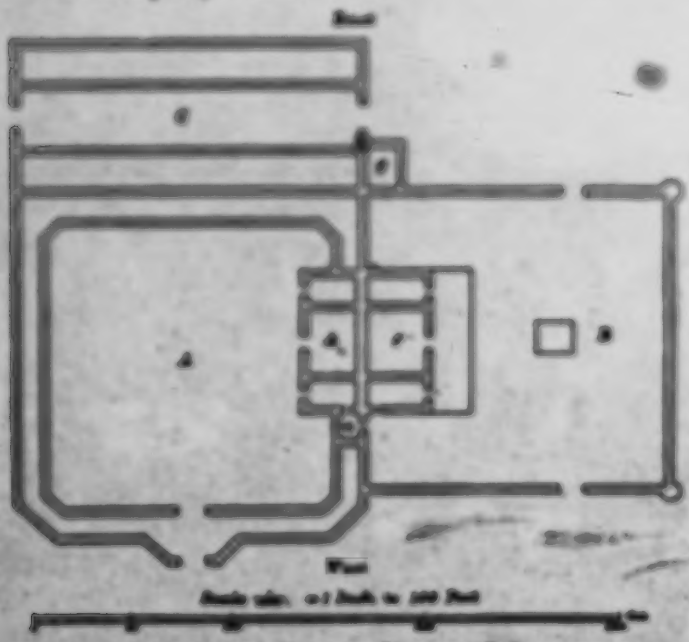
Placed, as this town is, at the beginning of the hills, it is the starting point in the mountain journey between the plains and Kashmir by the old royal road. When the Mughal Emperors of Delhi used almost yearly to visit Kashmir they commonly followed this route by Bhimber and the Pir Panjál, and at this day English travellers use it as much as or more than any other.

485 344 361 Here, and at almost every stage on to Srinagar, are remains of *sarais*, or rest-houses, built for the royal camp.

At Bhimber there was a greater variety and extent of accommodation provided than at most of the stages, for here the camp used to concentrate, and hence proceed by detachments along the difficult hill-road, where means of carriage were and are limited. First, in the higher part of the town of Bhimber, there is a *serai* built of brick and sandstone, a square of about 300 feet. On each of the four sides are seventeen double cells or rooms with dome roofs, the inner room 10 feet square, the outer one 10 by 6; the height of these rooms is 10 feet at the upper end of the building; those opposite, which are built on lower ground, are made some feet higher, so that the wall is kept of one level. The outside wall

is carried above the roofs and forms a parapet. In the middle of the quadrangle is a chabitra, or raised masonry platform; close outside the gate are the ruins of a mosque.

I do not think that this aside was intended for the king himself, for there are no rooms larger than the rest. Down in the plain, where the present Travellers' Bungalow is, are remains of what I have little doubt was his own bathing-place. There was a square enclosure (traceable by a few remnants of the wall); in the centre of one side of it was a suite of rooms raised above the level of the ground, with a terrace in front; there were other buildings in the middle of the two next sides of the square; in the centre was a chabitra or platform; close at hand was a hamam, a small building in three compartments, with an opening in the roof of each, made for the escape of the steam of the hot bath. These I believe to have been the royal [illegible]



GROUND PLAN OF THE BATHS AT SHAHABAD.

The next stage on the Kashmir road is *Saidabad*, near the village of Samlat. Here is the finest example of all the royal

495 serai; a rough plan of it is annexed. It has three divisions: the
3 99 great court, A, is entered by the chief gateway; on all sides of this
281 quadrangle are the small arched or vaulted rooms, and, besides, in the middle of the south side is a set of three larger rooms on a higher level, marked *d*. These are now uncovered; I think there had been an upper story above them: they were doubtless the king's rooms. From these a small passage, *e*, leads to a corresponding set of rooms, *f*, which, with a terrace in front of them, look on to the second courtyard, B. This must have been the zenana, or the ladies' apartments, and their private garden; this quadrangle has no cells round it; the wall is plastered smooth inside. A third courtyard, C, not communicating with the others, has along each side of it a row of double cells. *g* marks the position of a small mosque.

The serai is massively built, and the vaulting has stood well. The third court is still used by travellers, but the two larger ones are empty, and the ground has been brought under the plough.

A quarter of a mile off are the ruins of another, rather smaller, serai, where the present Travellers' Bungalow stands. The plan of it, though somewhat different, agrees with that of the rest in having two courts, one with cells around, the other with but a few rooms on one side.

The next stage towards Kashmir is *Nowshahra*, a town which is the administrative head-quarters of a district; here is a large old serai, with inner court.

495 Next comes *Chenyas*. This place I have never myself been to.
361 I am told that it possesses one of the finest of the serais in the whole of the route.

Rájáori, or *Rámpúr*, is the next stage. This will be more spoken of in the next chapter, since the route from Jummoo, there to be described, joins the one from Bhimber at this spot; but in order to keep together the mention of all the royal serais along the line, we will now enumerate those which exist on to Kashmir, even though this leads us beyond the Outer Hill area.

At Rájáori the halting-place of the Delhi Emperor seems to have been the garden on the left bank of the stream. This is a

large oblong space, enclosed by a thick wall, and traversed by two stone water-ways at right angles to each other. There are two kiosks, that is, bungalows or summer-houses, one of which overlooks the stream, and looks on to the picturesque old town on the opposite bank. In former times there was a bridge leading across from the garden, as one can tell from some remains of its piers; though the stream is usually fordable at certain places, it is at times rendered quite impassable by floods. At the corners, again, are some bastions, or loot-hole towers.*

There is a mosque, which doubtless was used by the king's followers, on the right bank of the river, in the town itself; this is now occupied for permanent dwellings.

A few miles above Rijhort are two quadrangular buildings, one 50 yards square, the other 50 yards by 60, which are of the same time; these, however, are of another sort, they are simple enclosures with two entrances, and without any cells; very likely they were for stables.

At Thanna is a fine example of the Moghul serai (as these rest-houses, the work of the Delhi Kings, are called); in this, I think, the rooms are larger and higher than is usual, but fewer in number.

After this a stage is missed, where I do not know of any like remains, though I think there must have been some. The next is the high village of *Pushkina*. Here are some remnants of a serai that was not so well finished as those lower down, nor of such a size; for here there is not much flat space for any building; there is little room even to pitch one's tent.

Across the Panjil Pass, by the roadside, are a few small shelter-houses, consisting of two or three arched cells, which must often have been of service to wayfarers, who might, by making the journey too early or late in the season, expose themselves to the risk of a snow-storm. Soon after these we came to *Akhbal serai*, which is one of the few of those that still are used for the original purpose of shelter for travellers. In its bleak position, at an

* In this garden are some fine chinar or plane trees; the altitude, about 3500 feet, seems the lowest at which they will flourish.

elevation of 9700 feet above the sea, it is indeed graded, and it is often well filled.

The remaining stations, and these are on the Kashmir side, are at Dubdoi, at Hirpur (a much ruined one, of good size), at Shikjoomey, 6 miles beyond Shopeyan (as mentioned in Dr. Inne's "Handbook to Kashmir," I have not myself seen it), and lastly at Kahuyite, 12 miles short of Srinagar.

The positions of the stations were well selected; they were well spaced; nearly every one of them was placed where to this day are the common halting-places for travellers.

Returning from this excursion on the line of the Kashmir road, we will just look at a few more places in the Outer Hills.

At the village of *Sooniet* is an old temple, much ruined, but still showing traces of fluted columns and trefoil arches; it is of much the same architecture as the temples of Dubce. At the time it was built the people of these parts were doubtless still Hindu; perhaps, indeed, it dates from a time earlier than the beginning even of Mahommedanism.

Mirpur is a good large town; it must be the next after Jummoo in size among those in the Outer Hills; it is on a plateau much cut into by ravines. The place is a flourishing one, from, I think, its being a centre, or a place of agency, for an export trade in wheat that is carried on by the *Jhelum* River from those hills to the plains in its lower course. Some spacious houses belonging to Khatris must have been built from the profits of this trade.

Pinch is a place of more than common importance. It is the seat of Raja Moti Singh, who, under the Maharaja his cousin, holds a considerable tract of country in fief.

In the time of the Sikh rule in the *Punjab*, when the Dogra brothers divided among them the hill region, and held it tributary to the Sikhs, Pinch was the share of Raja Dhiyan Singh. After his death, Jawhir Singh, his son, held it; but his position was not recognised as independent of Jummoo in the treaties of 1846; hence he became a vassal of his uncle Maharaja Gulab Singh. Later, some differences and disturbances occurred, which ended in Raja Jawhir Singh having to leave the country, and Raja Moti

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Singh, his brother, succeeding him at Pinch, now rules there in obedience to the Maharaja. 636 175

Pinch is a compact town, with a good bazar; it is situated at the meeting of two valleys, which make a wide opening among the hills; the valley itself being somewhat over 9000 feet above the sea, we are here in a part that may be reckoned to belong either to the Outer Hills or to the Middle Mountains. There are here a fort and palace, lately added to and improved with much taste by Raja Moti Singh. 361

A word or two as to the hill-forts of this region. 712

All over the low hills, on both sides of the Chinab, they are in extraordinary number. They were built at the time when each little tract had its own ruler, and each ruler had to defend himself against his neighbours. These forts are commonly on the summit of some rocky hill, with naturally-scarped face; by their position, and by the way they were planned, they are well protected against assaults. Though now they have all come into the hands of one ruler, they are still kept up, that is so far that a small garrison—may be only of a dozen men—is kept in each. Some of the most known are Mangla, on the Jhelum; Mangai Dev, near Nawshahra; and Trech, near Kotli; these are each on the summit of a rocky precipitous hill most difficult of access.

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CHAPTER VI.

REGION OF THE MIDDLE MOUNTAINS.

[illegible]

133 THE phrase "Middle Mountains," which heads this chapter, is one that I have adopted for convenience, to denote both a certain tract and a certain character of mountain. I am aware that it is not capable of exact definition, still I find it useful to effect in a rough way the purpose above indicated.

The Middle Mountains are those which occur between the Outer Hills and the high ranges. They begin (reckoning from the plains) along a line that starts from a point 8 or 10 miles north of Banch, and runs along just north of the towns of Rámnagar, Bhát, and Bájáwt; thence its course is less definable, but it takes a general north-westerly direction towards Muzaffarbád. The northern boundary of the tract is made by the two lofty mountain ranges (or the two divisions of one mountain range, whichever they may be considered), one of which, coming from the south-east, ends off at Kishtwár, while the second is the Panjál ridge which overlooks Kashmir.

The width of our tract between these two boundaries is as much as 40 miles on the east; from that it gradually lessens to 10 miles near Bájáwt; towards the north-west it again spreads, and then, as before said, has less definite bounds.

This space is occupied by a mass of mountains, cut into by ravines, or divided by more important but still narrow valleys, with hardly one wide flat space, whether plateau or valley-bottom. Its elevation is in general between 4000 and 12,000 feet; some few valleys reach below, and some peaks rise above those limits.

The form of the mountains bears a great contrast to that of the

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Outer Hills. These were shown to be ridges more or less parallel, separated by flat valleys, sometimes narrow sometimes wide, with the main lines of drainage cutting across, that is, through, the ridges. On the other hand, the Middle Mountains are ridges of varying, irregular, direction, that branch again and again, like the twigs of a tree; the chief ridges are at the same time the more important watersheds. 133

Looking from a geological point of view, we may say that there is not the same correspondence between the direction of the ridges and the strike of the beds as there is among the Outer Hills.*

The elevation of these Middle Mountains is sufficient to give a completely temperate character to the vegetation. Forests of Himalayan oak, of pine, spruce, silver fir, and of deodar, occupy a great part of the mountain slopes; the rest, the more sunny parts, where forest trees do not flourish, is, except where rocks jut out, well covered with herbage, with plants and flowers that resemble those of Central or Southern Europe. 137

Cultivation has been carried to almost every place where it is practicable. Wherever, within the altitude that limits the growth of crops, the slope of the ground has allowed of it, the land has been terraced, and narrow little fields have been made, these settlements sometimes being of extent enough to support a village, sometimes containing but one or two families. 311

Here, as in the Outer Hills, the tillage does not depend on irrigation, but on rain; these mountains, indeed, get the best of the Monsoon or rainy season; it is seldom that they suffer from drought, more often they suffer from an excess of downfall. Still the rainfall is not enough for the growth of rice; for this irrigation is wanted, but only in a few places can it be obtained; hence that crop is comparatively rare. 312 243

It is only in the very lowest parts of this region that two crops can be got from the same land. The times of growth of the two kinds of crop—of wheat or barley on the one hand, and of maize, rice, or millet, on the other—in most parts overlap each other to 243

* This contrast is noted, with regard to a similar tract further east, by Mr. H. B. Medlicott, in 'Memoirs of the Geological Survey of India,' vol. ii., part 2, p. 6.

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an extent which varies with the height above the sea. Hence the wheat does not ripen till it is too late to sow maize or millet. But some land being reserved for the first kind of crop and some for the other, they have, in a sense, two harvests.

Snow falls over all the tract. In the lower parts it just falls and melts; but in most it stays for months, and in some as long as five months. It is this circumstance of duration of snow that causes great distinctions between the inhabitants and the customs of these hills and of the Outer Hills, some details of which will be found further on.

The further account of the region can best be given by taking for examples and describing some of those parts which I am most acquainted with.

Hawagar to Bhadarwah.

A month from Hawagar to Bhadarwah, Kishtwar, and beyond, gave me an opportunity of seeing much of this mountain tract.

Near behind Hawagar, which itself is counted in the Outer Hill region, rises a bold ridge. This, which can be traced on the large map, is the first of the Middle Mountains.

The road or path over it—one not fit for horses—runs up a long spur that projected from the ridge, till we crossed this at a height of about 8000 feet. The range keeps at this elevation and continues straight for some 25 miles. On the south side it has a succession of such spurs as the one we came up; they first jut out from the ridge at a low angle, then, leaving a high shoulder, the slope becomes more sudden; lower down again it changes to various degrees of steepness, which allow of the ground being in places terraced for cultivation. Between every pair of the rounded spurs is a hollow or ravine, each the bed of a stream of no great volume, but perennially flowing.

The surface of the ridge and of the spurs changes. Rocks here and there project; the less steep portions are covered with pasture when facing the south, and with forest on the sun-sheltered slopes; the forest may be of oak, with rhododendron and horse-chestnut among it, or, higher up, of deodar and pine.

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From the summit of this ridge, looking northwards, we see across the upper valley of the Tavi on to another ridge of fine massive mountains, rising to rocky but not sharp-pointed peaks, which are 10,000 and 12,000 feet in height. From this range some branches bold in outline; upon them can well be seen the alternation of forest and pasture land, and the sharp ending of the trees along the central line of each spur, where the aspect of its two slopes with regard to the south differs enough to produce that effect on the vegetation, the growth of wood always keeping to the more shady part. The general look of the hills reminded me of the Black Forest of Germany, of its darkly-wooded slopes and bare summits of the higher mountains. 135° 137

A path led down into the valley of the Tavi River through a fine forest of spruce and silver fir (*Pinus Webbiana*), and deodar trees, with sloping glades of fresh grass, dotted with the young trees in such fashion that one might have thought one was in a well-cared-for shrubbery.

In the valley we came to a village named Thilrú, on a plateau about 200 feet above the level of the Tavi River, surrounded close by the hills, and shaded by walnut trees; this is at a level of about 6000 feet. In the deep channel below the river foams along among large boulders, confined by rocks that are capped with a deposit of alluvium of rounded blocks of gneiss embedded in earth. These banks are in part clothed with shrubs and trees that have found a footing upon them. Just opposite a beautiful little cascade is made by a side stream jumping in stages down the chasm it has worn for itself in the rock that confines the larger river.

The General Map will show that the two ridges—the one we crossed over, and that on the north side of the Tavi Valley—come round and join some 10 miles above the village of Thilrú, and that the river rises in the space thus enclosed. Our way was to follow up the stream to its head, and, crossing the watershed, to drop down on the other side to Bhadarwáh.

The path, which kept the valley, was among deodar, silver fir, and spruce fir, with some pines of the species *Pinus excelsa*; each of these showed to perfection the beauties of their foliage; the

In Draw G-8 (1862-1872) 1874 AVI Kashmir AVI

135 pine-needles hung in light feathery sprays, the spruce boughs
137 in graceful curves, with which contrasted the almost geometrical regularity of the silver-fir branches. The deodar is here, and wherever on the Himalayas I have seen it, much more like a Lebanon cedar than the trees, still young, growing in England would lead one to suppose; the bending form of the boughs, as well as the particular light tint of green of the leaves of the young plant, are lost as the tree gets on in age, and the branches come to jut straight out and to make flat dark-leaved layers.*

132 Following up the valley, often we met with the river roaring
133 among boulders and over rock-ledges; anon the path crossed it by
137 a bridge, and rose on the right bank for some 1500 feet, and afterwards went along high above the stream. Here we came upon snow. It was the beginning of May—hot summer in the Plains and Outer Hills, spring in the region just past, but we came, as it were, to winter in rising. Across the valley we looked on to a snow-clad slope of some 4000 feet of height, whose summit was a rock-mountain of 13,500 feet. The lower half of that slope was covered, in lines following those sides of the indenting hollows whose aspect was favourable to forest trees, with thousands and thousands of tall straight conifers in dark green foliage, that threw their grey shadows over the bright snow. As the path led on and the valley rose, the bank that faced us becoming nearer, we saw each tree to stand in a hollow in the snow, for this being old, not of a late fall, had both quitted the branches and melted from around the trunks, though still thickly carpeting the space between. On the north side of the valley we were able to find a clear space for the tents to be pitched, the altitude of this camp being 9500 feet.

We had now reached ground of somewhat different character; we had come to a part which the natives call Seojt; it is the

* The names which these trees here bear are—silver fir, *rás*, or *ras* (with a nasal n); spruce fir, *tos*; Pinus excelsa, *ché*, or *kaḍír*; deodar, *dyár*. I think that the names *rás* and *tos* become interchanged not very far off. Dyár is the name used for deodar both in the Panjáb (where its wood is well known) and in these hills; but in Kashmir it is called *deodár*, the *o* being pronounced, according to the rules given in the preface, like the *o* in the English word "data."

upland space enclosed by the meeting of the ridges, where the Tart has its source. At this high level there is a spread of gently undulating ground, with rounded knobs and smooth dells, a space pleasant to meet with after the steep slopes and narrow valleys. The higher hills had retired. As one viewed them from the top of some of the mounds, one saw a great difference in the look of those on the north from what we had seen on the south side of the valley. On the north was an amphitheatre made by ragged mountains of grey rock with snow-fields beneath; below the snow the amphitheatre enclosed a thick forest of alpine oak. This I saw when the evening sun was brightening the rounded masses of its foliage, from the midst of which rose here and there the straight forms of some dark fir trees.

The oak, *Quercus dilatata*, in the native language *kroi*, is at this point the highest forest tree. Unlike the conifers, it flourishes on hills that have a south aspect; it grows certainly as high as 11,500 feet, and I think it reaches to close on 12,000 feet; of the fir the limit was only a little above 11,000 feet.

The depth of snow prevented my verifying the thought which came to me on seeing the undulating hillocky ground of this enclosed upland, namely, that the irregularities of its surface were the moraines and roches *moutonnées* of former glaciers. The end of May or June would be the time to follow up the inquiry, as the snow by then would have melted. The stream which we had traced up now divided. I was told that the southern branch came from a little lake called Kalit Kund. This strengthens the idea of glacier-traces, for mountain-lakes have often been caused, in one way or another, by the action of glaciers.* The G. T. Survey have marked the highest summit near—that at the meeting of.

* What appeared to me to be other signs of former glaciers, not very far from this, are the masses of rock which lie in lines in the Bhaderwah Valley. The large blocks, mostly of gneiss, are sometimes as much as 40 feet long and 25 feet high; they are among an agglomeration of angular and rounded pieces of gneiss and slate. The heaps of the larger masses are seen to be arranged in curving lines, as the side valley they came from bent round to join the main one. I am not quite sure of their being moraines; avalanches perhaps may have had to do with forming them—avalanches of the kind that later on, under the head of Pishar, will be described. The linear heaps extend below the level of the town, to, say, 5000 feet above the sea.

the ridge—as 14,241 feet; it does not bear perpetual snow, but there is a very constant bed near, whence snow is sometimes sent for summer consumption to Jummoo, after being compressed by beating.

The other branch stream we followed to its source. The way led us to a part of the ridge that was depressed, when a few hundred feet of steeper ascent brought us to the Pass, which is 10,500 feet above the sea. The ridge it crosses bears the name of Seval Dhár. This Pass is closed by snow for three months from the middle of December; later in the season than we came it would be practicable for ponies, which, however, would have to be taken up the valley by a somewhat different road than ours.

The gaining of the summit opened to us a magnificent prospect as we looked beyond. On the right was the high peak, on this aspect brilliantly white with snow; from this mountain juts out a mighty spur, whose sides, that descend full 5000 feet, are clothed most thickly with fir forest. Spurs from other parts of the range make long ridges with dividing valleys; their sides, though not rocky, are steep-sloped, some parts of them grassy, some parts dotted with trees, and some completely covered with wood. Where these spurs end off, runs along nearly at right angles to them the Bhadarwáh Valley, a flat gently sloping to the north-west. The town and village that occupy it are in sight. Beyond that again rise hills like what we have near us, dark forest ridges, their spurs part grassy, part wooded. These are branched in such complication that their connection cannot be made out except by studying a map of them. Last beyond—seen clear over these ridges, stretching far right and left along the whole of the space visible between the near jutting hills—is a great snowy range, the one dividing Chamba from Pángi, the continuation of which reaches to Kishtwár. It is a serrated rocky line, with wide snow-fields in front of it, part of which is permanent snow. Some lofty sharp-pointed peaks rise from the general level of the range; of these one has much the form of the Matterhorn. The higher mountains of this ridge measure 17,000 and 18,000 feet.

Down from the Pass was first a steep descent, which the snow

made difficult for the ladies' mules, and then a more gradual slope along a spur, through a forest of the more acute of conifers. The spruce and silver fir flourish most in the high parts, while lower down the deodar and *Pinus excelsa* are most numerous. The trees, as a rule, run to a height of 100, 120, and 150 feet; many are wonderfully straight. In the descent of several thousand feet such as we were now making the changes in all kinds of vegetation are very striking; first below the snow were great bunches of different sorts of primulas; these farther down gave way to other flowers of great variety; deciduous trees gradually became more frequent, and with their fresh spring colours among the dark foliage of the conifers gave new beauty to the forest.

BHADARWAH.

When we had descended more than 5000 feet we reached the valley of Bhadarwáh. This is a nearly flat-bottomed valley, a mile in width; in length it extends thus open for about four miles, above and below narrowing so as to leave hardly any space between the hill-slopes. The hills which bound it are the ends of spurs from the forest ridges. Some of these spurs have bits of cultivated ground at different levels, and in some places we noticed traces of former cultivation—terraced ground overgrown with young pines, of twenty years' growth or more.

The valley-bottom has a slope of about 3°. The land is terraced to this fall in steps of a few feet each, so as to fit it to receive the irrigating water that here is plentiful enough to provide for a crop of rice. For this, in the month of May, the people were busily preparing, both by ploughing and breaking up the ground with a heavy kind of hoe or mattock. Men and women combined, in gangs of ten or a dozen, were working over the fields, shoulder to shoulder, striking in regular time, and beguiling the hours by singing as they worked a monotonous but not unpleasing chorus. The process that follows—and this, being lighter labour, has not the same accompaniment of song—is pounding the clods with what are exactly like croquet-mallets;

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343 after this a little rain is waited for, that the earth may crumble and become fit for watering and putting in the rice.

346 Among these mountains the months of winter, with snow deep on the ground, make it necessary for the peasant to lay in a good store of fodder for his cattle. Nowhere do the natives of India or the Himalayas seem to have learnt the advantages of making a large rick. Perhaps the holdings are too small, and co-operation in such a matter has not been arranged. In the neighbourhood we now are in they have two or three methods of storing the grass, which itself is plentiful on the slopes in summer. Sometimes they fix a series of poles upright in the ground in one line, and make a rough thatch over a ridge-pole at top, and then pile up the grass between and around the sticks. Another plan is to twist the grass into a loose rope and throw this over the forks of trees, where, hanging down, it is uninjured by the snow that falls, and is easily pulled off when wanted for use.

361 The town of Bhadarwáh is a busy, and, for such a hill country,
342 a comparatively large place. I estimate that there are 600 or 700 houses, and about 3000 inhabitants. It is built almost entirely of deodar wood; the frame-work of the houses is altogether of wood; only between the double plank-walls the spaces are filled in with stones, sometimes laid loose and sometimes cemented with mud; most of the houses have a sloped shingle-roof. There is a curious plan of building up pillars for the corners, and sometimes for the middle supports, of the houses and the temples. Square slabs of wood a few inches thick are placed upright in pairs, one pair being surmounted by another at right angles, and so on alternately.

361 Bhadarwáh has an open market-place, a long straight street
[366] leading to the Fort, two or three other bazaars, two mosques, and a large temple. The waters of one of the streams come through the very middle of the town, and branches from it are brought through all the streets. Both in among the buildings and all round the place fruit-trees are growing—apple, pear, mulberry, apricot, and cherry, and there are poplars, and a few chinár or plane trees.

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These characteristics, combined with the presence of numbers of Kashmírí people who live in the town, have gained for it the name "Chotá Kashmír," or Little Kashmir.*

More than half of the inhabitants of Bhadarwáh itself are Kashmírís; these quite throw into the shade the original Hindú inhabitants; they have adopted almost all kinds of employment, numbers of them are shopkeepers, and numbers more are occupied in making shawls, on orders from Amritsar and Nurpúr. Some Kashmírís have land, and cultivate it themselves; some, indeed, do this for half the year, and follow shawl-weaving for the other half—during the long snowy winter. Around are several villages of Kashmírís; but here, outside the town, they are much outnumbered by the Bhadarwáhís, the older inhabitants. I could not find out at what time so many Kashmírís settled here, but, from the absence of any distinct tradition on the subject, we may conclude that it was at least three or four generations ago.

An elevation of 5400 feet above the sea gives the place at this time of the year an agreeable temperature, that makes it a favourite with many. Sometimes Gurkhás from the British regiment at Bakloh, bringing their wives and families, spend their leave at Bhadarwáh, where they can get the advantages of fine air and cheap living.

On a spur, some 300 feet above the town, is the Fort, a square building of combined wood and stone, with bastions of masonry work. Near by are some remains of the former residence of the old Rajas. The Rajas of Bhadarwáh were Miáń Rájpúts; they were allied, as to caste, with the families that ruled over Basoli and Kulu. This old family was dispossessed about the year 1810 by the Chamba family, who thus combined Bhadarwáh and Chamba. These others held it for twenty or thirty years only, when, through two or three stages of transfer, it fell into the hands of Gulab Singh, of Jummoo.†

* Another name (which the Hindús sometimes give to it) is *Bhadarkásh*, derived, I think, from the sacredness of a shrine there is on the river-bank opposite.

† One account shows Bhadarwáh to have passed from the Chamba family, by way of dowry for one of the daughters of that family, to Raja Hira Singh, nephew to Raja Gulab Singh. A short interregnum followed on Hira Singh's violent death;

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PAHARIS, OR DWELLERS ON THE MIDDLE MOUNTAINS.

101 Having thus tried to give some notion of what is a fair specimen of the Middle Mountains, I propose, before speaking of any more places in particular, to say something about the inhabitants.

These I shall call by the same name, "Pahāris," as is given them by their neighbours; for although, as explained in the introductory chapter, the word, meaning "mountaineer," is itself indefinite, yet it is restricted by the Dogrās to these particular races, and as there is no general name among the people themselves corresponding to what I want to express, I do not think we can do better than adopt it.

131 The Race Map shows the Pahāris to extend over the tract I have called the Middle Mountains only as far west as Budil, in the valley of the Ans; as to the part of that tract to the west and north-west, the people have already been described under the head of Chibhālis; the Muhammadanising of that country of Chibhāl preventing us from separating all the races that may have existed distinct in former times.

142 The space, then, coloured Pahāri on the Race Map is occupied [563] by mountaineers who have remained Hindū. Over the whole of it the people have a general resemblance. They are a strong hardy race, of good powerful frame, but still active; they have a straight forehead, good brow, with a nose markedly hooked, especially among the older men. Among the people round Rāmban I noticed a special form of narrow nose, bent over with a peculiar curve. [302] Their black hair is allowed to grow to their shoulders; their beard and mustache are thickish, but the beard does not grow long.

291 The men all dress in a light grey thick woollen cloth, which is made in almost every house.* In some parts they wear a short coat, in others a long and full one, hitched up by a kamarband, or waistband, of a woollen sort of rope, wound many times round. Their pyjamas are loose down to the knee, but below that fit

175 this was brought to a close by Gulāb Singh sending a small force to assert his right as head of the Jummoo family; his troops met with but little resistance, and the principality was annexed to Jummoo.

* Patū (pattu) is the name for this coarse homespun cloth over all the hills and in Kashmir.

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close; this is a very good form for hill countries.* Their cap is 291
of different shapes, sometimes a skull-cap, more often one with side flaps. Lastly, a lōī (loooe) or blanket, of the same cloth, worn in many ways according to the occasion, enables them to withstand all the severe weather they are exposed to.

The women have a long gown of the same homespun, and, like the men, wear a kamarband. In some parts the gown is of nearly black cloth instead of grey. Sometimes they wear a low round red cap; near Rāmban the women have a peculiar tall one.

The caste that among the Pahāris prevails in numbers far over 564
others is the Thakar, which was mentioned as occurring among [241]
the Dogrās. The Thakars, indeed, have nearly all the land in proprietorship; they cultivate for the most part their own land; they are the peasantry of the mountains, as the Jats are of the Panjāb plain.

The low castes, Dūm and Megh, are scattered about everywhere; they dress in the same way as the others, and have acquired something of the same general appearance, but are not such large men, nor have they as good countenances.

GADDĪS.

At the south-east end of this region, where it borders on the 101
Chamba country, there is a race called Gaddīs (or Guddees), who 131
seem to have come at some time or other from the Chamba Hills. 564
They are Hindūs, and have the same subdivisions of caste as the 221
others, but they do not keep their caste rules so strictly. They pos- 233
sess large flocks of sheep and herds of goats, and they migrate with them to different altitudes according to the season. When snow threatens on the higher pastures they descend, coming in winter to the Outer Hills, and even to the edge of the plains. In spring they turn their faces homeward, and step by step follow the returning verdure, by June reaching the highest pastures and the hamlets, where some of the family had kept warm their home.

In the upper valley of the Tavi, which was lately described, live 000

* See the cut on the next page of some men of an allied race (the Gaddīs mentioned below), whose dress is the same as that of these Pahāris, except as to the cap.

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In the upper valley of the Tawī, which was lately described, live
101 some Gaddīs in communities of their own, with their own head-
131 men, in small villages separate from those of the other hill men.
361 The relationship of these Gaddīs to the other Pahāris cannot be
a distant one. In physique they closely resemble the people we
142 have described. It is likely that whatever peculiarities they
possess have been acquired by specialisation of occupation through
some centuries.

291 In dress they have one striking peculiarity in their hat, made
of a stiff cloth, which is of a form indescribable, but it is well

GAIDĪS, FROM A PHOTOGRAPH.

shown in the accompanying cut taken from a photograph. This gives a fair notion of the features of the Gaddīs, as well as of their dress, which, as stated before in the note, is the same as that of the Pahāris, except as regards this peculiar hat.

197 As to the language of the Pahāris, many separate dialects are spoken; every 20 miles or so will bring you within hearing of a new one. Places no farther apart than Rāmban, Doḍā, Kishtwār,

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Pādar, and Bhadarwāh, have their own speech, which, though not incomprehensible to the people of the neighbouring place, still is very distinct from theirs. Counting all these together as Pahārī dialects, we may say that between Pahārī and Dogrī there is so much difference as to make Pahārī incomprehensible to a man of Dūgar. More will be said on this subject in the chapter on Language. 197

GUJARS.

There is another race who spend half their life on these mountains and half at lower altitudes, namely the Gujars. 101 131

Unlike the Gaddīs (who are really hill people, and only for a few months at a time visit the lower parts), the Gujars have their homes below; they are only summer visitors to the mountains. Since they were omitted from what was said about the inhabitants of the Outer Hills, they may fairly find a place here. 221 361

These Gujars are a set of people who are found scattered at intervals over the country between Delhi and the Indus. In these parts which we deal with they have their homes in the plains outside the hills, here and there among the lower hills, and in some valleys among the higher mountains. Sometimes they occupy a village by themselves; sometimes they share it with others; but even in that case they remain a very distinct body. Though holding some land, they do not chiefly depend on it for sustenance, for they are a migrating, pastoral tribe, who seek for their herds pastures in various parts at different levels, and live mostly by the produce of their cattle. 233

I agree with Sir George Campbell that they are an Aryan race; but their countenance cannot be called high Aryan. Their forehead is narrow; they want the well-formed brow of the finer races. The lower part of the face is narrow also; but the nose has always something of the curve, as is often seen in Aryan nations. Some I met with had lighter eyes than are common among the other tribes of the country, and, generally, as compared with the people we have hitherto had to describe, their beard was scant. In figure they are tall and gaunt; in motion slow and ungainly. They are rather surly in disposition, having that 142 000

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They are rather surly in disposition having that
181 kind of independence which consists in liking to be left alone and to have as little as possible to do with other races. When, however, one does come in contact with them, they are not bad to deal with.

291 Those who live down below and come up to the Middle Mountains for the summer dress somewhat scantily; they have loose short pyjamas; the upper part of the body is often bare; but there is a lôi, or blanket, in reserve, which is commonly put over the head, and hangs down behind. Those who are settled farther among the mountains (and these Gujars are found in Kashmir, if not beyond,) adopt a dress more like that of their neighbours, better suited for severe weather.

233 Wherever I have met the Gujars, I have found them to be possessors of herds of buffaloes, and to drive these, as the spring and summer advanced, into the higher mountain pastures. In the beginning of May I met many about Bhadarwāh who had just arrived from below; they had with them their wives and families, spinning wheels, churns, and other helps for getting a
[234] living. Their gains are derived chiefly from the sale of ghi, or
[438] clarified butter, the preparation of which occupies them continually during their stay among those summer pastures. They are generally in communication with traders of the towns below for its sale, having often, I think, received advances in anticipation of the season's yield.

197 Their language is not the same everywhere; that depends on the country they are settled in—not that which they come to in their summer wanderings, but where their house, their winter home, is. Thus there are Gujars in Kashmir who speak Kashmiri, while those who come to the Middle Mountains speak a mixed dialect of Panjābi, or Dogri, and Pahāri. These have, however, some words peculiar to themselves. I heard the following half dozen in the mouths of some Gujars, from near Budil, which may be worth preserving:

Mother	lli.	*Son's wife*	lun.
Sister	lele and llki.	*Husband's sister*	nand.
Son	gabru.	*To milk*	nolna.
Daughter	gabri.	*To be milked*	nilna.

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As to religion, all I have met—all who live within these territories—are Mussulmân. 563

VALLEY OF THE CHINÂB.

In reaching Bhadarwâh we had entered that portion of the Middle Mountain region which drains directly into the Chinâb, and we will now take a general view of the country that constitutes the valley of that river, so far as it flows in this particular mountain-tract. 133x

The Map shows that the ridge we last crossed stretches from near Bhadarwâh in a direction a little north of west for more than 50 miles, as the crow flies, while the length measured along its sinuosities would be a good deal more. Points on this ridge are 12,000 feet high, but 10,000 is its more general elevation. While the higher parts are rocky, other portions of its summit are rounded and grass-covered, with rocks showing only here and there. At the western end, towards Riâsi, the slopes of it are steeper and the edge narrower. The rock that composes it at this part is a massive and hard limestone. Near here a short branch goes off towards the plains, which culminates in a peak, that, viewed from below, shows a very marked triangular form, and is flanked by two others of similar shape. This bears the 788
names of Trikhtar and of Devi Thâr; near its summit is a spot 484
that is a place of pilgrimage much resorted to by Hindûs from the Panjâb. In the beginning of the hot weather one every day sees passing through Jummoo numbers of people from the plains, mostly of about the rank of shopkeepers, on their way to this place, with their wives and families, the women mounted astride on a pony and supporting a child or two. An excursion of this sort for them corresponds to our trips to the seaside; and if they meet with more fatigue and rough work in the journey through the hills than is suitable to a pleasure trip, then the religious object of the journey enables them to bear disagreeables, which with us would likely be the cause of unrelieved grumbling.

From that long ridge branch out towards the north a number 133
of spurs, which, like what they branched from, have but narrow

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133x [137] summits; nothing that could be called a table-land ever occurs. The slopes of these are often covered with fir forest, with the usual succession of species according to the elevation—spruce and silver fir at the very top, giving way, when one has descended 1000 or 2000 feet, to *Pinus excelsa* and deodar, and lower still, at about 5000 feet, to *Pinus longifolia*.

361 311 [485] From the height of 6000 or 7000 feet downwards, one meets with scattered patches of tilled ground and with the isolated cottages or huts of the owners. Here and there, on the frequented roads, the houses are collected into a little village that boasts of a shop to supply the simplest wants of travellers.

133x All the space between the ridge and the river is taken up by such spurs alternating with ravines; the vertical distance is some 7000 feet, the lower part of the slopes, that which overhangs the river, being often the steepest.

The Chīnāb is one of the great rivers of the Panjāb. It rises in the country called Lāhol, in two streams, the Chandra and the Bhāga, the joining of whose names into Chandrabhāga make the word by which the combined river is often known among Hindūs. The other name, Chīnāb, which is more usual, has, I think, the derivation that is so obvious and is commonly given to it, namely, Chīn-āb, the water of China, which name probably was given by the Muhammadans from a notion—by no means far from the truth—that it came from Chinese territory; for the sources of the river are very near to ground that was tributary (though by two removes) to China, and the tract it first flows through is inhabited by the Lāholis, who are allied to the Chinese in speech, look, and religion.

The river after leaving Lāhol (which is now under British authority) passes through Pāngī, a part of the Chamba territory, and enters that of Jummoo in the district called Pādar. From its entrance into this onwards it flows for 180 miles through such country as we have been describing—some more detail of which remains yet to be given—and then for 25 miles through the Outer Hills, before it debouches into the great plain.*

* Details of the course and volume of this river will be found at p. 117 of Cunningham's 'Ladak.' [see SOURCE 1: CUNNINGHAM, AJ4, W. Tibetans-- ANALYST]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133 X

In this course occur three marked bends; sharp changes of direction that affect for many miles the course of the river. The first is where it rounds the space of ground occupied by Kishtwār; in doing this it makes an acute angle, having first flowed somewhat north of west, and then, below Kishtwār, going a little to the east of south. The next great bend is at Jangalwār, where it changes suddenly, from a southerly to a westerly course, a whole right angle. The third is at Arnās, where, from flowing west, the river gets to flow south.

Doubtless these changes have a meaning; that is, they are to be connected with some cause to be looked for in the origin of the valley and the geological structure of the country. We will not here enter on such speculations, but will only point out one or two facts that belong to physical geography. At each of these bends, opposite to the salient angle, a large stream joins the main river. At Kishtwār it is the Wardwan River; at Jangalwār it is the considerable stream (called Khāl Ne) that drains the Bhunjwār and other valleys; at Arnās the Ans River flows in from the north. Again, at each of the bends the main stream seems to turn round the end of, or else to cut through, a range of mountains it had been flowing nearly parallel to. In the first case the range is the lofty one lying on the south-west of Pādar; in the second case it is a branch from the mountains enclosing Kashmir; in the third case the main river may be said, immediately after its bend at Arnās, to go through the steep limestone range.

There is another intermediate bend, not so marked as these three, which yet has these same circumstances. A few miles below Rāmban the Chīnāb changes its direction, makes a rather obtuse angle; in doing so it turns round a spur (on which is the mount called Singipāl) from the ridge we have described on the south of the river, and at the bend the Banihāl stream from the north joins in.

In considering the Outer Hills we saw how the Chīnāb flowed through them, and the character which they gave to its banks. Tracing the valley upwards, we come to the Middle Mountain region just above the town of Riāsi. Here the river is flowing

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133 in a very sinuous course between steep inaccessible rocks; great eddies are produced in the curves of it. For several miles the gorge is impassable in any other way than on a raft of two or three large logs lashed together, and this is by no means a secure mode of traversing it. I heard of one or of two men, I forget which, who, in following their calling of collecting timber, had ventured into the gorge, and their raft had been caught in one of the eddies, and been carried round and round between the impracticable cliff and the main current, in such a way that no efforts of the men could disentangle it; and so for days the raft went round bearing its helpless burden, who, at last, when nearly exhausted, were saved by the chance arrival of some others of their trade, by whose aid the first were freed from their watery prison.

361 133 [72] On one of the projecting rocks, nearly surrounded by the deep waters of the river, is built a fort called Dhiyāngarh, named after Raja Dhiyān Singh, and farther up are the forts of Salāl and Arnās, on opposite sides. Above the falling in of the Ans River the banks are more accessible; the footpaths that connect the villages, which at intervals occur in the valley, sometimes go along near the water-side, and sometimes have to leave it for a bit where rock-cliffs some hundreds of feet in height bound it.

I have not passed along the whole of the course of the river, but have crossed or touched it at various points. Rāmban is a place near where the Jummoo and Kashmir road crosses it by a wooden bridge of considerable span. Here the river is about 2400 feet above the sea; the village is on a terraced plateau a few hundred feet above it. Above Rāmban the mountains rise boldly on both sides of the river, with sometimes a rocky and sometimes a grassy slope; the stream flows in a narrow channel between them, often with a great depth of water. In this part is Gajpat Fort, a small work on the right bank, crowning a sugar-loaf hill whose sides have a slope of 40° or 45°. Farther on is Doda, fort and village; a place I have never seen.

133 The character of the mountains on the north side of the Chināb can be seen in one view from the opposite mountain. As one climbs this, on the south side of the river, and at successive

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

heights looks back across the valley, the mountains on the north show out their whole form and grandeur. Behind Rámban is a very distinct ridge, continuing for 15 miles at an average height of 9000 or 10,000 feet. From this ridge a succession of spurs come down to the river, separated by valleys which are little more than a mile distant from one another; at their mouths small tracts of land are terraced and often irrigated. The spur-sides are steep, but seldom rocky, the greater part of their surface is covered with herbage; some also is forest, but, from the general south aspect, not a great proportion; it is only where side-slopes give a more shady outlook that thick forest can be found, but over a good part of the rest trees and bushes are scattered. 133x

Besides the cultivation low down near the river, patches of land have been brought under tillage all the way up to 7000 feet, after partial levelling and terracing. This is more common than anywhere else on the flatter tops of the spurs just above their last fall to the river, say at an elevation of 5000 feet. Such hill-side cultivation depends entirely on rain for its moisture, for water cannot be brought to such spots for irrigation. 311 241

Farther back, are higher, rocky, mountains that reach some 2000 feet above the forest limit; these make part of the range that bounds Kashmir; over a long depression in this the Banihál road leads to that country. Farther west there are the ridges of Dainkmarg, Patal, and Sartali, all which have bold rocky summits. 133x

The branch valley, in which flows the Banihál stream, reaches up among these mountains. Along the bottom of it are evergreens and deciduous trees, making a beautiful and varied foliage. The steep hill-sides above have long-leafed pines scattered over them; among these the road leads us, cut into the bank in winding contours, high above the stream. Farther up the valley the road comes to the very side of the stream, which flows among fallen rocks, often rushing over them in rapids. As we go up we gradually leave behind the trees of the lower region, and get among those that frequent higher levels.

Following up the main river, the next place where I have

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133x approached it is Jangalwār. Here the level of the water is about 3000 feet; the rock is of a character to affect the form of the river channel; some four miles above Jangalwār the river flows through a narrow gorge formed by massive rocks of a siliceous mica schist. The mountains that rise up from this make a narrow steep-sided valley; for a height of four or five thousand feet above the stream the general slope is 37°; and so, with the indentations of side valleys, it continues to near Kishtwār.

KISHTWĀR.

361 133x I first got sight of Kishtwār from an upper road, away from the valley road. The view pleased the eye by displaying a plain in the midst of the mountains, not perfectly level, but undulating, everywhere cultivated, dotted with villages. This plain, which is about four miles in length from north to south and two miles across, is bounded on the right by mountains, and in front beyond it were seen mountains; on the left, that is on the west, it was ended by a deep ravine where the river flowed, the farther bank of this again being formed by lofty rocky mountains.

To reach this plain or plateau we had first to descend deep into another ravine that bounds it on the south, and from that to rise again. The plateau is 5300 or 5400 feet above the sea. Unlike most of the flatter openings among the hills, it is not a mere plain nor a terraced slope, but it has little eminences and undulations; nearly all is under cultivation. The villages are shaded by plane-trees and by fruit-trees; leading from one hamlet to another are hedge-rowed lanes, with white and yellow and red [526] rose, and other shrubs, flowering. By the town is a beautiful piece of smooth, nearly level, turf, half a mile long and a furlong broad, called the Chaugām, a place in former times kept for Polo playing, for which the carved goal-stones still remain, but now only common hockey is played on it; this place, too, has some fine chinār or plane trees ornamenting it, and one massive but broken deodar-tree.

133x When one has been travelling over rough roads in a mountain tract, and has not for many days seen any level ground, the sight

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of such a plain as this of Kishtwâr gives one a peculiar pleasure; the secluded space, so well adorned with verdure and with flowers, and enclosed by great mountains, will from every one who sees it gain admiration. 133×

As a rule, the mountains around are rocky below and have wooded slopes above; the wood is oak on the eastern hills, and deodar and fir on the opposite ridge. The mountain on the south-west of the plain is a remarkable one; it is separated from us as we stand at the western edge of our plateau by the river valley, which has been cut down to some 1300 feet below us; as we look across, a great cliff of some 3000 feet of height faces us, from the summit of which the ground slopes back to the wooded ridge. The most conspicuous and beautiful feature is made by the drainage from the upper part coming over the cliff in a waterfall of great height. Of this fall it is impossible to obtain a near and at the same time general view, but by going some way down the slope we get a fair sight of it, though at the distance of a mile or more. The water comes down not in one but many jumps; the aggregate height of the falls within view is about 2500 feet, and above these are a few hundred feet more, which can be seen from other points. The first two falls are each of about 500 feet; these are conspicuous from the town; below them are two or three small ones, making up six or seven hundred feet more; then there are irregular drops and cascades, partly hidden by vegetation and by the irregularities of the channel, these extending for some eight hundred feet to the river; thus the two and a half thousand feet are made up.

In this waterfall there is every variety of movement. In the greater leaps the water—although in volume not little, for the roar is distinctly heard at a distance of two miles—becomes scattered into spray; again it collects and comes over the next ledge in a thick stream; in parts it divides into various lines, which, at the distance, seem vertical, immovable, white threads. In the morning sun the spray made in the greater leaps shows prismatic colours, visible even at the distance of our chosen point—a phenomenon attributed by the people of the place to fairies who bathe

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

133 in and display the strange hues of their bodies through the shower. The cascade is in greatest force in the spring, on the melting of the snows above, and it was thus I saw it; from that time it diminishes, but it is again increased when heavy rain falls in the rainy season, that is, the late summer; in winter it is least.

361 The small town of Kishtwār is dirty and dilapidated. There [366] are about 200 houses, including a bazaar with some shops; but there was a complete absence of life, of the busy cheerfulness one sees in some bazaars. The people seem to have been brought to a low stage of poverty from having in former years been given over to the Wazīr family, which still holds much influence here. Two large houses, built after the fashion of the houses of the richer people in Kashmir, which belong to that family, are exceptions to the general state of decay. [712] There is an old fort, on a little rising ground, oblong, with corner towers and other projecting buildings: it is manned by some thirty men.

563 The inhabitants are more than half Kashmīrī; the rest are [564] Hindūs of the Thakar, Krār, and and other castes. The Kashmīrīs here, too, carry on their shawl work; there are some twenty workshops for it in the town. In this place, as in Bhadarwāh, they seem to have settled for some generations.

132 The climate of Kishtwār is something like that of Bhadarwāh, but it is somewhat warmer, and must have a less fall of rain and snow. Snow falls during four months, but it does not continually stay on the ground; it may do so for twenty days at a time. On the slope towards the river, 1000 or 1500 feet below, it stays but a day. The fruits produced are apple, quince, three kinds of pear, plum, a few apricots, cherry, peach, grape, mulberry, and walnut.

KISHTWAR HISTORY.

175 Kishtwār was governed by Rājpūt Rajas, who in early times probably ruled independent of all others.

The first whose name I can hear of is Raja *Bhagwān Singh*, who must have lived 200 years or more ago, as he was seven generations back from the one who was ruler fifty years ago.

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The name of Raja Bhagwān Singh was preserved from the oblivion that has overtaken his ancestors solely by his having had the hardihood to make war on the King of Delhi of the time. It was in the direction of Kashmir—then ruled from Delhi—that occurred the collision between these two powers so disproportioned in force. Tradition says that there was some fighting, but that the Raja ultimately submitted,* and then the King of Delhi kindly bestowed two Wazīrs upon him, to advise him, to see that he committed no such errors as the last. The names of these two were Jīūn Pāl and Kahn Pāl; they were Khatrīs of Delhi. It is a curious thing that descendants of these men to this day are in Kishtwār; I made acquaintance with some of them. The position of these two Wazīrs must have been just like that of a British Resident at a Native Court in India now; but in that their office became hereditary, and that their families for generations supplied advisers to the ruler, the parallel does not hold. 175

After Bhagwān Singh, came in regular descent Raja *Mahā* Singh (or perhaps Mān Singh) and Raja *Jy Singh*, of whom nothing is recorded.

Then came (I am told he was son to the last named) Raja *Gīrat Singh*. This one left his old faith and became a Muhammadan, being converted by the miracles of one Syed Shāh Farīd-ud-Dīn. Gīrat Singh was called also a disciple of the Emperor Aurangzeb, who gave him the new name and title of Raja Sa'ādat Yār Khān. 797 175

This conversion seems to have been followed by that of a certain number, but by no means a majority, of the Kishtwār people. Of Muhammadanised Kishtwārīs, as distinguished from Kashmīrīs who, being Muhammadans, came in and settled, there are some both in the town and in the villages. No doubt many of the servants of the Raja turned Muhammadan with him. We must remember that at that time the faith had the prestige of [166]

* One march on the road from Kishtwār to Kashmir is a place called Mughal Maidān, or, by the Kashmīrī, Mughal Mizār; Maidān means *plain*, Mizār means *burying-place*. People say that here some two hundred Mughal soldiers, that is, soldiers of the Delhi King, were cut up by the Kishtwār Raja's forces; it is probable that this happened on the very occasion spoken of in the text.

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797 175 being the one held by the rulers of India. I have met people, Muhammadans, descended from the *farāsh*, or carpet-layers of the Raja, who were converted with him.

175 After this first Muhammadan Raja (whose change of religion determined the faith of all succeeding Rajas) came Raja *Amlāk Singh*, who received from the King of Delhi the style of Raja *Sa'adatmand Khān*. Then came Raja *Mihr Singh*, who received from the same source the title of Raja *Sa'idmand Khān*. Next came Raja *Sujhān Singh*; then Raja *'Ināyat Ulla Singh*; lastly, Raja *Muhammad Teg Singh*, also called *Saif Ulla Khān*. It is curious to see how the Rajas kept to their old title of *Singh*, in spite of having received from the emperors the Muhammadan one of *Khān*.

642 631 175 Raja Teg Singh was the last independent Kishtwārī ruler. Down to his time the descendants of the two Wazirs sent from Delhi were serving the family (they, by-the-bye, had not become Muhammadans); but Raja Teg Singh made his chief adviser, and gave the title of Wazir to, one Lakpat, a Thakar, who till then had been a small landholder. This man came to have a quarrel with his master, and I have heard something about the Raja drawing on him and wounding him. At all events, Wazir Lakpat fled from Kishtwār and came to Raja Gulāb Singh, at Jummoo, and put him up to annexing Kishtwār, showing how easily it could be done. Gulāb Singh brought a force to Doda, and there was met by the Raja, who, without fighting, gave himself [991] up. He went to Lāhor, to Ranjīt Singh's Court. Teg Singh had two sons, Jemal Singh and Zorāwar Singh. Cunningham says that the representative of the family (whether one of these two or a further descendant I do not know) was converted to Christianity by an American missionary at Ludhiāna.

175 Kishtwār has ever since belonged to Jummoo. Wazir Lakpat held high office under Raja Gulāb Singh, and did him good service: he was killed at Munshī Bagh, close to Sirīnagar, in the fight between Gulāb Singh's troops and Shekh Imām-ud-din's, in the year 1846. His son was Wazir Zorāwrū, who was a confidential minister of the Maharaja's when I came to Jummoo;

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he died while I was there. The family still have in some way power, and I think hold land, in Kishtwār.

It has been said above that the descendants of the two Wazīrs from Delhi for long remained in power in Kishtwār. They were, in fact, hereditary ministers. They so far left the rules of their caste—induced to do so, no doubt, by their isolated position away from all their caste-fellows—as to intermarry with the Thakars. When I was in Kishtwār an old gentleman of that family, Wazīr Khoja Bhoncha, a man then over eighty, a man who had travelled, who had seen Multān and Peshāwar, told me of some of the events written above, and of others in which he had been an on-looker, and even an actor. Some of these are connected, distantly perhaps, with the late history of our own country. He told me about Shāh Shuja'-ul-Mulk, the refugee King of Kābul, the supporting of whom afterwards brought so much trouble to the British nation; how one day, on Bysākhī, the festival held on the first of the month of Bysākh, Shāh Shuja, got free from the toils that Ranjīt Singh of Lāhor was holding him in, and made his way through the mountains, all strange to him, through, necessarily, tracts held by Hindū rulers, whose protection, as they were more or less under the influence of the Sikh power, he could not rely on, to Kishtwār, to the one Hill Raja of those parts who was of his own faith. The Raja of Kishtwār entertained him well, and supplied his wants for two years. This Wazīr Khoja Bhoncha was appointed to attend him as *mihmāndār*, or guest-keeper. The Wazīr spoke with great admiration of Shāh Shuja', as a fine man, and a man of real kingly disposition and presence. After staying quietly in Kishtwār for two years, the dethroned king became impatient, and he formed the wild scheme of attacking Kashmir. The traveller Vigne says that, Azim Khān being then the Afghān Governor of Kashmir, Shāh Shuja' entered it by the Mīrbai Pass with three or four thousand men. He was defeated, and was obliged to return to Kishtwār. Ranjīt Singh, who himself was making attempts on Kashmir, was not going to let Shāh Shuja' carry on such projects, and he would not have him remain in Kishtwār.

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175 He sent word to the Raja to forward the refugee to him as a prisoner. This the host declined to do, but it became necessary for Shāh Shuja' to leave his protector for fear he should bring about his ruin. The advance on Kashmir probably was in 1815; the retirement from Kishtwār in 1816. Crossing the snowy range to Zānskār, and marching along at the back of it, Shāh Shuja' came over into Kulū, and made his way down to Ludhiāna, the British frontier post. From the time he reached that place till his death his strange fortunes make part of British history.

KISHTWĀR TO PĀDAR.

133 We will now trace the Chīnāb still farther up, into the district which bears the name of Pādar. In doing this we shall get among mountains of a different character from those hitherto described, too lofty to be classed as "Middle Mountains;" but it will be more convenient to follow the river into this higher part of its valley now than to break off on account of its not strictly coming under the heading of this chapter.

It has been said that this Chīnāb river flows in a deep hollow many hundred feet below the Kishtwār plateau. A road from Kishtwār to Kashmir crosses the river just above the junction of the Wardwan stream, which flows in from the north. The level of the junction I made to be about 3600 feet. Above the junction, for some hundred yards, the Chīnāb comes through a narrow channel in the rock, only 60 feet wide, flowing smoothly and 491 slowly, with doubtless a great depth of water. The rise and fall between winter and summer is about 30 feet. It is here bridged in a way that is often adopted among these high mountains for the larger rivers. There is a suspension bridge of simple construction. First of all, a dozen or more ropes, more than long enough to span the river, are made of twisted twigs, commonly of the birch, but other trees or shrubs are used as well; each of these ropes, rough, with the cut ends of the twigs projecting, is about of that thickness that it can just be spanned with the finger and thumb. These are collected into three groups, each group of four or more ropes loosely twisted together; one of these cables is

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hung across for one's footing; the other two, a yard above it, one on each side, are for one to steady one's self by. The passage of these rope bridges (which go by the name of *Jhūla*, that is to say, a swing) is usually not difficult; still, for some people, the seeing a torrent roaring beneath the feet, with only a few twigs for support, is nervous work; when, with a bridge of large span, there is a high wind that sways it to and fro it is really difficult to those unused, and even to those used to the work if they have to carry a load. Traffic is sometimes stopped for some hours by reason of the wind. The greatest span of a bridge of this sort that I have known is about 300 feet. The one at Rondū I measured, and found to be 370 feet in the curve. 491

It will be understood that four-footed beasts cannot cross by these bridges: in this case by Kishtwār, ponies are swum across, aided by a rope held by a man who leads it across the bridge. This is a dangerous business for the animals, and it often leads to losses, for one mistake or a little hesitation will cause them to be drowned. I have met with one exception to the rule of four-footed animals not crossing these bridges. I knew a dog who commonly followed his master over them; it was a spaniel of English extraction that belonged to the Thānadār of Zānskār: he would deliberately, slowly, walk along the rough twig-ropes, steadying himself at every step; even when the bridge was swaying in the wind he never lost his nerve.

Such a bridge as this is renewed every three years, if before that it is not carried away by any unusual flood.*

Following the river up towards Pādar, we get at once among high rocky mountains. 133

The road takes a shorter way than the river, rising over the last spur. It is four days' march from Kishtwār to Atholī, in

* About Muzafarābād the ropes composing the Jhūlas are made of buffalo-hide. In some parts of the Chināb Valley another sort of bridge is in use; it is called *Chāl*, which may be translated "haul-bridge;" a smooth rope of several strands is hung across, and on this traverses a wooden ring, from which hangs a loop in which one seats one's self; by another rope the ring and all are pulled across; down the curve the passage is quick, but the pulling up is a slow process, sometimes interrupted by the breaking of the hauling rope, when the passenger is left swinging in the middle.

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133 [311]

Pādar, the distance being 48 miles. In the first day's march we pass through a thick forest of oak varied with firs. The path contoured through it for some miles; there were signs of deserted terrace-fields, which must have been thrown out of cultivation long ago, for oaks of 6 feet girth were growing on them. Anon the road passed along a rocky face of hill somewhat difficult to cross; again we came to a wooded slope, where there was a mixed forest of deodar, *Pinus excelsa*, oak, and chestnut, with underwood of hazel; and so, with many ups and downs and much curving in and out of the ravines, mostly among woods, Bagni, the first stage, was reached.

For the next two marches and more the way leads over somewhat similar ground, but with greater heights to climb. The river is edged by cliffs, and to avoid them the path rises to great heights. In one march we had to ascend as much as 2500 feet. The road was in many parts difficult; sometimes we had to ascend many hundred feet across smooth slopes of rock; where not rocky, the ground was often in forest; there was little cultivation, but there were signs of there having been more in some former time.

Our height above the river gave such an advantage for seeing the mountains on the opposite side of it that the views from many points along the march were some of the grandest I had seen in the Himalayas. We looked across the valley, sometimes with a clear open view, sometimes getting peeps through the dense forest, on to great broken cliffs or rocky slopes that rose direct from the river for 6000 or 7000 feet; these were the ends of mighty spurs from the lofty ridge beyond, which we sighted, as we passed along, looking up the valleys that in succession opened between the spurs.

From one of the highest points reached by the road, a place called Sirl, 8700 feet high, which was formerly a summer grazing place, and is the halting place at the end of the third march, we saw as great a vertical height within a few miles as one can often see even in the Himalayas. The summit was 12 miles distant, and in that space a height of 16,000 feet was visible. There rose a magnificent set of peaks, called the Brama peaks—five points in

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a sharp rocky ridge—20,000 and 21,000 feet high; some are so steep as to bear little or no snow; some are thickly clothed with it. A glacier occupied a hollow, and extended towards us for some miles, but ended off still high up. The rocky ridges and precipitous spurs that lead down from the peaks are on a very great scale; a thousand-foot cliff would count for little among them. At the lower part of the slopes, wherever a little ledge has enabled the seed to lodge, deodar-trees crown the rocks. The river washed the foot of the spurs at a level of five or six thousand feet. 138

Passing on round mountain spurs on our own side, we suddenly come into view of the inhabited part of Pādar, which is altogether on the south side of the valley. There are a number of villages occupying ground sloping to the river, backed by lofty wooded and snow-capped hills. The road brought us down to the level of these villages, and then led us along the river-side for a few miles to Atholi, which is the head-quarters of the district. [361]

Besides the road by which we had come from Kishtwār, which is the summer road and does not open till May, there is another that may be traversed in the winter when the water is low, for then some of the obstacles—the steep cliffs—can be turned by taking to the river-bed. There are, however, some parts of this which make it a very difficult path; it is impossible to take ponies along it; the upper road indeed is hardly fit for them, but the few that go in and out of Pādar go by that way, only at some risk. 487

PĀDAR.

The space included under the name Pādar consists of the valley of the Chināb from a little below Sirī, our last stage, up to the boundary of Pāngī, which belongs to Chamba, a length of 30 miles, with, in addition, the valley called Bhutnā up to its source, and the subsidiary ravines of both the Chināb and the Bhutnā River.* 131

* Pādar is, I believe, the proper native name. Sometimes by the Dogrās, and more often by the Zānakār people, it is called *Pāldar*, or *Paldar*. Cunningham (see his 'Ladak,' pp. 342-344) confounds it with Padam, the chief place in Zānakār; this mistake curiously confuses a portion of his otherwise admirable account of the conquest of Ladākh by the Dogrās.

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133 361 Pádar is surrounded, we might almost say enclosed, by mountains bearing perpetual snow; these give rise to glaciers, which end off at too high a level for them to project into the main valley. Most of the mountains in sight from below are either the [211] rocky or the forest-covered lower slopes. The cultivated part is very small in extent; there is the collection of villages in the four miles below Atholi, where is the widest opening in the whole tract; and there are some small villages at intervals farther up the two valleys. All these together have 400 houses.

131 Atholi, which may be counted the chief place in Pádar, is on an alluvial plateau, 6360 feet above the sea and 200 feet above the river; on the opposite bank is a wider plain, some 60 feet [72] lower in level. At the very point of the meeting of the Bhutná River with the Chináb, only 40 or 50 feet above the water, is the present fort, a little toy-looking affair; it is a square work with round corner towers, built, in the manner of the country, of alternate courses of stone and timber, and plastered over; it is garrisoned by ten or twelve men. Behind the fort are remains of the former town of Chatargarh; these are linear heaps of stones, arranged, on the whole, in a square form. On the same plateau are groups of trees, sheltering some wooden temples and shrines.

133 The Chináb, which flows between the two plateaus, comes from the direction of Pángi through a rock-bounded gorge, in a narrow deep stream; then widening out it sweeps along below Atholi. At the beginning of June, when the sun was fast melting the snows, and the glacier-water was bringing down in suspension a fine light drab mud that coloured the whole river, the rate of the current at this spot was 6½ miles an hour. It is here spanned by a rope bridge; a wooden bridge that for some years had existed, was carried away by a flood about 1863; this probably was the flood which I heard of as having been brought about by a natural damming of the river in Láhol far away up; the breaking of the dam made the waters rise at Atholi to something like 100 feet above their winter level.

132 The climate of Pádar is severe. From its elevation, and the considerable moisture of its air, there is a great fall of snow in

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

winter. I hear that snow gets to be 3 feet deep and stays 4 or 5 132
months, and that there is a good chance of it falling at unseasonable times besides. This and a want of sun make it difficult for the crops to ripen. The sunshine is intercepted, not only by the clouds that the mountains attract, but also by the mountains themselves, which shut in the valley so closely. At Atholi I found that the average angular elevation of the visible horizon—that is, of the mountain-summits all round—was 18°. This want of sunshine affects the fruits, which do not well ripen, though some fruit-trees, especially walnut trees, are common.

Pádar is one of the few places where I have met with the 137
edible pine, *Pinus Gerardiana*; it is a large spreading tree with 222
smooth bark; scattered individuals of it are found in the forest.* 438
Wild carraway grows here, and is gathered in quantities to be carried to Jummoo for sale; the price in Pádar is about eightpence a pound.

The district we are now in is one of those where deodar 313
forests occur in such positions as make it practicable to fell the trees for timber for use in the Panjáb. The necessary condition is that the slope on which the trees grow should be so near a large stream that without an extreme amount of labour the logs can be moved or slid, without fear of splitting, into the water, where they will float away down the stream.

Since the beginning of British rule in the Panjáb the demand for deodar timber has been great. No tree grows in any quantity in the Panjáb which will produce beams fit for a large building. Hence in former times to some extent, but still more since the British came there, the Panjáb has called on the Himalayas to supply it with timber; of all the Himalayan trees the deodar has been proved to be the best to resist the destructive insects, especially the white ants, which abound in the plains.

In the course of years the most favourably situated deodar forests in the Chináb Valley have been felled, and there now remain chiefly trees which either are of a less girth than can be

* The only other part where I have found this tree is near Dílyta, in the Astor country, as mentioned in Chapter XVII.

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AV/

3/3 used to the best advantage, or are at such a distance from the stream-bank that the transport of the logs to the water is difficult, or, may be, would involve a prohibitory expense.

What was considered a good tree was one whose girth a few feet above the ground would be not under 9 feet, and whose height, for useful timber, was 60 or 70 feet; now in the forests we passed through from Kishtwār hither, the common girth was 5 or 6 feet only.

The plan is to fell the tree with axes, and cut it into logs of length varying, according to the use the timber is to be put to, from 10 feet to 20 or more, and to mark them in some distinctive way. The logs are then rolled or slid down the hill-side, or down some small ravine of regular slope, to the river.

This work is done in the spring and early summer—or if deferred till the autumn, it would be but in preparation for the next year—so that, on the rising of the river from the snow-melting, in May, June, July, and August, the logs may float away. In spite of some of them becoming stuck on the rocks or stranded on the shore, a good many will find their way through the mountain country to where the river debouches into the plains. What is done with them there we shall see when we come again to Akhnūr, on our march to Kashmir.

Although nearly all the easily-reached deodar-trees of large size have been cut down, there still remain, in the valleys of the Chināb and its tributaries, forests that may be made available by longer slides; and there are besides, in places very accessible, numbers of trees which, though not of full size, will yet produce much useful timber.

133* While in Pādar I heard accounts, and carefully verified them, of avalanches that have at various times occurred there. They come from the range on the south. The summits of this are at a level of 15,000 and 16,000 feet; from that height down to the Pādar Valley is a fall of 9000 or 10,000 feet in six miles. The valleys that drain great spaces of these snow-covered mountains narrow at last to a gorge, just before debouching into the main valley of Pādar. It is in years when unusually much snow has

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fallen on the mountains that avalanches come; the snow rushes out of the gorge that makes the mouth of the side ravine in a continuous flow that lasts for half an hour or nearly an hour, carrying down stones and trees, carrying them down the sloping ground of the alluvial fan at the embouchure of the ravine. On one of these fans were stones 6 feet across, which had been, in the cognizance of my informants, brought over it by such an avalanche, and I believe that much larger masses have been thus moved.

The time when this phenomenon may occur is in the months of Poh and Māngh, that is, between the middle of December and the middle of February. The snow was described to me as being like flour.* The flow of it seems a real drainage of snow from a great area of the surface into the one line of the gorge.

There are stone-phenomena at Pādar and some other places, the accounting for which will be helped on by a knowledge of the occurrence of these avalanches. There are lines of heaped stones parallel with the side streams and leading up to the gorge from which may have come the avalanche; they are not like an alluvial fan deposit, though they are sometimes mixed up with that, and they are often too regular to be like the moraine of an old glacier; the material of such long stone-heaps was, I think, brought down with the rush of snow and deposited just at the side of the stream of it. It is, however, often difficult to decide whether a particular deposit should be referred to this agency or should be classed as an old moraine.

PĀDAR HISTORY.

Let us now turn from these physical details to learn a little of the history of the men who inhabit the district. 564 101

The people of Pādar are in great part Thakars. There are also some low-caste people, chiefly of the Megh caste; there is

* In Tyndall's 'Glaciers of the Alps,' pp. 164–5, there is an account of an avalanche at Saas, where also the snow is likened to flour; the fineness of it must be due to its forming at high altitudes, at a very low temperature, and perhaps to there being at the time of its formation but a small positive amount of moisture in the air.

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564 an entire village of these near the fort. There are a few Mu-
101 hammadans who probably are converted Thakars. The Thakars have just those characteristics by which we described the Pahāris generally.

563 Besides the Hindūs and Muhammadans, there are two or three
166 hamlets towards the head of Bhutnā, eleven houses in all, inhabited by Bhots or Buddhists from Zānskār, on the farther side of the great range. I here only mention their occurrence; the characters of that Tibetan race they belong to will be given farther on, under the heading of Ladākh.

771 The people of Pādar seem a good deal given to serpent worship; they do not, however, separate it from their observance of the rites of the Hindū religion; the serpent is reckoned among the many devtas or gods recognised by that faith; one sees temples raised to different *nāg-devtas*, or serpent-gods, which are adorned with wood-carvings of snakes in many forms.*

175 The earliest state of Pādar that I can hear of is in a period
564 that ended more than two hundred years ago; then the chief
643 men, or the rulers, or the ruling caste, were Rānās. Rānā is an old Hindū word for a ruler who (in these parts, at all events) is less in power than a Raja. The Rānās of Pādar were Rājpūts; every village or every two or three villages had its Rānā, an independent ruler, who used to make war against his neighbour the next-door Rānā. The district of Pāngī was, I believe, in the same
[241] state. There are descendants of these Rānās in Pādar to this
[582] day; they have taken to cultivation and till the bit of land that has been preserved to them; but they still keep their caste distinct; they will marry the daughters of Thakars, but will not give theirs to them in marriage.†

175 That state of things, so pleasant for the Rānās, was broken in upon by Raja Chatar Singh, of Chamba, who was eight generations back from Raja Sri Singh, who was ruler in 1869; the time

* One of these temples is where there comes out a hot spring of considerable volume which has a temperature of 131°; bubbles of sulphuretted hydrogen escape from it. Here a bathing-place has been built, and a dharmsāla or resting-place for faqirs.

† Rānās are met with also in Bhadarwāh.

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of the change may therefore have been about 1650 A.D. Chatar Singh first conquered Pāngī; from there he advanced with some 200 men to Pādar, and, annexing it, founded the fort and town named after him Chatargarh, whose ruins or traces are still to be seen opposite to Atholī. 175

The place flourished well; forty years ago it had 140 houses —a large collection for this thinly-peopled country—nearly all enclosed within the four walls of the square fort. Water was brought to it from a ravine at some distance, being led across the plain in a wooden trough raised on a stone bank. I am told that on the founding of this town most of the followers of Chatar Singh settled there and formed the mass of the male population. Those who settled, whatever their caste—Brahman, Rājpūt, or what—intermarried with the inhabitants and became practically Thakars. One of my informants told me that he himself was descended from a Brahman who was of that immigration, but now he could call himself nothing but a Thakar. 361 364

From Chatar Singh's time onwards Pādar remained comfortably under the Rajas of Chamba for five or six generations. 175

A late episode of that time I was told of by the Pādar people, and incline in the main to believe, though I have not verified the story. They say that about the year 1820 or 1825 A.D., they made up an expedition against Zānskār, and brought that country (which was held by a Bhot Raja, under Ladākh) to be so far tributary that every year 1000 rupees, besides musk-bags and other things, were sent by the ruler of Zānskār as nazar to the Chamba Raja. A strange feature of this business was that it was carried through by one Ratanū, a Thakar, a small landowner of Pādar, and not by orders from Chamba.

The event that led to the next change in Pādar was the invasion of Ladākh by the Jummoo troops under Zorāwar Singh Kalūrī,* a leader in the service of Maharaja Gulāb Singh, in 1834. Of this invasion an interesting account is given by Cunningham from an actor in it. At the end of the first year of the war in 642 631 175

* Kalūrī is the name of the tribe of Rājpūts (located near Simla), to which this bold leader belonged.

4 De Prefect to A superior — ANALYSIS

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175 Ladākh, Zurāwar Singh sent Wazīr Lakpat (whose early career
642 we have traced from Kishtwār) from Zānskār to Pādar, in order to
631 open a new road from Jummoo to Ladākh.

Cunningham's account says there was some little fighting. Lakpat passed on, leaving only a thānadār and a few men in Pādar, having done no harm to the place. After Lakpat had left, the enterprising Ratanū above mentioned stirred up the people, who seized the Dogrās and sent them prisoners to Chamba.

The Raja of Chamba disavowed the act to Gulāb Singh, and, releasing the prisoners, sent them to Jummoo. But this did not avert the consequences. On the opening of the season Zurāwar Singh himself came with a force (Cunningham's informant says 3000 men), but he was unable to get at Chatargarh, for the bridges across the Chināb had been destroyed. He was thus kept at bay for two months; during this time he had established a battery on the edge of the plateau, on the left bank, where it overlooks Chatargarh.

At last, with the help of some peasants, the Dogrās got a rope across a few miles lower down, and crossing over by means of this, they came up the right bank of the Chināb; then, getting across the Bhutnā River by a bridge that had not been destroyed, they advanced on Chatargarh, took it by storm, and set fire to and completely destroyed the town, so that nothing but heaps of stones were left. Zurāwar Singh hanged several people, and mutilated several. By these measures and by the building of the present fort, the Jummoo rule became firmly established in Pādar, which has remained quiet ever since; it is now under the Tahsīldār of Bhadarwāh.

175 I must not omit to tell of the end of Ratanū, the patriot. He was sent prisoner to Jummoo, and there kept in confinement for three or four years; then he was released, and received for his maintenance a small jāgīr, or land-grant, in the Kishtwār country, which his sons still hold. Once after this he offended Gulāb Singh. On the death of the Raja of Chamba of that time he shaved his beard; it is the custom, as we have seen at Jummoo, for Hindūs to do this on the loss of their sovereign, and,

1 [i.e., police officer in charge of a station—ANALYST]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

so far as it went, it was a sign of disobedience against, a disavowal of, the authority of Maharaja Gulāb Singh. That ruler had Ratanū brought to him at Jummoo, but then forgave him. 175

BHUTNĀ.

We have seen that Pādar includes the valley called Bhutnā, which leads down from the great snowy range till it joins the Chināb Valley. From Pādar a road goes up Bhutnā and crosses to Zānskār by the high, snowy, and difficult Pass named Umāsī Lā by the Zānskār people, and Bardhār by the Pādar people and the Dogrās. I passed from Pādar over this Pass to Ladākh, but I do not propose to tell of the journey, only to take the reader up the Bhutnā Valley to see what there is of interest on this side of the snowy range. 133x [482]

Crossing both the Chināb and its tributary, we went along the right bank of the latter by a fair path, sometimes 200 or 300 feet above the stream, and sometimes at the level of it. We passed patches of cultivation on both sides, and several hamlets of a few houses each; some of the villages had walnut-trees flourishing, but their fruit does not here ripen well. At one part we went through an oak wood, which grew on both hill-sides. Deodar had been growing, chiefly on the left bank above the oak, and farther up the valley it had reached down to the river, but it had all been felled for timber. [361]

These hill-sides which we passed along, as is commonly the case in the narrow Himalayan valleys, were the extremities of spurs from greater ridges; they themselves showed us a face of some thousand feet, but they were connected with much more lofty mountains, mountains of perpetual snow, 18,000 to 20,000 feet high, which are only sometimes caught sight of through the dividing side-ravines.

Above Kundhel we see instances of a fall of rock having dammed the river. Going upwards, we first find the water coming over the talus or fan-material (the cause of the damming) in a cataract, while immediately above the valley opens, and the waters spread out almost wide enough for them to be called a lake.

Ix Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133 Farther up is another such closing of the river from the side and widening above.

These semi-lakes had apparently been quite lately formed, as there were trees upright some feet in the water, which therefore had been brought to its present high level by damming since the growth of the trees. But, again, there was something to show that the water had been yet higher before now—sandy alluvial beds some 15 feet above the present surface. These things prove that at different times the same event occurred; that the lake and accompanying lake-deposits had been formed, that the water had drained away to a lower level by a channel being cut through the dam, and that a later increase of the dam had caused the action to be repeated, though not quite to the same degree as before.

133 As we approach Hamūrī the valley has a more stony look;
731 the masses of rock that have fallen from the cliffs above, or have been carried down in snow-falls, are very conspicuous. Hamūrī itself, a little village in the valley, 8800 feet above the sea, interested me on account of the evidence it gave of certain recent physical events. Some twelve years before, about 1857, a rush of snow down the two ravines a little below the village, one on each side of the main valley, advanced the taluses so much that these completely dammed up the river; the waters of it rose to the level of the village as it was then situated, and came over some of the fields; the people left their houses for fear of inundation, but soon the waters cut for themselves a small channel, and the level of them was lowered some 30 feet, but still remained 60 feet higher than at first. From the dam downwards was formed a great and violent cascade; but above, at the time I am speaking of, there was formed as it were a lake, where the water was quite calm, and, from its depth, flowed very slowly. In the space of three years the greater part of this depth (which must have been 60 or 70 feet, plus the original depth of the stream) was filled up with sediment of sand and pebbles. The point of interest here is the great rapidity of formation of this lacustrine or semi-lacustrine deposit.

For a year or two the village remained undisturbed; then

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

misfortune came in another form. It was a very snowy year. 731
From the side of the valley opposite to that on which the village 133x
stood, from the left bank, came down an avalanche, and this was able, from the bottom of the valley of the river being so filled up, to reach across to the village. The village would have been safe had the original form of the valley been retained, but with the hollow bridged, as it were, with the gravel deposit, the avalanche spread over and made a great plain of thick snow (beneath which the river found its way), and completely buried the houses. It was night time, and all the people were at rest; the headman managed to dig his way out and call aid from other villages. In about twenty hours all the inhabitants of Hamūrī were excavated alive, though some were insensible from the confinement of the air. The people love to relate how that more came out than had been buried, for during the night a child had been born beneath the snow.

Hamūrī was fated to undergo further alarms. Not long after [485]
the last event an earthquake brought down a great mass of rock [659]
from the cliff that overlooks the place. This landslip destroyed some of the fields and knocked in one or two of the houses, which, however, were empty at the time; so here, too, the Hamūrī people had less ill-fortune than was threatened. But now they concluded that it was time to leave a spot of such danger, and they begged the authorities to give them land elsewhere; but since the keeping up of settlements in these high parts is almost necessary for the aid of travellers between Pādar and Zānskār, they were persuaded to stay, with the relief of some reduction of their land-tax; so they built a new village higher up, but they could find no site that is quite free from the danger of avalanches.

A little before coming to Hamūrī we had passed two cascades, 133x
on the left bank, made by two streams, near together, tumbling over successive ridges of rock; the whole fall of each was some 1500 feet. In a ravine nearer Hamūrī, where the foot of a glacier that is embosomed high in the mountain comes to the edge of a steep cliff, the water from it comes over in a fall of several hundred feet.

I; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133+ I must not leave unnoticed the *roches moutonnées*, produced by old glaciers, in the main valley a little higher up than Hamūrī, with grooves on the gneiss rock running in the direction of the valley; this is about 300 feet above the river and 9200 feet above the sea.

[361] [563] The highest village of any size in the Bhutnā valley is Machel, two marches, or 22 miles, from Atholī. At Machel Bhots predominate, though there are a few families of Hindūs. The Bhots seem to have been for long settled in this upper end of the valley. Machel is 9700 feet above the sea; the highest [221] inhabited place of all is Sunjām, half a march beyond Machel; here is but one household of Bhots, a hardy family; they are confined within doors by the snow for seven months in the year. We were there on the 7th June and the snow had melted from the fields about a month before.

137 We had noticed, as we ascended the valley, that the vegetation gradually diminished; at Machel the mountain side had become much barer; there were some stunted deodars, but at a height of 9800 feet the growth of that tree altogether ended; spruce and silver fir continued farther; birch, which had at first appeared at 8000 feet, grew higher than all the others. The last limits of forest trees that I observed, still along the valley, were 12,000 feet for silver fir and 12,500 feet for birch; but this was counting the last straggling trees.

241 At Sunjām, 11,000 feet, they sow wheat, peas, buckwheat, and the kind of barley called *grim*, the grain of which becomes loosened from its husk like the grain of wheat, which I shall hereafter call "naked barley." Often the wheat does not ripen, but they sow some every year for the chance. Sometimes the whole harvest fails, and then they have to go to the Kishtwār country for grain, taking down sheep to exchange.

133x Beyond Sunjām is nothing but a waste of streams and bare mountains, of glaciers and of snow.

MIDDLE MOUNTAINS OF THE WEST.

West of the meridian of Jummoo, as has indeed been more than once said, these mountains have not such a wide area, nor

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

one whose boundary with the Outer Hills is so well defined as is the case on the east. 133X

As so much time has been spent over the eastern tract, I will now do little more than point out where on the west similar spaces occur.

Just west of the Chināb, behind Pauni, a ridge, which corresponds to the one we traced as far as that river from the east, rises suddenly and towers above the Outer Hills which lie to the south of it. This is called Dragari Thār, being sacred to a devta whose name is Dragar. The south face of it is a great escarpment; it has a line of precipitous limestone cliffs, of which the part vertical is about 1000 feet, and far down beneath that a talus-slope continues; the ridge is narrow and the ground inclines quickly, but not precipitously, down to the north. [778]

Looking in that direction from the summit, we get a general view of this mountain-tract which shows it to have the same characters as that around Rāmban and Bhadarwāh. We see a number of ridges, some parallel for a short distance, some branching, spreading out in innumerable spurs in every direction. The lower parts are dotted with chil-trees and with patches, or, as they appear in the distance, specks of cultivated ground. The higher ridges bear thick forest of the other pine. These mountains are in the tract called Budil, which is drained by the Ans River. I have never been over it, but, from accounts, believe it to be very similar to what was described behind Rāmban, and to have for inhabitants the same Pahāri race. Beyond appears the snowy Panjāl, the southern boundary of Kashmir, which at this part is a complete ridge, nowhere broken by a gap, only jagged by rocky peaks standing up out of the snowy mass. In the beginning of May, when I saw the range from this spot, snow was covering a great vertical height of the mountains, but by August or September all melts away, except a few beds that have collected to a thickness by snow-slips.

The neighbourhood around Dragari Thār produces iron, which is smelted by the caste called *Dhiyār*. These men, at the starting of a new furnace or the beginning of any other important business, go to a spot on the ridge where there is an altar raised 326 776 [564] 782

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

326 to the devta Dragar, and there sacrifice. They kill a goat
776 and burn some *ghī* before the altar. The ghī burnt, they eat
782 the goat themselves, not, I think, sparing even the head to the flames. The iron spoon the ghī was burnt in is left. There were something like a hundred iron spoons accumulated, and around some iron tridents were placed, and a collection of strangely-shaped stones.

133+ The next part that I know of these mountains is the country between Rājāorī and the Pīr Panjāl Pass. If we leave the main road to Kashmir and go up the Darhāl valley, we find ourselves at first between hills of the character of those which we have classed as "Outer Hills," but in about six miles they take the character of those of the "Pahār;" this is partly due to change of geological formation—for we have here come upon older rocks—and partly to increased height. The slopes are more continuous; they are unbroken by parallel jutting beds; their surface is better suited for the growth of forest trees. At the village called Barī Darhāl, a few miles farther up, we are quite among mountains of this kind; they are all clothed with thick wood, in the lower part of deciduous trees, while, above, the forest suddenly changes to fir, which extends far up the slope till replaced at the last by birch. These mountains belong to the Ratan Ridge, which not far from here branches from the Panjāl Range; the ridge itself, with its spurs and the space included between it and the high range, extending towards Pūnch, make another wide tract of "Middle Mountains." We shall come again to the Ratan Ridge on our march to Kashmir.

There is another long ridge, similar in many respects to the Ratan Ridge. It branches off from the Panjāl Range farther to the north-west, and runs in a general way from east to west, for 50 miles straight, or nearly 70 measured along its course. This, with its branches and spurs, occupies an area between the latitude-parallel of Pūnch and the Jhelam river, which area also we must count to belong to the tract.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

CHAPTER VII.

MARCH FROM JUMMOO TO KASHMIR.

ROUTES FROM THE PLAINS TO SIRĪNAGAR, IN KASHMIR—PREPARATIONS FOR THE JOURNEY—JUMMOO TO AKHNŪR; ONE MARCH—TIMBER CATCHING AT AKHNŪR—AKHNŪR TO RĀJĀORĪ; FIVE MARCHES—RĀJĀORĪ TO SIRĪNAGAR; EIGHT MARCHES.

AFTER the Middle Mountains, the next tract that will have our attention is Kashmir. Before, however, beginning on that country, I propose to give, in this separate chapter, some account of the roads, but especially of one of them, between the Panjāb and Kashmir, both for an example of the kind of travelling one experiences in such countries as these, and for the sake of connecting in the reader's mind those parts which up till now we have dwelt on with the countries beyond. 487 494

ROUTES FROM THE PLAINS TO SIRINAGAR, IN KASHMIR.

The statement of the number of routes between the plains and Kashmir may be varied, the number may be made greater or less, according as one takes in or leaves out the less frequented, difficult, roads, and according to whether one counts the combinations that may be made by following first one route, then by a cross-road joining another. In the Political Map are shown six or seven routes that start from various parts of the plains and unite at Sirinagar the capital of Kashmir, and in Appendix IV. the marches in each route are given in detail.

The various roads are used in different degrees and for different purposes.

The road from Jummoo by Banihāl is the chief commercial route. It has become so for the reason that its starting-point in the hills is not very far from Amritsar, the emporium of the Panjāb, between which place and Jummoo there has long been a close commercial connection, while the road is open for more [438]
months OF THE YEAR THAN SOME OF THE OTHERS.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

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months of the year than some of the others. But the path itself is not good, nor is the country it goes over favourable to communications; there are five distinct ridges of hill to be crossed, besides many ups and downs over spurs that cause almost as much labour as do the passes. Horses can pass along it, though with some difficulty; the greater part of the carriage is done by men, or, in the case of grain, by pack-bullocks.

The second road, by Budil, is so far worse than the last that it is impassable for horses; it is only traversed by men, chiefly by those engaged in carrying up loads of salt and bringing down ghī.

No. 3 is a cross-road from Jummoo to join the next.

The road numbered 4, from Bhimbar over the Pīr Panjāl Pass, is the one, as told in Chapter v., that the Delhi Emperors used to go by, and that at this day English travellers much frequent. It is a road that one can ride over on a hill pony.

The next, from Bhimbar, by Rājāorī and Pūnch, to Sirīnagar, is a combination of numbers 4, 5, and 6. It avoids the high Pīr Panjāl Pass, and for that reason it is freer from snow, and open for traffic earlier in the season, than the preceding one.

The route marked No. 6, from Jhelam, is not much used, since it traverses rough ground. In some respects, however, it has advantages over the others. It seems to me likely that when the railway from Lāhor is completed as far as Jhelam, that place will become a good starting-point for Kashmir, and this road may get more into favour, and merit a better construction and maintenance.

Route No. 7, from the British Hill-station of Marī, or Murree, is not much used for commercial purposes, but is a great deal frequented by English travellers. One can now go right up into the hills, to Marī itself, by post-carriage, and there, already in cool breezes, can at leisure prepare for the march to Kashmir. The road, too, is about the best of all; horses can go along it without danger.

Route No. 8, from Abbotābād by Muzafarābād, is the only one that is free, or nearly free, from snow in the winter; besides this

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

it has the advantage of not going over high ground, the ups and downs in it are trifling; hence it is a convenient road for those whose way, from Kashmir, say, lies in the direction at Atak and Peshāwar. 487 494

Not all of these roads are open to the English traveller (whose journeyings involve special arrangements); the first three are closed to him. The others have been open to Englishmen for six months of the year. Quite lately new arrangements have been made; I am not sure whether or no this restriction about time has been taken off. There is now, I believe, a limitation of the number of officers of the army who may go to Kashmir for their leave; 200 at one time are allowed. The justification for this is the great requisition for carriage that, as will be seen below, each British traveller is sure to make.* [486]

The road I have chosen, for ourselves to look into the particulars of it, is a combination of Nos. 3 and 4. We shall go from Jummoo in a north-westerly direction, so as to cut into the road from Bhimbar at Rājāorī, and from there onwards to Sirīnagar.

PREPARATIONS FOR THE JOURNEY.

A few words before starting, as to certain specialities of travelling in the Himalayas. 484 565

The natives of India are good travellers. The poor man, one who gets his living by the use of his muscles, will make a bundle of his extra clothes (if he has any), of his bedding and his cooking-pots, and with that balanced on his head or slung over his shoulder, will make a long march without asking anything of anyone, except of the shopkeeper from whom he will buy his daily allowance of flour or rice. The class above him, those who get, say, their living by their pen, or by buying and selling, will surely have a pony for the march, probably a quiet, useful animal, one that ambles along at an easy pace; the bedding will be laid in folds on the saddle, and the rest of the baggage carried on the pummel or else made

* Some useful information about those routes which are open to European travellers will be found in Dr. Ince's 'Kashmir Handbook' (published by Wyman Brothers, Calcutta); and in Kashmir itself that book will be found very useful.

1; Drew G-8 (1872-1872) 1875 AV1 Kashmir AV1

484 fast behind. Such a traveller, with his one servant running along
565 at a jog-trot by his side, will be independent of porters or bag-
gage-animals; he will do his march in his own time, and be
[485] satisfied at the end of it with any accommodation he can get—
that of the mosque if he be a Muhammadan, of the Dharmsāla if
he be a Hindū, or, in some cases, of the more general rest-house;
or, in default of all of these, he will get the shelter of some
cottage—freely given to a civil application—and there make
himself at home.

000 It is different with the Englishman in India. His wants are
not few, nor his demands either. Accustomed to numerous at-
tendants, and to a complication of domestic appliances, he goes on
the principle, when travelling, of taking with him such a large
proportion of these as will give almost every comfort, except
what the variations of cold and heat make unattainable, even in
the wildest and most out-of-the-way parts.

I do not blame him for this: he may be right to keep all the comforts or luxuries he can. But there is no doubt that to do this increases the difficulty and the trouble of marching; every diminution of impedimenta will make it so much the easier to get along. A traveller in the hills who requires but a few porters for his baggage will be so much more independent of set routes and of the local authorities as to have an absence of trouble that will counterbalance the loss of a good many material comforts.

The usual fit-out that we Englishmen carry with us in these hills consists of a tent, carpet, bedstead, table, chairs, bedding, clothes, and other paraphernalia; this for one's own tent. In the servants' departments there will be at least another tent (probably two others), cooking things, plates, washing and ironing things, eatables, and beverages to any extent that one may choose to provide them, stable-gear, and various other things that each servant is sure to see himself provided with for his own particular work. These, with the addition of the bedding and clothes of half a dozen or more servants, make up a good amount of luggage to be carried, as it mostly has to be, on coolis' backs.

The tents to be taken in these hills are much lighter than

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

The tents TO BE TAKEN IN THESE HILLS ARE MUCH LIGHTER THAN 484
those square double-roofed tents used in India; even the smaller 342
variety of that sort called "hill-tent" is somewhat too cumbersome. A simple tent, 9 feet square and 7 feet high, with the sloped roof ending in a wall of 3 feet, suits us best. For natives, a tent with the roof slope continued to the ground is good, since, for the same height, it gives more floor-space. A small shāmiāna, or square awning on four poles, with or without side curtains, is one of those things that will add to one's comfort; it affords shade without the confinement of air; for indeed the inside of such tents as we have spoken of is almost unbearable from heat when under a bright sun; only one reckons on being able to pitch under the shelter of a tree; in default, a shāmiāna will be most useful. At one time I arranged a tent, of somewhat different shape, in such a way that one side would lift up, and, being supported on a couple of sticks, do duty for a shāmiāna by day, while at night the join was laced up and the tent made taut again.

Very moderately provided after this plan one will require 482
some twenty coolis for porters. If one lays in stores for a march 492
of some months, it will want great care and a stern though discriminating rejection of the unnecessary, to keep the number from running up to fifty or more.

One seldom or never has baggage animals of one's own enough for the carriage of the camp; it may be useful in some cases to keep two or three mules or baggage-ponies; but it would not be wise to depend on them, for on these rough roads they are so apt to break down—to get a sore back or to fall lame; and sometimes one wants to go where neither mule nor pony can follow. The universal practice is for an Englishman, or for any native of rank who may get a special order from the Maharaja, to take his carriage, whether it be ponies or coolis, from stage to stage, changing it, getting fresh men or animals from the villages round, for each day's march.

Along the frequented roads there are special officers (called [622]
Kotwāl) for managing this business; where these are not, it becomes the duty of the lambardār, or headman of the village
(called mugaddam in Kashmir) to undertake the service.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

492 (called muqaddam in Kashmir) to undertake the service. In
482 general there are few four-footed beasts to be had. Coolis are the chief carriers; for these 50 lbs. to 60 lbs. is a fair load; the animals would carry from 160 lbs. to 200 lbs. The daily pay for a cooli is four annas, that is sixpence; for a pony or mule twice as much. The coolis carry their loads in various ways. In the Outer Hills they carry them on their heads, first making a soft bed with their turbans; this certainly is not the best way for difficult ground; farther up, in the Middle Mountains, the people often carry the weight on their shoulders, bending their head forward and fixing the load on the shoulder and back of the neck. But the most business-like way of all is that followed by the Kashmīris, some of the Pahāris, the Ladākhis, and the Baltis, of loading the back by means of a light framework of sticks and rope, which is suspended from the shoulders.

482 The amount that the Kashmīris, especially, carry in this fashion is surprising; not that they will do much more than the weakest cooli when the labour is forced, and there is only a fixed daily pittance for the work. But a great number of Kashmīri cultivators occupy themselves in spring and autumn in taking goods from the plains to Kashmir by contract, by weight, and on that bargain will exert themselves manfully. I once arranged my loads for the ordinary coolis, but afterwards met with some Kashmīris who were ready to take them by weight; these loaded themselves each with *three* of the loads that had been made up; one man carried four dozen of beer packed in cases; another load that was carried was 192 lbs.; and I have a well-authenticated case of a young man carrying 240 lbs. And this was not for a short journey, but for over a hundred miles of uneven road with many long rises and several passes, one of them over 9000 feet. In doing such feats as this the Kashmīris take their own time: the ten days' march they will take eighteen or nineteen days about; but they will do it all on a diet of unleavened bread or of rice.

000 Thus prepared with baggage and porters, we will now start from Jammoo for the journey to Kashmir; the distance is 184 miles, which will be covered in fourteen days, a day's march varying com-

1: Drew G-3 (1862-1872) 1875
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monly from 9 to 15 miles. We shall divide the distance into sections according as the characters of the country change.

JUMMOO TO AKHNŪR: ONE MARCH.

The length of this stage is 18 miles; it is a long march, especially for a first day's, and it might be conveniently divided into two; Nāgbanī at 7½ miles would be the intermediate halting-place. The road, however, is easy, being altogether in the plain. For the first few miles from the city we pass through a narrow lane cut in the acacia forest, the lane bounded by tall hedges of *Euphorbia*. The forest abounds with wild pig; passing along at dusk one is sure to see several in the path, and there are spotted deer about, but they are shy and one does not often catch sight of them. Emerging from the forest we find ourselves well clear of the hills also, with the view unconfined by the lower ranges. We see in one glance a great length of the mountains that lie between us and Kashmir extending on the right; the look of them varies something with the time of year; I have made the journey oftener than once, and in different months; we will suppose it to be May, when the heat of the plains and of Jummoo has become oppressive, and one looks forward with delight to enjoy the cool air of the mountains.

In May, then, though the lower snow has melted, there remains much on the Panjāl hills. High up spread fields of white snow, with both rocky peaks and snowy ones projecting from them. In front of them are the dark forest-slopes of the Middle Mountains, which are well seen in the opening of the Chināb and Ans valleys. The outermost low ridges clothed with green make the foreground.

The road goes on, a well-frequented one traversed by both carts and camels; we pass over a fairly cultivated plain, rather dry in soil; we go by some Government gardens and a few hamlets and villages. As we near Akhnūr we come on the line of an important canal the Maharaja is having constructed to bring the waters of the Chināb to the foot of the Jummoo hill. While we were three or four miles away from the foot of the hills the soil

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133+ was loamy and nearly free from stones, but now, coming up northwards and again nearing their edge, we get on pebbly ground, and soon, from a gravelly bank, we look across the Chināb River on to the fort and town of Akhnūr.

491 The river is at this time swollen with the melting snows. Every day of bright sunshine on the higher mountains makes itself felt, raises the level of the water and widens the spread of it, and increases the force of the current. The passage across by the ferry-boat comes to be a serious matter; scores of people, who have been waiting hours for the opportunity, rush in on her coming to the bank, and with the cattle, ponies, and camels that have been forced on board over the bulwarks, soon fill her to overcrowding. When she puts off, weighed down and unmanageable as she is, the force of the current carries her a good half mile away in crossing the few hundred yards. Then, emptied of her freight, the boat is laboriously tracked up again for another trip. Two such journeys each way is as much as can be done in the day's work.

712 The appearance of Akhnūr from the left bank of the river is
361 striking. The chief object is the fort, of which a sketch is given. It is a building of lofty walls enclosing a square of over 200 yards, with one entrance gate by the river and another on the land side. The walls are crowned with battlements of the same form as one sees in the Mughal forts throughout Hindostān. The fort was built 90 or 100 years ago by Mīān Teg Singh, who held under Jummoo a jāgīr, here and at Sol, a place in the hills a few miles off. It is now occupied by troops of the Central Government, but the same family, descendants of Teg Singh, retain some of the estates and have their house in the town below.

361 Akhnūr is but just below where the river struggles out of the hills, and just above that part of the plains where the ground is so little above its surface that the channel divides into many. The town is built on a terrace above the river, which is overlooked by a few houses of the better sort, while the part behind is mean and dirty.

A little above the fort, on the slope of the river bank, are found traces of a former city; one sees large well-made bricks on

ANSAMBO FORT, ON THE GOLD COAST.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

361 the surface, but there is no building or wall remaining; the bricks are often dug up and carried away to be used again. Near this spot is a place where the river was bridged by one of the invaders of India—I think it was Ahmad Shāh Durānī—who passed his army across the Chīnāb at this place.

563 The inhabitants of Akhnūr are much mixed; a portion of them are of the same various castes as about Jummoo; but there are a large number besides of Muhammadans, who bear the name of Kashmīrī, and, doubtless, were originally of that nation. Unlike, however, Kashmīrī settlers in other parts, who usually retain distinct their language, ways, and look, these have lost their native tongue and speak only Panjābī, and, in appearance and character, though very different from the Dogrās, yet they are not recognizably Kashmīrī.

TIMBER-CATCHING AT AKHNUR.

313 Akhnūr has two or three circumstances that should make it flourish as a town. It is where three or four roads, some bearing much traffic, converge; it is just within reach of boats that navigate the Chīnāb, this position being made use of chiefly for building boats and sending them down for sale; thirdly, Akhnūr is where the timber from the mountains, that floats down the river, is caught and stored.

This last business brings much employment and gain to the people. We saw in the last chapter how, far back in the mountains, the deodar trees were felled and cut up, and the logs rolled down to the edge to await the rising of the river. It is at this time of year, in May, that they begin to come down. No further care has been taken of them; they are left, in the first instance, to take their own chance of finding their way down that long distance of from 150 to 200 miles.

From Rāsī, 20 miles above Akhnūr, to a place as far below it, this 40 miles is the space along which the logs are caught and brought to land. Nearly the whole population of the places along the river bank, people of almost every caste, occupy themselves in the work, for it comes at a time when farm-work is

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

slack, one harvest having been got in and seed-time for the next 313
not having come. The plan is to provide what is called a *sarnā*, [501
a goat-skin carefully taken off and carefully closed wherever an opening occurred; the end of one fore leg only is left open for inflating; the skin is blown out tight, and the end fastened up with a bit of string; to the hind legs are attached loops through which the man puts his bare legs, and the stiff inflated goat-skin comes up in front of his chest; then, jumping into the river, the man balances himself on the sarnā, lying almost flat along it; by aid of his hands and a peculiar motion of his feet he can swim along at a fine rate, and fears not to trust himself to the waves and the rapids of the swollen river. Standing at a spot whence he knows the current will force him out to mid-channel, he waits till a log of timber comes opposite him, and, dashing in, he soon reaches it, and then, by the exertion both of force and skill, guides it to a sheltered nook where it may be landed and hauled up. The places convenient for this are known, and men are kept ready at each to receive the logs as they are caught, while a munshī is by to measure the timber, and give a note of its length and girth to the swimmer, who swims away with it in his turban to look out for another log. The notes representing the day's [465] or the week's work he will bring at his leisure to the office at Akhnūr, and receive payment in proportion to the cubic contents of the timber he has brought in.

There are some thirty stations for this work within the space mentioned, including several in the branch channels below Akhnūr. A log that passes the upper ones will pretty surely be caught below; even at night, between the late summer evening and the early dawn, the timber can hardly get through the whole space before some early bird is down upon it to bring it in.

Some of the timber comes from as far away as the Chamba 423
territory, above Pādar, where the Panjāb Forest Department fell 313
it, having taken a lease of the Chamba Rajā's forests. Some was felled by the Maharaja's Forest Department, of which for a few years I had the management. Some other belongs to contractors, to whom the right of felling has been sold. These different

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

423 properties are recognized by the marks that are cut on the logs
313 in the forest; each owner, having his agent at Akhnūr and other landing-places, manages to collect his own; the swimmers (*tārū* is the word they are called by) bring in all indiscriminately, and the payments made by any munshī will be adjusted afterwards.

In this way thousands of logs are caught every season; 20,000 logs belonging to the Maharaja's Forest Department, have been secured in one year; these would average 20 or 25 cubic feet of timber, and would have a value of more than 20,000*l*.

313 Many logs get fast in the middle course of the river, become stranded, or fixed between rocks, or otherwise entangled, and are left by the receding flood. For these, on the waters lessening in the autumn, men are sent up along the river bank, to disengage them and roll them to where they may again be started, or to a place whence they will be carried down by the next summer's flood.

The next stage in the timber-business is to concentrate the logs, especially to bring down to Akhnūr those that have been caught at the upper stations. This is done on the force of the current slightly moderating (as it will when a few cloudy days lessen the snow-melting), by forming small rafts of from two to four logs each, and guiding them down between the projecting cliffs of the narrow channel, and over the successive rapids that rock-ledges at intervals have made. It is a service of some danger. Two men guide the raft with bamboo poles, ready, with their sarnās, to take to the torrent if by chance the raft should be forced against the rock. When this happens the logs will be separated, and if the men have the good fortune to escape, they will again make to them to bring them in separately, and claim the wages which for this, too, are fixed as by measurement. Great nerve and pluck are often shown in the management of these rafts, and, dangerous
[438] though the work is, accidents are not common. Collected at Akhnūr, the timber is either sold there or made up into the larger rafts—of 50 or 60 logs—of which the lower course of the river will allow the passage, and floated down some 50 miles, to Wazīrābād, on the Grand Trunk Road, whence it will be distributed over the Panjāb.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir A

The felled timber used to be very nearly all deodar, that being 3/3
the wood that stands best against the destructive white ant; latterly, I believe, they have been trying *Pinus excelsa* for sleepers for the railway, and some number of that tree has been cut for the purpose; young trees of *Pinus longifolia* have always been sent down for the roofing of the small houses of the natives. But beside what has been felled, a considerable, in some years a wonderful, amount of waifs arrive by the river, of trees that have fallen and been carried down by snow-slips, or in any way whatever have found their way to the river side. This is called *ror;* [423]
it belongs by old custom to the government of the territory in which it may first be caught and brought to bank. The Maharaja gets the lion's share of this on the Chīnāb, but a little may pass through to the British territory. Felled timber that has through carelessness remained unmarked goes the same way. A few trees of pencil cedar from forests high up the mountains find their way down; they are generally ten or twenty feet long and four or five feet girth at bottom, quickly tapering.

Besides the regular gradual rise of the river by the snow 133X
melting, induced by a bright sun shining on the high mountains, there are apt to come, in the rainy season, more sudden floods, which may bring the waters up to a much higher level than they reach by the other mode of rising. That first kind of rise is called "charhā"; the flood is called "har." In the *charhā* the water is cold, coming fresh from the snows, and its colour is milky from the glacier-mud. The *har* is brought on by rain; two or three days' continuous rain over any large area of the hills is enough to cause such a flood. According to the area it originates in—to the character of the rocks occupying that area—is the colour of the water black, brown, or red. It comes suddenly and as quickly subsides, lasting in general but a few hours.

While the steady rise and continuance of the waters in 3/3
the *charhā* is most favourable to timber-catching, the *har* may 133X
destroy all the work that has been done. The river will sometimes rise to the timber-heaps in the store-places, and float off

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

313 and carry away numbers of logs. During the force of the flood
133 no swimmer can ride his sarnā; none can venture on the water; the river for a time asserts itself and is master, and no one can interfere with his doings while he carries off the carefully-stored timber, the accumulation of much human labour, and scatters it here and there on the banks, and leaves it on the shoals of the lower part of his course.

AKHNUR TO RAJAORI: FIVE MARCHES.

361 Now we must leave the gay scene of the swift river, dotted
133 over with the swimmers on their strange-looking steeds, riding in pursuit of the logs—all which we can see beautifully from the windows of the Bāradarī on the summit of the fort, and face the burning sun for another march. Five hot marches await us over ground of one general character, over the rough country of the Outer Hills, what we have already in the account of their physical characters in some measure described. We will therefore treat of these together, and not separate each day's doings, though a list of the marches will be useful: they are numbered from Jummoo:

	Miles.		Miles.
2. Akhnūr to Chauki Chorā ..	13½	5. Dharmsāla to Syālsūī	9
3. Chauki Chorā to Thandāpānī,	13	6. Syālsūī to Rājāorī	14
4. Thandāpānī to Dharmsāla ..	9½		

The road leads straight away from the river north-westward and for four miles is still in the plain, but it is a plain gradually rising; then we reach the outermost line of hills and enter them by a valley, going up the boulder-covered stream-bed; the cliffs and hills on each side rise higher, and make the valley narrower, as we go on. The hills are covered with a forest or brushwood, which harbours undisturbed many a peacock, whose scream sounds strange in conjunction with the voice of the cuckoo, who also at this time here makes himself heard. After a bit we rise to the level of the broken plateau that occupies the space between the outermost ridge and the ridge of Kālīthār, and here is the stage called Chaukī Chorā, a scattered village, with little portions

1: Drew G-3 (1872-1872) 1875 AVI Kashmir AVI

of land cultivated among the steep and rocky area. Beyond, the road rises up Kālīthār, going partly over bare rock, which is here much exposed. The form of the ground in this neighbourhood was carefully described before, so we will not tarry, except to say that the road goes through a little nick in the ridge of Kālīthār, and then winds or zigzags down the steep escarpment, from the foot of which a few miles of road, which is comparatively level, with the exception of the deep gulley of the stream, bring us to Thandāpānī, another halting-place, at the beginning of the next innermost set of hills. 361/133

These we have to traverse in the following three marches—two short ones and a long one. First we go along in front of a ridge of sandstone in upright layers, with the beds vertical, these sometimes making the scarp of the hill, sometimes projecting out from the ground as it were a wall, and at other times we see them fashioned by weathering into curious fantastic shapes. Then entering we thread our way among a maze of low hills, parts of successive ridges divided by narrow hollows; the surface is nearly all covered with brushwood and there is little tillage seen, here and there only are scattered houses met with.

At this time of year the ground is dry, and all the way from Akhnūr the road has been hot and thirst-bringing; the sun's heat being reflected from the rocky ground tells on one with double force. A good charitable custom of the Hindūs brings relief to the traveller. On many a spot in the hottest part, perhaps at the summit of one of the steep rises of the uneven road, will be found a hut where cool water kept in clean porous vessels is at the service of any who may ask for it. The man in charge is probably a Brahman, so that people of every caste can take water from his hands; he will maybe have been placed there and paid by some well-to-do Hindū, whose piety prompts him to this good work. It is the Brahman's business to bring the water from the nearest stream, which may be a long walk off, and distribute it to wayfarers. When the rains come and water is to be found in every pool and little stream, the establishment will be no longer kept up. 485 564

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

564 In the march from Syālsūī onwards we crossed the boundary
[563] of Hindūs and Muhammadans, leaving the former and entering the country occupied by the latter. The Hindūs about Dharmsāla and Syālsūī were in great part Thakars; that caste has evidently been of chief importance here, and has not been so
342 much overshadowed by Mīāns as it has farther east. The Thakars' houses, usually high up on the tops of the hills, are solidly built of stone, and have something of the character of forts; they even bear the name "kot," an old word for fort.

133+ At last we get clear of these hills, and come into the valley of the Western or Mināwar Tavī, which is at this time a stream of moderate volume flowing over ridges of rock, often making deep pools between them which are very favourable to the fisherman.

226 A strange way of slaughtering the fish is sometimes practised here by the natives. An earthen vessel is filled with the milky juice of the plant (*Euphorbia*), which bears the name of *tor*, and, attached to a long pole, is moved about in the pool; the juice getting mixed with the water blinds the fish, and while they swim here and there, not knowing which way to go, they can easily be speared.

133+ Continuing up the valley by the left bank of the river, between low spurs of the hills, in a few miles we come opposite to the town of Rājāorī. This place has been spoken of in Chapter v. The old royal garden there described, opposite the town, has become the halting-place for travellers, chiefly for the English. We have here come into the Bhimbar route to Sirīnagar frequented by them, and from this place onwards our own road coincides with it.

361 The town of Rājāorī shows a front to the river of large stone
631 buildings, some of them ruinous. There is a mosque of the time of the Emperors, now used for a wood store: the rest-houses of the same period have been mentioned before. Then, besides these regal works, are buildings of different sorts raised by the former Muhammadan Rajas of Rājāorī.* It must be remembered that

* Probably these regions are the only part of India where Muhammadan rulers have borne the title of Raja.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

the Delhi Emperors, though having their road to Kashmir through 361
this part, still left the country in the hands of the native Rajas, 631
who were bound to do all they could to facilitate the royal journeys and the transmission of the loads of fruit from Kashmir to the Delhi Court. The Bhimbar Raja held his country on the same terms.

The Rajas of Rājāorī were Muhammadanised Rājpūts. The 564
early ones were of the tribe of Rājpūts called *Pāl*, that caste to 175
which belonged the Hindū Rajas of Balāwar and other places on the east of Jummoo. The Muhammadan Pāl of Rājāorī were succeeded by Rajas (also Muhammadans) who belonged to the *Jarāl* tribe of Rājpūts; this was seven or eight generations back; these rulers also have passed away, but there are in the neighbourhood both Hindūs and Muhammadans of those two castes.

The Rājāorī rule extended north and south 20 or 25 miles, 175
and about 30 miles from east to west; its northern boundary was 361
the Ratan Ridge; to the south the country of the Bhimbar Raja bounded it. The revenue I am told was only 16,000 rupees; but for all that the money-income of the country was so small the Rajas have left some marks of their rule; there is what was once a large fine house, their residence, in the town of Rājāorī; of part of this the roof is fallen, but the river front is preserved and is used for offices. Near it is the mosque they worshipped in; this also is gone from its first use, and is now made use of as an occasional resting-place for European travellers, when, from the swelling of the river, they cannot get across to the bāradarī in the garden on the left bank. Higher up is the Rajas' burial-place; here one tomb was pointed out to me as Raja Āgā Jān's. Āgā Jān was ruler when the Sikhs took the country; they imprisoned him and put his younger brother on the throne, who sat on it till he was obliged to hand it over to Maharaja Gulāb Singh. When, as explained in Chapter I., all of these 175
territories that had not before been acquired by Gulāb Singh were 631
transferred to him by the Treaty of 1846, there came an end to the Rājāorī rule; the Raja ultimately submitted without resistance, and was pensioned. He is now dead, but his son still receives

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

175 something through the British Government, which he enjoys at
631 Wazīrābād.

177 Rājāorī has one conspicuous building raised by its last, the
361 present, rulers. A large temple, elevated on a rock by the river,
[346] shows to all that Hindū power has again spread thus far west. As another sign of this, the Dogrās have changed the name of the place to *Rāmpūr*, thus designating it after one of their gods; this new name has displaced the old in official dealings, but not in the mouths of the commonalty.

RAJAORI TO SIRINAGAR: EIGHT MARCHES.

133* We have hitherto in our journey been among the Outer, the
487 Lower, Hills; in these next marches we shall get over the higher ranges of mountains, those that are the great barriers of Kashmir. The first two days' march from Rājāorī will take us northward over the Ratan Ridge by a pass that is called the Ratan Pīr; the next four will lead us eastward through the main Panjāl Range (of which the other was a branch) by the pass called the Pīr Panjāl, and will bring us down to the level and out into the wide opening of the vale of Kashmir; the last two are wholly within that valley.

The following is a list of the eight marches, still numbering from Jummoo:

	Miles.		Miles.
7. Rājāorī to Thanna	14	11. Allābād to Hīrpūr	14
8. Thanna to Baramgalla ..	10	12. Hīrpūr to Shapeyan	6
9. Baramgalla to Poshiāna ..	10	13. Shapeyan to Kahnpūr ..	15
10. Poshiāna to Allābād Sarā ..	11	14. Kahnpūr to Sirīnagar ..	12

In the first march, from Rājāorī to Thanna, we keep for 14
[311] miles in the same not wide valley, following up this western Tavī stream, rising by a gradual incline. The ground of the valley is all terraced and made into rice-fields, which at this time are flooded with water led from the stream in preparation for the sowing, which will be done a week or two later. The valley is closely bounded by spurs of hills, which change their look as we near the end of the march, for we then get among a higher class

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

of hills, such as we have all along called the "Middle Mountains"; at Thanna we have reached to the foot of the slope of the Ratan Ridge itself. 133 487

In the march from Thanna to Barangalla we go over the Ratan Pir.* It is a good steep pull to reach the summit, which is 8200 feet above the sea; there is hardly any depression in the ridge at that spot. On some of the slopes the mountain is thickly covered with forest, a forest of much variety and beauty. Box grows here largely; it is cut and sent to the towns, where it is mostly used for making combs. On the higher parts of the ridge one meets with numbers of the great black and grey monkey, called *langūr*. [136] [137]

From the Ratan Pir one looks north and north-eastward on to the Panjāl Range, and obtains grand views of its mountains. The descent also gives beautiful prospects, both of near forest views and of the more distant hills. The road is rough and difficult; one's pony, that was useful for the ascent, had best be allowed to go down the hill without a rider.

Baramgalla, which is the halting-place, is in the valley of the stream that rises near the Pir Panjāl, and with many others goes to form the Pūnch River. It is shut in closely by spurs of the hills.

The next march, from Baramgalla to Poshiāna, is along the bottom of the narrow valley, among the large rounded stones of

* In these hills the word *Pir* has come to be used more or less generally for Pass. The history of its acquirement of this meaning I conceive to be this. *Pir* in Persian means first, *old*, or *an old man*, and thence a saint or *faqir*. It is common for faqirs to establish themselves on Passes for the sake of contemplating the works of God and of receiving the alms of travellers; when any noted holy faqir died on a Pass, the place became sacred to his memory, and was often called after him, his title of *Pir* being prefixed; at last it became so common for every important Pass to have a name beginning with *Pir* that the word acquired the secondary meaning of Mountain Pass. 792 778 103

Ratan Pir must be called so after one Ratan, which is a man's name among the Hindūs. As to Pir Panjāl, the latter of the two words is applied to a great mountain ridge, at all events to the one we are coming to, I am not sure whether it is a general word for a range in any language. Pir Panjāl now means simply the Pass of the Great Range. There was, however, at one time a faqir who lived on it and bore the title of Pir. Bernier, who crossed in Aurangzeb's time, says there was a hermit on the Pass who had resided there ever since Jehāngir. Bernier wrote this in 1665. Jehāngir reigned from 1605 to 1628; by this the hermit would have dwelt there thirty-seven years at least. I imagine it was from him that the Pass acquired the first word of its present name.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133 the stream-bed. The hill-sides are too steep for the road easily
487 to be made along them, so the traveller must keep close to the river, which has to be crossed about thirty times, as it nears alternately the right and left bounding cliffs. A series of little wooden bridges are prepared, which are good enough for foot-passengers and for an unladen horse, but ought not to be ridden over.

361 At last we leave the bottom of the valley and rise by a steep ascent on the north, of some hundreds of feet, to Poshiāna. This is a small village, the highest in the valley; it is inhabited by Kashmīrī.

133 The march from Poshiāna to Alīābād leads us over the chief
487 Pass. The road first contours to the base of the valley; from there the rise to the Pass may likely at this time of year—the latter part of May, we will suppose—be made by keeping in the ravine, on the snow-bed that now fills it. If this has melted, one must rise on the left and keep the narrow path which goes along the hill-side at some height above the bottom.

In rising to the level of the Pass, which is 11,400 feet above the sea, we go through the stages of fir and birch wood, and come to where the slopes are grassy, and the hills above are of rock and fallen stone, with many snow-beds remaining yet unmelted.

One time that I came here I found the Pass, and the ground and the snow for two or three miles' distance, strewn with dead locusts, which about the middle of May had been destroyed by the cold in an attempted invasion of Kashmir.

133 Between the Pass and Alīābād there intervene some miles of
137 a very gradual descent. From Alīābād to Hīrpūr, the next stage,
487 the road makes an irregular descent of more than 2500 feet, over rough, and in wet weather slippery, ground. The hills rise up boldly from the bed of the stream (which here, of course, flows towards the valley of Kashmir) for some thousands of feet. Often broken by rock and cliff, elsewhere covered by forests of pine, spruce, and silver-fir, they rise above where these can grow and show an unusually great extent of ground covered with birch-

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

trees; above this are the grassy summits of the spurs as visible from below; one must rise on to the spurs, and trace them back away from the valley, to get to the region of stone and rock, which would be reached at about 12,000 feet altitude. 133X 137 487

The stream, which flows a little north of east, receives other mountain-streams from both sides, and becomes an unfordable torrent. Descending and crossing it by a bridge, we come to comparatively level ground, clear of the steep mountains. For the next few miles our way is along a charming woodland path where the ground is covered with wild flowers, among them violet, strawberry, forget-me-not, and buttercup, and the fir-wood is varied with many trees and shrubs in bloom.*

The hills on each side get lower, and as we near Hirpūr we find ourselves between what, as compared with the mountains, are mere banks that frame, rather than confine, the view, and let us see a portion of the long-looked-for country of Kashmir. 133X 487

But a small part of the vale itself appears; we look across it on to the complicated branched mass of mountains connected with the great snowy range that bounds Ladākh. One knows not how to call it—a wall of mountain—a serrated ridge—a rugged-edged mountain-mass; none of these express what one sees if after the first glance one looks, when the light may favour us, carefully to find out the details of what comes to view. The nearest spurs are 25 miles off; they can hardly be distinguished from out the mass, though they project far in front of it. Behind them, nearly 40 miles off, is a distincter mass of dark mountains which are some 12,000 feet in height; their projecting spur-slopes and the ravines alternating with them can even at this distance be made out. Above this dark mass we see a great extent of pure white snow-covered ground, from out of which rise great snowy peaks. One of these that stood prominent was 50 miles away, and some points within our view were nearly 70.

This was the first great view of Kashmir. But when we

* It is a remarkable fact—one that has been noticed by Dr. Falconer and Dr. Thompson—that on the Kashmir side one does not meet with the oak and rhododendron, although the elevation of the ground corresponds to that where, on the outer side of the Panjāl hills, these trees are abundant.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133x 487 reached Shapeyan, the next stage eight miles on, we came to where we could look back, and on, and all round, and still see mountains without a break encircling the vale. The range we had passed through with days of labour seemed strangely near; it bore great snow-beds with bold rocky peaks projecting as it were through them; in front were dark forest-covered slopes. Opposite was the same great line of mountains we had seen from Hīrpūr. The bounding hills of the far ends of the valley, seen only at times of clear atmosphere, complete the ring-barrier of Kashmir.

361 Shapeyan, the first halting-place well within the vale, is a wooden town; through every lane of it water from the mountains flows in narrow canals. From Shapeyan, Sirīnagar lies north, 27 miles distant, a two days' journey. The intermediate places are Rāmū, at 12 miles, and Kahnpūr, at 16; either of which may be chosen to halt at.

133x 361 487 The road is now nearly level, only some low flat-topped hills are crossed. On each side fine prospects of the mountains extend; on the left, of the forest-clad hills overtopped by peaks of rock and snow; on the right, the farther mountain-range that lies beyond the plain; but in parts the road is among the village groves where the eye, not reaching to the mountains, is content with the nearer homely beauties of shady plane or walnut trees, and wild rose-bushes luxuriant in their bloom. As we cross the last of the low hills we look from that higher ground over the low flat, and can see where Sirīnagar is situated; the position of it is marked by two isolated hills, one of them surmounted by an ancient temple, the other crowned with the buildings of a fort. The last few miles of our ride are across the flat, between rows of tall poplars. We reach the city at the bridge that is the highest up of seven that span the river. As we cross it and see the boats plying up and down, the houses crowded on to the river-bank, of irregular form and varied construction, whose low-sloping roofs with their wide eaves throw deep shadows, the spiry pinnacles of mosques, and the bulging domes of temples, at once we know that in this high valley a busy city exists of unusual aspect and rare picturesqueness.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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CHAPTER VIII.

KASHMIR.

POSITION AND SIZE — THE PLAIN OF THE RIVER ALLUVIUM — THE PLATEAUS OR KAREWAS — CLIMATE OF THE VALLEY — THE COUNTRY PEOPLE — THE PEOPLE OF THE CITY — THE CITY OF SIRÎNAGAR — ENVIRONS OF SIRÎNAGAR — SUMMER RETREATS.

POSITION AND SIZE.

THE country of Kashmir has justly a reputation for something 132
distinctive, if not unique, in its character. Its position and form 133
together are such that there is no parallel to it in the whole of the Himalayas. It is a plain embedded among the mountains, a wide vale enclosed by mountain ranges, lying at such a height above the sea as on the one hand to be of a climate entirely different from that of India, being saved from the heat that parches its plains, and on the other hand to be free from the severity of cold that visits the more lofty plateaus or wide valleys that are found more towards the centre of the mass of mountains.

Let us now look carefully at the position and extent of 131
this country, and by figures help ourselves to understand the 133
reasons of its special characters. Sirinagar, which is but a very few miles from the central point of the Kashmir Valley, is in lat. 34° 5′ N. and long. 74° 48′ E. Both the valley itself and the ring of mountains that surround it are irregular ovals. The position with regard to the great mass of mountains and to the plains of India is this:—the long diameter of the oval, lying north-west and south-east, is parallel with the general run of the chief ranges in this north-western portion of the Himalayas; the distance of the valley from the plain of the Panjāb varies from 50 to 75 miles; that is to say, there is a mass of mountains of that width interposed between the two plains. The

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/31 /33 size of the country may be measured in two ways, one reckoning from summit to summit of the mountains that bound it, the other counting only the valley, that is the nearly flat part, that lies enclosed by them. Taking, then, the ring of mountains, we find that the length of the irregular oval which the line of their summits forms is 116 miles, and that the width of it varies from 40 to 75 miles, the area within this rocky fence being about 3900 miles. The part which is comparatively low and flat, that which may be called the vale, is about 84 miles long, from north-west to south-east, and in width it varies from 20 to 25 miles; it has an area of 1800 or 1900 square miles. In level, what has been counted in with the valley varies from 6000 or 7000 feet above the sea down to 5200 feet; the lowest portion is along the north-eastern side; the average of the whole valley may be taken at about 5000 feet above the level of the Panjāb plain, near 6000 feet above the sea. The mountain ridge, or rather the combination of mountain ridges, that surrounds Kashmir varies much in height. The loftiest points are on the north-east side, where some peaks rise to close on 18,000 feet. Where the mountains curve round the north-west end of the valley, 12,000 and 13,000 feet are the average heights. On the south-west side, the great range called the Panjāl, whose summit-ridge is commonly 14,000 and 15,000 feet high, for a length of some 80 miles separates Kashmir from the Panjāb. On the south-east, a continuation of that range, at a somewhat less elevation, curving round unites with the range on the north-east. It is near the southernmost part of the oval that the lowest portion of the mountain occurs; for a few miles the ridge is something under 10,000 feet.

/33 By the ring thus almost completed the valley is enclosed. The one gap left is the gorge by which the drainage of the valley and of the inside slopes of the mountains escapes to the sea. Towards the north-west end of the Kashmir Valley, the waters, having collected into one great stream, flow out by a ravine, or an extremely narrow valley, flowing in it for a long way before they reach the open plains. First they flow west; then to the north-west; and then, with a sudden turn, they come due south, till, after a course

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of 190 miles* from the Kashmir mouth of the gorge, they reach 133
the plains near Jhelam, having fallen in that distance 4000 feet of vertical height.

Returning now to the Kashmir Vale and looking more closely to the form of the ground, we shall find it to be divided naturally into two parts—the plain of the alluvium of the river, and the plateaus or platforms of older alluvial or lacustrine deposits; these must be spoken of separately and in some detail.

THE PLAIN OF THE RIVER ALLUVIUM.

The streams which drain the south-eastern end of the barrier-mountains, flowing from many directions, unite near where the town of Islāmābād stands, and form a river which, from that spot onwards, through the length of the valley till the gorge before mentioned is reached, is navigable. This river may be called the Jhelam, after the name given to the same waters lower down; the natives of the country call it the Behat or Vehat; an older name, still used by those of them who follow Sanskrit literature, is Vedasta.

It is by the banks of this river that the flat plain lies, extending along the north-eastern side of the valley from Islāmābād north-westwards for more than 50 miles, with a width varying from two or three to fifteen miles. The levels are 5400 feet at Kanebal by Islāmābād, 5235 feet at Sirīnagar, and 5180 feet at the farthest point, by the shore of the Walar Lake; these show a fall of 165 feet in the first 30 miles, and 55 feet only in the next 24 miles; to the eye it is a complete level, but it does in truth slope, in the general direction of the river-flow, to an extent corresponding to the fall of the river. The flat is just like the alluvial flats that make the meadow-lands by the side of our English streams; its surface has been formed, as theirs has been, by deposition of sediment on the water overflowing the banks at flood-time; here, however, it has not been kept in meadow, but has to a great extent been brought under the plough.

* Seventy miles from Bāramūla to Muzaffarābād; 120 miles from Muzaffarābād to the Plains.

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133 The plain is narrowest 10 or 12 miles below Islāmābād; about Sirīnagar and beyond it is wide. In this last part great portions of the flat are a marsh covered with water in spring and summer, and left dry in winter. Other portions are more permanently covered and make weedy lakes; at the north-west extremity of the 50 miles of length there is a large expanse of water called the Walar Lake, some 10 miles by 6 in extent.

505 The river is much used for navigation; it is the great highway of Kashmir.[4] The goods that come from India by the Jummoo road, over the Banihāl Pass, are brought by land carriage—by coolis, ponies, or bullocks, as it may be—as far as Kanebal*; thence boats take them to Sirīnagar. The boats float down with the stream at the rate of a mile and a half or two miles an hour. The course of the river is winding; often it touches the rocky spurs on its right bank, again turning off it may near the plateaus that on the opposite side bound the flat. When one has had many days of rough marching, over roads where every footstep has to be looked to, how enjoyable is the change to the smooth movement of the boats as they glide slowly down the stream, just helped or guided by the paddles of the boat people! Delightful then one finds it to travel in this easy way and watch the varying view as, in following the bending river, the boat now faces one mountain spur backed by loftier hills, now turns to another of different beauty, or else shows us the opposing line of snowy mountain-peaks.

133 The immediate banks of the river are level and unvaried; their height above the water may be 15 feet when the river is low, as in winter; but on the snow melting the river rises, and if at that time come two or three days' rain, the additional volume of water is enough to bring it up to the edge and make it overflow. Against this the bank is all along artificially raised a few feet, but a heavy and continuous fall of rain will make the water overtop that bank as well, and produce a flood over all the flat, which may cause enormous damage to the crops over an area of many square miles. This flooding extends down to Sirīnagar;

* The affix bal, found as the termination of so many names of places in Kashmir has a force the same as that of stān in Persian, meaning "place."

[4 [i.e. the Jhelam river -- Analyst]

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the waters, however, do not enter its streets, for the whole space occupied by the city is made-ground, being raised some feet above the natural level by the artificial accumulations of centuries, as by the building and destruction of houses of successive generations. The environs, however, suffer from the flood; the part where the English visitors dwell is sometimes covered; the bank constructed to defend it may give way or be overtopped. I have known 6 feet of water over the plain behind the visitors' houses, and have gone in my boat up the great poplar avenue with that depth of water beneath me. /32

A few miles above Sirinagar, on the left bank, is a low marsh called Shalûn, fed by mountain streams. This connects with the river by a channel which is kept closed by a door that opens river-ways; the object of this door is to prevent the river flood from spreading to the marsh and covering the low ground at its edge; it has happened that on the receding of the river a second flood was caused in it by the water of the marsh (which rose later) flowing out by the door that opened into the river. Another tract of water that is banked off is the Dal. This is the lake at the back of the city on the east; it receives its supply from springs and streams; a great bank separates the low land that edges it from certain side channels of the river, but there is a passage left for the sake of navigation, and a door that opens to the river. The lake changes its level but little; there is usually a flow of its waters out through the passage; only when the river is very low a temporary dam, that stops the passing of any boat that cannot be dragged over it, is made to prevent the lake being too much drained; when the river rises with a flood the gate shuts of itself and secures the lake district from inundation. A lock is here much wanted as well as sluices, for the regulation of the outfall and the maintenance at all times of navigation.

A stream of good volume, named Dûdgangâ, joins the river on the left bank at the city of Sirinagar; it is made up by the waters of several smaller ones that drain the south-western mountains. Farther down, both on the right and left bank, the mountain

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188 streams fall into marshy expanses that are not permanently covered by the waters. These marshes are separated by an artificial bank from the river, but certain channels—themselves banked for [361] some distance—allow of communication between. Small villages are seen on little pieces of ground slightly above the level of the marsh,[1] whose inhabitants get their living as much from the water as the land around. In winter a great part of the ground becomes dry and affords some pasture. The whole space is a breeding-ground for mosquitos, which at times are exceedingly troublesome.

The river continues on, embanked, in a general north-westerly direction. Various portions of ground, of the low marsh level, have been recovered by an embanking. Deposition of silt also is occurring, and tending to raise what is still subject to inundation, and to carry the channel of the river farther and farther out into the Walar Lake, with which these marshes communicate, or into which they, so to say, melt.

The Walar Lake is by far the largest piece of water in Kashmir. Its boundary in some directions is ill defined; but the dimensions before given, 10 miles by 6, fairly represent its general length and breadth. The depth of the western and north-western part, which is away from the marshes, is about 14 feet, but where the streams debouch into it the depth is less and is continually lessening; formation of land even is going on. For about half the way round the lake mountains bound it. These are spurs, of heights varying from a few hundred feet to 5000 feet above the lake level; they are connected with ranges from [361] which a few peaks rise to the snow-line. Along the northern shore of the lake, in front of the mountains, is an edging of sloping ground covered with villages—the district called Kohiyāma, of which Bandipūr is a well-known village, from its being, so to speak, a port. This cultivated land is partly on the slope and partly on the flat that has been recovered from the lake. The eastern and southern boundaries of the Walar Lake, as before said, are indefinite; on the south-western side there is a flat whose edge is more distinct.

[1] [i.e., between Sinagar and the Walar Lake—ANALYST]

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It is at the south-west corner that the water flows out from the lake and the river recommences. A mile or two below is the town of Sopór, built on both sides of the river with a connecting bridge. The river goes on, winding through a flat country like that above Sirinagar, and at about 18 miles from the lake it reaches Bíramúla, where the gorge begins and the character of the stream immediately changes. Thence its course is over rocks, in falls and rapids, and there is no possibility of further navigation along it. This is the outfall for the whole drainage of the valley; all the streams had joined the river before the gorge was reached. 138

One little lake we had passed without notice. This is Mínas Ilal, which lies a mile away from the right bank of the river, under the shelter of an isolated hill a few hundred feet in height. The lake is two or three miles long and a mile wide; the depth of it is greater than that of the Walar; 47 feet has to my knowledge been measured, and in parts the depth may be more. There is a channel connecting it with the main river.

Thus we see that the flat which extends along the north-east side of the valley for a great part of its length is partly land and partly water, but where the surface is watery the land is not far beneath. We now turn to the higher ground of the vale.

The Plateaux, or Karewas.

Karewa is the Kashmírí word for those particular plateaux, whose characters will now be explained. In the dearth of descriptive geographical terms in variety it may be as well to make use of it.

The karewas are plateaux of alluvial or lacustrine material. Their soil for the most part is a loam or a loamy clay. They are divided from each other, sometimes cut into strips, so to say, by ravines of from 100 to 300 feet in depth; occasionally they are surrounded altogether by lower ground, but more generally they connect on to some of the mountains that bound the valley. Karewas and their dividing ravines occupy a width, varying from 8 to 16 miles, along the south-western side of the [134]

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133 valley for a length of about 50 miles, from near Shapeyan to the river-flat between Soptir and Bāramūla. Beyond Soptir, again, the north-western end of the valley is mostly karewa ground. Lastly, on the north-east side of the valley, across the river, on its right bank, are spaces of karewa; in some cases there are in recesses made by retiring hills, in others they project out from spurs.

We must now make a distinction between two kinds of karewas. Of the first kind are those which on their summits make a table-land so flat as to the eye to seem perfectly so. Of the second are those which slope up continuously, but with an increasing slope, to the mountains.

For an example of the flat-topped karewas we may go to Pāmpūr, a small town five miles above Sirīnagar on the right bank of the river. The space included between the river and the semicircle of mountains to the north and east, which space constitutes the *parganā* or "hundred" of Vihī, is almost entirely karewa; it is a flat table-land about 150 feet above the level of the Jhelam and its alluvial plain, ending towards the river in a bluff, partly worn down to a slope by weathering. The table-land is cut through by narrow valleys; these contain, and have been made by, the streams that carry away the drainage of the half ring of mountains; here but a small area, and that of not very high ground, is thus drained; the streams therefore are small and the ravines they have cut not wide. The surface of the karewa is dry and quite bare of trees; its position is not such as to make it receive a great rainfall, also there must be a natural deep drainage of its soil to the side valleys and the end cliff, so the moisture quickly leaves; still it will bear some crops. Some miles south of this, on the other side of the river-flat, is the karewa of Pāyach; this is in form a triangle, whose base is six miles and perpendicular four miles; it is an isolated plateau, entirely surrounded by low land, having the alluvial flat on one side, and on the other the broad valleys of streams that drain from the Panjāl. Behind Islāmābād is another good specimen of the flat-topped karewa. There a hill of limestone,

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separated by some miles from the mountains, rises immediately /133
behind the town to a height of a few hundred feet. The space between that hill and the mountain spur that connects with the great ridges—an area of some six square miles—is a nearly level table-land, about 5800 feet above the sea, 250 feet higher than the stream valleys on each side. This space is extremely arid; [312]
with difficulty can anything grow on it. Works have been begun for bringing water from higher up the northern valley, along the hill-side, to afford irrigation to this ground, which, with that aid, would be sure to bear good crops.

We now come to the sloping karewas. I think that all the karewas that occur along the south-west side of the valley belong to this class. By Shapeyan there is a large tract of ground [341]
sloping to the north-east from a height of 7000 feet down nearly to 5500. This may perhaps be called a karewa, though its surface is not so regular as that of most, and its slope seems to be radial, like that of a very flat cone; more accurately perhaps it might be called an alluvial fan on a very large scale. Watercourses are led over it from the hill streams, and they produce such fertility that the tract is crowded with villages. From Shapeyan if we were to go, first in a northerly and then in a north-westerly direction, to Sopūr, edging the hills, we should cross alternately karewas and low valleys. The karewas start from spurs of the mountains and extend out north-eastward, sloping slightly in that direction; the slope of them is greater near the hills and less away from them, until the outer parts get like the flat-topped karewas described above; the level of them may be taken at 6500 feet or rather more at their beginning, and they decline to about 5400 feet. The dividing valleys are sometimes narrow steep-sided ravines, with just a little width of green at the bottom, of land watered by the streamlet; other valleys, where a great amount of drainage has collected and formed a large stream, are wide or become almost plains; these, by the stream-bed, are apt to be pebbly; they, too, slope gradually to the north-east.

Over the surface of the karewas water has sometimes been /133
brought for irrigation, and then a fertile tract is the result; but 312
[i.e., the plateau near Islāmābād -- ANALYST]

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133 more commonly the cultivation of them depends on rain alone,
312 and in that case the yield is precarious. The Panjāl ridge supplies by its various streams an enormous amount of water, some of which is utilized, but to bring watercourses over the higher plateaus is difficult; as a rule, they are left to the chances of rain, and only the intervening valleys or the lower parts of the karewa are fed from the streams.

The north-western end of the valley, that part beyond the river, the district called Kāmrāj, I am little acquainted with; I believe it to be chiefly karewa land, cut into by various streams which unite with the drainage of Lolāb and Utar to form the Pohrū River. This is a river of but slight fall, it has formed or helped to form a wide low-level flat that may almost be classed with the river-alluvium plain. This flat makes the pargana of Zainagar, a fine plain, six or eight miles across each way; it is high enough to be clear of all the river floods, but not so high as to be drained dry like the karewas. Good crops here are grown with rain moisture only.

We have now finished our first survey, that which takes note of the form of the ground, of the vale of Kashmir; this which we have gone over is the part that, with the addition of a few high valleys, is peopled. Let us now consider some other circumstances that affect the country as a dwelling-place, and then pass on to look at the people themselves.

CLIMATE OF THE VALLEY.

132 In the absence of any continuous and complete set of meteorological observations, I must content myself with speaking in a very general way of the climate of the inhabited parts, and under this same heading shall say a little about the effect it has on the growth of the various crops.

In latitude, Kashmir about corresponds with the following places:—In Asia, Peshawar, Baghdad, and Damascus; in Africa, Fez in Morocco; in America, South Carolina. But the elevation above the sea, of 5000 and 6000 feet, gives it a far more temperate climate than what any of these enjoy.

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A rather cold and showery spring, which may be taken to include March, April, and part of May, is succeeded by a summer a few degrees hotter than a warm English summer, with much more continuous fine weather. The four or five months from May to September are a good time for all whose fate may lead them to the country; they are enjoyed alike by natives of India and of Europe. In some years, indeed, the temperature of the lower parts of the valley rises several degrees above what Englishmen are used to in their own country, but as compared with India in the hot weather the advantage of Kashmir is enormous; at the worst the heat is of that stage when, in the plains of India, one would begin to think about using punkahs, and this heat is in most years soon reduced by storms. 132

Immediately about Sirinagar, which has lakes or marshes bordering on or not far distant from it in nearly every direction, the heat of July and August is apt to make the air somewhat feverish, enough so, perhaps, to induce a return of intermittent fever to those who had contracted it in the more trying climate of India, and even to originate the disease; a move of a few miles, however, will take one to drier parts, which are quite free from a tendency to fever. [164]

As to moisture, the country is intermediate in position between that which is deluged by the periodical rains and that which is arid from the want of them. The monsoon, which, coming from the south-west, breaks with force on that side of the Panjál Hills, is almost completely intercepted by them and prevented from reaching the interior of Kashmir. In July and August one sees the storm clouds collected round the summits of those mountains, and knows that they indicate that the season of the rains has commenced in the tract beyond. Now and then the water-bearing clouds force their way across and precipitate their moisture on the slopes of the Kashmir side; for this reason the karewa country on the south-west, especially the higher part of it, receives a greater rainfall than the river-alluvium flat on the south-east. The mountains beyond again, those that divide Kashmir from Ladakh, receive a good deal of rain. May be, some

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132 moisture passes over the Panjāl ridge without precipitation, and becomes condensed on reaching the yet higher range beyond; or it may be that moisture evaporated from the valley itself gets carried away and deposited on contact with the mountains on the north and east. Certain it is that while clouds collect and storms rage and rain falls on the two ranges of mountains, yet the centre of the valley and the edge of the north-eastern hills—where, for instance, Sirīnagar and Avantipur and Islāmābād stand—are comparatively free from rain. But occasionally the rain-clouds spread over the whole area, and give a supply of moisture enough to bring on those crops which depend on rain, and to bring down the temperature of the air.

241 The climate does not allow of a complete double harvest as in the plains of India and the lower hills, but still with some grains two crops can be got off the same land. Barley, sown about November, will ripen in the middle or end of June; after that, or after rape, maize or millet or some of the pulses may be sown. It is not, however, the common practice thus to take two crops from the land; those crops that belong to the autumn harvest are usually grown on fresh ground; but doubtless with a greater demand for land the custom would spread, at all events in favourable spots. Neither wheat nor rice allow of a second crop the same year; they both occupy the soil for too many months. Wheat, which is sown in the late autumn, ripens about the middle of July; it is not of a good quality, probably from too great moisture in the soil, for it is grown almost entirely on the river alluvium. Rice, which is sown at the end of May or beginning of June, as well as the other autumn crops, maize, millet, &c., will ripen in October. Wherever water can be got for irrigation rice is grown, and without irrigation it cannot be grown. Rice is in Kashmir the most important crop of all; though raised successively from the same ground, it yields a great return. It is the [262] common food of the Kashmīrī, of those who live in the towns, and of those of the country people who can grow it themselves; the cultivators who have no irrigated land must content themselves with what of the maize or of the other cheap grains falls to their share.

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Soon after the autumn crop has ripened and been cut, come signs of approaching winter. Any time after the middle of October snow may fall on the surrounding mountains, though still the valley remains free from it, and even bright and sunny; but the nights get cooler, and with November hoar frost may begin; or else through November and December a haze covers the low country, which will keep off the night-cold, but at the same time prevent the sun's rays from brightening the land. The snow by repeated falls, each perhaps of no great thickness, gets lower on the mountains, and about Christmas time one may expect a general fall of snow over the whole country. With this winter has arrived, and there follows a time, usually about two months, during which snow hides the ground. The temperature, however, is not severe; the season, indeed, would be better if it were more severe, for the snow that falls is but just at the freezing point; it continually melts with the warmth of the ground, while fresh falls replace it from above; thus a thickness of from a few inches to a foot remains for the two months. The cold dampness of this time prevents the Kashmir winter from being a pleasant season. The fog from which the snow forms hangs over all the valley; only sometimes it may clear away, and a brisker keener air is the result. But even when the fog so covers the vale the higher parts are commonly free. In rising, for instance, to the Banihāl Pass, one will get above the fog and look down on it as it covers in the hollow; or in going up the lateral valley called the Sind Valley, in a march or two one will get clear of the fog that frequents the vale, and reach to where there is deep snow under foot and bright blue sky overhead; here, at the edge of the fog, as it may drift sometimes higher up than at others, I have seen an exceedingly heavy rime formed on every tree.

In coming down from Ladākh one year I marched through Kashmir and over the Banihāl Pass in January. Snow covered the vale, and whitened everything on the plain except the trees round the villages; at Sirīnagar its depth was six inches, at Islāmābād it was something more, and at Shāhābād there was a foot and a half of snow on the ground. On the Banihāl ridge it was so

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132 thick one could not measure it. The Pass could not be crossed by horses, and for men it was very laborious. What struck me on coming down the other side as a thing worth noting was that the snow ended off in a sharp contour-line in the Banihāl Valley at a level of 6500 feet, which is 1300 feet above the level where snow was lying in Kashmir itself.

Towards the end of February, in general, the snow disappears from the vale, and spring comes on with a burst.

THE COUNTRY PEOPLE OF KASHMIR.

142 The Kashmīrī people are doubtless physically the finest of all the races that inhabit the territories we are dealing with, and I have not much hesitation in saying that in size and in feature they are the finest race on the whole continent of India. Their physique, their character, and their language are so marked as to produce a nationality different from all around, as distinct from their neighbours as their country is geographically separated.

[144] The face of the Kashmīrī, as Sir George Campbell has observed with regard especially to one class of them,* is of the pure High-Aryan type; he was writing of the Kashmīrī Brahmans. It is also true of the cultivating class, the peasantry, who have kept their breed unmixed. They have a wide straight-up and high forehead and a fine-shaped head, a well-cut square brow, and eyes of a not very dark brown. With middle-aged and older people the nose acquires a decided hook of handsome outline; the mouth is often prettily curved with the young people, but it is apt to get straight and thin-lipped as they grow up. In figure they are, I should say, of middle height by our English standard, and not apt to run very much above it; they are a robust race, broad-shouldered and large-framed, and of great muscular power; some instances of what they could do as porters were given in the last chapter. The complexion is somewhat lighter than that of the
291 Dogrās. Their clothing is simple; that of the poor people is entirely woollen. They wear short pyjamas, and a long, loose, large-sleeved gown, and a skull cap. Those who have active work,

* See Journal of the Asiatic Society of Bengal for 1866.

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like the shikāris or professional sportsmen, hitch the gown up 291
and fasten it round the waist with a kamarband. Anyone who may be bound for a long march will put on leggings of a peculiar sort, a bandage about six inches wide and four yards long, wound round from the ankle up to just below the knee, and then fastened by an equally long string, attached to the upper end, which is lightly wound many times round the calf of the leg. This, which is called "patāwa," is a much-cherished piece of dress, and without doubt is a very good thing for mountain work; in the first place, it may be used to convert the pyjama into a kind of knickerbocker, then it is a protection for the leg in going through grass or brushwood, as well as against wet and cold. But the Kashmīris allow it other advantages; they say it strengthens or supports the leg, and so keeps off fatigue. For their feet they have either the common shoe used in India, or else grass shoes made of rice-straw; the straw is first twisted into a rope, and then interwoven to make a sole, which is fastened on sandal-wise.

In character the Kashmīris have many failings and faults, but 181
they also have qualities which make one to be interested in and to like them. They are false-tongued, ready with a lie, and given to various forms of deceit. This character is more pronounced with them than with most of the races of India. They are noisy and quarrelsome, ready to wrangle, but not to fight; on the least exercise or threat of force they cry like children. They have, indeed, a wide reputation for being faint-hearted and cowardly; still, I must admit that I have sometimes met with Kashmīris who as against physical dangers bore themselves well. In intellect they are superior to their neighbours; they are certainly keener than Panjābis, and in perception, and clearness of mind and ingenuity, far outvie their masters, the Dogrās. In disposition they are talkative, cheerful, and humorous.

In another chapter something will be said on their language; 191
here it may in passing be told that from Panjābi and from Dogri it is so different as to be quite incomprehensible to those nations; also, it is difficult to learn. The officials of the Maharaja's government, who have much to do with Kashmir, seldom master its language;

[Cf. category 116, pp. 466-468 -- Analyst]

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191 if they do so at all, with rare exceptions, it is only so far as to understand, and not to speak it. The Kashmīrīs, on the other hand, are good linguists; nearly all the men and a good proportion of the women know either Panjābī or Hindostānī, or, more likely, speak a mixture of both. The Hindostānī language, indeed, will well carry one through Kashmir, though Panjābī is more spoken by the older men, who learnt it when the Sikhs were masters; now Dogrī has to some extent come in, and, from the yearly influx of Englishmen and their followers, Hindostānī; but, as before said, a mixture of the dialects is more usual. The Kashmīrī language is rather harsh in sound, but it seems, to one who listens to a conversation without understanding it, to be expressive, and able to be made emphatic; those who speak it seem never at a loss to express every shade of meaning wanted.

663 These country people have been spoken of as one of those classes in whom purity of race is apparent. One part of the valley is, I think, an exception in this respect. In the pargana of Machipūra, at the north-west end, there have settled colonies of people from west of Peshāwar, and these have, I believe, intermarried with Kashmīrīs. The class produced are now called Machipūria; they are divided into Machipūrias proper and Khaibarīs; the former sprang from an earlier colonization; the latter date from the time of the acquirement of Kashmir by the Durānī dynasty.

511 The country people are but poorly off; I think, indeed, that
721 they get a fair meal, but they can afford little beyond their simple
167 daily food, and are unable to provide against a rainy day; so when a bad year comes, as, though not often, does sometimes happen, they are put to great straits, and will perhaps leave the country in numbers; for the isolation of the place is such that it is exceedingly difficult for any great importation of corn to be made to redress the failure of a harvest. Thus famines have, in former times, been the occasion of migrations of Kashmīrīs, the origin of the settlements of them we met with in various parts of the Outer Hills, and of those in the Panjāb itself.

342 The Kashmir villages, though untidy in details, are very picturesque. The cottages are two-storied; in some parts they

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Kashmiri AV4

have mud walls, with a low sloping gable-roof of thatch or of 342
rough shingle; in others, where wood is more plentiful, they are entirely of timber, made like a log-hut. They are sure to have some rooms warm and cosy, to live in in winter time; and a balcony sheltered by the overhanging eaves makes a good sitting-place in summer. The lower story of the cottages is used in winter for stabling the cattle; their animal heat sensibly warms the house, and partly counteracts the coldness of the season.

But the Kashmiris have a plan that renders them very independent even of household fires for a protection against cold. Of all classes, and of all ages, they carry what they call a *kangri*. 374
This is a small earthen pot, about six inches across, enclosed in basket-work; it contains live charcoal. They hold this beneath their great gowns, against their bodies, and the heat from it, especially when they are seated on the floor, diffuses itself beneath their clothing, and makes up for the scantiness and looseness of it; for in winter they neither change nor add to their summer clothing. The kangri is accurately represented in the adjoining cut.

A kangri.

The cottages are not clumped and crowded, as in the villages of the Panjab and of Dugar, but are commonly detached. 361
By the village, grow, unenclosed, numerous fruit-trees—apple, cherry, mulberry, and walnut—which form a wood or grove around and hide from view the dwellings. Looking from a commanding height we see the vale all studded with such village groves. In the early summer, when the fields are flooded for rice cultivation, there is the appearance of a chain of lakes and straits, the parts occupied by the villages themselves being the only dry land. In all such prospects, when the eye has scanned the inhabited plain, it reaches beyond to the dark forests and shining snow-fields of the stately mountains.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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THE PEOPLE OF THE CITY.

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In Sirīnagar there is more variety in the inhabitants than in the country around; the people here are more divided up into castes, some of which are based on hereditary transmission of occupations, of which there is necessarily greater variety than in the villages.

First, standing out marked and separate from the rest, are the Pandits. These are the Hindū remainder of the nation, the great majority of which were converted to Islām. Sir George Campbell supposes that previously the mass of the population of Kashmir was Brahman. An examination of the subdivisional castes of both Pandits and Muhammadans, if it were made, might enable us to settle this question. Whatever may be the case as to that, we certainly see that at this day the only Kashmīrī Hindūs are Brahmans. These, whatever their occupation—whether that of a writer, or, may be, of a tailor or clothseller—always bear the title "Pandit," which, in other parts of India, is confined to those Brahmans who are learned in their theology.

The Kashmīrī Pandits have that same fine cast of features which is observed in the cultivating class. The photograph given, after one of Mr. Frith's, is a good representation of two clothsellers who are Pandits, or Brahmans. When allowance has been made for an unbecoming dress, and for the disfigurement caused by the caste-mark on the forehead, I think it will be allowed that they are of a fine stock. Of older men, the features become more marked in form and stronger in expression, and the face is often thoroughly handsome. In complexion the Pandits are lighter than the peasantry; their colour is more that of the almond. These Brahmans are less used to laborious work than the Muhammadan Kashmīrīs. Their chief occupation is writing; great numbers of them get their living by their pen, as Persian writers (for in the writing of that language they are nearly all adepts), chiefly in the Government service. Trade, also, they follow, as we see; but they are not cultivators, nor do they adopt any other calling that requires much muscular exertion. From this it

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1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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564 463 happens that they are not spread generally over the country; they cluster in the towns. Sirinagar, especially, has a considerable number of them; they have been estimated at a tenth of the whole of its inhabitants.

The remainder of the citizens are Muhammadans. They have caste subdivisions, but I cannot give details of them. The remarks I shall make will refer to occupations only. It must be understood that castes among Muhammadans, though often traceable to the [564] same origin as those of Hindūs, are not such strict divisions. In the first place, there is not any restriction connected with them as [582] to eating in company. There is a general custom of marrying in the same caste, but this is often broken through, and outside marriages are made, which cause the divisions to grow less and less [286] distinct. A large proportion of the town inhabitants are shawl-weavers, whose handicraft has made Kashmir to be familiarly known over the whole both of India and Europe. These men spend long days in the low, crowded, factories, where the air is very impure, especially in winter; they keep the place close for warmth, and in the absence of ventilation the atmosphere becomes very highly vitiated. This, and the constancy of the sedentary employment, has acted on the physique of the shawl-weavers; they are a class whose sallow complexions and weak frames contrast [531] strongly with the robustness of most other Kashmīris. The other ornamental arts of Sirinagar are silver-work and papier-maché painting. The specimens of their work shown in the various Exhibitions have of late years made many familiar with it. It displays the same taste, the same artistic feeling—whether shown in simple beauty of form, or in harmonious brilliancy of colour—which has made the Kashmir shawl, when of the best, a thing inimitable by other manufacturers. Of other trades there are many—as the dyers, washers, and brokers—connected with the shawl trade; and there is every variety of handicraft usually found in an Indian city; but few of these, either from superiority of skill, or from the importance of numbers, require special mention.

One other class, which is a numerous and a conspicuous one,

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Kashmiri AV4

564 shall be spoken of. This is the class of Hānjīs, or boatmen. It
463 has been said that the river is the great highway of the country; it is navigable for two days' journey above and two days' journey below the city, and it forms the great artery of communication in
[501] the city itself. The class of boatmen, therefore, is likely to be important. They live, in some cases for months together, in some cases entirely, in their boats. A portion of the after-part of the boat is separated and covered in with matting, so as to make a dwelling-place not uncomfortable; even the winter can be weathered under such shelter, with the aid of the kāngrī. By the help of plastered mud a fireplace for cooking is arranged, and the whole family—often three generations together—thus pass the greater part of their lives on board.

564 The Hānjīs are the class with whom Englishmen who visit
181 Kashmir come most into contact, and from whom they are apt to form their opinion of the whole nation. They have, indeed, some of the best and some of the worst qualities of the Kashmīrīs intensified. They are men of active imagination, which is shown in their ready tales and in the lying legends they are always prompt to invent to amuse one. They are excessively greedy, never being satisfied as long as they think there is the least chance of getting more. The cowardice which is proverbially a characteristic of the Kashmīrīs, is shown by the Hānjīs whenever they are overtaken on one of the lakes by a storm of wind. They have much of good spirits and of humour, and in energy and versatility they are behind none of their nation. The photograph of the group of Hānjīs (this also taken from one of Mr. Frith's) shows that in face and figure they are a race deserving admiration. Their body is well developed by their labour of towing and of paddling; especially the muscles of their back become greatly strengthened
501 by the latter. These boatmen use a single heart-shaped paddle,
462 in the working of which they are exceedingly skilful. One of them, sitting in the stern of a boat, will both propel and guide by paddling on one side only; for a drawing of the paddle a little towards one, or a turn of the wrist outwards, will enable one to steer in the stroke itself. The women help in the paddling,

1; Drew G-3 (1869-1872) 1875 AV1 Kashmir
Kashmir: AV1

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KASHMIRI BOATMEN

[Facing p. 80]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Kashmiri AVf

462 but only for slow work. In towing, men, women, and children
601 all take their turn.

There are several different kinds of boats in Kashmir, whose
501 names it may be useful to give. *Bangla* is a large state vessel, with, as it were, a house built amidships; this is used only by the rulers. *Parisda* is the name, metaphorically given, of a light, fast, boat, with a small platform forward, and an awning over part of it; this also is for persons of consequence. These two may carry a score or two of paddlers. *Bahts* is the large-sized barge used for carrying grain, a heavy, cumbersome, vessel; it has a kind of thatched house at the stern for a living house. The *Dunga* is the ordinary boat for carrying miscellaneous merchandise, and for carrying passengers to a distance; it is this which the English visitors take to with their establishment for the excursions up and down the river. In such a boat one can pass both days and nights very comfortably. These dungas are the home of the greater number of the Hānjīs. A *shikārī* is the sort of boat that is in daily use with the English visitors; a light boat, manned, as it commonly is, by six men, it goes at a fast pace, and, if well fitted with cushions, makes a comfortable conveyance. A *bandūqī shikārī* is the smallest boat of all; a shooting punt, used in going after wild fowl on the lakes.

564 Last in our description of classes shall come the caste called
463 *Bātal*. This division is one that may likely have an ethnological importance. The Bātal is one of those tribes whose members are outcasts from the community. Like the Dūms of the Outer Hills, the Bātals have to do the dirtiest work; it is part of their trade to remove and skin carcases and to cure leather. I have heard that there are two classes of Bātals—so apt are communities in India to divide and subdivide, to perpetuate dif-
[262] ferences, and to separate rather than amalgamate. The higher Bātals follow the Muhammadan rules as to eating, and are allowed into some fellowship with the other Muhammadans. The lower Bātals eat carrion, and would not bear the name of Musalmān in the lips of others though they might call themselves so. By the analogy of other parts, these Bātals are very likely to be the

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Kashmir/ AV4

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remnants of inhabitants earlier than the Aryans. From among them are provided the musicians and the dancers; the dancing-girls whom one sees at the darbārs and festivals which the Maharaja holds at Sirīnagar are of them.

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I have hitherto spoken of the men of Kashmir and not of the women. In my accounts of other races, also, it will have been observed that I have said little about the women. The reason is obvious. One sees so little of the women, except of the lowest classes; one so seldom meets them face to face, that it is difficult to generalise about their characteristics. In Kashmir there are one or two classes of whom one sees more than one would of corresponding ranks in other parts of India; still I do not feel able to give more than my general impressions of their appearance. Among the Kashmīrī the general run of women are decidedly good-looking. A well-shaped face, good brow, and straight nose, with black hair coming rather low on the forehead; these are features not uncommonly met with. Sometimes one sees a thoroughly handsome face. The women are tall and well grown; as to grace of figure, the looseness of their dress prevents one from speaking; but I do not think that they have the delicacy and elegance of form that many women in India have, and the well-turned arm and small hand there so usual is not common in Kashmir. The two classes one sees most of are the Panditānīs, that is the women of the Pandit or Brahman caste, and the Hānjnīs, or women of the Hānjī caste. At certain times of the day a trip through the city by the river will show you specimens of both. The Panditānīs have a delicate look; they have a light, rather sallow, complexion. The Hānjnīs are used to exercise and work; they show in their faces a healthy brown and red, and I think more often have a pleasing expression than the others. The Hānjīs' little girls of five or six are as pretty as any I have seen anywhere.

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The girls, until they marry, wear their hair hanging down behind in numerous plaits, joined together and continued by cords and tassels. The women wear, like the men, a long loose gown, hanging in one fall from the shoulders to the ankles. For head-

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Kashmir: AV4

dress they have a low red cap, with a white cloth hanging from it, 291
mantilla-wise, down the back. The Panditānis wear a white 562
kamarband, or waist-belt, confining the gown. The dancing-girls 564
of the Bātal caste, from whom some Europeans are apt to form their idea of the women of Kashmir; and who, being least unwilling to undergo photography, are those whose pictures one can see in London, are by no means fair examples of the race; neither in figure nor in face are they so fine as the women of the other castes —of the Kashmiri race proper.

THE CITY OF SIRĪNAGAR.

Sirīnagar is the ancient and the present name of the city. On 103
account of its being a Hindū name it was disused during the time the Muhammadans were rulers, and for some hundreds of years the city was called by the same name as the country, that is, "Kashmir." Accordingly, we find that Bernier in Aurangzeb's time, and Forster who travelled in this country in 1783, use the name Kashmir, and not Sirīnagar. But when the Sikhs conquered Kashmir they restored the old Hindū name, and "Sirīnagar" the town has since been generally called, though in the mouths of some Muhammadans it still is "Kashmir."

The city is situated about the centre of the valley as regards 361
its length, but quite at the north-east side of it, near where the 505
river Jhelam in its windings through the alluvial flat touches some of the projecting spurs of the mountains. Where the river makes a great bend, changing its course from north to south-west, there, along both banks for a length of three miles, the town is built, extending not more than half a mile on each side of the river. The stream is about like that of the Thames at Kingston in width and rate of flow. [363]
It is the chief artery of traffic; it is of much more importance as a thoroughfare than any of the streets; indeed, there are but one or two streets, and those but short ones, that have anything like a continuous traffic, while the river is always alive with boats.

The river aspect of the city is extremely picturesque. There 361
is nothing like a quay or embankment, and there is no line of 342
regular buildings, but each house is built independently. In

1; Drew G-8 (1862-1872) 1875 AV1 Kashmir
Kashmir AV4
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KASHMIRI BRAHMANS

[Facing p. 128]

1: Drew G-8 (1882-1912) 1978 AVI Kashmir
Kashmiri Avi

361 height uneven, of form varied, and in material changing as to the
342 proportion of stone and wood, the houses nearly all agree in having a low sloping roof, with eaves extending, and much window-space in the front, guarded by movable wooden lattices of elaborate patterns. The base of each house is a solid stone wall, sometimes of rough masonry, sometimes better built of cut stone obtained from some old Hindû temple. This firm wall is raised to a level above the rise of the highest floods; it has in many cases supported several generations of superstructures. Above it is the wood and brick building of two, three, or at most four stories, often projecting several feet over the river, supported by the ends of the floor-beams, propped, may be, from beneath. This upper structure is sometimes of brick columns, on which all above rests, with looser brickwork filled in between; but sometimes the framework is of wood, which confines the brickwork of the walls. These mixed modes of construction are said to be better as against earthquakes (which in this country occur with severity) than more solid masonry, which would crack.

361 The view of these buildings—uneven, irregular, but for that very reason giving in the sunlight varied lights and depths of shadow; of the line of them broken with numerous stone *ghâts*, or stairs, thronged with people, that lead from the river up to the streets and lanes of the city; of the mountain-ridges showing above, in form varying as one follows the turns of the river; of the stream flowing steadily below, with boats of all kinds coming and going on it—is one of remarkable interest and beauty. From a height of tower or hill, that will command a bird's-eye view, the sight is still more curious, because of the great expanse of earth-covered roofs, which at some time of the year are covered with a growth of long grass, that makes the city look as green as the country. The frontispiece, which is a woodcut taken from one of Mr. Frith's photographs, admirably represents these characters.

346 The public buildings are mosques, Hindû temples lately
712 erected, and the Palace.[1] This last is within the walls of the Sher Garhî, or fort, which is large enough to include, besides, a house of some importance, the Government offices, and the

[1] [i.e. at Srinagar -- Analysis]

In Draw G-5 (1869-1870) 1875 AVI Kashmir
Kashmir AVI

houses of the courtiers. To the river it presents a loop-holed wall, 346
with bastions, rising some 25 feet above the general level of the 718
water, surmounted by these roomy but lightly-built houses. The Palace, at the lower corner, is an irregular building, of style partly Kashmiri partly Panjabi, while a new lofty edifice with a large projecting bow has traces of European design, though it was not in reality planned by an Englishman. Close by is a golden-domed temple, which is frequented for morning and evening service by the Court.

Of one of the mosques a drawing is given on the title-page; 346
it is the one called by the name of Shah Hamadan; it is a good specimen of the indigenous architecture, which has indeed become adapted to mosques and shrines in a way both to suit the object and to give a pleasing effect.

The river is spanned within the city by seven bridges, whose 361
structure of piers—built of alternately-crossing layers of poles [499]
(with intervals filled in with stones), widening above to shorten the span of the beam—will be understood from the view of one shown in the picture of the city. A few canals traverse the interior of the town. One of them is wide, and is overlooked by some of the best of the houses. One is narrow, passing through some of [362]
the poorest parts; low dwellings crowd on it that, albeit they are well peopled, seem to be on the point of falling; these are irregular, ruinous, places that it would have delighted Prout to draw. A third canal leads from the upper part of the city to the gate of the lake, and shows along its winding course groves of plane-trees on the banks that make a beautiful combination with the smooth waters at their feet and the mountains that rise behind them.

REVIEWS OF SRINAGAR.*

In the South Kensington Museum, on the staircase, is a pano- 361
ramic view, painted by Mr. Carpenter, of the vale and city of 133
Kashmir. This panorama is well worth studying. It does not, indeed, in its colouring do justice to the subject; Kashmir has yet

* Many more details of the places around Srinagar than I have attempted to give will be found in a book before mentioned, 'Inan's Kashmir Sketchbook.'

1s Drew G-8 (1862-1872) 1875 AVI Kashmir
Kashmiri AVI

361 to be painted; but it is admirably truthful as to outline, and
153 an examination of it will make clear the position in the valley of the city and the character of its surroundings.

Taken as it is from a spot on the Takht hill, overlooking Sirinagar—a conspicuous rocky temple-crowned hill, nearly isolated from the last spur of the mountains—the view shows in the distance a long line of the steep snowy peaks of the Panjāl; in front of them, towards the plain, lie the forest slopes and the barer ground of the high karewas; then the low vale extends its length, through which, in deep-winding curves, flows the Jhelam River. The last reach of the river, before it comes to the city, is edged by the houses, nearly hidden in the orchards, where lodge the English visitors. Where the city lies the river is hidden from our view by the buildings amongst which it finds its way; a great space is closely covered by the house-roofs;-among them rise the spires of the mosques, and beyond them the fort-capped hill called Hari Parbat. On the right is marshy ground intersected by clearer water-channels; this melts or changes into the lake called the *Dal*, around which are some of the most favourite spots of all in the Vale.

The Dal is a lake measuring five miles long from north to south, and two miles from west to east; it is in part shallow, and inclining to be marshy; in other parts it is deeper, and everywhere it is of the clearest water. On three sides a mountainous amphitheatre backs it, whose summit is from 3000 to 4000 feet above the water. On the ground at the foot of these mountains, at the edge of the lake, are numerous villages surrounded by orchards, and the several renowned gardens constructed by the Delhi
[351] Emperors. Westwards, towards the open flat, are, first, the gardens that float—gardens made of earth and vegetable matter accumulated on water-plants; then the half-reclaimed marsh, alternate strips of shallow water and made ground, and then
367 the city. The three most delightful places on the lake are the Nishāt, Nasim, and Shālamār Gardens. These were all made, the buildings constructed and the trees planted, by the Delhi Emperors; and if the buildings have gone to decay and lost

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Kashmiri AV4

much of their original beauty, we may congratulate ourselves on being able to enjoy the shade of the magnificent chinār, or plane-trees, which, while the Emperors' rule still lasted in Kashmir, had hardly reached their prime. 367

Nishāt Garden, or *Nishāt Bāgh*,* is situated on the sloping ground in front of the mountains. It is an oblong walled enclosure, of some 600 yards in length, reaching from the lake edge to the foot of the steep hill-side. It is terraced to the fall of the ground, and divided into five widths; the two outer are now in grass or orchard; within these are strips of ground in beds, an outer garden; in the centre the terraces have revetments, and a well-built masonry canal, with flower-beds along each side, occupies the whole length; the fall at each terrace-face is made over stone slabs carved in scallops to scatter the water, while each level stretch of the canal has a line of fountains. A bungalow (bangla), or pavilion, built over the running water, completes the line at each end; the beauty of the vista is much enhanced by the great plane-trees on each side; over these the eye looking downwards commands a lovely view of the lake, while upwards the great cliffs of the mountains shut closer the prospect. [345]

Shālamār Garden† is a couple of miles to the north. It is on a plan somewhat similar to that of Nishāt, but the terraces are low on account of the ground being of a gentler slope. For the same reason the prospects are not so commanding. The chief beauty in this garden is the uppermost pavilion, which is supported on handsome columns of black and grey fossiliferous marble, and is surrounded by a tank filled with fountains, while plane-trees overhang it. The canal leads down in cascades and level runs alternately, and beyond the gates it continues through the marsh far into the lake. [345]

* "Garden of Gladness."

† Curious mistakes have been made as to the derivation of this name—mistakes which are generally due to the traveller following the imperfect knowledge of his Persian-writing munshi. Vigne speaks of the name as coming from "Shah-il-imarat." In another book I have seen "Shahi-imarat," "royal building." The true derivation is obvious to anyone acquainted with Hindi words. Shāla means "house," or "abode"; Mār is the name of the Hindū goddess of Love. The Kashmīrīs often contract Shālamār Bāgh to Shālābāgh.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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367 *Nasim Bāgh*, or the Garden of Breezes, is a place that never saw its prime. It was constructed by one of the Mughal or Delhi Emperors, with a great revetment wall, terraces, and masonry stairs. On the plateau, 30 or 40 feet above the lake, a succession of cross avenues of plane-trees was planted. The structure, which made one grandeur of the place, fell into decay before the trees reached to the height of their beauty. Now the masonry is in ruins and half hidden. The splendid avenues of chīnār-trees throw a shade over quiet grassy walks. From among the foliage the view over the lake is exquisite; the water has a glassy surface, reflecting very perfectly the circling wall of mountains; but these have often, especially in the morning sun, their details softened, as well as their colours harmonized, by the brightening of the delicate haze that intervenes.

SUMMER RETREATS.

133 361 485 Every corner of the vale, every nook where the lower land runs up into the hills, and every part of the slopes where the ground that belongs to the valley graduates into that of the mountains, will show some beauties for the traveller to delight in. Of such places as these some are frequently resorted to by Englishmen; others are left unnoticed, except when some sportsman in his search for game visits them. As examples merely I will name a few of those spots to which the traveller when tired of the city will like to find his way.

I have before said that, delightful as the Kashmir summer is in a general way, there is some part of it when the low neighbourhood of Sirīnagar, surrounded at no great distance by lake and marsh, becomes somewhat unhealthy. At this time—from the middle of July, perhaps, to the middle of September—the English visitors seek a higher level. Those of them who are not scattered farther about the country are apt to throng to *Gulmarg*.

This place is about 30 miles by land from Sirīnagar; this distance one would, with a camp, take two days to traverse. A more convenient route is to drop down by boat to Patan, which course can be navigated during the night, and thence make one

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Kashmir AV4

long march to Gulmarg. The direction is on the whole west; the boat crosses the river-alluvium flat, here much covered with water; then from the edge of it one has to rise up the sloping karewa. First the ground is intersected with watercourses, and villages abound; then, as it gradually gets steeper, one passes through a low jungle; then, rising to yet steeper slopes, which can hardly be classed with the karewas, we find ourselves in a forest of pine, threading which we at last reach the valley called Gulmarg. This is a little grassy and flowery valley; it well bears out its name, the meaning of which is "flower plain"; it extends two or three miles in one direction, while in width it varies to a mile as its maximum; it is enclosed by low hills, spurs from the mountains, crowned by thick forests of lofty pine-trees, that shut out all further view and make the spot a most secluded one. The level of it must be about 8000 feet; this elevation is enough to give an atmosphere that in the hottest time of the year is never oppressive. In this respect the climate is all one wishes for; but in some years the proximity of the place to the Panjāl mountains allows the rain-clouds to break over it and showers to fall more plentifully than for comfort one would choose. Gulmarg is not permanently inhabited, but is frequented in summer by Kashmīrī Gujars.

The ridge that forms the boundary on the south-east is low, and may soon be surmounted. If one can find a gap in the forest to allow of the view, one will see the flat plain stretched below, with its villages looking but bush-patches in the distance, and beyond ridge after ridge of mountains, such as I have tried to show in the sketch given in the next chapter (opposite p. 196) of the great mountain, called Nangā Parbat, that shows up behind them all. To the south and south-west the mountains reach to very considerable heights; from some points one can obtain a view of them which shows great expanses of mountain slope, thickly covered with pine and spruce, and above these grassy hills and rocky peaks.

Lolāb is another place that at some seasons is delightful. I do not surely know its altitude; probably it is near 6000 feet. It is

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Kashmir: AV4

133 situated on the farther side of the ridge that edges the Walar
361 Lake on the north-west. Crossing this, for which we have to rise
485 perhaps 2000 feet, and descending, we find ourselves in a plain about 6 miles long and 3 miles wide, encircled by hills which are for the most part covered with pine and deodar forest. The green vale, studded with villages, which are shaded by walnut and other fruit-bearing trees, is pretty and pleasant-looking; and from the way in which it is surrounded by the dark-wooded hills it gives one the
[311] impression of calm and quiet; but on passing along one sees much of the village land lying waste and neglected; this and the dilapidated houses tell of neglect and desertion following the oppression of a harsh system of land-taxation.

Tsirār is a place some 17 miles south from Sirīnagar, a town placed at the elevation of 6400 feet, on one of the higher karewas, a narrow karewa, from edge to edge of which the town extends. All around it are more narrow karewa ridges, the tops of them bare of trees, undulating slightly. They are divided by deep valleys, whose sides are covered with a low growth of *Pinus excelsa*. This kind of country continues up for many miles towards the mountains, the ridges gradually getting higher and more forest-covered. Behind these more gentle slopes rise the steeper mountains; these also, in their lower part, are dark with pine forest; above is a barer tract, which at the time I saw it, when winter was beginning, was covered with snow, and so to the peaks of the great ridge.

788 To this town of Tsirār, during the latter months of our year,
543 the Kashmīrī resort in great numbers to do honour to the
443 saint, whom they call Shāh Nūr-ud-dīn, who here is buried. The people come from the city, spend a day or two, and then return. Thursday and Friday are the fullest days; a fair is then held, when the bazaar and the temporary stalls are crowded. To the building which contains the tomb of Nūr-ud-dīn, and of some disciples and successors of his, access was most difficult, on account of the numbers. The guardians of the tomb, themselves faqīrs, greedily took from all. The people went though and paid each his mite, without seeming to bestow a thought on the religious character of

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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the place. They threw much more heart into the fair itself. I had never seen Kashmiris so self-forgetful and given for the time to enjoyment. Everyone bought something, the value of a penny or two, as a fairing—a kāngri, perhaps, whose price here was something under twopence, or a carved wooden spoon, or coloured-glass armlets; something or other to take to those who had stayed at home. The Friday, according to their reckoning, had begun on our Thursday at sunset; during that night the religious object of the journey had been attended to; the next morning then they were ready for the return journey. Throughout the day they trooped back in thousands, people of all classes and ages crowding the path.

361

At the south-east end of the valley, where the different streams that form the Jhelam come down in various branch valleys from the mountains, are many places where the eye finds relief from contemplating the beauty of distant prospects in nearer views of calmer effect. *Naubug* is one of these spots. Here a small valley is bounded by slopes of low hills that are long spurs from the high ridge behind, hills that rise only to 1000 and 1500 feet, well covered with grass and wood, the slopes not very steep, the hills rounded; these spurs branching make an ever-changing scene of nook, knoll, and dell. In the lower parts the valley-bottom is cultivated in rice-fields, which alternate with orchard-shaded village-tracts.

It is one of the charms of being in Kashmir that the independence of the kind of travelling there followed by all enables one with a map in hand, or by information easily got, to hunt out places that show varying scenery, and give numerous subjects of interest. Those places spoken of, as before said, are but instances; we will go no farther in attempting to describe more, only in the chapter on the march from Kashmir to Leh will be described the Sind Valley, which is one of the finest of all.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

CHAPTER IX.

THE MOUNTAINS ROUND KASHMIR.

PRELIMINARY OBSERVATIONS — MAIN CHAIN, FROM NANGĀ PARBAT TO NUN KUN — THE MOUNTAINS OF THE NORTHERN BOUNDARY — THE MOUNTAINS ON THE EAST — THE PANJĀL RANGE — THE JHELAM VALLEY BELOW BĀRAMŪLA.

PRELIMINARY OBSERVATIONS.

133 In the last chapter we went in some detail into the subject of the form of the ground in the lower portions of Kashmir, which constitute the valley; as to the surrounding mountains, there was little more told than the height of them at different parts. But these deserve a fuller account. True it is that it is difficult to describe in words the shape or the course of a complicated range of mountains; still I will attempt in some measure to do so, relying much on the map (which for this chapter especially should be in the reader's hand) to make up the deficiencies of the writing.

Before commencing, I must guard against an unintended meaning being attached, a wrong force allowed, to the geographical terms which, in common with others who describe mountain countries, I shall have to apply. I think, for instance, that the words "ridge," "range," and "chain," often convey a wrong impression. Sometimes, indeed, it may happen, as in the Outer Hills, or with respect to any one simple branch, that the idea first conveyed to the mind by, say, the word "ridge," will be the true one —a simple, definite, though, may be, irregular, line of elevated ground. But when one comes to speak of the great masses of ground we have now reached, with their complication of form, though we are necessitated to use the same words, we find them inadequate to express the facts. Such ranges as we have now to treat of are wide masses of raised ground cut into by deep valleys (which seldom widen to broad hollows) and by innumerable

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

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branch ravines; the spaces between these ravines and between their trunk valleys making the spurs and the branch ridges. As to the summits, the spurs and branch ridges are not as a rule left wide, to form a table-land, but are quite narrow-topped; they vary (at different levels perhaps, or according to the composition of the mountains) in being sometimes rounded, sometimes sharp-edged; and there are the further differences of the summits being nearly level, or of a regular slope, or of being rugged or serrated, or else having, rising from the ridge, elevations that may be called peaks. Such are the masses denoted by the appellation "range" or "chain."

Again, if in a combination of mountain-ranges one particular line is called the "main range," or the "main chain," we must understand together what is meant by the expression. It may perhaps be applied to the *chief line of watershed*. Every range and ridge must be a watershed of some degree; it is the line of the most important watershed that is often spoken of as the main range. In the case before us, the line between the waters of the Jhelam and those of the Indus has that rank, and in the present chapter it will bear the above title. Now, it is not likely that for the whole distance such a watershed line will be occupied by the highest mountains. There will be gaps between them, that make the Passes from one drainage-basin to another—gaps, perhaps, lower than the depressions in the branch ridges; and, again, it not uncommonly happens that on the branches that do *not* constitute any important watershed there are peaks of greater height than any on what was called the "main range."

Whether a watershed, if of comparatively low elevation, is to be counted as the main range, and the higher peaks which, though separated, are perhaps arranged in another, maybe parallel, line, are to be reckoned as spurs from it; or whether we are to call the line of highest ground the range, and to say that it is cut through by valleys that originate at the back of it; this question seems to me nothing more than one of phraseology, to be nothing about which people who know the form of the ground need seriously differ, though one may prefer one fashion of describing the facts, and another the other. The danger, for truth, is when words are

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133 used to connect facts in such a way as to make the hearer infer a closer relation between them than there really is. Such phrases as "the true continuation of this chain," or "this range disappears beneath the plains and reappears farther on," have a show of some deep meaning; but if one were to try and get them defined, they would, probably, turn out to mean nothing, or else to mean what was not borne out by the facts. The truth is that, beyond the superficial circumstances of outward form, the questions of the relationship of different ground-masses must be treated of with regard to their origin, that is to say, they must be treated of *geologically;* and when physical geologists inquire into them they will give their results in quite other, I may say more definite, language than of the sort quoted above.

I do not myself propose to attempt any geological account of the mountains. I have not observed enough of their internal structure to give the result in any general view, or to make very important inferences. While keeping, then, to geographical methods and using geographical terms, I shall hope to make use of these in such a way as to prevent a wrong conception of my meaning from being received.

Let us now begin our survey of the mountains. Let us look first at the great chain on the north-east of Kashmir, and afterwards we shall see how branches from this come round and enclose the valley.

MAIN CHAIN, FROM NANGA PARBAT TO NUNKUN.

Commencing with the great mass of which a part is called Nangá Parbat or Diyámir,* we there find ridges and spurs, many points of which are over 20,000 feet high; the highest point of the whole mass (the one which bears the name) is 26,629 feet above the sea; this is not quite on the watershed between the Indus and the Jhelam, but is part of a branch that divides the Astor and Chilás rivers, both of which flow into the Indus at no

* This mountain is called *Nangá Parbat* (which, in the Hindi dialects, means "Naked Mountain") by the people who see it from the south. The name *Diyámir* is what it goes by among the Dárd races who live near it.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133 great distance from one another. This particular summit is a peak which rises from a lofty ridge that for 10 miles is over 22,000 feet in height; the faces of this ridge, on the east and south, make an enormous cliff, or steep fall, of from 6000 to 10,000 feet, on the greater part of which snow remains clinging, but it is in part of rocky precipices; from the highest point great buttresses radiate. Large glaciers take their origin from the mountain, of one of which a notice will be given in a later chapter. The great ridge and the chief peak are of such a height as to be seen from long distances over the neighbouring ranges of 16,000 feet altitude, which become quite dwarfed to the eyes. General Cunningham has seen the peak from Rāmnagar in the Panjāb, which is distant 205 miles. The sketch on the following page shows the mountain as it appears from the south side of the Kashmir Valley, 80 miles away.

The southern part of the Nangā Parbat Ridge becomes the watershed between the Indus and Jhelam basins, dividing the water that flows into the Astor stream from that which finds its way into the Kishangangā. At this part it is 20,000 feet high, and it originates glaciers on both sides. From here, for 120 miles reckoned on a straight line, we will trace the course of the chain, which takes a general south-easterly direction.

487 For the first 50 or 60 miles it is not of such a height—neither
135 in the line of watershed nor in its spurs—as to bear perpetual snow or give origin to glaciers. It seems to be commonly of an altitude of some 14,000 feet, with a few points of 15,000, or a little more. There are several gaps in the ridge that are passable. Two much-traversed roads, which join the Kishanganga and Astor rivers, go over Passes of 13,200 and 13,500 feet, while farther east Passes lead from the former river-valley into the basin of the Drās River; these can all be traversed by laden horses. After the length of nearly 60 miles the mountains become rather higher; there are peaks of 17,000 and up to 17,400 feet; these collect enough snow to form small glaciers. But the ridge is broken, and a not difficult Pass occurs which directly connects the Tilel branch of the

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

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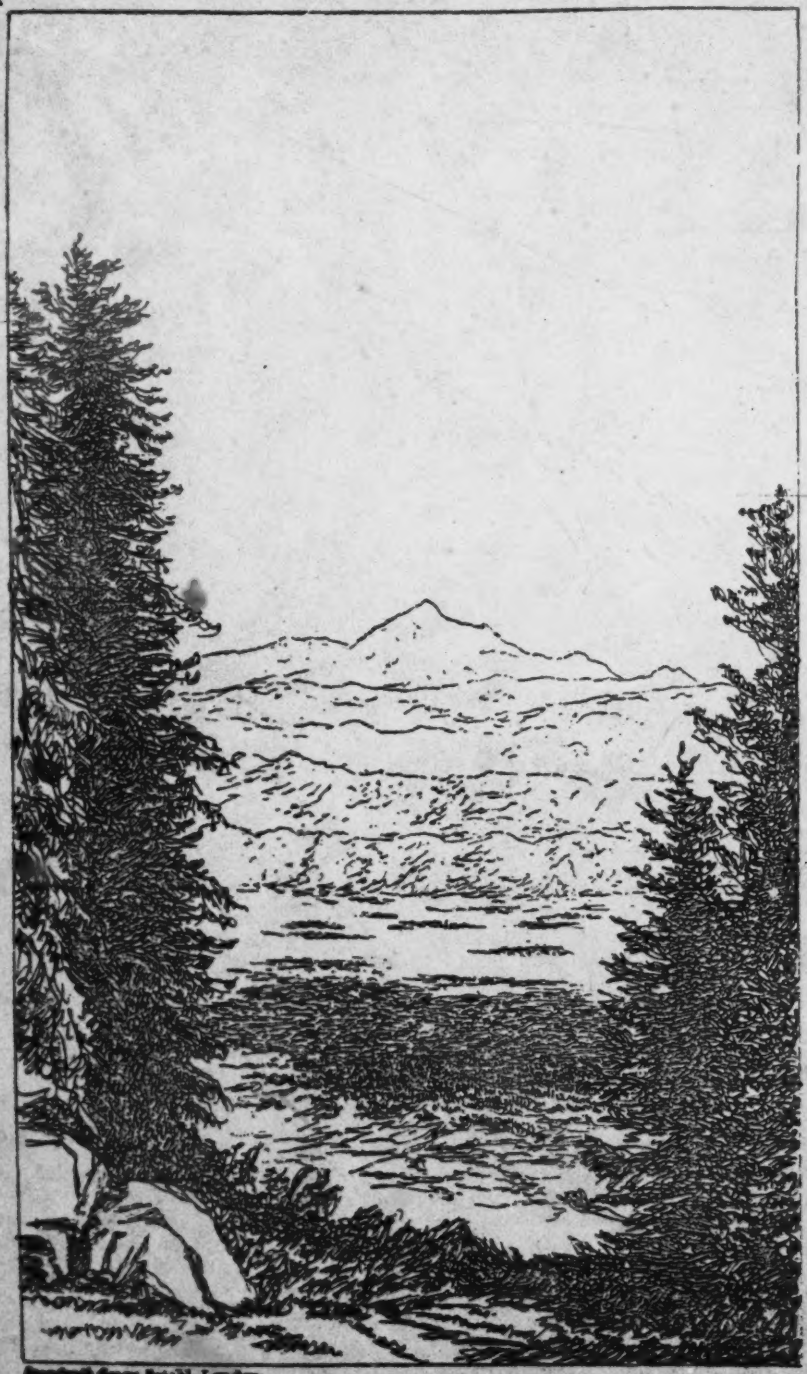

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NANI PARBAT, FROM DIAMIRAI, IN BAREZ.

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Kishangangā Valley with Drās. A few miles south of this gap occurs the branching of the mountain mass that goes to make the north boundary of Kashmir; this we will return to, and now only note the spot from which that ridge separates. Again, a few miles farther on, still to the south-east, and we come to where there is a gap in the mountains, which is the lowest passage, between the Indus on the one side and the Chīnāb and Jhelam basins on the other, along the whole length of 300 miles from the eastern sources of the Chīnāb to the head of the Khāgān tributary of the Jhelam. This Pass is called Zojī Lā by the Tibetans, the Ladākhīs; by others it is commonly called the Drās Pass.

The height of this passage through the mountains is 11,300 feet. An important characteristic of it is that there is a great rise to this level from the Kashmir side, and but a very slight fall on the Ladākh side. Coming from Kashmir we rise steeply, in the last mile or two, a height of about 2000 feet to the level of the Pass; we then find ourselves in a narrow valley, the floor of which descends with so gradual an incline that in 20 miles we do not descend more than 1000 feet. The Pass itself—the high-level valley which is reached after the steep ascent—is a level grassy valley not much more than a quarter of a mile in width. The mountains bounding it are rugged and rocky; the peaks immediately seen are 2000 or 3000 feet above the valley, but the ridges, of which these are the ends, continuing back reach to 5000 and 6000 feet above it, or 16,000 and 17,000 feet above the sea. These mountains belong to the very central range and to spurs from it. By this Pass one rises into the high-level country of Ladākh, where the valley-bottoms are at levels from 10,000 feet upwards. Indeed, if we go anywhere in the Upper Indus basin south of the latitude-parallel of this Pass, we shall find no ground, even in the valleys, so low as 10,000 feet.

Continuing along the main chain, we find that the summits get higher and higher; peaks of 18,000 feet, and some, as we go on, that approach 20,000, occur, and the general level of summits is not much below them. Long spurs, too, or branch

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

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ridges, that jut out, are very lofty. Ten miles east-south-east from the Pass a distinct ridge branches off in a direction somewhat west of south, which is the one that, curving round, forms the eastern and southern boundary of Kashmir, and connects on with the Panjāl Range; this, too, we shall revisit. Then in some miles more (26 or 27 miles direct from the last Pass) we come to an opening which, though not so low as the other, yet, considering the loftiness of the mountains it passes between, is a considerable depression. This is the Bhot Kol Pass; it leads from the head of the Wardwan Valley into the Surū district. It is a glacier pass, but one over which it is possible to take a horse.

From the Drās Pass hither the peaks have been of a height to form glaciers. There is a glacier in every hollow of the ridge. Many of the branch ridges also hold them in their recesses. These glaciers are usually not large; two or three miles long is common; and they do not generally extend very low; one, however, named the Mechuhoi Glacier, the lowest that I know of near here, has its foot at 10,850 feet above the sea; this is close on the valley of the Drās Pass. Looking from near the Bhot Kol Pass to the north-east, at one view a number of these small glaciers can be seen, embedded in the hollows of the mountains, whose narrow rock-ridges curve round and enclose them.

From the last-named Pass eastwards the range continues at a great height; points on it are nearly 20,000 feet high. Lastly, distant from the Pass 12 or 14 miles, there rise two enormous mountains, each of them a few hundred feet over 23,000. These are called Nun and Kun, or together, Nun Kun. They are peaks that are conspicuous from afar, standing as they do a clear 3000 feet above their neighbours. Their aspect varies much as one looks at them from different sides; from Surū we get a side view, which seems to show that they are projecting portions of a rugged escarpment. The annexed sketch gives their form as seen in front, in a distant view caught of them from the boundary of Kashmir.

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NUN KUN, FROM THE MARGAN PASS.

THE MOUNTAINS OF THE NORTHERN BOUNDARY.

One way of looking at the mountains that make the oval barrier of Kashmir is to consider them as divided into a northern and a southern part by the Sind River that flows from near the Drās Pass into the Vale, and the Jhelam River as it flows out from Bāramūla to Muzafarābād. The line of these two is roughly east and west; it divides the Vale and its mountain-ring into somewhat unequal parts, of which the southern is the greater.

We before marked the spot where the northern mountains branch from the watershed range, near the Zojī Lā or Drās Pass. This mass of mountains extends, without any break through it, for over 100 miles from east to west, with a breadth varying from 12 to 24 miles. On its south side lie successively the Sind Valley, the northern part of the Vale, and the Jhelam Valley; on its north side is the Kishangangā Valley in its whole length. At its beginning the mass is rocky and precipitous in its central ridge, and lofty enough to form small glaciers. Farther west the glaciers cease and the range branches and spreads. Again, one peak in it, called Haramuk, reaches to the snow line. This is a massive mountain, which, from its rising above the general level of the ridges, is conspicuous from a great part of Kashmir; in the hollows about it are several tarns, which probably occupy the sites of former glaciers. Most of the branch ridges from this mountain, and some of those farther east, which form the northern boundary of the Sind Valley, have a steep cliff for their upper portion, with a more gradual slope below, which is clothed with

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either forest or grass. West of the meridian of Haramuk the ridge keeps to a fairly regular height of 12,000 or 13,000 feet for a long distance, until, indeed, it turns round southwards. At the part where I have been along it (between Bandipūr, on the Walar, and Gurez) it is often a narrow ridge, with a slope down on each side of 35° or 40°, running along pretty level somewhat above the limit of the forest; rocks projected along the summits, but made no great cliffs; innumerable spurs jut out north and south, some of which lead down to the valleys, with a moderate, though seldom regular, slope; others end off with a steep fall of some thousands of feet. After the range has turned round south, it gets somewhat higher, rising to over 14,000 feet; then there is a depression, and beyond that it is connected with the Kāj Nāg Range, which, running in a general way east and west, from Bāramūla to Muzafarābād, forms the northern bank of the valley of the Jhelam, after that river leaves the Vale. The Kāj Nāg Range gets gradually higher from Bāramūla towards the centre, where the other line of mountains from the north joins on, being there nearly 14,000 feet. It continues thus high for some miles to the west, but afterwards comes to a level of about 10,000 feet. This, too, has spurs jutting from it, which, when once below the forest limit, bear wood of spruce, and pine, and deodar.

THE MOUNTAINS ON THE EAST.

We must now return to where, on the main chain, the ridge branched off that makes the eastern or south-eastern part of our mountain boundary. This spot, as before stated, is 10 miles east-south-east from the Drās Pass. The mountains that here branch off to the south have at first the form of a high ridge, with a very steep slope on the eastern side. In this neighbourhood there is a peak on it (called Kohenhar) of 17,000 feet; but the height soon diminishes, and then for a long distance the ridge continues in an almost southerly direction at a little over 14,000 feet, with some Passes through it (which connect Kashmir with the Wardwan Valley), between 11,000 and 12,000. The Margan

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AV/

(11,600 feet) is of these the only one which I have traversed; the top of it is a nearly level valley a mile and a half or more long; the hills rise on each side for about 2000 feet. Thus far it resembles the Drās Pass; but here the fall is on both sides, and not only on one. From the top of the steep slope on the Kashmir side I obtained, by good fortune, a view of the southern hills, of such beauty, of such splendour of colour, that it has ever since remained in my mind so distinctly that the image of it, after many years, can be recalled at will. It was almost an end view of the mountains, but our elevation enabled us to see a succession of the long slopes descending one behind the other to the plain of the valley. The evening sun that nearly faced us illumined the light haze which filled the air; still the distant spurs were seen through it, themselves seeming to be transparent; the distance between each was fully shown by the gradations of light, while nearer the hills lost that aerial brightness and were clothed in rich dark purple. 133*

Between this ridge we have been tracing down from the north and the line of the Sind Valley is a great triangular space (having the edge of the Vale for its base) which is occupied by a branching mass of mountains that has its source or junction with our ridge a little above Kohenhar. The most conspicuous mountain of all on these branches is Gwāshbrārī, a peak of 17,800 feet, from which radiate many spurs, and, between them, hollows filled with small glaciers. Connected on the north-west is a bold peaked ridge, with glaciers in the hollows of it on the north side, which we shall see again on nearing Sonāmarg on our next journey. From there for 30 miles westward a ridge continues that forms the southern side of the Sind Valley—rocky heights of 13,000 and 14,000 feet, whose lower slopes to the north are thickly covered with forest. The end of this forms the line of hill behind the Shālamār Garden, while dividing spurs from other branches form successively the half circles that enclose the Dal and the parganas of Vihī and of Trāhal, each ending in a bold hill 3000 or 4000 feet high above the flat.

From the Margan Pass the north and south ridge continues at

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133x nearly the same height, and with no greater break in it; it then curves round; as it nears Banihāl there is a depression for some miles to the level of about 9500 feet; beyond this, to the west, we may count that the Panjāl Range has commenced.

THE PANJĀL RANGE.

This has first an east and west direction for 30 miles, then it turns to the north-north-west, and continues for some 40 miles more, after which it dies off towards the valley of the Jhelam River.

The first part I have not myself visited, but from either side one sees several conspicuous peaks that belong to it; these are called on the Survey Map Brahma Sakal; they are steep, rocky, roughly pyramidal, mountains that rise up from out the range to a height of 15,000 feet. By the same map one sees that at the foot of them is a mountain lake more than two miles long and three-quarters of a mile wide; near are two Passes, marked 13,250 feet and 14,120 feet, which numbers show the general high elevation of the mountains.

Near where the bend takes place I have myself crossed the Range, and looked carefully at the form of it. This is where two Passes from the Darhāl Valley (near Rājāori) lead over; also it is near this that the Ratan Ridge branches off from the Panjāl Range. Here an irregular serrated ridge, or a chain of massive rocky peaks, encloses in its turns, and with the aid of branches, amphitheatres, most of which are occupied by tarns. One of these, called Sum Sar,* 12,700 feet above the sea, is in size three-quarters by one-third of a mile; it is almost pear-shaped, tapering off to where the water flows out; on the 12th June it still was frozen, but the ice was beginning to break up; the mountains that encircled it had a precipitous cliff of grey rock about 1500 feet above the lake; below the cliff were taluses of stones and of snow, and at the foot of them lay the water. As far as I could judge (and there was little doubt left in my mind) the lake was a complete rock-basin, the outlet of it was over rock; and from this

* *Sar* is the word for lake in Sanskrit and in Dogri.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

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rock-barrier the ground fell steeply for some distance, and afterwards sloped more gently down. The rock, both by the outfall and on the spur to the south of it for 400 feet above, is well ice-moulded and ice-grooved; more distinct evidence of a glacier having occupied the amphitheatre could not be wished for; some scratched stones too are seen in the heaps around. A few miles along, between the central ridge and the valley that leads down to Baramgalla, is a plateau, of which the substance is moraine-matter of the former glaciers. On little hollows of this also are some small lakes—pools that have formed in the inequalities of the moraine. A larger lake, again, called Nîl Sar, abuts against the slopes of the hills, but has its dam made of moraine-stuff. A little farther north there is a Pass through the mountains called the Nandan Sar Pass; the summit of it is a neck-like heap of stones joining two mountains; on the Kashmir side there is a lake—Nandan Sar itself—at nearly as high a level as the neck; this is a mile long and half a mile wide; the barrier of it seems to be either avalanche *débris* or else moraine-matter from a former side-glacier on the north. Beyond, and indeed all around, are amphitheatres enclosed by curving arms of the mountains. The map shows that numbers of these hold tarns, and wherever the tarns occur there are found signs distinct enough of the old glaciers. Indeed this is the secret of the mountain lakes; they are the effect of the action in one way or another of the glaciers that once existed here; those that occupy rock-basins are in the very beds of the old glaciers, which scooped out the rock into the hollow form. To my mind, even where there are no lakes, the amphitheatres themselves are good evidence; for valleys that now hold glaciers very frequently end upwards in an amphitheatre, and, as far as my experience has gone, this form only so occurs, or else in parts where other proofs are found of glaciers having existed.*

Where the Ratan Ridge first branches from the chief one, it

* Now, while discussion is still going on, it may not be necessary to state that Professor A. C. Ramsay was the originator of the theory of the scooping of rock-basins by glaciers; but in case this book should last longer than the controversy, I desire to record it here.

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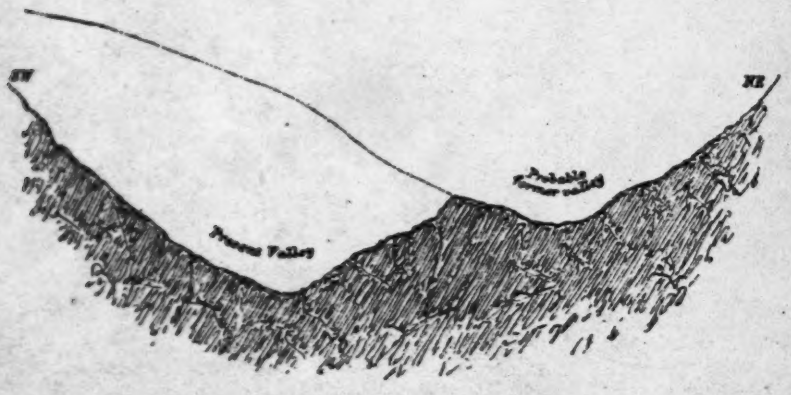
133x Where the Ratan Ridge first branches from the chief one, it
137 consists, in the same way as what it branches from, of rocky ridges and peaks; farther out it becomes half stony, half grassy; farther on still it is a straight ridge, rocky only at top, the slope wooded, while some of the slopes and the more level places near are covered with fine velvety turf, and have scattered all over them innumerable flowers, as primulas, ranunculus, anemone, and potentilla. The hollow between this and the main Panjāl Ridge is the head of the valley that leads down to Pūnch.

133x There is a peculiarity in this valley which, though minute in itself, deserves notice for the history of which I think it is a record. On the north side there is a line of gentle hollows and



SECTION ACROSS VALLEY, BETWEEN THE PANJĀL AND RATAN RIDGES.

little plains at high levels, some hundreds of feet above the deeper valley. These hollows are bounded by a little ridge with a steep fall on the farther side. This will be better understood from the woodcut, which represents a section across the valley. It seems to me to show that a change has occurred in the system of drainage; that formerly the southern slope of the valley was where the dotted line is drawn, and that the upper hollow was then the valley bottom; that for some cause, originating higher up towards the head, the deepening of the valley did not occur in the same line as before, but was made to one side.

The next place where I have crossed the Range is at the

Pir Panjál, of the way through which some account has been given. The mountains near it are not quite so lofty as those we have left. Beyond we get to ground as high as any in the Range; especially there is an isolated peak called Tatkúti, 15,524 feet. Again we see by the map that there are tarns in the hollows of the mountains. Beyond this there are some high Passes which lead very directly between Pinch and Sirinagar; then, behind Gulmarg, we find a summit of 12,500 feet, which is nearly the last of the Range. 133x

I have spoken chiefly of the higher parts of the Panjál Mountains. Of its spurs we saw something on the march over the Pir Panjál; towards Kashmir, the hillsides—the slopes of the spurs—are in great part thickly covered with dark pine forest; these spurs ultimately become elongated into long low wooded slopes, and these gradually into the sloping karewas.

From the last-mentioned summit spurs radiate and descend, at the last suddenly, in bold slopes and steep cliffs, for some thousands of feet, to the narrow part of the valley of the Jhelam.

THE JHELAM VALLEY BELOW BARAMULA.

We have thus, in describing the mountains, completed the circuit of Kashmir and reached again its outlet valley. We before saw that at Báramúla all the waters of the Vale entered the gorge. From that place to Muzaffarábád, where the Jhelam receives the Kishangangá from the north, and itself turns sharply to the south, the distance is about 80 miles, the fall 2800 feet. The narrow valley is confined by the spurs of two mountain ranges. On the north, as was before explained, is the Káj Nág Range. On the south there is a ridge which starts from the Panjál Range at a spot behind Gulmarg and continues for some 60 miles, along a great part of which length its height is from 9000 feet to 12,000 feet. The easiest road from Pinch to Sirinagar crosses this ridge by the Hájí Pir or Pass. The road from Mari goes over a branch of it at Dunni, while the ridge itself extends, narrowing, to the sharp bend of the Jhelam River, close to Muza- 133x 487

133* 487 fastéd. There is a road along each side of the Jhelum Valley; that on the right bank leads to Muzaffarábád and Abbottábád; that on the left bank is the one which, leaving the river after some marches, finds its way to Mari. These two are the best of all the roads out of Kashmir.

133* 563 361 The first 25 miles of the gorge, from Bárámúla to Uri, is through extremely fine scenery, of wooded mountain-slopes broken by cliff-surfaces, that rise to great heights above the path, while below it the river either flows in narrow rock-passages or roars over ledges and other obstacles. Some of the forest is of deodar, of which much has been felled to be sent down the stream to Jhelum, for use in the Panjáb; the logs of it are seen as one passes, now being carried swiftly down, now being hurled by the current against some rocky obstruction. Villages are met with at intervals; after Bárámúla the houses are no longer of the fashion of Kashmir, but are flat-topped. People of the Kashmíri race extend about one day's march down the valley, and after them one comes to the tribes called Kakú and Bambá, whom, in the Race Map, I have classed with the Chibháls. The villages are upon alluvial plateaus, at a considerable height above the river; I have not traced out the origin of these plateaus—to what extent they have been made by the side streams, and to what extent by the main one. Uri, a large village, situated where the road to Pírach branches off to the southward, is an example of the kind of situation; it is on a plain several hundred feet above the river, towards which a steep cliff is the boundary, while the side stream flows on another side in a deep narrow channel; behind are the hills, irregularly clothed with pine and deodar.

[142]

Below this I am not well acquainted with the valley, but I know that the country a good deal resembles the tract of the Middle Mountains.

[Gr. category III, End Map III -- Analysis]

Ia Drow G-3 (1892-1898) 2878 AVI Kashmir
Kashmir AV4

CHAPTER X.

THE LATER GEOLOGICAL HISTORY OF KASHMIR.

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THE observations of nearly every traveller to Kashmir have tended to show that the Vale was in late geological times completely occupied by a lake. The traditions of the natives—traditions that can be historically traced as having existed for ages—tend in the same direction, and these have usually been considered to corroborate the conclusions drawn from the observed phenomena. Agreeing, as I do, with the conclusion, I cannot count the traditions as perceptibly strengthening it; I have little doubt that they themselves originated in the same physical evidence that later travellers have examined; they do not therefore afford independent support to the theory, but are valuable rather as showing in how early times some race of mankind had learnt to interpret aright the geological records of the history of their dwelling-place.

The existence of a lake over the whole valley of Kashmir occurred at no remote time, speaking by a geological standard, but it was long enough ago to have preceded any of the monuments of man that have yet been discovered.

I shall here be most concerned to describe carefully the facts on which conclusions on this subject must rest; those which I have are not, I fear, enough to make a complete basis for a theory on it; I never had the opportunity systematically to observe for the object of elucidating this point; and at the time when I was able to make some observations I was much less versed in the interpretation of alluvial and lacustrine phenomena than afterward, through travelling in Ladákh, I became. Still, the observations here put down may be trusted as far as they go.

We must remember what was said in Chap. VIII. about the low-level plain of the river-alluvium on the north-eastern side of the

1a Drew G-3 (1862-1872) 1875 AV1 Kashmir
Kashmiri AV4

/33 valley (itself slightly sloping from south-east to north-west), and the karewas or plateaus, which are mostly on the south-western side, and which slope from south-west to north-east, excepting some quite to the north-east, which are flat-topped.

The substance of the flat of the low-level plain is loam or clay that has been deposited from the river in its overflows; additions to it are still going on, at all events in years of flood. There is no reason for arguing a former permanent lake from this; the alluvium has a direct relation to the river in its present state; it falls with the fall of the river in its course through the Vale. Occupying part of the low-level flat are the present lakes, in which, undoubtedly, the formation of deposits purely lacustrine is going on; these probably it would be difficult, if they were brought to view, to distinguish from some of the alluvium, but there should be shown more of sifting in the lake deposits proper than in the flood-alluvium, more stratification of matters variously composed.

/32 There is no good evidence that any depth of lacustrine deposit has been formed round buildings or other works of man, although certain changes as to level of water may have taken place in his time. Thus at Mánas Bal there is a temple partly submerged beneath the water of that lake. I am not clear about the cause of this submergence, nor, indeed, as to the origin of the lake itself, which, though seemingly resting on alluvium only, has a depth of 47 feet, at all events; it may be that the rise of the waters over the base of the temple is due to the supply of water brought by the later-made artificial canals not having been able to drain off to the river, except after a general rise of the lake. Some buried ruins and broken pottery at Avántipûr (on the Jhelam, above Sirinagar, 15 miles from it by land) have been brought forward to prove that somewhat important physical changes have taken place since the occupation of the valley by civilised man. An examination of these did not at all convince my mind of this. I saw nothing that might not have been produced by disintegration of the substance of the ruined building, deposition, perhaps, of flood-alluvium, and accumulation of rain-wash from the hill-side near.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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We will now turn to the definite geological evidence of an old lake of large extent.

Looking at the composition of the karewas, we find them to be made up of beds, horizontal or nearly horizontal, of clay and sand. The following is a characteristic section; it was measured at Pirū, a mile east of Islāmābād, in one of the flat-topped karewas:

	Feet.
Rather coarse drab or brown sand, with some small pebbles	20
Fine soft brown sand	3
Hard, very fine-grained, sand	15
Blue sandy clay	5
Fine soft sand	5
Coarse sand, like the uppermost bed	2

Though no more than this 50 feet could be plainly seen in one section, yet it was clear that there were similar beds all through a thickness of 250 feet.

Some of the coarse sand I have seen hardened to a stone. At other places not far off there is a very fine impalpable buff sand, like the material of the sandy beds in the Wealden formation of Kent and Sussex; this I think was glacier-mud, the product of the grinding of siliceous rocks by glaciers. At other places there is a greater proportion of clay and loam.

On the north-eastern side of the valley, the karewas, which are there flat-topped, are exposed to a depth of 200 or 300 feet, and it is clear that their general composition is the same as what is shown in the above sections. On the south-western side they slope up with a gradual slope towards the mountains, but are seldom cut into by the valleys for a much greater depth than that. We have at present no means of knowing to what depth below the level of the lower parts of the Vale such deposits extend.

At Islāmābād, where the karewa occurs from which the above instance has been taken, there is a hill of the palæozoic limestone separated from the mass of the mountains, or only connected with it by this plateau. This hill shows on its outer face other phenomena connected with the old lake. Behind the town, below the level of most of the beds we have been looking at, there are beds of a conglomerate of rounded pebbles of the lime-

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Kashmiri AV4

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stone, of all sizes, and upon these is an accumulation of large angular blocks. These beds lie sloping on the sloping face of rock; their angle with the horizon varies from 7° to 15°; there is sand and calcareous mud mixed up with the limestone pebbles.*

There can be no doubt that these pebble-beds were the shingle beach formed at the foot of the limestone cliff, when this hill was part of the shore of the lake. Whether they were formed before the finer deposits—that is before the lake had risen to the higher level—or later, after a good deal of denudation had occurred, and the lake had sunk to this level again, I cannot say, for I saw no section to tell of the relation of the two kinds of deposit. But their existence is conclusive of a lake of such a size that its waves had the power to fashion beaches out of the waste of rocks. The finer deposits again are exactly such as are deposited in the stiller, deeper, and more central water of such a lake; in these beds fresh-water shells have been found.

In considering the whole question of the lake, we must try to come to a conclusion on two separate points: first, the extent to which the lacustrine deposits existed before they were denuded; secondly, the level to which the waters of the lake must have reached.

On the first point we may conclude that the present flat tops of the karewa plateaus are really the original upper surface of the deposit, that their present position shows the levels to which the lacustrine deposits had accumulated. A plane, not indeed an even one, joining the tops of all the remaining plateaus would represent the position and form of the lake bottom at the last. This plane would be nearly flat along the north-east side of the valley; it would slope up with a gradually increasing angle towards the Panjál Hills. Now the vertical distance of various places of the present surface below this imagined plane will represent the amount of denudation of the lacustrine beds that has occurred since the drainage of the lake—a denudation which has been effected by the gradual eating downwards of the drainage streams. This vertical distance, as has been implied before, is from 200 to

* These beaches were noticed by both Vigne and Cunningham.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Kashmiri AV4

~~300 feet; the~~ level of the plateaus is about that much above the valley of the chief river; but this height is greatest at the Islāmābād end and lessens towards Sirīnagar and below it; that is to say, there has been the greatest amount of denudation in the upper course of the river.* The streams that flow from the Panjāl Range have cut through about the same depth of the lake-beds, but they have made for the most part narrow gulleys only. At the mouth of the Sind Valley are alluvial deposits, which must be looked at in connection with the lake-beds; there is a bank of alluvium 200 feet high and more, composed of sand and gravel; it was probably deposited by the Sind River, when the level of the open vale was growing to be much higher than at present, that is to say, this thickness was being formed as the level of the lake-bed rose. 133

For the other point, the level of the waters of the lake. They must have been at all events as high as the karewa slopes (those of purely lacustrine origin) on the flanks of the Panjāl Hills. I cannot speak definitely, but I think the lake level at one time could not have been much less than 7000 feet above the sea.

As to the origin of the lake I have no theory to offer. Unfortunately, I had not latterly gone to the gorge of the Jhelam, so as to have had an opportunity of examining it in the light of my later experience of such phenomena as these, but I know that in that gorge are alluvial accumulations of considerable thickness, the mode of formation of which must be considered at the same time with that of the Kashmir Lake. Under these circumstances I shall leave the subject without venturing even an hypothesis.

There is another set of phenomena which, if one understood their whole bearings, would throw light on the later geological history of Kashmir, at all events on the history of times just preceding those in which the beds we have hitherto been describing were deposited. Major Godwin-Austen has described† some strata that occur at Hirpūr; they are beds of conglomerate, sand, and

* As to the far north-western portion of the valley, I am not well enough acquainted with it to speak.

† 'Quart. Journal Geol. Soc.,' vol. XX., p. 383.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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loam; they dip down towards the Vale at an angle of 20° or more. Major Godwin-Austen observed a thickness of several hundred feet, and found in these many species of land and fresh-water shells, with plants and minute fish-scales. I believe that these same beds occur at many places from Hirpūr to Bāramūla, between the old rock of the mountains and the material of the karewas proper. More full and minute observation of them is required than has yet been made before one can reason on what they may prove. They lead us back to an earlier part of history than I intended to speak of; my object in mentioning them is simply to draw attention to their occurrence, in hope that other travellers may be able to work out their meaning.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

CHAPTER XI.

MARCH FROM KASHMIR TO LEH IN LADĀKH.

UP THE SIND VALLEY TO THE FOOT OF THE PASS: SIX MARCHES — THROUGH THE PASS TO DRĀS: TWO MARCHES — DRĀS TO KARGIL: THREE MARCHES — KARGIL TO KHALSĪ: FOUR MARCHES — KHALSĪ TO LEH: FOUR MARCHES.

THE next great tract to explore will be the country of Ladākh. 133 The account of it will occupy three or four chapters. The present chapter, which is preparatory, will treat of the road which joins the two towns Sirīnagar and Leh, the capitals of Kashmir and Ladākh respectively. The journey along this road may be taken in continuation of the march from Jummoo to Sirīnagar, which was described in Chapter VII.

I think there is this advantage in intermixing with the more systematic description of a country that of a particular portion traversed, namely, that we are thus able to describe a sample of the country somewhat minutely, from which sample the details in the larger picture that is to be presented may be filled up; or, in the case of its being the earliest visited part of a new district, we can give what were our own first impressions, which often fix the truth in the mind better than knowledge later got.

Of this march from Kashmir to Leh, part will be through country with the geography of which we have already had to do, while that part which lies beyond the Drās Pass will be entirely new ground for us. This latter is, indeed, exceedingly different from any portion of the country we have hitherto visited; it is a country naturally separated in various respects from Kashmir; not only are its physical characters widely different, but its inhabitants belong to another of the great divisions of the human race, and follow a religion different from either of the two professed by the tribes we have hitherto met with. [563]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

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It is the great chain of snowy mountains that makes such a physical separation, and has favoured, if not induced, the other differences. The lowest Pass through these mountains naturally determines the route which of all others bears the greatest traffic between the lower countries and the westernmost part of Tibet. This lowest gap in the mountains is the Drās Pass. Our route (through this Pass) from Sirīnagar to Leh is 259 miles in length, a distance which is ordinarily travelled in a march of nineteen days. Speaking generally, it is for these hills not a bad road; it is commonly passed over by laden ponies, though a few places on it are dangerous for them. I shall describe the route in five sections. The details of the stages will be found in Appendix IV.*

UP THE SIND VALLEY TO THE FOOT OF THE PASS: SIX MARCHES.

133x

The first march is a short one, in the open Kashmir Valley, to Gāndarbal. From the city the road leads us over a plain which is at a higher level than that of the present river-alluvium; on the left there is a fall of the ground, of something less than 100 feet, down to the level of the flat marshy tract called Anchār. After 10 miles or so we come to the foot of one of the mountain spurs, and, rounding the base of it, reach Gāndarbal.

We are here at the mouth of the valley of the Sind River, where that valley widens to debouch into the open vale. Near above this the waters of the Sind River have divided; they irrigate the rice-fields that occupy the wider space, and below they com-
505 municate with the main river, the Jhelam. By means of these water-channels we could have come to Gāndarbal by boat, and it

* Although this is the only route from Kashmir into Ladākh, yet other roads lead into it from other portions of the hills or from the Panjāb. Of these some account will be found in Appendix IV. One of them has of late got much into use—that which leads through the British districts of Kullu and Lāhol into the southern part of Ladākh, and at certain times of the year it may deserve preference; but the one by Drās, which will be described in the text, has the advantages of a less ascent, a greater number of months during which it is open, and a more inhabited country that it passes through, advantages which enable it to retain its position as the chief route from the Plains to Ladākh.

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

may often be convenient to make this first stage from Sirinagar by that mode of conveyance, especially as the greater part of it can be got over during the night. 506

From Gándarbal the road onwards keeps at a higher level, on an alluvial plateau that lies between the low plain watered by the branching streams and the hill-side. As compared with that watery flat, the plateau rises as one goes on till, in five or six miles from Gándarbal, it has reached a level 300 feet higher. Here and there it is cultivated, but for the most part it is covered with a brushwood jungle, with many half-wild fruit-trees scattered over it. Soon we have to descend the 300 feet from that plateau and cross the river. A few miles more, and we reach the next halting-place Kangan, where we are quite within the Sind Valley, and out of sight of the open vale. 138

Now, in the next two marches, a distance of 25 miles, we enjoy the finest scenery of its kind in Kashmír; this kind does not, indeed, give us wide views across a hill-surrounded plain, but it shows us all the beauties of a valley bounded close by lofty hills of varied surface—richly clothed with forest or covered with thick herbage—broken by cliffs, and crowned with rocky peaks.

The valley-bottom, a mile or two in width, is occupied by plateaus, slopes, and low-level flats, which alternate one with the other. These spaces are in part river-alluvium, and in part belong to the alluvial fans of the side streams, often where more than one have coalesced. The river flows through the low land, frequently dividing so as to make islands of alluvium, on which grow groups of fir-trees. Of the plateaus and the fan-slopes the whole surface is covered with verdure, and it is chiefly upon them that occurs the cultivated ground.

The mountains rise steep behind the terraces and the fans. On the left bank, for 15 miles without a break, there is a great slope, extending up for thousands of feet, covered with dark forests of silver-fir, spruce, and *Pinus excelsa*, with some deodar; here and there lines of lighter green occur, in the hollows maybe, where the conditions are more favourable to the growth of 133 137

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133* deciduous trees; along the lower edge, too, a growth of them
137 made a belt of brighter green beneath the dark conifers;—

"Up-clomb the shadowy pine above the woven copse."

133* For 5000 or 6000 feet up, this forest continues along that whole length of 15 miles; in some parts it reaches to the very summit of the ridge, in others the mountain rises above the tree-limit, and there is then a belt of green pasture above the forest, and above that rocky peaks and beds of melting snow.

On the right bank, the north side of the valley, the aspect of the hills is different. Their southern outlook does not favour the growth of wood. For a great height up, their sides are of steep but grassy slopes, broken by rocks and lines of cliff. Still at every mile they show new forms, as, in going along, one opens the successive ravines, and one's view reaches to the higher parts, to the lofty precipitous rocks of the centre of the ridge.

361 Besides these grand beauties of the mountains there are more homely ones in the valley.[1] The path lies through glades shaded by trees of rich and varied foliage, with flowers of jasmine, honeysuckle, and rose delicately scenting the air; it passes by villages which are surrounded by and almost hidden in groves of thick-leaved walnut-trees. Each village grove cheers one by its homely, pleasant, look, and each wilder glade tempts one to stay and enjoy in its shade the combined beauty and grandeur of the mountain views.

132 The atmosphere of the whole of this valley is distinctly cooler and fresher than that of the Kashmir Vale. On one's reaching Kangan the difference is already discernible; the heats that sometimes oppress one in Sirinagar are there left behind. The stream that flows in the valley is one of much volume and velocity, and its waters are always cold from the snow and glacier-ice that it drains from; the road crosses it several times over wooden bridges; as one stands on these one feels a current of cold air, air that has been dragged down from the higher parts by the water, and is kept cool as it flows by its contact with the stream, to which it is closely confined for not a yard beyond its banks does the current extend.

[1] [i.e. the Sind Analyst]

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

When one continues up the valley the climate becomes more rainy, and at certain times of the year—as July and August—showers fall almost daily. The crops grown are in part *bārāni*—that is, depending on rain—and in part irrigated; the irrigation cuts are drawn chiefly from the side streams; rice, which is the crop most generally grown by such aid, extends as far as the village of Gūnd, about 7000 feet above the sea; higher up the chief cereals are *china* (one of the millets) and *tromba*, or buckwheat, which last is a most hardy plant, that ripens its grain with comparatively little sun. Towards the head of this valley it is not excess of cold at any time, but absence of sun, from the prevalence of rain-clouds as harvest-time comes near, that limits the growth of the various kinds of crop. 132 241

At Gagangīr, which is two days' march above Kangan and four from Sirīnagar, the valley has much narrowed. The river flows at the very foot of the wooded mountain-slope of the left bank, and on the right there is but a narrow strip between the stream and the opposing hills. The cultivation of this strip supports a small village; the walnut-trees that surround it are the last we see in this valley; the level of Gagangīr, which is about 7400 feet, may be counted the limit of them here. Here, too, ends the characteristic scenery of the last few marches; beyond we shall come to scenes of a different kind; but before proceeding to them let us turn to take a look back and cast the eye down the valley. One is struck with what I have often noticed in other mountain valleys after travelling some way towards their sources and then turning back. The mountains seem diminished, seem as if they hardly could be the same that towered above us as we passed along the foot of them; it seems, too, as if the opening of the valley into the plain below must be near at hand; it is difficult to think that there are so many miles to be traversed in a valley deep between high mountains. 133x [361]

Beyond Gagangīr a great rocky ridge on the north side approaches its opposite neighbour on the south, and the valley of the river becomes a gorge through which the waters foam, while the path is carried among the large fallen blocks that fill up the

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133x space between its right bank and the steep cliff that overhangs it. This position causes the road for some four miles to be extremely rough; it is the worst bit in the whole 250 miles to Leh; it is very difficult for horses—indeed to ride along it requires the cleverest of hill ponies, and for him it would not be without risk. The summits of the heights that overhang our way are not within our sight, but on the opposite bank we see cliff upon cliff, each crowned with firs, and above these the mountain rises to peaks of a great altitude.

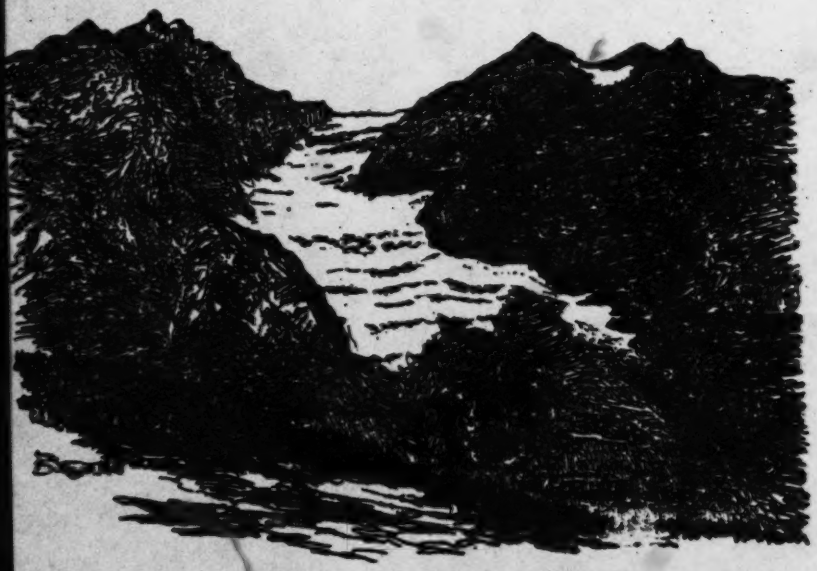
After a few miles we pass clear of the gorge and emerge into more open ground. Crossing the river and rising up the farther bank to a level a hundred or two feet above the stream, we come to the plain called Sonāmarg, or "pleasant plain." * This is a narrow grassy flat, extending some two miles between the hill-side and the river-bank; connected with it is a wider tract at the meeting of the side valley from the south-east. This latter is a space of beautiful undulating ground, a succession of dells surrounded by hillocks or mounds, which are sometimes connected more or less into a line, and sometimes isolated. The dells are covered with long thick grass and numerous wild flowers, while the slopes of the hillocks have a growth of silver-fir, with sycamore, birch, and other bright-green trees beautifully intermingled; over the mounds are scattered masses of rock.

This space, which seems to be known to the natives by the name Thājwaz, or else one spot on it bears that name, is bounded on one side by a dark fir-covered hill, and on the other, the south-west side, by the stream of the tributary valley, beyond which there rises a great mass of mountains of bare rock, divided into lofty peaks by three or four hollows, in each of which lies a glacier, a small glacier on a steep slope, broken by transverse crevasses,

* *Marg* is a Kashmīrī word meaning a high level plain or open valley; *sonā* means "pleasant" in Dogrī; whether this word is to be found separate in the Kashmīrī language I do not know, but it certainly occurs in some other Hindī dialects. An instance of the etymological mistakes into which travellers may be led by their undiscriminating Persianising munshis is seen in 'Moorcroft's Travels' (II., 97), where the name of this place is written Sonamurgh, and it is stated to be so called from the "golden bird," a pheasant, found in its vicinity!

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

and ending off far above the base of the valley. Below the glaciers are stony slopes, which are their terminal moraines, and beneath, wherever the ground is of such a character as to allow of it, is a growth of birch forest. The sketch shows one of these glaciers, lying between cliffs of the rocky mountain-mass and flowing over its own terminal moraine, as seen from a distance of a few miles. 133*



GLACIER NEAR THÂJWAR, BY SCHÎNARG.

The description of this undulating tract of ground will have led many of my readers to perceive that it is an old moraine of a former great glacier. As it is not the only evidence of the greater extension of glaciers in this valley in former times, I will now note down the spots where I have found traces of them along the way we have come. They have also been observed by other travellers; before I visited the valley my attention was drawn to them by Major Montgomerie, who was superintending the G. T. Survey in Kashmir.

The lowest spot in the Sind Valley where I have seen glacier-

Ja-Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

133x between Kangan and Gūnd, where, at a level of about 6500 feet above the sea, is a well-grooved *roche moutonnée*, and higher up the same hill-side the grooving occurs, up to 500 feet above the river. From here onwards up the valley the same thing is seen in many places, as on the right bank opposite to Surphrā, and again about Gūnd.

In the gorge we see none of this, there has been too much later destruction of the rocks.

Then we come to our undulating tract of Thājwaz. It is a space occupying nearly a square mile; the highest mounds may be 150 feet above the old alluvium of the Sonāmarg plain, and 400 or 500 feet above the stream near, a great portion of that thickness probably being moraine matter. It is to be noted that the masses or fragments of rock which protrude from the mounds are of the same substance (a metamorphic, an altered argillaceous, rock) as the mountains on the south—that great rocky mass we spoke of—and not the same as what is found about Sonāmarg, which is limestone. The conclusion is that the glacier that deposited the moraine which now makes our beautiful undulating park-like ground had its source at the head of the side valley, which is five or six miles up. It must for long have had its foot about Thājwaz, and have gone on depositing its moraine for ages, and must at one time have protruded a mile up the valley towards Sonāmarg—round the corner of the hill.

The marks we observed lower down were made when the whole valley from Harī (and perhaps from still lower) upwards to the source of the Sind River (south-east from the Drās Pass) was filled with ice, making a glacier 40 miles in length. This is not much greater than glaciers we shall come to in Baltistān, but it contrasts strongly with the small glaciers remaining at high levels in the hollows of these mountains. Of these small separated glaciers there are still over thirty in the basin of this river.*

* It is *possible* that this whole length never was occupied by one glacier; that even in the time of extremest cold the glacier ended off at Thājwaz, while the lower marks were made by another which had its sources in the side valleys that come in below the gorge.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

The determining cause of the accumulation of so much moraine matter at the particular spot, Thājwaz, no doubt was the narrow gorge below, which made the ice of the side glacier (in an intermediate later time, when the main-valley glacier had retreated as far back as Sonāmarg or farther, and so the two had separated) to accumulate, to abut perhaps against the opposite mountain, and, keeping long at that level, to shed the material it carried, some being borne away down the gorge, while that thrown off on the upper side has remained to this day.* 133x

The village of Sonāmarg, a couple of miles above Thājwaz, has but half a dozen houses; it is with difficulty kept inhabited, for the cloudiness and showery character of its climate combined with the altitude, 8600 feet, make the growth of all crops precarious. The Maharaja's Government gives some advantages to those who will settle here, for the sake of their aid in carrying the post to Ladākh across the Pass; for this is the last inhabited spot in the Sind Valley; no other house is met with until we are beyond the Pass, in the Drās country. 361 [132] [241] [205]

At Sonāmarg we no longer have the homely look of the Kashmir village; here no trees shelter the cottages, the plain is bare, and the fields look unpromising. But the mountains that face the village on the north attract our attention; here beds of greyish-blue limestone stand up perfectly vertical and make precipitous slab-like faces of rock across the higher parts of the spurs. 133x

From Sonāmarg to Bāltal the valley is immediately bounded by hills a few thousand feet high; on the north side they are covered only with grass; on the south they are varied with tracts of forest. In some places the fir wood spreads down to the part traversed by the road; when we get to Bāltal the plain again is bare, but some of the lower hill-slopes are covered with birch wood and firs.

Bāltal is the last halting-place before the Pass. Here the main stream of the Sind River turns off almost at right angles

* On the steep side of the mountain on the right bank of the main river (above the bridge) I observed glacier striæ at a height of about 500 feet above

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1
W. Tibetans A34

K 133x

towards the south; a smaller, steep, stream comes down from the north-east, while right in front of us as we come up from Sonāmarg is a great precipitous rocky mountain, which I have tried to represent in the annexed sketch.

VIEW APPROACHING BĀLTAL.

K 788

A road leads up the valley of the main stream to Amar Nāth, a noted place of pilgrimage for Hindūs; the pilgrims, however, approach it from the other side, from the direction of Pailgām, crossing a Pass to reach it, as the route by this Sind Valley is apt to be made impassable in summer by the rising of the river waters.

THROUGH THE PASS TO DRĀS: TWO MARCHES.

WT 133x

We follow the valley of the smaller stream that comes down from the north of east; after a short distance we see that it comes out of a narrow steep-sided ravine which has a considerable fall; to follow it up through the ravine would lead us direct to the

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
cl. Tibetans AJ4

133x

Pass; this, however, can only be done in winter, when the gorge is filled with snow, or in the spring, when the water finds its way down beneath the snow-bed, which still is firm enough to support the traveller's steps. About the beginning of June the snow-bed breaks up and the ravine is no longer passable; the path then is taken in a zigzag up the hill-side on the left, and after a rise of more than 2000 feet from Báltal it again meets the stream, above that straitened part of its course. The character of the Pass itself was spoken of in Chapter IX.; we saw how, after having risen such a height, one did not descend on the other side, but that the narrow level valley through the mountain continued with but a gentle fall; indeed the change of slope, where the water ceases to drain to Kashmir and the Jhelam and begins to flow towards the Indus, is hardly perceptible to the eye, and afterwards also the gradient of the valley keeps low. The rise to the summit brought us above the level of fir-trees, but when as we descend we again reach down to that level they do not reappear; bush-like trees of birch grow here and there on the lower part of the slopes; these and the grass that covers both the slopes and the valley-bottom continue for some miles; but as we approach Drás, especially when we come into the more open valley in which that place is situated, we see what a different country is this we have come into from the fertile one we have left behind.

The valley of Drás is an opening among the hills which leaves a space nearly flat with a width of a mile and a half or two miles, and a length of near three; it is not one flat, but consists of alluvial plateaus of different levels.* This space is bounded on the north by low irregular-shaped spurs of hills, whose higher parts are some miles back but can often be seen jutting up in rocky peaks or as a jagged ridge; the surface of these hills is thoroughly bare of vegetation; they show a barren brown expanse of stone and rock—furrowed rock, loosened stone, and talus of

* For an account of the alluvium of this valley and of the alluvial deposits generally of Ladákh, I must refer the reader to a paper read by me before the Geological Society, and printed in their 'Quarterly Journal,' vol. xxix., part 3.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir w. Tibetans AV4

133x fallen masses. On the south side of the valley there is first a low ridge, and then above that tower great precipices of limestone rock. The Drās River enters the valley by a gorge, flows through it 25 feet below the level of the lowest alluvial terrace, and leaves by a similar narrow rock-passage.

132 137 The barrenness of the hill-sides is caused by the absence of moisture in the air and of any but the very slightest fall of rain. The range we passed through, and which in a former chapter was described in some detail, and shown to be generally a very lofty one, intercepts the moisture, whose source is the sea, obliges it to be precipitated on the outer side, and shelters this Ladākh country from the periodical rains, cutting off the supply of moisture to such an extent that the hill-sides are not only bare of trees, but of grass as well, free from forest and without herbage.

133x This is the character of all the country we have now to traverse, not only as far as Leh, but all that we have left to describe; so that when not specially mentioned, it must be remembered and taken for granted that the surface of the mountains is bare rock or loose stone.

132 And not only is the contrast great between the look of the green-clothed, forest-clad hill-sides of Kashmir and the arid, bare, and stony mountains of this Tibetan country, but the feel of the air too is very different; here in Ladākh is a clear light-blue sky and bright sun, with a brisk keen air; it is more a climate of extremes, in that the sun's rays are powerful, being less weakened in traversing the smaller thickness of atmosphere, so powerful as to heat quickly the rocky ground exposed to them, while, from its rarity, the air both receives less heat from the sun's rays, and in the evening allows of a quick radiation from the day-heated ground, so that cold nights suddenly succeed to days that have been felt to be hot by those exposed to the sun. As compared with this Ladākh country the air even of the higher parts of Kashmir is soft and mild.

The valley of the Drās River, though generally bearing out what has just been said as to climate, has not the Tibetan characteristics in the highest degree; the gap of the Pass allows some

Jx Drew G-3 (1862-1872) 1875 AV1 Kashmir
w. Tibetans A14

moisture-bearing air and even cloud-carrying wind to come 132
through; here occur a greater number of slight showers during the summer than in the other valleys of Ladākh; but the difference is slight as compared with the great difference between the two sides of the Pass, and is most chiefly shown in winter, when the snow lies thicker in Drās than it does farther to the east.

The passage from Bāltal to Drās, a distance of 30 miles, 487
generally done in two long days, is, in the summer, from June onwards, a not difficult road as things go in this country; it can be passed without difficulty by horses; nor does the first fall of snow (which may happen in the end of October or in November) commonly shut the road for them; but later on, usually by some time in December, the snow has become so thick that for horses to attempt the passage is rash, and only men so hardy and persevering as some of the tribes who live about Drās, or else those who get their aid, as I have done—aid that well deserves acknowledgment and thankfulness—can hope to get over in safety. Thus—although in the winter the Drās people, by watching their opportunity and waiting for some days when necessary, will keep up communication between Kashmir and Ladākh, and even carry merchandise over on their backs—the road is not thoroughly open again, ponies cannot attempt it, till the end of May.

The first village that we come to on the eastern side of the 361
Pass, the highest in the valley, is Matāyan, which is 16 miles short of Drās; the next is Pān Drās,* five or six miles farther on; in the more open valley of Drās itself we find numerous hamlets scattered about.

Here, as in all the countries on this side of the main range, 241
there is nothing grown without irrigation; at Drās, barley, and the variety of it called grim, are the grains mostly cultivated, for these can ripen in the time that the short summer allows. The villages 000

* Without attempting myself to give a derivation of the word "Pān" in the name of this village, I must protest against the connecting of it with the Persian word *Pāin*, lower. It will be enough if I point out that Pān Drās is higher up the valley

137 Thevilages are bare of trees; only at one or two places a few willows and poplars are to be seen.

563 The inhabitants are of two, or even it may be said three, distinct races; Mattayan has Kashmiri who have been settled there for some generations; the hamlets of Drás are partly Dárd and partly Balti; of these people I propose to defer the account till later.

631 We have spoken of Drás as one of the valleys of Ladákh. The bounds of Ladákh may be taken differently, according as we consider it politically or from any other point of view. Drás has not the same inhabitants nor the same religion as the central part of Ladákh, being in these respects more allied to Baltistán; but in the time of the old rulers Drás was part of the kingdom of Ladákh, and we too will reckon it as coming under that name, although latterly, for administrative purposes, it has been put with Baltistán.

DRAS TO KARGIL: THREE MARCHES.

133* The distance from Dras to Kargil is 40 miles; it makes two good marches and a short one. The road continues down the same valley, over stony ground, along the foot of great rocky [861] mountains. Few villages are passed, and even those one goes near are not always visible from the path, for some are situated hundreds of feet above, on plateaus, the remains of denuded alluvial fans.

I have used this word "fan" before, and I shall in the future so often have to repeat it, applying it to a certain form of alluvial deposit, that it will be well here to explain the exact meaning attached to it.

When a side-stream debouches from a narrow gorge into a wide valley it is apt to deposit the material it carries down (washed from the mountains behind) in a fan-like form at the mouth of the ravine. This fan is part of a low cone, having its apex at the point of debouchment; the slope of it, which may be a few degrees, is very regular along each radius; the spread of it may vary from a few hundred yards to a few miles; the thickness of the

[On the east side of the Dras Pass--Ed.]

L: Dow G-2 (1862-1878) 1878 AVI Endorsement
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deposit, the height of the open above the plain or the main-valley bottom, is often many hundred feet. 138

The fans frequently have become denuded, that is to say, cut up; their remains are sloping plateaus (with a slight curvature of surface) attached to the hill-sides in front of the ravines; these plateaus are commonly divided into halves by a gulley, through which the side-stream now flows at a low level, and they may end in a cliff towards the main river. The importance of these fans (whether they be whole or denuded ones) with respect to the habitation of the country consists in this, that it is chiefly, though not universally, upon them that cultivated ground occurs, the water of the side-streams being led over them for irrigation.*

To return to our route. Below Tashgam we come into a granite country; the mountains rise on both sides to a great height; not always are they seen thus lofty from the valley, but from any vantage ground above we look on to serrated ridges of 17,000 and 18,000 feet, the whole vertical height from that level down to the river, which is at little more than 9000, being of bare, irregular, broken cliffs and their débris. The sketch on the next page shows a view up a side-valley that penetrates into the mountain mass to one of the lofty ridges; its whole sides are naked, but a narrow strip of watered and cultivated ground lies in the bottom. [811]

The mountains, though at the first glance they show no trace of herbage, yet do bear a little; this is sought out by the small herds of goats that are driven to the more favourable places. Along part of this road two or three kinds of bush occurred pretty plentifully: one is the pencil cedar (*Juniperus excelsa*), which sometimes grows low and sometimes taller and tree-like; another is a bush called by the people "umbit" (a *Myricaria*); then there were current bushes and numbers of red-rose trees, each tree being magnificently furnished with flowers, this was in the middle of June; all these were on the lower slopes among dry stones, flourishing where no grass would grow. 137

The Dras River goes on north-north-westward to join the Indus; 139

* For details about the formation and denudation of fans in Ladakh I must again refer to the paper before mentioned, in the Quarterly Journal [illegible]

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132

we do not in our route to Leh follow it so far, but turn round a 135
corner to the right, and take to the valley of the Surû River (one of about equal volume with that from Drâs), passing here round a rock that the road has very imperfectly been cut in, so that in places the roadway has had to be constructed of poles lodged in projections of the cliff; these are loosely covered with slabs. In a few miles after this we come to the collection of villages which bear the name of Kargil.

At Kargil is another of the wider openings between the hills; up to this spot the granitic hills had continued—bare, rocky, and lofty; but now on the east there appear lower hills of a softer material, alternating beds of clay and sandstone. Between the Pîskin stream and the Surû River is an alluvial expanse of some square miles, a succession of terraces of alluvial gravel. These [312]
plains are uncultivated; hitherto the work necessary for bringing the water of the Pîskin stream on to the lower wide terrace, though once or twice commenced, has not been successfully accomplished; but narrow strips not very high above the two streams are watered by small canals led from them.

The villages here are about 8000 feet above the sea; partly 361
from this somewhat less altitude as compared with Drâs, and partly [32]
from the place being less in the way of the comparatively moist air that steals into this country through the Drâs Pass, there is 241
both less snow in winter and a greater force of sun and warmth in summer to help on vegetation. Here wheat flourishes as well as barley; but the great difference to be observed was the growth of many fruit-trees (chiefly mulberry and apricot), as well as willows and poplars, along the watercourses that are led over the terraced fields. Such villages as we now see are narrow strips of ground, artificially banked and levelled into still narrower terrace-fields, and backed by great rocks that with a favourable aspect reflect the heat and act almost like the walls of our fruit-gardens. They are richly carpeted with heavy-eared crops and crowded with fruit-trees, the bright greenness of whose leaves delights the eye of the traveller, who for many miles has wearied under the monotony of gazing at nothing but rock and loosened stones, and the shade

1: Drew G-3 (1862-1872) 1875 AVI Kashmir
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361 of whose boughs, as, after the glare that one is exposed to on a
241 summer day's march among these bare mountains, one lies by the stream that ripples beneath them, is itself a reward for the exposure and toil.

KARGIL TO KHALSI: FOUR MARCHES.

133* It will take us four marches to reach the valley of the Indus; for though at Kargil we are only 12 or 13 miles away from that river, yet the more favourable course is to avoid it for a few days' journey still, to keep in the valleys of certain tributary streams whose direction lies well in the line of our road. The ground we shall go through is occupied by the ramifications of a great range of mountains that lies between the main chain on the south-west and the Indus River on the north-east. This range is irregular both in course and height; from some directions it is to be traversed only by very high Passes, but, as we are going, we shall cross two ridges that belong to it by comparatively low gaps quite easy to surmount.

133* From Kargil we first go over the stony alluvial plain, which is bare of vegetation, and then, after five miles, descend to the village of Pâskim, a large village watered by cuts from the stream
[Gr2] called Wakha; these watercourses are bordered by many willows and some tall poplar-trees. Nearly a thousand feet above the village, on the edge of a cliff, are some remains of a fort that used to be held by a Rajah tributary to Ladâkh; an account of the taking of this place by the Dogrâs is given in General Cunningham's book. The valley now narrows, and for 12 miles the road takes us up between dark rocky hills whose near slopes, those within sight, are not lofty. The halting-place is Shargol, 20 miles from Kargil. A more even division of the distance would have been to make Pâskim the stage instead of Kargil, but this latter is the more usual rest-place, as it is now the head-quarters of the district, and besides it is often convenient to make marches of different lengths, for a quite short one will give the camp a long leisure for rest, or for repairs, or other business.

000 Shargol is the first village where there is a Buddhist monas-

1: Drew G-3 (1862-1872) 1875 AVI Kashmir
W. Tibetans AJ4

Shargol is the first village where there is a Buddhist monastery*; it is a small monastery, with but a few Lámás, attached to the one at Mulbek farther on. We thus see that we are reaching the country of the Buddhists; the people of Shargol are nearly all of that faith, though for some way farther there is a mixture of Muhammadan Baltis. 792 361 563

In the next march we pass Mulbek (also called Mulbe) and see the monastery, one of some size, and by the road-side a large idol carved in the rock, and then we rise to the easy Pass called Námika Lá,† 13,000 feet, a depression in soft (shaly) rock between mountains of limestone. A very easy descent brings us down to a stream that flows direct to the Indus; turning to the right we follow the valley of this stream upwards, and in a few miles we come to Kharbú, a Bhot ‡ village, which makes another stage. 133 792 361

Thence we continue up the same valley: the mountains on the south of us are high mountains of limestone, which rock makes the chief part of the very lofty ridge beyond. Keeping on towards the east, we rise to a Pass of very similar character to the last, called Fotú Lá; it is 13,400 feet high; the ground is smooth, being composed of shale, but close by, on the south, are the rocky limestone hills; a gentle slope for 2000 feet down a valley that is comparatively open, brings us to Lámáytrú. 133

At Lámáytrú we are well among the Buddhists or Bhots. Here is a large monastery built on the summit of cliffs which are partly rocky and partly of alluvial matter; some portions of it are very curiously built on timbers placed across chasms, or joining ridges or pinnacles of the hardened alluvial gravel. The cultivated ground is a narrow strip lying for some length above the sloping valley-bottom. As we continue down, we join the valley of a large stream that flows from Wásla; this is extremely narrow; the path has with difficulty been made along the slope of the hill that rises immediately from the stream; there are cliffs to be passed that have necessitated wooden galleries for the road to go on; this has, however, been constructed with a good deal of skill, and by the [792] 471 133

* The word for monastery in the Ladákhí language is Gompá.

† In the Ladákhí language *Lá* means Pass.

‡ The word *Bhot* means Buddhists, or perhaps, more particularly, Buddhist Tibetans. The Ladákhís are called Bhot both by themselves and their neighbours.

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491 plan of crossing the stream three times, by wooden bridges, we
433* pass the difficulties and find our way to the valley of the Indus itself, and, after another mile or two and after crossing the river, to the village and halting-place of Khalsi.

KHALSI TO LEH: FOUR MARCHES.

491 The Indus is spanned by a wooden bridge where rocks narrow
712 it up to a width of 60 or 70 feet only. The bridge is com-
361 manded by a small fort on the higher bank; the path from the
241 bridge, indeed, is led along the covered way half round the fort. The village of Khalsi is on a plateau about 250 feet above the river; there is here a long strip of cultivated land watered from a side-stream; crops and fruit-trees grow on it well, and even luxuriantly; walnuts and apricots ripen, though the height above the sea is something over 10,000 feet.

139* From this place upwards, to near Leh, the Indus Valley has one character. The river flows either between rocks or against alluvial cliffs, according to whether the mountain spurs reach the water or strips of alluvium-terrace intervene. The hills that are
[361] seen are not very lofty; all are bare and extremely dry. The
[241] only green visible is on those spots where the streams from the mountains on the north-east are brought on to the alluvial plateaus and enable the ground to be tilled; there villages have been formed, and we see the verdure of corn-fields and of orchards, or rather of the lines of fruit-trees that have been planted along the watercourses that skirt the little fields.

487 For the next three days' journey there are two routes that may be taken; they unite again one march short of Leh. The first is along the valley, keeping as near to the river as the ground will allow; the other is a higher route along a series of plateaus behind the former; it is this latter that we choose; the valley itself will be again spoken of in a later chapter.

135* After continuing for a few miles in the immediate Indus Valley,
361 we turn up a ravine to the left, and, rising some 1500 feet, we get on to a high plain between an outer, low, range of hills and the

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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inner high one. This plain is interrupted by cross valleys that, 133
originating in the higher range, pass through the lower one down 361
to the Indus; the plain thus becomes divided up into wide necks of land. In the first cross valley were several villages, one of them, Timisgām, ending the first stage from Khalsí.

The next day's journey began by the route leading us up a branch of that valley, past some patches of cultivated ground, supporting each its own hamlet, into a narrow dry gulley between rounded hill-surfaces, up which we rose until we came out upon another such neck as we were on the day before. Again there crosses at right angles to the road a ravine which we have to go down into and up again by a zigzag path that gives us several hundred feet of fall and rise. Then a gradual descent brings us to Himis Shukpā, a noted place. This place is named after a grove 137
of a hundred or two large shukpā, or pencil-cedar, trees which there 778
grow about a stony mound. The girth of several of these trees is six or seven feet, and some that have irregular trunks measure 10 feet and more; they taper quickly upwards, reaching to a height of about 40 feet; it is a holy grove protected by the gods; disease and misfortune are said to overtake those who commit sacrilege against it. At Himis Shukpā are remains of a fort or 712
tower, which was built by the Sokpos who invaded Ladākh towards 175
the end of the seventeenth century; I was told that they built such towers in many places, and that this was the most westerly of them; its walls are of a kind of gravel or concrete moulded.

From Himis Shukpā we go up over another neck of gravelly 792
ground, and down to another ravine; the waters of this support 361
the village called Yangthang, or "New Plain." This was settled five-and-twenty years ago by a Lāmā, who, by his wisdom and good management, got the main watercourse made, and, having established cultivation, fixed a monastery in the valley, in which there are now seventy Lāmās. The land, which, by grant, is free of Government dues, is cultivated by labourers who receive their food and clothing from the monastery. Two more plateaus, separated by a ravine, making five in this march, had to be crossed before Tarttse, which we made the halting-place, was reached.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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133 The next day a few miles of sloping plain, similar to what we had crossed so much of, brought us to Bāzgo.

It must be understood that in these marches from Khalsī we were all along edging the lofty granite range that for such a long distance divides the valley of the Indus from that of its great tributary the Shāyok. For the greater part of the way spurs of it only were visible—rugged and bare, brown and yellow, hills, whose surface was much-disjointed rock; but sometimes the eye reached up the valleys to the lofty central ridge, still of the same character, or else, perhaps, touched with the white of some recent snowfall.

361 Bāzgo is a large village; as one looks down on it from the edge of the plateau it has a picturesque and strange look on account of the position of some of its buildings, as of the monastery, on the towering rock.

[487] 133 361 The two routes that had separated near Khalsī have again met here at Bāzgo. From that place the one road traverses a stony plain not very much above the level of the Indus. Nimū is passed, a large village at the inner edge of this plain. Again there intervenes a low line of hills between the Indus and the great range; but here there is no road at all by the river side, so steep is the cliff; we have therefore once more to leave the near neighbourhood of the river and go over more stony plateaus between the outer, low, line of hill and the high mountains. A rise of about 1200 feet up a narrow ravine, cut in the alluvial deposits, brought us to the plateau level, and we then found ourselves in the same desolate kind of country we had passed through before coming to Bāzgo. There was the stony plain, made up of granite detritus, and bounded by rocky mountains; on neither, for miles, was anything green visible; the near mountains—spurs jagged by weathering—were of many shades and tints of brown, the variations occurring sometimes in veins, sometimes in masses, and sometimes being due to a talus of blocks fallen from one particular coloured cliff; in the higher parts the hills were more of one sober brown colour, and of more regular lines of ridge.

Up one of the stony ravines is the village of Umla; but

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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it cannot be seen from the road. On our way we pass Thárú, 133x
a collection of eight or ten houses, with corresponding cultiva- 361
tion; then we cross the last of the plateaus, from which descending we reach a little garden planted by the roadside for the [485]
shelter of travellers, which is close to the village of Phayáng. Thence a few miles by the side of the river brought us to Pitak, the last village before Leh.

All the cultivated spots hitherto met with in Ladákh were 312
watered from side-streams—streams coming almost immediately 138x
from the mountains with a more or less steep fall. But at Pitak the land is irrigated from the Indus itself. For we are here at the beginning of a part of the Indus Valley, where the bottom is wide and is occupied by a flat of alluvium, over which the waters of the main stream can be brought.

At Pitak there is an isolated rock a few hundred feet high, 361
on which all the older buildings are situated. The monastery 792
is on the summit at one end, and there is a fortification—of two 712
towers connected by a double wall—that must have helped to make the rock a strong position. Formerly all the houses were, for protection's sake, built thus high up; this was very commonly the case throughout Ladákh, only in the last generation or so have the people taken generally to building in the plain.

We are now but five miles from Leh, the capital; it is indeed within sight from the summit of the rock; let us from here take a general view of the geographical position of that town.

The river is 10,500 feet above the sea; it is flowing with a 133x
gentle current in a flat, the surface of which is in great part of pebbles only, but here and there it is of such a fine alluvial soil that the people have been able to bring it under cultivation. On the south-west side this low flat is bordered by a stretch of sloping gravelly ground, consisting of a number of coalesced fans that have been deposited by streams having their origin in the mountains on the south—mountains which rise up to 20,000 feet. On the north-east of the river there continues the same great granite ridge, at the foot of which we have been passing; the summit of it is about 12 miles from the Indus, as the crow flies.

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133* The line of ridge is from 18,000 to 19,000 feet high. The Passes through it are 17,000 and 18,000 feet.

361 133* A valley, coming down from this great central ridge, bounded close by rocky branch-ridges, at the distance of four miles from the river widens, the spurs of the hills both becoming lower and retreating aside, inasmuch that there occurs an open space of the form nearly of an equilateral triangle, the side of it five miles in length. The town of Leh is at the apex of this triangle, where the valley begins to widen. Rocky hill-spurs form the sides, the river Indus the base, Pitak being at one end of the base.

This triangular space is not a level; it has a steady, gentle slope up from the river. Advancing from Pitak we rise, in the five or six miles, about 1000 feet, the altitude of the town of Leh [3H] being 11,500 feet. The lower part of the slope (of which the whole consists of a gravelly alluvial deposit) is dry and stony, but as we go on we come within the tract that the side-stream has been able to supply with irrigating water, and find a space of several hundred acres covered with crops.

361 Here, by the farther edge of this cultivated space, on one of the branch spurs from the hills and spreading on to the plain in front of it, is built the town of Leh. The most conspicuous object in it is the palace of the former rulers, an edifice boldly built up to the height of eight or ten stories from the shoulder of the spur; a slight in-leaning of the massive walls gives it a great [792] look of strength. Higher up, on the same rocky ridge, are the [712] monastery and the towers of an old fortification. Below, in front of the palace, houses cover the slope. On the flat beneath is the newer part of the town. Entering from the direction of Kashmir we pass through a small gateway and find ourselves in a long, wide, and straight bazaar, the houses regularly built and uniformly whitewashed. This has been erected since the Dográs took the country, and is now the place that is most frequented. At the farther end of this bazaar one passes into the old part of the town, among houses separated by narrow winding passages. As one rises on to the slope of the hill one meets with a few houses of a

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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higher class; these were built by the Kahlons, or ministers of the former sovereigns, and now for the most part belong to their representatives. 361

Outside the city[1] are several gardens, or what are here so called; in truth they are plantations of willow and of poplar. These plantations are extremely useful, both for their grateful [313] shade—which is the first thing a traveller will look for in these parts in summer time—and as a reserve of building-timber, a thing in Ladâkh extremely scarce. On the east of the town [311] the mountains are near and there is no cultivation; but to the west, the whole width of the valley, about three-quarters of a mile, is of cultivated land, descending in terraces, with small hamlets scattered over it.

1 [i.e. Leh -- Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
W. Tibetans A3 4

CHAPTER XII.

LADĀKH: THE INHABITANTS.

LADĀKHĪS — CHĀMPĀS — COLONIES IN LADĀKH — MODE OF LIVELIHOOD — POSITION OF THE WOMEN — CERTAIN CUSTOMS — MONASTERIES AND LĀMĀS.

144 OF the four races of men who inhabit the country on the north-east of the main chain of mountains—the country which drains into the Indus—whose names are Chāmpā, Ladākhī, Baltī, and Dārd, the first three belong to the Tibetan race. People of this Tibetan race extend over an enormous extent of high ground at the back of the Himalayas, from the borders of China proper to the territories we are dealing with. We are here, in Ladākh and Baltistān, at the most north-westerly spots occupied by them.

101 The first of the three subdivisions of Tibetans—the Chāmpās
131 —are those who lead a nomadic life on the upland valleys,
563 places which, being too elevated for cultivation to bring a living, are fit only for pastoral uses. The second, the Ladākhīs, are those Tibetans who have settled in the valley, and in the side valleys, of the Indus; who have formed villages and have occupied nearly all the ground fit for cultivation; and who still retain the Buddhist faith which is held by the Tibetans to the south-east and east. Thirdly, the Baltīs are that branch of the Tibetan race, who, at one time identical with the Ladākhīs, spread farther down the Indus Valley and then became converted to the Muhammadan faith.* Deferring our say about the Baltīs until we come to describe the region they inhabit, we will in this chapter look at the characteristics of the other two branches, the inhabitants of Ladākh both settled and wandering, and will tell something as to their mode of life.

* The geographical distribution of these races is clearly expressed on the Race Map.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
W. Tibetans AJ4

LADÂKHIS.

The Ladâkhis have the Turanian cast of feature—that which we are apt to call Chinese, from our having become most familiar with it through the Chinese division of the Turanian family. They have it not perhaps in its greatest intensity, but still unmistakably. The cheek-bones are high; from them downwards the face rapidly narrows; the chin is small and usually retreats. The most persistent peculiarity is that of the eyes, of which the outer corners are drawn out and the upper eyelids are overhung by a fold of the skin above. The eyes are brown in colour. The nose is pressed, so to say, into the face; and it is often, but not always, depressed at the bridge. The mouth is large and inexpressive; the lips project, but are not thick. The hair, which is black, is cut quite close in front and at the sides of the head; behind, it is collected into a plait or pigtail, which reaches about to the small of the back. Moustaches are always or nearly always present, but they are small, and the beard is very scant. 142 [302]

In stature the Ladâkhis are short, several inches below the English middle height. Cunningham gives nearly 5 feet 2 inches as the height of the men and 4 feet 9½ inches as that of the women. Both sexes are broad-made and strong. There is no doubt that they are an ugly race; their best friends cannot deny it. As to the women, the best that can be said of their looks is that some of the younger ones are "not so bad looking."

One is glad, on coming to the subject of their character, to find more to be praised. The Ladâkhis are cheerful, willing, and good-tempered; they are very ready for a langa; they are not quarrelsome, unless it be when excited by their intoxicating drink, *chang*, and if over that they do get to wrangling or fighting, no bad blood remains afterwards. They are by no means ingenious; simplicity and clumsiness are characteristics of them. There could hardly be two national characters more opposed than those of the Ladâkhis and the Kashmiris; these latter, quick, versatile and plausible; the others slow, inapt, 181

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
W. Tibetans AJ4

181 and much given to truth-telling. The Ladākhīs, however, have by no means poor understandings; they are not muddle-headed, but will learn to understand clearly if given a fair time and opportunity. Major Godwin-Austen has with truth remarked that in one respect the Ladākhī writers far excel the munshīs, or writers, of India—that is, in the understanding of a map.

291 Their dress is simple; it is all woollen, of a coarse and thick, but not very closely-woven, home-made cloth, of a natural drab colour. The men wear a *choga*, or wide and long coat, folded over double in front, and confined at the waist by a woollen kamarband, or scarf. They wear nothing beneath this; with boots and cap, and may be an extra wrapper, their attire is complete. As to cap, there is an old and a new fashion. The old sort of cap, still a great deal worn, but chiefly in those parts that are out of the way of traffic from foreign countries, is of the peculiar form shown in the cut. The part that falls over, as far as I could make out, does no good to the wearer. The Kashmīris have an absurd story about these caps, that their origin was from the time when a force of Mughal soldiers from Kashmir, under Ibrāhīm Khān, came to help the Ladākh ruler against the Sokpo invaders. When this force was retiring, one of the troopers dropped his horse's *tobrā*, or nose-bag, which a Ladākhī, picking it up, wore for a cap; and the fashion was so much admired that it became general. The other sorts of head-dress are a jaunty skull-cap, which is the newer fashion, and a comfortable lamb-skin cap, with large ear-flaps, which in summer are stuck up behind in a curious way, but in winter they make the best possible protection against the severe cold. To the Ladākhī his boots are a matter of great importance. The stony ground, and in winter the biting snow, require precautions. A piece of thick leather makes the sole, and is moulded round for the sides of the feet as well; a felt or a cloth top is joined on to

LADĀKHĪ CAP.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir
W. Tibetans AJ4

this, to reach above the ankle; the leg is further protected by 291
felt gaiters, secured by a tape wound many times round. This *chaussure* is good against cold, and is not bad for rock-climbing where the ground is dry.

The women wear a gown, the skirt somewhat gathered into plaits, of vertical strips of woollen cloth, generally blue and red alternately but sometimes patterned, sewn together. Over the shoulders is worn a kind of shawl, of sheepskin with the wool inside. For head-dress they have only a strip of cloth, ornamented with shells or with rough turquoises, from the forehead back over the middle of the head, and lappets of cloth edged with fur over the ears, but under the hair. They wear the same sort of shoes as the men. The dress of neither men nor women varies with the season of the year.

The only division of the Ladâkhîs—the only caste division—is 564
that the blacksmiths and the musicians belong to castes which are considered low; the blacksmith caste, I believe, being thought the lowest of all. These low castes are called *Bem*; with none of them will the ordinary Ladâkhî intermarry.

The priesthood of Lâmâs does not make a caste; the office is 793
not hereditary.

CHÂMPÂS.

The Châmpâs inhabit the higher country—the valley of the 131
Indus above the villages, the other plains, or flat-bottomed valleys, of Rupshu, and a few outlying places.

They are not very different from the Ladâkhîs. Their different 563
occupation would be sure to produce some changes; or rather, it should be said, probably, that the settled life of the inhabitants of the villages had changed these last from what their ancestors were, who lived the nomad life, and who now are represented by the Châmpâs. For it is likely that the course of events was this—that of the Tibetans, spreading north-westward, some reached a country they were able to settle in and to cultivate, while some remained in the higher parts, and kept to their pastoral ways. The difference in the face that struck me was 142
that the Châmpâs have rather a projecting chin, while the 181

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
W. Tibetans AJ4

142 Ladâkhis, as before said, have a receding one; the Châmpâs,
181 again, have a more expressive mouth. They are a most hardy and a most cheerful set of people. Living all their lives in a severely cold climate, and getting a scanty subsistence, they still have the best of spirits. When, after a day's journey, they collect round the scanty fire that is warming their evening meal, their merry laughter shows what a good heart they can keep in what, to strangers, seem to be the hardest of circumstances.
[221] Their lives are spent in tents; they stay for a month or two at a time in one spot, to graze their flocks and herds, and then they move with them whither the advancing season promises better pasture. Some few details of their way of living will be given when we come to describe the country itself which they frequent.

291 The dress of the Châmpâs is almost the same as that of the Ladâkhis, only that some of them wear the long wide coat of lambskin, instead of woollen cloth.

582 As a rule, the Châmpâs and Ladâkhis do not intermarry. The
563 religion of the two is the same, but it lies light on the Châmpâs.
162 Their young men do not become Lâmâs. The number of these Châmpâs within this territory is very small; there are hardly more than a hundred families of them. Ethnologically they are not different from those who inhabit the next tracts to the south-east—country which is under the Government of Lhâsa.

COLONIES IN LADAKH.

565 There are some families who come and go with the summer,
221 and a very few who have settled, of a race called *Khamba*. They are of the country named Kham, far to the east of Lhâsa. By what road they first came from their own country I know not, but now they reach the districts of Zânskâr and Rupshu from, strange to say, the side of India. They are of Tibetan race, and their language, though different from that of our Châmpâs, still can be understood by them. The Khamba are professional beggars, of a very vagrant disposition; they wander about some part of India in the cold months, and find their way up here in the summer,
565 subsisting by begging. It is strange that they should come to such

1: Drew G-3 (1862-1872) 1875 AVI Kashmir
W. Tibetans AJF
i.e. Professional beggars who come from Tibet to Ladakh in the summer. Analyst

a poor country as the higher parts of Ladákh for the exercise of 565
their calling; but the Bhots, though poor, are charitable. These Khambas, too, give themselves a religious air, as do most beggars in the East, and that may help them. But in truth, in their ways, they are more like to the gipsies than to devotees. They have their wives and children with them, and these all come round in succession to beg, as if independent of each other. They live in the smallest of tents; these are only just high enough for one to seat oneself on the floor beneath them. The tent and their other traps are carried on the backs of a few of the load-carrying goats which they always possess. The Maharaja's authorities have tried to [567]
persuade some of these Khambas to take to agriculture, and a bit of land has been given for this object by the Pángkong Lake. I saw one family there, who had commenced to till, and had left off their inveterate habit of begging; but they were still in tents, and had not begun to build a house.

The next colonizers to be mentioned are *Baltis*. This race of 563
Baltis will be more fully spoken of in the chapter which treats 167
of their own country, Baltistán; here I will only name their settlements in Ladákh. In the first place, there are Baltis inhabiting the valleys of Drás and Surú, and the tract about Páskim, which is called Purik. These are not geographically separated from the main body of their countrymen in Baltistán, which district borders on Drás; but they have some slight differences. Then there is an isolated colony of Baltis right in the middle of the Bhot country, only a few miles from Leh. The largest tract of cultivated land in Ladákh is in great part held by them; this is at a place called Chushot, on the left bank of the Indus, from five to ten miles from Leh. These immigrant Baltis came four or five generations back, some from Purik and some from Skárdú.

Dárds are found in Drás and in several places along the valley of the Drás River, and again in a few villages in the valley of the Indus, being there interpolated between the Baltis and the Ladákhis. It is at these last places that some Buddhist Dárds occur; these make small and very much isolated communities.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
W. Tibetans A14

563 There are some ethnological facts connected with them, which are
167 of great interest; these will be given in one of the chapters on Dárdistán (Chap. XVIII.).

563 In the town of Leh are a good many families of *half-castes*, born of Bhot women, the fathers being merchants of different races who have frequented the market at that place. There has for long been a commercial connection between Leh and Kashmir, and families of Kashmir merchants have settled in Leh. There is now, and probably there has been for generations, a hybrid class, brought into being by the intermarriage of these Kashmiri with women of the country, who have been and are ready to turn Muhammadan—or to any other religion—in order to marry. Again, the Turki merchants, from the direction of Yárkand, are responsible for another set of half-
567 castes. A third class has sprung into existence since the conquest of Ladákh by the Dográs, from the connection of Dográ sepoys with Ladákhi women. These are, or were, called *Ghulámzádas*, that is to say, "slave-born."* The theory was that, being born out of wedlock, they belonged to Government; this theory was so far carried into practice that they used to receive their daily bread from Government, and to give, unwillingly, their labour in return, in such work as wool-cleaning.† They were, indeed, bondmen, unable to leave their country or to get their living in it in their own way. Some years ago an attempt was made to get them to settle on a bit of land lately enclosed, and to follow agriculture; but their want of skill, as well as want of capital, made this to fail. When I was at Leh, in 1871, I was enabled, by orders from the Maharaja, to set them free to go where they pleased. They had diminished to quite a small number; they were all ready to sacrifice the Government daily ration for the sake of liberty. Before manumitting them I ascertained that there was a prospect for each of them of a living to be got, and I hope that by this time they are absorbed in the general population.

* The two former half-caste breeds are called "Argham."

† A great deal of hand labour of a light sort is required in picking the pashm or underwool of the shawl-goats free from hair before it is sent down to Kashmir.

1a Drew G-3 (1872-1873) 1875 AV1 Kashmir
W Tibetans A14

The result of the crossing of breeds, in each of these three cases, cannot be said to be good. The half-castes are for the most part thoroughly untrustworthy, and in other respects they are of worse character than either of the races they spring from. This is probably due—and I think the remark may have a wider application than to the small communities here, may apply to the mixed breeds of many other countries—to the want of family ties and of the training in social habits of which children of almost every race get something in the ordinary course of things, but which is broken through when unusual connections are made. An exception to be made from the above general statement of their low moral state—that of some respectable families of the Kashmīri half-castes—in some measure corroborates what has just been said, insomuch that these have for some generations formed a community of settled habits and have again acquired a standard of morals of which the miscellaneous half-castes seem quite devoid. 563

MODE OF LIVELIHOOD.

Almost all the Ladākhīs are engaged in agriculture; the number of artisans is very small indeed, and of shopkeepers of that race there are hardly any; the shopkeepers of the town of Leh—the only town in the whole country—are either of the half-castes or are strangers. Thus the greater part of the population of Ladākh are connected with the soil. They form a peasantry tilling their own land. The area cultivated by one family is from two to four acres. From the produce of this, and from the incomings of miscellaneous labour which they undertake, they manage to pay the Government demand and to get for themselves a fair living. The sons of a family neither divide the heritage nor themselves separate, but they enjoy the estate in common, in one household; the domestic institution which is necessarily connected with this arrangement will be spoken of farther on. The people of rank also have their interest in the soil; some have grants of land free, or to a certain extent free, of the Government land-tax; others have land bearing 463 565 241 651 [428]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
W. Tibetans AJ4

565 that burden which they are able to make some profit out of
241 by employing labourers.
651 The grain which is most prolific and which is grown to the
241 greatest extent is grim, or loose-grained barley, and it is the meal of this grain that the Ladākhīs mostly eat. Grim is a hardy plant; it is cultivated even at the height of 15,000 feet; this height indeed is exceptional; there is only one place at that altitude where it grows, about twelve acres being there sown with it; but at 13,700 and 14,000 feet there are villages dependent on its cultivation. At lower levels, besides the grim,
[438] wheat is grown. But little of this is consumed by the Ladākhīs themselves; they grow it for the market, for the use of the people of the town and of the travelling merchants. Wheat does well up to 11,500 feet; it is cultivated, but with less success, even at 12,800 feet. Peas, and barley (of the kind common in other countries) are crops that grow at almost as great heights as any. This barley is given to horses. In the lower parts of Ladākh—from 10,500 or 10,000 feet downwards—two crops can be got off the same land. I think that barley or grim is, commonly, the first and millet the second crop. Rice does not grow in Ladākh. Maize has been tried in a garden without much success; the ears of it which I saw were only four inches long.

Every crop, as has been said, requires irrigation for its growth; several times has the land to be watered to bring on the plant. In the middle of Ladākh, if there be a sufficient supply of water, the crop is secure; there sunshine never fails for the ripening of it. In Zānskār, however, which is near the most snowy range, and in some of the very high parts, there is sometimes a failure of the sun-warmth necessary to ripen the grain.

[231] Ploughing is done chiefly with the hybrid of the yāk bull and the common cow; this they call *so* if male and *somo* if female. The yāk itself is not good for the plough.* The corn is sometimes reaped with a sickle, sometimes pulled up by the roots from the loose soil.

492 * The yāk, however, is very useful for carrying burdens. The Ladākhīs earn a good deal as carriers of merchants' goods with their yāks, their zos, and their ponies.

1; Drew G-3 (1862-1872) 1875 AVI Kashmir
W. Tibetan. 1st f

The universal food of the people is barley-meal, made from 262
grim; it is either made into a broth and drunk warm, or else into 264
a sort of dough and eaten with butter-milk if that can be got. They generally have three meals; one an hour or two after sunrise, of the barley-broth; one at mid-day, of the dough; a third after sunset, of the broth again. In this way they consume some two pounds' weight of meal a day. To the broth they put any addition they can get; sometimes it is vegetable, sometimes meat, and sometimes tea.

Unlike the natives of India, the Ladákhis are not particular as to their feeding. They obey few restrictions as to what to eat or how to eat it, or as to the method of slaughtering. One way they have of killing an animal for food is to tie up the mouth and let it [265] be suffocated. Another practice of theirs (I am not sure that it is common) is to drain the blood of the animal into their broth and warm all up together.

The drink of the Ladákhis is *chang*, a light beer made without 273
hops.* They have no good vessels to keep it in, so it usually is sour by the time it is drunk. As I have drunk it, it tasted like a cross between home-brewed beer and farmhouse cider; it is not a bad beverage on a warm day, but these people will enjoy it in the depth of a severe winter. There is also a spirit sometimes made—a whisky, but this is proscribed by law. Through the Maharaja's territories generally the making and the drinking of intoxicating liquors is forbidden †; at one time an order was made that in accordance with this rule the drinking of chang should be put down; but on the representations of the Ladákhis that it had been the beverage of their nation from time immemorial, and that it would be impossible to endure the cold of their climate without it, they were allowed the malt-liquor; the restriction as to the spirit however remains. Tea is another favourite drink 272
in this country, but the poor people—that is nearly all the population—seldom are able to afford it; it is made in a churn, with butter added.

* For the better brew a plant brought from Baltistán is used in the same way and with somewhat the same effects as are hops in our beer.

† Christians are specially exempted from the operation of this law.

Ladakh G-2 (1862-1872) 1875 AVI Kashmir

482 With such food and drink as has been described the Ladákhis
147 are one of the hardiest of races. As coolies, for carrying loads, they are admirable—not only the men but the women too. I have had women employed to carry my baggage, according to the custom of the country, who have done twenty-three or twenty-four miles with sixty pounds on their back, and have come in at the end singing cheerfully. Against cold, too, they are very strong. Not that they equal in this respect the Champás, who live at still greater heights, and can hardly bear to be as low down as 11,000 feet. Still the people of Central Ladákh and of Zánskár are very hardy in this respect also; on a frosty night, with nothing but the clothes they go in, they will coil themselves up and sleep
513 comfortably on the bare stony ground. All have a
515 rooted objection to washing. I was told that there was a custom of bathing once a year, but I could never get any satisfactory corroboration of the report. Their clothes, worn next them, are never washed, but are affectionately kept around them until they fall to pieces.

372 Of the waste rife in a barren country like Ladákh, there are two which (perhaps without, or at all events in addition to, other difficulties) seem to make impossible either any great addition to the population or increase of their comforts. These are want of fuel and want of timber. For fuel the dung of cattle is carefully stored. This is supplemented in some parts by a bush which they pull from the hills that they call *burtse* (Eurotia). This plant is indeed a great resource for travellers in out-of-the-way parts; it is a small low-growing bush, the woody underground stem of which makes a good fuel. Then, in the high valleys, there is a plant like our furze, called *dâma*. On some hill-sides there is the pencil-cedar, a strong-burning wood; and lastly, in certain ravines, there is willow growing wild. All these, however, from their distance, require much labour to collect; they are seldom used by the Ladákhis in their own houses, but are chiefly got by them for travellers and for the
313 town consumption. The timber-trees are willow and poplar. These are planted either along the watercourses between

L: Drew G-2 (1863-1875) 1875 AVI Kashmir
to Tibetans, Ale

the fields, or now and then in separate plantations. But the 343
growth is not enough to supply all that is wanted. When the new bazaar at Leh was built, a great chi plantation belonging to the chief monastery was felled for the purpose, nothing approaching to which is now to be seen in the country. The difficulty in the way of plantations seems to be that there is required for them positions advantageous in point of soil and water which are already occupied by crops; one can hardly increase the growth of timber without diminishing the breadth of land tilled, and of that there is none too much.

The houses are built of sun-dried bricks or of stone. They are 342
flat-roofed, of two or three stories, but those all very low. Except [576]
in the very poorest houses there is always a reception room kept neat and clean, the rest not having this character. When a visitor comes they carpet this room with felts, and do all they can to make him and his attendants comfortable. The houses are all whitewashed, the aspect of them—perhaps among groups of trees, or else standing out in relief from the sombre rock on which they may be built, rising one behind the other on the face of it—with their verandah-rooms or with balconies projecting, is often bright and pleasant. The houses of people of the higher ranks have an oratory for the practice of the Buddhist religious ceremonies. The palace at Leh is probably the finest 344
building in the country, though some of the monasteries may approach it. This palace is curiously contrived. The arrangement of the rooms is very irregular; they are not in continuous stories, but are at all sorts of levels, connected by narrow and low passages. There are two or three large reception rooms, some of them with an opening to the sky in the centre, this plan allowing of a large fire burning in winter on the floor of the room. The [341]
roofs of these large rooms were supported by columns with the wide-extending head or capital which is so marked a feature in [953]
Indian architecture; the columns, and indeed most of the woodwork, were gaily coloured, and on the walls were painted sacred pictures.

Ia Drew G-9 (1862-1872) 1875 AVI Kashmir
D. Tibetans. Ali

POSITION OF THE WOMEN.

562 462 To a native of India the complete social liberty of the women of Ladákh seems very strange. This liberty, I think it may be said, is as great as that of workmen's wives in England; not only do Ládakhi women go about unveiled, but also they mix where men frequent and enter with them into their pursuits of business or pleasure, and partake too of their toil. I have told what good weight-carriers the women are; in agriculture also they take their share of the work; when the seed is in, the tending of the fields—the watering and so on—is a great deal left to the women, the men perhaps having work abroad.

595 161 Thus far we may think woman's position here to be better than in India, but what is next to tell darkens the picture. Polyandry, [565] plurality of husbands, is, except among the few richer people, quite general; it is much more nearly universal than is polygamy in India, and for this reason, that polygamy is a custom itself expensive, practically reserved for the well-to-do, while polyandry is an economical arrangement, one established on the poverty of a barren country, and extending throughout the people as far as indigence itself does.

[167] There can be no doubt that the practice of polyandry in Ladákh originated from the smallness of the extent of land that could be tilled and the general inelasticity of the country's resources, while the isolation from the rest of the world—isolation of manners, language, and religion, as well as geographical isolation—hindered emigration. It was found impossible for the younger ones either to marry and settle or to go out for their [593] living. They naturally became mere helpers in the household—farm-servants to the elder brother. From that there came about the curious custom that when the elder brother marries a wife she becomes a wife to all the brothers. The younger brothers remain in a very subordinate position in the family, but the wife is held in common. The children recognize all as father, speaking of their elder and their younger fathers. As many as four brothers thus may become, and do become, husbands to the same wife; I

L: Drew G-3 (1862-1872) 1875 AVI Kashmir
W. Tibetans Adv

believe there is no limit at all, but of as many as this I have known instances. 575 161

In addition to this form of polyandry, which, as I have shown, stands on economical grounds, there is, strange to say, liberty for the women to choose yet another husband from a different family, a stranger. I have known cases where there were two—and, if my recollection does not deceive me, three—brothers, husbands to a woman, yet she took a fourth husband from outside.

The effect of all this in keeping down the population of the country is very great. Not only are fewer families founded than would be otherwise, but the families are smaller. In spite of the [311] restricted area of cultivation, which it would not be easy to extend, though possible in a few cases, and in spite of there being [439] no importation of grain—except of a small quantity of rice, which is an expensive luxury—the population of Ladákh, though fairly well filled up, is not redundant. Each person has his own position in connection with the land, and it would be impossible to take many away without throwing some of it out of cultivation.

It seems to me that such a balance is preserved in this way:—The system of polyandry probably would have the effect, if it were fully carried out, of absolutely lessening the population. When it does positively act in that way, when from that cause some holdings of land are, so to say, going begging, then more of simple marriages take place. An heiress of a few acres, say, gets a single husband whom she brings home; or an only son has a wife all to himself. Then the natural increase of population recommences, and the balance is redressed.

I could get no satisfactory answer to the inquiry I made of [589] many—what becomes of the surplus of women which must, one would think, be caused by the custom? I did not learn that there were many old maids, and the number of nuns is less than the number of young men that have been drafted off to become monks. It is possible that polyandry alters the proportion of sexes in the children born—lessens the number of females; but this is hypothetical; I could not get statistics to throw light on the subject.

In Drew G-6 (1862-1872) 1873 AVI Kashmir
Ch. Tibetan Ais

562 Among a rough people like the Bhots it is difficult to say what
695 would naturally be the character of the women; that is, what it would be if they had the same liberty of ordinary social intercourse which they now possess, but hold to the rule of one woman to one man. I incline to think that polyandry has a bad effect on their nature; that, beyond the openness which one admires, it makes them over-bold, shameless, and causes them to be in a general way coarser than their other circumstances need make them. And to the same custom I attribute the greater facilitous, as compared with neighbouring countries, with which those connections with foreigners are formed that have resulted in so many varieties of half-castes at Leh.

CERTAIN CUSTOMS.

886 There is a rather curious custom of the father and mother of
928 a grown-up family retiring from active life and its responsibilities at a time when they may not be much beyond middle-age. When the son is married and has a child then the time has come for the grandfather and grandmother to leave their home, to give up the house and the land to their son. They go into a very small house near, taking only one or two head of cattle, and retaining just enough land for themselves to attend to and raise grain from for their food. After this is done they have no more claim on the son, who becomes legal owner of the family property. There is often a house attached to a holding which is put to this very use. The amount of land to be given over is regulated by custom; this, on the death of the old people, comes back to the estate. If there be *two fathers* alive they are both got rid of and provided for in this way.

764 In the disposal of their dead the Bhots follow the Hindû
177 custom of burning. But whereas the Hindûs seldom or never let twenty-four hours elapse between death and cremation, these Bhots keep the corpse for many days, feasting their friends round it; the higher in rank the deceased man was, the longer they keep him from the dissolution of fire.

1; Drew G-2 (1862-1872) 1875 AVI Kashmir
G. Tibetans 414

It would hardly be looked for that of these Bhots a considerable number should be able to read and write; but it is the case that a far larger proportion than among their neighbours—the Kashmiris for instance, to say nothing of the Baltis and the Dárds—have these accomplishments. A predisposing cause to this doubtless is the length of time, during the winter, when agricultural work is stopped and occasion for indoor pursuits arises. Probably the practice of one son out of each family commonly being set apart to become a Lámá has distinctly aided the progress of this elementary education. In almost every village there are some who can write freely and accurately. 212 872

There are certain traits of manners in a people that a traveller is very likely to miss altogether, that one only occasionally—when some unusual event brings them to view—has an opportunity of observing. Such an event was my own coming to Leh in 1871. I had visited the place before when examining into the mineral resources of the country; but that year I came to take up the Governorship of Ladákh, to which the Maharaja had appointed me. Thus I was able to observe the way in which these people receive those to whom they wish to do honour. 576 People of all classes turned out at every inhabited place we came near. The villagers collect at the entrance of the village, with the musicians in attendance playing on flageolet and tom-tom. The women in their brightest petticoats and gayest ornaments are drawn up in line, each holding a vessel containing either barley-meal, or milk, or chang, or some other thing to eat or to drink. But these offerings are not intended to be taken as provision; they are not as the *dáli* in India, where a very substantial amount of eatables is often given; here they are tokens merely. Lastly, some of the women carry earthen vessels in which burn chips of pencil-cedar, whose perfume is counted holy and pure. As one comes up, all place their vessels on the ground, and make profound and not undignified bows. At each village in succession that we passed through for some six days' march was this repeated. [534] At one part of the journey we passed at a distance of a mile or two from a large monastery. A deputation of Lámás came down to the road

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
W. Tibetans A34

576 to receive me. Besides these, a band of eight red-gowned monks stood on a rocky spur above and gave a loud welcome with their [534] music. Two played on flageolets; two bore cymbals; other two had drums mounted on standards and held up on high, where long curved iron drum-sticks reached to beat them; and the last pair played on long horns, which, too heavy to be held in hand, rested their curved ends on the ground. With this power of sound the eight made wild music among the mountains; the horns droned in a way melancholy and touching, but this strain was relieved by the clashing of the cymbals and the bold sound of the drums, while, through all, the flageolets brought out a more definite melody. At Leh itself all the population came out either to meet us or to see the crowd that met us. The hundreds of Ladákhis—for numbers that are reckoned by hundreds make an unusual concourse in these thinly-peopled parts—the men of the numerous other races that collect at Leh, the eagerness of all to see me, and their respectful salutations of welcome, made, with the scene of the strange-looking town, with its edging of green gardens and cornfields, surrounded close by rocky hills, with lofty mountains in the farther view around, in the brightness and freshness of summer morn, a scene which I recall with pleasure—with pleasure more unmixed than that which a like assemblage gave me on the later day when with regret I said farewell to Leh, to the Ladákhis I had for a time ruled over, and to the men I had worked with—a lowering winter's day that not in vain threatened snow—as they accompanied me for some miles down the road on my first march towards home.

MONASTERIES AND LAMAS.

792 In nearly every village, in some parts of Ladákh in every
361 village, is a monastery of greater or less importance; it sometimes holds but one or two Lámás or monks, sometimes it is the home of hundreds. The monasteries are the most conspicuous buildings in the country; they are always somewhat apart from the houses of the village; they are often situated in high places difficult of access—on a spur of the mountain or on an isolated

1; Drew G-3 (1862-1872) 1875 AVI Kashmir
W. Tibetans A16

rock, or they may lie in a nook, under the shelter of a lofty cliff. At the entrance of a monastery are fixed prayer-cylinders; sometimes a courtyard is fitted with them on all sides. These are cylinders with a vertical axis, turning on a pivot; they are furnished inside with a paper on which holy names are written; the making of these revolve is reckoned an act of devotion. In the case of the larger, heavy, cylinders, it is helped by rings being attached, which enable the devotee to give a good impetus to his prayer.* Past these one enters into the image-room; this is generally a fine lofty square chamber, the centre-space of which is supported by columns of wood. Here are kept the images to be adored; images of some of their gods, or of Buddha, or of apotheosised Lámás. These are sometimes in metal, gilt, sometimes in clay gaudily painted. Often the artist has been successful in giving an expression to the face that well suits the character represented, as for instance the ineffable calm—a calm that, were it less unmoved, would almost express contempt for everything around—on the countenance of Buddha, or Sákya Thubba as he is called, the founder of the religion, whose devotion was continual contemplation of, and whose ideal was absorption in, the divinity. The room is furnished with numerous instruments of worship; with bells and lamps, and sceptres and other emblems, with bags of grain and with bowls of butter—these last sustaining a wick which constantly burns. It is hung with banners finely worked in curious devices, and often the walls are adorned with paintings. The Lámás periodically assemble in the image-room to worship with prayers and sacrifices, as of grain, and with music. The people occasionally pass in and bow, and mutter a prayer before some of the images. No women, I understood, not even nuns attached to the institution, enter the image-room; they stand and worship at the doorway. This is the more strange as the Lámás are not at all

792 361 [788] [778] [282] 562 778

* These prayer-cylinders are sometimes kept in continual motion by water-power. In a monastery in Nubrá I saw a cylinder, 4 feet in diameter and 6 feet in height, which was made to revolve by a stream of water flowing beneath the floor of the room against floats attached to a continuation of its upright axle.

1; Drew G-3 (1862-1872) 1875 AVI Kashmir
ch Tibetans A14

562 jealous of strangers entering any part of the building, which
778 point of liberality surprises one after meeting with so much exclusiveness in this respect as one does from the different religionists of India.

792 In any large family one of the boys was sure to become a Lāmā. First, from an early age, the boy is made a pupil at one of the monasteries; from there he goes to Lhāsa to finish his [778] studies and to be ordained. Latterly boys have not taken so freely to the profession; it seems as if the life of mixed labour, study, meditation, and idleness has less charms for the young than it used to have; or, may be, employment in secular walks is more easy to get. When I was in Ladākh the chief Lāmās [647] were fearing that the supply would fail. In a monastery there are two head Lāmās; one the leader in spiritual matters, the other the manager of its temporal affairs. I had a great deal to do with the *chagzot*, as this latter dignitary is called, of several of the larger monasteries. I found them to be men of genial and amiable disposition, of refined and dignified manners. Some of the *chagzot* had good business powers; to certain of them was entrusted the administration of a small district around their monasteries; the duties of this office most of them performed in such a way as both to satisfy the authorities above them and to keep the people in good heart. The dress of the Lāmās is the woollen gown or *chaga*, dyed either red or yellow according to the sect they belong to; the red sect much predominates in Ladākh. They shave their heads, and most of them go without a covering; those of higher rank wear hats of various designs; some have very wide-brimmed red hats made of stiffened felt. Lāmās very commonly carry in their [788] hands a small prayer-cylinder, constructed so as to turn on its handle by the force given to a bullet attached to it by a little chain; the turning of this is equivalent for them to saying one's prayers or telling one's beads.

Some of the monasteries are endowed, some, I think, get help from Lhāsa, but the greater part depend on the alms given them by the villagers. At harvest time the Lāmās receive from the

Lz Drew G-2 (1862-1872) 1874 AVI Kashmir
w. Tibetans Alf

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FIGURE OF CHANDA, CUT IN THE ROCK; NEAR SÂNCHI.

1; Drew G-3 (1862-1872) 1875 AVI Kashmir
D. Tibetans A14

792 peasantry a goodly, though unfixed, portion of their produce. The monks, in their turn, are always both free in their hospitality to travellers and ready to identify themselves in interests with the villagers.

778 346 Besides the monasteries, one is everywhere in Ladâkh meeting

KIOKI, LIKIYÛS.

with signs of the people's thought for their religion. In a few places are to be seen colossal figures carved in the rock, that represent some god. The sketch, p. 257, is of one of these, over 25 feet high, which stands for Chamba; this is to be seen in a valley near Sânkho, above Kargil; it is deeply cut in a schistose rock. But much more general are the long and thick built-up

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
W. Tibetans A14

stone-heaps or walls, covered with thousands of flat stones bearing a holy inscription. These (which are called Mâni) one sees at every village, and often also by the roadside where there is no habitation or other sign of man. The path divides and goes on both sides the wall, that the passenger may, going by, always keep it on his right. Then by the larger villages, or in the neighbourhood of the more influential monasteries, one is sure to find some edifices allied in character to the one shown in the drawing on the preceding page. They are carefully constructed of brick, plastered over, and painted. This drawing represents what is called a *kâpâi*; it is placed at the entrance to villages and to houses, the way being led beneath it. Others, resembling this in the upper part, have a monumental purpose; these are called Churten. Another custom, whether connected or not with that of raising such edifices as these, or whether of earlier origin, I cannot say, is to build a cairn at the summit of every mountain pass, and crown it with the horns of the wild sheep, ibex, and other animals, a large collection of which often adorns the heap, while a few boughs rise from the centre, to which a flag is sometimes fastened, with, may be, a holy word or text imprinted on it.

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346

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
W. Tibetans AJ4

CHAPTER XIII.

CENTRAL LADĀKH, NUBRĀ, AND ZĀNSKĀR.

MOUNTAIN CHAINS OF LADĀKH—CENTRAL LADĀKH—ROAD FROM LEH TO NUBRĀ—NUBRĀ—ZĀNSKĀR.

133* FROM the preceding chapters the reader will have obtained both a general idea of the aspect that Ladākh presents, and an acquaintance with its inhabitants. In the present and the next two chapters, most parts of the country will be visited, and such details of them observed by me as seem worth telling will be described. But previously, I desire to give a short sketch of the mountain ranges of Ladākh and the run of the valleys; after which, it may be hoped, what is said of any particular district will fall into its proper place, and not produce confusion in the reader's mind.

MOUNTAIN CHAINS OF LADĀKH.

In obtaining the general view which we wish for, a careful examination of both the General Map and the Snow Map[1] will materially help; in the latter, attention should especially be paid to the figures that mark the altitude of certain points in the valleys.

Commencing with the north-east part of the map, we see, first, the high table-land of the Kuenlun Plains and Lingzhīthang—these two separated by a range of hills—the whole being surrounded by mountains. The plains are 16,000 and 17,000 feet high; the mountain chains around them reach to 20,000 and 21,000 feet; those which make the northern boundary are the Eastern Kuenlun Mountains.*

West of the high plateaus is a space occupied by a great range

* Mr. Hayward made the distinction between Eastern and Western Kuenlun. The valley of the Kizākāh River (below Shādūla) divides the two.

[1] [cf. category 116, End Maps II and VII - Analysis]

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
W. Tibetans A14

of mountains, which is called both "Mustāgh" and "Kārākoram," or sometimes perhaps is called by both names, according to whether its western or its eastern portion is spoken of. This is what intervenes between the line of the Shāyok Valley and the upper part of the valley of the Yārkand River. It consists of great mountain ridges, and of valleys which are never more than two miles in width. In the eastern part the summits are of the same level as those last spoken of—20,000 and 21,000 feet; farther west they rise still higher; in the ridge that separates the Upper Shāyok (as it comes down from the north) from the Nubrā River, are great peaks 25,000 feet high, rising out of a ridge of 20,000 or 21,000 feet; and among the mountains that lie to the north-west of this are several summits of 25,000 and some even of 26,000 feet. In this range originate many and great glaciers. As to the valley-levels; the Snow Map will show the position of the 15,000 feet level in the Chāngchenmo Valley, and of that of 14,000 feet by Pāngkong. From these heights the descent along the Shāyok is not recorded till we come to Nubrā, where 10,000 feet is the altitude of the valley-bottom; thence there is a gradual fall to 9000 and 8000 feet, a little below which the Shāyok River meets the Indus.

Next is the space between the Shāyok and Indus valleys. The Indus Valley itself will be seen by the figures on the Snow Map to have a fall closely corresponding to that of the other. Between the two is a great ridge of mountains, which for convenience I will call the Leh Range. Of the summit of this, 19,000 and 20,000 feet is commonly the height, and the line is but little broken through; only down to 17,000 feet do gaps here and there exist.

Then comes the wide tract between the Indus Valley and the main watershed-range. Here is a mass of mountains whose ramifications are most complicated. As to height, we find the conspicuous summits varying from 20,000 down to 18,000 feet. In the south-eastern part are flat valleys at 15,000 feet; to the north-west there are a few wide openings at 10,000 or 11,000 feet, but on the whole the valleys are narrow; they fall, with various degrees of slope, to the level of the Indus.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir
W. Tibetans A 34

133 Last is the watershed range itself. This makes another region of glaciers. Its summits for a long distance seem to average 20,000 and 21,000 feet, and the Passes through it are at very high levels. As we trace it north-westward we come to the Nun Kun Peaks, at which, coming from the other direction, the account of the range in Chapter IX. ended off.

We now enter on the more particular description of successive districts.

CENTRAL LADÁKH.

By this name is denoted about 100 miles in length of the Indus Valley, from the borders of Baltistán up to 30 miles or so beyond Leh. I have followed the valley upwards from the village of Sanácha, a place within Baltistán, from which, nevertheless, we will begin the description.*

In this part the bottom of the Indus Valley is a narrow rock-bound gorge. The river flows in it with an eddied but not uneven surface; its depth must be great to allow the body of water to pass along such a narrow channel, for I found that the width was in one place 65 feet and in another but 46 feet. The walls of this gorge are nearly vertical; above them rise other steep but more broken cliffs; above these the ground retires, but there are greater heights behind. All this is of granitic rock. Over this rocky ground the path is a difficult one; a laden horse cannot go along it, and with difficulty can an unladen pony be led. It is the same on both sides of the river. This difficulty of the road isolates the villages of this part of the valley, cuts them off greatly from intercourse, and it prevents the traffic between Ladákh and Baltistán from taking this route, which at first one would think to be its natural one. This, as it is the lowest, is also the warmest part of Ladákh. The level of the river is about 9000 feet, but even at this height the valley in summer time is hot. The unclouded sun heats the bare rocks that slope to meet its rays; the traveller, as he goes along the rugged way, exposes one side of him to the sun's direct rays and the other to a strong radiation

[492] 361 133

* Sanácha is on the left bank of the Indus; it bears N.E. by E. from Kargil.

from the ground, while the pent-up air itself becomes hot and gives no relief. But after a toilsome drag for some miles over this waste of heated rocks, he reaches one of the little villages that are made at the mouths of side ravines, if haply there can be found a few acres of flat ground for cultivation. These villages are to the traveller a most welcome and lovely sight; a space covered with crops of a brilliant green overshadowed by luxuriant fruit-trees in the midst of the barest rocks gives a relief equally to the eye, the mind, and the body of the wayfarer.

Garkon is the one of these villages most curious in its situation. It consists of very narrow strips or ledges of flat watered ground, between separate stages of a great river-cliff, so that on one side there is a precipitous fall of ground while on the other vertical cliffs overhanging the narrow fields, which, receiving their radiated heat, quickly ripen the crops; even at night the place does not lose its heat. Water is led over the fields from a ravine that comes from the high mountains. Apple-trees, apricot, mulberry, and the vine are cultivated, in company with the cereals, on the narrow space, and flourish well with the combination of moisture and warmth. In going from Garkon to the next village, called *Dáh*, we have passed from Baltistán into Ladákh. The Baltis were in former times apt to make raids upon their more peaceable neighbours. Dáh, as the frontier village, protected itself by the agglomeration of its houses together to form a sort of fort; on two sides protection is given by a steep cliff, on two by a wall, with a good tower to guard the entrance to the enclosure. Now that all are under one government, and perfect peace has ensued, the dwellings are scattered; but still in winter time the people from the outlying houses and hamlets join to live within the enclosure, for warmth and for mirth's sake. Within its walls the ground is almost all roofed over, hardly any space is left for alleys, passages from one house to another are led beneath the rooms of a third; the whole is a strange crowding together of hovels. In this part side valleys of various degrees of importance reach down to the Indus; some are mere rocky ravines, others hold hamlets and villages. I visited the *Hanú*

1: Drew G-3 (1862-1872) 1875 AVI Kashmir
W. Tibetans Ad4

133* Valley. At the mouth of it the Hanû stream comes out of a
361 narrow, deep, impassable gorge; one turns this by rising over the shoulder of one of the mountains whose spurs compose its walls; passing up the valley, still between bare mountains, we come to a strip of cultivated ground; then we come to another narrow rocky part, and then again to where a strip of cultivation occupies the bottom of the valley; this space between the mountains becomes wider, and the level is occupied by the village of Yogma Hanû or Lower Hanû. On the way, fruit-trees and willows and a few poplars had been passed, but at the higher level now reached hardly any trees were growing. Goma Hanû, or Upper Hanû, lies a few miles above; beyond that the road leads to a Pass over the Indus and Shâyok watershed to the tract
[487] called Chorbat. It will be seen from the Political Map* that this is the way of the route from Skárdû to Ladákh, the difficulty of the valley-road, in the parts we have lately come from, thus deflecting the traffic to go over a Pass of 16,700 feet. The Chorbat Pass is the boundary of Baltistân in this direction; by this road also used to come Baltî raiders, as the remains of a fort at Yogma Hanû prove, which the people of the valley had put up against them.

133* But we must return to the Indus Valley. One or two incidents of physical geography respecting this part of it may here be described. The lowest part, the bottom, of the valley has been spoken of as a narrow gorge. The gorge, not all along, but in places, is 600 feet deep; that is to say that the bottom part of the section of the Indus Valley is, for that height, specially narrow and steep; it seems as if, in the gradual cutting of the valley, this deepest part had been worked down under somewhat different conditions from the rest. I connect with this the narrowness of many of the side ravines where they join the main valley; the same causal difference (as, it may be, in the rate of downward denudation) affected the side valleys as well as the main valley. Thus the valley of the stream that comes down from Tsirmô, at the last, before reaching the Indus, closes to a narrow chasm with vertical walls of granite; this is quite impassable by man. We saw also

* [Cf. category 116, End Map VI -- Analyst]

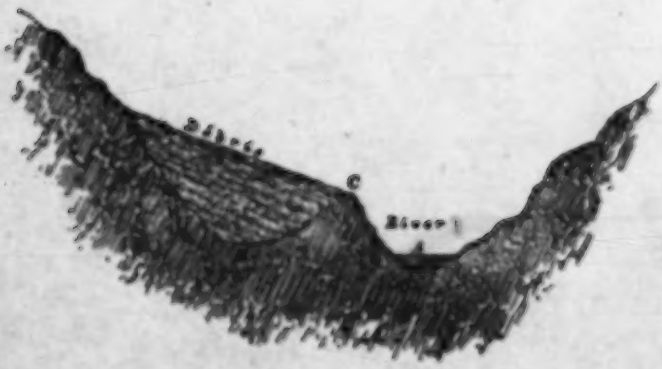
1: Drew G-3 (1862-1872) 1875 AVI Kashmir
W. Tibetans A14

that other side ravines had the same character at their mouths— 133x
that is, where they are on the same level as this gorge of the main river that they unite with. Again, in Rondû, below Skârdû, I have observed the same combined phenomena, the bottom of the Indus Valley, for a depth of some 600 feet, being narrow and steep-walled, and the side ravines having a similar character as they near the valley of the large river. Some other things connected with the doings of the river caught my eye. It can be imagined that a narrow channel, bounded by rocks rising to high mountains, must be exposed to chances of damming by falling débris, that is to say by the taluses, or even perhaps by the fans, made by the waste of the substance of the mountains. It seems to me most likely that such damming of a voluminous river should occur when sudden large falls of rock—such as would deserve the name landslips—happen; the material would be less likely to be carried away bit by bit by the force of the stream. Such sudden falls as I speak of would make taluses, or steep-sloping heaps, rather than the less-inclined fans. Looking now for evidence of such things having actually occurred, what do we see? Opposite Garkon there was a small recent talus, which I was told had dammed back the river for a time. Again, there is more than one place where the disposition of débris is as shown in the first diagram on the next page, where a continuation of the line of its slope (and in its formation the slope of the material must have so continued) would end against the opposite mountain at a vertical height of about 400 feet above the river. In these cases I do not see how the thickness of the débris could have accumulated without damming the river back and forming a kind of lake above and a rapid below. The next diagram is somewhat more complicated. It shows what occurs two miles above Garkon. There is a rock (marked C on the cut) bounding the river; the summit of it is 400 or 500 feet above the water; we can see that it formerly was separated from both the mountain sides, being now connected with one side by nothing but a mass of débris which has filled up the space. It seems to me that the space at B, equally with that marked A,

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
W. Tibetans A/.

133 must have been worn by the river. My theory is that B was excavated by the river before ever the hollow at A was made; next came the talus, filling up that then river-bed and damming

SECTION ACROSS THE INDUS VALLEY.



SECTION ACROSS THE INDUS VALLEY NEAR GARRUK.

back the river; and lastly occurred the re-excavation of the channel, not exactly at the same place, but *out of a fresh part of the rock*, that is to say, at the spot A, rather than through the loose débris. There are many instances of alluvial and lacustrine deposits at intervals, which I shall not here describe, as the

Drew, G-3 (1862-1872) 1875 AVI Kashmir
W. Tibetans AJ4

ubject of them wants to be treated in a technical way; a notice 133
f these I hope to communicate to the Geological Society.

Of the inhabitants of the villages from Sanācha to Hanū I 563
ave purposely refrained from saying anything here. They have haracteristics indeed of the greatest interest, but I keep back the escription of these in order to bring it into connection with that f the other Dārds, for to the Dārd race the people here belong. The reader should look for the ethnological peculiarities of this ract in Chapter XVIII., under the heading "Buddhist Dārds." 1/n
From the next village, Achīnathang, upwards, the people are horough Ladākhīs in race and language.

At Achīnathang the Indus Valley begins to be rather less con- 364
ined; the road along it is such that one can ride. Achīnathang 133
tself is a neat and pretty village, on a plateau of river-alluvium 200 feet above the water. Near this place, in the pebbly alluvium ormerly deposited by the river, at a height of 120 feet above it, are to be seen shallow pits, from which Baltī gold-washers had dug earth which they carried down to the water side to wash for gold. Every few miles, on each side of the river, are seen little tracts of ultivated ground. One was a continuous strip on a narrow plateau, a mile in length and but fifty yards wide. Sometimes, as t Skirbichan, is a wider expanse. Each tract has on it a collection of houses in proportion to the area, at the rate of a house o three or four acres. These white houses, half hidden by he foliage, and the spread of green fields, contrasting with the are surrounding country, make each little village a charming ight. In this part the Ladākhīs are well grown; they [142]
re taller than those of the neighbourhood of Leh. This I onnect with the somewhat milder climate and the consequently ess severe life experienced.

Besides the villages which we see along the Indus Valley there re several in the side valleys which join from both right and left. At the mouth of these valleys one sees but a narrow opening; rom this they often stretch up for miles, and contain cultivated and and several hamlets. Of these the higher ones endure a [132]
distinctly more severe climate than do the villages of the main VALLEY.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
W. Tibetans AJ4

361/133 valley. Above the cultivation the ravines lead up into rocky wastes in the heart of the hills; those on the right bank lead to the watershed of the Leh Range; sometimes they lead to a more or less frequented Pass, as did the Hanū Valley, sometimes to a rocky ridge that man never reaches, for the reason that there is nothing to draw him, sometimes to ground so precipitous and impracticable that mortal foot cannot tread it.

Next above the part of the Indus we have been speaking of we come to a village mentioned two chapters back, Khalsī, the place where the road from Kashmir reaches the Indus Valley. But the route we followed in the march did not altogether keep to the valley, which now therefore remains to be spoken of. Along the valley is a succession of villages, but not a quick succession; two on a day's march are as many as one meets. Nurla and Sāspūl are the most important of those we pass; they both are near the river. Of the hills that here bound the valley, those on the right bank are not lofty; as was explained in Chapter IX., a range of secondary height intervenes before the great granite mountains are reached. On the left bank the prominent mountains are 2000 feet or so high above the valley; these are but the ends of spurs from a range that rises 6000 or 7000 feet higher, namely, to 18,000 or 19,000 feet above the sea.

Above Sāspūl the river in places flows where the road cannot follow it, in narrow inaccessible gorges. The Zānskār River, of great volume, here joins the Indus. As we approach Pitak we rise to the more open part of the valley.

132 I have described what kind of travelling it is to traverse the valley below Khalsī in summer time—toiling on foot along rough stony tracks or up rocky slopes under a powerful sun. This present part I have gone over both in summer and in winter; and, in spite of a severity of cold in the air far greater than I have ever experienced in England, I have been more comfortable on the winter journey. It was in January; the snow was falling lightly, keeping, as it fell, dry and powdery; the river was frozen in more than one place, so that we could cross, and choose which bank to go along, while near Nurla we were able to ride for a mile

1 Drew G-3 (1862-1872) 1875 AV1 Kashmir
W. Tibetans AJ4

or two on the ice over the Indus itself. Thus by ice and snow the way was made smoother; lambskin coats and caps and felt stockings kept out the cold, and the best houses of the villages afforded at every stage a shelter that in that season was welcome and comfortable. 132 [485]

Nearing Leh, we find that the ranges of mountains, on opposite sides of the valley, rise to about equal height, and for a considerable distance seem equal and parallel. But each has a character of its own. The one on the south-west rises, in a direct distance of nine miles, to a ridge which is commonly 19,000 feet high; just in front of the town of Leh is a peak of 20,000 feet, which retains perpetual snow; indeed there are on the range some fields of snow with small glaciers leading down from them; the lower limit of perpetual snow here is 18,500 feet. This ridge is indented by ravines in regular succession that open to the Indus Valley; the spurs between the ravines rise, at the last, where they near the main valley, to greater heights than they have in the parts near the ridge; so there is a second line of eminences, overlooking the Indus flat; these (which are composed of strata of shale and sandstone, dipping inwards), when viewed from certain spots, appear to form a continuous ridge; but in truth they are separated from each other by the ravines, and are each joined by a neck to the range behind; looked at from the flat these heights are seen to rise along a well-marked straight line. The alternating ravines have narrow openings from which project alluvial fans, which, meeting, form a sloping stony tract between the hills and the flatter alluvium of the main river. From the foot of these mountains, across the valley, to the nearest beginning of the opposite hills, is from two to three miles. These others are of a form different. The summit line indeed of this ridge also, as has been pointed out, is 19,000 or 20,000 feet in altitude; snow and small glaciers are found at the highest parts, but on the whole the ridge has a rocky surface. The difference of form lies in the character of the spurs. Sharp-ridged spurs descend from the central ridge to the Indus Valley; though possessing some irregularity of outline they decline without any great interruption, and project in long 133*

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
W. Tibetans A4

132X narrow ridges of granite, which lessen both in height and in width from far back, leaving between them space for alluvial deposits—sloping stony tracts—of the sort which I have called "confined fans." In colour this range contrasts with the opposite one, being of far less sombre tints; drab and yellow and light brown are the colours shown by this granite, of which sometimes the jointed rock itself, and sometimes the loosened material disintegrated from it, is shown; on both ranges the bare surface, untouched by vegetation, is exposed. At places the river itself, at places the flat 381 133X alluvium, ends the stony ground and touches the last points of the spurs; these are in some cases crowned with the white buildings of a monastery; at Tagnā (or Staknā) are two isolated rocks, on the summit of one of which is built a monastery; between the two, in a rather narrow passage, flows the Indus.

The alluvial flat is of clayey soil, irrigated by watercourses from the Indus itself. South of Leh it is occupied by the village of Chushot, which, being near half a mile wide and some miles long, is the largest cultivated tract in Ladākh; it has over 200 houses, not concentrated into a village, but scattered over the plain singly, or in twos and threes, at intervals of a hundred yards or so. Chushot has not the picturesqueness of the villages which we have looked at lower down the valley; here fruit-[311] trees do not grow, on account of the severity of the wind that blows along the length of the flat; still we see some poplars and small willows, and it is probable that plantations arranged in [563] belts—one protecting the other—would flourish. The people of Chushot are Balūs, Bhots, and Arghauns, the first predominating. As we go up the valley the cultivation of the alluvi flat ends, and the surface of it is of rounded pebbles. Farther on, a little above Tagnā, the river is bounded by high banks of alluvial matter, mostly belonging to fans that have been formed from the sides. Here, too, the fall begins to be greater, and the valley, narrowing, gets again the character it possessed lower down by Sāspūl and Khalsi. Besides the cultivation on the flat there are some villages in the tributary valleys on both sides, as Stok, Shān, Sabū, and Chimre; these are watered by the side-

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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streams. In one of these tributary valleys is situated Himis monastery, the most noted one in Ladākh, which has 200 Lāmās. The monastery is a large mass of buildings placed just beneath a cliff at a bend of the narrow ravine, and in that way well sheltered. The wide window spaces and open galleries, and the decorations of drapery and waving flags make it look quite gay. Close by is a grove of large spreading poplars, which must be of the oldest trees in the country.

The last point I have been to in this section of the Indus Valley is Upshī, a small village at the mouth of the Gyā ravine. At that place we will count Central Ladākh to end. Above it is a narrow portion of the valley, which is called *Rong*, where the river flows between rocks, along which it is difficult to find a practicable path; still, there also villages occur in the side valleys, and a small population finds cultivable just enough of land to get a subsistence from.

ROAD FROM LEH TO NUBRĀ.

In going from Central Ladākh to Nubrā (which lies along the banks of the Shāyok River and of a tributary to it) we must of necessity cross the Leh Range by one of two or three Passes. From Leh a direct road leads up along the stream whose waters irrigate the lands about that town. The Pass to make for is the Khardong Pass, which is 17,500 feet high; there is, therefore, an ascent to be made of 6000 feet. Not easily can this be done in one day; a half-way halt is almost always made, either at the last hamlet or farther up in the uninhabited part of the valley. The path is in places difficult for laden ponies; they are generally relieved of their loads and are replaced for the Pass by yāks. The way leads for some miles up the bottom of the valley, rising at an angle of 5°; then it continues in a branch valley of steeper gradient, till it reaches the watershed, which at this spot is a narrow rocky ridge.

A better idea of the form of the mountain range we are now going over than can be given in words will be got from the

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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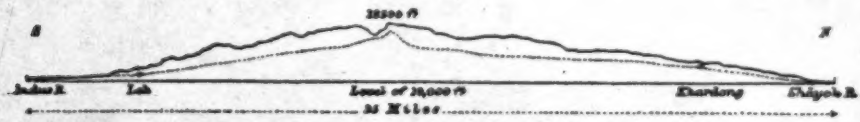
487 annexed section of it, made through a spot a little to the west of
133x the road. The broken line represents where the path itself goes.

On the north of the Pass the road crosses a bed of ice which lies on the slope, and leads down a steep descent of some 1600 feet, to a small lake enclosed by a stony barrier which looked



SECTION THROUGH THE LEH RANGE, ON A TRUE SCALE.

as if it might have been formed by avalanches. Thence an easy but long descent leads us for many miles down a valley between spurs from the main ridge. Several more little lakes are passed at different levels, which all seem to have been caused by either fans or avalanches damming the waters; there are, too, old moraine-mounds spread over a large space of ground. As we still descend we come to some grazing-grounds in the valley-bottom; then to some outlying hamlets, and then to a large village which is named Khardong. This place is on the remaining part of an alluvial plateau that has been much denuded. It is bounded in one direction by cliffs several hundred feet high, composed of alluvial matter. The onward path leads down to the stream at the foot of these cliffs, and continues along the bottom, where — rare sight for Ladākh — is a strip of brushwood jungle. From this narrow passage we debouch into the larger valley of the Shāyok River. Crossing that river by a ford (if the season be favourable) we then keep along its right bank for the length of a day's march, till we reach the centre of the district of Nubrā.

NUBRA.

133x This district consists of the valley of the Nubrā River—which flows from the north-north-west—and of a portion of the valley of the Shāyok River, with which it unites. There are the wide

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alluvial flats of the two rivers and the lofty mountains bounding them, with ravines, seldom habitable, that lead down from the heart of those mountains.* 133x

At the junction of the rivers the valley of the Shāyok is some four miles wide; that of the Nubrā River is from two to three. The flat is in part sandy and shingly, in part occupied by jungle-patches of a low growth of tamarisk and myricaria, or umbū. The line at the edge of the plain is sharply drawn; the mountains rise from it suddenly in rocky masses, and they rise to a great height. Sometimes one sees only the ends of spurs, but even these may tower above one with 7000 or 8000 feet of bare rock; sometimes the eye reaches to lofty yet massive peaks, may be rocky, may be snow-capped, of much greater height, with great spurs and buttresses coming forward from beneath them. The stupendous size and the suddenness of the mountains give a character of grandeur to the scenery of this district. [32]

On looking at the two valleys which make the habitable part of it I find a cheerfulness in the general aspect of Nubrā beyond that of the rest of Ladākh. This perhaps may be put down to the fact of the valley being so open that the eye reaches from village to village, and is able at the same time to overlook several green expanses of low jungle and of pasture. But it must not be thought that the cultivation bears any large proportion to the whole area. The villages occur each at the mouth of a ravine on the undenuded fan that projects from it; still it is only a small part of the surface of the fan that is tilled; much of the ground is impracticable for the plough on account of the masses of rock that have been strewn over the surface by the stream-floods. The space occupied by the village is green and pretty. Groups of fruit-trees and many poplars and willows 361 133x

* The following names are given to different parts of Nubrā: *Gyen* is that part of the Shāyok Valley which lies above the junction of the Shāyok and Nubrā rivers so far as habitation extends. *Shāmā* is the part of the Shāyok Valley from the junction downward to the boundary of Baltistān. *Tsurkā* is the valley of the Nubrā River below Panimik, on the right bank. *Farkā* is the valley of the Nubrā River below Panimik, on the left bank. *Yarmā* is the valley of the Nubrā River above Panimik.

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361 flourish, and there are generally some one or two buildings of a
133* better character than the ordinary peasant's cottage—as a monastery and a village headman's house—which brighten up the place. A character of the villages here—which those of the rest of Ladākh have not—is the enclosure of the fields with dry thorn hedges; these are necessary for a protection for them from the ponies of the travellers who pass through this country on
[246] their way to Yārkand. Another peculiarity is that a large number of the fields are laid in for grass; the letting of the pasture to the travelling merchants being a profitable business.

132 For equal altitudes the climate of Nubrā is nearly the same
231 as that of Central Ladākh, except that probably the winter snowfall is, as regards the valley, somewhat less. Between each fall of snow so much of it disappears by evaporation and by the wind drifting it, that, throughout the winter, the cattle, sheep, and goats are able to graze in the low pasture grounds, only at night
[246] are they taken in under cover. Some of the villages have mountain pastures, to which the flocks are driven in summer time; but the climate is so dry that these afford but very scanty
241 pasturage. The vegetable products are nearly the same as in Central Ladākh. The naked barley is the most general crop; wheat is grown in nearly all the villages, but not in large quantities, as the people themselves do not consume it. There is a little fruit—apples, walnuts, and apricots; of apricots the sweeter sort ripen only in the Shāyok Valley below the junction of the rivers; in this part also melon and water-melon ripen. Unmārū, a village which has a southern aspect, is the best place
563 for fruit in Nubrā. The people of Nubrā, under the
142 head of Ladākhī, have been described in the last chapter. There is this difference in them when compared with those of the near neighbourhood of Leh, that they are taller and thinner. The difference seems to be due to local circumstances. I could not trace it to any admixture of other blood. The characteristics of high cheek-bones and elongated eye are found in almost all. The customs of the Nubrā people, as far as I know, differ in no respect from those of the people of Central Ladākh.

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I will now take the reader to a few places in Nubrā, in each of which something will be found that is worthy of note. At the village of *Chamshan* I got evidence of a flood, not a great one, the action of which illustrates the way in which some of the substance of the fans accumulates. The fans in Nubrā are uncommonly perfect in form, that is, complete, undenuded. Chamshan is on a fan in front of a ravine that leads up to some of the highest mountains, which feed glaciers that occupy the head of the ravine. I have not gone up this side valley. I was told that it contained three lakes; whether these are confined by the glacier or by masses of débris I do not know. In May or June of the year 1866 one of these lakes forced its barrier, and a flood came down the ravine and over part of the fan. The flood lasted three or four days (while the lake was emptying). It came over some ten acres of cultivated land, which it spoilt by depositing on it a layer of coarse rather sharp sand. All villages on fans are subject to such floods as this *if no deep channel has been cut by the waters for themselves;* that is to say, there cannot be complete safety from such rushes of water and sediment, unless, since the accumulation of the fan, the stream has become a denuding one, and has worn down a channel for itself, from the mouth of the ravine, so deep that no possible flood can bring the waters over the bank. *Charāsa*, on the right bank of the Nubrā River, is about the most conspicuous village in the district. At one time it was also the most important, for here lived the hereditary rulers of Nubrā, who ruled under the Gyalpo or Raja of Ladākh.* The houses of Charāsa are built on an isolated steep-faced rock, which stands up away from the mountain side; it is some 200 yards long and 150 feet high. All the upper part of it is covered with white buildings; the loftiest of them is the monastery; they were formerly defended by a wall — of which parts still remain — running along the rock at varying levels, and flanked by towers. With the

* To reach Charāsa one fords the Nubrā River, which there flows in numerous channels. At the end of September 2½ feet was the greatest depth found in them. A little later we forded the Shāyok itself and found there the same maximum depth.

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221 361 [792]

With the exception of the Lāmās, the people of the village live on the rock in winter only; for summer they have other dwellings scattered about by their fields, but for warmth in winter they crowd to their old fortress. Here the buildings are crowded so close together, the space occupied is so completely roofed over—pathways and all—that when filled with human beings and with cattle it must indeed be warm.

133x

A great part of the rock on which Charāsa is built * is rounded, smoothed, and even polished. It is a *roche moutonnée*. On the smoothed surface there are in several places very distinct grooves or scratches which most clearly denote the movement over it of a glacier. The grooves are to be seen close down to the level of the alluvium and up for more than 100 feet above it. The very summit cannot be examined on account of the buildings; but I have no doubt that the ice of the glacier completely covered it and extended to an enormous thickness above, and at the same time occupied the whole width of the valley, a width, which both here and for some distance up, is about 2½ miles. There is a slight difference in the direction of the scratches on the two sides of the rock. On the east side they are exactly with the run of the valley, namely, about north-north-west, while on the west they run north and south; this shows that the stream of the ice of the glacier separated, and part of it deviated a little, on coming to the obstruction of the rock.

This is by no means the only instance of ice-marks in the valley. A projecting rock about two miles above Charāsa is very distinctly polished and striated. Two rocks projecting out of the fan by the village of Kūrī have the form that denotes ice-moulding; and behind that village we see the same phenomenon extending for 700 feet up the hill-side. On the left bank, at Panimik, are low isolated hills, about 200 feet high, surrounded by the alluvium; they are of a dark metamorphosed slate; everywhere, except at the broken and weathered parts, are they ice-moulded and striated. In one of these little hills is

* The rock is a hardened, altered, shale, graduating into a crystalline rock, which also I take to be metamorphic.

* [i.e, Charāsa, on the Nubra River.--ANALYST]

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133

a hollow occupied by a lake some 150 yards across; this hollow is rock-bound on three sides, while the fourth is of débris, which doubtless is moraine-stuff. Other instances could be given to prove that ice had once filled the valley for a length of at the least the 70 miles from Charāsa up to the watershed, and for the whole breadth of 2½ miles at the lower end.

It now remains to inquire to what depth was it thus filled; what was the thickness of the ice of the glacier?

We have seen that there are marks of ice-moulding up to 700 feet above the valley-bottom. It is possible that with further examination those marks could be traced still farther up the hill-sides. But we are not left to depend on this conjecture; there is other evidence of the ice having reached much higher up. Behind Charāsa is an even hill-side, unbroken by ravines; up this a zigzag path leads for a height of 4000 feet above the valley. At that altitude (14,000 feet above the sea) the top of the ridge is reached. It should be said that the ridge here—and as far up the valley as the village of Ayī, 14 miles distant—is of altered shale or slate and of a crystalline rock which I count to be the result of further metamorphism; these rocks are of a dark colour. The mountains on the opposite side of the valley are of granite, of a light yellow or drab colour looked at generally; only at their very base a metamorphic rock occurs. Thus the composition of the two lines of mountain is very different. Above Ayī I have not traced the division of the two formations, but it is possible that there granite occurs on the right bank as well; the argument that is now to be developed will stand whether it does so or not. At the very summit of that ridge behind Charāsa I found blocks of the light-coloured granite and gneiss covering the surface; many of them had a diameter of eight or ten feet; they extend along the ridge for a mile and a half or two miles, at levels up to 14,500 feet. Where, farther to the north-west, the ridge rises above that height, it is free from boulders, and shows nothing but the dark metamorphic slate. The boulders must have come either from the opposite moun-

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133* tains, or, more probably, from the mountains on this side, more than 14 miles up. This transportation can only be accounted for by supposing that the glacier filled the valley to a depth of 4000 or 4500 feet—to have reached indeed up to the summit of the ridge at this comparatively low part of it, and there to have shed moraine matter; the position of this, on the very top, preserved it from subsequent removal by atmospheric influences.

It will be understood that with this enormous thickness the glacier could not have ended off at Charāsa; it must have reached to the Shāyok Valley, and there probably joined with other ice masses, and it may have extended far away down.

From every point on the ascent of this ridge, but especially from the summit, I obtained commanding views of the plain beneath and of the mountains opposite; these views gave so much more complete an idea of the form of the ground than could be got from below that it is worth while to dwell a little on what is seen from that height. We look down on the river flowing in an extraordinary number of channels, meeting and separating again so as to divide the bed into hundreds of curve-bounded pointed islands in form like the lights in a flamboyant window; a spread of brushwood jungle—in great part of red-berried Hippophae (which the natives call Tsarmā)—shows where the wandering stream has for some years not reached to. Beyond this alluvial flat of the Nubrā River are the fans at the mouth of each ravine; the completeness of the fan-shape of their outline is beautifully shown in this almost bird's-eye view. Looking to the opposite mountains we see the peaks of the central ridge between the Nubrā and Upper Shāyok valleys, mountains which are not visible from below. There is a sharp serrated ridge of a height of about 20,000 feet. From out of this rise peaks which the trigonometrical surveyors have found to be from 24,600 to 25,180 feet high; they are grand masses of rock standing up bold and clear. Each mountain is an irregular mass 5000 feet higher than the lofty continuous ridge. Snow clothes their summits and lies in thick beds on some of their slopes, while other parts are rocky precipices too steep for it to

Sandbach Sager, Rudd & London

HIGH PEAKS EAST OF NUBRÎ. THE MIDDLE RIDGE IS 20,000 FEET, THE PEAKS ARE 24,000 AND 25,000 FEET.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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133x

remain on. The sketch gives the outline of the peak-masses with some exactness. It does not reach to the foot of the mountains in the valley, as the eye does from some points of view; when it does so there is in sight, in a distance of 18 miles, a vertical height of 15,000 feet. Farther along to the south-east other peaks rise for a thousand or two feet above the general level of the ridge, which seems to continue at 20,000 feet, till it ends suddenly at the corner where the Shāyok makes the great bend. So much for the central ridge. The secondary ridges branch off from it with a height corresponding to its general level. Their edge is serrated, but not deeply so. They continue for many miles without any sudden fall to perhaps an average distance of three miles short of the edge of the valley, where in height they may be 18,000 feet. At these points they make the peaks which are seen when one is in the valley. From them there is a great and sudden fall down to the valley, the slope of which is about 35°; this is remarkably regular for all the distance—of nearly 50 miles—that is within sight, with the exception that the ravines (some that reach to the central ridge and some that go but a few miles back) cut up the sloping face into triangular masses of which the base is from mouth to mouth of two ravines, while the apex is at the end of the intermediate branch ridge. The general colour of the mountains below the snow (and it is only the peaks, rising higher than the ridges, that are snowy) is a light greyish brown, from the hue of the granite they are mostly composed of A darker streak along the foot marks the position of the altered shale. The surface of the mountains is usually not so precipitous as to form great continuous cliffs, but is worn all over into numerous minor ramifying gulleys and ravines, whose sides are rugged slopes of rock.

ZĀNSKĀR.

133x
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631

Zānskār is a district of Ladākh which lies south-west of Leh, towards the Watershed Range; its extent nearly coincides with that of the basin of the large river, tributary to the Indus, which is called after the name of the country. Zānskār is closely united

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to the rest of Ladākh both by physical characters and by the close relationship in race, speech, religion, and character that exists between the people of the two countries. Till forty years ago, Zānskār was equally connected with Central Ladākh by political ties, being governed by a Raja, who was dependent on the Gyalpo at Leh; but now it belongs (as can be seen from the Political Map) not to the Ladākh Governorship, but to the district of Udampūr, in the Outer Hills, having been attached to this for, so to say, accidental reasons. 133x 563 631

From all sides the approach to Zānskār, placed, as it is, in a maze of mountains, is of considerable difficulty. To the south-west of it the wide Snowy Range makes a barrier, to cross which must be a laborious and may be a dangerous business. From the north-west and the south-east, indeed, roads lead in from Surū and from Rupshu respectively, to traverse which is less difficult, but these lead over long uninhabited tracts. That way which first one would look to for communication with Leh — by the valley of the Zānskār River—is quite impassable, except when the winter's frost makes a road over the waters of the river. Instead of this, in summer time, the traveller from Leh has to make a long detour by Lāmāyūrū; he has to traverse fifteen stages, in which several Passes have to be surmounted, before Zānskār is reached. 133x 487

By far the greater part of the area of Zānskār is occupied by the ridges and the ravines of mountains, either of the Snowy Watershed Range, or of the more complicated mass lying between that and Central Ladākh. The inhabited region is nearly all included in the valleys of two streams and of the river they make by their union. These two streams come, one from the north-west, the other from south-east; uniting, they together flow away to the north-east. At their junction is a wide open space, which is the central part of Zānskār; it includes in itself the most important places. This space is a triangle, with a base of seven miles, and a perpendicular of five; on the three sides it is bounded by bare mountains. But a very small proportion of this plain is cultivated; the most of it is an expanse of stony ground; the 133x 311

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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133* rivers flow through it somewhat below the general level; where
311 water from side valleys has been brought on to the alluvial terraces and fans, there only is land under cultivation. On the north and east are bare brown mountains 6000 and 7000 feet above the valleys; their surface is in part of irregular cliffs, in part of slopes of loose stones, either simply weathered off and remaining in the same place, or else fallen and formed into taluses. Some of these mountains are wonderfully clear examples of aerial denudation; their naked sides are scarred and cut in lines which mark either temporary watercourses, or the path of falling snow and rock, while below lie the heaps and the outspread fans, which are the next stages of the débris in its seaward course. Great and striking objects as are these mountains, the range on the south-west shows over them a great preponderance of height; it has a deeply-cut serrated ridge, a line of sharp peaks rising well above the limit of perpetual snow.

133* In the open triangular space are many remains of former extended glaciers. In front of the mouth of the ravine, coming from the south-west, where is marked on the large map Sani R., is an irregular moundy expanse made of stones, some angular, some rounded. Just south-west of Padam is another old moraine, which seems at one time to have reached across the stream a little above that place. The mound, also, on which Padam itself is built is due to a similar cause. But one cannot be sure how much of these old moraines were deposited by glaciers from the side ravines, or whether there was one large glacier filling all the long valley from the south-east. The position of Padam, the chief place, now but a village—but perhaps in former days when a Raja ruled there deserving of a higher name—is very curious. As said above, it is built on a mound of moraine matter. The mound is about 80 feet high; it is of loose, heaped-up blocks of gneiss, blocks which look as if they had stayed just as they fell from the glacier—the interstices vacant, the whole mass seeming as if it might give way. On the very summit of this heap was the palace of the Rajas, of which some walls are still standing; houses are built on the masses of stone all over the

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face of the mound. The place is dilapidated; ruin and decay are shown both in the substance of the hill—the waste of mountains—and in the human habitations that were built on it. Such instances of moraines could be multiplied. Not far from Padam is a conspicuous group of very large erratic blocks. Just south-west of Thonde, nine miles from Padam, where the valley is about a mile and a half wide, there stretches right across it—except for the channel that the river flows in—an irregular moundy tract of stones and sand. This is clearly a moraine; its width, measured in the direction of the run of the valley, is half a mile; it contains pieces of gneiss, which must have come from the mountains south-west of Padam. 133

The climate of Zānskār is severe. The spring, summer, and autumn together last little more than five months, after which snow falls, and at once winter closes in, confining the people and the cattle within doors for the space of half the year. A much greater depth of snow falls here than in Central Ladākh. In the spring it causes avalanches from the mountains to such an extent that in the Nunak Valley the people cannot till a month has passed get about from village to village for fear of them. To clear the snow from the fields in time for the sowing requires special contrivance. During summer and autumn the people collect earth and store it in their houses in considerable quantities. In the spring, when they deem the time of snow-fall to be over, and the snow in the fields is partly melted and has begun to cake with the sun's rays, they spread the earth, which absorbs warmth from the sun, and melts the snow in contact with it. Sometimes snow falls afresh, and the labour is lost and has to be repeated. In 1869 there were three or four layers of earth and snow thus accumulated before the work was done. The villages of Zānskār are not so comfortable nor so picturesque in look as those we have seen in other parts of Ladākh. Trees are extremely rare; the continuance of snow and the force of the wind are much against their growth; there are a few plantations of poplars grown for the sake of timber, and lately the authorities have increased their number, but the trees produce nothing more than slender poles. 132 311 313

1: Drew G-3 (1862-1872) 1875 AVI Kashmir
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181 The people have, as has before been implied, the characters
197 which were described under the head "Ladákhis." They have, indeed, the better of these characteristics in a higher degree than the rest of the Ladákhis. The Zánskárís are the old-fashioned ones among them, retaining their simplicity of manners and their honesty without stain. The language has a slight dialectic difference from that of Leh; even in the various parts of Zánskár recognizable differences exist; but none of these seemed—as far as
162 I could gather—to be of great importance. The number
651 of inhabitants is very small. I have a list of forty-three villages, which may contain ten or twelve houses each; the total may be 500 houses and 2500 souls. The tax paid to the Maharaja's Government comes to a very small sum; it used to be 300*l.*, but in 1869
439 it was reduced to 200*l.* There is a trade, small in amount, but still important to the Zánskárís, which is carried on by three or four routes. First, the people of Rupshu bring salt, and take barley in exchange. Secondly, some of the salt brought by the last-mentioned route goes to Pádar and Pángi (by very difficult Passes over the Snowy Range), and is there exchanged for rice, butter and honey, and for skins. Thirdly, other of the salt acquired from Rupshu goes to Sarú, whence comes in exchange puttú (woollen cloth), barley, and a little cash. Thus it seems that the Zánskár people export of their own productions only barley, if indeed they do that, for it is imported as well as exported. Their profit seems to lie in the trade for salt; by acting both as carriers and merchants of this they increase its value enough to provide themselves with the luxuries that must
[651] come from outside. A fourth line of traffic is with Láhol, whence traders come with cash alone, and buy ponies, donkeys,
435 sheep, and goats. It is only by this branch of trade that cash
437 enough is introduced into the country to pay the Government tax. Nearly all the rest is done by barter: for instance, 7 lbs. or 8 lbs. of salt exchange in Zánskár for 1 lb. of butter; in Pángi 3 lbs. or 4 lbs. only of salt would be given. Again, in Zánskár the proportion in value of salt to that of barley is such that 2 lbs. of salt exchange for 3 lbs. of barley.

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CHAPTER XIV.

LADÁKH: THE HIGHER VALLEYS.

RUPSHU — RUPSHU AS INHABITED — RARITY OF THE AIR — SALT LAKE VALLEY — THOGSKHÁL — THE RUKSHAN — INDUS VALLEY — PÍNGRING LAKE — CHÍNGCHENMO.

WE now come to that lofty part of Ladákh where the lowest ground touched is as much as 13,500 feet above the sea, where there are long flat valleys at 15,000 feet, while the mountains that include these keep to the same height of 20,000 and 21,000 feet, which we have seen to be so general over a great part of the country.

RUPSHU.

The first that shall be described of these high tracts is that called Rupshu or Rukshu. It is a district at the south-east end of Ladákh, lying between the Watershed Range and the Indus. From the side of Leh it is approached by leaving the Indus at Upshí and following up the narrow ravine which there joins in from the south. In this, for many miles, the road continues gradually rising; it is a good road for this country, having now been made fit for the passage of camels in case the owners of any from Yárkand should bring them this way towards the Panjáb. The ravine is narrow; it is immediately bounded by no lofty mountains, but by bare slopes of earth and rock, composed of shale and sandstone. After 13 or 14 miles we come to Gyá, the last village in this direction, a place elevated 13,500 feet above the sea; it is a village of some forty houses, with a proportionately wide area of cultivation; both at Gyá and at an outlying hamlet, which is some 300 feet higher still, naked barley ripens and nothing else; peas are grown, but only for green food. It is one of the most, but not quite the most, elevated of all the villages in the country. At this place we leave houses behind, for at the next inhabited parts we shall come to, tents are the only dwellings.

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
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133* 487 But to reach those parts we have to cross the Toglung Pass, of 17,500 feet elevation, which we approach by continuing up the same valley for some 14 miles more; it gradually increases in slope, but even at the end is not steep; a smooth neck of ground makes the Pass, and the hills near are themselves rounded. From the summit we obtain a view which gives us some insight into Rupshu. There is a pretty steep slope beneath us of near 1500 feet, and then a flat valley extending long to the south-east and widening, thus showing us far off, 18 miles distant, the blue waters of one of the lakes which we shall visit—the Salt Lake. The flat bottom of the valley is bounded by smooth naked hills. It is such valleys as this, varying from a mile to (rarely) six miles in width, and enclosed by mountains rising sometimes 2000 feet and sometimes as much as 5000 feet above them, that make what are called the uplands, or sometimes the table-lands, of Rupshu.

Before detailing the many interesting phenomena in physical geography which are presented to us in the various portions of this district, we will look at those circumstances which affect the peopling of it; which cause it in a certain degree to be fit as a dwelling-place for man, yet limit narrowly the number of people it can support.

RUPSHU AS INHABITED.

132 138* With an elevation of 14,000 and 15,000 feet for the valleys, the climate is necessarily extremely severe in point of temperature; it is at the same time of an extreme dryness. The character of the summer climate of Rupshu is warmth of sun and constant coolness of the air. At midday the sun's rays are exceedingly powerful; on the decline one experiences cold, which is intensified by the biting wind that commonly springs up in the afternoon. At night, even in the height of summer, except when the sky may be overcast, water freezes; in the beginning of August I have seen ice caking the pools. The snow limit is about 20,000 feet; this great height of it is due to the dryness of the air, to the small amount of snowfall of each year, an amount so small that below that level it all becomes melted during summer. Mountains that

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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rise above 20,000 feet originate glaciers; there are small ones in 132
the hollows of several such peaks; but there is no great snowy 133
area. The surface of the hills is chiefly disintegrated rock, and the surface of the valleys is earth or gravel. Vegetation is extremely scant; here and there is some green by a spring or along the moistened bank of a stream, and on some hill-sides is a thin herbage. It is this herbage that is the support of the flocks [241] and herds which sustain the small population of Rupshu. Culti- [231] vation is carried on in two places only, and to a very small extent; it is on their flocks that the people depend.

In the whole area of the district, which is about 4000 square 161
miles in extent, there are but 500 souls.* These, as will have 101
been understood, are Chámpás; they are dwellers in tents, or, as 221
the Persian phrase has it, "wearers of tents."† This small tribe, 621
the Rupshu Chámpás, have about 100 tents, one to a family; they are divided into two camps, which separate in summer, and frequent distinct pastures, but reunite in winter. They make about four moves during the year, with, I think, much regularity, though the time of these must vary if the season be unusually late or early; thus their stay at each encamping-ground is nearly three months on the average. The tents are of a black 342
hair-cloth, made from either yáks' or goats' hair. They are of a peculiar form; they are constructed in two pieces, which are not closely united, but put together so as to leave an opening of six inches all along the top; this allows the exit of smoke, while the fall of rain or snow is so small as to cause little inconvenience, or the space may be temporarily covered with a piece of carpeting. The space within the tents is enlarged by the hair-cloth being pulled out here and there by extra ropes, which are led over a forked stick and then pegged down. The tent is ornamented with little flags and with yáks' tails fastened to the poles. I have no measurement, but from memory should say that the tents are about 14 feet long, 10 feet wide, and nearly 6 feet high. In one OF THESE LIVES A WHOLE FAMILY.

* These people practise polyandry as the Ladákhis do; to this we must directly 595
attribute their small numbers. The necessity felt for polyandry arose from the number of sheep, goats, &c., being limited by the winter feed.

† *Khima-posh.*

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high; in one of these lives a whole family. The sheep
231 and goats are very numerous. At evening time one sees the
236 flocks and the herds coming down the hill-side and collecting at
[492] the encampment by hundreds, and even thousands. The sheep is of a large kind; it is here made use of for carrying loads; the salt from the lake is carried out of and grain is brought into the country on the backs of sheep; a small pack or double bag is made to hang over the back, filled to an average weight of 24 lbs.; the stronger animals will be loaded up to 32 lbs. The larger of the two kinds of goat kept here is made use of in just the same
[438] way. The more general is the shawl-wool goat, a small long-haired species; the kids of this sort are beautiful little animals. The wool that goes to make the soft fabrics of Kashmir is an under-growth at the root of the long hair of these smaller goats. It comes in winter time, not only to the goats but to the yāks, dogs, and other animals, domestic and wild both, as a protection against the severe cold. At the beginning of summer the wool grows out or loosens; it is then combed out from the goats and sent to Leh, where it is picked free from hairs and either worked up or sent on to Kashmir. It must not be supposed that the greater part of the shawl-wool used in Kashmir comes from Rupshu; the greater quantity and that of better quality comes either from the Chinese districts beyond the boundary of Ladākh, or from the Amīr of
231 Kāshgar's country. The horned cattle are all of the
492 yāk species. In Rupshu, as far as I know, there is neither the cow nor any of the hybrids of yāk and cow. The yāk is a half-wild, not easily tractable, beast; his numbers are not very large in Rupshu; there may be 400 or 500 head. The yāk's duty is that of a load carrier. The Rupshu people do not carry loads on their backs like the Ladākhīs, they depend entirely on their cattle, on their sheep and goats for merchandise that is easily divisible, on their yāks for that of larger bulk. In this
439 way the Rupshu people are great carriers. Between Central
492 Ladākh on the one hand and Gār in Chinese Tibet or Lāhol in the British country on the other, they are kept well employed in helping forward merchants' goods. For this service they get good
[i.e. in Rupshu -- Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
W. Tibetans AV4

payment; sometimes it is in cash sometimes in grain; with one or 439
two slight exceptions, all the farinaceous food they consume is 492
imported, Kulū and Lāhol supplying the greater part of it.

The intermediate position of Rupshu is such that many travelling merchants come through the country. The tea-merchants of 439
Lhāsa—a shrewd and eager set of men—yearly come this way with their venture of brick tea for Leh; their merchandise is carried free by the Rupshu people, according to an old arrangement between the authorities of Lhāsa and of Leh, but for their riding and light baggage they have with them a number of fine mules of rare pace. From Kunāwar in the Sutlej Valley come the Kunūs, a people of mixed Tibetan and Indian breed; from Lāhol and Kulū come others of pure and of mixed Tibetan blood; these have in many cases their own sheep to carry their merchandise. Of late years there has been a greater through traffic from the Panjāb to Leh, and even Yārkand, by the road that goes through Rupshu. Panjābī, Pathān, and Yārkandī merchants have all passed this way, which, indeed, as far as the road is concerned, is now the best by far between Eastern Turkistān and the Panjāb. The objection to the route is that the Pass over the Snowy Range may close before the circumstances of the trade allow the merchant to get away from Leh for the downward journey.

Although, then, Rupshu possesses so inhospitable a climate, though it is at one and the same time both parched and bleak, though its hills are barren and its valleys desolate, yet a busy life exists at times in certain portions of it. After travelling for some days without seeing a trace of man, one may come on an encampment of traders with some hundreds of sheep to carry their merchandise, their loads carefully piled up and protected by white tent-cloths; or one may meet on the road the merchants on their ponies, jingling with bells, accompanying their heavy-laden and somewhat unmanageable flock.

For people who are natives of temperate climes, the air of 147
Rupshu in summer, though somewhat trying, is not too severe when the constitution is strong and the system in good order. The extreme cold of winter also could probably be endured if one

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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147 had the appliances one is used to where it is much less intense. But the Chāmpās weather it in their tents. The hardiness of these people, the way in which they enjoy rather than endure their climate, is an instance somewhat remarkable of the power of adaptation that the human race possesses. These men consider Leh as a place that should only be approached in winter, and Kashmir as a country hot and unhealthy, much in the same way as we, on better grounds, look on the Gold Coast.

RARITY OF THE AIR.

133* 147 There is one characteristic of Rupshu that is always making itself felt by those who use to dwell at lower altitudes. This is the rarity of the air.

In the valleys water boils at about the temperature of 187°, which corresponds to a barometer-height of 17·8 inches; hence the amount of air—and of oxygen—taken into the lungs with an ordinary inhalation is only $\frac{7}{12}$ths of what would enter them were one at the level of the sea. How this is compensated in the case of the Chāmpās I do not know for certain; I think, for one thing, that there is less waste of tissue in their bodies, as compared with those living in lower and warmer regions; they do not use such an amount of muscular exertion as the people of some of the neighbouring countries; walking it is true they are good at, but they are not always practising it, and loads they will not carry. The tending of flocks and herds is not an occupation that brings the muscles into powerful use. Still this will not account for all; there must be some compensating habit which enables them to take in a large volume of the thin air; probably they have an unconscious way of inhaling deeply.

147 With us the system tries in the simplest and most direct way to make up its wonted supply of oxygen; the breathing becomes both quicker and more powerful, that is to say there is an effort to increase both the number of inhalations and the volume of each. The intensity of this effect increases with every rise when once above the altitude where one's ordinary breathing—or an increase in it which is not enough to produce a consciousness

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of change—suffices. At the greater heights, besides the feeling of oppression and shortness of breath, there comes on a headache and feeling of sickness such as one often has at the beginning of fever or sea-sickness, but this is not accompanied by either increased heat or cold of the body. With some, at the higher levels, vomiting comes on, but serious results do not seem to follow, and relief is felt almost at once on descending to a lower level.* 147

The height at which these effects are observed varies much, and it is not always easy to trace the cause of the irregularities. A great deal depends on habit of body; a man in good condition will hold out much higher than one who is unused to exercise. One first notices it when using some more than ordinary exertion, as when running or when walking up hill; in this way, for people who live below 6000 feet, the effects generally come on between 11,000 and 12,000 feet. At 14,000 and 15,000 feet one is liable, at times, to have an attack, as it were, of shortness of breath even when in repose. When I first visited Rupshu (15,000 feet), this came upon me when lying down at night and lasted for half an hour or so; but after a week I got over that liability, and never afterwards, when at rest, felt a want of breath, even when the camp was 2000 or 3000 feet higher still. Again, I have known a native of the Panjāb—one it is true little used to physical exertion—have a like attack at 11,000 feet. But though one may get so far used to the rarity of the air as not to feel it thus, yet any but the most ordinary exertion will surely remind one of it. At 15,000 feet the least slope upward in the path will make one as much out of breath as if one were, at a lower altitude, pressing up a steep mountain side. Talking when walking, even on a level, soon brings its own conclusion from want of breath. And when one comes to the greater heights—for here every thousand feet distinctly tells—ascending a slope becomes a painful labour. I have crossed a pass at 19,500 feet (one that lower down would have been an easy walk) where, on the ascent, at every fifty or

* This is only true if the organs are thoroughly sound; the rarity is very likely to find out any defect in either the lungs or the heart.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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147 sixty steps, one was absolutely obliged to halt and pant to recover breath; then, however, I felt neither headache nor other bad effect; the usage of a month or two at high levels had done something to harden one to the circumstances.

The natives whose lot occasionally leads them into the highlands, very commonly attribute these results of rarefied air to some plant, which, for the purposes of their argument, they invest with the power of poisoning the air. Some of the herbs at high elevations give out a smell when rubbed, and these are brought in to account for the sickness. The much-abused onion, which grows wild in some parts at a good height up, often has these things laid to it. Of course an easy answer to this hypothesis is that the effect is greatest at those heights whence all these plants, and even all vegetation, are absent.

THE SALT LAKE VALLEY.

133* We will now begin to examine in detail various portions of Rupshu and some of the physical phenomena which it presents, commencing with the Salt Lake Valley. This is the widest opening in the whole of Rupshu; the length, in a direction north-north-west and south-south-east, is 13 miles, and along a considerable part of that length the valley is five miles wide; the level of it is 14,900 feet. It is a flat surrounded by hills, occupied partly by land and partly by water. The original outlet—an opening between the hills on the north-west—is now filled up to some 70 feet above the plain, so that there is no passage for the waters that collect in the valley, which, therefore, with its enclosing hills, forms a separate drainage-basin. The hills are for the most part low in comparison with the mountains we have met with, all are bare of visible vegetation; as a rule they are not rugged, but have smooth surfaces of loosened stones. The surface of the plain is varied; in parts there is sand and gravel; in other parts an expanse of white clay; this again is sometimes caked with a thin covering, still whiter, of salts, various in composition; lastly, a not inconsiderable portion is occupied by two lakes—about a square mile by the one of them

* [See CAT. 116, pp. 290-291.—ANALYST]

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which has fresh water, and seven square miles by the Salt Lake.* 133x

The history of all lake-basins and of the deposits in them is a subject of so much interest to geologists and geographers, that a statement of the facts that bear upon the origin of this one is sure to interest some readers. I shall therefore in this place not withhold the details of the results of such an examination of this valley as I was able to make.

What first catches the eye of any observer is the *margin-marks* at various levels above the present plain and lake, which show to what height the waters formerly filled this basin. These are sometimes lines of shingle upon, and sometimes indentations in, the hill-side. The indentations are either in the superficial débris or in the rock, where the waters had eaten their way in and formed not quite a cliff, but the beginning of one—a notch so to say. Looking from a distance one can sometimes count ten or twelve lines, of one sort or another, at different levels; they are most distinctly shown on the surface of some of the southern bounding hills; but all round, at intervals, they can be traced, the highest seeming to be the most continuous. Cunningham gives the height of these above the present lake-level as 150 feet; some of the marks, however, are at a considerably greater height than that. The second time I visited this plain I measured, as carefully as I could by levelling with a clinometer, their height at the spur of gneiss at the head of the small lake. Here the highest mark was very distinct; it is an indentation worn in the mountain-side, and it can be traced by the eye (which catches it at some distance even where a near look will hardly detect a mark at a particular spot) nearly all round, but it is here and there broken by taluses of more recent formation. This highest mark I found to be 320 feet above the fresh-water lake, which is three or four feet above the salt lake; this measurement cannot be more than a few feet from the truth. To this height, then, at all events, the basin once was filled with water.

* The fresh lake is called Panbuk, the salt lake Tso-kar.

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The lake of that time must have had an area of something between 60 and 70 square miles, reckoning to the beginning of the narrow outlet. We shall presently come to this outlet or gorge to look at it closely, but here it may be said that the level of the bottom of it, of the highest part of the bottom, though above the present level of the lakes, and above that of the great expanse of flat, *is not so high as the margin-marks.* We do not therefore find the cause of the lake, as it was, in the gorge at that spot.

We now will look at the deposits left by the lake when it was of greater extent than at present—deposits which lie between the level of the highest margin and the present level of the water. At the south-east corner of the plain a narrow valley leads down to it from Folokonka Pass, a Pass which is more than 1200 feet above the plain. Between the mouth of that narrow valley and the fresh-water lake, there is a deposit of sand and pebbly gravel ridged in beautiful curves continuous for miles; these concentric ridges of fine shingle are mostly low and flat, not steep like the shingle-falls of a sea beach on a tidal coast; this shingle is found thus for 100 feet and more above the plain; it was a littoral deposit of the lake, and it seems to have been ridged at these intervals on the receding of the waters. Some of the material of this deposit was very likely supplied by a stream from Folokonka Pass, so that in part it may be of the nature of a delta deposit; but it was both acted on by the deeper wave-movements of the waters of the lake and modified by the surface-movements at the time of their receding. The composition of the central part of the plain is various. In some parts it is sandy and even shingly; in others it is of a whitish laminated clay. To the east of the northern end of the fresh lake is an expanse of this clay. Between the fresh lake and the salt lake is a plain some four miles across of sand and shingle with flat thin stones of mica-schist scattered over it, some of them as much as a foot across; this plain has very slight undulations. On the north of the salt lake, again, is a plain or plateau of white clay about 20 feet above the level

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of that lake; at the edge we see a section to that depth in a little cliff; it shows laminated whitish clay, with layers in it of a flattened tape-like water-plant; there are also strata of yellow clay and of fine sand; below is coarse sand with pebbles, mostly flat, varying in size up to that of a shilling; the coarser beds are false-bedded; in the cases I observed the false bedding was from north to south; in some of the clay there were shells of *Lymnea auricularia*, and Cunningham mentions a *cyclas*. Beyond, to the north of this dry clay plain, the flat again becomes sandy, with small stones strewn over it; this shingly plain slopes upwards towards the gorge; near the beginning of this gorge or outlet I see a section exposing 20 feet in thickness of sandy beds of various degrees of fineness, from an ordinary sand down to an extremely fine, slightly micaceous, sand. Thus we see that by the southern and northern edges of the old lake, and for some distance in, are sandy and shingly deposits; while at other places, including the centre of the area, is laminated clay, with some fine sand. These latter were deposited where, from depth, or from distance from the shore, or from the absence of currents, the waters were most still. The coarser sand and the shingle were more marginal or else were accumulated in shallower water.

For the sake of trying to understand the geological causes of the lake, we will, before looking more closely at the wider space, follow the outlet and examine the phenomena shown along that comparatively narrow valley. In this there are similar lacustrine beds of laminated clay, with the same *lymnea;* and here these deposits are at a level about 100 feet higher than the present Salt Lake; but above them the margin-marks still are visible, in continuation of those we measured. So that here we are where there was a narrow continuation of the great lake; the dam which caused it must be looked for farther on. But in going on we find a complication of the question to be solved. While the valley continues, about level, to the north-west, another valley, also level, opens on the south (which is that in which Rukchin and Kyangchu are situated), and since each of these has

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133 an outlet to the general drainage of the country, we find that we shall have to discover the position of *two* dams in order to account for our ancient lake. After travelling along the valley that leads to the north-west, as far as three miles beyond the opening of the new one, we come to where two low-sloped fans from opposite sides have met; the height of the rise or neck made by their meeting would, as near as I could judge without levelling, account for the whole depth of the lake. Still we will look somewhat beyond them. The flat valley continues with a width of about a mile, turning southwards to Zarrā; here, at the joining in of a small valley from the north-west, is a great high bank of stony ground, which I consider to be an old moraine, though it is more regular and level-topped than most moraines; it juts out from that side ravine and comes across the valley, except that a narrow channel exists between the end of it and the mountain on the south-east. This embankment of loose stones must altogether have supported a glacier that came down the side ravine from the north-west, since, when traced back, it is found to take up the whole width of that ravine. This glacier and moraine very likely had to do with the damming of the lake, in conjunction with the two fans before described; that is to say one or other, at various times, was the cause of the damming in this direction according to their respective heights. For up to this very moraine extends the lacustrine clay in the hitherto level valley-flat. The lake therefore, once, or sometimes, extended an arm to the moraine and glacier dam, and sometimes was intercepted by the fans. Thus far we have dealt with one only of the outlet valleys. Let us now turn to that which led out to the south, to Rukchin and beyond. We see the margin-marks extending into it, not much above the valley-bottom; this is almost a complete level; some of the drainage-water it receives flows towards the Salt Lake, but becomes absorbed before reaching it, while some flows south-westward, and loses itself in a periodically-forming lake seven or eight miles from Rukchin, which lake is made by the meeting of two side fans. So here, too, is a damming, though perhaps not one that would account for all the depth of the old lake. The truth is that

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without careful levelling one cannot ascertain the exact spot to which in this direction the lake may have extended, but we cannot here be far from its extremity, as will now be seen. Going on southwards we continue on a similar flat plain, and then come suddenly to the edge of a steep cliff, which ends it off and forms the side of a ravine. This cliff shows the composition of the ground below to be, for several hundred feet in depth, beds of rounded pebbles. From here for this valley, and from Zarrā in the case of the other, the two are in connection with the drainage of the Zānskār River. I have elsewhere* tried to prove that such accumulations as these last were made during some part of the glacial period, by the rivers themselves, on account of there being a greater supply of material disintegrated from the mountains than could be carried off by the water. Starting from this we can understand how that the two valleys, of Rukchin and Zarrā, were first gradually filled with alluvial gravel. I have little doubt that there was at one time a neck separating the areas drained by these two valleys; we cannot tell exactly where it was, nor can we tell near enough to say into which of the two valleys the area of the Salt Lake at first drained; it is now obliterated, covered in, by the alluvial and the lacustrine deposits. Then, at some stage of this filling in, the damming must have occurred either by the meeting of fans, or by the glacier and moraine, or by both. Until the time when the level of the plain had been raised as high as the neck, a dam in *one* of the two valleys might have produced a lake; as the filling up went on there came a time when the waters flowed over where the neck itself had been; then, for the lacustrine beds to have extended into both outlet valleys, and covered the neck, required the *two* dams, and this extension is evidenced by the margin-marks being found along both valleys.

Now returning to the Salt plain we will look more than we did before at the present state of it. Originally belonging, as we have seen, to the basin of the Zānskār River, it is now a completely separated drainage basin. Its waters not only do not

* In the Quarterly Journal Geological Society, for August, 1873.

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133* visibly flow out but do not even filter out through the sands and gravel. On the contrary, it is likely that some from outside oozes through to the plain, for a spring of water comes out of the lacustrine sands near the mouth. A few other springs are to be found in the area; these, with the surface-drainage of the yearly snow and of occasional rain, constitute the supply to the lakes. The fresh-water lake is partly, or chiefly, supplied from springs; its waters, though commonly called fresh, are slightly brackish, but only very slightly, not so much so but that they can be drunk by cattle and by men; I think this brackishness to be due not to evaporation but to the original impurity of the water. The greatest depth I could find in this lake was 10½ feet in the very middle. Its water flows into and makes the chief supply of the Salt Lake.

The shrinking of the lake from the height and area to which we have shown that it formerly reached was, or may have been, due to two causes. First, it is probable that on the waters reaching the maximum height and overflowing their dams they began to wear away those dams and so to lower their own level. To what extent this action went on we cannot be sure, only it cannot have brought down the level lower than to 60 or 70 feet above the present Salt Lake, because the ground at the gorge is as high as that now. The further lowering, and the consequent great diminution of water-area within the wide valley, can be due only to a change of climate, a change to one drier and probably warmer than before. Such a change would have acted in two ways—it diminished the supply of water to the lake and increased evaporation from it. The consequence is that the lake shrinks into the lowest hollows of the basin, reducing the evaporating surface, until, by this reduction, a balance between supply and loss is attained. This balance is at present held by the waters, which once extended (without counting in the outlet valleys) over 60 or 70 square miles, having diminished their area to about eight square miles, so that the humidity of the climate must have been reduced to *one-eighth* of what it was formerly; that is to say, one-eighth of what it was when the lake first became a lake without effluence; how much diminution of humidity occurred before

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that it is impossible to say.* Another natural result has followed. The salts held in solution—which occur more or less in every source of water from the earth, and, as we saw by the supply of water not pure to the fresh-water lake, are here present in quantity—have become concentrated, and a Salt Lake is the result. The salts in this lake are indeed very much concentrated, and are ever being deposited from their solution. Some details about this must now be given. 133x

The Salt Lake is shallow; at the eastern end I have heard that there is about 30 feet of water, in other parts I have not found more than six feet, while over a great space towards the western end there was but one foot of water; at that part the water was of a dirty yellow-brown colour; at the bottom of it was a quarter-inch cake of some alkaline salt, probably chiefly carbonate of soda; of this cake some was in a half-crystallized state, which was flexible like leather. There is an inlet in the northern shore of the lake, or rather there is a series of small lagoons separated from the main water by a bank of shingle and clay. Here the water, drying, deposits common salt, not indeed pure, but nearly enough so for it to be used for food. The salt is removed from this place by the Chāmpās, and fresh salt forms; the deposit is best and most plentiful when a good dry season succeeds the snow-melting. I saw four such pools separated from the lake and from each other. The water must ooze into them either from underneath or through the bar. As far as I know it is only in this part that common salt is deposited; the different salts in solution are thrown down in different parts, according to the degree of concentration; this last must depend on the shallowness and on currents; these again may be caused by the wind, 317 133x

* I have here used the phrase "diminution, or reduction of humidity" rather vaguely. It does not follow that the reduction of precipitation between the above-defined epoch and the present time was as much as to one-eighth. One may suppose the precipitation to be *one-fourth* of what it was, and evaporation (area for area) to be twice what it was; this would account for the lake being one-eighth its former size. Or if the rate of evaporation has increased in the *same proportion* as precipitation has diminished, then $\frac{1}{\sqrt{8}}$, or nearly one-third, is the proportion. In general terms, however, it may be said that the climate is eight times as dry as before.

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317 which is apt to be regular at certain times of the day. The salt
133* thus obtained has an admixture of magnesian salts; it is bitter to the taste, and is not liked by those who have been used to the pure salt of the Salt Range of the Panjāb; it is indeed apt to
[439] produce an itchiness on the skin. Still it is consumed all over Ladākh, and is carried as far as Kashmir. Over part of the plain, especially when it is composed of white clay, there is an efflorescence of some saline compound. Most generally it is carbonate of soda, which is called by the Rupshu people *pātsa*. Again, one sometimes sees a layer, over an area of a few square yards, of a hard colourless translucent substance, which seems to be a mixture of sulphate of magnesia with a compound of soda; of
133* this the native name is *gurm*. There are certain curious inequalities in parts of the plain which should be mentioned and if possible accounted for. That part which lies on the north of the Salt Lake, as before said, is of white clay; the level of it is from 10 to 20 feet above the lake; on this plain we see many hollows, commonly from 10 to 40 yards across, and 10 to 15 feet deep, with, usually, gently-sloping sides; at the bottom is generally a crust or deposit of some salt, as of the *gurm*. One of these hollows was as much as 180 yards across; in this there was a little water. A somewhat different phenomenon is seen on the east of the fresh lake; there is a plain of similar white clay, from which rise small mounds of the same material to the height of about four feet; they seem to be bulgings up of the clay, for the laminæ curve over from the centre of each. Of these two phenomena I have not a clear explanation to offer, but I think there must be connected with them a certain sloping of the layers of the lacustrine deposit which I observed at two or three places. Towards the gorge the beds of fine sand before described are slightly waved, and dip on the whole to the north-north-east, at an angle of 8°. At the place where the salt is scraped up a cliff section shows the beds to be waving and sloping. These things are not due to any deep-seated ground-movements such as produce the dip of strata in general, but must be caused by some local settling, brought about perhaps by a dissolving out of salt that had been deposited.

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However these deceptive dips were caused, no doubt the explanation of them must apply to the surface inequalities as well. 133X

TSOMORIRI.

Rupshu includes not only tracts which are drained to the Indus, and lake-tracts whose drainage originally connected itself with the Indus, but also portions of the basin of the Sutlej River, whose arms thus reach to the back of some of the Himalayan ranges. Rupshu is indeed a space where the valleys of certain tributary streams of the Indus and Sutlej, near their sources, have become so filled with alluvial and lacustrine deposits that their levels approach in places to that of the watershed between the two rivers. This watershed is altogether irregular in its course; it follows now a ridge and now a low neck, varying much in altitude as well as in direction. I crossed it by a way that leads from the wide valley of Rukchin towards the south end of the lake called Tsomoriri. That high-level Rukchin Valley is, as before was said, ended off by a ravine; this cuts down for 500 feet between the plateau of alluvial beds on the north and the limestone mountains on the south. Following up the ravine from that lower level, the base of it very gradually rose, and at the head of it was a low neck of rather soft shale, which lay between the limestone rock on the south-west and the shaly or the schistose rock of the mountains on the north-east. This neck, which may be 15,600 feet high, is a point on the Indus and Sutlej watershed. Beyond it a valley leads down to the south-east, through which flows the stream called the Phirsa; the mountains round are from 3000 to 5000 feet above the valley. More than 30 miles down, this valley (which had become narrowed) opens into a wider one, running north and south, which is that of which part is occupied by Tsomoriri. At the debouchment there is a wide, rather sloping, plain,—the fan made by the Phirsa stream; this is bounded, at a distance of three or four miles from the mouth of the gorge, by the low ridge, of smooth rounded form and brown earthy surface, which there makes the eastern side of the larger valley. The mountains here are much varied; soon on the north of that

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133 low ridge they rise, first with undulations and then in bolder slopes, to heights of perpetual snow. Between these eastern hills and nearly equally lofty ones on the west lies the blue lake.

Tsomoriri (the name contains in itself the Tibetan word for lake, *tso*) is a fine mountain-bounded expanse of water; it extends 15 miles in length, and from three to nearly five miles in breadth, at a height of 14,900 feet above the sea. At a little distance from the shores the water is clear and blue; it is slightly brackish, enough so to be unwholesome for man to drink of, but not for horses and yāks. In winter time it freezes, and cattle can pass over it. The saltness is caused by its being a lake without effluence; several streams flow into it, but there is no outlet; the water supplied is evaporated from the wide surface of the lake. Here the balance of inflow and evaporation is maintained by the lake occupying the whole of the flat of the valley, to the very hill-sides—unlike the last lake-basin we examined, where the area of water had dwindled to a hollow in that flat.

The first thing one considers in coming to a lake is the *cause of the confinement of its waters.* In this instance the observer need not for long be at a loss to account for the formation of the basin. Col. H. Strachey has well described* how the Phirsa stream, debouching into the wide valley which is the southern continuation of the hollow occupied by the lake, has spread out a large fan-shaped delta across the breadth of that valley, and how the Phirsa waters wander over that deposit, sometimes finding their way to the lake and sometimes to the Pāra River. Col. Strachey does not himself draw the conclusion (though probably it was present in his mind) that the formation of this alluvial fan by the Phirsa stream was the cause of the lake being formed. I myself am convinced that it is the true and sufficient cause. The fan which, like others that have been described, is part of a low cone, has a slope in all directions from its apex of about 1½° and a radius of about two miles, so that there is a fall of 250 or 300 feet from the apex or centre to the circumference; the material of the fan is a gravel of shale and limestone†. If we go from

* Journal Royal Geographical Society, vol. xxiii.

† Mr. W. Theobald, jun., in 'Notes of a Trip to Simla,' printed in the Journal of

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the debouchure along a radius nearly due east across the valley, we reach to where the fan abuts against a spur of the opposite low ridge. Now that portion of the water of the Phirsa which comes down north of this spot flows into the lake; any which should come down to the south of it would flow into the Pāra River and so join the Sutlej. At the time I was there no stream was flowing from the Phirsa Valley mouth to the Pāra, but there were water channels leading in that direction, which I could see would be filled on the rise of the waters in spring-time, and indeed there was water coming out of the gravel lower down—Phirsa water—which was finding its way to the Pāra. Col. Strachey states that the Phirsa sends its waters in the two directions, sometimes at once and sometimes alternately in different years; no doubt the action is very varying, a very slight change in the disposition of the gravel brought down by the stream, near the mouth, would make all the difference in the destination of the water.* /33x

The sufficiency of the explanation I have given of the origin of this lake, as it is and was, must depend on whether it satisfies the conditions, first, of its depth, secondly, of the height to which formerly it may have risen. The fan will be enough to account for a lake of moderate depth, but if it be like the deep Alpine lakes other causes must be looked for. Col. Strachey had no means of ascertaining the depth of Tsomoriri, but he infers (of this and other lakes) that "with reference to the general formation of the valleys in which they are embedded, it may be conjectured to range within 200 to 300 feet." I was at the pains to take an india-rubber boat to Tsomoriri, for the purpose of sounding it, and my observations curiously coincide with the estimate which

the Asiatic Society of Bengal (vol. xxxi., 1862, p. 480), explains the formation of Tsomoriri in this very way.

* General A. Cunningham ('Ladak,' p. 139) is strangely confused in his account of this part. One would be led to think from it that a ridge of 700 feet separates the lake from the bed of the Pāra River. In truth the only separation is the fan above described. But again, General Cunningham says that the ridge is apparently not more than 150 feet above the river at Narbū Sumdo. Now the valley-bottom at Narbū Sumdo is below the level of the lake; how, therefore, the said ridge could be 700 feet above the lake I am at a loss to see, as indeed I am to know what General Cunningham could have meant. In another description (Journal Asiatic Society of Bengal, vol. xvii.) he puts in a line of mountains running east and west on the south of Tsomoriri; no such mountains exist.

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133* Col. Strachey founded on inference alone. The results of the soundings I will give in some detail.

From Kyangdum (south-west corner of lake), course 25° north of east, towards first promontory on eastern shore:

		Depth in Feet.
At 100 yards from shore		36
At 200 " "		75
At 1¾ miles "	(middle of the lake)	198
At 2½ " "	(three-quarters of the way across)	242
In the bay between the two promontories on the eastern side		248

Around the little island (which is perhaps half a mile from the western shore):

Half-way between the island and the western shore	98
70 yards north of the island	22
¼ mile north of the island	178

From Karzok, course east:

At 20 yards from shore		12
At 40 " "		21
At 100 " "		93
At 200 " "		105
At ¼ mile "		122
At ½ " "		139
At 1¼ " "		166
At 1½ " "	(this was the middle of the lake)	180

Thus the depth (at all events in the southern part) was most, not in the middle, but towards the eastern shore, and the greatest depth found was 248 feet. We have, then, no reason to think that the basin of this lake is other than an ordinary valley dammed by the alluvial fan of a side stream, for the thickness to which such fans are known to accumulate will account for all the depth observed.

Next we must consider the evidence, if there be any, of a former greater height of the water, and the relation of that to the fan considered as a dam. The greater part of the shore of the lake is edged with shingle; it is a shingle of, for the most part, flattish, not thoroughly rounded, stones. Such shingle also, at higher levels, I found in several places. Landing in the bay at the eastern side—a deep inlet, bounded by promontories of

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nded hills of a light-brown earthy surface—I observed that in
is sheltered place had been formed and preserved shingle-ridges
levels which clearly told of the water having once been higher;
ere were several ridges, at different heights, the highest of them
ust have been formed when the lake was 36 feet above its pre-
nt level. Again, if we go from Kyangdum (at the south-
st corner) along the western side of the lake to Karzok, we shall
m over shingle which lies in sweeping curves at different levels
to 40 feet above the water. Just south of Karzok is a bay with
ingle-banks curving round it; here I measured the height of the
ghest ridges, and found them to be in one case 34 feet and in
other 44 feet above the water. The still-level of the water need
t have been so much as this last by a little, because waves throw
shingle a few feet higher; there would not, however, be so much
ference from that cause in a land-locked lake like this as where
g waves roll in from the sea. We may take 40 feet above the
sent as the level to which the lake once reached. Now
to the height of the dam. I think that it would take a rise of
nowhere between 50 and 100 feet to carry the waters over it,
the point where, as was described, the fan abuts against the
tern hills. The fan therefore accounts for all we know of
lake.

The question remains, what change of climate does the
vering of the lake from that 40 feet higher level evi-
ce? In the recession, the area of the lake neces-
ily contracted; not, however, to a great extent; probably the
ntraction has not been more than one-fifth, the area of the
sent lake being about four-fifths of that which was occupied
the lake at its maximum. The supply of water being lessened,
d the rate of evaporation being increased, an area of evapora-
n lessened by one-fifth is enough to balance the supply from
ams and springs. This, then, is the measure of the increase
dryness from the time when the lake was first cut off from any
flow. But, as pointed out in the case of the Salt Lake, any
ount of change in this direction may have occurred before the
e became an isolated drainage-basin. It may be remarked that

133* on a large evaporating area being formed the water may begin in some degree to get saline even before the outflow has ceased; wherever there is less outflow than inflow there must be concentration of salts, and there will be less outflow than inflow for any lake of large area even if it have an outlet.

A few facts must be given about the lacustrine deposits that have been formed and are now forming. At the south end of the lake there is a flat plain about 20 feet above the water level; this lies between the shore of the lake and the Phirsa fan, extending for about two miles; the surface is clayey, and sections show interstratifications of finely laminated brown clay and very fine sand; the laminæ are sometimes curved about on a small scale, making as it were pot-holes in the clay filled with sand. This is clearly a lacustrine deposit: it was made when the lake was about at its highest. There are traces of the same deposit along the eastern bank of the lake, for a mile and a half or so north of the north-east corner of it. To a great extent the material must have been supplied by the branching streams of the Phirsa River; but some of it may have been derived from the waste of the lake-side rocks by wave-action. This supply of material to form lacustrine beds close to the outlet, brought down by the stream that formed the fan that makes the dam, is a circumstance that I have never seen noticed in any account of a lake, but it is one that must often have occurred. Where the Karsok stream comes down is a very similar deposit. A flat 15 feet above the water extends out for half a mile from the hills; it is composed of beds of clay and sand, some of the latter very fine, and on the surface a fine shingle is strewn; this was the subaqueous delta of the Karsok stream, formed when the lake was higher than now; it ends off in a low cliff to the lake. At the north end of the lake, where another stream comes in, is a flat partly of shingle partly of sand; the sand from it has been blown up into small hillocks.

133* 136 The island is about half a mile from the shore, near midway in the length of the western side; it may be 100 yards from corner to corner in one direction and 60 yards in another; it is of gneiss rock, rising only nine or ten feet above the water; the sundings

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before given show that there is about 100 feet of water between the island and the near shore. This little place, being ordinarily undisturbed by man, is a great resort of the gull, which in Ladâkhi is called *Chaghurutse*; the surface was nearly all covered with its droppings, and there were hundreds of the young about; most of these must have been hatched near the beginning of July. Having heard that it was a matter of interest with some ornithologists to learn about the nidification of the wild goose,* I was on the look out for information concerning it, and I found that this island is one of the places where it lays its eggs. I was told by the Champâs that they find the eggs there just before the ice-breaks up—say the beginning of May, after that they have no means of reaching the island; I myself found there a broken egg, but at the time I was on the island (the last week in July) the young had all been hatched. A few days later I followed the same inquiry in the valley of the Salt Lake, and on an earthy island in the fresh-water lake called Panduk I found a nest where the mother was sitting with some goslings and two eggs, one just breaking with the chick; the other egg I measured and found to be 3¼ inches by 2½, and very nearly elliptical in form. The nest was a slight hollow, lined with, first, a few bits of a soft herb, then with feathers; I was told that these goose eggs are found also at the edge of the Salt Lake itself.

For man and his followings the banks of Tsomorîri are inhospitable. The bare rocky or earthy mountains and the stony plains afford little pasture for the flocks. Still the traveller finds patches of grazing ground just near enough for one to go from one to another in a day's march. Karzok, which is the head-quarters of Rupshu, is situated near the shore of the lake. Here is a house and a monastery. The house belongs to the chief man of the district and of the tribe. The monastery is for about thirty-five Lâmâs; the building of this under the difficult circumstances of the place, whither every bit of wood had to be carried from far, and the keeping up of it, is creditable to the Rupshu people. There are, besides, eight or ten small houses—mere hovels—where some old and sick remain when the camp has gone to the Indus Valley.

* The barred-goose; in Ladâkhî, *sangâ*.

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361 The summer encampment is not close to Karzok, but it is made two
221 or three miles up the side valley; at that distance up the ravine widens out, and on a stony expanse, through which a stream flowed watering a narrow green strip, were about fifty black tents of the Champás, and a few white ones of merchants from Kulû, who had come to trade with them; this was the encampment of that half of the Rupshu tribe which keeps to the south-eastern pastures. The flocks were spread over the hills, seeking for the scarce herbage.

241 Karzok is one of the two or three places in Rupshu where there is cultivation; here some 12 acres are sown with naked barley. Close upon 15,000 feet, it is the highest cultivation that I know of. When I was there the crop was thriving, but in some years it fails of ripening. The land is irrigated from the stream of the side valley, that which made the delta before spoken of, which is one of the chief affluents to the lake.

132 The climate of this part is thoroughly Tibetan. Snow falls in winter, but not to a great depth. In summer the air is usually clear and cloudless. The year I was at Tsomoriri, however, 1871, was an exceptional one all over Ladâkh, and rain fell in showers such as had seldom been seen, accompanied by thunder. In these storms we saw the mountains in colours different from those native ones which the glaring sun had brought out so strongly. Before, the lofty hills, except where whitened by a capping of snow, had shown nothing but rocks and stony or earthy slopes of brown and grey, the distant ones seeming close from the rarity and clearness of the air. But now, with the clouds overhead and the storms filling the valley, the recesses of the purpled mountains seemed more distant; yet we saw deeper and deeper into them as the various shades showed out the successive spurs and ridges, and the water of the lake formed a bright belt in front of the richly-tinted hills.

TSO KYAGHAR.

133x North of Karzok a high ridge of mountains edges Tsomoriri on the west, having high cliffs in its upper part and sloping more

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133x

gently below. At the very head of that lake there is first a sandy flat and then a narrow grassy strip watered by a stream which ranks with the Karsok stream as one of the larger feeders of the lake. After a few miles this stream turns to the west, and another fifteen miles up would bring one to its source, which is at the old watershed of the Sutlej and Indus. A path up this valley leads to the Salt Lake plain; this direction I did not follow, but I took a way to the north-east, and in doing so came across a problem in physical geography which was quite unexpected.

At the bend of the stream, by its left bank, there is a terraced plateau of old alluvium. On this I rose to a height of a couple of hundred feet, and reaching the top found that this alluvium constituted a barrier to a side valley from the north-east, which now, on account of this barrier, is a completely isolated hollow, holding a lake about two miles long and one mile wide, and about 150 feet below the alluvial plateau. The lake is called by the Chämpäs *Tso Kyäghar*. The question is, how could that alluvium have been formed so as to have the hollow on its farther side? For this is not a fan of alluvial gravel sloping down at the angle of its formation to the lake it dams; sections of it show nearly horizontal beds of clay and sand, with rounded gravel, fine and coarse, interstratified. The lake is bounded on the south, east, north, and partly on the west, by low ridges of gneiss rock, from 150 to 300 feet high. In the middle of the north-west side the alluvium fits on to the gneiss ridge, and completes the circuit. On this lake also I launched my boat for soundings, and found the greatest depth to be 67 feet; this was about 300 yards from the southern end; in the very centre of the lake the depth was 48 feet. The water is brackish as in Tsomoriri, being fit for animals to drink and not for men; the colour, even at the deepest, is green, not blue. A spring of water rises on the west side. There are signs of the lake having been some feet higher than it is now. Immediately on the north of the lake is a ridge of gneiss about 1000 feet high, which is part of the old Sutlej watershed.

I have not been able to solve satisfactorily to myself the ques-

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133x tion of the origin of this lake, but I have turned over in my mind two or three hypotheses. The alluvium might at one time have filled the basin, which doubtless was originally but part of a valley tributary to that down which flows the stream; then, during some part of the glacial period, a glacier from the north-east may have scooped the hollow out of the gneiss and of the alluvium; thus the hollow would be a rock basin, counting the alluvium as part of the rock. Another theory is that at the time this tributary valley opened out to the larger one it was occupied by a glacier, and then the alluvium of the larger valley was deposited *against that glacier;* then, later, the ice disappearing left the hollow. The difficulty in the way of this is to know why no outlet was kept open by the water that must have flowed from the glacier. Altogether this little lake is about the most puzzling one I have met with.

INDUS VALLEY.

East of Tsomoriri there is a part of Rupshu which I have never visited—the valley of Hanle. It seems from the accounts to be another of these flat, high-level, alluvium-filled valleys, bounded by mountains which soon rise up to a height of 4000 or [361] 5000 feet or more above it. At Hanle, which is 14,276 feet high, is a monastery built on a rocky spur some hundred feet above the [221] plain. Passing by this tract, of which I have no personal knowledge, let us go to the Indus Valley, which, in the highest part of it included in the Maharaja's dominions, forms a portion of Rupshu, and is periodically visited by the Rupshu tribe with their flocks.

133x 487 From the south-east corner of the Salt Lake plain there leads a valley, which, followed up, brings one to an easy Pass, by name Folokonka, about 16,500 feet high, and beyond that one comes [312] into the valley of Pūga, a place where borax and sulphur are dug. The road from Tsomoriri, by the little lake Tso Kyāghar, also leads over a saddle of rock down into the Pūga Valley, which, farther followed down, brings us in a few miles to the Indus River. [221] The former of these two paths is the way taken by the Rupshu Champās in the course of their migrations. The portion

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The portion of the Indus Valley thus reached is just above the narrow defile or gorge called *Rong*, which, as mentioned in the last chapter, confines the river above Upshi. Where we have now come to (where Maiya is marked on the map) the valley is again open; the Indus flows in a wide smooth stream, between banks of alluvial gravel, with a depth that makes it just fordable; the hills rise, in some parts smooth and with a gentle slope, in others bold and steep, on both sides reaching, within a few miles, to a height of 5000 feet above the river. From Maiya I marched for four days up the valley, to the place marked Dora; what was seen in the 50 miles then passed over may be described in the same order as it was met with. 133x

Maiya is one of those places often met with in wild countries about which one wonders that they should ever have had a name. There is no house or shelter of any sort, only a little sandy flat by the edge of the river, with no wood and no grass. Still it is a common halting-place, and for that reason it bears a name. The yāks (which through all Rupshu have been our carriers) were bidden by voice alone to swim the river, by doing which they reached a bit of pasture on the right bank. From Maiya the way lies along the left bank over ground stony and sandy, but with a little grass here and there. The Indus was flowing by in a gentle stream, with a speed that seemed between 1½ and 2½ miles an hour; the alluvial flat it flowed through widened to a breadth of perhaps three-quarters of a mile, this being confined either by the spurs of the hills or by higher alluvial deposits, as of the fans of side streams. As is usual one could not see well the hills on the side one was passing along; the hills on the north were a series of irregular spurs connected with the great range which is a continuation of that behind Leh; they were made of stratified rock—shale and sandstone*—sometimes showing the outcrop of beds, sometimes only a surface of earth and loose stones, of various tints of brown, grey, and purple, all, to the eye, perfectly bare of vegetation. 361 133x

Now after passing over several miles of these stony tracts we 000

* Further back, towards its centre, this range is of granite.

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361 Now after passing over several miles of these stony tracts, we come to where there are two or three small villages, which are the highest in the Indus Valley. This bit of the valley is properly out of Rupshu, still it is traversed by the Chāmpās in going from one part of their district to another. The villages are three. On the left bank is Nidar, in a ravine that comes down from the south; it has three houses only. On the right bank are Nimū, of twelve [241] houses, and Mad, of ten. Nimū is about 14,000 feet above the sea; it shows a tract of bright green at the edge of a great stony expanse; naked barley and peas are sown here, but only the [137] former ripens. Of trees there are a few large willows of great age. I have two or three times noticed that in the villages near the upper limit of trees, where few grow, there are some of more than usual size; this probably is from more respect being paid to, more care taken of them; there is also a newly-made plantation of [132] willows. At Nimū little snow falls, and what comes does not stay long on the plain; in winter the cattle and the flocks graze on the [101] plain by the river, but are brought under cover at night. The people of Nimū are not Chāmpās, but are nearer the Ladākhīs [221] both in look and language; they are, however, to some extent nomadic, since some of them take their flocks to other pastures in winter and live in tents while tending them. The village of Mad is in the next ravine to the east.

133x Leaving these last villages we follow up the valley of the Indus. It has widened to a plain, some four miles across, sandy at the outer portions, but covered with pasture about where the river flows through it. There are some small isolated rocky hills projecting up in the plain. This extends to where the river makes a sudden bend to the north-east.

Here we must pause to look more widely at the physical geography of the neighbourhood.

Cunningham, in his book on Ladākh, speaks of the "Kailas Range" as extending in one unbroken chain from the source of the Indus to the junction of the Shāyok, the name being taken from a peak on it near Mānsarāwar Lake (which is far to the south-east of the country we are dealing with), and he calls the great ridge behind Leh, between the Indus and the Shāyok, by

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the same name, "Kailas or Gangri Range." It will be seen that I have not used this name in my map nor elsewhere; in this I follow Col. H. Strachey, who does not connect by its name this last ridge (which I have called "Leh Range," though on the maps I have put no name to it) with any of the chains to the east or south-east of the part we have now reached. As I have before remarked, the question whether two certain lines of mountain should or should not be counted to belong to the same chain or range must depend on the definition you give to the words "chain" and "range." It is conceivable that the definition might be different in the mouths of the biologist, the meteorologist, the geologist, and the pure geographer. In any case it would only be a difference of terms. I myself have been and am using the words in the most restricted sense, as merely descriptive of the most patent facts. Let us look at some of these facts in connection with the Leh Range. We are now where the unbroken continuation of the Leh Range ceases. That long line of granite* mountain, which began at the Indus and Shāyok junction, and has, up to here, extended from north-west to south-east for 220 miles, in that direction ends, and the Indus Valley occurs. Immediately beyond the river, between the Indus and the Hanle stream, occur again granite mountains, which, geologically, are a continuation of the others, and indeed lie in the same line with them. So that it would not be alien to the methods of geological description to say, that the Indus here cuts through the granite range; the range being taken to extend from the Indus and Shāyok junction to the neighbourhood of Hanle at all events —how much farther to the south-east I know not. Now to the

* The Indus, which flows at the foot of the range, is often in the line of junction of the granite with the soft shales and sandstones of what have been called the "Indus Valley beds"—beds of tertiary age—these making the hills on the left bank. The position of the river seems to have been determined by that of the junction of the hard and the soft rock. In the part of the range we have lately come to the shale and sandstone beds go up, so to say, farther into the ridge; but again the junction comes down and crosses the river at the bend above Nimū. The Hanle River comes from the south-east, at first in a hollow among comparatively low hills, probably along the junction of the stratified rocks with the granite; but for the last few miles of its course the Hanle stream diverges northwards into the higher country of the granite and comes through quite a gorge in that rock to join the Indus.

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133X north-east of all this is a distinct line of mountain, of which Sajum Station, 20,021 feet, is one of the summits; this, according to Cunningham, would be part of the Kailas Range; here this range also is of granite, though farther east its composition changes; the line of it runs north-westward, overlapping the line of the Leh Range; the granite of the two ranges is in part continuous and in part separated, as regards the surface, by some shale and limestone; in the line of the occurrence of these last rocks is the depression separating the two ridges; the highest part of this depression is the Tsāka Pass, about 1200 feet above the Indus Valley, but nearly 5000 feet below the hill summits, on either side; the rise to this is a gentle ascent of 3°; the Pass divides the Upper Indus Valley from the Pāngkong drainage-basin. According to General Cunningham's nomenclature this Pass is a depression in the Kailas Range. According to the plan of description just followed by me the Tsāka Pass is a neck connecting two ridges, the Leh Range on the south-west and this other on the north-east. The difference seems to me unimportant in itself.*

To return now to the valley of the Indus. On coming to the second bend—the one with its salient angle to the north—we find ourselves in a level plain, of an average width of two miles, that stretches far to the south-east. Near where flows the river is a thin growth of grass, which makes this plain by far the most important pasture ground in Rupshu. Farther from the water the flat is sandy, dotted in places with clumps of Tibetan furze. The plain is so even as well as so straight that the horizon of the curvature of the earth can be distinctly seen in both directions, hiding the bases of the distant hills. The mountains which bound on both sides the valley rise, uncapped by snow, to 19,000 and 20,000 feet; that is to say, they are about 6000 feet above the flat. On the north-east the crest of the ridge is about

* A geological note may here be appended. On the rise from the Indus Valley to the Tsāka Pass beds of blue limestone and brown shale appear, dipping north-east, with granite mountains north-east and south-west of them. The Pass itself seemed to be of granite, though, on account of débris, this was not quite clear. A little beyond, the limestone again cropped out, in a patch, while some miles farther to the north-west shale again appears, in the valley, as if it cropped out from below the granite. This occurrence of stratified rocks beneath granite I have more than once observed in the Himalayas; it is a phenomenon very difficult to account for.

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eight miles distant; a succession of spurs come down from it; 138x
between them are hollows from which come out, at their base, wide spreading fans. The hill-sides are completely bare of vegetation. On the slopes of the northern ridge, up to 2000 feet, blown sand has accumulated, sand blown up from the river plain; this sometimes lies in masses in the hollows, sometimes is spread on the hill-sides in varying thicknesses, in places it has been washed down again into the valleys on to the other débris. The different colour of this sand from that of the rock gives a strange look to the hills; it often reverses the usual light and shade, making the hollows bright and leaving the projections dark.

I went about 20 miles farther, south-eastwards up the valley, along the alluvial plain between the mountains. After that, as I could see, the space between the mountains narrowed; in the line of the valley there seemed to be an opening like a gateway; it is through this that goes the road into the Chinese territory; the river is deflected to the north-east, flowing in a narrow space, but after another 20 miles up the two valleys or hollows reunite.

Our farthest camp was at a place called Dora. This is where 361
the Champás of Rupshu spend the winter. Here are built some 221
low walled spaces for sheltering cattle at night; there were many 342
small hollows dug two feet deep in the ground with a course or two of sun-dried brick above, these are made for the tents to be pitched in them; at one end is a rude house built for the headman—low walls washed over with a glittering micaceous mud and roofed in with sticks covered with turf. When I was there, in August, there was not a soul in the settlement. At Dora falls hardly any snow. This is why the place is chosen for winter quarters, the sheep and the cattle being thus able to graze on the extensive though thin pasture found on the flat. Close by is a small shallow lake in the alluvium; it is about three-quarters of a mile long and a furlong wide, of clear fresh water. Two or three miles off are some little salt ponds in the alluvium; the water of these tastes both salt and bitter. About north-north-east from Dora the northern mountain-ridge changes in point of composition from granite to a more or less altered shale; the line of it

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133 is continued more to the east than before, while in the line of its
341 original direction are some more hills which are joined to the
221 other ridge by a neck called on the Survey Map "Chang Pass"; this Pass is practically the boundary of Chinese Tibet in that direction; in the Indus Valley the boundary will be a day or two's march beyond Dora.

136 It is natural that the more favourable circumstances of this part of the Indus Valley should encourage animal life to a greater extent than is common in Rupshu. I saw here some small herds of the Tibetan antelope, and the Tibetan hare is common here as well as lower down towards Nimū and again towards Chushal; it is a large hare, with much white, the back of a brownish grey. But the animal one sees most of in these parts is the Kyang or wild ass—wild horse it has sometimes been called—an animal which is met with singly or in twos and threes in many parts of Rupshu (as, for instance, the Salt Lake plain) but here is in far greater number than anywhere else. In a day's march I saw some 300 kyang, as many as 100 at one view. There were several different herds; they all let us come to about 250 yards from them and then trotted off, or if frightened by noise galloped away, often leaving the low ground and taking to the stony slopes. This animal is decidedly nearer the ass than the horse, but in outward appearance is much more like a mule than either. He is like a good mule such as one gets in the upper part of the Punjāb, about Rāwal Pindī.* The colour is brown, but white under the belly; there is a dark stripe down the back, but no cross on the shoulder. Of a full-grown male, a fine handsome animal, that I shot in order to make closer observations, the following are some measurements:

Height	54 inches (13 hands 2 in.)
Length of head (from point of muzzle to root of ear)	21½ "
Length of ear	9½ "
Fore hoof, length	5 "
" width	4 "
Hind hoof, length	4⅞ "
" width	3½ "

* Trebeck, Moorcroft's companion, wrote that the kyang is neither horse nor ass, that his shape is as much like one as the other.

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On getting as near as we could to one of the herds and dispersing it, we separated and at last with some difficulty caught a colt of fifteen days or a little more. He was 35 inches high, his head was 13 inches long, his ear 6 inches; his coat was thick but soft, the mane short and curly, the tail short and bushy. His voice, as well as the voice of full-grown ones that we got pretty near to, was almost exactly like that of a mule—a subdued grunt or abortive bray. This little fellow soon lost his shyness and would let anyone come near him without fear; we tried hard to rear him, but he died in two or three days. Several attempts have been made to tame the kyang, but little success has attended them. I have eaten the flesh of kyang in the form of steak, and found it very like beefsteak, but rather coarser; the Chāmpās are glad to eat it when they get a chance. 136 [262]

PĀNGKONG LAKE.

In entering another of the high-level valleys of Ladākh we leave the area draining directly into the Indus, and come to where the drainage either communicates or has communicated with the river Shāyok. We saw that the neck of the Tsāka Pass is a point on the watershed between the two basins. From its summit there is an easy descent into a very gradually sloping valley, which, in less than 30 miles, leads us past the village of Chushal to the shores of the Pāngkong Lake. 133x

The series of lakes in one and the same line of valley, but just separated from each other, the lowest of which bears the name of Pāngkong or Pāngong, occupy a length of valley of 90 miles, or it may be more; the eastern end is unexplored, but the people about speak of its being an eight days' journey from end to end of the lakes. The upper part of Pāngkong itself and the lake next above are known to us only through the explorations (made in 1863) of Major H. H. Godwin-Austen, of the G. T. Survey, whose journal gives an admirable account of it,* and whose topographical work on the Survey Map is a most valuable guide to anyone who may

* Journal Asiatic Society of Bengal, vol. xxxvii., part ii.

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133* follow his footsteps as I did to some extent. Col. H. Strachey also gives some valuable general information on the subject.*

The uppermost lakes of the chain Major Godwin-Austen himself was unable to reach, as they lay too far within the Chinese territory; below these there is a somewhat narrow winding lake over 40 miles in length; next (within the same valley) is a plain, three or four miles long, through which is a channel of still water; next to that is Pāngkong itself, the only one of the lakes that I myself have seen. Pāngkong is 40 miles in length and from two to nearly four miles in width; its height above the sea is 13,930 feet. The valley leading down from the Tsāka Pass and Chushal debouches into that occupied by the lake at about the centre of this 40 miles, at such a point that, in spite of the great bend in its direction, a great length, up and down, is visible. What strikes the eye in coming first in view of this lake is the lovely colour of its waters; especially towards evening is it of the richest deep blue, over the whole expanse; at morning time it is of a lighter but a very brilliant colour; close to the shore, indeed, the water is both so limpid that the bottom can be seen far down and colourless, but here too, if it is at all disturbed by the wind, at the rolling over of the waves before breaking, a beautiful sapphire tint is seen in it. In the eastern part, on both sides, high mountains bound the lake, whose bold spurs jut out in succession and, at last meeting, close in the view. These hills, like all those we have so long been amongst, are bare, showing nought but rock and loose stones; they are of shades of brown and yellow, only in the far distance is this earthy look modified by the tone which the atmosphere gives. It is but this absence of vegetation, this want of the varied hues which are one great charm of the best scenery, that prevents Pāngkong from being ranked for beauty with Lucerne or Killarney. Assuredly for grandeur of aspect, for combination of fine-formed mountains with the stretch of waters, and for the colour of the clear blue sky contrasting with the mountains, neither surpasses it; and indeed, under some aspects, it is difficult to persuade oneself that it is not as beautiful as can be. The

* Journal Royal Geographical Society, vol. xxiii.

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western part of the lake has, on its north-east side, hills like those we have been looking on; we see long projecting spurs, sharp-edged, with sloping sides in places broken with rocky prominences; at some times of the day, the sun, glaring on them, is reflected from the stone-surfaces in such a way as to give a peculiar shiny, almost metallic, look; these spurs enclose regular slopes, of alluvial deposit—confined fans of gravel. Opposite, to the west, there is a great ridge a little retired from the shore, a great ridge rising to bold rocky and snowy peaks, with snow-beds on the higher slopes and small glaciers in the hollows, the lower part a mass of stony débris. Between the foot of this and the lake extends a strip of ground stony and sandy.

The water of the lake is salt, with a slightly bitter taste; I had counted it, reckoning by the taste, to be something less than half as salt as sea-water, and this estimate is nearly verified by an analysis of it by Dr. Frankland given in Dr. Henderson's book 'Lahore to Yārkand,' by which close on 1·3 per cent. of salts is shown to exist in it, nearly half of which is common salt, and the rest mostly sulphates of soda and magnesia, and chloride of potassium. This sample of water was taken from the western end; as one goes eastward it becomes more fresh; the water of the far end is, I believe, drinkable. This saltness denotes that the lake is without a present outlet for its waters; where the outlet might have been or has been we shall examine later; at present it will suffice us to know that all the supply of water evaporates, and we will now look to see what that supply is. The amount of rain falling on the area drained must be very small; the greater part of the water that reaches to the lake is due to streams flowing in, most or all of which rise in glaciers. The Chushal stream winds through the sandy flat of Takkung and falls into the lake, much diminished in volume from what it was above. Of the numerous small glaciers contained in the south-western mountains each sends down a rill, and many of these reach the lake, not perhaps continuously, but intermittingly, according to the melting of the snows, but whether changing diurnally or as sunny weather comes and goes I do not know. The Lukung stream, which

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comes in at the far north-west corner, is an important one; it flows into the lake in a channel cut through a spread of sand. A few springs, too, rise near the edge and add a small amount, and some supply, I know not how much, must flow from the upper lakes through the channel at Ot.

Here and there at the edge of the lake, particularly in shallow places, there is a little vegetation; a flat seaweed-like plant, in form like narrow tape, grows apparently attached to the sand, that is with the end or root of it an inch or two deep in the sand; one sees small accumulations of this thrown up in company with shells of lymnea and planorbis. The lake, I am told, is frozen over for three months in winter, and can then be traversed. At places along the beach, a little above the level of the water, there are *ice-margin* marks, that is lines which denote the position of the frozen edge of the lake; these have been described fully by Major Godwin-Austen; I did not see such large examples of the effect of frost as he did, but I saw as it were turned furrows of the shore deposits lying parallel to the water's edge; these were from six inches to a foot high, and of two forms; first, elongated mounds of loose earth or stones, secondly where a layer of some cohesion had been bodily lifted or tilted up. I take these to be due to the expansion laterally of the ice on its formation over the surface of the lake. These marks I noticed at the following levels: 1½ feet above the present surface of the water, 3 feet above, and 7 feet above, with perhaps intermediate ones; these, of course, mark former higher levels of the lake. As to annual variation I have no very precise information, but I hear that the level varies some 3 feet from early summer, when it is highest, to autumn or winter. A former general greater height of the waters is shown by such evidences as proved to us the same condition for the Salt Lake. These we will now examine in some detail.

There is almost everywhere a beach at the margin, either sandy or pebbly. The bays are adorned by the regular curving of the beach-lines. The promontories have been cut into by the waves of the lake, which thus evince no inconsiderable power of denudation, for at one point a spur of hard rock has been cut back

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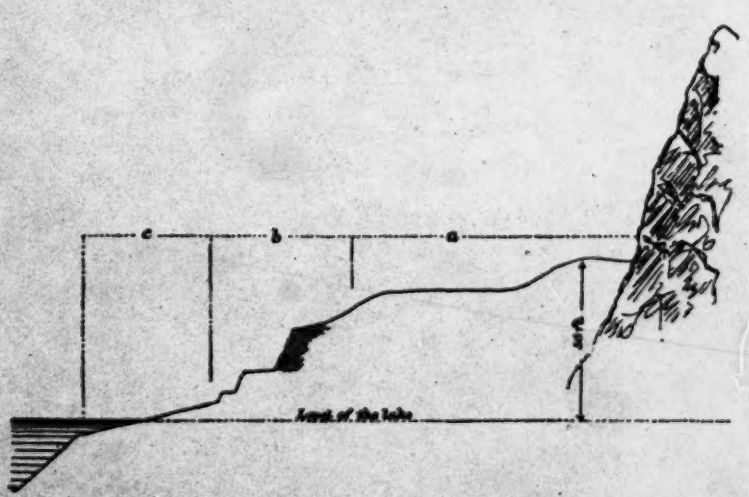
so as to form a cliff of 200 feet or more in height, and several other points that I went to on the south side had a cliff-face to the lake of at least 100 feet. Thus far the effects might have been produced by the action of the waves at the present level of the water; let us now seek for beaches and other marks at higher levels. My examination was confined to the southern side of the lake, and was especially directed to places but a few miles from the great bend. In many places there were beaches at levels of from 40 to 50 feet above the present level of the water; they are very distinct in the bays south-east of Takkung. In a sheltered nook of the first bay were a succession of beaches which I carefully measured, and have represented in the annexed figure, drawn to scale. The shingle was composed of



SECTION OF HIGH-LEVEL BEACHES ABOVE THE SHORE OF PANGKONG LAKE.

well-rounded pebbles of limestone, calcareous sandstone, and shale, mostly from one to three inches in diameter; the two ridges in the space marked *a* were of loose shingle; beyond, beneath *b*, the shingle was consolidated by carbonate of lime into a moderately hard conglomerate, it had been cut into a cliff by later denudation; below this was a slope of sand to the water; a little way beyond the edge the lake became suddenly deep. The topmost

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133 shingle-ridge here was 45 or 50 feet above the lake. The material of the beaches is not always well-rounded shingle; angular and half-angular stones often make up part of it. Besides the beaches there are other traces of a former high-water level, and these mark a level higher than that to which the beaches themselves rise. These are margin-marks similar to what we saw round the Salt Lake plain, impressions made in the hill-side by the action of the waves. Those at the highest levels are slight, and there is no accumulation of beach beneath them; indeed in some cases they cannot be traced on approaching near, but, when seen from a distance, their continuation at one level for a considerable length renders them distinct. The margin-marks occur at various levels above that of the highest beach up to about 120 feet (or perhaps only 100 feet) from the lake, several lines being sometimes seen in one cliff. These may be observed on the hills behind Takkung, and on the promontories between Mīrak and Man.

All that has hitherto been described was formed by the waves at or about the surface-level of the water, at the different heights to which it reached. We will now look for deposits formed on the lake-bottom below the surface. At Takkung is a plain from 12 to 18 feet above the lake, occupying two or three square miles; it is chiefly composed of white clay, with a sub-angular granite-gravel of stones the size of a pea strewn over it. The Chushal stream flows through it in a little ravine; sections cut by this show interstratifications of the clay with plant beds, each layer being from a quarter to half an inch thick; sometimes sand also is interstratified; the plant is the same tape-like weed that we saw growing in the water. These beds must have been formed in the still waters of the lake when they were higher than now; the material was no doubt in part, perhaps almost entirely, brought down by the Chushal stream. By Mīrak are beds of clay, sandy clay, and sand; this doubtless, as Major Godwin-Austen has described it, is a delta of the stream that there falls in, deposited when the lake was at a higher level than now; it extends into the lake and there is being added to; the shallow made by the deposit

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ends off suddenly and at a short distance from the shore, the end of it being clearly marked by the change to blue water. Between Mīrak and Man is a repetition of the phenomenon, and at the north-west end of the lake, towards Lukung, is a sandy flat of like origin. 133

If now we begin to reason as to the origin of the lake, the investigation is hindered by our having no information as to its depth. I had not, when visiting Pāngkong, procured my boat, and there was no means of taking soundings. I shall proceed on the supposition that the lake is not materially deeper than Tsomoriri, ready to alter any conclusion as to its origin which we may come to if measurements are taken which show this supposition to be wrong.* The hollow in which Pāngkong Lake is situated is continued, though much narrowed up, from the north-west end of it, past Tānktse, to the valley of the Shāyok. Major Godwin-Austen examined the old outlet in detail, and showed the true cause of the lake to be the damming of its waters by side alluvial deposits near to this spot. The sand and shingle at the north-west end, curving round, separate the waters of the lake at their present level from the outlet valley or gorge; they themselves, however, are evidence of the former extension of the lake water towards that opening. Again, tracing on in this direction the highest margin-marks (those 100 or 120 feet above the lake) we find them to end against a fan, composed of gneiss, that comes out of a steep valley on the south-west, and abuts against the opposite (north-eastern) hill-boundary of our gorge, the width of which gorge is here about a quarter of a mile. This then is what dammed the waters at the highest level to which we have traced them; it is the fan described by Major Godwin-Austen; the place is called Surtokh. At each side of this are other fans, which extend across the outlet valley at somewhat lower levels; it is quite possible that they too at different times dammed the waters, and so made the lake; which of them was the active agent must have depended

* Since writing the above I have seen it stated in the 'Friend of India' newspaper, of March 20, 1874, that Captain Trotter (attached to Mr. Forsyth's embassy) had sounded Pāngkong, and found its extreme depth to be 142 feet only. Therefore the argument in the text may, for that matter, stand.

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133* on the different rates of formation of each fan. We have now the material from which to recount the history of the lake. The hollow in which it lies, a valley cut through the mountains, not different from many parts of the valleys of other tributaries to the Indus, and to be referred to the same origin as they, had its drainage flow out by Tānktse to the Shāyok. Then came the damming of the waters of that valley by one or other of the fans which have been pointed out. The water rose in the valley and made a lake gradually increasing in height, probably equally with the increase of the fan, which by no means was made all at once. Doubtless the water flowed over between the end of the fan and the mountain opposite. This overflow of the water very likely wore down the channel to some extent, and so the lake may have been partly drained again. Then, later, came a change of climate to a state drier than before, and a sinking and receding of the lake-waters to their present position, where they are enclosed by deposits which were laid down in the lake during its greater extension. It was at this stage that the water got salt. This drying up went on until the diminished area of evaporation was only just enough to balance the supply of water. It will be remembered that the margin-marks, at the higher levels, were but slight impressions on the mountains, while below 50 feet from the water were shingle beaches, which must have taken a great length of time in forming. I infer that the lake did not stay long at the 100-foot level, but was lowered from that down to 50 feet by the *wearing down of the dam*, while from 50 feet downwards the change of level was due to increased evaporation (or the increased ratio of evaporation to the supply of water) consequent on *change of climate*, this change being so gradual as to allow, at every level, of the fashioning by the waves of the stones which form the beaches.*

* I observed another set of marks, but only indistinctly from a distance, and my eye may have been deceived about them. Therefore I have not brought them into my argument, but will note them here in order to direct to them the attention of future observers. I saw them from the Mar promontory; they are on the opposite side of the lake, at a distance of 2 to 3½ miles, about where *Kotlong* is marked on the Survey Zincograph Map, and from there they extend towards Pinghong Station

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The explanation here given will, I believe, account for at all events the two great stretches of the lake, or the two lower lakes if they be called so; for there seems to be hardly any difference of level between the two, a deep channel of almost still water connects them; it will be the delta of the Ot Valley that makes the plain that lies between them. As to the higher lakes, it would be rash with our present knowledge to say much about them, but I will venture the supposition that each has been formed by an alluvial fan coming out from a ravine on one side or another of the main valley.

The great ridge of mountains on the south-west side of the lake is one that deserves closer attention than we have yet given to it. This may be called the Pāngkong Ridge. It extends unbroken from Chushal to near Tānktse, a distance of 40 miles; beyond are mountains closely connected with it in structure, which, in combination with this, may be said to form a range parallel to the Leh Range. From Chushal to Tānktse the ridge is very lofty; there are peaks in it over 21,000 feet, and these are not isolated ones high above the rest, but the general level of all approaches to that. The crest is a sharp, irregular, rocky line. On those parts of the highest slopes which are not too steep, snow lies on it which never melts, and small glaciers lie in the hollows below. As we look at the range from Mīrak we get a clearer view of its form, which is somewhat analogous to that of the mountains that we looked at on the left bank of the Nubrā River. There is one outer line of peaks, the gate-posts, so to say, of the hollows through which, at a high level, protrude the glaciers that mostly end off when still 3000 feet above the valley. From these near peaks there is a face of slope towards the lake, a descent of 5000 feet, interrupted in its lateral extension by the intervals of the glacier valleys. Back from these peaks run ridges,

(22,115). They seemed to me to be margin-marks continuously horizontal for some distance, at a level somewhere about 200 feet above the lake. If they should turn out to be so, then further causes must be sought out to account for the damming at that high level, which would have occurred at an earlier period; the reasoning as to the cause of the later damming of the waters would still hold. See second note to p. 323.

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133 increasing in height to join the central ridge, on which are the highest peaks of all. The small glaciers occupy the comparatively flat bottoms of hollows which are surrounded by steep cliffs; they are, indeed, in the *arena* of cirques or amphitheatres; they come out of this space by a narrower mouth, and there they rest on the terminal moraine; beneath these are still larger accumulations of débris matter, the brown, weathered, colour of which often is enough to distinguish it from the greyer glacier stuff lately accumulated, though the two are sometimes so mixed up as to be undistinguishable. West of Man the central ridge comes more into view from below; the outer gate-post peaks do not exist; this I connect with the fact of softer, schistose, beds here forming the outer part of the mountain, flanking the granite and granitic gneiss which south of this had formed the whole mass of the range. The outlet valley, which at first runs parallel to this ridge, at a distance of 13 miles from the lake suddenly bends at right angles to the south-west and crosses the line of the ridge, making a great gorge through the gneiss rock. The gorge here is very narrow; on the left bank is a great height of rocky mountain, part of the slope of which is worn and broken into pinnacles; on the right is a huge cliff of gneiss curiously marked on a very large scale by waving streaks of lighter-coloured layers and veins. Four or five miles of this and the valley bends again to the north-west, and leads down to the village of Tánktse. This is where a ravine from the south joins the valley we have traced; this ravine drains another valley which lies, parallel to that of Pángkong Lake, between the Pángkong Ridge and the Leh Range; at the head of it is a neck joining the two ranges.

361 133 Let me now say a few words about the manner in which this country near Pángkong is inhabited. Considered as a dwelling-place for man, Pángkong is a grade or two better than Tsemortri. Along its western shore are small villages, whose inhabitants cultivate the few crops—such as naked barley and peas—that will grow at this height of 14,000 feet. From Takkung, going north-westward, the inhabited places met with are *Karkje*, with three houses; *Mtruk*, a fair village; *Man*, with six houses; *Spanmik*, with one

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or two houses; and *Lokung*, two or three miles from the north-west corner, with perhaps five houses. On the northern shore of the two long lakes are no houses, but the tent-dwellers, chiefly those who belong to the Chinese territory, frequent certain spots in small numbers. *Tîkkse* is a larger village than any of these. There is an open space at the junction of the valleys, part covered by masses of rock either fallen or transported; from out of the space rises a long, isolated, steep-faced rock, crowned with the ruined walls of a fort and monastery. Until the Dográs came to Ladákh the villagers' houses also were built on the rock; but when the place was restored from the ruin that the wars had brought upon it, they were rebuilt on the plain. There is another village or two below in the same valley; then the Tîkktse stream bends round to east of north to join the Shâyok, passing through a narrow gorge, which is not only uninhabited, but in summer time is quite impassable. 361 /33^x

CHÂNGCHENMO.

Chângchenmo is the name of a long valley, tributary to the Shâyok, which extends nearly east and west for more than 70 miles as the crow flies. The height of its junction with that river must be about 12,000 feet; at the middle of its length it is 15,000 feet high, and from there it rises gradually to a Pass which makes the boundary of the Rudokh district. /33^x

It is only in winter that the valley is accessible from the Shâyok. In summer time the approach—from Central Ladákh say—is by Tîkktse and Lokung, the little village at the north-west corner of Pângkong Lake. This is the course of the road to Yârkand that of late years has been planned and to some extent followed. Between Lokung and Chângchenmo a Pass (called Mâzimik Pass) of over 18,000 feet has to be crossed. In going up the Lokung stream towards it one almost immediately comes to a tract three miles long and one mile wide (about 2½ square miles in area), covered with irregular mounds of detritus, except where two streams have worn out channels and made narrow flat spaces for themselves; it is a complete instance of an old terminal

133[5] moraine;* it is composed of blocks, some angular, some half-rounded, and stones, many of them rounded, chiefly of granite and gneiss, but also of white crystalline limestone, sandstone, and shale; there are many very large blocks, one (of gneiss) measured 27 feet by 20 by 9 as seen above the ground, probably there was more than as much again beneath, and there were several others of about the same dimensions. The height of the mounds is often 250 feet above the low parts of the flat where two streams are flowing, and very likely this is the thickness of the moraine-stuff at those places, but the average thickness over the area may be less. This moraine is evidently the deposit of a glacier that occupied not only that valley which still, as the map shows, holds a glacier of a considerable size, but also those branches which extend to the north-east; it very probably rose over the low spur behind Lukung; this is about 250 feet high, and nearly to the summit, quite up to 200 feet above the valley, *on the south side of it*, I observed transported blocks of granite, and the glacier may have entered, and even crossed, the valley of the Pángkong Lake.†

[34] The last hamlet in this valley, the last in Ladákh in this direction, is Phobrang, some five miles above Lukung; it is 14,500 feet
[311] above the sea, there are one or two houses, occupied in summer for the sake of the cultivation of some naked barley on the allu-
[321] vial flat, and deserted in winter for Lukung itself. A little higher up is Chagrá, 15,000 feet, a place of encampment, at some seasons, of a few families of Chángpás. From Chagrá the road takes to an easterly branch of the valley and rises gradually, with hills on either side rounded in form and stony in surface. Thus we get to the Pass which is a little below the level of the hills on each side, though at some distance they rise nearly 2000 feet higher; they

* A good view of this is obtained from the spur behind the village of Lukung, over which a path goes, an alternative to the valley road.

† If the doubtful moraine-marks 900 feet above the present lake (as described at p. 324 in a note) turn out to be real (I should be inclined to attribute the damming to such a great depth to this glacier, of whose existence and importance we have such good evidence.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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are of a dark-brown colour, in form for the most part rounded; their 133x
whole surface is covered with loose stones, either taluses or else rock disintegrated into angular blocks, remaining as yet unmoved. On the farther side comes a stony valley similar to the one we have just left; down this we continue for a day and a half's march, going sometimes across taluses, sometimes along alluvial terraces, over stony ground, gradually descending till we reach the Chângchenmo River itself. Here is a valley stretching straight east and west for far, the bottom of it a stony tract with the river flowing through it in many channels. In front of us, on the north side, is a bold line of mountains 5000 or 6000 feet above us, rocky in face, rising to a rugged ridge.

Below this spot where we first reach it (called both Pâmzâl and Tsolâ) I have not followed the Chângchenmo Valley; I believe it in that part to be a rapid stream flowing between narrowing rocky mountains. Above, the valley is partly occupied by the wide gravelly river-bed and partly by alluvial terraces, all stony and bare; the hills that bound this vary much in height and steepness, some are smooth-sided and comparatively low, others both lofty and steep. A branch from the main valley leads to the north, up to the plateaus that will be described in the next chapter; it contains a stream of as great volume as the other. Gogrâ is a [485]
place where a rest-house has been built a few miles up that valley, soon above which it divides into Kugrâng, the westerly branch, and Chonglung, the north-easterly.

The places where the three requisites for travellers in these [372]
regions occur together, namely, water, grass, and fuel, are found several miles apart. One is Pâmzâl, already mentioned; here is 221
some pasture, and, close by, a great supply of fuel in the bushy 311
growth of myricaria (umbû) and of tamarisk on the alluvium. 133x
Then there is a stretch of over 12 miles before any more vegetation is met with. Then at Kyam, where some hot springs come out, there is a spread of grass extending some way up the valley, and there is brushwood also, and farther up, to the very head, there is grass to be found in places. Again, at Gogrâ, in the side valley,

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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221
311
133x

there is fuel and a little pasture. Thus scattered and scant is the vegetation; excepting these far-between patches the whole surface is a waste of rock or stone. Still the vegetation, scarce though it be, is enough to help on the traveller, and even to support the following of one or two families of tent-dwellers who pass a portion of the year in Chāngchenmo.

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CHAPTER XV.

LADĀKH: THE PLATEAUS.

THEIR SOUTHERN WATERSHED — LINGZĪTHANG — THE LOKZHUNG MOUNTAINS—THE KUENLUN PLAINS — GENERAL OBSERVATIONS.

THOUGH Rupshu, taken as a whole, may be called a table-land, its valleys being 15,000 and its mountains 20,000 feet above the sea, yet the valleys themselves I have preferred to call "high-level valleys" rather than plateaus, thinking the former phrase more likely to convey to the mind a true notion of their form. Now, however, we come to certain tracts to which the words "plateau" and "table-land" may fairly be applied. They are not, indeed, of that complete table form which consists in a mass of high land descending at once on all sides; here, as in every case I have met with in the Himalayas, the lofty flat is surrounded by yet loftier mountains, the plateau is edged by ranges, or by a ring, of mountains. Still, in the cases we are coming to, as contrasted with Rupshu, the width of the flat is very great, the height of the bounding mountains bears to it a much smaller ratio. /33X

Between the country which drains into the Shāyok and that whose streams flow into the Kārakāsh or into other rivers of Eastern Turkistān, is an elevated mass of ground—plains surrounded and crossed by rocky ridges—whence water finds no outlet, but dries up on the plains themselves. The level of these elevated plains or plateaus is 16,000 and 17,000 feet; the area of the isolated drainage-basin (as near as can be estimated from the explorations hitherto made) is no less than 7000 square miles, the space being 100 miles long from north to south, with an average width from east to west of 70 miles.

Our knowledge of this tract is but scant, and of a portion of it only conjectural. It is truly a part, "where mortal foot hath

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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133 ne'er or rarely been." The first European to cross it was one who did not return to describe it. In the year 1857 Adolphe Schlagintweit, in company with Muhammad Amīr, an Arghaun, of Yārkand, went from the Chāngchenmo Valley across these plateaus to Yārkand. Thence Schlagintweit went on to Kāshgar, where he was killed (in August 1857) by Wallī Muhammad, the then ruler, who himself later met his death from Y'aqūb Beg, the present Amīr. The first written account of the tract is that taken from the mouth of Muhammad Amīn, the guide, and given in the 'Punjāb Trade Report, 1862,' in the form of an itinerary. The next European who crossed it was Mr. W. H. Johnson, who at the time was on the staff of the G. T. Survey.* In the year 1865 this bold and enduring traveller took advantage of an invitation from the agent of the ruler of Khutan to visit that city, and on his way to it he followed the route, as far as the foot of the Kuenlun, which Schlagintweit and Muhammad Amīn had taken. Mr. Johnson, the first (and as yet the last) European who in later times has reached the city of Khutan,† has given us, besides details of the way, an account of the country he visited as it was during the short period of its history between the break-up of the Chinese power in Eastern Turkistān and the establishment of that of Y'aqūb Beg.‡ But we are here more concerned with the intermediate highlands, of which a map constructed by Mr. Johnson has been published by the G. T. Survey. This necessarily has not the same degree of detail as the maps published by them of tracts which have been regularly surveyed, for it was made on a hurried journey over ground where to halt was to starve; still, for the opportunities, it includes a large amount of information, and it has been the foundation of every map of that region constructed since.§ A few years afterwards, Mr. Hayward,

* Mr. Johnson, shortly after his return from this journey, left the Survey and took service with the Maharaja of Kashmir. He succeeded me as Governor of Ladākh, and holds that post at the present time (1874).

† The Schlagintweits, on a journey previous to that last of Adolphe S., had gone across the Kuenlun to Reshia, a place 100 miles south of the capital.

‡ Journal Royal Geographical Society, vol. xxxvii., 1867.

§ The map, as published in Calcutta by the G. T. Survey, is the eight miles to an inch Photozincograph. It includes much of other portions of Ladākh that is

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Mr. Shaw, and Dr. Cayley went separately over the plateaus, 133x
the last to explore for a trade-route, the other two on their adventurous journey to Yārkand. In the next year, 1869, I myself went across the plateaus to the eastern branch of the Kārakāsh River, following partly in Mr. Johnson's and partly in Dr. Cayley's footsteps, and in this journey made the observations which I shall now put down. In 1870 Mr. Forsyth's party, on the first mission to Yārkand, went over the plains; they returned by a new route on the west.* Then, in 1873, one party attached to the second Yārkand mission took the old route, but as yet no detailed news of their doings have been made public.

In the regions through which the reader has hitherto followed 485
me—in the high-level valleys, among the bare mountains, of Rupshu—no great difficulty in providing supplies and means of carriage presents itself to the traveller. The inhabitants of Rupshu, though few, are enough in number to attend to the wants of those who pass through their ground, and their cattle do all that is wanted for the carrying of baggage. Bare as that country is when looked at as a whole, yet, with very few exceptions, there are to be found, at distances which are practicable for a day's march, water, some amount of pasture for the baggage animals, and fuel, either [372]
furze or *burtse*, or sometimes (as at one or two of the halting-places in the Indus Valley) the dung of the kyang, or wild ass. But now, in going beyond the basin of the Indus, especially in traversing the high plains with their enclosed drainage-area, one is put to straits to provide carriage for the necessaries of one's camp, and to procure food for the beasts of burden themselves. For at some stages fuel is wanting, at others grass, at others water even. Hence

reduced from the regular Survey, and also some tentative representation of a tract which was afterwards explored by Mr. Hayward, who corrected certain portions. I refer particularly to the valley of the southern branch of the Kārakāsh River, which Hayward, proving it to be the main stream, traced to its source on the south-west of our tract. Mr. Johnson had, however, discerned the connection of this valley with the Kārakāsh drainage, as the following words quoted from his account in the Journal of the Geographical Society will show: "On the west of the plateaus there are no plains, but a series of deep valleys, which are the sources of one of the principal affluents of the Kārakāsh R."

* An account of this journey is given by Dr. Henderson in his 'Lahore to Yārkand.'

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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485 special arrangements are necessary to accomplish the journey; and even with these some loss of baggage animals may be expected.

[361] Tānktse is the place whence a start should be made; it is the last large village, and contains a Government store-house, and is the head-quarters of a *kārdār*, or manager, under the Governor of
492 Ladākh. The smaller one's camp, the lighter the baggage, the more likely is one to get comfortably through the journey. With half-a-dozen men of my own, and an equal number of people from the Tānktse and Pāngkong region, we took for our luggage and supplies eleven yāks and five ponies, and brought back, after a month's marching, six yāks and four ponies. This and other experience shows that ponies are far better for the work than yāks; for ponies can carry, besides a light load of baggage for their master, barley for themselves, which yāks, not being used to eating it, will not be able to live on; ponies also do the day's march quicker than the yāk, and therefore have so much the more time to graze on the scanty, thin, pasture that here and there is found. My own journey was the more trying for the animals in that, after passing through the most desert part to where the valleys begin to decline to Turkistān and to become less bare of vegetation, they had to return over the same desert, without recruiting themselves in the lower pastures.

133x 485 From Tānktse, or Pāngkong, the road leads one over ground that was described in the last chapter to the Chāngchenmo Valley. This it leaves by the valley in which is situated Gogrā, which is the last place where water, grass, and fuel are all to be found in plenty. I shall not trouble the reader to follow me through each day's march as I made it, but shall rather try to give him an idea of the character of the country such as I myself derived from observing it in the outward and homeward journeys, with the help, I must add, of Mr. Johnson's map. A list of the marches will be found in Appendix IV., Route 27.

THE SOUTHERN WATERSHED.

133x The southern watershed of the plateaus lies to the north of the eastern portion of the Chāngchenmo Valley, and is continued

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eastwards beyond the head of it. The ravines that lead up from that valley to the watershed are in their lower parts bounded by steep, more or less rocky, hills; as we get to the sources of them, they rise with a more gentle inclination, and their sides become more smooth. The ridge which here makes the watershed is a line of rounded hill, of a height of from 19,500 to 20,000 feet. The Passes over it are not cut deep; the one that we crossed, as I found by means of the Boiling Point thermometer, which gave 178·9° as the temperature of boiling water, was 19,500 feet, this being but a hundred or two feet below the general level of the ridge; one or two other Passes are somewhat lower. Even at that high level the Pass was free from snow; there were some snow-beds near, but these were not permanent ones. The difference in the character of the form of the ground on the two sides of the Pass was very striking. On the north side there were low hills of rounded form, down-like; to the south the summits were no higher than these, and the rocks were the same, but, the ground being cut into deeply by steep ravines, it had the ruggedness, and the degree of elevation above the immediate valleys, which give the more usual mountainous character. The rock here is not a hard one; it is shale, with interstratifications of sandstone, the strata of which are continually undulating. This rock was disintegrated so as to make a comparatively smooth dark-brown surface, either altogether of loose stones or of stones and mud intermingled, or sometimes with the two arranged, by the melting and sliding snow, in alternate lines on the slopes. All is completely bare of vegetation.

Over the watershed, for some miles to the north, extend these hills, rounded at top, and gently sloping to the valleys, not deep, which lead away northwards. These valleys, may be 500 feet, may be 1000 feet, below the summits, are sometimes dry; but those which reach far back have small streams flowing in them, which unite into one that flows away to the eastward, and, it is believed, empties its waters into a saline lake, where they evaporate.

From the watershed ridge northwards for 15 or 20 miles extend

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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133 these hills, varied by some ridges more rocky. Then, near the place marked Burchathang (or Burtse-thang), begins ground of another kind. On rising to the summit of the last low ridge, we suddenly acquire a wide view over an immense plain, which begins a few hundred feet below us, and extends without a break, in front, from south to north, for 16 or more miles, and from right to left for a distance that must be 50 or 60 miles. This plain has of late years been called by the Ladákhis *Lingzhithang*, and the name has been adopted by other travellers, and may well be continued. It is the southern division of the plateaus which lie between the ridge north of Chángchenmo (the watershed we have just been looking at) and the Kuenlun Mountains. For the northern division, which we shall come to later, separated from this by ridges of hill (which I call the "Lokzhung Mountains"), I propose the name "*Kuenlun Plains*." These reach to the very foot of the Kuenlun Range; they consist not of one wide open plain, but of a plain a good deal divided, though not absolutely separated, into tracts by long branch ridges. These three, Lingzhithang, the Lokzhung Mountains, and the Kuenlun Plains, we will now successively examine.

LINGZHITHANG.

The lateral dimensions of this plain were given above. Its elevation, as near as I could calculate from two sets of Boiling Point observations which were taken from Pángkong as a datum, is 17,300 feet on the southern side, and 17,100 feet on the northern. There is a very gradual slope from south to north, or from south-west to north-east, one imperceptible to the eye, but marked by the course of the streams.* Besides this general slope there are minor variations of level; these, however, do not (as far as I saw) exceed 20 feet; the plain, therefore, is wonderfully even. In character it is bare and earthy; in colour it is brown and white in alternate spaces, according as the whitish clay which is the

* The title of a photograph given in Henderson's 'Lahore to Yárkand' is written "Camp at Linse Thang 18,500 feet above the sea." This is clearly a slip, for in the text 17,300 is the height given.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
W. Tibetans AV4

foundation soil of the whole is exposed on the surface or is strewn /133X
over or covered with stones. It is indeed "a weary waste, expanding to the skies."

If, from upon this plain, we survey the mountains around, we see that on the south, the side we have come from, it is bounded by low-sloping hills. On the west come bolder hills and even snowy peaks; in these there is a gap, to follow which would lead one down to the river Shâyok. All along the north of the plain is the range of the Lokzhung Mountains, whose direction is west-north-west and east-south-east; this begins on the west with two peaks between 20,000 and 21,000 feet, and continues at from 18,000 to 19,000 feet, a range of irregular hills, steep, rocky, and peaked. To the east-south-east the plain at first seems boundless, but again, from some points, summits of mountains become visible, which probably belong to an enclosing ridge.

The climate of this high plain is one of almost daily extremes. /133X
The sun may rise in a clear sky, and, as it climbs, warm the /132
ground with a speed proportioned to the thinness of the air that the rays have to pass through, increasing its warmth till two or three hours past noon; the air being still, the lowermost layer of it becomes somewhat raised in temperature, but the traveller feels chiefly the double effect of the direct rays and the radiation from below, and he labours over the desert plain oppressed by the heat. When the sun has declined but half-way to the horizon, there springs up a wind from the south-west or west-south-west, a keen and searching wind, that quickly makes one suffer from cold more than before one did from the heat. So it continues till nightfall, then gradually the wind dies away; in the still night the ground loses its heat, and a severe frost occurs by morning. On the 26th August 12°, and on the 11th September 10° Fahr. were the temperatures recorded by my minimum thermometer. This, I think, is the usual course in summer time, but, exceptionally, cloud, or a storm of wind, comes on that tends to lower the day and perhaps to raise the night temperature. One cannot tell to what depth snow falls on this plain in winter; I have never heard of anyone having traversed it at that season,

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132 but I saw it white with snow on the 12th September; the whole
133x plain was covered with snow, while of the bounding mountains the lower slopes were of the brown colour of their own rocks, their summits only being whitened by the fresh fall; but at that time of year such a fall would be sure to melt. The winter's snow certainly stays on the hills till summer is well on. The streams which the melting snow supplies are apt to dry up by the middle of August; in crossing the plain at that time, and again in September, I found but a few pools of water in one of the chief stream-courses; of these one was brackish and one fresh. One day I was on the look out, as the goal of the day's march, for the salt lake marked in Mr. Johnson's map. Several times a mirage deceived us by imitating a lake; at last we reached the very spot where it was marked to be, and there found but the bed of the lately-dried-up lake. The lake seemed to have been three miles across, but very shallow; doubtless it fills in the early summer, receiving the drainage of some of the southern and of the western portion of the plain. By evaporation it becomes saline, and as the season advances dries up altogether. This wide plain, dry and bare, and exposed at noonday to rays of the sun untempered by thick air, is well calculated to produce mirage, which depends on the differing temperatures (and therefore differing densities) of different horizontal layers of air. The first time I crossed it, a striking and somewhat puzzling mirage prevailed. Eastwards the plain seemed to end in a boundless ocean, in which were strange-shaped islands, some bearing masses of snow; the inverted image of them was reflected from below, and a repetition of the double image beneath that. As one stoops low to the ground the ocean seems to ripple to but a hundred yards from one; sometimes the appearance of water was very distinct to us as we were seated, but disappeared on our rising. From other points the mirage made the plain look like a beautiful lake with steep banks, backed by high snowy mountains.

133x The area of the plain itself and of the inner slope of the surrounding mountains makes an isolated basin of drainage.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir D. Tibetans AJ4

In the western part the waters flow towards the temporary lake above mentioned, some very probably drying up on the way to it; in the eastern part they go to the larger lake marked on the map, which has, I believe, been viewed from a distance by some member of the G. T. Survey. The isolation of the basin was the last considerable change that occurred; that a lake, whether of enclosed drainage or communicating with the sea, existed for a great length of time, is proved by the composition of the ground; the whole soil that covers the flat *has been deposited in a lake.* Mr. Johnson on his journey recognized the fact that the plain had been a large lake, and a close examination of the substance of the ground clearly proves it, as will now be seen. The small differences of level that have been spoken of resolve themselves, speaking generally, into a higher tract and a lower, with 20 feet, or less than that, of difference between them; there is also an unevenness of the higher plateau, made by watercourses having been cut through it as the surface-water drained down to the lower tract. This is extremely like what we saw in the Salt Lake plain of Rupshu; but there is a yet more important resemblance in the substance of the plateau. Small cliffs at the edge of it, or the minor ravines cut into it, show that below, as at the surface, there is a whitish or a drab clay; some of this is a massive clay, some of it is laminated; some of it is calcareous. Interstratified with the clay is sand, some so fine as to be impalpable. Again, there are laminæ of flat water-plants, and in places a mass of these plants some inches in thickness, with earth intermixed. These phenomena, repeated whenever one gets an opportunity of seeing into the substance of the plateau, leave no doubt in my mind that the strata were deposited in a still lake. The sections only enable us to say this of 20 feet in thickness of the material; how much deeper the lake deposits exist—to what extent the levelling of this wide flat surface is due to a filling up by such deposits—we have at present no means of ascertaining. The lower tract has stones on its surface from a quarter of an inch to three inches

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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133 across, most of them angular or nearly so, some rounded, of limestone or of sandstone. That, in part at all events, this lower tract has been denuded out of the higher plateau, is proved by an outlier of the clay and plant-beds left in the lower space at a considerable distance from the rest. It is probable that the lower plain was cut out both by the water of the lake, acting at its margin, when it had already much diminished and had become localized in the lowest parts, and later by streams, which widened their way by denuding laterally. At one part, over a considerable space, was a curious result of the denudation of the substance of the plateau—a strange form of the portions of the clay which were left; this I saw four or five miles south and south-west of Tsothang, over a tract of some square miles. The rough sketch shows the form in question. There are mounds of a peculiar shape, with a steep and a sloping side, the steep face always looking in one direction, which is 15° south of west. The mounds are from two to twelve feet above the hollows between them. I have been much puzzled to account for these

OUTLINES OF MOUNDS OF LACUSTRINE CLAY FROM TWO TO TWELVE FEET HIGH, IN LINGZHITHANG.

forms; their direction is most probably to be connected with the direction of the prevailing strong winds with which it about coincides; one feels inclined to speculate on the possibility of the wind itself, by drifting fine sand, to act on a surface already made irregular by stream-denudation, having carved them thus. The lacustrine deposits hitherto described are clearly those of the deeper water of the former lake; we will now go to the edge of the plain to see if any marginal traces of the water of it can be found. Approaching the irregular Lokzhung Range, we see that the light-coloured flat of hard clay

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ends off with a marked boundary against ground sloping slightly upwards; the slope is at an angle of about 2°. At first the soil of this incline is clay, with stones strewn over it; farther up is sand, more or less in lines; and farther up still the substance was all sandy or shingly, with slight ridges in it; these are clearly the littoral deposits of our lake. Then as we go up still higher, and especially as we examine the ground on the north-west of Tsothang, we meet with complete beaches, parallel curved shingle-banks; some of the shingle was cemented by carbonate of lime dissolved from the stones themselves, which are of limestone. Beaches of this ordinary kind are seen up to 150 feet above the flat plain; at a higher level still there are deposits the mode of whose occurrence will be understood from the next diagram. There is a line of rocky cliff between 50 and 100 feet high; at the foot of it are distinct beaches; above

SHINGLE-BEACHES AT THE FOOT OF A CLIFF AND A MASS OF SHINGLE ABOVE IT. EDGE OF LINGZHÎTHANG.

it is a mass of rounded stones, forming the top of the hill, which may be as much as 300 feet above the plain at Tsothang. We have, therefore, in the intermediate or lower beaches, evidence of the lake having at one time had its shore along the edge of these Lokzhung Mountains; in the upper masses of shingle, evidence of a still higher water-level. Of this we will try to understand the full bearing as we go farther on and become acquainted with the form of the ground in the Lokzhung Range and beyond. Hitherto we have looked only on the north side of Lingzhîthang for shore-marks, but we must not forget to trace them, if possible, on the south. Both times that I came to the southern edge—going and returning—I was under disadvantages;

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133x the first time night was falling, and it was impossible to make any examination; the second, a storm of wind and snow came on which much hindered it. This, however, I saw; that the ridge, of a height of about 300 feet, which the path crosses as one approaches Lingzhīthang from the south, has at its upper part a conglomerate of stones of the two kinds of limestone that occur near; the conglomerate is in beds which slope northwards 35° or 40°. It reaches also on to the northern side of the ridge.

Leaving for the present further discussion as to the history of the lake, we will go to the next division of the region, and afterwards return to the subject.

THE LOKZHUNG MOUNTAINS.

These are a complex range of mountains running in a west-north-west and east-south-east direction from the western to the eastern bounding-ridge of the Plateaus. Its length is 60 miles, its width from 15 to 20 miles. It is a region of rocky hills with flat dry stony valleys between them. The map but partly expresses the character of this range; it would require a more detailed survey than has been made for their complications to be represented. It is not one range with branching spurs, but it may be spoken of as a tract occupied by parallel hill-ranges (running from west-north-west to east-south-east) of various outline, according to the kind of rock each is composed of; these ranges are broken or cut through by valleys which lead from the southernmost edge of the hill-tract towards the north-east; the breaks in the different ranges are not opposite to each other but are in échelon, so that each valley zigzags, now flowing south-east between two ranges, now breaking through one to the north-east, again turning south-east, and ultimately leading out to the Kuenlun Plains.

I have put in a sketch of one of the widest of the stony valleys among the Lokzhung Mountains; it leads up to the western range, in which is a conspicuous peak of 21,000 feet, a peak too steep to bear snow, except a little in the saddle-like hollow.

None of the valleys drain out to Lingzhīthang; the rounded

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
W. Tibetans AJ4

133 x

ridge which is about 300 feet above that place, that bears coarse shingle on the top, makes the watershed between Lingzithang and the Kuenlun Plains; for this is continuous, while the higher, the rocky, ridges behind it are broken through.

I said that the different ridges vary in character according to the rock they are composed of. There is an older encrinitic limestone, dark grey in colour, which usually is dipping high; this makes hills not the most rugged. Ferruginous sandstone, and

A WIDE VALLEY IN THE LOKZHUNG RANGE.

above that a limestone that contains hippurites, lie unconformably on the older limestone; these sometimes make isolated hills of various forms, sometimes, with a high dip of the strata, make a rugged serrated ridge. Some portion of this newer formation gives, in the weathering, a reddish-brown surface; other portions, of a light-coloured limestone or crystalline marble, make conspicuous white rocks.

The path traverses this range from Tsothang to Thaldat; it takes two days' march in and out among the mountains to go through them. The road does not follow one valley, but passes from one to another by crossing low necks. More than one of these necks which I crossed were accumulations of rounded material—coarse shingle—like what composes the summit of the rounded ridge behind Tsothang. From one of these was a fall of 100 feet on one side and 200 feet on the other, but it is not certain that the whole mass was made of shingle; it may be that there was rock within.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
W. Tibetans A14

THE KUENLUN PLAINS.

133 This, as was said above, is the name I give to that part of these uplands which lies between the Lokzhung and the Kuenlun Mountains.

The place called Thaldat is on the north-eastern edge of the Lokzhung Hills; the ground slopes gently down from it, for 200 feet of fall, to the flat of the Kuenlun Plains. To the south-east the boundary of the Plains is not seen, except that from a commanding position we may get sight of the summits of some distant snowy mountains. The mountains which bound the Plains on the north are both massive and lofty snow-topped hills, part of the great Kuenlun Range. From the different mountain ranges long-extending but not lofty spurs project, separating the various parts of the irregularly-shaped area of the Plains.

The level of the Plains is 16,000 feet above the sea, that is 1000 feet below Lingzhithang. The surface is sometimes of hard clay, sometimes of a softer mixture, half sand, half clay. The variations of level are greater than any we met with in Lingzhithang; from one upper plateau there is a fall of 60 feet to a lower watercourse plain, and numerous small ravines, cutting through nearly to that depth, make very irregular ground. Partly from these ups and downs and partly from the yielding character of the dry loamy earth (which certainly increased the labour of walking by one-half), we found the way very laborious; for here also, one must recollect, any increased exertion immediately makes the rarity of the air to be felt. The upper plateau is in parts covered with fragments of a brown calcareous cake, an inch or less in thickness—biscuit would be the more descriptive word. At the lower levels there are shallow saline lakes here and there. The flats of greatest extent are those to the north-east and east from Thaldat; from these many ramifications extend; a branch runs up between spurs (by the place called Yangpá) to the Kuenlun, with a width of some five miles; this again branches to the west and opens out into that most saline portion of all (which we shall examine later) between Patsalung and Londing. At the

1: Drew G-3 (1862-1872) 1875 AVI Kashmir
W. Tibetans A14

head of some of these branches, the plain, narrowing, changes into a slightly sloping alluvium of streams that come down from the Kuenlun Mountains; higher up this changes into steeper-sloped alluvial deposits in among the spurs of those mountains. These are part of the foremost ridge of the Kuenlun; it is a bold dark line some 4000 feet above the plain; behind it is the lofty snowy range that reaches to close on 22,000 feet. On the southern face of the highest ridge the easternmost branch of the Kārakāsh River has its source.* The drainage of the Plains does not communicate with that river; there is a barrier which we shall presently look at. The Eastern Kārakāsh, at its nearest point, flows in a valley between the north-west corner of the Plains and the foot of the great mountains; here it is 15,000 feet above the sea, 1000 feet below the plain-level; there is a steep descent to it in a narrow side ravine. The Eastern Kārakāsh Valley is here a few hundred yards in width; it slopes down to the west-north-west at an angle of about 3°. On the north it is bounded immediately by the main Kuenlun chain; on the south by spurs from a more southerly, nearly parallel, line of mountains. These southern mountains are of slate and shale, and the same rock extends some way up the slope of the Kuenlun opposite; but at this part the ridge itself of the Kuenlun, and farther east the whole height of the slope, are of granite; the road on its descent from the Plains to the Eastern Kārakāsh Valley is about on the junction-line of the two rocks. The Kuenlun Mountains make a continuous ridge, with some higher peaks covered with permanent consolidated snow-beds; these tower 6000 or 7000 feet above the valley; just north of the high peak at the corner, a glacier, pure white, comes down in a hollow to a level some 3000 feet lower than that of the ridge. All is, as usual, bare; above are surfaces steep but not precipitous, below are taluses and other stony accumulations; down the valley rocky spur after spur from both sides comes forward until the

* Mr. Hayward in his explorations found that this was not the longest branch of the Kārakāsh; although, therefore, travellers, Eastern and Europeans, had called it by that name, the branch which Hayward discovered has now come to bear the name Kārakāsh; the first I shall distinguish as the Eastern Kārakāsh.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
W. Tibetans AJ4

133x curving of the northern ridge with its high mountains shuts in the view.

Having thus considered the general form of the ground as far as I myself have seen it in this direction—for, after going a few miles down this Eastern Kārakāsh Valley, I turned back towards Ladākh—we will return to the Kuenlun Plains and examine them with the same attention that we gave to Lingzhīthang.

I have explained that the various parts of the flat communicate with each other, for they are separated only by ramifying, not by interlacing, hills. The substance of this flat consists of interstratifications of white or drab clay with sand and some calcareo-argillaceous flakes—such as we saw on the surface broken up in a biscuit form. This is quite parallel to what we found in Lingzhīthang; it is clearly the deeper deposit of a lake; the biscuit-stone frequently, or generally, has impressions of plant-stems, and we sometimes find the same in layers in the clay. We conclude then that the small lakes scattered over are but the remnants of one that covered all the flat. To continue the same kind of investigation, we will now look along the foot of the lines of hill, at the edge of the flat, for those marginal evidences of a lake that our eyes or minds have now become accustomed to. At various places we see these as clearly as could possibly be desired. About Thaldat, though there is no beach proper, there is found a sloping littoral deposit of clay with small angular stones. Some fifteen miles north-north-east from Thaldat (at the farther side of that stretch of flat), when about a mile short of the hills, we reached again to the littoral deposit of the old lake—clay, with small stones, unrounded and half-rounded, within it. Then, right at the foot of those hills, we came on lines of shingle-beach, of unrounded and slightly-rounded stones, at successive levels up to 80 or 100 feet above the plain; these beaches stretched from spur to spur of the hill, sometimes connecting two headlands as by an isthmus of shingle, with a hollow left between it and the line of the hill. At the extreme point of this branch of mountains a high bank of beach connects it with an isolated hill beyond; again, at the north side of the

/33*

branch, was a great accumulation of shingle, extending both in length and width towards the flat, first in ridges and afterwards in a flatter form, constituting a subaqueous littoral deposit, some of which has been cemented hard by carbonate of lime.

Now again come the questions—what made the lake? where would have been the outlet? is there any sign of a dam?

In trying to obtain facts in answer to those questions I wished for means of getting more accurate levels than I was able to obtain; I wanted both appliances for this and time for using them. But as far as I could judge by eye and by Boiling Point observations, the outlet of all this branching flat was once to the Eastern Kárakásh Valley.* Further, I saw that the cause of the stoppage of this outlet, the dam which made the lake—the lake, I take it, which covered all the flat—also existed here. It is possible that at different times the dam may have been at different spots, and even may have been of different kinds. If, as is possible, the lake existed during part of the glacial period, then a glacier itself, with its moraines—perhaps a glacier occupying the head of the Eastern Kárakásh Valley—may have formed the dam. However that may have been, there is now, at the spot we are speaking of (four or five miles in a direction 30° east of south from Brangsá encampment on the Eastern Kárakásh), a neck between the Eastern Kárakásh drainage and that of the basin of the Kuenlun Plains; this neck is made by two alluvial fans, from opposite sides of the outlet valley, coming down and meeting. I do not say that this particular fan-made neck is high enough to account for the highest of our beaches, but I both believe that it acted as a dam at some stage of the lake's existence, and also that here or within a short distance existed each and all of the barriers of the lake on this side.

We have now come to a corner of the Plains which I have not specially described, but it shows some points of peculiar interest. From the fans that make the neck, southward for more than

* Mr. Johnson had inferred that the outlet of the Sodo plain (which is the nearest branch of these plains to the spot in question) had been into the Eastern Kárakásh River.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir
U. Tibetans Ad

/33 20 miles, is a comparatively narrow flat (from one to three miles in width) which communicates on the south-east with the wider plain. We descend into this from the neck, and at once come on lake-deposits. We see flaky clay, the deposit of still water, and upon this we see parallel curves of beach reaching across the valley, which in succession shut off the end of the lake (at its different stages of level) in that northerly direction; the lake at one time extended beyond them, and deposited some clay-beds, and later, on a recession, caused by a lowering by drying, of the waters, the beaches were formed in tile upon it. Side valleys that join in on the west were once arms of the lake; the marginal indications extend for some distance up them; but of one that I saw the mouth had been closed by a bank of shingle that had formed right across it. Where one of these valleys comes in the old high margin of the lake is beautifully shown cut by the beaches; these consist of flat stones, with their edges rounded; angular pieces have lately fallen from the cliff, but to distinguish them from the shingle matter is not difficult; the beaches are at various levels, up to 200 feet above the lowest part of the valley near. Here the downward succession of deposit is shown with great completeness; in the uppermost 120 feet, there are steep slopes of beach; below are flatter, shelving, beaches; lower still the ground is nearly flat, composed of dry mud and stones; again lower is a flat all of dry clay. The level of this hardened clay-bed of the lake is of course below that of the neck made by the two fans, but I think that the level of the highest beach is above it. This neck then, considered as a dam, would not account for the highest rise of the waters; as before said, other dams—of ice or moraine—probably came into action near the same spot. At this part of the Plains we are, I believe, in the lowest portion of the whole basin. Being nearest the original outlet of the valley that preceded the lake, it would naturally have the lowest level, unless disproportionately raised by the lake deposits. I believe that as the waters lessening by evaporation they receded into this corner, and for long occupied this space in a narrow lake, during which time a concentration,

Ladakh Drawer G-3 (1860-1872) 1875 AVI Kashmir
Q. Tibetans Alf

and ultimately a precipitation, of the saline materials they contained and were being supplied with, were going on. For this tract is the one of all where there is the greatest deposit of salts. At other parts, indeed, there had been seen a thin cake, or else an efflorescence, of salts, sometimes of carbonate of soda and sometimes of sulphate of magnesia. But here, over many square miles, is a thick bed of salt which I believe to be chiefly sulphate of magnesia. There are three or four forms in which this occurs; first mixed with sand to a depth of many inches, but with a thin cake of unmixed saline matter at the surface; as one passes over this, the foot, crackling through the cake at top, sinks deep in the soft saline sand; secondly, a powdery form of the white salts, this being probably a changed state of the material to be mentioned next; lastly, a hard crystalline colourless cake of the salt; to what depth this may reach I do not know, but as much as 10 feet of thickness have I seen. The surface of this cake is often irregular, in hard rough narrow ridges, two or three feet high, of the consolidated salt, with the soft powdery salt, or the mixture of earth and salt, between them *; these may have been forced up by the frost at the margin of the lake, in the same way as the frost-margins are made which we saw by Pangkong Lake; for I observed such a line of ridge along the edge of one of the present pools of water.

The water of the small lake now remaining, though very saline, yet was frozen when I saw it on the morning of the 6th September; for the cold had even then begun to be intense. Where the flat widens out, and connects eastward with the rest of the Plains, its surface bears much less of the salts.

GENERAL OBSERVATIONS.

We have now considered these uplands in their separate divisions of the two plains and the dividing mountains. There are yet some observations to be made which will refer more generally to the whole tract.

First we will recapitulate the facts which have been more or

* It will be understood that I am not speaking of common salt, but of the same compound as before.

Q. of the Plains of Ladakh. -- Ancient?

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
W. Tibetans AJ4

133 less detailed as to the form of the ground. A nearly but not quite complete barrier of mountains encloses the two table-lands, one 16,000 feet the other 17,000 feet high, which are themselves separated from one another by the Lokzhung Range. Of what is *outside* this mountain barrier we do not know equally well for all the sides. On the north Mr. Johnson has shown how the ridges and the valleys lessen in height till the plains of Khutan are reached. On the west Mr. Hayward found that the mountain-ridge is succeeded by the main Kárakásh Valley, and that again by the high ground, partly mountains, partly table-land, that extends towards the Kárakoram and Suket Passes.* On the south is the mass of rounded hills which we dwelt on in the beginning of this chapter. There remains the eastern side. Here the ground has never been at all explored, nor even reached, by any European, nor, till some distance beyond, by anyone from whom information could be got. I believe there to be a bounding ridge of mountains on the east as there is on the west. Beyond that, I heard from the mouth of a Ladákhi who took the route from Rudokh to Khutan, there is a long valley somewhat corresponding to the Kárakásh Valley on the west.†

So much for the form of the ground. Next, a last word on the formation of the lake or lakes, for now that we have acquired a general idea of the ground we shall be able better to judge of the weight of the various facts, bearing on this subject, that were recorded. At the north-west corner we found an opening for former drainage, between the Kuenlun Mountains and spurs from the western ridge; this opening is now, to a certain extent, closed by alluvial accumulations, and was formerly in all probability obstructed to a still greater—perhaps to a much greater—height, either by similar deposits or by glaciers and moraines, glaciers at that time being more numerous and larger than now. At the extreme south-west corner I have been informed by Mr. Shaw (from his own observations and on the authority of Mr. Reynolds of the

* Dr. Cayley explored some of this ground and found a route which in some respects is one of the best to follow in going from Ladákh to Yárkand.

† My informant told me that to traverse this route from Rudokh to Khutan takes about eighteen or twenty days.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
W. Tibetans A 14

Survey) that streams which flow down to the Shāyok interramify with those that flow into Lingzhithang, that the watershed between is quite unmarked.* That here, too, or else somewhat lower down, existed a dam, in nature similar to the one observed or to those inferred, for the other end, I have but little doubt. Now, on the theory that the lake or lakes were dammed at these two points, we must allow the dams to have had a height at least equal to the highest beach or margin-mark. Some of the highest of the shingle observed is by the Lokzhung Mountains, *between* the Lingzhithang and Kuenlun Plains; indeed we saw that the watershed between these two drainage-basins (as they are at present) is made by a ridge of a height of about 17,300 feet (300 feet above Lingzhithang), *which bears or is made of shingle at its summit.* I can then but infer that at one time, when the two dams locked the waters to a great depth, there was *one lake* stretching from near the Chāngchenmo Watershed to the Kuenlun Mountains, which made, over what is now Lingzhithang, a wide sea, 60 miles by 20, which reached through straits among the various ridges of which the Lokzhung Mountains are composed, and which spread northward over what are now the Kuenlun Plains, penetrating far between the mountain spurs to the very base of the Kuenlun Mountains. At this stage there was *no watershed* between the Indian and the Turkistān drainage; or if there were one it could only have been the higher of the two dams that confined the lake; it is possible that each dam alternately became the watershed, the waters of the lake sometimes going one way, sometimes another; and it is just possible that at some period the waters simultaneously flowed out both ways. The sinking of the surface of the water may have first begun by a lowering of one of the dams, but must at the last have been due to a change of climate, the present ratio of supply to evaporation of water not now availing, while formerly it must have availed, to spread the waters over the enclosed drainage-basins. At a stage in the sinking of the water the one lake must have become two. The waters

* This is not so expressed on the map; I had no material from which it could be drawn.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
W. Tibetans A J 4

133 themselves, by their currents and their shore-action, had accumulated deposits along the line of the Lokzhung Mountains, which, on their retreating, became bars separating the two watery tracts, and have since become the watershed between the two enclosed drainage-areas.

136 There is another subject—the extent to which this region can
137 support animal or vegetable life—about which the little I have to say may be worth telling, since the place is so seldom visited. In the description hitherto little has been spoken of but earth and stones and rocks; but in this I have been guilty of hardly any omission, so few are the traces of either animal or vegetable life. Vegetation exists but here and there; generally every 10 or 15 miles is to be found some *burtse*, or Eurotia, the plant that serves for fuel, though at one halting-place moss is obtained in its stead, and at another neither *burtse* nor moss can be got. Pasture is still rarer; on leaving the last halting-place in the Chonglung branch of the Chängchenmo Valley we had to pass over 60 or 70 miles before reaching any grass; the first find was at Lokzhung, a halting-place in the middle of the mountains of the same name. On the Kuenlun Plains grass is equally scarce, and it is only when one gets well into the Eastern Kärakäsh Valley that this cause of difficulty in keeping one's baggage animals alive dis-
136 appears. Of wild animals one would think from the foot-prints that great numbers must live in the plains and the surrounding mountains; but one sees few, and on reflection it appears that the many foot-prints are the work of a comparatively small number of individuals, for in this country a mark made may stay unobliterated for years. I saw Kyang, the Wild Ass, but only singly, at Thaldat, which is a watering-place of his; a track had been made straight to it for two miles, beaten and cleared of stones by continual passage. Hare also are now and then to be seen, and foot-prints of Antelope were observed at various places on the plains. Beyond, on the Eastern Kärakäsh, Kyang, and Antelope, and Hare were more plentiful. A beast I had not before seen, was the wild yäk; him I met among the Lokzhung

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
W. Tibetans A14

Mountains—a solitary bull—an animal in form exactly like the domesticated yāk, but of larger bulk; from his sides hung long hair, but his back was comparatively bare. At first, on seeing us, he went away with a short quick trot, but he afterwards broke into a heavy lumbering gallop. It has been doubted whether the domestic yāk comes from this wild one, or whether the wild yāk may not have sprung from some that have escaped from the camps of travellers, for every now and then these beasts of burden are overcome, and, unable to carry their loads, are relinquished; these may, perhaps, recover, and, finding subsistence on some scant pasture, live and reproduce their kind in a wild state. 136

There is one other phenomenon that deserves a moment's attention before we leave this interesting ground. There are at least two instances of *ice-beds*, or, as some have called them, *snow-beds*, occurring in the plains. I prefer the former name as being more truly descriptive, although at first sight they look just like beds of snow. Colonel H. Strachey described two or three of these in Rupshu and Pāngkong, but gave no explanation of their origin. Mr. Johnson mentioned the one at Thaldat, which was the first I ever saw. On the plain, a mile or two from the nearest hill, a space about a mile long and a quarter of a mile wide is occupied by the ice-bed; it lies in the bed of a stream, with the water flowing beneath part of it; the greatest thickness that I saw was four feet; some of it was like *nevé*, and some was more icy. A similar bed which I saw in Rupshu (one of those noticed by Colonel Strachey), I find described in my notes as being made in great part of layers from a quarter inch to one and a half inch thick of prismatic ice, the prismatic crystals being of course at right angles to the surface of the layers; there, too, was some that is described as like *nevé*. At other parts, again, the length of the prisms (and therefore the thickness of one layer of ice) was as much as eight inches. 133x

I think that these ice-beds are the unmelted ice of the streams, formed especially in spring, when the successive rising levels of the water that flowed from the melting snows would make layer after layer of ice, as the still severe cold at that time

1: Drew G-3 (1862-1872) 1875 AVI Kashmir
W. Tibetans A J4

133 froze the surface at night, until a thickness had accumulated too great to be made to disappear by one summer's sun, and so the bed had become permanent. The limit to its vertical increase would be the impossibility of the water reaching to a higher and higher level beyond some certain height; only as it wasted away, as in summer it must waste, from the sun melting its upper and the stream its lower surface, would, when the mass of ice settled down, additions again be made to it from above in the same way as before. It may not unlikely happen that snow fallen on the surface sometimes becomes enclosed and consolidated by the overflowing water.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Balti AV2

CHAPTER XVI.

BALTISTĀN.

THE BALTIS — SKĀRDŪ — SHIGAR — RĀSHA — SKĀLDŪ — KONDŪ — DROSAI — THE GAME OF POLO.

IN the course of the last five chapters we have gone over the whole of Ladākh, or if some few corners have been left untouched, it was either because their characteristics were not different from those of a neighbouring part that was described, or else they were places which I, not having visited them, was unable to write of from personal observation. Now, in continual pursuance of the plan laid down, we must proceed to the north-westerly portion of the Indus basin, and first to the district, formerly the kingdom, of Baltistān. /33

The reader will remember the character of that lowest part of the Indus Valley which was described under the heading of Central Ladākh—that which included the neighbourhood of the village of Dāh. We there found the river confined in a narrow rocky gorge; occasional flat and strait spaces supported the cultivation of a small village; above rose rocky mountain-spurs which connected farther back with a lofty range. Thus, or sometimes with a less degree of confinement, the valley is continued down through Baltistān. The path along it is sometimes on a piece of sandy alluvium, sometimes over the great rugged blocks of a talus, and sometimes on the face of a cliff washed at the base by the river, the road being carried on precarious-looking timbered galleries fixed into small projections of the rock. The scenery is always of [361] stony expanses and rugged rocks; only at every few miles a pretty village at the opening of a ravine pleases one by its thick crops and the foliage of its fruit-trees, which here, as we descend the valley, more and more flourish. The Shāyok Valley, which

Le Bzev G-3 (1862-1872) 1875 AVI Kashmir
Balti AV2

133 runs nearly parallel to, and at levels corresponding with, the Indus Valley, I have not visited in this its lower part; from Dr. Thompson's description it seems to have much the same general character as that of the Indus, but perhaps with greater variation in width. The two rivers unite by Kiris. A few miles below is Skârdû, the chief place of Baltistân. I shall describe the neighbourhood of Skârdû, and some other portions of Baltistân that I am fa. liar with, in some detail, but before doing so I wish to give a short account of the people of that country.

THE BALTIS.

101 The country itself is by the Ladâkhis called *Balti*, and a native of it is called *Balti-pâ*; but the Kashmiris and other neighbours use the word Balti as an adjective, and call the country, according to the Persian form, Baltistân, or the place of the Baltis, and this mode I shall follow.

142 As has before been said, the Baltis are Muhammadanised Tibetans. They are quite of the same stock as the Ladâkhis, differing from most of these latter in physical characters little more than some Ladâkhis differ from others. By becoming Muhammadan, however, they have gained for themselves some other differences in look. The Baltis have parts of the Turanian physiognomy marked. The high cheek-bones are generally noticeable, and the eyes drawn out at the corners. Their eyebrows are often brought near each other with a wrinkling of the brow; but the nose not so often has the depressed form as it has with the Bhots (that is, the Buddhist Tibetans), nor are the [302] Baltis quite so scantily bearded as these are. The Baltis have disused the pigtail, and they partly follow the Muhammadan custom of shaving the head, only they leave long side-locks growing from behind the temples, which are sometimes lank, sometimes thick and curly, and sometimes plaited. In stature the Baltis are less thick-set than most Ladâkhis, and taller; this difference may be the effect of local circumstances; for in most parts of Baltistân there is a less severe climate than in most parts of Ladâkh, and the life led is somewhat easier; and it

1: Drew G-3 (1875-1877) 1875 AVI Kashmir
Balti AV2

is to be noted that of Nubrá, where the people (classed with the Ladákhis) resemble the Baltis in figure, the physical circumstances approach those of Baltistán. The Baltis, though wiry, are not equal to their neighbours of Ladákh in carrying loads; especially they move slower with their weights; but they are particularly good in carrying a load over difficult ground where one would think a laden man could not pass. They always carry about a hair-rope or else a leathern thong, fixed to a wooden ring, for slinging their loads, and very commonly carry a conical basket at their backs for the same purpose. The dress of the Baltis is different from that of the Bhots, but it is of the same material, or perhaps of a more loosely-woven cloth. Instead of the large loose coat they wear one reaching but a little below the knee, and they wear short pyjamas. They carry one or two wrappers for their waist and shoulders, these sometimes of a check pattern. For the head they have a small round cap, which they wear at the back of the head, and the headmen of villages bind a woollen cloth pagrí or turban over it; people of higher rank will have one of white calico or muslin. The people go barefoot a good deal; but they carry with them, for wear in the colder parts, boots of soft leather, often of goat-skin with the hair left on and worn inside. In disposition the Baltis are good-natured and patient. They are not so cheerful as the Bhots, but they are not without some humour. They are less slow in comprehension than the Bhots are, and are somewhat more up to the ways of the world—less generous, more eager in getting.

142 [482] 291 181

In adopting Muhammadanism the Baltis dropped the custom of polyandry, and have since to some extent followed polygamy. And this although the same economic reasons for polyandry hold in Baltistán as in Ladákh. The area of cultivation is closely limited; there are no means of support within the country for an expanding population. Still with the new religion the customs prevalent among Muhammadans in other parts of the world were adopted, and the old prudential arrangements set aside. I do not think that with the poor people—the mass of the population—polygamy is common, but there is no customary restric-

595 [178]

1: Drew G-3 (1862-1872) 1875 AVI Kashmir
Balti AVa

596 tion about marriage, and they are in fact betrothed as boys and girls.*

161 The result is that Baltistân is crowded; the population is
167 overflowing. Happily they are a people more likely to fare well as emigrants than the Ladâkhîs; for the heat of some of the valleys they dwell in has fitted them to endure the warmer climates that the search for food was likely to lead them to. Accordingly, colonies of Baltîs have been made in several countries, where food is more abundant, and frugality and industry (which are characteristics of the Baltî emigrant) can get their
[249] reward. Thus in the Yârkand country is a large settlement of these people; their occupation, I have been told, is in great part the raising of tobacco. In Kashmir some are settled,
[702] and to Jummoo even they find their way. Some hundreds, again, get a livelihood as soldiers in the Maharaja's army, in which has been formed a regiment of Baltîs, a regiment for which has been adopted the Highland kilt and a head-dress that must have been taken from some picture of our grenadiers of a century and a half back. But at present the great outlet for the Baltîs is
464 the British territory, where, at many places in the hills, works are
454 going on—such as road-making and barrack-building—at which
167 they can earn good wages; or better, by taking small contracts, gain a profit as well. It is common for the Baltîs, in parties
161 of half a dozen or so, to find their way through Ladâkh to Simla,
[459] taking with them a load of dried apricots, by the sale of which they provide food on the road and perhaps a little purse at their journey's end. Joining a gang of their countrymen already at work (for by this time there is established a regular though slow correspondence through those going and returning), they will work on steadily, until, after three or four years may be, they have saved what will carry them back to their country and keep them for awhile, and enable them to do something for those they had left behind. Then, investing these savings in the goods most in demand in Baltistân, generally copper cooking-pots, they will

562 * With polygamy has been introduced the other Muhammadan custom of restraint of women from mixing freely in society.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Balti AV2

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oad themselves to the utmost they can carry, and start on their two months' journey home. There the travelled Baltī takes his ase for a bit, being able to obtain the best produce of his village, ill diminishing resources warn him again to look abroad.

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In spite of all this emigration, however, there remain in the ountry more people than its produce can well provide for. The and, or the interest in the land, becomes minutely divided; he workers on it cannot get a full meal; the result is a poor, ill-lad, and unhealthy population: certainly the Baltīs are much less robust and healthy than the Ladākhīs.

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[797]

It is a curious thing that the Baltīs belong mostly to the Shīa sect of Muhammadans. As to their first conversion to Islām I could hear nothing; but some teachers are remembered—four brothers, it is said, from Khurāsān—who made "good Muhammadans" of the people, who before were but nominally Muhammadan. It may be that these four missionaries were Shīas. There is among them yet another sect division. A number of the Baltīs call themselves "Nūr Bakhsh," which name (evidently taken from the name of some spiritual leader) implies a slight difference from the ordinary Shīa. This consists in the mode or order of prayer; the Nūr Bakhsh follow one who stands in front, which, apparently, the other Shīas do not; but in the great matters of difference between the Sunīs and Shīas the Nūr Bakhsh are with the latter.

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Until lately Muhammadanism was advancing gradually among the Bhots. The line dividing the Muhammadans and the Buddhists was travelling south-eastward. Moorcroft remarked, in 1821, that about Kargil Muhammadanism was advancing, and that there was every reason to suppose that before long Ladākh would be entirely Muhammadan. Dr. Thompson, who travelled over the countries in 1847–8, observed that in the Shāyok Valley an uninhabited tract had acted as a barrier between Musalmān and Buddhist, but that on the Indus and south of it Islām was gradually, though very slowly, extending eastward. Now, however, the advance is stayed. The countenance and encouragement which the Maharaja has shown and given to the Buddhist

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Balti A V2

779 religion, as a branch of his own, has been enough to counteract
797 the tendency that there was to Muhammadan conversion.

178 Some villages of Baltistān, and some parts of villages, are inhabited by the quite different race of Dārds, who are called by
563 the Baltīs *Brokpā*. These have yet to be described; I here only mention this fact in their distribution. In a few places, as at Bāsho, the two races have intermarried.

197 As to the language of the Baltīs I can say nothing in detail; it is but slightly different from Ladākhī; the two nations understand each other's talk.

SKARDŪ.

133 Baltistān is composed of enormous mountain-chains, or masses of mountain. Of these, only a study of the map will make clear the direction. As to height; while 18,000 and 20,000 feet is common, there are, in the north-easterly parts, peaks of 25,000 and 26,000, and one above 28,000 feet. These give rise to the largest known glaciers out of the Arctic regions. Of the valleys, the most important are the Indus Valley, and the valley of the Shāyok that joins it, and that of Shigar, which combines with the united valley at Skārdū.

At this meeting of the waters, the valley (which, in the course of the Indus, both above and below, is extremely narrow) is widened. There is left between the mountains a curving, crescent-shaped, plain, in length 20 miles, in width varying from one mile to five. In the widest part are two isolated hills, about 1000 feet in height; between these flows the Indus. Immediately below, it receives the waters of the Shigar River, and with their addition becomes a river of great speed and volume; in summer time it flows, even through this level part, with a velocity of six miles an hour.

311 By far the most of the Skārdū plain is uncultivated; it is a
133 waste of sand and stones: there is first the space in flood-time covered by the waters; then, over some square miles, is blown sand, hopeless for cultivation; last are the stony tracts belonging to the alluvial fans of streams that flow down from the southern

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Balti AV2

range of mountains. Cultivation, however, is limited more by the 311
supply of water than by the barrenness of the soil; for where 133
irrigation can be applied, very hopeless-looking ground will yield
crops. The water of the large rivers is seldom available, but the [312]
side streams, coming from a high level, can be led over the alluvial plateaus; these, then, make real oases, though of small area, surrounded by the yellow sands; plentiful crops come up, and innumerable fruit-trees flourish in them.

Bounding the valley on the south and south-west, curving 133
round with its form, is a grand line, or broken wall, of mountains, rising into high-peaked rock-masses. This crescent of hills extends from one narrow gorge, whence issues the river into the plain, to the other lower gorge, where the valley is again closed to the view. On the north side the mountains are more broken. One line comes from the north-west, and ends in a great rocky mass just opposite Skārdū. Then comes the valley of the Shigar River, and, at its farther side, some low, broken hills, backed by spurs from very lofty mountains. The mountains are of bare rock; here and there only, on the upper slopes, is a little grass—a patch of thin pasture. In all parts they are steep; in great part they are precipitous. High up on the southern hills, in hollows surrounded by great cliffs, lie small glaciers; these for the most part are not connected with perpetual snow-beds, only some snow-taluses rest upon them and against the cliffs; from one of those in sight, however, a long mass of perpetual snow leads up to the summit. These mountains rise to 10,000 feet above the plain.

Near the base of the hills, from 1700 feet above the plain 361
downwards, lie the villages. In the distance they are but little green lines and patches, either embosomed in the lowest hollows or crowning some platform that projects from the spurs. The space cultivated looks strangely small compared with the size of the great mountains; looked down on from a height, the fields seem to be minute garden-beds, and the groups of fruit-trees are like nursery plantations.

Skārdū itself is out in the plain, 7440 feet above the sea, just

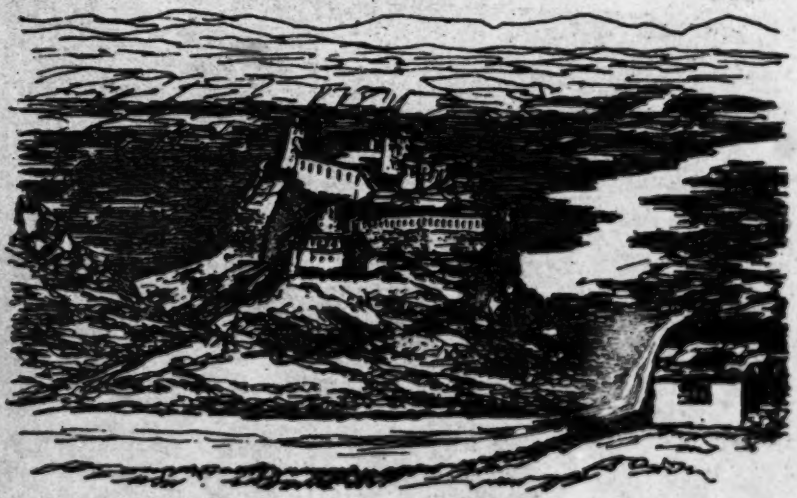
1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Balti AV2

361 at the foot of one of the two isolated rocks; this, rising to 1000 feet above, overhangs it. Skārdū is not a town; it is rather a scattered collection of houses and hamlets; the position of it is on an alluvial plateau, 150 feet above the river, which will therefore be about 7300 feet above the sea-level. The plateau extends from the foot of the hills to the rock; the river sweeps along the base, turned in its course by the same rock. Formerly the palace of the Rajas of Skārdū stood at the edge of the plateau, where the rock rises from it; now the ruins remain, little more than the
712 foundations and some vaulted chambers. The palace was dis-
175 mantled on the taking of Skārdū by Maharaja Gulāb Singh's troops. The rock itself was the stronghold; there was a fort built at the south-east end of it, at a part very steep and difficult of access; to this the Raja (Ahmad Shāh) retired on the approach of the enemy. Though the fort was a weak thing, yet its position was such that it could have been held for long if the whole rock had been properly guarded as well. On the higher part of the rock was a smaller fort, in a position very difficult to reach from below. But the Dogrā invaders were good mountaineers. One dark night they stole round from their position in front of the chief fort to the north-western corner of the rock, and, surprising the guards there posted, climbed the hill, and after a little fighting took the small fort near the summit. In the morning they began firing down, at an immense advantage, on the larger fort, and after two or three hours the Raja and his people took to flight and the place was captured. All the garrison (except a few who escaped across the river) were either killed or taken; the Raja himself became a prisoner.

This deed was boldly done of the Dogrās; it resembled somewhat, on a small scale, the capture of Quebec by the English. The strength of the position was such that it should never have been taken except by blockade and starvation. Soon after this victory the whole of Baltistān became subject to Gulāb Singh; in one or two places, as at Shigar, the minor rulers held out for a bit, but they were soon reduced, and the country was attached to

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Balti AV2

Jummoo. This happened about the year 1840. According 712
to their custom the Dogrās built a new fort less dependent for 175
its security on advantages of position; a sketch of this is given below, which shows that though it may be somewhat difficult to scale, yet it is not well protected against long shots.



DOGRĀ FORT, SKĀRDŪ.

The new part of Skārdū is on the plateau near the old palace; 361
there is a small bazaar; the shopkeepers are, I think, all [439]
Kashmīrī who have here settled; others of the same nation are [167]
occupied in weaving pashmina, for which the pashm is brought from Ladākh. The houses here in Skārdū and in Baltistān generally [342]
are low flat-roofed houses, of stone and mud, with, commonly, a second story built over a portion of the first roof; this upper story (which is for summer living only) is not unusually of wattle; towards Rondū, where timber is more plentiful, it is built of thick boards. In summer time one sees the roofs all strewn with 241
apricots, which are spread out to dry in the sun. The abundance 231
of fruit in this country makes up in a great measure—with respect 438
to the economy of the peasants—for the scarceness of the pasture and the consequent small amount of live stock that can be reared;

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Balt, AV2

241 of goats or sheep one here seldom sees a large flock.* By the
231 sale of dried fruit in place of the produce of flocks and herds are
438 the luxuries from outside purchased or the cash necessary for payment of taxes acquired.

133 In this Skārdū Valley are to be seen many physical phenomena which raise questions as to their origin well worthy of consideration. These are great mounds, stone-heaps, situated in the plain, which are the moraines of glaciers that once protruded from the ravines on the south. These, as well as certain lacustrine beds at high levels, have been remarked on by Dr. Thompson and Major Godwin-Austen. Then the rock itself, 1000 feet high, is covered in parts with alluvial deposit and transported blocks, which of themselves suffice to show that the whole valley was once filled with such deposits to at least a depth sufficient to cover in that rock. Close to the summit of the rock, by the upper fort, is a large mass of granite, 30 feet across, smooth-polished and grooved; this is a transported block, for the rock itself is of a different substance, a fine-grained but massive (that is to say, not very fissile) mica-schist. This argues the presence of ice as a transporting power, in some form, when the deposits had covered in all up to that high level. At Kuārda, on the right bank, the alluvial deposits occur at such a height as to imply a still greater depth of the sand and gravel. Another thing, not often seen, came under my observation. The beds of clay and fine sand, probably lacustrine, which form the plateau of the town are sometimes seen to be curved and contorted, even to over the perpendicular. This phenomenon, observed elsewhere, I have referred to the ploughing action of glaciers.†

All these things merit a minuter description and a longer discussion than I will here venture on. We now will leave the Skārdū Valley to look at other parts of Baltistān.

* Of cattle the Baltis keep the common cow and the zo. Some of the villages have a bull yāk for breeding, which they keep in the cool upland pasture-grounds until the cold of winter makes the valleys endurable for him.

† Quarterly Geological Journal, vol. xxix., p. 460.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Balti AV2

SHIGAR.

It may or may not be a fact of importance in physical geography—that is to say, the fact may imply a connection of deep causes, or may be the result of superficial accidents—that the line of the valley of the Indus as it flows north-west towards Skárdú is continued by that of the valley of the Shigar River as it *comes from* the north-west to join the former. The positions resemble those of the Indus Valley lower down, and of the Gilgit Valley which joins it. 133

The valley of Shigar, from the village of that name upwards for 24 miles, is some three miles in width. Along both sides rise steep rocky mountains; the immediate peaks are 7000 feet or so above the valley; more lofty ones stand behind. The valley itself, at a general level of 8000 feet, is occupied partly by the sandy and stony bed in which the river-channels are made, and partly by side alluvial deposits sloping down to that flat. On both sides cultivation occurs opposite each ravine-mouth, for there the waters of the side stream can be brought to irrigate the ground. [311]

The village of Shigar is a long tract of cultivated land on the left bank of the river, where the ground slopes up gently to the base of the mountains. Here grow rich crops of wheat, barley, millet, and other grains, while all around each corn-field, their roots watered by the same channels that are provided for the irrigation, is a most luxuriant growth of apricot trees, which bear fruit of greater perfection than is met with in any other part of Baltistán or of the neighbouring countries. This, to my mind, is the most delightful place in all Baltistán; after the sandy tracts of Skárdú one can thoroughly enjoy sitting in the shade of the fruit-trees, whose bright foliage is varied by that of some large Planes, through which the eye can quietly view the grand mountains that on both sides bound the valley. 361 241 133

At varying intervals, for 20 or 25 miles up, are villages like this, but no one of so great extent. Towards the upper part of this length, on the right bank, which is the least sunny, apricot

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Balti AV2

361 and mulberry trees become fewer, and in their stead walnut-trees
241 flourish. In the central flat are sandy tracts covered with the
133 prickly shrub, *Hippophae*; through these the river flows with a large volume of water and great velocity; it can be crossed
[501] opposite to Shigar on rafts made of numbers of inflated goatskins fastened together by sticks; the force of the current, which here raises waves some feet in height, makes it a passage of some difficulty; in summer time it is impossible to get horses over, so that for some months there is no way of communication for them between the right and left banks; I had to leave my ponies behind at Shigar, and did not rejoin them for several weeks.

133 The Shigar River may be said to be formed by the union of the Bāsha and Brildū streams, which meet at the top of this wide Shigar Valley. From these upwards the two branch valleys are narrow. I followed up both these branches in succession, beginning with the western, called Bāsha.

BASHA.

133 In the bottom of this valley there is no flat; there is, indeed,
361 nought but the space occupied by the fans which project from the side ravines; each of these fans is the seat of a village, a small cultivated tract, with walnut-trees scattered about it. Often rocky precipices rise from the river side or else from close behind the villages; if one ascends far enough to see clear of these then the highest mountains come into view, peak after peak,
[233] rising from serrated ridges. Three thousand feet or so above the level of the villages are commonly pasture-grounds, whither the flocks and herds are driven for the summer months; on these there is often a collection of small stone huts for the shepherds to live in. It is only at such heights that any pasture can be got, and this still is scanty; it must be nourished by the moisture from the melting snow.

Following up the Bāsha Valley we find the villages to become rarer; a tract of many miles is passed without one being met with; at last we reach Ārandū, the highest in the valley.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Balti AV2

Ārandū is close to the end of a huge glacier that fills up the 361
valley with its great mass of ice, black with stone-heaps and dirt. /133
The elevation of the village and of the foot of the glacier is between 10,000 and 11,000 feet. This is one of those largest glaciers that come down from some of the highest mountains and occupy a great length of the valleys. In making three and a half marches on it, or alongside of it, I obtained a fair knowledge of its form and character, of which some account will now be given, beginning from the foot and going upwards.

The valley thus filled with ice is a mile and a half wide; the /133
height of the ice at the irregular ending off seemed about 200 feet; but above the thickness probably was greater. Crossing not far above the end we find a very irregular mass of ice, with ridges and hollows of no even run, so covered with stones that in going over the whole mile and a half, which is the width of the glacier, hardly once does one put one's feet on ice; on the higher parts are thick mounds of stones; on the slopes there are less; in the hollows again are accumulations of them; all this is because the ice has been so much melted as it nears its end that the stones of the various moraines have slipped and become mixed together. Thus it is for some miles up; but when we go farther up still, then the moraine matter appears in lines, and strips of clean ice come into view between them. If when one has passed along, say, 15 or 20 miles of the glacier, one rises on the hill-side to gain a view over it, one sees the great ice-stream lying with its enormous length in the valley, with a very low slope of surface; at this part the incline is not more than 1½° or 2°, though, below, the slope had been rather more; in the centre is a wide strip of snow-white ice moulded by melting into such forms as to give the appearance of waves of a rapid stream; on either side are lines of moraines; steep rocky banks make the boundary of all; above these are mountains with an immense spread of perpetual snow, from which spring glaciers, some ending off abruptly high above the main valley, others continuing on and coming down, with a steep slope, to join and coalesce with the large glacier. As we go up, large tributary

1: Drew G-3 (1862-1872) 1875 AVI Kashmir
Baltistan AVI

133 glaciers come in which themselves have a moderately low slope, as of 4° or 5°; to these again join some of the steeper ones, leading from the mass of perpetual snow above. The highest spot I reached was in the centre of the glacier 20 or 25 miles up from its foot; up to this place the width had been very regular, I should say from a mile and a quarter to a mile and a half; but here a greater expanse of ice was visible; the ice was white-surfaced, looking like a frozen and snow-covered lake, and here it was far clearer of débris than it was below, still moraine-lines lay along the centre. This wider part (which is about 13,500 feet above the sea) is where several glaciers meeting combine to form the great stream which thence, as before said, flows on with a gentle incline. From the foot of the glacier at Ārandú to the summit of the feeding glaciers the distance must be over 30 miles.

[211] At Ārandú there was cultivation; near above it birch grows in some abundance; at several places along the glacier side, chiefly in sheltered spots, both willow and birch are to be met with, but at the highest part visited only grass is to be seen; this in itself is rare for Baltistán; it denotes that here, in the heart of the mountains, moisture, either of melting snow or of rain, is more abundant. The way along the glacier was very rough, not many miles could be done in a day; it took us three and a half days to do what on the map would measure but 20 or 25 miles; the way was chiefly over the loose stones of the side moraine, but now and then it was possible to take to the hill-side; in the higher part the crossing of the side glaciers was especially difficult, for at the falling in of them the ice was much broken; as, however, no snow concealed the difficulties, we were able to avoid or overcome them without risk; in the very highest part visited there was a long reach of even ice in the centre that [233] was easy to go on. The way was partly known to the natives of Ārandú. For some miles up from the foot they are accustomed to take their cattle in spring time for a month or two's grazing on the slope at the side of the glacier, whence snow melts earlier than it does on their own side of the valley. Farther

Ia Drew G-8 (1869-1879) 1878 AVI Kashmir
Gazet AVA

up the ground had been trodden by few; Major Godwin-Austen [135]
had been over it in prosecution of the topographical survey, and one or two English sportsmen had also found their way to the glacier side;* but the only marks of animal life were footprints [136]
of ibex, leopard, and of bear. As far as I know there is no way possible to the head of this great glacier and over the watershed. It is true that in the map which illustrates [137]
Mr. Hayward's letters on Gilgit and Yásin (published in the Proceedings of the Royal Geographical Society for 1870) a route-line is put in along the course of it; but this I think was inserted by mistake; the road to Nagar (a very difficult one), as shown by Major Godwin-Austen, goes up a ravine due north from Árandět and not in the valley of this large glacier.

Along the side of the glacier there were both lakes and marks of former lakes. One of these that had existed a month before had occupied a space about a quarter of a mile long and 300 yards wide, and had had an extreme depth of 150 feet; its waters had drained away in three days. Another, of triangular form, had been half a mile long, with a perpendicular of 200 yards; it had dried or drained a week before we were at the spot, after existing some two or three years. Higher up were traces of two or three smaller lakes having existed, and I passed one still full of water. All these lakes are formed in a recess in the mountain-side, at the mouth of a gulley, where the straight course of the glacier shuts up the opening of it, and makes a hollow that gets filled by the drainage from above, unless there be a lower outlet through the cracks in the ice. If, after the lake has been formed, the onward movement of the glacier makes such a fissure as will enable the waters to communicate with the general nether drainage of it, then the lake runs dry. While the lake remains mud and mud are deposited in its bed, which afterwards tell the tale of it; and moraine stones shed by the glacier become imbedded in the finer deposit.

* Major Godwin-Austen has given an account of this and other glaciers of the Shiáu and Sokchi valleys in a paper read before the Royal Geographical Society on the 11th January, 1864.

Ia Drew G-6 (1869-1872) 1872 AVI Kashmir
Ba/11 AVa

SKALDU.

133 The valley of Braldú, down which comes the easterly tributary of the Shigar River, has been so well described by Major Godwin-Austen in the paper before mentioned that I will not give any detailed account of it. In the lower part it a good deal resembles Bisha, being narrow and having various villages on the alluvial fans. At the head of it are the highest mountains and the largest glaciers of any. The largest glacier of all (this one I did not myself visit) is the Biltoro Glacier, 35 miles long, which comes down between two extremely lofty ridges; the southern ridge has peaks over 25,000 feet, while the northern (which is part of the watershed) rises in one spot to the height of 28,265 feet, the peak of that height (marked K 2) being the second highest mountain known in the world, Mount Everest only exceeding it. It is not easy to get a sight of this mountain; I once saw it from a distance of nearly 70 miles, standing up, in the form given in the sketch, clear above all the great ridges.

K 2, 28,265 FEET; AS SEEN FROM YURKUN.

487 A way from Skárdú to Tárkand used in former times to lead
133 travellers for some distance up the Biltoro Glacier, and then across the range, here called Mustágh, by one of the northern tributary glaciers. From certain ice-changes that road becoming too difficult, a new one was struck out up a more northerly glacier

1- Drew G-2 (1862-1870) 1875 AVI Kashmir
Balti AVa

that leads to where Mustágh Pass is marked on the large map. 487
This one I followed for some distance up the glacier, but not as far 133
as the summit of the Pass, to which as yet no European has reached.

In following this road there was formerly—and may be even [579]
now—danger from the Hunza robbers, who, issuing from their own country and crossing the watershed by an easier Pass, used to attack the caravans where the two roads met on the farther side of the range. When I was in Braldu, in 1863, I met with one of a very few men who had escaped from an attack that had been made a week or two before on a small caravan of Baltis who were returning from their country after a sojourn in Yárkand. Nearly [567]
all had been captured to be sold as slaves, and of the goods, horses, and cattle nothing was recovered. And the physical difficulties of the road are not small. The Pass is open for but a short time in summer; as soon as snow falls on it the crevasses are hidden and the journey becomes dangerous. In crossing, men are tied together, yák-calves are carried; ponies of Yárkand—a useful breed—also used to be ventured, they were sometimes led over the crevasses with ropes, held by eight men in front and eight behind. Even when safe over the Pass (on the hitherward journey) the horses and cattle could not at once be brought down to the inhabited parts; they had to be kept in one of the intermediate pastures until, as winter neared, the streams got low and the passage along the valley became practicable for the four-footed ones. These combined difficulties have caused this road to be at present disused. From the time I was speaking of, 1863, up to 1870, when I again visited Baltistán, there had been no communication between that country and Yárkand.

RONDU.

The part of Baltistán next to be visited is that portion of the 133
Indus Valley which is below the wide opening of Skárdú. We saw that the valley was narrow above that opening and narrow below it. The narrowest part of the lower gorge is called Rondú;

L: Drew G-3 (1862-1872) 1875 AVI Kashmir
Balti AV2

133 that name also has a political signification, for Rondû is a Rajaship dependent on Skârdû;* but before we reach the boundary of that division certain other places in the narrow valley will call our attention; these will be dealt with nearly in the order in which I came on them in marching down from Skârdû.

[361] I took the left bank. Katsûra is the first large village. It is situated at the mouth of a ravine, whose foaming stream drains a great space of mountain country on the south. At the debouchment there is a mass of fan-stuff and moraine-stuff. For cultivation there is water in plenty, but ground fit for it is scarce, the loose blocks of stone so much fill up the space; wherever water-courses run, there fruit-trees flourish exceedingly well, the fields are all shaded with them; there are apricot and walnut in great plenty, and mulberry trees that bear a very fine fruit, resembling, but excelling, that which we have in England. This cultivated part is on ground that has been made by the stream; but at the mouth of the ravine, on both sides, is an enormous amount of glacier débris; on the right or south-east side is a long moraine-heap, reaching from close by the mountains down to the river, which, being confined thus on its left bank and by a fan at Bragardo on its right, here changes from a wide-spreading river to a torrent. One very large transported block I observed on the moraine; it was of mica-schist, approaching to gneiss; the part of it exposed measured 140 feet by 90 feet by 40 feet high. On the left bank of the Katsûra stream is another moraine-heap that also begins from the mountain-slope; this is an enormous accumulation, the surface is all of large blocks, it stretches wide as well as long; a great hollow in it is occupied by a lake, which the people there call "Jarvâ Tso," some three-quarters of a mile long and 300 or 400 yards broad; to this lake there is no inlet of water, except a little waste from the irrigation and on one side a spring; there is also no visible outlet, its waters fall in winter and rise in summer, but to no great extent. That part of the moraine which bounds

* Formerly the Raja of Rondû was tributary to the Raja of Skârdû; now he is but a pensioner, and Rondû is governed directly by the Maharaja's representative at Skârdû.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Balti AV2

the lake towards the mountain-side is a great steep bank made up 133
of masses of rock, of gneiss or of schist, piled to a height of 350 or 400 feet; the pieces of rock composing it are large, those of 20 to 30 feet in diameter are in thousands, and those of the size of 50 and 100 feet are many. The moraine-mass ends towards the river in a cliff of perhaps 500 feet. The glacier that left all this moraine must have been of great size, whether we judge from the moraine itself or consider from the map the area it must have occupied. Doubtless at one time—perhaps more than once—the moraines or the glacier, or the two together, dammed the river and made the Skárdû Valley into a lake. I will not here discuss whether *all* the lacustrine deposits and accompanying phenomena of that valley can thus be accounted for, but that some may I am sure.

Between Katsûra and Bâsho the road leads us, some hundreds of feet above the river, sometimes across taluses, sometimes on the face of the cliff, often being carried over frail wooden stages that have with difficulty been fixed; the way is rough and difficult. Bâsho is at the re-entering angle made by a bend in the river valley, where, too, a ravine comes down to meet it. There is a small [311] space enclosed between rocky spurs; the part that is cultivated is [345] crowded with fruit-trees; these are mostly of the same sorts as those before met with, but here apricots do not grow to perfection; the speciality of the place is grapes, particularly is it noted for the small black currant-grape, of which there are some little vineyards.* On the mountains behind Bâsho is a forest of [137] pine, the *Pinus excelsa*; this begins about 9000 feet from the sea level and extends well above. I hear that there are many places in the basin of the Katsûra stream also where this tree is found. The occurrence of it marks a considerable difference in the climate [132] of this western part of Baltistân; the difference, however, seems to affect only elevations such as these, and not the base of the valleys.†

Below Bâsho the road is as bad as it was above; at last the

* The height above the sea is 6900 feet.

† At the head of the Shôk Valley (north of the Indus) spruce-fir is found.

1; Drew G-3 (1862-1872) 1875 AVI Kashmir
Balti AV2

133 valley-way becomes so difficult that one is forced to rise the mountain-side for some 4000 feet, and, crossing a spur, to descend [137] to the valley again; on the slope as we rose the pencil-cedar was plentifully scattered, and on the summit of the spur-pass which we crossed* was a grassy and bushy slope and much birchwood, this being another evidence of our having come to a less completely Tibetan climate. From such a position as this Pass, several thousand feet above the valley, we were sure to obtain a more complete view of the mountains than from below, especially of those on the right bank of the Indus. They were mountains of the grandest form. Facing the river were enormous cliffs, or steep slopes of bare rock, fining at their summits to peaks; sharp ridges divided the various ravines, and from them issued spurs ending in vertical precipices; all this on an extremely large scale. The steepness of these mountains is such that there are several quite inaccessible tracts—valleys into which no one can penetrate.

The ridge that we crossed (which is at the salient angle of a [512] bend of the river) was the boundary, the beginning, of the Rondū [175] Rajaship. When the Dogrās came, a defence-work was here thrown up by the Rondū people, but the Dogrās turned it by taking a higher path, which, for a good reward, the Bāsho people pointed out; the parallel of Thermopylæ cannot be carried any farther.

A fact of very great import in the consideration of the former physical geography of this country came here under my notice. On a lower part of this same spur, just facing the opposite valley of Turmik, I found loose on the surface well-rounded stones, of granite and schist, many the size of one's fist, some a foot across; they were so distinctly a river gravel that the headman of Bāsho, who was with me, said, "This is the sort of stone found by the river side; I am astonished to see them up here"; the level must be 9500 feet, that is, some 3000 feet above the river; the explanation of their presence will be the same as what will account for the high-level deposits in other parts of this Indus Valley.

Thence the road descends, by a zigzag way that looked impracticable, and really was difficult, to the river side, and soon

* The Katsibūr Pass, 11,500 feet high.

: Drew G-3 (1862-1872) 1875 AVI Kashmir
Balti AV2

after we reached the first village of Rondū; beyond it were more 133
rough ascents and descents, which, to us, exposed in the lower level of the valley to the rock-reflected heat of the blazing sun, were some of the most trying bits of ground we had met with; then we reached the head-quarters of Rondū, a village called by the same name.

Rondū village, which has an elevation of 6700 feet, is a 361
strangely-situated place; it occupies little shelves, as it were, on 133
the rock. A ravine that comes down from the southern mountains is here narrowed up to a deep gulley of 30 feet in width, with vertical rocky sides; along these cliffs the water, taken from higher up the stream, is led in wooden troughs supported in one way or another as the people have been able to manage; on coming clear of the gulley it is distributed in little channels throughout the village, of which the whole area is but small. Here the same [641]
crops and the same fruit-trees are met with as before, with the addition of pomegranate; weeping willow too adds its graceful form [137]
to the varied collection of trees that almost hide the fields from view. On a separate, narrow, nearly isolated, plateau is the Raja's [712]
house, which is called the Fort. It is a curious building, made of courses of stone and wood, with corner-pillars and doorways of the same slab-arrangement that we saw at Bhadarwāh. The river flows past, some hundreds of feet below the level of the village, between perpendicular rocks of massive gneiss; in a narrow part it is spanned by a rope-bridge, made of birch-twigs, which is 370 feet long in the curve, with a fall in it of some 80 feet, the lowest part being about 50 feet above the stream. The approach to the bridge is over slippery rocks; the path to it is so narrow and difficult that one's steps have to be aided in many places by ladders.

We have here a repetition of what, under the heading of 133
Central Ladākh, I spoke of as occurring by Dāh, which is 120 miles higher up in this same Indus Valley. For a long distance the river flows in a narrow gorge, the vertical rocks that form it are over 600 feet high; this lowest part of the cross-section of the valley, perhaps even for a height of 1000 feet, seems to be distinct,

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Baltistan AV2

133 as to slope, from that above, as if the latest down-cutting had been done with a different tool. This was noticeable in many places between Katsûra and Rondû. Another instance of the last deepening of stream-channels being done in such a way as to make but a narrow gorge is at the flowing in of the stream of the Turmik Valley to the Indus; between that river and the village of Dassû a narrow channel, several hundred feet in depth, has been formed through, as it were, a barrier of rock.

DEOSAI.

This is a tract which, from its position intermediate between the different divisions we have adopted for description, from its being a kind of no man's land, has run the risk of being passed over by us without notice. Whether it can strictly be called part of Baltistân I am not sure; but at all events it may be as conveniently described here as anywhere.*

Deosai is a plateau, a mass of high land, surrounded by yet higher mountains. The centre of it lies 25 miles south-south-west from Skârdû, while the nearer edge is only 10 miles from that place. There is a ring of mountains, irregular, but still of a general circular form, the diameter of which, from crest to crest of the ridge, is about 25 miles. These mountains make a rugged serrated barrier of a height of from 16,000 to 17,000 feet. Within this ring is flat, though not completely flat, country, made up of plateaus more or less separated by flat valleys a few hundred feet below them in level. This flat part varies in height from 12,000 to 13,000 feet, according as we measure a valley or an intermediate plateau, or according as we take the measure away from or near to the mountains. As to the ring of mountains, they are serrated, but there are few low depressions in them; one towards Skârdû, over which (by the Burji Pass) comes the road from Kashmir, is 15,700 feet high; and on the western side are one or two dips at an elevation of 14,000 feet. The face of the moun-

* There is a short sketch of this tract in my paper on the Indus alluviums, before quoted (Quart. Geological Journ., Aug. 1873); something of what is written in it will be here repeated.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir
Balti AVa

tains is divided into steep-faced hollows and projecting spurs. As /133
these spurs stretch out and diminish in altitude, we find, in continuation of the line of them, the widths of plateau before mentioned, separated by the valleys, which latter have originated in the hollows of the mountain-ridge. The diameter of the ring of mountains being 25 miles, an inner concentric ring of 15 miles diameter will, roughly speaking, include the plains of the two sorts—the higher dry stony plateaus and the intermediate flat valleys. The drainage of the area, first, to some extent, converges to the centre; then, the streams being united, the water flows away through an opening in the hills at the south-east corner by a stream called the Shigar River (the second, it will be observed, of that name in Baltistán), which flows into the Drás River, and so to the Indus.

In the paper before cited I have endeavoured to show the origin of the present form of the Deosai plateau; I will not here repeat the whole line of argument, but will state that my conclusion is that formerly—in some part of the glacial period—the whole was one stony, watery expanse, over which flowed streams from the glaciers that then filled all the hollows of the mountains, these streams bifurcating, rejoining, converging; that during this time the stony, gravelly, material that we see in the higher plateau was accumulated by the streams in their beds, the level of the whole area becoming thus raised, while the continuation of the course of the combined waters down to the Drás and the Indus rivers was itself contemporaneously being raised; that, later, when the time came, probably on the change of climate—when less frost made less waste of the mountains—for the streams to be denuders instead of accumulators of alluvium, then the valleys were cut out, as continuations of the hollows of the mountains, and the intermediate spreads of stony table-land were left, which towards the hills connect with the spurs, and away from them end off where two of the valleys join.

The most frequented route between Kashmir and Skárdú is 487
over this plateau; the particulars of the marches are given in /133
Appendix IV., Route 10; we will here only concern ourselves with

1: Drew G-3 (1862-1872) 1875 AVI Kashmir
Balti AV2

487 those that lead us across Deosai. In coming from the side of
133 Kashmir, one's last halting-place within the Jhelam basin is at a spot called Burzil.* Thence two Passes have to be traversed near together. The first, called Stákpi LA, leads from the Kishangangá basin into that of the Shingo, a tributary of the Drás River; it is therefore on the line of the main watershed. The Pass (which is 12,900 feet high) is a defile; the bottom, almost level for the length of a mile, is here turf-covered, there strewn with blocks; mountains of grey granite rise to something less than 2000 feet close on each side; in a mile or two the defile opens into the wider valley at the head of the Shingo River. This we now but dip into and cross, rising out of it to the north-east by a short steep ascent to a Pass called Sarsangar (13,860 feet), immediately on the farther side of which, after a descent of a few feet only, we
133 come on a lake occupying the base of the defile. The lake is half or three-quarters of a mile long and a quarter wide; it is but another work of the old glaciers; many old moraine-heaps and roches-moutonnées had we passed, and now we find this lake closed in by an old moraine; here too are polished and grooved rocks; whether the lake occupied a rock-basin or was entirely caused by the moraine-matter damming the waters I could not determine. Immediately beyond—at a lower level by some 150 feet—is a second lake of about the same dimensions; this also is dammed by a moraine. A few miles off to the north is a larger lake called Sheosar; it is a nearly circular sheet of water of a diameter of more than a mile; this seemed to be a rock-basin, there was no sign of moraine-matter for the dam; if the lake is pretty deep, as I think it is, the hollow will certainly have been made in the rock itself. Over a neck but 150 feet above the lake goes a path to Astor; this neck is part of the boundary of the Deosai drainage, for beyond it a valley led down suddenly in the
133 direction of Astor. Onwards we cross the wide plateaus
136 and the narrower valleys of Deosai. For five-and-twenty miles the road traverses the one and the other alternately; the plateaus

* This is also one of the stages on the route between Kashmir and Gilgit, as we shall see in the next chapter.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir
Balti AV2

are dry and stony, the valleys have some little pasture. There 133
are no human inhabitants. The living things one sees most of are 136
the marmots. These animals are in great numbers; and they are always watching one, sitting by their holes upright on their haunches, with their knowing heads poked a little forward, and their paws held up in front of their breasts. They cry with a voice between a squeak and a whistle; when alarmed they dive into their holes with wonderful rapidity. In colour they are bright brown on the back and lighter on the belly; as to size, they may be 2½ feet long. The Gurez people (who speak a Dárd dialect) call them *Triskûn*, *skûn* being the word for dog; I was unable to find out what the prefix *tri* meant.

The passage of this table-land is easy enough in summer. The 133
elevation of the road averaging perhaps 13,000 feet, the rarity of [132]
the air is felt, but not badly; some grass, fuel, and water can be found at every place required for a halting-ground. But with the first coming on of winter the Pass is closed by the snow, and it may be dangerous to be caught on the waste. Generally the end of September is the time; but in 1870, on the 8th September, such a fall of snow came as to cover the whole plain to a depth of half a foot or more; this snow lasted for a few days only, till the sun came out strong again; in this storm three Baltis lost their lives,—they died of cold during the night; a Hindostání servant of mine who was coming with a pony and a mule managed to find shelter, and weathered it. All the spots frequented by travellers on Deosai have two names, one which the Baltis call them by, and one originating with the Dárds of Astor or Gurez. Especially is this seen in the names of streams; one name always ends in *che* and the other in *woi*, which words are respectively the Baltí and the Dárd for water.

The Skárdú road leaves this tract by a Pass of 15,700 feet over [487]
the northern part of the bounding ridge. In approaching this we see how the mountains are cut out into flat-bottomed amphitheatres, and we see clearly that these were the beds of ancient glaciers. Across the front of each of them is a stone-heap nearly level on the upper, inner, side, and sloping down on the outer;

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Balti AVa

133 these were terminal moraines, on which the glacier had raised itself while it shot down its detritus to make the slope below. The road passes by one of the most perfect of these amphitheatres; it was about a mile and a half long, and half that in width; on one side the rocks rose clear and precipitous for some 1500 feet, making a sharp-edged ridge; these curving round were on the other side more covered with stony taluses; the nearly level bottom was in great part occupied by moundy masses of stone, among these lay one small tarn, while a larger one reached to the foot of the great cliff, reflecting its crags. The narrow ridge divides this amphitheatre from a valley that leads direct to Skárdú with the great fall of 8000 feet in seven miles, measured straight, or about eleven miles by the road.

At the summit there opened a view which produced an impression of grandeur as deep as I had ever experienced. We looked from our great height right on to the mountains beyond the Indus and Shigar rivers. These, though distant 40 and 50 miles, presented a magnificent spectacle. It was a combination of various lines of mountains, with lofty peaks rising from these ridges in great precipitous masses, or in pyramids ending in acute points, the snow thick on them; these vary from 21,000 to 25,700 feet. Below this great region of snow mountains comes an enormous depth of rocky ones; in the upper hollows of these lie some glaciers that reach far below the level of the snow. We saw this in the morning sun, which lighted up the higher snows and threw dark shadows of the peaks over the lower snow-beds, but it made a soft haze in front of the nearer rocky mountains, which perhaps aided in giving us so great, so true, an idea of the size and grandeur of the range.

THE GAME OF POLO.*

526 Baltistán is one of the homes of polo. This is so thoroughly
565 the national game of the Baltis that almost every village has its polo ground, enclosed and carefully kept for the purpose. The people are passionately fond of the game; those of rank look on

* It can now hardly be necessary to define this game as hockey on horseback.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Balti AV2

the playing of it as one of the chief objects for which they were 526
sent into the world; but not to them is the pursuit confined; all 565
who can get a pony to mount join in it, and the poorest enter thoroughly into the spirit of it; the children from an early age get their eye and hand in accord by practising it on foot—playing indeed the ordinary hockey of our country. It is not surprising that such an active pursuit of the game should produce good players. I have met with young men of most admirable skill. These have been mostly of the Wazīr class, a class of men who, while always able from their circumstances to join in the pursuit, have greater activity and energy than the Rajas whom they serve. The Rajas, indeed, have been all brought up to play, and they also usually have good skill, but they seldom ride with the same pluck, or throw themselves so completely into the game as do the Wazīrs.

In Dārdistān also polo is played. Indeed it is practised from Leh on the south-east to high up the Gilgit Valley on the north-west, and even in the Chitrāl Valley beyond; I have met and played with some people from this last country who had come to Gilgit on political business. At Leh it was introduced by the colony of Baltis who settled at Chushot, close by; it has been adopted by the higher class of Ladākhis, but not by the people generally; on the other hand, in every place where live Baltis or Dārds, the polo ground may be looked for.

For an interesting fact relating to the antiquity of the game 526
we are indebted to an anonymous correspondent of 'The Times,' 171
who, on 12th June, 1874, gave an extract from the 'History of the Reign of the Emperor Manuel Comnenus' (by Joannes Cinnamus), which shows that the very same game was played at Constantinople in the middle of the twelfth century, and that even at that time it was considered an old as well as an honourable game, and was practised by the Emperors themselves.* In the

* I here give a translation from the Latin of that part of the extract which describes the game. It will be seen that it differs not from the polo of to-day except in the form of the stick. "The nature of the game is as follows:—Young men, divided into sides of nearly equal numbers, discharge a ball made of leather, about the size of an apple, into a certain place previously measured out for that purpose.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Balti AV2

526 time of the Mughal Empire in India it was, I believe, common
171 among the courtiers. Strange it is that, dying out in India, till it remained only in two odd corners—Manipūr and the country we are describing—it should now again be learnt and practised by the last new rulers of India.

Englishmen in Calcutta first got the game from the people of Manipūr on the borders of Barma. In the Panjāb they began playing it about ten years ago, the game having been introduced into that province about simultaneously from Calcutta and from the Kashmir country. The English visitors to Kashmir played it, as far as I know for the first time, in 1863; from there it was carried to Syālkot and other British stations, while about the same time the Calcutta game also spread into the Panjāb.

526 I have played polo with natives of Baltistān and Dārdistān in many different places, and have closely observed their styles of play; as it is a pastime that has now got a good footing in England, and is likely, I should hope, to spread, it may not be amiss to say something of the way in which it is played abroad.

In these mountainous countries the tactics of polo are modified, or at all events determined, by the narrowness of the ground it is played on. There it is seldom possible to get more than a long narrow strip of level ground—never is there a wide expanse. The length from goal to goal is commonly 200 yards, sometimes it is as much as 250; while the width of the ground is from 30 to 40 yards only; the width of each goal is over ten and under fifteen yards; the goals are marked by white stones sunk into, but showing half a foot or a foot above, the ground. The surface is

Then on each side they make at full gallop for the ball, which has been placed in the middle, as if it were a prize, each having in his right hand a stick, which is of moderate length and terminates suddenly in a rounded space, the middle of which is filled up with catgut strings fastened together in the manner of a net. Each side then does its best that it may be the first to drive the ball beyond the other (i. e. *opposite*) goal which had been previously marked out. For when the ball is driven into either of the goals by the use of the netted sticks, that is reckoned as a victory for one side. This, indeed, is the nature of the game; it obviously lays you open to a fall and other dangers, for it is necessary for anyone who practises it to lean back continually and to bend to right and left, so as to wheel his horse round and direct his course and his movements according to the varying movements of the ball. In this manner, then, is the game in question carried on."

1: Drew G-3 (1862-1872) 1375 AV1 Kashmir
Balti AV2

generally a fine turf, which is kept in good order by occasional irrigation; the ground is enclosed by loose stone walls, so that the ball seldom goes beyond bounds; the game is better when these walls are smooth, so that the rebound of the ball can be reckoned on, but their rough construction seldom allows of this. 526

There is no maximum or minimum number of players; in a large ground fifteen a side is considered a full number, but very fair play can be got with six or seven a side. The people consider that it would be impossible for the game to go on properly without music; the band, then consisting usually of two pair of drums, a fife, and a long horn that one man can hardly wield, first escort the chief personage—the Raja of the place, or whoever he may be—in procession to the ground, and then take their post on a raised platform in the centre of one side. Then the Raja sitting down has the sides made up. This is done in a fairer way than by alternate choosing—which gives such advantage to him who wins the toss. Each man gives either his whip or his polo stick, and these are paired, eitler by the Raja's advice or by the general voice of the bystanders, so that two equally good players are made into one pair; then is brought forward some little boy who knows nothing of the relative skill of the owners of the whips, nor even whose they are, and he, taking a pair of whips, shifts them round two or three times in his hands, and then separates them, putting down one on his right hand and one on his left, and so with each pair till two heaps are made, the owners of which represent the two sides. All this is for the sake of equality and impartiality. The players commonly know each other so well that they do not distinguish the sides by any aid as of colours; this makes it very puzzling for a stranger and less interesting to the spectators; the plan of wearing colours is certainly one to be commended. [533]

Though the goals are appropriated to the two sides, yet the players do not take up their station at their respective goals, but *all* congregate at one end. Then from here one player begins the game by taking the ball in his hand, starting off at full gallop,

[i.e. a polo game -- Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Balti AV2

526 and, when he comes to the middle of the ground, throwing it up and striking it as best he can towards the enemy's goal; in this some are so skilful that the ball sometimes enters and the goal is won without anyone else having had a chance. But the leader is followed not only by his own side, but by all his opponents, galloping close behind, and the struggle comes for the second blow, if the ball has not reached the goal. Now when one of the other party gets the chance, he does not strike it back in the direction he wishes it ultimately to go, but carries it on *towards his own base*, for the sake of putting it not through, but past, outside, the goal-marks, that is to say, for the sake of making the ball miss the goal and pass behind. If this happens the practice is for a bystander to take up the ball and throw it as hard as he can in the other direction, so that now the second side have the advantage due to the impetus. And it is the rule that the game is not considered as again started until one of that side has touched the ball, this being done without interruption from the other side. Now probably will come the time when the ball gets checked and entangled among the horses' legs; then comes a *melée*, often amusing enough, when with crowding of horses, pushing, hooking of sticks—intentionally as well as by accident, for it is an allowed thing—the ball remains for long confined and often invisible; till by some chance it gets clear and is carried away by some nimble-handed one, when a race again begins, to make or save the goal.

The better players are marvellously good in carrying the ball along by successive strokes on whichever side of their horse it may happen to be; their ponies too—well knowing their duty—follow it in every turn and to the best of their speed. But an opponent coming up may spoil the other's stroke by catching his stick even when unable to reach the ball itself. Others following close take up the game, and so it rolls from one goal back to the other, or to the centre, backwards and forwards often for long. When the ball enters the goal, even then the game is not ended; it is not won until a man of the nearly victorious party dismounting picks it up; so that there is yet a chance for the other side

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
Balti AV2

to strike the ball out again and carry it away; but it must be 526
struck out as it came—between the goal-marks, else the first side have still the power to pick it up.

The music had been playing nearly the whole time, with [533]
especial force on the taking off and on each rush at speed, and now, when the ball is caught and the game won, the band strikes up in sign of victory, and immediately, no breathing-time being given, one of the winning side gallops out with the ball—commonly the one who dismounting picked it up—and takes off as before, for a new game. It is this that brings about the custom of *changing goals* at each game; for the winning side, having put the ball through their opponents' goal, in starting afresh from there, make it their own.

There is no rule against getting in front of the ball or waiting at your enemy's goal; this last is commonly done by some wily players, while staying at one's own goal to defend it is never even thought of.

In this way the play goes on without a moment's intermission may be for a couple of hours or even more, until one side has scored nine games, which may have involved the playing of seventeen; this makes the rubber, and the reaching to that number is the signal for resting, or more probably for closing the game.

Now comes in another ceremony. The winning side, riding 533
up, collect in front of the musicians, and, while they play the 533
Balti equivalent for 'See the Conquering Hero comes,' join in 526
with shouts and cheers, and raising and lowering and waving of their sticks; and then, if they are much elated with their victory —if some wager, or some point of credit had been depending on the game—a few of them will dismount and commence a grotesque dance to horrible music, accompanied by wild grimaces and gestures to mark their exultation, the other party meanwhile having slunk off to the farther end; all this shows how thoroughly the Baltis and the Dārds enter into the game and enjoy victory in it.

Once or twice I was especially glad to find myself on the 526

[i.e. Polo -- Analysis]

526 winning side. The stake was a salaam, which the losers had to fulfil the duties of by walking the whole length of the ground up to the winners, who were seated at the farther end, bending nearly to the earth in a salaam at every twenty steps or so, at each bow the others raising a cheer. At the last, however, the actors too rise, and cordially return the salutation. This is most likely to be the stake when two villages or districts are the rivals.

Though eager in the game the Baltis play good-humouredly; sometimes a hard knock is accidentally given, but I never saw any falling out.

526 231 The ponies of Baltistán are admirably adapted for polo; indeed, this is almost the only use they are put to, for the roads are too bad for them to be used to carry packs. It is likely, then, that they have for long been bred and selected chiefly in view of this use, and their form may be said to embody the experience of generations of polo-players as to the right kind of animal for the game; for this reason I will say a few words in description. They stand about twelve hands three inches, or thirteen hands; for their size they are rather large-boned; they are compact in make; they have a broad chest, a deep shoulder, a well-formed barrel well ribbed up, and good hind-quarters, and a small, well-shaped head. They are good at hill-climbing, and at polo they are very active; they are of good heart, going long without giving in, though they are terribly hard-worked at every game. These ponies are ridden on a plain snaffle, and not with the sharp bit that natives of India are so fond of using. The Baltis do not wear spurs, but they carry a short whip, hanging on the wrist, with which they urge their ponies to full speed.

526 192 The following are a few of the Balti words used in connection with the game; they may be useful to anyone else who should wish to join those people in playing it.

Ball	polo.	*A goal gained*	hal trang.
Stick	lentho.	*Ball gone behind*	hal chitsun.
Goal	hal.	*Taking off*	dafuk.

526 171 I wish now to compare the system of polo-playing in Baltistán with that followed in England, especially at Lillie Bridge, where

1: Drew G-3 (1862-1872) 1875 AVI Kashmir
Balti AV2

only in this country have I seen it. There is not a great difference between the two, but it may be useful to discuss some points and perhaps to make some suggestions. 526 171

First, for those respects in which I would not recommend the adoption of Baltí ways. The plan of a flag-staff is better than the goal-stone; it enables one to judge better if a goal has been gained or not, and it is equally safe if only fixed so that it will go down easily if ridden against. Next I see no advantage in the practice of requiring one of the riders to dismount and pick up the ball before the game be considered won; the game must end somewhere, and the natural time is when the ball is put within the goal; the origin of this Baltí custom was, probably, the struggling among themselves of the men of the winning side to get the ball, in order to take it off for the next game. Again, the giving no breathing-time between the games is not likely to be followed by those so careful of their horses as are Englishmen; it causes a useless strain on the animal's wind.

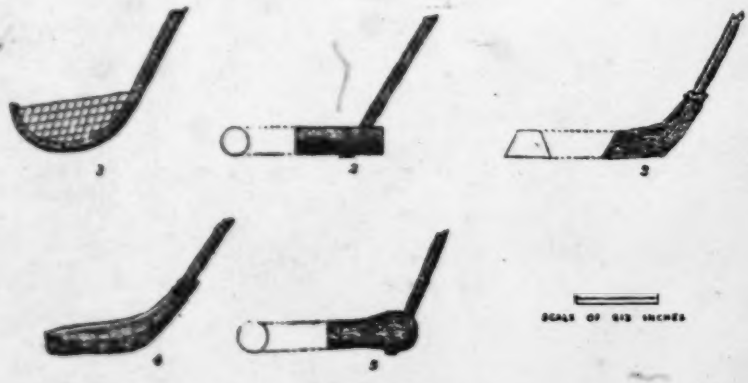
As to hooking of sticks; the practice certainly is productive of amusement and variety. One sometimes sees a man careering along just ready to give the victor stroke, unconscious of others following hard upon him, when a gentle hook will spoil his aim and discomfit his whole procedure. But I cannot recommend it for Englishmen; their tempers will not stand the interruption and consequent vexation; the practice was tried and disused in Upper India. Whether with the cooler air and the other sedative surroundings of home it could safely be adopted I will not presume to judge. 526

An important branch of the subject is the question of the kind of stick to be employed; certainly, next to one's pony the stick deserves attention. There is considerable variety, the different sorts being used in different parts. The accompanying cut shows six different forms.

No. 1 may be called the Byzantine stick. I have drawn it from the idea I received from the description given in the extract quoted in the note to p. 381, though perhaps the netted space was

1: Drew G-3 (1862-1872) 1875 / AV1 Kashmir
Balti AV2

526 more of the shape of a racket; it would suit best, or only, with a light ball. No. 2 is the Calcutta stick, taken, I imagine, from the Manipūrīs; it is a stiff bamboo, four feet or more long, with,



POLO STICKS.

1, Byzantine; 2, Calcutta; 3, Baltī (Skārdū, &c.); 4, Baltī (Kargil); 5, Dārd.

for a head, a cylindrical piece of hard wood. The Baltī sticks (Nos. 3 and 4) have curved heads, the curves being of various degrees of sharpness, according to the fancy of the player; some of the best players use a short stick with a very slightly curved head; the other differences are that the handle is shorter (being usually 3½ feet in length), thinner, and more elastic; and the head is much heavier in proportion to the handle than that of the Calcutta stick. The head of these Baltī sticks is bored right through for the handle, which is fixed by a tight fastening round the upper end of the head, this being enabled to get a grip on the handle by a slot a couple of inches long being cut in front. It seems that the Calcutta stick is the only one that has been introduced into England. I say with confidence, having tried both sorts and seen them both tried, that the Baltī stick is the better, that more can be done with it. Very likely it takes more time to learn the use of it; its shortness involves one's getting nearer the ground—the kind of stick thus reacting on the style of riding; for while the Calcutta stick would both be suited to and tend to

1: Drew G-3 (1862-1872) 1875 AVI Kashmir
Ganti AVA

perpetuate a stiff kind of riding, the Baltí stick would encourage a freer and more flexible style. When one's play is accommodated to a short stick there is a distinct advantage gained, in that the ball will be more lifted by the blow, and be carried farther; in cross-cuts, again, the Baltí sticks are much more manageable. Their top-heaviness, though awkward for a beginner, helps the blow to be very effective. The Baltis do not give the stroke from the wrist, but from the elbow or the shoulder. No. 5 is the kind of stick used in the Gilgit country. The section of the head of it is circular, the handle is elastic. With this sort I was not much taken; those who use it—the Dárds—make a very different kind of stroke from what the Baltis do; they give a short circular stroke from the wrist. This is apt to raise the ball (and knocks on the knee are not uncommon from this cause), but it does not drive it far, and the game generally of those players is closer, more shuffly, more of a *mêlée* than that of Baltistán.

It is almost essential that the head of the Baltí sticks should have the grain of the wood curved with its curve; the piece should be cut from the knee of a branch, or of course it might be bent by steaming. Birch is most commonly used, but probably oak would be as good; for the handle, hazel or ash would do well.

The ball used out there is as light and knotted a piece of wood as can be found; often it is from the root of some tree; bamboo-root is probably the best of all. Such a ball as this is more lively than the cricket-ball which, I believe, is used in England.

As to the ground, the Baltis will have it that their long narrow spaces are the best, and they wish for nothing better. Still there can be no doubt that it is only the character of their country, the confined area available, that brought about the rule of narrow polo-grounds, and, perhaps, the practice of all riding in one direction. I myself think that a square of 200 yards, with the goals in the middle of two opposite sides of it, leaves little to be desired. If, indeed, it were possible to enclose the area by any

Ii Drew G-8 (1882-1872) 1875 AVI Rashtriya Ba/e/ AF2

526 kind of turf wall, or by boarding, which should be smooth enough for the ball to rebound from it at the calculated angle, then a narrower ground—not so narrow, however, as those of Baltistán—would give opportunities for very pretty play. In any case, the bounds should be conspicuously marked.

We now come to the subject of tactical rules. One cannot help allowing considerable weight to the fact of three, if not four, Englishmen having lost their lives at this game within the first ten years of its introduction into Upper India. Considering the small number of places where it is practised, this is a large proportion. In Baltistán, fatal accidents at polo are hardly known, and it behoves us to examine whether this may not be due to their different way of conducting the game. I have little doubt that this freedom from accident arises from the galloping being done by all in the same direction at one time; there is no meeting; both sides start together and ride together after the ball. This is a very different thing from two sides being drawn up opposing each other, as in a tournament, and galloping towards each other. I grant that with a wide ground one may not be able to keep the direction of riding so completely as they do in Baltistán; but I think that the start should be made from one direction only, even if after that the course may be less regularly kept. As to the commencing, the Balti plan of striking the ball in the air at a gallop is much more workmanlike—requiring as it does some considerable skill—than any other.

526 /7/ To speak generally as to the play one sees at Lillie Bridge, I am sure that the best players there, were they to see a game played at Shigar or at Rondú, would learn much. They would learn how much of skill there was to be acquired. They would, I think, see that the best kind of pony was not a leggy animal, but a compact-built, handy, pony, that is both quick to start and quick to turn, a pony whose own intelligence is brought to bear on the game, not one that incessantly has to be worked by rein and spur, and certainly not one that requires blinkers. New kinds of stroke, too, would they learn; some of them, I believe (though I may have a bias on this subject, which should be allowed for),

Ac Dow G-8 (1869-1878) 1878 AVI Kashmir
Gait: AVa

attainable only with the shorter and comparatively heavy-headed 526
sticks. A stroke corresponding to cut four of the cavalry exercise 171
is a favourite one with the best Balti and Dárd players; it is difficult, but it is often useful. A cross-cut stroke, right across the front, is especially useful in our wide grounds, and a modification of this, by which the ball when nearly in front of one is sent to the left rear, is nearly equally so. These can all be done at the gallop by a good player. A fault to be avoided is the fighting too much over the ball when it is far away from the line of the goals, where the working it backwards or forwards can do little good or harm to either side; this looks as if the object were simply to get a knock at the ball, without reference to where it might go. True it is that even from the far side a good player well mounted may take the ball away and drive it home, but with the greater number the struggle there does not affect the result. When, as is not uncommonly the case in England, the sides are small, it is a good plan to bring the goals nearer to one another; and if that makes the game seem too easy, then the goals may be made narrower.

I have made these suggestions about the English play, in the full hope that if the game is kept up the play will improve, and with the desire to help even a little towards that end. That it is a game worth keeping up I feel strongly. It is one that, to play it well, requires a combination of skill of various sorts. As an exercise it is admirable, for it brings into action nearly every muscle of the body. As a pastime, it seems to me unrivalled; it is never tedious; with good sides it is always interesting, and often exciting.

Lastly, I must try to efface an impression that has lately got 526
abroad, that polo is a cause of cruelty to the ponies. It can only be as if racing be cruel to race-horses, and hunting to hunters. The truth is that the game brings out a horse's capabilities, exercises his faculties, and so makes him fulfil the object of his life, in the highest degree. In the heat of the game a blow from the ball on his skin or his knee (a joint by no means so tender as our knee, with which it does not correspond in structure) is

La Dew G-3 (1962-1972) 1870 AV1 Kashmir
Balt/AV2

526 hardly felt, and this is about the worst that is likely to happen with moderate care in playing, which care should be dictated by a consideration for both man and beast. If one exposes the ponies to no greater risk of injury than we do ourselves at polo, or at football—and I cannot think their risk is greater—then the best friends of animals should be satisfied.

1; Drew G-2 (1869-1872) 1874 AV4 Kashmir
Dard AV3

CHAPTER XVII

DÁRDISTÁN: THE COUNTRY.

THE ROAD FROM KASHMIR TO GILGIT — ASTOR — SAWARAT — GILGIT — PUNIÁL — INDUS FLOODS.

THE name written above is one that includes all the land inhabited by the Dárd race; but since that reaches beyond the bounds of the country I have set myself to describe, I must limit this chapter to that part of Dárdistán which is confined within the Maharaja of Kashmir's dominions. 101

In accordance with the plan previously adopted for other parts, I shall first show the geographical connection of this country with some that we have already become acquainted with by giving an account of the road between Kashmir and Gilgit, a principal place in Dárdistán. Then I shall describe different parts of that country, saying something under the headings of *Astor*, *Gilgit*, *Sawarat*, and *Punial*. In the next chapter I shall speak of the inhabitants, of the Dárds themselves; afterwards, some account of the later events that have affected Gilgit and of the political state of the neighbouring valleys will be given.

THE ROAD FROM KASHMIR TO GILGIT.

This road is traversed by the Maharaja's troops and those who carry their supplies, and by few others. It is twenty-two days' march from Sirinagar to Gilgit; the details of the marches will be found in Appendix IV. (Route 9 b). 487

The way usually adopted is to drop down the Jhelam by boat and cross the Wular Lake to a place called Bandipór, whence the start by land is made. There is first to be crossed the ridge which intervenes between the Vale of Kashmir and the Kishengangá Valley. It takes more than a day to reach to the summit of this. 133

1: Drew G-2 (1862-1872) 1875 AV1 Kashmir
Dard AV3

/33 The path zigzags up a spur for a rise of some thousands of feet and then comes to a part where the slope up is more gradual; here the ground is varied, being broken into sweet little flowery dells surrounded by fir-trees. The first halting-place is Trágbal, 4000 feet above the level of the Kashmir Valley, an oval opening in the dark fir-forest, filled by a pond of artificial make. From some spots near we command views of the Vale we have left, and of the great lake and the marshes beneath us, and of the opposing Panjál Range, whose peaks, separated from their base by a great depth of mist-hidden ground, catching the sun's light, looked like mountains of another world. From Trágbal a rise of between 2000 and 3000 feet more, up the same spur, brings us to the ridge. The Pass is hardly a depression in it. On the other side the road descends through somewhat similar but on the whole more wooded ground; after a day and a half's march from the ridge, the banks of the Kishangangá, at a place called Kunzalwán, are reached. Thus, then, in traversing 24 miles of road, or as the crow flies a distance of but 16 miles, and rising and descending some 6500 feet, we had crossed the northern bounding ridge of Kashmir.

The Kishangangá River rises 40 miles to the eastward of this spot, among the mountains behind Drás. At Kunzalwán it is a fine swift stream; as it goes on it receives the drainage of many lateral valleys in a country that is wooded, from which we may be sure it is one that has plentiful moisture; so the current increases in volume, until, when it joins the Jhelam at Muzafarábád, it has come to be one of equal importance with that river. There is a tract beginning a few miles below Kunzalwán where the valley is so narrow and the hill-sides so steep that, although the climate is favourable, no cultivation exists and there are no inhabitants indeed, it is almost inaccessible.

36/ From Kunzalwán our way leads up the valley. A short march
/35 past pine-covered hills brings us to Gurez, a chief village, of which the hamlets are little clusters of log huts. This place, which gives its name to the district, is where, for some four miles in length, the valley is rather wider than at other parts, being from

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3

half a mile to a mile across; it is bounded on the south by wooded 361
mountains, and on the north by a great steep cliffy limestone mass, /133
which rises to 7000 or 8000 feet from the river. To the view the
mountains join above and below, closing in the valley. The
height of Gurez is 7800 feet above the sea. This elevation, com- [132]
bined with a great amount of cloud and rain in summer and of
snow in winter, makes the climate inclement. In this and some
other respects the place reminds me much of the valley of Pādar.
Here the only crops are millet, buckwheat, and peas, which are [241]
raised by help of irrigation; rice will not ripen. The best produce
of Gurez are the ponies, which are the best of their size for loads [231]
that I ever met with. In reaching this upper part of the
Kishangangā Valley, we had already come into the tract occupied
by Dārds; in the village of Gurez itself there is a mixture of [563]
Dārds and Kashmiris, but the former predominate. From there
onwards the people are almost entirely of that race, and dialects
of the Dārd language, a language quite different from Kashmiri, are
spoken. Where the two large streams meet, just above /133
Gurez, is the end of the wider part of the valley. The southern
stream may be said to be a continuation of the Kishangangā, as its
course is the longer, and it has, I believe, the greater volume; it
flows from the district called Tilel. If one had to go to Tilel one
would not attempt to follow up the stream, for the gorge it here
comes out of is impassable except when (for a week or two it may
be) the river is frozen over; travellers must go a few miles up the
other, the Burzil, stream, and cross a Pass which leads into the
cultivated valley of Tilel. This I have never visited. Our own
way leads for three days' march up the course of the northern
stream. The valley of it is narrow, bounded by mountains
rising some 4000 or 5000 feet; the stream flows for the most
part in a rocky bed; for the first ten miles there are many little
plateaus above the level of it, formed by the alluvium of side
streams; over these the path leads us, past several small villages; [137]
on the mountain-slopes is a good deal of pine-forest; as the level
of the valley rises the forest does not reach so high up the sides,
and farther on the pine is replaced by spruce and silver firs.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir
Dard AV3

133 From the place called Bangla a road for Astor and Gilgit leaves the valley and rises the ridge on the north; this has of late years come to be considered on the whole the easiest route to those places; the Pass just above (called Kamri) is little over 13,000 feet, and the way is shorter by some five miles than the other. But the other is the one we will follow, continuing in the [361] valley. There are now no more villages, though at one place, [371] called Minmarg, a little buckwheat is grown (at an elevation of about 10,500 feet) by villagers from below, who come there in the summer, but the crop with difficulty ripens. At this place, and farther up the valley to the south-east, are moraine-mounds of old glaciers. The last halting-place on this side the watershed is at [137] Burzil. Up to here there was no sign of a Tibetan climate; and as far as I, not being a botanist, could tell, there was the same vegetation, of forest, thick grass, and flowers, as in Kashmir.

487 133 At Burzil two roads part; one (spoken of in the last chapter) leads north-eastwards across the Deosai plateau to Skárdú, the other, going due north, will bring us to Astor. Following this latter, we rise, not very steeply, a height of about 2000 feet in five or six miles; the Pass, which is called Dorikun, is 13,500 feet high; it is not a defile, but a neck between the two parts of a rocky ridge; this is of granite, and the peaks here have a character not uncommon with that rock—they are massive in general form, but serrated and jagged at the uppermost edge; soon beyond the rock changes to slate and altered slate. Having crossed the Pass we are in the basin of the Indus; we are on the eastern branch of the Astor River. The valley in which this flows we now descend.

This Pass is crossed on the fourth march from Gurez; after gradually descending for three more marches, down the narrow valley enclosed by not very steep mountains, we come to where the eastern branch of the Astor stream falls in; it was along this latter that the other road would have led us that branched to the left some way back; then another few miles and we reach Astor. Of the two Passes crossed by these two roads the Dorikun Pass is the easier, and, although rather higher, is more practicable when under snow; it opens in the spring a few weeks earlier, and it

1: Drew G-3 (1862-1872) 1875 AVI Kashmir
Dard AVI

remains open in the autumn a few weeks later, than the other; 487
the way, however, as before said, is some miles longer. Keeping 133
back the account of the valley of Astor for another subject-heading, we will now just finish the route, considering it merely in the light of a road to be got over.

Astor we may count thirteen or fourteen marches from Sirtnagar. Thence five marches bring us to Bawanji on the Indus. Down to this point laden ponies are not uncommonly brought, but there are many places very trying for them; the worst is the descent of the Hatti Pir, a spur-pass just above Rámghát, one march short of Bawanji. As far as Gilgit itself laden ponies are seldom taken, on account of there being a few spots where it would be very difficult, if not impossible, for them to pass. From Bawanji to Gilgit there is a distance of three or four marches. One has first to cross the Indus; the passage is now easily effected by a ferry-boat; then the road leads some 12 miles up the Se Valley, whence we cross a 2000-foot ridge, after which we descend into the Gilgit Valley; one march along this brings us to Gilgit itself, over 230 miles from Sirtnagar.

ASTOR.*

We will now look more closely at the Astor Valley, through 133
which we hurried. Its two chief branches have a length of 60 or 70 miles, reckoning from the source of each to the junction of the Astor River with the Indus. The more easterly of the two, that one down which came the road we traced, I have only seen under snow, and I have not much more to say about it.

At the head of the westerly branch is the Kamri Pass, of 137
13,000 feet; the rest of the ridge being at heights of 14,000 and 133
15,000 feet. The descent on the north is steep for 1000 feet, and then the valley falls with a gentle slope. On this north side of the ridge a slight difference in the vegetation is observed as compared with that of the Gurez Valley; the grass less completely clothes the hill-sides; the brake fern does not so much abound;

* The Dogras always call this place "Hanza," but its name in the mouth of a Dard is Astor.

1; Drew G-8 (1862-1872) 1875 AVI Kashmir
Dard AV3

137 and the pine-forest is less extensive, while spruce-fir has become
133 rare. Birch is found nearly up to 12,000 feet, and *Pinus excelsa* at 11,300. Some of the hill-sides have great stretches of birch-wood, which, as I saw them in autumn, made a glorious blaze of yellow, from the valley-bottom far up the mountain, enveloping detached woods of dark pine.

[361] Coming down the valley we reach traces of cultivation at the level of 10,000 feet. First are detached hamlets and small villages, bare, with no trees round them. Then, at Rattú, are some apricot trees; at the next place are some small walnuts; while at Chagám, which is 8500 feet, are many fine walnut trees, and from there onwards the villages are mostly well shaded by fruit-trees.

175 But in that upper part it is chiefly traces of former culti-
721 vation that one sees; they are enough to show that crops will grow
[311] and ripen; but the fields are waste, the hamlets deserted. In
[161] most of the mountain-tracts we have hitherto gone over the population has increased nearly up to the limit of land available; but here is room for hundreds of settlers. This state of things was brought about by the raids of the people of Chilás. The Chilásis are a Dárd race inhabiting a long valley on the west of
[0] Diyámir or Nangá Parbat. Until about 1850 they used to make
[31] occasional expeditions for plunder into this Astor Valley. Often they came over the Mazenú Pass to reach these higher parts, while for Astor itself, which they also attacked, they came round by the Hattú Pass and Dtiyán. The plunder they came for was
[561] cattle and people to make slaves of; their captives they do not sell, but they keep them for their own service, making use of them to take their flocks and herds to pasture. But since it would be almost impossible to keep grown men as their slaves at such work, where opportunities for escape would be plentiful, they used to kill the men and carry away only the women and the young people.

It was these raids that determined Maharaja Gulab Singh to send a punitive expedition against Chilás; this he did in 1851 or 1852, I am not sure which; one force went direct from Kashmir, and one advanced by this Mazenú Pass. The Dográs were in great straits for provisions, as the communications were

4 [i.e. Astor Valley — Analysis]

not well kept up, but they at last took the chief stronghold of the Chilâsis, a fort two or three miles from the Indus River, and reduced those people to some degree of obedience. A few of the slaves were released, but most of them had been sent to neighbouring valleys for safety, and they could not be recovered; as late as 1869 some half dozen of them escaped, and returned to their homes in Astor. The expedition had the effect of frightening the Chilâsis into good behaviour; there has been no raid since. There is even some communication kept up; the people from Tarshing, a village under Nangâ Parbat, now go to Chilâs, while from Chilâs messengers or envoys come to the Maharaja with a yearly tribute and hostages, of whom a certain number remain in Kashmir until, after a year or two, others come in exchange.

It is curious that while the people of Astor are all riders and keep many ponies, these Chilâsis have none, and they used not to attempt to take away any they met with in their raids.

The Astor people, who thus in later times have suffered so much, used formerly, when they were stronger, to do the same kind of thing. Gurez was liable to their attacks, and Drâs also.

The present state of quietness and security is a great change for them all. But the country has not yet recovered the ruin and depopulation. Some new small settlements have indeed been made in the old village sites; attempts have been made to induce the Baltis, who overflow from their own country, to settle; but the inclement climate of the higher part of the valley (where chiefly there is vacant ground), and the absence of the fruit-trees they are so much used to enjoy, deter them.

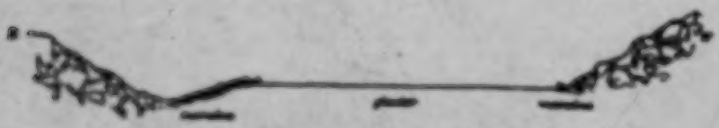
The most interesting place I visited in the Astor country is the valley which leads up to the base of Nangâ Parbat. Just beyond the last village, Tarshing, one comes to the foot of one of the glaciers that spring from that great mountain.* I went

* The G. T. Survey Map is not accurate in the delineation of these glaciers; they do not in reality unite as there expressed. I have made the correction, as far as I could with certainty, in the map attached to this book. Other small mistakes occur in the Survey Map as to the position of streams and so on in the Astor and Rondu districts; these, though I was able to detect them, I had not time to rectify; so they have been allowed to stand in mine as in the Government Map.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3

133 to the glacier which comes down to Tarshing from the north; the level of its foot may be put down at 9400 feet. This is at the base of Nangá Parbat, which mountain towers above in a great snowy and rocky mass that appears like a gigantic escarpment. The glacier in its lower course has a slope of 4° or 5°, with a width of three-quarters of a mile or so; it is much broken by curved cross crevasses, and lengthwise by one long one. This glacier is fed by three or four steep branch glaciers which reach up the mountain, and there are one or two similar steep glaciers which end off before reaching the large ones. These side glaciers, whether the tributary ones or those of the secondary sort which do not unite their ice-flow with any other, are subject to another division into kinds—they may either, rising high up, be connected with snow-beds of the permanent snow, and in this case one cannot tell where snow ends and glacier begins; or they may end off suddenly upwards, being supplied only by falls of snow from above, which remains through most of the summer in taluses at the glacier's edge.

From the village northwards, for some three miles along the left bank of the glacier, is a great side moraine, the surface of which is now grown over with forest. The annexed section across, if looked at closely, will show the relationship of the moraines and the ice. From the hollow next the mountain-side on the east one



SECTION ACROSS TARSHING GLACIER.

ascends a very regular slope of perhaps 25° for a height of 400 feet; this is the old moraine, it is now covered with pine-wood. Beyond the crest of it is a little hollow, and then a second moraine heap, which, on the farther side, is bounded by a vertical cliff of 100 feet, at the foot of which is the glacier. On the right bank there is a representative of the inner one only of these two moraine-ridges. The moraine-cliff shows sections of large blocks among small stuff,

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3

but here and there was just a sign of stratification, not continuing /33
for far in any case; this stratified matter was, I have no doubt, deposited in temporary side lakes, such as we saw along the side of the Ārandū Glacier.* Following the glacier down we see that it abuts right against the cliffs on the opposite side of the main valley, to which this may be said to be tributary; it has not at all turned, nor diminished in thickness, but it ends off thus sharp against the rock; on the lower, easterly, face the ice is much cracked, and evidently is continually breaking off. I heard from natives of Tarshing, close observers, of some interesting changes in the state of the ice. It seems that up to 1850 it was in this same way jammed against the opposing rock, but at a higher level than now; that inner moraine-ridge is evidence of it having been at a level about 100 feet above its present one; at the time spoken of the whole surface of the glacier was smooth, uncrevassed; one might have walked, and indeed they used to ride, anywhere on it. The stream from the south-west, which drains other glaciers, found a way for itself underneath. Well, about that year or the next, in the winter time, the water-way got stopped up, and a lake began to accumulate in the valley above; as spring came the lake much increased; it must have been, at the last, a mile or a mile and a half long and half a mile wide, with an average depth of 100 or 150 feet, the extreme depth being about 300 feet. The people knew what was coming, and men were put on the watch; when at length the water reached the top of the glacier and began to flow over, word was sent down the valley, and all fled from the lower parts to the hill-sides; the water cut down a course for itself between the cliff and the glacier, and in doing so produced a disastrous flood that lasted three days. One near effect of the flood was to alter the course of the stream that comes down from the south, so as to make it at once fall into the main stream, instead of, as before, flowing along the near hill-side; this cut it off from the alluvial

* I never thoroughly understood how such stratified deposits came to be mixed up with the irregular glacial accumulations until Professor Ramsay, on my describing them to him, gave me the above explanation.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3

133 plateau on which the village of Choi is situated, and destroyed the prosperity of that place. On the left bank, the flood, in cutting a cliff, carried away the canal that irrigated another village; and some land and some houses at Tarshing itself were washed away. Lower down, in the Astor Valley, at Gurikot, Dashkin, and other places, some cultivated lands were destroyed, but it does not seem that any lives were lost. A curious thing followed this;—the glacier gradually sunk in level, at the rate of a few yards every year, till it came down to its present position, that is about 100 feet below its former level; at the same time it became crevassed, so that now it is difficult to find a road across. It is evident that at the time the glacier abutted against the rock the ice was being compressed, and the crevasses that may have formerly existed were closed up; afterwards, the water kept open a passage, the ice was cracked off bit by bit as it advanced, and the circumstances that cause crevasses (as inequalities in the bed) acted without opposition. Now again the space between the end of the glacier and the cliff is closed up; the waters at present find a passage for themselves beneath; probably the same process of compression has re-commenced, which may again end in a complete stoppage of the upper drainage, formation of a lake, and subsequent outbreak and flood.

[361] The village of Astor is situated on the western side of the valley, at the junction of one of those tributary valleys which come
648 down from the Nangā Parbat Ridge. It is on the remnant of an
175 alluvial plateau, at a height of some 500 feet above the main river. This place, which used to be the seat of a Dārd Raja, is now a cantonment of the Maharaja's troops, the chief station for the Gilgit Brigade. It is a collection of hundreds of small huts, which the soldiers inhabit in twos and threes; these huts are huddled or crowded together in two or three separate clumps. The number of troops is about 1200; the object of keeping them here rather than nearer the frontier is to save carriage of the supplies, which mostly come from Kashmir; the force is on the

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
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right side of the snowy Pass, and is always ready to advance to Gilgit if required. I know very little of the history of Astor. Bernier, who wrote about the year 1660, in enumerating the countries that border Kashmir, speaks of the territories of *Raja Gamon*. Now from geographical position I infer that this was the ruler of Astor. When the Sikhs held Kashmir, the Astor Raja was tributary to them; he had become so without any force having been sent; for a time he remained in quiet. But a curious thing happened. When Wazir Lakpat (who was lieutenant of Zurāwar Singh, who was servant of Raja Gulāb Singh, who was a tributary of the Sikhs) was victorious in Skārdū, he came over the Harpo Lā and invaded Astor. Lakpat besieged the Astor fort for four months; at the end of which time it was given up for want of provisions, and the Raja was taken away prisoner to Skārdū; and this though he was on terms of friendship and (in a degree) dependent on the Sikh Governor of Kashmir. At last, representations on the subject went to Lāhor, and from there Gulāb Singh received directions to desist from interfering with Astor, so the Raja was sent back. But not long afterwards the Sikhs themselves from Kashmir required a passage through the Astor territory on their way to Gilgit (as will be related in Chapter XIX.), and not only so, but they required to make their communications sure; with this object a Sikh post was placed at Astor, and from that time the independence of the Raja diminished; now there is a titular Raja, for whose subsistence some provision is made, whether by pension or from land I do not know.

At Astor and for many miles on there is one general character of the valley; at the bottom it is very narrow; the river is quite confined between the ends of great spurs from the lofty mountain-ridges on both sides; the cultivation is on very small spaces, usually some hundreds of feet above the valley-bottom. The hill-sides are partly broken into cliffs and partly of a smooth surface, grown over with grass in tufts, and with bushes of pencil-cedar scattered over, while in parts sheltered from the sun *Pinus*

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133 *excelsa* grows, of small size, and makes a thin forest; above, the
311 mountains often rise to lofty rocky and snowy peaks.

137 Below Astor, as well as in the higher part of the valley, are deserted lands which again tell of the raids of the Chilâsts. This part should be a country of fruit-trees, but when the lands were deserted these perished for want of water; the old watercourses have now come to be in such a state that it would take much labour again to bring the water over the fields. On some of the terraced fields I saw trees growing which must have been 100 years old; this shows that for long the same state of hostility and insecurity had continued.

133 A mile or two below the village of Dashkin, on turning a spur, we open a tract of a character different from what we have lately seen—a wide valley, somewhat of the amphitheatre form, but with the base also sloping; over both the sides and the base are extensive pine forests, through which we contour, avoiding the broken ground below, where among rocks the river flows; stretching back at a gentle slope the ground rises above the limit of forest to a ridge easy of access, about 14,000 feet high; over this ridge is a path by which the Chilâsts have before now irrupted.

[137] In this forest grows the edible pine (*P. Gerardiana*), this being the only other locality in the territories, besides Pâdar, where I have met with it.

One other hollow round which we travel, and we get to the last spur, that which overhangs the valley of the Indus. It is a sharp spur-ridge, the Pass over which bears the name of Hatû Pîr. From this we look straight across the Indus Valley on to a great steep mass of mountains, the greater part of the surface of which is bare, either rock or talus, only in the upper part pine-trees are dotted here and there; a ravine comes down in front, by the side of which is a small patch of cultivated land—the little village of Thalicha. The river Indus winds through what, in a large way, is a plain between two mountain-ridges, but is really made of sloping fans on both sides—stony tracts—below the level of which flows the river, winding and leaving little stretches of sand in the hollows of its bends.

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From Hatt Pir there is a great descent, of about 5000 feet, /33
by a zigzag road, steep and rough. We do not immediately reach the Indus Valley, but we go first to where the end of the Hatt spur nearly meets the mountain on the opposite side of the Astor River, leaving but a narrow channel for the water. Here the [491]
Astor River is spanned by two rope-bridges, made of birch twigs, and by a wooden bridge, over which ponies can be taken; a tower [712]
has been built that commands the passage; the position is held by some forty soldiers, who keep a good look-out. The place is a strange one; the soldiers live in caves in the rock; the rock overhangs, so as to keep off the sunshine for the greater part of the day; still the air becomes burning hot in summer; in winter, though no snow falls, the cold is somewhat severe.

Here crossing and following down the Astor River we soon debouch into the Indus Valley and find ourselves on the stony alluvial tracts, over nine miles of which, with small ups and downs, we have to go before reaching Bawanji.

BAWANJI.

This is a spot where at one time was a good deal of culti- [311]
vation, and it is likely that fruit-trees once shaded it; but 175
during the wars of two or three generations back it was laid waste 712
and became entirely depopulated, and nought but bare ground remained. At that earlier time it was inhabited by Dárds, but was ruled, as I am informed, from Rondú; it was by Sulaimán Shah's invasion that it was laid waste.* At the present time Bawanji has a very small area under cultivation, but the place is of some importance as a military post, since on the holding of it depends the passage of the Indus on the way to Gilgit. There is a fort which was built by the Dográs; it is manned by about seventy men, and as many more are in barracks outside. There [497]
is here also a prison, where a gang of incorrigible Kashmíri house-stealers are detained; these men enjoy during the day some liberty for cultivating their plots of land. The valley 132
here is warm and dry; with irrigation two crops can always be [94]

* See Chapter XIII.

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132 raised. In winter snow seldom falls, but on occasional years it may do so to the depth of an inch, melting away with the first
133 sun. The mountains round are lofty, rocky, and bare; these increase the summer's heat. There is a fall of about 250 feet to the river Indus, which has here a width of 160 yards; the water flows smoothly, and has, I think, a considerable depth; the ferry is a mile or so above the fort. Immediately opposite comes in the Se stream, while the Gilgit River falls in a few miles above.

GILGIT.

103 From the mouths of the Dárd people, when talking among themselves, in their own language, the sound of this name seemed to my ear such as would properly be represented by the spelling *Gilyit*.* But all people of other races who have had occasion to use the name—Kashmiris, Sikhs, Dográs, and Europeans—have caught the sound as *Gilpit*, and used this form until it has become so much known that it would be inconvenient, not to say useless, for me to attempt to change the name.

131 The district of Gilgit consists of the lower part of the valley
648 of a river tributary to the Indus, which, rising in the mountains that bound Badakhshán and Chitrál, flows south-eastward until it falls into the great river, a little above Bawanji. The length of the course of this Gilgit River, speaking roughly and only following the greater changes of direction, is 120 miles, which are thus divided,—Yásin includes a length of 60 miles, Punial of 25 miles, and Gilgit of 35 miles. Yásin is beyond the Maharaja of Kashmir's boundary; Punial is within it, being governed by a Raja dependent on and aided by the Maharaja's power; Gilgit is administered directly by the Maharaja's officers. This refers only to one line of valley—the main one; besides this there are important branch valleys belonging to Yásin, and there is a long tributary valley on the north-east, which is occupied by two other small states—Hunza and Nagar.

* Vigne says that the real name of Gilgit is said to be "Gilit." Dr. Leitner speaks of "Gilighit or Gilit."

1: Drew G-3 (1862-1872) 1875 AVI Kashmir
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The lower part of the valley, occupied by Gilgit, is from one to three miles wide; it is bounded on each side by steep rocky mountains; the valley itself contains stony alluvial plateaus of various form, and various level above the river, which flows in cliffs worn in them; the greater part of this space is arid and barren, but, as usual, in front of each side ravine is a cultivated space, watered by the side stream, on which is a collection of houses. The line of mountains on the south-west side of the valley is divided most regularly by these ravines; between each of them the steep rocky masses narrow as they rise. On the north-east side the mountains are of an enormous size; they are well seen from the ridge separating the Se and Gilgit valleys; the rocky spurs lead back to lofty snowy peaks, one of which is over 25,000 feet in height. In front of each ravine on that side, too, is the wide-spread alluvial fan, with a portion of it watered and cultivated. There the mountains are completely bare, but on the south-west side, high up above the lower cliffs, is a growth of pine-wood. 133

The village of Gilgit is on one of the watered tracts on the right bank of the river; here the cultivated ground is not part of the fan of a side stream, but is on the flat plain of the river alluvium, which makes a terrace 30 or 40 feet above the water. The cultivation occupies the space of a square mile or so, extending from the river bank to the mountains; the irrigating water comes from the nearest side stream. The houses here, as also in Astor, are flat-topped; they are scattered over the plain in twos and threes among groups of fruit-trees, having been rebuilt in this way after the destruction that occurred in the various wars to which Gilgit has been subject; it will take long for the village to recover the abundance of fruit-trees which used to prevail. The fort of Gilgit is the Maharaja's chief stronghold in Dardistán. It has been at different times taken, destroyed, rebuilt, added to, and altered. In 1870, when I was there, the appearance of it from the south-west was as represented in the sketch on the next page. The central part with the high towers (one of them loftier than the rest) was built by the ruler Gaur Rahmán during his second reign in Gilgit when the Maharaja Gulab Singh's troops had been for a

361 131 241 342 127 712 [244]

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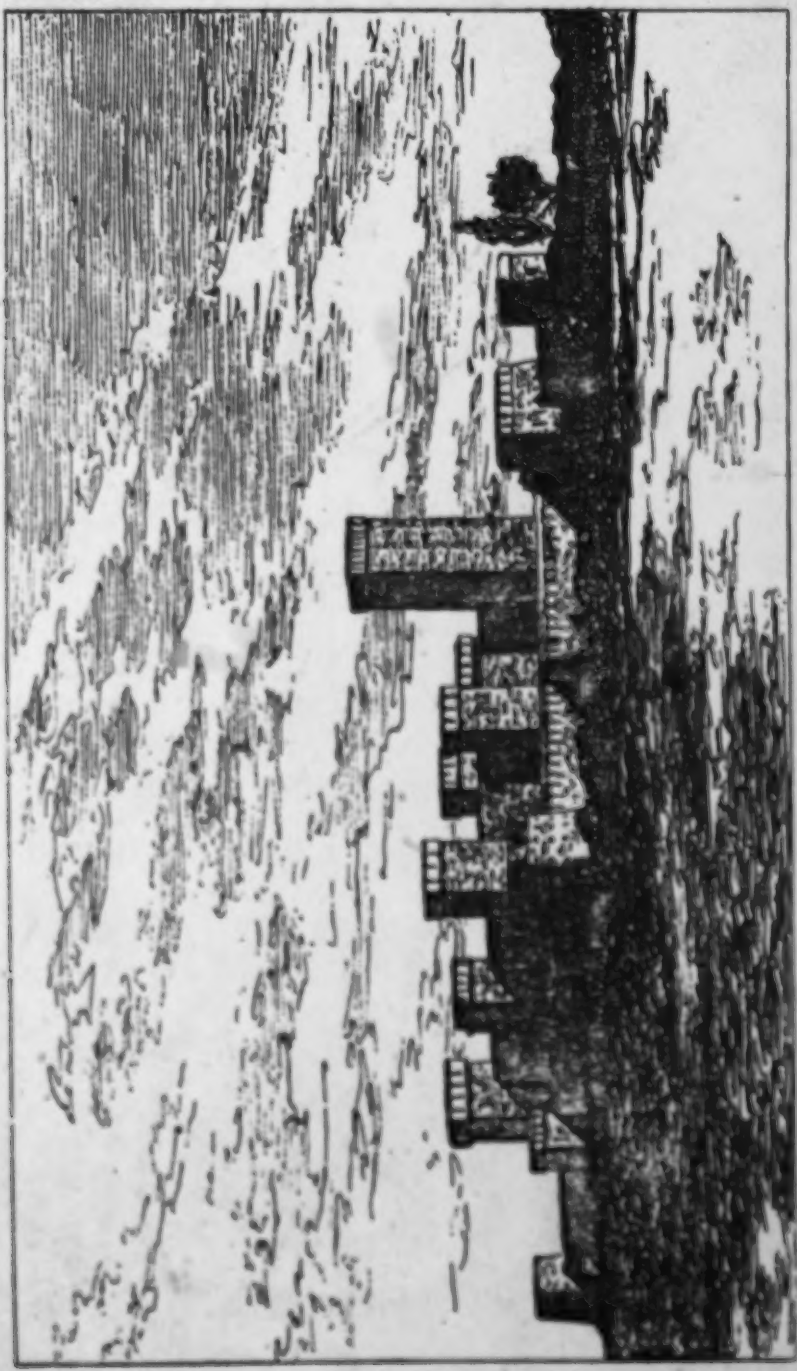

GILGIT FORT IN 1870.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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time dispossessed of it; this is built in the Dárd style, of a wooden framework for the wall filled in with stones; it was really a strong work for the country. The next outer construction is the work of the Dográs; it is a wall some 14 feet high, built round three sides of the inner fort (the fourth being protected by the steep river bank), so as to enclose a space between the two for 200 or 300 men to live in; of the seven or eight towers of this outer fort two can mount a gun. Lastly, built cornerwise on to the fort, was what was called the *Saagar*—a space enclosed by a poor stone wall; in this were quartered two or three hundred irregulars. 712

But since this sketch was made, since I saw the place, changes have occurred. In the spring of 1871 a severe earthquake threw down a considerable portion of the fort, and it has now, I believe, been rebuilt on a better plan.

Gilgit, by my reckoning, is 4800 feet above the sea. Mr. Hayward put it down as 5025 feet; but I think the former figures, which are derived by Boiling Point observations from Bawanji, whose elevation is given by the G. T. Survey, to be the nearer. 133
The climate of Gilgit is not unlike that of Baltistán, only less snow falls, indeed but little snow-fall occurs. The vegetable products are the following—wheat, barley, naked barley, rice (in Gilgit village only), maize, millet, buckwheat, pulse (mungi, mán, and massar), rape, and cotton; and of fruits—mulberry, peach, apricot, grape, apple, quince, pear, greengage, fig (not in any perfection), walnut, pomegranate, and sarshing (*Elæagnus Moorcroftii*, called there anáb, sarshing being the Tibetan name); besides musk-melons and water-melons. Silk is grown, but in very small quantity; the worm is smaller than that of Kashmir, and the cocoon is small. There are three fabrics made of it; one half silk, half wool, this is much worn by those in station above the ordinary peasant; another half silk and half cotton; the third all silk, a strong though loose-wove fabric which is prized for kamarbands. 132 241 231 286

Gold is washed from the river-gravels, as in many other parts of the Indus basin; here it is in coarser grains than I have seen elsewhere, and the return for the labour of washing is somewhat better. 135

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Punial.

131 Four miles above the village and fort of Gilgit the valley narrows; still there is generally a bit of alluvial plateau on one side or other of the river; a few villages are passed and sites of deserted villages. For a day's march up one is still in the district of Gilgit, which is conterminous with the old Rajship of Gilgit. Between the villages of Sharet and Gulpár this district ends and Punial begins.*

641 642 Punial is a part of the valley which had long been held by separate Rajas, sometimes I think independent, sometimes depending on one or other of their neighbours—Yásin and Gilgit. The last result of the wars and disturbances that for some generations so much affected these valleys has been to leave Punial to a ruler of the line of its old Rajas, but under the protection of and in close dependence on, and, in those matters in which interference might be called for, in obedience to, the Maharaja of Kashmir. The district thus held is simply the line of the main 361 valley, all along narrow, from Gulpár up to the village and fort 133 of Gákuj. This is a length of some 25 miles; within it there 725 are nine villages and two or three outlying patches of ground cultivated from the nearest; these villages vary in altitude from 5500 feet to nearly 7000 feet; the chief place is Sher, on the left bank, where the Raja dwells. A characteristic of this part of the valley is that often, after every few miles, one comes to a place where the space is narrowed for a short distance by spurs coming down, so that the passage along is extremely difficult; the name given to these places is *darband*, or "shut-door"; they are of much importance from a military point of view, since at each of them a few might stop an army for a time; but there are usually two roads by which they can be passed—a very difficult one, fit only for agile foot-passengers, along the cliff, and a bridle-path that

* I believe that originally Gulpár itself was under the Gilgit Rajas, and that it was granted to Punial in dowry of one of the daughters of the house. The present actual boundary between Gilgit and Punial is the stony and sandy plain between Sharet and Gulpár.

L: Drew G-2 (1862-1872) 1875 AV1 Kashmir Gard AV3

133 361 725

leads a thousand feet or more above; again, in winter, they can sometimes be turned by twice fording the river.

361 712

That we have here come to a country exposed to the attacks, or, at all events, the alarms, of surrounding enemies is shown by the arrangement of the villages. At Sher itself, and from that place onwards, all the villagers, with their wives and families and their cattle, live within the fort; village and fort are here synonymous. *Sher Fort* is the strongest hereabouts; it has one face to the bank of the river, whence its supply of water cannot be cut off; all four sides are lofty walls with towers, much in the style of the inner work at Gilgit, but not quite so regularly built. Inside, the whole area is covered, huts are built over it all; these huts are mostly of three stories, the lowest is occupied by the cattle, the second is the usual dwelling-place, and the third is the summer living place; they are lighted by small openings in the roofs. The Raja has a nice set of rooms in one corner. Besides the country-people, there are 100 irregular sepoys of the Maharaja's army quartered in the fort; they occupy the part next to the walls, while the villagers have the centre. Thus the place is very much crowded. *Bubar*, which is also on the left bank, some 15 miles up (6000 feet above the sea), is in the same way a place where the villagers live in the fort; this is a large and prosperous village thick in fruit-trees. Vine is much cultivated; it is grown in small vineyards with the plants at irregular distances, many being old trees; the whole of the vineyard is covered with a framework of sticks supported at a height of from two to four feet above the ground, and over this the vines are trained; some of these vineyards are immediately beneath the walls; they are considered as a good defence to the fort; I think it more likely that the fort is a good defence to the vineyards, which are apt to suffer in a war. Bubar Fort is not quite so strong as Sher, still it is reckoned one of those which cannot be taken by force—the alternative, treachery, is not an uncommon weapon in these countries. *Gulmatt*, *Sinpal*, and the other villages in this part of the valley, have the dwellings similarly enclosed in forts.

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At evening, the people, who have been occupied in their fields
712 during the day, all come with their cattle within the walls and
[625] the gates are closed; all night sentries watch on the towers, and every half hour the "All's well" resounds through the stillness, though it may get less frequent towards the sleepy hours of morning. At dawn an armed party go forth and make the round of all places that might possibly harbour an enemy, and not until their search has proved that the village is clear do others issue
648 for their ordinary avocations. At the time I marched up the valley the Maharaja's relations with the Yasin chief were in a doubtful state, on account of the murder of Mr. Hayward, for which we were trying to get reparation; these precautions, therefore, may have been more than usually attended to. I did not myself lodge within the fort, but, having an escort of 200 men from Gilgit, we were able to keep such a look-out as effectually to prevent any surprise.

648 The highest point in the valley that I went to was Gákúj.
131 This is the last village in Punial; it is the farthest in this north-west corner to which the Maharaja's power or influence extends—and hence it is the farthest to which the influence of the Government of India reaches. Gákúj is, by my observations, 6948 feet
133 above the sea; it is on a knob of rock behind which is a sloping
132 plain, all this being 700 feet above the river. It is a cold windy place; snow falls there in winter to a depth varying from 6 inches to 1 foot 6 inches, and it stays three months; here only one crop is grown, while near the level of the river, 600 feet down, two crops are got from the land.

712 There is a strong fort at Gákúj, containing within it a spring of water; the garrison is composed of the villagers—about fifty fighting men. Part of the plain is cultivated, but beyond that
709 part stretches a narrow stony plain backed by mountains 3000
361 feet or so high, their sides dotted with pencil-cedar bushes with pine-forest above; this strip of plain extends some eight miles up
138 the valley, at which distance a spur from the mountains comes down and juts against the river, making a natural barrier. This spot,
[648] called Hûpar, is the extreme point of the Maharaja's territory;

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here the Puniál Raja has a guard of six men, who, on signs of an enemy approaching, would light a signal fire; for this reason no cooking of food is allowed there, so the look-out party take a few days' provisions ready cooked, to last until their relief. To hold the position would require one or two hundred men. There are two roads past it, one of them only can be traversed by horses. At three other places is a guard kept. One on the left bank of the Gilgit River, a little lower down than Gákúj; one is on the left bank of the Ishkoman River (which falls in from the north above Gákúj) and one on its right bank, near, I think, its junction with the main stream; while in summer a guard is posted nearly a day's march up the Ishkoman Valley. The object is to reach the best look-out place at each particular time of the year, and this must vary as the rivers become fordable or impassable. The Yásin have a guard at a place called Shedodas, on the left bank, opposite to Hápar.

It was in November, 1870, that I went through Puniál. The ruler is Raja Isá Bégdur (a name sometimes corrupted by strangers to Bahádur). We were together for several days; we travelled in company, and nearly every day I joined him in a game of polo; with such intercourse we naturally became well acquainted. He is a man who has long been at enmity with the Yásin family, and now entertains the most lively hatred of them; in the various tides of invasion he has had to flee from his territory and take shelter now in Gilgit, now in Chilás, and now in Kashmir. On the re-conquest of Gilgit by the Maharaja (which will be related in another chapter) he was replaced in his own country, which ever since he has held in faithful dependence on the Maharaja's Government, often under difficult circumstances. Though an old man he is strong and active; he is a capital, even a renowned, rider. In character he is both brave and politic, at the same time cautious and enterprising. He is much feared by his enemies and liked by his people; these obey him implicitly; it is their custom, on meeting him, to go up and kiss his hand; this, I believe, to be the general old custom in Dárdistán, or at all events in that part of it where the government is monarchical.

132 Mr. Hayward, who made friends with the Tátu chief, Raja Isá Bégha's worst enemy, took a dislike to the latter. I speak of him as I myself found him.

Indus Floods.

133 In several of the preceding chapters, as well as in the present one, various physical phenomena have been noted, which either have caused or have been likely to cause a flood in the Indus River or in some of its tributaries. Thus in Central Ladákh we encountered signs of the river having been dammed by the protrusion of fans or by landslips, and such a keeping back of the water is likely to be followed by a working out of a channel through the dam quickly enough to produce a flood. By the Ázu Glacier we saw how little side lakes were every now and then being formed, the sudden draining of which sometimes made a flood perceptible at all events in the tributary valley if not in the main one. Again, the instance of the Tarshing Glacier shows how ice can act as the dam of a lake of considerable size, whose body of water is enough when loosed to effect enormous damage. Now in the lower part of the Indus—where, after the unexplored space, we again become acquainted with it—floods have been experienced which were the outcome of the greatest of the events whose nature has just been explained; only the greatest have such effect as to be observed in those inferior regions, the others are masked, either by the addition of the volumes of water of the lower tributaries of the river, or by the gradual dying out of the flood with the distance and with the bends and shallows of the river.

Two great floods have been noted in the part where the Indus leaves our map; they have been remembered on account of their extraordinary height, and of the great havoc they effected. The first is the flood which devastated the plain of Chach in Hazára in the year 1841. The second is that which in 1858 caused such a rise of the river at Atak (Attock) that the waters of the Kábul stream were penned back, and, overflowing, destroyed a great part of the British cantonment of Naushahra. Each of these has been

1,Gew G-2 (1862-1872) 1875 AVI 8.4.8.8.8
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the subject of much inquiry as to its origin, and differing opinions have been and perhaps still are held about them. I wish now to add something to the facts from which conclusions must be drawn, and to see whether we shall not then have evidence from which we can form a firm and stable opinion. /33

The flood of 1841 was in this wise. It occurred, as near as I can make out, in the beginning of June of that year. At Atak, a place 12 or 15 miles below where the latitude-parallel of 34° crosses the Indus, the river had been observed during several months, indeed from December of the previous year onwards, to be unusually low; in the spring it had risen a little from the snow melting, but only a little, so that at the end of May (when in ordinary years the volume has greatly increased) it was still extraordinarily low. This in itself should have been enough to warn the people who dwelt by its banks, but so little was it thought of that a portion of the Sikh army was encamped on the low plain of Chach which bordered the river. One day in the beginning of June, at two in the afternoon, the waters were seen by those who were there encamped to be coming upon them down the various channels, and to be swelling out of these to overspread the plain in a dark muddy mass, which swept everything before it. The camp was completely overwhelmed; 500 soldiers at once perished; only those who were within near reach of the hill-sides could hope for safety; neither trees nor houses could avail to keep those surprised in the plain out of the power of the flood, for trees and houses themselves were swept away; every trace of cultivation was effaced; and the tents, the baggage, and the artillery, all were involved in the ruin. The result is graphically expressed by Captain J. Abbott, who wrote, "Chach has been sown with barren sand," and by his informant, a native eye-witness, whose words were, "As a woman with a wet towel sweeps away a legion of ants, so the river blotted out the army of the Raja."*

* My sources for this account, besides the oral description of one, a fifth writer, who himself narrowly escaped, are chiefly a letter from Dr. Falconer in the Journal of the Asiatic Society of Bengal (vol. x., 1841, p. 615), and a notice by Captain J. Abbott in the same journal (vol. xvii., pt. i., 1848, p. 290). In the latter communication there is a mistake as to the date of the occurrence; the time given by the

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/38 Inquiries as to the place and mode of origin of this flood, which were made by several officers at different times, resulted in two theories. The first was that the deluge was due to the breaking of the icy barrier of a lake which had been known to form above a glacier high up near the source of the Shâyok Valley, at a place called Kumdan; this view is taken by General Cunningham in his book on Ladâkh, and Captain Henderson also adopted it.* But by those who held this opinion the argument never was answered, "How could the interception of the waters of one branch near its source cause such a drying up of the river as was observed, while scores of streams of equal volume with the one at the head of the Shâyok still were pouring in their tribute?" It is this previous fact of the decided lowering of the river that made others look for the cause of the deluge on the main Indus, below the falling in of the Shâyok. The true position of the barrier (whose formation caused the waters to accumulate, and the breaking of which loosened them) was ascertained by Major Becher, who was on duty in Kashmir in 1858 or 1859, and who then made inquiries through the Maharaja's officials, which resulted in his acquiring information which my own entirely corroborates. Since I myself saw the spot, and made inquiries on the spot, it may be well for me to give my own information; the reader will see how it corresponds with what Major Becher wrote, the gist of which is here subjoined in a note.†

Hindû reckoning—the middle of Jyeth, 1898—really corresponds to the end of May or beginning of June, 1841, and not, as there put down, to the 1st May, 1842. That 1841 was the year there can be no doubt, since Dr. Falconer wrote on the 6th July, 1841, on receiving news of the event. The exact day I have not been able to determine, but it cannot have been far from the beginning of June.

* See Journal Asiatic Soc. Bengal, vol. xxviii., 1859, p. 199.

† In a letter to the Secretary to Government, Punjab, given in the Journ. Asiat. Soc. Bengal, vol. xxviii., 1859, p. 219, Major Becher expresses his disbelief in Cunningham's account of the flood, and says that it was caused by the arrest of the main Indus, across which a mountain called Ulteo Kuan subsided at a narrow place about 5 coss (a coss being either 1½ or 2 miles, one cannot be sure which) south of Ghor, that Boota Khan, a native of Ghor now in Cashmere, gives the most exact account—he saw the actual dam, and some men of his village were buried by the fall of the soft-soiled mountain, which he attributes to an earthquake. Major Becher then corroborates the above account by copies of news-letters written at that time from Cashmere to Sir George Clerk. The news-writer says, "From Hunzeera (Astor) and Gilgit news has arrived that in last January a mountain (by reason of an earth-

1a Drew G-2 (1862-1872) 1874 AVI Kashmir
Dard AV3

At the time I was in those parts I was not aware of what Major Becher had written, and might very likely have passed along without thinking of the subject of the flood; but on reaching the summit of Hatt Pir, after taking in all I could of the grand mountain view it gives—which reaches as far down this Upper Indus Valley as anyone of my nation has ever seen or been to—I got talking to a man who belonged to the village of Gor, opposite, who told me of a landslip that had occurred in the first ravine below Hatt Pir, either just at or just below the head of the river; he said that the débris of this landslip had dammed the river and made a lake which had extended up to Gilgit. Thus put on the track, I made inquiries from many people and found that truly this was the spot where the obstacle had occurred. It seems that in the late autumn (of the year 1840 it would be; these informants are not exact as to a year) the landslip occurred, of which the immediate cause was an earthquake. I saw the heaped material, but was unable to get to the very place. The amount of it was enough to cause the waters of the Indus to rise to the level of Bawanji Fort, just on to the plateau, which is about 300 feet above the ordinary level of the river near, and still more above the river-bed by the dam. With such a depth as this it will be understood that the lake must have extended far up the valley. I know not to what point on the Indus it reached; up the Gilgit Valley it stretched to where the Hunza stream falls in; the length of the lake, therefore, in that direction must have been 35 miles, with, at half that distance, a branch leading up the main Indus Valley, along which branch also, from the lower end, it would have measured at least that length. It is difficult

quake) fell into the Indus or Attock River, and has closed the course of its stream. Up to the 1st May 12 coss of land in Gilgit District has been submerged. Jubbar Khan, the chief of Hunzeera, sent in a note to Cashmere that the waters would continue pent up for another month, and after that would force a passage in some direction." Again, in June, 1841, he writes, "From Gilgit the news is that the waters of the Sinde or Attock River, by reason of a fall of a mountain, were brimmed up in the direction of Gilgit for a long time, and there was a lake reaching to a distance of 18 coss; high hills were on all sides; when it had risen immensely, the river forced its way with great velocity, and is now pursuing its natural course; many villages of Yusufzaye, Chach, and Hunzee have been destroyed by the deluge."

Dr Drew G-8 (1862-1872) 1875 AVI Kashmir
Dard AV3

/33 to estimate the width, for I have not followed the course of the valleys all along; it may have been a mile on an average; thus it must have been like a narrower Pingkung with a bifurcation. This lake took from six to seven months to fill. When the waters were at their height another landslip occurred just opposite Bawanji (of which I could see the talus); this made a great wave in the lake, which reached over to Bawanji, but the débris by no means extended across; I mention this to show that such events as the sudden falling of mountain masses are not so very uncommon, and also to provide against any future inquirer being led to confound this fall with the one that made the lake-dam. I have little doubt that the dam held until the lake reached to the lip and began to flow over;* then the loose material gave way and an increasing passage allowed at last of such a rush of waters as to make for the lower parts a veritable cataclysm, all that great lake draining off in a day.†

The next flood that I heard of occurred about the year 1844. It came from the Ishkoman Valley, and was noticed in that of Gilgit; on the water going down, many fish were caught in the flats above Gilgit by the Sikh soldiers. Mr. Hayward recognised the lake at the head of the Ishkoman Valley as the source of floods, past and to be expected; he had heard that it was formed by glaciers blocking up the valley, through which the waters sometimes burst. There seems to be an impression on some that this blocking is due to the *falling* of glacier ice across the valley. This is not the case. It is only the gradual forward movement of the glacier which makes a dam, when its direction is such that it must in that movement abut against the opposite

* This one may infer from what the news-writer quoted in the previous note says, namely, that up to the 1st May 18 ces of land had been submerged, and that the Astor chief sent word that the waters would continue past for another month. This estimate, which was curiously accurate, must have been founded on an observation of the rate at which the lake was rising and of the height of dam that remained above.

† The positive evidence of this lake having been the cause of the Chach flood is, to my mind, conclusive. In examining the arguments in favour of the Shâyok-flood theory, one cannot help seeing that though there are very good proofs of *certain floods* having occurred in that valley, there is nothing to connect them with the Chach catastrophe.

1: Drew G8 (1862-1872) 1875 AV1 Kashmir
David AV1

side of a connected valley; this process we saw going on with the Tarshing Glacier under Nangā Parbat. /33

The next flood of which we have a record is the second of those two great floods first mentioned—the one that in the year 1858 did so much damage at Nanahahra. My information about this is derived chiefly from the above-quoted letter of Major Becher, from a Memorandum by Captain Henderson which precedes it, and from papers by Captain Montgomerie and Mr. Ohbard.* The following is the description of it. At 5 A.M. on the 19th August, 1858, the Indus at Atak (Attock) was very low; at 7 A.M. it had risen 10 feet; by half an hour after noon it had risen 50 feet, and it continued to rise until it stood *ninety feet* higher than in the morning. The fall was very slow; during the 12th August it returned very much to the position it occupied before the flood came. Captain Henderson speaks of the water as "welling up quietly but very rapidly," and says that four hours after the rise began, and three and a half hours before the maximum, he crossed the river in a boat. This flood also produced difference of opinion as to the place of origin of it. Some said that the flood of 1841 and this one both came from the same spot, near the head of the Shāyok Valley. But the inquiries made by Majors Becher and Montgomerie cleared up the doubt about this also. The Maharaja's people up and down the Indus were asked for information; the only news of a flood which came in answer was from those at Bawanji, where a great flood had been noticed by the sepoys, and timbers were seen floating which they recognised as the gateway of Nūmbūl Fort. Now Nūmbūl is no other than Niomal, a place a little way up the valley of the Hunza River. From this and other evidence obtained from them, there remains no doubt that the flood came from that valley. My own inquiries at Gilgit brought me to the same conclusion; I was told that in three or four places in that valley the flood had carried away the half of a village-fort; these, doubtless, were where, for the sake of a water-supply, the fort had been built at the edge of an alluvial cliff; I heard also that Shama, a village of Hunza, was carried

* For both of these see Journal Asiatic Soc. of Bengal, vol. xxix., 1860.

1; Drew G-8 (1862-1872) 1875 AV1 Kashmir
Dard AV3

133 away altogether. As to the cause, my informants said that it was the bursting of the barrier of a lake that had been made by a landslip, not by a glacier, in the Shinshál Valley.

One other flood I may mention. In the year 1865, one evening in the month of Hár, which corresponds with the latter half of June and the first half of July, at 9 or 10 P.M., a flood, which originated in the Ishkoman Valley, passed Gilgit. It came very suddenly indeed, and it lasted but a few hours. The guard at the rope-bridge by Gilgit Fort were surprised and carried away by it; five of them were drowned; the sixth, being supported by a log of wood he had come in contact with, was saved, being stranded two miles below.

A theory has been formed, and supported with much ability,* that in such cases as the two great floods of 1841 and 1858 the rise of the water at, say, Atak, was not due to the arrival of the very water that had been pent up and then let loose, but was a wave transmitted all down the river from the spot where the dam broke—a wave started by the sudden impinging of the water of the lake, or of the breaking dam, or both, on the river-water, down which, it is supposed, the wave travelled, like as in a trough full of water you may, by letting something fall, send a wave along without the passage of any particle of water along the length of it.

After considering the arguments for and against this theory, I find it very difficult to form a conclusion, but on the whole I incline to believe that the floods were caused by the actual arrival of the pent waters, and were not waves in the river. True it is that Captain Henderson's description of the flood of 1858, of its gentle rise, and the steadiness of the current during the rise, make that particular flood look more like a wave-rising than a down-rushing of the waters. It may be that this flood was really a wave, and that the one of 1841, of which the description is very different, was not so. If so, the cause of the difference may be found in this, that in August, 1858, the Indus was much fuller

* See the papers in the Journal Asiatic Soc. of Bengal, vol. xxix., "On the Translation of Waves of Water with reference to the Great Flood of the Indus in 1858," by J. Obbard; "On the Physical Difference between a Rush of Water down a Channel and the Transmission of a Wave down a River," by Archdeacon Pratt.

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
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than in June, 1841 (when, as we have seen, the river was much dried up), and so was more likely to transmit a wave. But the considerations are many which lead me to doubt the possibility of such wave-transmission down such a river as the Upper Indus. Some of the objections had been stated by Archdeacon Pratt, who did not stand forth as an advocate of the wave-theory as applied to these particular cases, though on the whole he inclined to it. The general shallowness of the river as compared with the great height of the wave at Atak is a difficulty in the way of this theory, for waves require depth for their transmission; and the *irregularity* of the river-channel in depth and width would render difficult the passage of a wave for such a great distance, for in meeting with so many changes as there are in that course the wave, supposing it had started, might have been so retarded as that the waters themselves of the lake should have overtaken it, and then, probably, it would have been masked by the flood proper; again, the bends of the river, by adding to the friction, would tend to the same result. These affect the question of the transmission of a wave. But there is a great doubt in my mind, whether the dam-breaking was an event of such a character as to *produce* a wave. There does not seem, at all events in the case of 1841, to have been a sudden giving way of the dam, not a slipping of a whole mass of débris, but rather a sweeping out of a channel through it, which let pass the waters more or less gradually. On the other hand it has been said that the passage of the flood from point to point was so quick that it seemed more like the translation of a wave than the passage of water itself. If so, this is an important argument; I have not myself seen records that clearly prove such a rate of passage. The subject is still one of great doubt; the wave-theory seems to me at all events "not proven."

R: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3

CHAPTER XVIII.

DÁRDISTÁN: THE PEOPLE.

GENERAL DESCRIPTION OF THE DÁRDS — CASTES — MUHAMMADANISM AMONG THE DÁRDS — BUDDHIST DÁRDS — SUNNIS NOTE.

114 THE existence of the Dárds as a separate race, as well as something of their language, have for a good many years been facts within the reach of readers of travels; but the information made known about them has till lately been extremely meagre. Dr. Leitner has collected and appended to his own work the previously published notices about this people and their country, and these show how very little knowledge there was on the subject. Dr. Leitner visited Dárdistán in 1866, and, having supplemented his inquiries of that time by investigations into Dárd dialects and customs made through men of the race whom he gathered round him at Láhor, he has given the results in a work that is of the greatest value to all who take interest in tribes that have long lived separate, unknown to all but their nearest neighbours, and a knowledge of whose relationships may throw light on some of the most weighty ethnographical questions.*

Dr. Leitner's researches in the various dialects; the great amount of knowledge of them which he, while his opportunities were still imperfect, acquired; the philosophical acumen shown in mastering much of the grammar of these unwritten languages; these command high admiration. The songs and proverbs he has recorded and thus preserved from oblivion, make another part of the book for which the hearty acknowledgments of the public are due.

As to the 'History of the Wars with Kashmir,' given in the same work of Dr. Leitner's, as taken down from the statements of

* 'The Languages and Races of Dárdistán,' parts i., ii., and iii., by Dr. G. W. Leitner. [Cf. source no. 1 in AV3 Dard file -- Analysis]

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a native of Sátu, there are in this many exaggerations and inaccuracies—so many, indeed, are they, and so difficult is it to wash free from them the grains of truth that are mixed up, so confused is the whole tale, that the account is of but little value. The 'Rough Chronological Sketch' given in Part III., p. 81, is of more accuracy. Dr. Leitner himself would be ready to admit that such a history, derived as it must be from the mouths of a few, who could not have been eye-witnesses of most that they told, must be but approximately true. In the next chapter of this book will be given the version of the history (from information obtained in much the same way) which I myself conceive to be nearest the truth. I was careful to get accounts from both sides whenever it was practicable, and I believe that as much as I have ventured to put down is not far from right. 114

Mr. Hayward, who travelled farther into Dárdistán than either Dr. Leitner or myself, made a map of the Gilgit River basin, which is a great addition to our knowledge; this, with other geographical information of much value derived from his personal observation, is to be found in the Proceedings of the Royal Geographical Society for 1870. Mr. Hayward's view of the later history of Gilgit and Yásin, and of the political situation, as expressed in a letter to the 'Pioneer' newspaper, which is reproduced in Dr. Leitner's Appendix, is so evidently coloured by the source from which it came—the mouth of Mir Walli, the man who afterwards treacherously murdered Hayward, but who at first made him, for his own purposes, his friend—that one cannot take it as a sober statement of facts.

I must now pass on to tell what I myself have observed of these Dárds; Dr. Leitner's account and mine will, I think, often be found to supplement each other, and on the subject of ethnology only to differ in minor respects.

GENERAL DESCRIPTION OF THE DARDS.

Whether we judge from language or from physiognomy, the conclusion is inevitable that the Dárds are an Aryan race. 142

For physique: they are broadshouldered, moderately stout

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142 built, well-proportioned men. They are active and enduring. They are good as mountaineers, and those who have been used to act as porters are strong and quick in the work; but in some parts they have never been trained to coolie' work, and will not undergo it. In face they can in general hardly be called handsome, but still they have a rather good cast of countenance; their hair is usually black, sometimes brown; in complexion they are moderately fair, the shade is sometimes, but not always, light enough for the red to show through it. Their eyes are either brown or hazel. Their voice and manner of speech is somewhat harsh; those who have learned Panjábí have a particularly hard way of speaking that language.

181 The photograph given of a group of Dárds* (after Frith) is an admirable representation of some men of the race who live in the neighbourhood of Drás; these fellows are as hardy and enduring as any men I have ever met with; though living in the most trying circumstances of climate, they are not oppressed or weighed down by them, but keep such a cheerfulness as the inhabitants of the most favoured climes and countries may envy.

The disposition and bearing of the Dárds is independent and bold; they will not endure to be put upon, but stand out for their rights, and stand up against oppression as long as possible. They are by no means soft-hearted; but they are not disobliging when taken in the right way. For intellect, it seems to me that they are, as a race, decidedly clever; if not so ingenious as the Kashmiris, yet they are both clear-headed and quick.

Such qualities as these make them a people that one must sympathise with. A people who are bold and, though not caring much for human life, are not bloodthirsty; a people who will meet one on even terms, without sycophancy or fear on the one hand or impertinent self-assertion on the other; such are not so often met with in the East but what one welcomes and values them.

The women, of the districts I went through, I did not consider pretty; those of Gilgit are better than those of Astor, but few of them could be called good-looking. Yásin, a place I could not visit, has a greater reputation for female beauty.

* [Cf. category 116, photograph facing p. 424 — Analyst]

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142

DÂRDS

[Facing p. 424]

L: Drew G-3 (1862-1872) 1875 AVI Kashmir
Dard AV3

291 The dress of the Dárds is woollen, except among the higher people, who wear cotton clothes for the summer if they can get them; the dress consists of pyjamas, choga (or gown-coat), a waistband to confine this, and lastly, a cap and chasseure, both of peculiar construction. The cap is a bag of woollen cloth half a yard long, which is rolled up outwards at the edges until it gets to the size to fit comfortably to the head, round which the roll makes a protection from cold or from sun nearly as good as a turban. For their feet they have strips and scraps of leather put under and over and round the foot, and a long thin strip wound round and round to keep all these in place. The head-dress is thoroughly characteristic of the Dárds; wherever they are scattered, and with whomsoever they are mixed up—with the one exception of the Buddhist Dárds to be mentioned below—they keep that kind of cap.

CASTES.*

564 There are certain subdivisions of the Dárd race which may be called castes, since they are kept up by rules more or less stringent against the intermarriage of those who belong to different divisions. To trace these out is a matter of much importance, for they probably give indications, if one knew how to interpret them, of the sources from which the present community has been compounded, and of the order of successive occupations of the country, and of the supremacy of different nations.

According to my inquiries, the following are the important caste divisions in the order of their recognized rank:†

(1) Ronú.	(3) Shin.	(4) Kremin.
* * * *	(2) Yashkun.	(5) Dóm.

As to the first, Ronú, I am not clear whether any importance may be attached to the division. In no other account have I seen the name mentioned, but in the Gilgit country it is certain that a

* The substance of this and the next division of the chapter was communicated in a paper which I read to the Oriental Congress that met in London in Sept., 1874.

† Besides these, I have in one village, Tashgám near Drás, heard of a caste called Ron. I was unable to find out the extent or relative importance of this caste, or to collate it with the others.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
David AV3

564 small number of families are of a caste called Ronû, and that they are held higher even than the Shîn. It is possible that this rank is derived from their having in former generations held some offices of power, hence the caste could not be wide-spread; as, however, it may be a clue worth following out, I record the fact.

The remaining four castes are of undoubted importance in an ethnographical view. These are the same divisions as are given in an account of the Chilâsîs by Captain Ommaney, in the Panjâb Government Gazette, of Feb. 28, 1868, quoted in the Appendix to Dr. Leitner's work; and they are also spoken of as the four primary divisions by Dr. Leitner's informant, a Saziâl; Dr. Leitner himself, by adding the names of many other castes (which I incline to think are subdivisions), makes less of this fourfold separation, and he inverts the positions of Kremin and Dûm.*

[563] Beginning with the lowest of the four; we find the *Dûms* acting as musicians, like the low-caste Mariâs of the Panjâb and the Domes of other parts of India, and like also the Bems of Ladâkh and the Bâtals of Kashmir. It will be remembered, too, that the lowest caste at Jummoo—the outcasts to whom was relegated the lowest kinds of work—is called Dûm, though there the musicians and dancers are not taken from among them. Thus all through these hills, in all the different nations, we find a lowest caste, one everywhere treated as unfit for ordinary social intercourse, corresponding in all the cases either in name or in occupation, or sometimes in both. It is true that in each nation that lowest caste has something of the general characteristics of the nation as a whole. In every case their language is the same as that of those they live with, and has no connection with that of the similar caste in the neighbouring nation. In form and features they are somewhat like and somewhat different from those who are in some measure their masters; we saw that the Dûms of the Outer Hills differ in form and complexion from the men of the higher castes, and that the Bâtals of Kashmir by no means equal the ordinary type of Kashmîrî. Of the Bems of Ladâkh and the Dûms of Dardistân I hardly saw enough (for in truth they are few in number) to be able to

* 'Dardistân,' part II., p. 35, and part III., p. 48.

_1; Drew G-3 (1862-1872) 1875 AVI Kashmir
Dard AVs

generalise about them in respect of this. But even a resemblance 564
more or less complete would not, in my opinion, outweigh the probability derived from the other facts, that in all these cases we have remnants of the early, pre-Âryan, race that inhabited India. If this be so it is a new, and I think unexpected, fact, the existence of this race among the high mountains and in the snowy country.

The *Kremins* seem to correspond in function with the *Kahârs* [463]
of India (the Jîwars of the Panjâb), for they act as potters, millers, carriers, &c. Thus they are analogous in position to the Sûdras of India, and it seems likely that they had an analogous origin, that they are descendants (with some intermixture of blood) of those of the aborigines who earliest and most easily coalesced with the nation that overcame them. I do not find the Kremins very numerous; certainly there are not many in Gilgit.

The *Yashkun* is the most numerous of all the castes. In Gilgit and Astor they are the body of the people, whose chief occupation is, of course, agriculture. Dr. Leitner speaks of the Yashkun as "a caste formed by the intermixture between the Shîn and a low (? aboriginal) race"; this view does not recommend itself to me; it is more likely that the Kremin had some such origin, but that the Yashkun, who follow all the same occupations as the Shîn, and in physique and physiognomy are their equals, should have so originated is far less probable. I am inclined to think that they and the Shîn together made up the race (which we may call Dârd) that invaded this country and took it from the earlier inhabitants. What may have been the origin of that (probably previous) division into Shîn and Yashkun is a point both curious and important,—a question which at present I see no way of solving. Dr. Leitner's information that a Shîn [582]
may marry a Yashkun woman, while no Yashkun may marry a Shîn woman, is highly interesting; this custom is just like that described in Chapter III. as followed by the Râjpûts in connection with the cultivating classes; here I would again point out the natural corollary to be drawn from it—that the higher race thus remains less pure (that is less separate) than the lower.

[A Dard caste — Analysis]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AVs

564 We now come to the *Shin*, the highest of the four generally-distributed castes. In some isolated places they make the majority, or even constitute the whole, of the community, but in Gilgit itself they are not so numerous as the Yashkun, nor are they so in Astor.

There is a peculiarity of manners most strange and curious attaching to some of the Dārda. It belongs especially, perhaps even solely, to this Shīn caste. Attention to the point is desirable, as it may, by comparison with customs that may be found in other races, enable us some day to trace out the origin of the tribe. [231] The thing is this; they hold the cow in abhorrence; they look on it in much the same way that the ordinary Muhammadan regards [262] a pig. They will not drink cow's milk, nor do they eat or make butter from it. Nor even will they burn cowdung, the fuel that is so commonly used in the East. Some cattle they are obliged to keep for ploughing, but they have as little as possible to do with them; when the cow calves they will put the calf to the udder by pushing it with a forked stick, and will not touch it with their hands.

A greater, more astonishing, contrast between their way of looking at a cow and the consideration which the Hindūs give to the animal it would be impossible to conceive.

In some places I have found other customs accompanying this. For instance, at Dashkin, 13 miles below Astor, where [262] the people are Shīn, they will not eat fowls nor touch them; [241] in this they approach the Hindūs. Here, too, I was told that they have an objection to cultivating tobacco and red pepper; whether these last peculiarities attach to the Shīn generally I cannot say.

I think that these restricting customs are already dying out, and that they exist mostly where there is a geographically isolated community of Shīn without the other castes.

The table at the beginning of Chapter XX. shows in what countries the Shīn caste is found and in what the Yashkun prevails. The Shīn occur, mixed with Yashkun, along the Indus Valley and in those side valleys that immediately lead up from it.

1; Drew G-3 (1862-1872) 1875 AVI Kashmir
Dard AV3

The Yashkun without any Shīn are found in more distant places, 564
in the upper parts of the valleys of the Indus tributaries, namely in Nagar, Hunza, Ishkoman, Yāsīn, and Chitrāl.

MUHAMMADANISM AMONG THE DĀRDS.

The Dārds are now (with the exception that will be noted 779
farther on) Muhammadan.* Formerly they had some kind of idolatry of which we know not much, nor do we know at what period they were converted to Islām. At the time the Sikhs annexed Gilgit and Astor the people of those places were in some respects but very weak Muhammadans; it so happened that the Sikh commander, Nathū Shāh by name, was a Muhammadan and a Syed; he acquired over these Dārds a great influence, and he exerted it to make "good Muhammadans" of them, to get them to attend more carefully to the forms of their religion. It is a 764
fact that before Nathū Shāh came (say in 1842) the Astor people used to burn their dead, and not bury them as Muhammadans should. A curious remnant of the custom still remains there—when they bury they light a fire by the grave; it is true they will now tell you that they light the fire to keep off jackals; this may be in some sense true, that is to say they could hardly reconcile themselves to leaving the body in its grave undestroyed, so they lit the fire as they had been used to, and this satisfied them in giving some security as against the beasts of prey and at the same time making a link with the past.

But it is not enough to say that these Dārds are Muham- 795
madan; they are divided into three separate Muhammadan sects —Sunī, Shīa, and Molāī.

Sunī and Shīa require no description, as the division exists in almost every part of the Muhammadan world. The Molāī sect corresponds very nearly, or it may be exactly, with that sect called Nūr Bakhsh which we found in Baltistān (see Chapter XVI.), which was a modification of the Shīa. The name must have its

* This must be taken without prejudice to the question of the relationship of the Kāfirs to the Dārds. It is true at all events of those who have as yet been definitely classed as Dārds.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3

795 origin from the Arabic *Maula*, God, they thus calling themselves "the Godly." In matters of prayer and fasting they follow the Sunī ways, but in creed (as regards the proper succession of Muhammad's successors to the Khalīfat) they are Shīas.

564 The Molāis and Shīas will drink wine, the Sunīs will not. Of the different castes it would seem that the people of each may belong to any of the three religious sects; the religious differences do not depend on the caste, but are more geographical; this is illustrated by the table given in Chapter XX.

BUDDHIST DĀRDS.

779 I have now to record some facts as to an outlying portion of
174 the Dārd race, which are of peculiar interest. In that narrow part of the Indus Valley which was described under the heading of "Central Ladākh" (Chapter XIII.), are some villages inhabited by Dārds who follow the Buddhist faith; who, though remnants left by a wave of immigration from the direction of Gilgit, have so far amalgamated with the Bhots that they obey the Lāmās as spiritual leaders.

Muhammadan Dārds, whose locality is denoted on the map either as outlying or outstretching portions of the main area occupied by the Dārd race, reach up close to these Buddhist Dārds, but the villages of each are distinct. The following places —villages and hamlets—are inhabited by the Buddhist Dārds: Grugurdo, Sanācha, Urdus, Darchik, Garkon, Dāh, Phindūr, Baldes, Hanū, Lower and Upper.[4]

That they did come from the direction of Gilgit they have a tradition, and many circumstances of language and manners show that in spite of their being Buddhists in religion they are one in origin with those Dārds we have been describing. But I think they belong to an earlier immigration; probably a small number reached their present seat and settled there, separated from the main mass of their tribe-brethren, at a time before the Dārds were converted to Muhammadanism, so that the transition from their ancient faith to Buddhism was not difficult. At that time the neighbouring Baltis also may still have been Buddhists. Later,

4 [cf. category 116, End Map I -- Analyst]

1: Drew G-3 (1862-1872) 1875 AVI Kashmir
Dard AV3

when the Dārds had become Muhammadan, they spread again in this direction, and the newer comers have joined on with, or become next-door neighbours to, the earlier migrants. 179 174

The Race Map shows the area of these Buddhist Dārds under the same colour as all the rest of that race, while the Faith Map shows it under the same colour as the Ladākhīs who are Buddhists. The Language Map shows a division of even this small area, for while in the greater number of villages above enumerated a truly Dārd language is spoken, in the Hanū side-valley the people have lost their original language, and speak only the Tibetan Ladākhī; in the Language Map, therefore, that valley is coloured with the rest of the country where the Tibetan tongue is spoken, while the other villages are classed as Dārd-speaking.[2]

These Buddhist Dārds have little or no trace of Tibetan in their faces; the two races have not mixed, or not much mixed; their face is Aryan, but not a fine stamp of Aryan; their noses are small, though often slightly hooked, their chin narrow.* In stature they are taller than the average Ladākhī, but they are not such fine men as the Dārds of Drās, Astor, or Gilgit. They wear the pigtail as the Ladākhīs do, and their dress is the same as theirs, including the drooping cap figured at p. 240. 142 302 291

They are a dreadfully dirty people, far more so than any other tribe I have ever met with; their faces are blotched with black dirt, which they never think of removing. As a means of purifying, instead of washing, they burn twigs of pencil-cedar, and let the smoke and the scent from it come over them and inside their clothes; they do this before eating, not perhaps generally but on feast-days, and at other times when they think purification to be necessary. Their women, who are not shy of being seen, surpass even the men in dirtiness, and altogether are the most miserable of objects. 515 783

I could not hear that there was any distinction of castes among them[1]; indeed what I heard made me think there was not. One 564

* Among the Muhammadan Dārds also, as in the upper part of the Hārpo Valley in Rondū, I have found this narrow-chinned, low-Aryan, form of face. It may after all be due to an admixture of breed, in this case with the Baltis.

1 [i.e. the Buddhist Dards -- ANALYST]
2 [See category 116, End Maps III-I -- Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3
Balti AV2

D 564 [262] One might infer that they are, or have been, of the Shīn caste, from the fact that all those customs concerning the cow, which we saw to be characteristic of that caste, are held by these Buddhist Dārds to an extreme degree.

D 177 622 595 It is curious to trace how in some respects they keep to the customs of the race they sprang from, and how in others they have adopted the customs of the Buddhists. There seems to be an instance of the former case in that their headmen of villages (at all events in the Hanū Valley) are elected for three years only, and even within that time are sometimes changed; this is certainly a trace of the republican system, of which something will be said in Chapter XX. On the other hand, we see them following the Buddhist Ladākhīs in the practice of polyandry, to which they are completely given; among these Buddhist Dārds a woman has sometimes as many as five husbands.

D 171 792 764 Their religion, I think, lies easy upon them; they are not so attentive to its ordinances as the Ladākhīs are; and I do not think that any of their young men are trained up to be Lāmās. Their dead they burn, and the bones of them they stow away in holes in the cliff, closing up these with stones.

SUNDRY NOTES.

D 167 Leaving now the Buddhist Dārds, we will note a few isolated facts concerning the race generally.

It has been seen from the map that the Dārds have spread, driven by want, or by oppression, or by disturbances, from their own countries across certain ridges into valleys that were occupied by other races; in these they often live side by side with those other races—as with the Kashmīrīs and the Baltīs—sometimes in villages separate, sometimes occupying part of the same village.

B 563 D 564 262 167 At Bondū the Dārds nearly equal the Baltīs; the two do not intermarry. At Bāsho also the two races are about half and half, but here they have intermarried, and the distinctiveness has been broken up. At Dorū and at Satpūr they are of those who do not drink cow's milk; these must be of the Shīn caste.

[ie Buddhist Dards living in Ladakh - Anally]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3
Balti AV2

D 167 795

At Drās the Dārds (who here are Sunis) form more than half the community, the others being Baltīs, who are Shias.

B 563 795

Wherever the Dārds are in contact with Baltīs or with Bhots, these others call them (whether they be Muhammadan or Buddhist Dārds) *Brokpā* or *Blokpā*. The word Brok or Blok means in Tibetan a high pasture-ground, and Brokpā or Blokpā must mean a "highlander." The origin of this appellation for the Dārds I take to be this, that they first came in contact with the Baltīs by coming over the Passes and settling in the higher parts of the valleys, parts that perhaps had been left unoccupied.

D 174 101

D 563 582

There is a colony of Kashmīrī among the Dārds at Gilgit, or rather there is an infusion of Kashmīrī blood in a certain section of the Gilgit people; many generations back there must have been a settlement of Kashmīris, who took unto themselves Gilgitī wives. The descendants have quite lost the language and the ways of Kashmir, and to a stranger's eye they are quite Gilgitī, but the Dārds themselves distinguish, and, as to intermarrying, keep separate from them.

D 174 B 174 142

In one or two higher valleys of Baltistān I have noticed a difference in the people, as compared with the ordinary Baltī, which may perhaps be due to some admixture of Dārd blood, although the fact is not noticed or known by the people themselves. Thus, at Pakora in Brāldū the men were much better looking than the ordinary Baltīs; they had well-shaped features, and had a manly bearing; I noted this at a time when I knew less about the Dārds than afterwards; now, it seems to me likely that some of that race came over the difficult Passes from Nagar and made a settlement among the Baltīs. Again, in the Turmik Valley, many villagers have a high and broad forehead, and hooked nose, though they call themselves Baltī; I have little doubt that here too is Dārd blood, the immigrating Dārds having become absorbed into the community of Baltīs, but still making a mark. These two cases I have not represented on the Race Map, not thinking them distinct enough for that; the area of Turmik and of Brāldū is coloured for Baltī alone.

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There is one other peculiarity belonging to a class, which may

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3
Balti AV2

B
174
565
532
D
174

There is one other peculiarity belonging to a class, which may be an ethnological variation due to a strain of the Dard. In general the class of Rajas and the class of Waziris in Baltistan are not only better looking than the ordinary Balti, but have certain differences of cast of face. The Rajas are of several different stems, more or less connected by marriage; it is not uncommon to see them with a light complexion and light eyes and a hooked nose, in all these respects differing much from their Balti subjects. The Wazir class intermarry among themselves, and also take girls from among the ordinary Baltis for their wives; hence they have a larger proportion of Balti blood than their masters.

Cunningham remarks that the earlier Rajas of Shigar had the title of Tham, which, it seems, is the word for king in the Hunza language*; now whatever may be the affinities of the Hunza language there seems no doubt that the Hunza people are Dards. All these facts go to support the view that Dard blood is shared by the Balti rulers. It would seem, indeed, probable that at different times the Dards had given rulers to the Baltis and the Baltis to the Dards, for, as Cunningham states, the chiefs of Astor are called by the Tibetan title of Makpon.

* By my own information, Amichā is the name of the present caste of Shigar Rajas, or else the title they are called by; it is a word of the origin of which I know nothing.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3

CHAPTER XIX.

DĀRDISTĀN: GILGIT HISTORY.

BEFORE THE COMING OF THE SIKHS IN 1842 — THE SIKH OCCUPATION; 1842 TO 1847 — THE SUCCESSION OF THE DOGRĀS; 1847 — THE EXPULSION OF THE DOGRĀS; 1852 — RE-CONQUEST BY THE DOGRĀS; 1860 — LATER HOSTILITIES; 1863 TO 1869 — CHANGES AT YĀSĪN; 1870 TO 1873.

BEFORE THE COMING OF THE SIKHS IN 1842.*

As far back as the time of any tradition that has reached me, Gilgit has been governed by Rajas; it has not been of those valleys ruled a democracy, such as, in connection with some neighbouring countries, we shall later describe. 175

The early Rajas of Gilgit were called Trakane; that was the name of their caste or family; this caste is now extinct, except that the present titular Raja has a slight strain of that blood from the female side. Tradition mentions as the founder of this royal family of Trakane one Trakan, a personage described as of miraculous powers. I was told the names of half-a-dozen rulers after him whom we still must count as outside the bounds of history; these are Azar, Jamsher, Khisrau, Fardos, and Habikan his son. It is worthy of note that most of these names are old Persian ones. The succeeding names I think we may depend upon, namely: [564]

Gūrītham.
Muhammad Khān, son of Gūrītham.
Abas, brother to Muhammad Khān.

Of the name Gūrītham the last syllable must be the word "tham" which in the Hunza language means "king" or

* I am not sure of this date to a year; J. D. Cunningham ('History of the Sikhs') says, "Towards the end of 1843 the secluded principality of Gilgit was overrun and annexed to Cashmere by the Sikhs." But my other information pointed to the year 1842.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3

175 "raja"; the name "Gūrī" is found in composition in Gūrīkot, *kot* meaning "fort,"; there is one Gūrikot in the Astor Valley and another in the Kishangangā Valley.

Abas was the last of the Trakane line; with him ended the independence of Gilgit; henceforward the valley was devastated by successive invasions of the neighbouring Rajas, who, each in turn, first acquired the country and then was defeated and killed by some other. In the twenty or thirty years ending with 1842 there were *five* dynastic revolutions in Gilgit, as follows :—

(1) Sulaimān Shāh, ruler of Yāsīn, of the Bakhte caste or family, conquered Gilgit from either Muhammad Khān or Abas, I do not know which.

(2) Āzād Khān, ruler of Puniāl, killed Sulaimān Shāh at Sher and ruled in his stead in Gilgit.

(3) Tāīr Shāh, ruler of Nagar, displaced and killed Āzād Khān; he himself died a natural death, and was succeeded by his son, Shāh Sakandar.

(4) Gaur Rahmān, ruler of Yāsīn, conquered Gilgit and killed Shāh Sakandar.

(5) Karīm Khān, brother to Shāh Sakandar who was killed, with the aid of a Sikh force, expelled Gaur Rahmān from Gilgit a year and a half after his acquisition of it.

This brings us to the year 1842, and from that time Gilgit history becomes bound up with Kashmir; from here onwards it is known in more detail.

159 But first I must speak of Gaur Rahmān, who, though expelled at this stage, will again appear on the scene in a prominent part. He was the eldest son of Mulk Imān,* the ruler of Yāsīn. He

* Dr. Leitner states that Mulk Imān was brother to Sulaimān Shāh; this would make Sulaimān Shāh uncle to Gaur Rahmān, but in another place Dr. Leitner speaks of Sulaimān Shāh as Gaur Rahmān's great-uncle; I do not know which is correct.

I have had given me the names of eight sons of this Mulk Imān:—Gaur Rahmān: Gul Sher Khān, the son of a goli, or concubine; he was killed in the fight at Madorī: Mīr-i-Imān, the son of a Rānī; he was killed in Chitral, in 1870: Akbar Imān, the son of a goli; he was killed by his nephew, Mulk Imān: Khalīl-i-Imān, the son of a goli; he lives at Tūi, in Yāsīn (1870): Dur-i-Imān; he was killed at Madorī: Suja', the son of a goli; he was living in Yāsīn in 1870: Zedulla Khān, the son of a goli; he was killed at Roshan in 1869.

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3

was a most bloodthirsty man; as much so perhaps, though he had not the same opportunities of killing on a large scale, as Theodore of Abyssinia. There are many tales told of his ferocity and brutality; the Dārds generally are rather careless of life, but with his deeds they were disgusted. I believe it to be a fact that on one occasion at least he killed a young child by throwing it up and cutting it in the air with his sword. And I cannot doubt the truth of this that I heard, that, he stopping at Naupūra, on a village headman being brought before him on some complaint, or else coming to complain of his people, Gaur Rahmān beckoned him near, and then, with his sword, cut the man's head off with a blow; then he would let no one touch the body to bury it, but would have it devoured by the dogs. They say that when he was ill he would have some men killed for *niyās*, that is, as a propitiatory sacrifice. He seems to have had a special enmity and spite against the people of Gilgit, who suffered terribly under his two reigns, but to have spared the Puniāl people.

Gaur Rahmān married first the maternal aunt of Imān-ul-Mulk, ruler of Chitrāl, secondly the sister of the same Imān-ul-Mulk, and, thirdly, the daughter of Āzād Khān, of Puniāl, that is, it would seem, the daughter of the man who killed his uncle. From the first marriage he had two sons, *Mulk Imān* (named after his grandfather) and *Mir Walī*; from the second marriage he had a son, *Pahlwān Bahādur*, who is also called Ghulām Mahai-ud-dīn; from the third marriage he had two sons, one was *Mir Ghāsi*, the other (whose name I do not know) was killed by his half-brother Mulk Imān.

THE SIKH OCCUPATION; 1842 TO 1847.

Gaur Rahmān, as stated above, coming from Yāsīn, conquered Gilgit and killed the then ruler, Raja Shāh Sakandar. Shāh Sakandar's brother, Karīm Khān, having escaped to Gor, from there sent an agent to the Sikh Governor of Kashmir imploring aid. The appeal was responded to. A couple of Sikh regiments were sent under Nathū Shāh, a Syed, of Gujrānwāla, who held the rank of colonel. This was about the year 1842. Up to this time the

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3

175 Sikhs had not occupied the intermediate country of Astor, but they had made it tributary to them; now on advancing they established a post there to make their communications sure.*

Nathū Shāh encountered Gaur Rahmān (who seems to have relinquished Gilgit itself) at Basīn, three miles higher up the valley, and defeated him; Gaur Rahmān retired into Puniāl.

Shortly afterwards, in the same year, one Mathrā Dās, having boasted to the Sikh Governor of Kashmir that he could easily settle the whole country of Gilgit, was sent to supersede Nathū Shāh. Coming to Gilgit, Mathrā Dās went forward to the frontier by Sharot with part of the Sikh force, Nathū Shāh retaining the rest. Gaur Rahmān attacked Mathrā Dās and his force in the stony plain between Sharot and Gulpūr and defeated them with great loss, having here some horsemen to aid him. Mathrā Dās himself ran straight away to Kashmir; but Nathū, who was really a soldier, came up with his reserve from Gilgit and prepared to engage Gaur Rahmān. But before they came to blows negotiations were entered into, and the strange result was that it was agreed the Sikhs should hold Gilgit, the boundary being drawn where the two forces were confronting each other, that being, indeed, the usual boundary of Gilgit, and that Gaur Rahmān should give his daughter in marriage to Nathū Shāh, the commander of the Sikhs. Not only was this done, but the Hunza Raja (Ghazan Khān) and the Nagar Raja, who were there as allies to Gaur Rahmān, did the same thing; each gave a daughter to Nathū Shāh, and peace was made all round.

Of course Nathū Shāh did not give over Gilgit completely to Raja Karīm Khān, who had called in his aid, but there was a kind of joint government established. Karīm Khān had certain dues from the people allotted to him; further imposts were, I think, made for the Sikh Government; a small Sikh force was fixed at Gilgit under a thānadār, and Nathū Shāh himself returned to Kashmir, or rather (for reasons connected with the Sikh troubles which were then brewing) passed through Kashmir, avoiding Sirīnagar, to the Panjāb.

We have seen that Karīm Khān was not of the old rulers of

* For an incident in the history of Astor near this time, see p. 403.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3

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Gilgit; his father had conquered it; his brother and he himself had been turned out by Gaur Rahmān, who had just the same right to it as the other's father—that is, no right at all, but only the power of acquiring it. Karīm Khān asked the aid of strangers—of the Sikhs—to get back the country; they got it back, but, as was to be expected, held it more for themselves than for him.

Thus were things settled; and this was the state that Maharaja Gulāb Singh succeeded to when he received Kashmir in accordance with the two treaties made by the British, with the Sikh Darbār in one case, and himself in the other.*

THE SUCCESSION OF THE DOGRĀS; 1847.

On Kashmir, and with it Gilgit, being ceded to Gulāb Singh, Nathū Shāh left the Sikhs and transferred his services to the new ruler, and went to take possession of Gilgit for him. In this there was no difficulty. The Dogrā troops relieved the Sikh posts at Astor and Gilgit; most of the Sikh soldiers took service under the new rulers; they were few in number, those at Gilgit being perhaps not more than one hundred.

The frontier at this time was between Shakaiot and Gulpūr, in the main valley, and somewhere above Chaprot, on the Hunza stream. Since then, after many oscillations, of some of which an account will be given farther on, the changes made have resulted in this, that Puniāl has been brought within the Maharaja's boundary as a dependent Rajaship, and that his territory in the valley of the Hunza River has been contracted by Chaprot having been wrested from him by the Hunza people.

It has been the subject of remark by some that the words of the treaty between the British Government and Maharaja Gulāb Singh (see Appendix V.), namely, "the hilly or mountainous country, with its dependencies, situated eastward of the river Indus and westward of the river Ravee," cannot be made to include Gilgit, which indeed is on the north of the Indus.

But the fact is these words will not bear any close geographical examination or application at all. Ladākh, which certainly was

* See Chap. I., p. 20, and Appendix V.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3

175 intended to be brought in, is north-east and north of the Rāvī, and not west of it; Kashmir itself, the chief object of the treaty, cannot accurately be said to be west of it either, while it is both east and west of the Indus. The framers did not know very exactly nor care to express very closely how the countries lay; but afterwards, at leisure, a commission was sent by the British Government, which laid down a portion of the boundary, and by that commission both Ladākh and Gilgit were recognized as part of the countries handed over to Maharaja Gulāb Singh. To Gilgit came Lieuts. Vans Agnew and Young,* of the Bengal Engineers. I do not hear how far they went up the main valley; on the Hunza River they went to the frontier, then beyond Chaprot. Also they wrote to the Hunza Raja asking his leave to come there, but he refused it. At this time (which was, I think, in the year 1847) the actual boundary, as before said, was above Chaprot in one valley, and between Shakaiot and Gulpūr in the other.

The state of peace did not long continue. Shortly after the visit of the two English officers, the Hunza Raja made an attack on the Gilgit territory and plundered five villages; he justified his thus breaking peace with Nathū Shāh by saying that Nathū Shāh had broken faith with him in bringing the Farangīs to see the country. Nathū Shāh led a force up the valley of the Hunza River to avenge this attack, but his force was destroyed and he himself was killed, as also was Karīm Khān, the titular Raja of Gilgit, who had accompanied him.†

* Lieut. Vans Agnew was murdered at Multān; Lieut. Young is now Col. (Ralph) Young, R.E., Commissioner in the Panjāb.

† Karīm Khān was succeeded in the title of Raja of Gilgit by his son, Muhammad Khān. This one, from the troubles that will be described immediately, retired to Kashmir, where he died. Thus when, as will be told, the Maharaja of Kashmir, after losing Gilgit, reconquered it, there was no one to represent the family in whose aid the Sikhs had originally arrived in the country. But the present Maharaja looked about for some one of that family, and then heard of a boy three years old, whose parentage was this—Karīm Khān had married a woman of the old Trakan caste; a daughter of this marriage had married Zafar, the present Raja of Nagar; of these a boy was born, whose name is Alīdād. The Maharaja wrote to the father saying he would like to do something for the boy; thereupon Zafar sent the child, and said the Maharaja might have him for good and all. He lives at Gilgit, with the title of Raja, and with some, not very important, rights to a share of certain dues. When I saw him he was a sharp little boy of thirteen.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3

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Gaur Rahmān, too, who at this time governed Puniāl and Yāsīn, joined in against the Dogrās; the people of Darel joined also; Gilgit Fort fell into the hands of these allies.

To put things right Maharaja Gulāb Singh sent two columns, one from Hasora and one from Baltistān; there was some fighting, and then peace was made on the basis of the former state of things. After this a few years went by without any great disturbances, until events occurred which caused the Maharaja to lose all of Dardistān that he possessed on the right bank of the Indus.

THE EXPULSION OF THE DOGRĀS; 1852.

In 1852 Sant Singh was Thānadār, or Commander, at Gilgit Fort; there was another fort at Naupūra, a couple of miles off, held by a Gurkhā regiment of the Maharaja's, under Rām Dīn, Commandant; and one Bhūp Singh was in command of the reserves at Bawanjī and Astor.

I do not know what it was that made Gaur Rahmān to perceive and urged him to take advantage of his opportunity. He suddenly brought a force that surrounded and separated the two forts.

Bhūp Singh, hearing of this, advanced to their relief with some 1200 men. He crossed the Nīla Dhār, a ridge which separates the Se and Gilgit valleys, and had reached to the bank of the Gilgit River, where there is a narrow space between the water and the alluvial cliff; the path here rises from the level of the stream to an alluvial platform two or three hundred feet above it by a narrow gully. But here he found the road stopped by the enemy; the Dārds had barricaded every possible channel of access, they had built sangars, or stone breastworks, across every gully that led to the higher ground. And the Dārds had also managed, by passing along difficult mountain paths, to get to the rear of the Dogrās, so that their retreat by the way they had come was made equally difficult with their advance. The river by their side was swift and deep, there was no hope to be gained from that; at the same time the Hunza people assembled with adverse intent on the left bank opposite, within gunshot. In short Bhūp Singh was caught in a

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3

175 trap. Thus encircled he was helpless unless by main force he could push his way up one of the defiles.

The Dārds then began to play the game of double-dealing in which they are such adepts.* They promised Bhūp Singh provisions, for of these he was quite short, and a safe passage back if he would agree to retire. This he consented to do, and he waited for days in hopes of the food coming; the Dārds kept him in expectation, and fed his hopes; one might almost fancy that they had learnt a lesson from Akbar Khān of Kābul. Thus for seven days the Dogrās were kept without food, and only then, when they were so reduced in strength as to be helpless, did the enemy begin their attack. The Hunza people fired from the left bank, while Gaur Rahmān's army sent from the summits of the alluvial cliffs close above a storm of bullets and stones that soon overwhelmed the force. Near a thousand died on the spot; a hundred or two were taken prisoners and sold into slavery.†

I think that Gaur Rahmān himself was not present here, but that the Dārds were led by his brother and his sons.

While the Maharaja's reserve was thus being disposed of, a somewhat similar tragedy was being done upon his troops at Gilgit and Naupūra, who, we saw, had been separately surrounded. Naupūra is on an alluvial or fan plateau, 250 feet above the Gilgit plain. An adjutant with two or three hundred men sallied from Gilgit Fort in order to succour the garrison of Naupūra; they divided into two parties, those who went by an upper path were cut to pieces, the others succeeded in throwing themselves into the fort. But here, too, rations failed, and, besides, the supply of water was cut off by the enemy. Then began negotiations as before, and the force was allowed to retire; they were being passed down, when, as I hear, one of the Dārds made a grab at a gold earring which the Commandant wore; this he resisted, and the affray was the signal for a general assault on the Dogrā troop. These collected themselves into a walled enclosure—the

* I do not mean to say that the Dārds are much given to double-dealing; I think that the Dārd character, at all events of the lower classes, is generally straightforward. But in war they would count such a weapon quite a fair one, and certainly they can make good use of it.

† One of these survivors is now, they say, a rich merchant in Yārkand.

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3

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place abounds with such—and defended themselves gallantly for a whole day, but they were at last overpowered; about 300 were killed and a few were made slaves. Eighteen years later I met one of these; he was a Rājpūt, but he had been forced to become a Muhammadan for the sake of his life; he was taken into the household of one of the family of Gaur Rahmān, and grew into a position of great confidence there, and had become bound up in feeling with the Dārds.

Then came the turn of Gilgit Fort. I do not know exactly how it was managed (for where the destruction was so thorough it is not easy to get the evidence of eye-witnesses), but I believe in somewhat the same way all the garrison came into the hands of the Dārds and were killed. The Gurkhā soldiers in the Maharaja's army, as in the British, take their families with them on service; their wives were in Gilgit Fort; these were all killed excepting one, who, throwing herself into the river that flows by the fort, managed to cross it and to reach the Indus, and to cross that also to Bawanjī; they say that she swam the Indus holding on to a cow's tail; at all events she escaped to tell the story, and she now receives a pension in Kashmir.

Thus, as before said, the Dogrās were expelled from all that part of Dārdistān which is on the right bank of the Indus. Gaur Rahmān again ruled in Gilgit.

From the time when these events happened, from the year 1852, onwards for eight years, the Maharaja's boundary, below Haramosh, remained at the Indus; above Haramosh, that is, in Baltistān, he possessed the country on both sides of the river. A considerable force was kept at Bawanjī; a few small raids took place, but no important movement; once by way of reprisal an expedition was made into Se, but none of the country on that side of the Indus was for a long time occupied. It seems to have been Gulāb Singh's fixed policy to advance no farther.

RE-CONQUEST BY THE DOGRAS; 1860.

In 1857 the present Maharaja, Ranbīr Singh, succeeded his father, Gulāb Singh, and he soon formed in his mind the intention

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3

175 of regaining on the frontier what had been lost, and re-establishing the name and reputation of his army. At first, however, his attention and his resources were employed in the operations attending the Indian Mutiny; it was not until 1860 that he found opportunity for settling the affairs of Gilgit in the way he desired.

A force crossed the Indus and advanced on Gilgit under the command of a man who was a thorough soldier, Colonel (now General) Devī Singh, Narainiā. In the interval of eight years Gaur Rahmān had built the fort described in Chapter XVII., and this was thought by the Dārds to be a work quite impregnable; but the Dogrās determined to attempt its conquest.

It so chanced that just before Devī Singh's force reached Gilgit, Gaur Rahmān himself died; it was, I think, in Yāsīn that he died; the news undoubtedly disheartened his people in Gilgit; they did not make much resistance to the assault; a cannon-ball which passed through the door of the fort killed the Wazīr; this decided them to give in, and Gilgit again belonged to Jummoo, and since then the hold of the Dogrās on the fort itself has never been lost.

Reckoning, doubtless, on a general disorganization of the Yāsīn power from Gaur Rahmān's death, the Dogrā leader determined to advance farther, to follow up the victory. He and his army were actually able to reach Yāsīn, which they took, but to hold it was no part of their plan, so after a few days they retired to Gilgit.

They had, however, placed on the gaddī, or throne, at Yāsīn one Azmat Shāh, a son of Sulaimān Shāh, the old ruler of Yāsīn and invader of Gilgit, this Azmat Shāh being, as near as I can make out, first cousin to Gaur Rahmān. The idea was that Azmat Shāh at Yāsīn would remain on peaceable and friendly terms with the Maharaja's authorities at Gilgit. But the plan would not work; no sooner had the Dogrā force turned their backs than the Yāsīnis expelled their nominee, and poor Azmat Shāh had to flee for his life. This was all done so quickly that when the Dogrā army on their return reached Gilgit, which is but

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3

half-a-dozen marches from Yāsin, they found Axmat Shāh already 175
there a refugee, he having come by a mountain path in his flight.

One other political arrangement was then made, which was more permanent—indeed has endured to this day (1874).

Mention has been made of Raja 'Isā Bāgdur, of Puniāl, of the line of the old Rajas of that country. I think it must have been about the time of the Sikh invasion of Gilgit that he incurred the enmity of Gaur Rahmān, and was obliged to leave his home; he took refuge first in Gilgit, then in Chilās, and ultimately he came to Kashmir, and there received a grant of land. When the re-conquest of Gilgit was planned, he accompanied the Maharaja's troops, and as the advance was continued into the country of his hereditary chiefship he was placed in power, and welcomed by the people, who had for some years been subject to the bloodthirsty Gaur Rahmān. Ever since that time Puniāl he has held, aided by and aiding the Maharaja's troops in all the later troubles.

At this time of his reinstatement he acquired a bit of country which had never before been in the hands of his family. This was the valley of Ishkoman, which leads up northward from nearly opposite Gākūj. It was granted to 'Isā Bāgdur by Axmat Shāh, the few-days'-ruler of Yāsin; of old it belonged to Yāsin. Although the grantor almost immediately lost all his power, yet the grant remained for four years (or by one account six years) in the hands of 'Isā Bāgdur; then, in further struggles, he lost it, and at this day it is with Yāsin.

The possession of Ishkoman by the same power that should hold Puniāl and Gilgit might, perhaps, be a source of usefulness, since a road leads from the head of the valley over into Badakhshān; but of the character of this road I know little.

LATER HOSTILITIES; 1863 TO 1869.

At the conclusion of the war, which ended on the withdrawal of the Dogrā force from Yāsin to Gilgit in the same year, 1860, the state of things was this:—One of Gaur Rahmān's sons, Mulk Imān by name, had succeeded him, and was ruler of Yāsin, of the original family possessions, with the exception of the above-men-

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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175 tioned Ishkoman. Raja 'Isá Bágdur held Puniál, and with it Ishkoman, in dependence on the Maharaja. The Maharaja's own officers and troops occupied the country of Gilgit, that which of old belonged to the Rajaship of Gilgit. Nor have many changes taken place since, or rather the result of them has been to bring things nearly to the same state after the various events which we will now speak of. These may seem but petty, yet their relative importance is the greater the nearer they are in time to the present, since from them can be drawn considerations which may tell on the future politics of this frontier.

After the war, though for a time peace prevailed, there was a feeling of stifled enmity between the two sides, which was sure before long to show itself in action. Various events occurred, among them the plunder and detention of a merchant sent by the Maharaja to buy horses, on his way from Badakhshán through Yásin, which determined the Maharaja to send a punitive expedition to Yásin. Early in the year 1863 a force was led by Colonel (now General) Hoshiyára, a bold, dashing, perhaps rash, leader, to Yásin. Little resistance was made at the place itself. But the Yásin people and forces were collected at a place called Marortkot, about a day's march higher up the valley, the women and children also having taken shelter within that fort. Thither the Dográs followed; on their approach the Yásinis came out to give battle in front. The Yásinis were defeated and broken; some fled to the hills, among whom was the Raja, Mulk Imán; others fled to the fort; these the Dográs in hot pursuit followed in before the gates could be closed, and there began first a hand-to-hand fight, and then the indiscriminate slaughter that is so apt to follow the taking a place by assault.

This complete defeat brought down the Yásin leaders, and made them submissive. The Dográs, indeed, at once retired to their old boundary, but for a few years Yásin was in some sense tributary; that is, the chiefs sent their agents to Jummoo with presents, and they were anxious to keep on good terms with the Maharaja; and with good management this state of things might have been kept up till now.

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But the want of political ability in those who were sent in command to Gilgit, as well as circumstances over which they themselves had no control, hindered a good understanding being kept up with the tribes.

I do not know on what special quarrel disturbances again began, but in the year 1866 the Gilgit authorities under the Maharaja found Hunza such a thorn in the side, that they arranged an attack on that place, the Nagar people promising aid so far as to allow a passage through their country. This, indeed, was aid of the greatest importance, for the difficulty of approaching Hunza, on account of certain defiles to be passed, is probably greater than that of taking the forts when you reach them.

The Dográ force advanced on the Nagar side of the river, the left bank, and reached a place opposite to and within gunshot of one of the Hunza forts. But the way across to it did not seem easy, the river flows between cliffs of some height—probably alluvium or fan cliffs; and it was said that no practicable road could be found down and up them.

After a few days it seemed that the Nagar people were beginning to fall away from the alliance. The Dográs began to be suspicious of them, and this distrust very likely brought about its own justification. At last, one evening, a report spread among the Dográs that the Nagaris were upon them; a panic struck them, and they retreated, or more accurately perhaps fled, though no enemy was attacking them; in this disgraceful way they returned to Gilgit.

Things did not stop here. This display of weakness on the part of the Dográs caused all their old enemies to combine to try and expel them. A most formidable confederation of all the tribes round was made. Wazir Rahmat, the Yásin Wazir, was, they say, the soul of this combination. A year or two before he had paid his respects to the Maharaja at Jummoo, coming on the part of the Yásin Raja. He had now accompanied the Maharaja's force to Nagar, and for some time after its return had encamped at Gilgit, but one day, leaving his camp standing, he disappeared; he made his way to Yásin.

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176 In a month or two a considerable army invaded Gilgit. The Yāsīn ruler had now looked for aid across the mountains to Chitrāl, and from there came a force of horse and foot led by Imān-ul-Mulk, the Raja of Chitrāl. These with the Yāsīnis and the Darelis (from Darel, one of the valleys on the south-west of Gilgit) environed Gilgit Fort, while the Hunza and the Nagar people, now in conjunction, occupied the left bank of the river, opposite the fort. The Raja of Chitrāl was the man of most importance of all the leaders.

This invading force, on its way to Gilgit or soon afterwards, reduced most of the forts of Puniāl: that is to say, Gākūj, Bubar, &c., aided, they say, by treachery within them. But the fort of Sher held out. Raja 'Isā Bāgdur himself was within it with 100 of the Maharaja's sepoys; supported by them he even went so far as to expel *most of his own people*, who, they say, went and joined —outwardly, for their own safety, and not heartily—the enemy. These, under Mīr Walī, brother to the then Raja of Yāsīn, besieged Sher with vigour, but they could make little impression upon it.

The mass of the invading force were unable to pass along the usual road on account of the fire from Sher Fort, but they found a way higher up the mountains, and so approached and invested Gilgit Fort, on the fate of which hung the state of the whole valley. The besiegers expected that it soon would fall, for they had heard that it had provisions to last for a week or two only, so they closely blockaded it, and were able to repel all sallies. But, in truth, the fort was better provisioned than they thought.

Meanwhile news of this state had reached Kashmir, and the Maharaja had sent off reinforcements with great expedition under the charge of Wazīr Zurāvar and Col. Bīja Singh. At Bawanjī, on the river, they met with some opposition; but when once they had effected a landing on the right bank of the Indus, and the news had reached Imān-ul-Mulk, he and his troops and allies decamped and got safely back to their own countries.

The whole confederation had melted away. Thus different was the conduct of it from the energetic action of the Yāsīn troops,

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who fourteen years before succeeded in expelling their enemies from the Gilgit Valley. 175

The Dogrā force now assembled in Gilgit was, for that barren country, very large; there were, I think, 3000 soldiers, and they were accompanied by a great number of coolis to carry supplies. The leaders began to revolve in their minds what should be done, what punishment should be inflicted, and on whom, as a retribution for the late invasion; but it was long before they could come to a decision. Wazīr Zurāorū wished to attempt something, but something that was sure of success; an old and trusted servant of the Maharaja's house, now declining in years, he did not wish that his reputation should be dulled at last by a failure. After much time wasted in hesitation, an expedition to Dārel was determined on.

The expedition started in September (1866).* The main body, under Wazīr Zurāorū and Colonel Bīja Singh, went by the Naupūra ravine, which is almost exactly in front of Gilgit; another division, under Bakhshī Rādha Kishan, went up a side valley from Singal. The only opposition met with was to the main force. This, having crossed the dividing ridge of mountains, was passing down along a ravine, at some distance above the place where that ravine debouches into the main Dārel Valley. A barricade formed of felled trees and stones was met with; this was defended by Mulk Imān of Yāsīn, with some of his own people, who were more used to fighting than were the Dārelīs. Bīja Singh, however, an experienced and wary soldier, knew what was the right thing to do; he scaled the heights and turned the position, and the enemy had to flee. In a day or two after this the right column joined. The main column had made six marches to the first village-fort in Dārel, the right column four marches. There was no more opposition, the country of Dārel lay open to the Dogrās.

As will be seen from the map, this Dārel Valley leads southward to the Indus. There are seven village-forts in it; the Dogrās only reached four of them; the one they came to first was the highest in the valley. All the inhabitants had fled to the

* It was while this expedition was on hand that Dr. Leitner visited Gilgit.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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175 mountains, there was not even a woman or a child to be seen; the cattle even had all been driven off. The Dogrās stayed a week. Some of the chief men of Dārel came in and made their submission; as snow was about to fall on the hills behind, it was convenient to take that as a reason for retiring. So the force returned, with some losses by cold, chiefly of the accompanying Kashmīrī coolis. The Dogrās certainly had shown the Dārelīs that their country was not inaccessible, and doubtless they left their mark on it. After this, a great part of the force returned to Kashmir, and the usual garrison was established in Gilgit.

In the next year, I believe, 1867, the untiring Yāsīn enemies invaded Puniāl, attacking the fort of Bubar; but here were some of the Maharaja's irregulars, and they, with Raja 'Isā Bāgdur, held out and made sallies; so the enemy was held in check until Bakshī Rādha Kishan arrived with some troops from Gilgit and relieved the place, the Yāsīnīs at once retreating.

This was the last conflict that occurred on the side of Yāsīn.

The enmity of the Hunza ruler was no less than that of the Yāsīn Raja. He had, in some of the later wars, taken, and he succeeded in retaining, the village of Chaprot, which village is held by Hunza to this day. From Chaprot, in or about the year 1869, the Hunza people made a raid on the large village of Niomal; they took away all the inhabitants, some 200 in number; those of them who were Kashmīrī Dārds, of the mixed blood, sixty or seventy, they sold to slave-merchants; but the others, after representations made from Gilgit, they sent back.

Other things have been endured from Hunza, and some reprisals have been made by the Gilgit officers, but there has been no fighting on a large scale.

CHANGES AT YASIN; 1870–1873.

The list of Gaur Rahmān's sons before given must be referred to, and the names of the three first of them remembered. There are Mulk Imān and Mīr Walī of one mother, and Pahlwān Bahādur (also called Ghulām Mahai-ud-dīn) of another, who was sister to Imān-ul-Mulk, the Raja of Chitrāl. We saw that Mulk Imān,

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Gaur Rahmān's eldest son, succeeded to power on the death of his father, and had, during the later hostilities, led the Yāsīn forces; he is a man, I believe, of small stature, but strong and active, a soldier, but without much head.

Soon after the events last described, Mulk Imān and his brother Mīr Walī fell out. Mīr Walī, getting aid from Imān-ul-Mulk of Chitrāl, expelled Mulk Imān, and himself became ruler in Yāsīn. Mulk Imān took refuge in Darel first; then, strange to say, he came to the Maharaja of Kashmir, was well received by him, and was established at Gilgit with a pension, almost within sight of his old enemy Raja 'Isā Bāgdur, and quite within sight of the agents of his inimical brother, who now and then used to come to Gilgit.

Mīr Walī became a tributary to, or, more than that even, a dependent on, the Raja of Chitrāl. Pahlwān Bahādur received from the same chief the governorship or rajaship, whichever it may best be called, of Mastūj on the Chitrāl side of the mountains. Thus Chitrāl, Mastūj, and Yāsīn became bound up together. The relation of all these to the Maharaja's officers at Gilgit consisted in keeping and being kept at arm's length. As a rule, the Maharaja's agents could not safely enter the other territories, but some messengers from Yāsīn or Chitrāl used to come to Gilgit, knowing they need not fear for their lives, and hoping to carry away some present worth having in return for the smooth messages they delivered.

The next thing that brought about any change was, curiously enough, the visit of an Englishman.

In the beginning of the year 1870, Lieut. George W. Hayward came to Gilgit. He had been sent out by the Royal Geographical Society of London with the object of exploring the Pāmir Steppe. In prosecution of this object he had gone to Yārkand and Kāshgar, from which places he had, in the previous year, returned to the Panjāb unsuccessful as to his main end, not having been allowed to approach the Pāmir from the side of Yārkand, but with a store of information about Eastern Turkistān. With an enthusiasm for his purpose that was characteristic of him, he determined

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175 to run the risk of a journey through Yāsīn and Badakhshān to the place which was his goal. Though warned by many of the danger of putting himself in the power of such people as the Yāsīn and Chitrāl rulers—I myself introduced to him men who knew the ways of them, and declared them to be utterly devoid of faith—he started on the journey. What followed is told in the Royal Geographical Society's Proceedings for 1870, partly by his own pen, and partly, the final scenes, by mine. As that publication may not be available to all my readers, and as the story of the endeavours of a brave rash man may have interest and value to them, I will here put down a short account of Mr. Hayward's doings, by the repetition in part of the substance of what I had before written to Sir Roderick Murchison, President at that time of the Royal Geographical Society.

The first thought was that there would be difficulty in entering the Yāsīn country, that the chief would refuse admission to Hayward, as the Hunza ruler had done to Lieuts. Vans Agnew and Young twenty years before. But it did not turn out so. It chanced that an agent of Mīr Walī's had on some pretext come to Gilgit, and was there on Hayward's arrival; by his hands he sent a letter and presents, and in due time an answer came from Mīr Walī to the effect that he would be glad to see him. So Hayward went, was hospitably received, was taken about to some of the valleys for sport, and was made much of, in fact was won over by Mīr Walī. This was in the winter when the snow was on the ground; there was no prospect for three months or more of the road to Badakhshān being open. Hayward, though on good terms with the ruler, did not think it wise to wear out his welcome by staying all that time, but determined to return to the Panjāb, and make a fresh start in the early summer. And did Hayward give nothing in return for this attention from such a known avaricious man as Mīr Walī? He gave almost all he had with him that was suitable for presents, and he promised what was of more value. And this it is that shows the astuteness of the ruler. Mīr Walī interested Hayward in what he himself counted, and persuaded Hayward to consider, his rightful claims to Gilgit,

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and engaged his guest to represent these to the Governor-General, in order that the Maharaja might be forced to withdraw to the Indus. 175

The reader of the preceding pages will at once see that Mīr Walī had no more original right to Gilgit than the Maharaja had; that his father, Gaur Rahmān, had conquered it from some one who had conquered it from some one else; and that, although some four dynasties back (about one reign goes to a dynasty here) a relation of Gaur Rahmān's possessed Gilgit, yet he also only gained it by the same means as those by which his successor wrested it from him. The Sikhs, the Maharaja's predecessors, had conquered Gilgit from Gaur Rahmān, and, after more struggles between the two powers, neither of whom had any better claim to it than the sword, it had finally remained with the Maharaja.

But little of this did Hayward know. He adopted the views of Mīr Walī, promised his aid in getting them brought before the British Government. In fact, he himself brought them before the Governor-General; nothing was done about it; nothing could have been done about it. But Mīr Walī meanwhile was sanguine. He had, I believe, put down Hayward for a British agent, and he built upon his endeavours.

Hayward returned to Yāsīn in July (1870), and at once it was clear that the former cordial terms would not prevail. Mīr Walī was vexed at his having effected nothing for him, was vexed to see the now large mass of baggage, containing untold wealth in the very things he would like to have (for they had been provided as gifts for the people *beyond Yāsīn*), going out of his grasp, was vexed at Hayward's not agreeing to the route (through Chitrāl) that he was desired to take; lastly he was enraged at an encounter of words that took place between guest and host. For one used to have his own way within his own little country all this was sure to be more than annoying. For Mīr Walī, a man who thought little of taking life, it was enough to decide him to murder his guest and take possession of the baggage.

Hayward had started from Yāsīn, and had made three short

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175 marches on the road to Badakhshān, had reached a place called Darkūt, when he was overtaken by fifty or sixty men sent by Mīr Walī. These, however, gave no signs of enmity; their leader said he had been sent to see the camp safe across the Pass. But the next morning they took Hayward in his sleep, bound his hands, led him a mile into the pine forest, and killed him by a blow from a sword. His five servants, Kashmīrīs and Pathāns, met with the same fate.

Three months afterwards I recovered Hayward's body, sending a messenger with presents and promises from Gilgit, where I lay. We buried him in a garden not far from Gilgit Fort.

It was said that this visit of Hayward's caused the next political changes in Yāsīn. This is what happened.

Wazīr Rahmat was still in the position of chief adviser of the Yāsīn ruler; but this thing Mīr Walī had done against his advice; it became a cause of distrust between them, and led each to plot against the other. It was Wazīr Rahmat's plot that succeeded. He sent his son to Pahlwān Bahādur of Mastūj, with whom a scheme was made up, that received the sanction of Imān-ul-Mulk of Chitrāl, to displace Mīr Walī. Pahlwān Bahādur came suddenly to Yāsīn with a few hundred men; Mīr Walī would not oppose them, but fled into Badakhshān; Pahlwān Bahādur reigned in his place.

This was about August, 1870, very shortly after the murder of Hayward. Mīr Walī, repulsed from Badakhshān, came to Chitrāl and threw himself upon the mercy of Imān-ul-Mulk, who relaxed his anger and allowed him to remain at his Court.

For the last three years, from the end of 1870 onwards, the further course of events has not been exactly known, but I believe that by 1873 Mīr Walī regained his position in Yāsīn, and that things had returned to about the same state as they were before the visit of Hayward. Efforts have been made by the British Government and by the Maharaja of Kashmir, by application to Imān-ul-Mulk and otherwise, to get hold of Mīr Walī and the actual murderers, but success has attended none of them; the murder remains unavenged.

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I cannot end this subject without saying something more of George Hayward. He was led to geographical exploration by the journeys he had made among the Himalayas in search of sport while he was in the army. A keen sportsman, and a hardy, energetic, and courageous traveller, he had many of the qualities that make a good explorer. But he was more fitted to do the part of an explorer of a continent like Australia than in Asia, where nearly every habitable nook is filled up, and where knowledge of human nature and skill in dealing with various races of men are at least as much wanted as ability to overcome physical obstacles. He was a man whose many friends admired him for his pluck and his warm enthusiasm in his pursuit, and liked for the agreeableness that they always met with in him. His fate, the fate of being at an early age barbarously, almost wantonly, murdered by the order of one whom he had made a friend of and tried to benefit, filled all with indignation, a feeling that has not as yet been calmed by punishment reaching the offenders.

GEORGE W. HAYWARD; KILLED AT DARKÚT IN YÁSIN, JULY 18, 1870; BURIED AT GILGIT, OCTOBER 27, 1870.

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CHAPTER XX.

DÂRDISTÂN: COUNTRIES AROUND GILGIT.

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FRAGMENTS of information got from hearsay of countries that are inaccessible to one, when they can be verified by comparison, are not without value. I will therefore put down a few notes, which, as far as they go, are likely to be correct, on those parts of Dârdistân which cannot at present be reached by Europeans.

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But first I will show, in a tabular form, the several divisions of Dârdistân which have in any way come within my notice, including those which have already been treated of. These divisions are in some cases separate valleys, in other cases parts of the same valley. The Table includes a statement of their form of government, of the races or castes that inhabit them, and of the sect or religion prevailing, as well as the practice that may hold as regards slavery.

DÂRDISTÂN.

	Government.	Prevailing Race or Caste.	Religion.	Condition as regards Slavery.
GILGIT ..	Governed directly by the Maharaja's officers.	A few Roûâ; more Shin; most Yashkun.	Half Suni, half Shia.	In these neither is there now, nor was there of old, either slavery or slave-trade.
SE		Shin and Yashkun	Mostly Suni; a few Shia.	
HARAMOSH		Shin and Yashkun	Shia.	
HASORA ..		Shin and Yashkun	Suni.	
PUNIÂL ..	Ruled by Raja 'Isâ Bâgder, in dependence on the Maharaja. (Raja's caste or family is called Burshe.)	Yashkun	Molâi; and a few Suni.	
NAGAR ..	Ruled by Raja Zafar. (Raja's family, Moguluts.)	Yashkun	All Shia.	

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DARDISTAN—*continued.*

	Government.	Prevailing Race or Clans.	Religion.	Condition as regards Slavery.
HUNZA ..	Ruled by Raja Ghazan Khan, son of Ghazanfar. (Raja's family, Ayushia.)	Yashkun	All Molai.	Here slaves are both kept and dealt in.
ISHKOMAN, or CHATARKUN	Belongs to Yasin	Yashkun	Molai.	
YASIN ..	Ruled by Raja Mir Wali, son of Gaur Rahmán. (Raja's family, Bakhta.)	Yashkun	Molai and Suni, the former predominating; no Shia.	
CHITRAL and MASTUJ.	Ruled by Raja Imán-ul-Mulk. (Raja's family, Katori.)	Yashkun	Suni.	
GOIJAL in BADAKHSHAN	Dependent on the Mir or Prince of Badakhshán (tributary to Kábul).	Wakhik*	Molai.	
DIAMIR ..	Republic	Shin and Yashkun	Suni.	In these, captives of war are kept as slaves; slave-dealing is not practised.
TANGIR ..	Republic	Shin and Yashkun		
GOR	Republic	Shin and Yashkun	Suni.	
THALICHA ..	Republic.			
CHILAS ..	Republic	Shin and Yashkun		
KOLI	Republic	Shin and Yashkun		
PALAS ..	Republic	Shin and Yashkun		

The first five divisions I have already treated of as fully as I was able. We now come to the countries that surround Gilgit.

Nagar lies along the left bank of the Hunza-Nagar River, having Hunza opposite on the right bank. Since about 1867 it has paid a small tribute to the Maharaja, receiving in return a present of larger value; this cannot be considered more than a compliment, and a mark of desire for friendly relations.

The people of Nagar are called Khajani.

Hunza is a more warlike country than Nagar. As shown in the last chapter, it has often been actively at enmity with the Maharaja, and it has generally been in a state of unfriendliness to him. In 1870 the Hunza Raja sent an agent to Sirinagar to open friendly relations, who was well received; I do not know

* I have never met any of these people, but I believe them to be Dárda. Goije is another name by which they are called; that is the territorial name, while Wakhik is the caste name.

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what since has occurred, but there seemed to me to be no likelihood of close friendship.

B 101

The people of Hunza are called Hunzije.

D 101

The people of *Ishkoman*, or *Chatarkun*, are called Ishkomanije, or Chatarkune.

As to *Yāsin*, the most that we know of it has been told by Mr. Hayward *; I can add little to that. The people of Yāsin are called Pure.

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Here are some notes, taken from hearsay, of the roads that lead out of Yāsin:

Yāsin to Mastūj; Three Roads.

(1) By Shaver, five or six marches; it can be traversed by men all the year round; for horses it is difficult in winter, but is not altogether closed for them, or if it is, then only for fifteen days or so at a time, until the snow has hardened; also it is bad for horses for a fortnight in spring.

(2) By Tūī, three marches; the Pass crossed the second day.

(3) By Nazba, three marches; the Pass crossed the second day.

Both these are closed for traffic by the end of October.

Probably the marches are of 20 miles each.

Yāsin by Shaver and Tangīr to Swāt;

A five days' journey they say; but I think these are long marches: it may be 120 miles.

Yāsin to Badakhshān.

This road is the one which Mr. Hayward was taking when he met with his death.

The Pass closes for horses at the end of October, while for two months it remains closed for all traffic. There is a glacier on the north side, but horses can go over it, avoiding the crevasses.

D 101

The people of Chitrāl are called Katare.

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Dārel. This has seven fort-villages in a valley about a mile and a half wide; the cultivation, I was told, is continuous along

* Proceedings Royal Geographical Society, 1870.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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the whole length of it. Vineyards abound. Kine and goats are plentiful. Deodar, pine, and oak grow on the hill-sides. Most of the people during summer time live up on the hills, where pasture is to be found. This is a federal republic; but the federal bond seems weak. The people are called by their neighbours Dārele. 101 361 642

Tangīr, a republic. It has of old been tributary to Yāsīn; but there is no close connection.

Gor, a republic; it has three forts or villages. It sends a few goats to the Maharaja by way of tribute, and leaves hostages in Astor, but it is practically independent. The people are called Gūrije.

Thalicha; a small village of seven houses. It is the smallest independent state that I have ever heard of. Its government is republican.

Chilās. This is one of the larger of these republics; its people are called by the other Dārds "Bhute." Some account of the way in which the Chilāsīs used to make raids on their neighbours has been given in Chapter XVII. The Sikhs sent an expedition to Chilās under one Sūja Singh, but it was repulsed; this was when Mīān Singh was the Sikh Governor of Kashmir, about the year 1843. The expedition sent by Maharaja Gulab Singh (in 1850 or '51), and its good effects, have already been spoken of. Since that time the Chilāsīs have been in a sense tributary; they now pay yearly to the Maharaja a tribute of 100 goats and about two ounces of gold-dust; otherwise they are free. [125] [148]

Beyond these, down the Indus Valley, are some places of which I know almost nothing but the name, they are— 101

Hudar, whose people are called Hudare.
Bunar.
Thak, " " Khane.
Harban, " " Bhije.
Thur, " " Thorije.
Sāzīn.
Kolī, " " Kolūche.
Pālus, " " Palāoche.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3

131 A few miles below Kolī is Batera; beyond that Dārdistān
101 ends and the Pathān country, where the Pashtū language prevails, begins. The Kolī people are Dārds; they know both the Dārd and Pashtū languages.

642 Many places have been put down as republics; what I have
646 been able to find out about the way of their government will apply to them generally. There is a general assembly of the people, called Sigās, which decides on almost every matter.
[562] It is called together by beat of drum; men, old and young, attend it, but not women; none who have the right to attend are allowed to be absent, under pain of fine. In this assembly the rights of a minority are carefully guarded. I have been told that if even one man, supposing him to be of any consideration, object to a policy, it cannot be carried out; the assembly is adjourned for a few days, and in the interval effort is made either to convince the objector or to modify the proposal; then meeting, they may perhaps have again to adjourn; but in time something or other is sure to be arranged.

643 The executive consists of a few men, may be five or six, chosen by the people in their assembly. These are called *Joshtero* in the Dārd language. They are chosen for their wisdom; but here as elsewhere wealth seems to have influence to convince the people of the wisdom of those who possess it. The office of Joshtero is not hereditary; the Joshteros must be in general accord with the assembly else they will be displaced. The Joshteros deliberate together on a policy, but cannot carry it out without the consent of the assembly of the people, which they themselves call
[692] together. The Joshteros are also arbitrators to settle disputes of water and wood, and what not.

623 Where the valley is large, like, for instance, Dārel, each village has its own Sigās, or assembly, which settles the particular affairs of that village, while for matters of more general policy the Joshteros of all the villages first meet, and make among themselves a plan to propose, and then a general parliament is called; that is, the people themselves of all the villages together meet to hear and decide. If all of the villages cannot agree on one policy, then

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3
Burusho AV7

each is free to pursue its own without severing the federal bond. Thus I have heard that some villages have joined with one power—have agreed to pay tribute—while others of the same valley have done the same to the rival power. But there must be some limit to this. They could not, of course, actively join on opposite sides. D 623

My knowledge of the working of these institutions is very incomplete; on the whole I incline to think that with the republics there is less of wars of ambition than with those valleys that are governed by an hereditary ruler, less of bloodshed on a large scale, such as is brought about by or for the dispossession of dynasties. But I do not think that the internal state is so secure and quiet as under a Raja; in the republics personal independence and liberty of action are so much the rule, that no one interferes to prevent even violence. D 642 626

In the Table given at p. 456, the last column shows the custom of the various states with respect to slavery. There are three categories. The first includes Gilgit, Astor, Nagar, &c.; in these places not only is slavery unknown now that some of them are under the rule of the Maharaja of Kashmir, but, according to my information, it was not the custom before. D 567

Another category includes the Republics; in these, slaves when captured in a foray are kept as servants, as we saw was the case in Chilás with those they brought away from Astor; but they are not used as a commodity to be bought and sold.

Thirdly, in the Rajaships of Hunza, Yásin, and Chitrál, slaves are openly bought and sold; the Rajas themselves are the chief dealers—that is to say, they are sellers—while merchants, generally from Badakhshán, are the buyers. The greater expense of sustaining these governments, as compared with the republics, has probably been the cause of the Rajas entering on this trade, in which they will sell, in default of others, their own subjects even. Many are the people, and of races various—Dárd and Dográ, Panjábí and Pathán—whom the fortune of war has allowed to fall into the hands of one or other of these rulers, and who, having been bartered by their avaricious captor, are passing their lives as exiles and slaves in Badakhshán or in Turkistán. B 567

1; Drew G-S .(1862-1872) 1875 AV1 Kashmir AV1

CHAPTER XXI.

LANGUAGES.

DOGRÎ — CHIBHÂLÎ — THE PAHÂRÎ DIALECTS AND KASHMÎRÎ — DÂRD DIALECTS — THE TIBETAN — USE OF PERSIAN — WRITTEN CHARACTERS.

197 I GIVE below an enumeration of thirteen languages, or dialects, spoken within the Jummoo and Kashmir territories. It would be possible, no doubt, to make a greater number of subdivisions, since the speech is apt to vary in these mountain countries within very short distances; the greater number of subdivisions one makes, the less, of course, will be the difference between any two adjoining ones; in the present list, between most of those named, the differences are very marked indeed. It will be seen that for the Language Map I have massed some of the dialects into groups, for each of which groups I have used one tint. These tints may be taken as showing what languages or groups of dialects so far differ as to be mutually incomprehensible. On that principle the thirteen dialects are classed under five different languages. This classification is practical and useful, and the marked geographical boundaries of those groups enabled me to ascertain their distribution with accuracy. But, to show out the relationship of the fourteen dialects, the classification is better which is indicated by the bracketing on the left-hand side of the list, where, all the Pahârî dialects and Kashmîrî being put together, *four* great groups are constituted.

The following is the list:

ARYAN (SOUTHERN DIVISION).

DOGRÎ	One colour on the Language Map.
CHIBHÂLÎ	
RÂMBANÎ	One colour on the Language Map, under the name Pahârî.
BHADARWÂHÎ	
PÂDARÎ	
DIALECT OF DODÂ ..	
KISHTWÂRÎ	
KASHMÎRÎ	One colour on the Language Map.

1a Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

ARYAN (SOUTHERN DIVISION)—*continued.* 197

DĀRD ..	DIALECT OF DĀH .. DIALECT OF ASTOR, GUREZ, AND DRAS DIALECT OF GILGIT	One colour on the Language Map.

TURANIAN (SOUTHERN DIVISION).

TIBETAN	LANGUAGE OF BALTISTĀN AND LADĀKH .. .. LANGUAGE OF THE CHĀMPĀS	One colour on the Language Map.

DOGRĪ.

Dogrī differs considerably from Hindostānī (that dialect of India which has, under British rule, become the most diffused of all), but whether or not in such a degree as would justify us in calling it a distinct language I can hardly say. If a native of Hindostān, who had never come farther north than Ambāla, were to go where pure Dogrī is spoken, into the heart, say, of the Outer Hills, he would not be able to understand any but the shortest sentences, and by no means all of these; with some difficulty he would make himself understood for simple matters.

The relationship of Panjābī to Hindostānī is very similar, while there is a difference between Dogrī and Panjābī which is not so great as that between either of them and Hindostānī. Many [194] points of difference from this last are common to Dogrī and Panjābī; for instance, the use of the short *a* in several words which in Hindostānī would have the long *ā*, thus the Hindostānī *hāth* (hand) and *kām* (work) become in both Dogrī and Panjābī *hath* and *kam;* the not unfrequent use in these last dialects of *v* where Hindostānī would have *b*, as in *vī*, twenty (in Hindostānī *bīs*), is another instance. Of those *grammatical forms* in Dogrī that 193 vary from Hindostānī about half are the same as Panjābī and half 197 are different from either. In some points (as in the imperfect of the verb *to be*) Dogrī resembles Hindostānī where Panjābī differs from it.

In Appendix I. I have given a Grammar of Dogrī. 1/A The structure of that language is such that it is possible to take a Hindostānī grammar, and, without recasting it, replace the Hin-

[Cf. category 116, pp. 513-515 -- Analyst]

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

193 dostānī with Dogrī forms. This indeed is very nearly what I have
197 done in making this short grammar, taking Forbes' Hindostānī Grammar as the model.*

197 I am unable to compare with any exactitude the Dogrī with the other languages in respect of their vocabularies as a whole. In Appendix II. a few words are given in Dogrī and some other dialects; these are some of those recommended by Sir George Campbell (in the Journal of the Asiatic Society of Bengal), as well fitted to try the relationship of various languages.

191 This Dogrī is spoken by the village people of the Outer Hills and of the strip of plain at their foot, from the Rāvī to a little west of the Chināb.† It is spoken purest by those who have not come much into contact with other races; especially is it to be heard pure and unmixed from the mouths of the women, who, from their seclusion and little intercourse with strangers, are the most likely to preserve the indigenous speech. In the towns, but especially in Jummoo, one hears a mixture of Dogrī, Panjābī, and Hindostānī. Of the officers of the Maharaja's Court, very few, if any, speak pure Dogrī; some, indeed, hail from the Panjāb, and speak their own Panjābī with some Dogrī mixed; others have by contact with those who live in the British territory (where Hindostānī is sure to be much heard, even where it is not the vernacular) got an admixture of Hindostānī; indeed almost every one of the Court speaks a mixture of the three above-named dialects, in proportions varying for each person.

CHIBHALI.

197 The Chibhālī dialect differs from Dogrī by no means so much as Dogrī does from Hindostānī, but perhaps in the same degree as it does from Panjābī. One would not, indeed, on looking over the few words I have put down in Appendix II., think that there was any important difference between Dogrī and Chibhālī, but

* I have been much helped by Sonū, Brahman, who has a critical knowledge of Dogrī. The incompleteness and imperfections of the grammar are due to my not having taken as much advantage of his assistance as I should like to have done.

† Eastward of the Rāvī, the people of the Outer Hills have a speech closely allied to if not identical with our Dogrī.

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

these two languages *in motion* have a greater amount of difference, one that is very striking to the ear. 197

Chibhâlî is closely allied to that form of Panjâbî which is spoken west of the Jhelam, in the country called Pothwâr;* this latter (which the natives call Pothwârî) I shall speak of as Western Panjâbî.

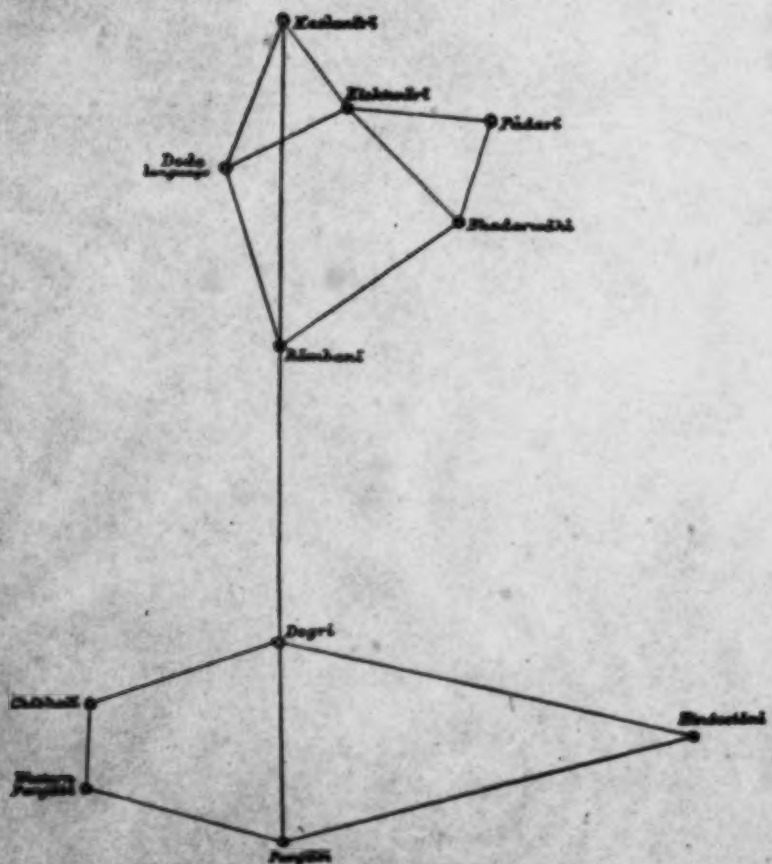

DIAGRAM ILLUSTRATING THE RELATIONSHIPS OF CERTAIN LANGUAGES.

Some of the most striking differences between Chibhâlî and Western Panjâbî on the one hand, and Dogrî or Panjâbî on the other, consist in the use of *nâ*, *na*, and *nî* in the genitive instead of 193 197

* In this word the *t* and the *r* are both cerebral.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

193 *dā*, *de*, and *di*; and in the termination of the present participle,
197 which seems always to be *nā*, while in Hindostānī it would be *tā* and in Dogrī and Panjābī *ndā*. Also there is a tendency for the
[194] vowel *a* (short) to become in Chibhālī *u* (short). Thus—

Dogrī:	lakri, *wood*.	Chibhālī:	lukri.
"	chham, *waterfall*.	"	chhum.
"	chalnā, *to go on*.	"	julnā.

197 The change from Dogrī to Chibhālī in the hills corresponds with that from Panjābī to Western Panjābī in the plains; but there is less difference between Chibhālī and Western Panjābī than there is between Dogrī and Panjābī. These relationships (and others that will be spoken of farther on) I have tried to illustrate by the diagram on the preceding page, in which the length of the lines joining the points marking the various dialects is intended to represent proportionately the differences between them.

The lower part shows Dogrī and Panjābī equidistant from Hindostānī, and at a less distance from each other than either is from Hindostānī. Chibhālī and Western Panjābī are shown at equal distances respectively from Dogrī and Panjābī, but with a less distance between them than there is between those two.

THE PAHARI DIALECTS AND KASHMIRI.

Those philologists who have paid attention to the Kashmīrī language have found it one of great interest, for its elaborate inflexions and for the relation, both in vocabulary and grammar, which it bears to the Sanskrit. It is still, however, as regards its construction, so little known that there is a probable yield of more material of value and interest for anyone who should, equipped with the requisite philological knowledge, seriously undertake the analysis of it. I subjoin in a note a list of the writings on the Kashmīrī language, chiefly vocabularies, that have been published.*

* Grammar and Vocabulary of the Cashmīrī Language, by M. P. Edgeworth. Journal Asiatic Soc. Bengal, vol. x., pt. ii., 1841, p. 1038.

A Grammar of the Cashmeeree Language, by Major Leech. Journal Asiatic Soc. Bengal, vol. xiii., pt. i., 1844, p. 397.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

I myself never learned to speak Kashmírí; it is never heard 197
in the Jummoo darbár; for the purposes of a traveller through Kashmir either Hindostání or Panjábí will serve; since Kashmírí is a language not easily acquired, one is not likely to master it who is not for long tied to Kashmir proper. Having allowed this, it may seem presumptuous for me to say anything about the connection of Kashmírí with other languages; but there are some characteristics of it so marked that they can be traced by one who knows but few words of it, and since I believe that in travelling over little-frequented parts I have been able to find out certain facts of interest connected with the subject, I shall not refrain from stating them.

Kashmírí has hitherto been spoken of as a language quite by itself, unlike any other spoken tongue, and not allied, except in the distant way in which all the Aryan tongues of India are allied to one another, with any neighbouring speech. But in travelling in the Middle Mountain region I found several dialects (which I have classed together under the name *Pahárí*) allied in different degrees to Kashmírí, having, in these differing degrees, those characteristics by which Kashmírí is so easily recognised. These intermediate dialects are Rámbani, Bhadarwáhí, Pádari, the language of Dodá, and Kishtwárí. There is a gradual passage to be traced from Dogrí (which we saw to be closely allied with the Hindí dialects of the plains of India) up through these Pahárí dialects to Kashmírí. Rámbani may be taken as the half-way stage between Dogrí and Kashmírí; while Bhadarwáhí, Pádari, the Dodá language, and Kishtwárí show marked advances from that stage towards Kashmírí.

The vocabularies in Appendix II. will illustrate this to a 194
certain extent. Some of the most noticeable characters of Kash- 197
mírí are the possession of the sound *s* and the use of it where a

A Vocabulary of the Kashmírí Language, by L. Bowring. Journal Asiatic Soc. Bengal, 1866, p. 227.

List of Kashmírí Words, by Dr. W. J. Elmslie. Journal Asiatic Soc. Bengal, 1870, p. 98.

Vocabulary of the Kashmírí Language, by Dr. Elmslie. London: Church Missionary House. 1873.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

194 Hindi dialect would have *j*, and of the sound *ts* where in Hindi there
197 would be *ch*. These occur to some degree in all the above dialects. I am not able to any extent to compare their structures,* but something can be gathered from the way in which natives of the different parts find the other dialects to be comprehensible or incomprehensible; from observations on this I infer that Rámbani is about equidistant from Kashmíri and Dogri and is not to be understood either by a Dográ or by a native of Kashmir who has had no experience of any other Pahári dialect. Those dialects, as of Doḍá or Kishtwár, which are between Rámbani and Kashmíri, may be understood by a Kashmíri, and possibly also by a native of Rámban. If the reader will refer again to the diagram on p. 465 he will see an attempt to express all this graphically. There the length of the line between Dogri and Rámbani equals that between Rámbani and Kashmíri. The group of five dialects above are more closely allied together. Of course this diagram is but tentative; if one knew accurately the proportion of the differences between any set of languages it might, in order to represent them diagrammatically, be necessary to construct a *solid diagram*, which would, more completely than one made on the flat, illustrate the relationships in all directions; such a diagram again might be stereoscopically presented.

DARD DIALECTS.

197 In Dr. Leitner's 'Dárdistán,' before quoted, are vocabularies, phrases, and a comparative grammar that give an insight into the character of several of the Dárd dialects. I am unable to add anything to his information. All I can do is to put (as I have done in Appendix II.) those words which were used to compare the other languages into the dialects of the Dárd language which I have had an opportunity of hearing. This I have done from my own observations; on comparing the words as I took them down with the same picked out from Dr. Leitner's vocabularies, &c.,

* A few phrases in Rámbani and Bhaderwáhi will be found in Appendix III. The English of them is from the model phrases recommended by Sir George Campbell. See Journal Asiatic Soc. Bengal, 1866.

Ia Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

I find them to differ exceedingly little when allowance has been made for the different system (chiefly affecting the consonants) according to which he has written them. 197

The three Därd dialects of which some words are given in the Appendix are those of Astor, Gilgit, and Däh. The Astor dialect includes or coincides with the speech of Drās and of Gurez; I had made separate lists in those two valleys, but find them so nearly to agree with what is spoken in Astor that it did not seem worth while to print them.

What I have given of the Däh dialect is new. That place, it will be remembered, is inhabited by Därds who have become Buddhist; from their complete (and probably early) separation from other Därd communities one would expect differences in their language. In the vocabulary given some are to be observed, but I confess that this is too meagre to be of much value, only the drawing attention to this separate dialect may be of some use.

THE TIBETAN.

Of the varieties of the Tibetan language spoken in these territories I have in the list named but two, that spoken by the Chämpās, or nomads, and that of the settled Ladākhis. There are, I believe, local differences within this latter division; the Zänskär people speak somewhat differently, and also the people in the neighbourhood of Kargil; but I am not able to give any detailed information on this subject.

The Tibetan has been so thoroughly studied that the best thing I can do here is to name some of the publications which might best, or most easily, be consulted by anyone wishing to acquire a knowledge of it. These are:

A Grammar of the Tibetan Language, in English, by Alexander Csoma de Körös. Calcutta, 1834.

Essay towards a Dictionary, Tibetan and English, by A. Csoma de Körös. Calcutta, 1834.

A Short Practical Grammar of the Tibetan Language, with special reference to the Spoken Dialects, by H. A. Jaeschke. Kyelang, 1865.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AV1

197 A Tibetan Dictionary, by the last author, in the Roman character, has also, I believe, been published.

USE OF PERSIAN.

198 With all these different languages current in the territories it
212 can be understood that in carrying on the Government some difficulties occur through their variety. It is not easy to say whether these difficulties have been increased or lessened by the use for official documents of yet another tongue, one not spoken in any part of those territories either by the commonalty or as the Court language. The official written language is Persian.* Orders given by the Maharaja are written in Persian—character and language. In the British province of the Panjāb the Persian character is employed for writing the Hindostānī language, but here in Jummoo none of the vernaculars are written in that character, the Persian language itself is employed. Under the Maharaja the Government accounts are kept in Persian, and in almost every case that language is the medium of official communication, though it is true that the Dogrī, as will be shown below, is in some cases used.

Though Persian is so commonly written that all who would aspire to an office of any estimation must become familiar with it, yet it is very seldom spoken in Jummoo, only, indeed, when some trader or other traveller from Kābul or from Yārkand comes, unacquainted with our familiar dialects, and makes himself understood with Persian, which is the French of Asia.

This use of Persian for Government writings is to be traced back to the Court of the Delhi Emperors. There Persian had always been the polite, and it remained to the last the official, language; for long had it been the practice of those classes of men who were likely to have a hand in the civil affairs of Government early to acquire Persian, and so, on the formation of Ranjīt Singh's kingdom in the Panjāb, it naturally became the official written language of his Court, although Ranjīt Singh himself was unacquainted with it. Persian still had that position when the British came into the

* Persian is called in India by the names Fārsī and Irānī.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

Panjāb, and it held its place for some little time after, until 198
the system was changed to that in use in the North-west Pro- 212
vinces, where the Persian alphabet is used for the Hindostānī dialect—a plan that has evident advantages (since Hindostānī is becoming familiarly spoken by many of the Panjāb people), advantages which would be increased were the writers of Hindostānī to make use of a less elaborate idiom and less recondite words. The adoption of Persian in the Jummoo Court came about from similar causes; but I cannot say whether its use dates from an earlier period or from the time of the connection of the country with Ranjīt Singh's Court.

WRITTEN CHARACTERS.

Besides the Persian character, which in these territories is 212
hardly ever applied to any but the Persian language, there are three written characters used for the languages here spoken. These are Dogrī, Kashmīrī, and Tibetan. They are all derived from the Devanāgarī or Shāstrī, the character in which Sanskrit is written.

In its old form the Dogrī alphabet was imperfect and not easy to read either accurately or quickly. For this reason, a few years ago, the Maharaja caused to be invented a modification of it; by this it was brought nearer to Devanāgarī, so near that the system is quite one with that, though the forms are somewhat different. It may be questioned whether it would not have been better to adopt the Devanāgarī alphabet itself, which is known to certain classes all over India; the difference already made is so great as to keep those who have learnt but one of the two Dogrī alphabets from being able to read in the other. However, the subject of what is the best alphabet to make general is a wide one, and must be considered in connection with the question of what dialect is to prevail and what languages are to be generally taught.* The

* With a mixed population of Hindūs and Muhammadans, such as occurs in the [563]
Maharaja's country no less than in the British, it is difficult to pitch upon an alphabet likely to be willingly adopted by people of both religions. All those alphabets which are founded on Devanāgarī are disliked by the Muhammadans as being the vehicle by which Hindū idolatry is taught. Hindūs often fear to have their sons taught

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

212 New Dogrī is used for the petitions that are read before the Maharaja; for this purpose it has replaced Persian, in which petitions were written when I first came to Jummoo; but it has not generally displaced either Persian or the Old Dogrī. The Old Dogrī character is made use of only for writing the Dogrī language; it is allowed in certain official documents, as in reports from officers of the army, who are of a class by whom Persian is hardly ever acquired; also many accounts are kept in duplicate —in Persian and Dogrī; the accountants of one class are considered a check on the others, a continuous side-by-side system of audit being thus carried out.

[563] Chibhālī is an unwritten dialect. This is accounted for by the reason that the Chibhālīs, being Muhammadans, will not learn the use of the Dogrī character, in which their own dialect might be written, but, if they learn anything, learn Persian, both writing and language; and the Persian writing does not well fit, and has never been used, for these dialects. But since for a knowledge of the Persian alphabet and language an amount of time must be spent beyond what most of the people can afford, the Chibhālīs are far more illiterate than their Hindū neighbours the Dogrās.

None of the Pahārī dialects are written. Kashmīrī is written, but seldom only. There is, as before said, an alphabet fitted to it, founded on the Devanāgarī, but this is almost entirely disused; Kashmīrī is sometimes, but not I think often, written in the Persian character; Kashmīrīs of any education—whether they be Mussulmān or Hindū—are sure to know the Persian lan-

[563] to know Persian, since with the alphabet and language the children are sure to acquire something of the tone of its literature, which may give them a tendency towards Muhammadanism. In my opinion, the best cure, in the present state of both British India and the Maharaja's territories, is to be found in the adoption of the Roman character for whatever languages are used. It has been proved to be very applicable to all the Hindī dialects and to the Persian and Arabic words that are found in Hindostānī. It is quicker to write than the Devanāgarī, and better to read than the Persian, and it can much more easily be put in type than either. And it is not so essentially "Christian" as to hurt the susceptibilities of people of the other faiths.

I may here draw attention to a paper on the subject of the applicability of the Roman alphabet to the languages of India which I read before the Society of Arts. It will be found in the Journal of that Society for February 19, 1875.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

guage, and they seem to prefer communicating in writing by that medium. 212

None of the Dārd dialects are ever written.

Of the people who speak Tibetan, the Baltis are without an alphabet by which to write their own language. For reasons exactly parallel to those explained as affecting the Chibhālis, the introduction of Muhammadanism has made the Baltis also more illiterate. The Champās not often learn to write. The Ladākhis, as before told, very commonly are able to write their own language in the Tibetan character well and freely. [1]

These alphabets are used by natives of the country; four have been enumerated, viz. Persian, Dogri, Kashmiri, and Tibetan. People who come to Jummoo from other parts not uncommonly have some other character which they write, specially applicable probably to the vernacular of their native place. Thus Sikhs from the Panjāb have their Gurmukhī writing, Hindūs from the centre of Hindostan will write either in Devanāgarī or in some allied form of character, Bangālis will have their own Bangālī writing, and so on. I have known, besides the four first mentioned, as many as seven other alphabets in use by people who have settled at Jummoo. 563

[1] [Cf. category 116, p. 253 -- Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

CHAPTER XXII.

IN EXPLANATION OF THE MAPS AND SECTIONS.

MAP OF INDIA — GENERAL MAP — THE FIVE MAPS — ALTITUDES — SNOW MAP — RACE MAP — LANGUAGE MAP — FAITH MAP — POLITICAL MAP — SURROUNDING STATES — THE BOUNDARY LINE — INTERIOR DIVISIONS — ROUTES — ISOMETRIC VIEWS AND SECTIONS.

MAP OF INDIA.

102 THIS is inserted in order to give the reader, at a glance, a right impression of the relationship, in size and position, of the countries here dealt with to those with which he is likely to be more or less familiar. The adjoining sketch map of England, drawn to the same scale, will show the proportion which the Indian Peninsula bears to them, while the rectangle drawn shows what area is represented in the maps which follow. This rectangle includes the whole of the Jummoo and Kashmir territories, with small portions of the adjoining countries.

The scale of this map is $\frac{1}{1000000}$, or an inch to 300 miles. The colouring on it shows first, by the red tint, the part that goes by the name "British India," that is to say, what is directly administered by the Government of India; secondly, by the green, the Native States other than the one we are dealing with; third, by the yellow tint, the Jummoo and Kashmir territories themselves.

GENERAL MAP.

This map (which will be found in the pocket) is on a scale of $\frac{1}{1013760}$, or an inch to 16 miles. The selected names make it a complete map of reference for the text; but another object of it is to give, by means of a careful arrangement of outline and hill-shading, a good and true impression of the physical features. While carefully and without exaggeration representing the in-

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

equalities of the ground, we have done our best to make it a picture of the country. 102

The authority for by far the greater portion are the published maps of the Great Trigonometrical Survey of India. These are on a scale of an inch to four miles, with the exception that the Survey Map of part of Ladākh, not being yet ready, has been anticipated by a rougher map (a photozincograph) on the scale of an inch to eight miles; this last map (as has been mentioned in Chapter xv.) takes in a portion of country which had not been systematically surveyed; for some of this, as well as for the ground which is beyond the scope of the G. T. Survey Map, we have also consulted Mr. Hayward's Turkistān map published in the Journal of the Royal Geographical Society,* in which the valuable results of his journey to Yārkand are expressed. To the same traveller we are indebted for our knowledge of the geography of the Gilgit Valley; the information contained in his map of that country, published also by the Royal Geographical Society,† has here been incorporated. For the ground at the north-eastern part of our map, Mr. W. H. Johnson, who explored it on his way to Khutan, is the authority; the Survey zincograph map above mentioned gives the results of his exploration.

In looking at the maps of the Great Trigonometrical Survey one is apt to consider them as in some way produced by a great machine, and to pass over the individual energies that have been expended in their construction. The organization, both scientific and practical, of such a department as the Survey of India has exercised the best faculties of many minds, many minds of a high stamp, and its productions are a lasting monument to those whose lives were passed in the work. For the carrying on of the Trigonometrical observations and the mapping of the topographical details in a country of which so many parts are difficult or impossible of access, one whose most difficult places are often those most desirable to attain to for the work in hand, there has been room for the display of, and there has been displayed, by the officers of the Survey an admirable degree of perseverance and

* Journal Royal Geogr. Soc., vol. xl., 1870. † Ibid., vol. xli., 1871.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

102 endurance, and, most difficult of all, of care exercised under the endurance of the hardships of climate. The result has been a map whose foundation, of triangulation, possesses an exceeding degree of accuracy, and whose topographical detail, though in some few cases not quite exact, makes it a map of extreme value and usefulness.

To return to our own map. The eye will at once perceive that certain portions of it have been drawn in from less detailed information than the rest; these parts (which are, indeed, sufficiently marked by the difference in the style of the hill-shading) are the Chinese territory to the south-east, and a broad strip along the north of the map. It is this which was beyond the reach of the Survey for topographical examination, though even there trigonometrical observations have reached and have fixed the places of many peaks. The authorities for these outlying portions have been mentioned above, and it must be remembered that the map has there a much lower degree of accuracy, since the result of a quick journey of exploration is a very different thing from that of the systematic and long-continued work of the Survey department.

For the line denoting the boundary of the Maharaja of Kashmir's dominions I have incorporated with what has already been published some information of my own on the subject. Since this can best be discussed in conjunction with the question of the political relations of the neighbouring states, I will defer speaking in detail about it until after the consideration of the Political Map, when, under the heading "Boundary Line," the present map will again be referred to.

THE FIVE MAPS. 1/8

133* A series of five maps on one scale I have designed to illustrate different branches of the geography of the territories. Their scale is 1/1000000, or an inch to 32 miles; this is half the scale of the General Map. A feature which is common to all is the marking of the heights above the sea *in thousands;* that is to say, each whole number represents the number of thousands of feet that the place marked by it stands above the sea level. Thus 12 denotes

1/8 [Cf. category III, Ens Maps II-VI -- Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

12,000 feet, and 9·1 denotes 9100 feet above the sea. For summit heights, including Passes, a dot is placed to represent the exact spot, but for valley-heights the number alone stands. Beneath the title of each map is an explanation of the way in which the three classes of heights—valleys, summits, and Passes—are expressed. A character common to the first four of these maps is that the colouring extends only to the boundary of the Maharaja of Kashmir's dominions, the blankness of the space beyond does not imply the absence of the characteristics denoted by the tints, but only that the representation of them has not been attempted. In the fifth map of this series, however, the Political Map, the colouring, the meaning of which will be fully explained below, extends to the neighbouring countries.

/33

ALTITUDES.

We may examine the figures that have just been mentioned, as denoting the altitudes, on any of the five maps, but perhaps it can most conveniently be done on the first of them, the Snow Map. They afford an epitome of the information as to the form of the ground which has been given in detail in many of the preceding chapters. It may be well, by way of summary, to go over the facts so represented, even though it may involve some repetition.

The valley-heights given are, for the most part, along the courses of the great rivers. We can take in succession the Rāvī, Chināb, Jhelam, Indus, and Shāyok, and, following them up into the mountainous country, trace the gradual rise of their beds. For the first three the level of 1000 feet occurs at points which are in one line, and this almost corresponds with the line of the beginning of the hills. Thus these three rivers—Rāvī, Chināb, and Jhelam—debouch into the plain of the Panjāb, and reach the less confined and more spreading part of their course, at nearly the same level. From the sea, upwards, to this level of 1000 feet, the rivers are navigable; above, the current is too powerful, and the course is too much broken by rapids, for navigation to be practicable. The 2000 feet level of the Rāvī is about where the Outer Hills end and the region of the

1: Drew G-S (1862-1872) 1875 AVI Kashmir AVI

133X Middle Mountains begins; the place is 24 miles in a straight line above the 1000 level, but more than that along the course that the main stream of the river takes. Above this the Rāvī flows in the Chamba country, where I have not followed it. The course of the Chīnāb is through the country described in Chapter VI. Following this river up from the 1000 feet level, we have to pass over a far greater distance than in the case of the Rāvī before coming to the level of 2000 feet. Then successive thousands are reached in gradually diminishing distances; especially from 4000 to 6000 the rise is more sudden. Above 6000 I have not followed the main stream of the Chīnāb; the figures I have laid down along the Bhutnā tributary show, however, how quickly that valley rises to 11,000 feet; above this height we come on to glaciers, on which, within a very few miles 15,000 is reached, while 17,300 is the height of the Pass, which is a narrow gap in the thin rocky ridge that divides the Chīnāb drainage from that of the Indus. Taking now the Jhelam River, we see that a great space has to be traversed between the 1000 and 2000 feet levels; but 3000, 4000, and 5000 are more quickly attained; along this latter part of the course numerous rapids occur, the surmounting of which soon brings one to a high level. Just above the level of 5000 feet we reach the high and wide and flat valley of Kashmir, where the river again becomes navigable, and so it continues as one follows it to the south-east, for some 60 miles (as measured nearly direct, without the windings), up to the level of 5500 feet, and there the streams divide and the volume of water in each is not enough to sustain navigation. The branch of the Jhelam called the Sind joins it in the flat part of the valley of Kashmir, but as one traces that branch upwards one sees, by the figures 6, 7, and 8 closely following one another, that we are again among the mountains, that the bed is rising quickly as we advance. Nearly at the head of this stream occurs the Pass, height 11,300 feet, the lowest gap through this ridge of the Himalayas.

Of the Indus, the lower portion that our map takes in is one unexplored by Europeans, and nearly unknown. Our definite

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV/

information begins where it is already at the level of 4000 feet. It is characteristic of this river that the steepness of its fall varies, now becoming greater, now less; that as one ascends one gets to where the slope is more sudden and again flatter, and so on. The varying distances at which are placed the figures denoting each thousand feet illustrate this clearly. Some of the longer distances, as between 7 and 8 and between 10 and 11, include spaces of several miles in which the river flows through an alluvial flat with a comparatively low slope, the intermediate parts being mostly in a narrow channel between rocks. At the highest portion of this river's course, as far as it lies within the Maharaja's boundary, at a level of 13,800 feet, is a long flat of alluvium, through which the river flows sluggishly.*

Of the branches of the Indus, there is first the Gilgit River, flowing from the north-west; along this there are a few observations noted, some made by myself, the higher ones by Mr. Hayward, which tell of its course up to 9500 feet. The fall of the Shāyok River corresponds for some distance with that of the Indus; it afterwards divides, within a short distance, into three branches, that which flows from the north, and bears the name of Shāyok, along which I have no height recorded; the Chāng-chenmo stream, on which the level of 15,000 feet is marked, where it flows quietly over a pebbly bed; and, lastly, the Tānktse stream, the valley of which leads up to the long stretch of the Pāngkong Lake, at the level of 14,000 feet. Along other tributaries of the Indus—the Zānskār River, and others—certain heights are marked, but the series of figures is not complete. The figure 15, in two places, denotes the altitude of the high-level flat valleys of Rupshu, which lie between the upper branches of the Zānskār River and the Indus.

So much for the valley-heights; we now come to the summits. The figures that mark the height of the peaks are obtained almost entirely from the G. T. Survey, and, being de-

* I am inclined to connect this character of inequality of slope in the Indus bed with the changes that occurred in the glacial period from the damming of the river by great glaciers and the formation of great thicknesses of lacustrine deposit.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133 rived from Trigonometrical observations, have the highest degree of accuracy. For the heights of Passes I have relied on my own Boiling Point observations where they have been taken under favourable circumstances, always reckoning from the nearest trigonometrically-determined datum; where I have not made such observations, the maps of the Survey and of other authorities, as Johnson and Hayward, have been followed, whose altitudes for Passes were obtained in the same way.

The outermost hills are ranges between 2000 and 3000, or 3000 and 4000 feet high, with parallel valleys between them. This outer hill region is ended, in some parts distinctly, in others more indefinitely, by the branched mass of higher hills which I have called the "Middle Mountains." The figures varying from 6 to 10, or sometimes 12, are placed at summit-points on the ranges of these last; these mountains are indented by innumerable ramifying valleys, and are cut through by the deeper ones of the great rivers. Behind these mountains, rise up, still in continuation of or connection with them, the lofty ranges whose course has been pointed out in detail. Those encircling Kashmir have, it will be seen, many summits that reach 15,000 feet. Of the Passes into that country there are several at an elevation between 11,000 and 12,000 feet, but the valley of the Jhelam gains an approach into it at 5000. The watershed between the Chīnāb and Jhelam on the north-west and the Indus on the north-east is in a great mass of mountains, in whose summit-altitudes there are large variations. Beginning in the south-east, 20,000 and 21,000 is not an uncommon height; more to the north-west 16,000 and 15,000 is the height of the ridge; last of all, however, rises the great mass of Nangā Parbat, reaching nearly to 27,000 feet. The Passes across this watershed are first, on the south-east, above 17,000 feet, then comes one at 14,300, and then the lowest at 11,300, while farther on, where the ridge itself is least elevated, there are none less than 13,000. From the line of this watershed on to the Indus River itself a large area is occupied by mountain masses branching in such complicated fashion that one cannot attempt

1: Drew G-3 (1862-1872) 1876 AVI Kashmir A VI

to describe their direction in words, only the General Map will give to the mind an idea of them. The heights of the peaks may be said to be, in the south-eastern part, a little more or less than 20,000 feet; in the north-western part from 17,000 to 19,000; the levels of the valleys that cut in among them have already been recited, while numbers showing the height of certain cross Passes give the minimum height of the branching ridges. Then between the Indus and Shayok valleys comes the Leh Range, whose summit-ridge is from 18,000 to 20,000 feet, with Passes through it at about 17,000 feet. Beyond the line of the Shāyok is the lofty ground which separates the drainage to the Indian Ocean from that which flows to the plains of Turkistān. On the east are the plateaus at 16,000 and 17,000, backed by the Kuenlun Mountains on the north, and by a less important range on the south. These plateaus, being isolated areas of drainage, constitute the watershed at this part. West of them the two systems of drainage have a simple line of separation. The space between the Shāyok and the watershed is occupied by very lofty mountain ranges, where peaks of 24,000 and 25,000 feet are not uncommon; the occurrence of these great altitudes for such a length and width as they are found in makes this tract one of the most considerable mountain-masses in the world. 133x

SNOW MAP. 1/1

In this map the area of country within the Maharaja's boundary is tinted in four different ways. One colour shows where no snow falls in ordinary years; another shows the parts over which snow falls and stays less than three months; a third colour shows where it stays more than three months, but does not produce glaciers; the fourth is the glacier-area. 132

I must be careful to explain what I mean by "glacier-area." It is the area from which the drainage of snow or of rain reaches to glaciers. I should like, instead of this, to have mapped out the area of perpetual snow, but I found I had not the data for it. The glacier-area, as above defined, is far wider than that of per-

4 [cf. category IIIc, End Map II -- Analyst] 21

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

13a

petual snow, but at the same time we may know that (with very few, if any, exceptions) where glacier-area is marked there is perpetual snow within it, that the glacier-area is an extension of the area of perpetual snow.

The lines that bound the different areas must not be too much reckoned on as exact. The snow-fall is apt to vary in different years; I have endeavoured to represent a mean; the information was derived partly from my own observation, but chiefly from what was told me by the people; since the duration of snow much affects their occupations it is closely observed by them; this refers to the inhabited parts, which are mostly the valleys; where a line runs along the side of a mountain it cannot be taken as closely accurate, for a varying aspect towards the sun will cause differences which it would be almost impossible either to ascertain or to represent on a map. So the lines are only true as representing *in a general way* what they are designed for. The uppermost line, that which limits the glacier-area, is obtained from the larger map by marking off those parts from which snow falling and slipping, or rain falling and flowing, reaches to glaciers below.

The plain of the Panjāb is free from snow,* and so are the first ranges of the hills; but when we reach those which are nearly 4000 feet in height we find that snow falls upon them in the coldest part of the year, in January. Thus nearly all the Outer Hill region is left free, though some of the higher points of it catch the snow in ordinary years, and lower ones occasionally. It is on the outermost slope of the Middle Mountains that regularly every year a fall of snow occurs, and as the top of this slope is from 6000 to 8000 feet high, while the snow falls down to as low as 4000 feet or lower, a great vertical height of snow is to be seen on it after a winter's storm; but with the first sun the level of the lower edge rises, and the snow only stays in the higher parts where it fell thicker.

Thus the line that ends the area of no snow roughly coincides with the boundary, as far as a boundary can be defined, of the

* Since this was written news has reached us of snow having fallen at Lāhor and Jālandhar (winter of 1873-4). This I believe to have been perfectly unprecedented.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV/

Middle Mountain region. But it will be seen that the general /32 run of that line is indented in two or three places, especially along the line of the Chīnāb; this denotes that the deep valley of that river, cutting through the mountains, reaches down below the level at which snow usually falls. The Jhelam Valley again (of which only one side is shown in the colouring) carries the no-snow area far among the hills. On the Indus, only the very lowest spot of the portion of its valley which comes within our ken is free from snow. Since this place is 4000 feet in altitude, and is more than two degrees higher in latitude than the parts we first touched on, the cause of the absence of snow can only be the greater dryness of the air, the smaller amount of precipitation.

The line that divides the less-than-three-months area from that where snow stays for three months or more is for the most part drawn along the face of mountains at a height of at least 10,000 feet. Something like that height is wanted for such an amount of snow to fall as will last for three months on the slopes exposed to the sun; but in the valleys (which are often deeply sheltered from the rays of the winter sun) a much lower altitude suffices. Thus in Pādar, in the Chīnāb Valley, at a level of a little over 6000 feet, snow stays for four or five months. The great inlet of the above line along the upper course of the Jhelam River denotes that the Vale of Kashmir is covered with snow during a less time than three months; the head of the valley, however, and the higher parts of the karewas, come on the other side of that limit. In the valley of the Indus, Skardū has snow for about two months, as I learn from Dr. Thompson's 'Western Himalaya.' In the Gilgit Valley I ascertained that its duration was less than three months until Gākūj was reached, where it lasts for the whole of that time.

We next see that beyond the boundary lines pointed out there is an enormous area of country where snow stays for more than three months. In many parts of this five months is not an uncommon time for snow to cover the fields; in the upper villages of the Bhutnā Valley six months is the duration; and at the village of Karim, near the head of the Hasora Valley, it lasts on

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV

132 the fields for seven months; this is the longest on any cultivated ground.

The whole of Ladākh has been put in as under snow for more than three months; for certain portions of that country this is only true in the sense that snow falls and does not melt within three months; it happens that in parts of Rupshu snow falls so lightly, the covering of it is so thin, that before long, partly by evaporation and partly by the drifting of it by the wind, the valleys, even at the level of more than 13,000 feet, become free. This it is which enables the Rupshu nomads, the Chāmpās, to keep their herds and flocks through the winter without a store of fodder; their winter encampment is on the flat alluvium of the Indus, at a level of 13,800 feet, in a position where, though the cold is intense, snow does not fall thick, and it disappears by the twofold action of the air. In Nubrā also the snow is apt thus to disappear, and in the lowlands of that valley some pasturage can be got in the winter time. Still all these places I include in the area of more than three months, since melting of the snow does not take place.

It is characteristic of the snow in Ladākh generally that it is *fine-grained* and *dry;* the first quality must be due to the small absolute amount of moisture in the air at the time of precipitation, the second to the intensity of cold.

We now come to trace the highest of our lines, that which marks out the glacier-area, and at the same time we will consider the distribution of Perpetual Snow.

It has been explained in Chapter IX., that the Panjāl Mountains, though rising above 15,000 feet, are free from snow that permanently lasts, and no glacier now occurs among them; only signs occur that tell of the former existence of glaciers. The first line of mountains where glaciers occur is the Watershed Range. In the south-east part of this the great width marked with the tint of our glacier-area shows that here the glaciers are many and large. Going north-westwards we see that the width lessens; then isolated spaces only occur, which tell of small scattered glaciers lying in the hollows of the highest of the mountains; then comes

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

a long space without any glaciers at all, which is where the height of the ridge has fallen to 15,000 feet; but at last, in the great mass of Nangā Parbat, is a wide and lofty area of glacier-making snow. Between this watershed and the range that makes the Turkistān watershed, is a wide space where glaciers occur but here and there by the highest peaks, and not over any great area. But on reaching the last-mentioned range we come to the widest part of the glacier-area. Here the mountains are of the most lofty, and the glaciers they give rise to the largest, in the world. Some account of one or two of them has been given in Chapter XVI., under the headings *Bāsha* and *Brāldū*. In the eastern part of this watershed, where the ground is more in plateaus, glaciers cease, and a way can be found from one drainage-basin to another without traversing glaciers or snow.

As to the height of the snow-line—the height at which the supply and the waste of snow balance one another—it has long been known that on the Himalayas it varies much.

Many years ago Lieut. R. (now General) Strachey,* established the facts that for the portion of those mountains between the Sutlej and the north-west frontier of Nepal the snow-limit was at these different levels for the three following positions:

On the south of the snow-belt	15,500 feet.
" north " "	18,500 "
" southern face of Kailas (which is farther within Tibet)	19,500 "

He showed also that this was due to the less amount of snow that fell on the inner side of the range, as compared with the outer.

In these westernmost Himalayas which we are dealing with, we find quite corresponding differences in the snow-limit, though on the whole, in spite of a higher latitude by from 2° to 5°, the level of it is still higher. In estimating the level of the snow-limit it is necessary, as pointed out by General Strachey in the paper just referred to, to strike an average of the inequalities of the line,

* See Journal Asiatic Soc. of Bengal, vol. xviii.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir A V/

132 which are caused by such accidents as the steepness of slope of the mountain and its aspect to the sun. In order to fix the limit for the largest possible area, I have, in addition to my own observations as to the occurrence of snow (which indeed are not numerous enough for the object in view, as they are only good for this purpose when made in the autumn—after the summer melting and before the fresh falls), drawn upon the G. T. Survey Map for information, going on this assumption, that where a glacier exists some of the mountain which gives rise to it must have perpetual snow.*

Let us now, for the purpose of following this subject over the large area before us, divide it into Zones, and consider each in succession.

1st Zone: the country outside, that is to the south-west of, the watershed of the Chināb and Jhelam on one hand and the Indus on the other.

2nd Zone: the mountains of that same watershed.

3rd Zone: between that watershed and the line of the Shāyok with its continuation along the Indus.

4th Zone: between the Shāyok-Indus line and the high land which makes the Turkistān watershed.

In the centre of the 1st Zone we have the Panjāl Range without perpetual snow, and this has several points between 15,000 to 15,500. To the north-west, on the ridge that separates Kashmir from Khāghān, it seems that there are heights a little over 16,000 without glaciers, while 17,000 produces them. Thus it would seem that for the 1st Zone 16,500 feet may be taken as the snow-limit, and this is supported by the facts of the range on the south-east, dividing Chamba from Pādar.

For the 2nd Zone, after the great mass of Nangā Parbat, we have a long gap without glaciers, where the watershed is made by

* Even if this assumption is not exactly correct we shall not be far wrong in following it. It is true one sometimes sees little glaciers in the bottom of amphitheatres of mountains which do not bear snow on their summits, but then one is almost sure to find snow-talusses at the foot of the cliffs, which must be continually reinforced, and perhaps never entirely melt; these cannot, therefore, be far from the limit.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV/

a ridge that averages less than 15,000 feet. As we come south-eastward the peaks on the Watershed Range rise, and when they reach the height of 17,000 feet glaciers originate from them; something under that, therefore, may be taken as the lower limit of perpetual snow, and thus we must conclude that there is, if any, little difference between the height of this in the 1st and in the 2nd Zones. /132

In the 3rd Zone we see a great difference, going from north-west to south-east, within the zone itself. At first the gap of the Indus Valley, and probably the comparative lowness of the range between Nangā Parbat and Tilel, and again the Pass of Drās, have their influence in admitting moisture-bearing winds to that tract; so that between the Hasora Valley and Skārdū the snow-level is yet not more than 17,000. But beyond Suru, opposite to which the Watershed Range is lofty and can intercept the most of the moisture, we find peaks of 18,000 without any glaciers coming from them. Around Leh 18,500 on north aspects and 19,000 on southern ones is the height of the snow-line. Farther on, in the eastern parts of Rupshu and around Pāngkong, the height of it is 20,000 feet.

In the 4th Zone there is a variation corresponding pretty closely with that observed in the last. At the north-west portion the snow-line seems to be about 18,000 feet. As one goes south-eastward, especially when Nubrā and its great ridges are passed, the mountains must be at least 20,000 feet high, if not more, to retain snow continuously. And this would seem to be about the limit on the Kuenlun Mountains as well.

It follows from these last facts—of the snow-limit varying along the length of each of the last two zones—that the changes of the snow-line do not quite correspond with the different parallel ranges from which our zones were taken, that, for the part north-east of the Jhelam and Indus watershed, lines more nearly north and south would best divide the areas of different snow-line level. For although that Watershed Range is a great obstacle to the arrival of moisture-bearing, snow-precipitating, clouds, and the part within is far drier, and has a far higher snow-limit than

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

132 that outside, yet, from the gaps and partial gaps before mentioned, there is a wheeling round of the moist winds and clouds, which thus to some extent find their way round the flank of the range to the inner region, so far at all events as to affect its north-western portion.

Although, from the small area they occupy, the *snow-beds* which have been described in a previous chapter (Chapter XV., *General Observations*) have not on this map found a place, yet, in connection with the other snow phenomena, it may be well here to mention them and to state that they are found at about the level of 16,000 feet.

[192] I will now put down, for the convenience of travellers, the words representing, in some of the languages used among the mountains, the various states of snow:

	Dousi.	Pinasi.	Kashmiri.	Gnerri.	Ladaki.
snow	barf.	dang.	shin.	hin.	khá.
ice	kahar.	dangoth.	yakh.	sen.	chárting.
glacier ..	..	saryún.	handar.	hamuk.	hán or hána.
avalanche ..	..	hiwán.	nikal.	hinal.	rud.
crevasse ..	..	..	..	hip.	

Glaciers and avalanches not occurring in Dugar, the words for them are wanting in Dogri. The *d* in *dang* and the *d* and *t* in *dangoth* are cerebral; the *n* in *saryún*, *hán*, and *hána* is nasal.

RACE MAP. $\frac{1}{2}$

101 This map shows the geographical distribution of the various
131 nations that have been described in the different chapters of the
563 book.

One of the tints given in this Race Map, and repeated in the two succeeding maps, denotes the portion of the Maharaja's territories which is quite uninhabited, and, with little exception, uninhabitable. This includes the great spread of the Kuenlun and Lingzhithang plains and all that width of mountain country which, continuous with it, extends to the north-west. Then there is the mass of mountain between the Shâyok and Indus rivers, the higher parts of which are quite unfrequented.

$\frac{1}{2}$ [Cf. category III, End map III -- Analyst]

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Then, on the other side of the Indus, is the broad space of lofty ground—penetrated indeed by valleys which are more or less populated, and which on the map are withdrawn from the uninhabited space—that reaches to the borders of the more favoured tract of Kashmir and its neighbouring valleys. It was a question with me whether the summits of the Panjál Mountains and of those east of Kashmir should be marked as uninhabited; against their being so marked there was this, that the people, especially the Gujars, in summer take their flocks and herds high up on the mountains from both sides, so that there is but a small width, of the loftiest mountains between, that is left unfrequented.

The remaining portion of the country is coloured as inhabited by the various races or nations which have been enumerated in the Introductory chapter and described in succeeding ones; the list is here repeated, with a reference to the parts of the book where details about the people will be found:

ARYAN.	TURANIAN.
Dográ (Chap. III.).	Tibetan; subdivided into—
Chibhálí (Chap. III.).	Balti (Chap. XVI.).
Pahárí (Chap. VI.).	Ladákhí (Chap. XII.).
Kashmírí (Chap. VIII.).	Chángá (Chap. XII.).
Dárd (Chap. XVIII.).	

The Chángás, the only nomads of the list, occupy the tract called Rupshu, in the south-eastern portion of the country, as far as it is habitable; their tents are pitched in the high-level valleys at elevations varying from 15,700 feet down to 13,700 feet; below this they do not come. Lower down in the same valleys the Ladákhís have settled, who are agricultural. Their villages are found even at the high level of 14,000 feet, and at every altitude from that down to about 9000 feet do they live. Besides the Indus and Shayok Valley, Ladákhís occupy the whole of Zánskár, and they have made a small settlement at the head of the Bhutná River on the other side of the snowy range. At the line of their contact with the Baltis they intermingle geographically, the two at some parts inhabiting alternate villages, at some occupying different portions of one and the same village. Thus the two squares of the Ladákhí tint within the Balti area denote outlying

Ie Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

101 communities of Ladákhis, and such squares might be increased in
131 number if the degree of detail of the information possessed and the
563 scale of the map would allow it. The next race, the *Balti*, occupy, either partly or wholly, the valleys of certain southern tributaries of the Indus and a considerable length of the Shâyok Valley and of the Indus Valley itself, down to 6000 feet above the sea. The outlying square of their colour near Leh marks the colony of Baltis at Chashot.

The reason of my putting such patches as this in squares is to denote that they are conventional representations, to show that there are within that spot some of the race represented, and not that the area of their occupation is exactly represented by the patch of colour. This remark applies as well to the Language Map and the Faith Map.

Passing on to the Aryan Races, we find the *Dárds* occupying the north-western corner of the territories; within the boundary it is chiefly in these places that they live—the Gilgit Valley, the Astor Valley, the Dras Valley, and some spots in the Indus Valley; also they occupy the head of the Kishangangá Valley, there approaching to but a short distance from Kashmir. The *Kashmiris* constitute the whole population of Kashmir, the most thickly peopled part of all the territory we are dealing with. They have spread also beyond the bounds of Kashmir into some of the neighbouring valleys, and have made scattered colonies, usually flourishing, in many other parts, among races strange to them. The squares of the Kashmiri colour denote some of these, and beyond the reach of our map, in the Panjáb itself, are they to be found. The *Pahiris* are the next neighbours of the Kashmiris to the south; they live in the eastern part of the Middle Mountains. The *Chibhális* occupy both the Middle Mountains and the Outer Hills on the north-west and west. That name, as I have used it, includes tribes who differ somewhat among themselves, but I have not been able to divide them securately; I think that there is a rather marked difference between the Bambás, in the northern part of the Chibhálí tract (in the valleys of the Kishangangá and the

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

Jhelam above Muzafarābād), and those Chibhāli tribes south of them. The *Dogrās* are in the eastern part of the Outer Hill region. 101 131 563

LANGUAGE MAP. 1/1

The languages spoken have been the subject of a separate chapter; here, therefore, a very few words will suffice to explain this map, which shows the distribution of them. The principle applied has been to mass dialects, and separate only such languages as are mutually incomprehensible. The number is thus reduced to five. The tint for "uninhabited country" stands as before. The *Tibetan* language here marked out is that which is spoken, with not much difference, by the three Tibetan races who were distinguished in the last map; the area of it also includes a part of what in the Race Map is coloured "Dārd"; the reason of this is that the people of some few villages of the Dārd race (those situated in the Hanū Valley) have lost their own language and adopted the Tibetan. 197 563

The area of the *Dārd* language is the same as that of the Dārd race exhibited in the Race Map, with the exception just noted, and with the other exception that the colony of Kashmīris in Gilgit are not here shown as separate, on account of their having adopted the Dārd tongue.

The *Kashmīrī* language has nearly the same bounds as the Kashmīrī race, for these are a people who are apt to keep up their national characteristics. The only exceptions to this which I have noted are, first, that case of the Kashmīrī colony at Gilgit, and, secondly, the colony at Akhnūr, who have adopted the language of the Dogrās they have settled amongst.

The *Pahārī* dialects, which are allied to the Kashmīrī, which are intermediate between that language and the Dogrī, occupy the same area as the Pahārī race itself.

The *Chibhālī* and *Dogrī* dialects are here put together and represented under one colour, the two being mutually comprehensible; they occupy the combined area of the Dogrī and Chibhāli race of the last map.

4 [cp. category III, End Map IV -- Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

197 563 Thus we have mapped five tongues of undoubtedly so much difference between each other as to deserve the name of separate languages, not merely of dialects. Of each, with the exception of Kashmīrī, there are dialectic subdivisions, but these I have not attempted to map; I have here represented the great and striking divisions only.

FAITH MAP. 1/8

563 779 795 There are four religions, the geographical distribution of whose followers is represented on this map. Only three, indeed, are of much importance as regards this country. These are the three wide-spread religions of Buddhism, Hindūism, and Muhammadanism. The fourth is the Sikh sect of the Hindūs, which is very sparingly represented.

The Buddhists comprise two out of the three Tibetan races who were represented on the Race Map—the Chāmpās and the Ladākhīs. They comprise also the inhabitants of several Dārd villages, who, while retaining certain rites of their own, have adopted Buddhism. It should be noted that not only those Dārd villages follow this religion who, it was shown, have acquired the Tibetan tongue and lost their own, but several others also who retain their own Dārd speech.

The Muhammadans include the Baltīs, who, as before said, are but Ladākhīs converted to Islām; nearly all the Dārds; the Kashmīrīs (taking them generally); and the Chibhālīs.

Of the Hindū faith are the Pahāris and Dogrās.

Of Sikhs but very few are to be met with in these territories. There are some villages of comparatively old colonisation in the Jhelam Valley—more probably than I have marked, but only of those have I a record; and there is a Sikh temple and *Granth* or Book on the banks of the Chināb.

563 779 It is the case that within the Hindū area are many Muhammadans, not only colonies from other races, but also natives of the same part who have at different times been converted; this is especially the case in the towns. I have not attempted to represent these exceptions on the map, but have remained content with

1/8 [Cf. category 116, End Map V -- Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

drawing a line to separate the tract where the majority of the inhabitants are Hindūs from that where the majority are Muhammadans. On the other hand, in every town in the Muhammadan country, Hindūs are settled, chiefly as traders; and again, in Kashmir, a proportion of the inhabitants retain their old Hindū faith; these are the Kashmīrī Brahmins; but neither of these classes has one been able to distinguish on the map on account of their being geographically so mixed up with the Muhammadans. In Appendix VII. will be found some statistics of the proportions of Hindūs, Muhammadans, &c., in the different parts of the country.

Here in these territories is the spot where the three great Asiatic faiths meet. From the neighbourhood of the Brama Peaks, *and from no other spot in Asia*, one may go westward through countries entirely Muhammadan, as far as Constantinople, eastward, among none but Buddhists, to China, and southward over lands where the Hindū religion prevails, to the extremity of the Indian peninsula.

POLITICAL MAP.

The objects of this map are the showing, first, by what Governments the Maharaja of Kashmir's territories are surrounded, who are politically his neighbours; secondly, the subdivision of these territories themselves for administrative purposes; and, thirdly, the most practicable lines of routes that exist through them. These subjects will be briefly treated of under the headings, Surrounding States, Boundary Line, Interior Divisions, and Routes.

SURROUNDING STATES.

The Political Map then shows that on the south and the south-west the Maharaja's country is bounded by some of that portion of the British dominions which is under the Lieutenant-Governor of the Panjāb. This includes two tracts—Chamba and Khāghān—which are not ruled directly by the British, but are held by native rulers tributary to and quite dependent on them; the greater part, however, is British territory, pure and simple.

On the north-west is the tract called Yāghistān, or rebel-

[cf. Category 116, pp. 553-554 -- Analyst]

1: Drew G-8 (1862-1872) 1875 AV1 Kashmir AV/

/3/
631

land; this name it has acquired from the combined lawlessness and independence of the people who inhabit it. This Yāghistān I have again divided into the space ruled over by Rajas and the space where the Government is republican. The Rajas are four—those of Chitrāl, Yāsīn, Hunza, and Nagar. Of Republics I have got the position of several, as Tangīr, Dārel, Gor, Thalīcha, and Chilās, and others exist lower down the Indus. Some little information on these States has been given in Chapter xx. At the extreme corner of our map there comes in, but it nowhere touches the Maharaja's boundary, a portion of Badakhshān, a State tributary to the Amīr of Kābul.

On the north-east and north are the dominions of the ruler who till lately was called Atālīq Ghāzī, but who now bears the title of Amīr, and is called by the English "Amīr of Kāshghar"; he is the ruler of Eastern Turkistān, whose capital at this time is Kāshghar.

On the south-east we have Chinese Tibet, which is governed by the Grand Lāmā at Lhāsa, who himself is tributary to the Emperor of China.

THE BOUNDARY LINE.

Though the above divisions are expressed by the tints in the Political Map, yet the details of the boundary between each of them and the Maharaja's territory are best shown by the line drawn on the General Map, which should be referred to as well as the other for any point connected with the absolute boundary. Although I have given this with all the accuracy possible for me, yet in different parts there are many degrees of certainty about it. Hence a detailed statement on the subject becomes necessary.

Let us commence at the most southern corner, near Mādhopūr. From that point north-westward to the river Jhelam, the boundary, with the British districts of Gurdāspūr, Syālkot, Gujrāt, and Jhelam, is defined by pillars, and has been carefully mapped. From near Duliāl on the Jhelam upwards to the falling in of the Khāghān River, the Jhelam River itself is the boundary; the right and left banks respectively belong to the British and the Maha-

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

raja's Government. From the last-named point the boundary line, still fixed and undisputed, follows the ridge which divides the drainage of Khāghān from that of the Kishangangā. 131 631

After this I have put it down as following the ridge between the country of Chilās on the one hand and the higher part of the Kishangangā Valley and the Astor Valley on the other. But we have here reached a part for which there is no authoritative map to follow for the boundary; it is therefore necessary to state the principles on which I have proceeded.

In the first place I do not here consider any question—if there be one—of theoretical right to the countries in question. I am only depicting the state of occupation, the political state, of the countries as they are. Now as to Chilās; that country, as was told in Chapter xx., has once been occupied by the Maharaja's troops, who went there on a punitive expedition.[1] On their retiring, an arrangement was entered into with the Chilāsi leaders for certain tribute to be paid to, and for hostages of good conduct to be held by, the Maharaja. The conditions have been kept to for more than twenty years. But I do not consider that this is enough to constitute Chilās as even a dependency of the Maharaja. His people cannot come and go freely; for messengers he is obliged to choose men who by some reason of connection or acquaintanceship are more sure to be well treated than can be reckoned on for his nearer and more trusted officials. Thus so slight is the connection that it would not fairly represent the present political status of Chilās to bring it within the boundary. My line, down to the Indus, represents exactly where the Maharaja's direct authority ends and the ground frequented by Chilāsis begins. The same relationship exists between the Maharaja's Government and the independent village of Thalicha, which therefore I have excluded from the territories.

With the other neighbouring Yāghistān republics there is less connection still; they are necessarily put outside the boundary. The line is a natural one, following a watershed.

With Yāsin and Hunza I have carefully depicted the boundary as it actually was in 1870, and as now, in 1874, I believe it re-

[1] [Cf. category 116, pp. 398-399 -- Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

131 mains. In 1870 I was on the spot myself, and found the boundary
631 as I now put it.

From Nagar for the most part, and from the upper part of the Hunza Valley, the separation is effected by a great and almost impassable ridge of mountains.

We now come to the Yārkand territory, under the rule of the Amīr of Kāshghar. As to the boundary with this, from the Mustāgh Pass to the Kārākoram Pass, there is no doubt whatever. A great watershed range divides the two territories. But it will be observed that from the Kārākoram Pass eastward to past the meridian of 80°, the line is more finely dotted. This has been done to denote that here the boundary is not defined. There has been no authoritative demarcation of it at all; and as the country is quite uninhabited for more than a hundred miles east and west and north and south I cannot apply the principle of representing the actual state of occupation. I have by the dotted boundary only represented my own opinion of what would be defined were the powers interested to attempt to agree on a boundary. At the same time this dotted line does not go against any actual facts of occupation.

These last remarks apply also to the next section, from the Kuenlun Mountains southward to the head of the Changchenmo Valley; for that distance the boundary between the Maharaja's country and Chinese Tibet is equally doubtful.

From the Pass at the head of the Changchenmo Valley southwards the boundary line is again made stronger. Here it represents actual occupation so far that it divides pasture-lands frequented in summer by the Maharaja's subjects from those occupied by the subjects of Lhāsa. It is true that with respect to the neighbourhood of Pāngkong Lake there have been boundary disputes which now may be said to be latent. There has never been any formal agreement on the subject. I myself do not pretend to decide as to the matter of right, but here again I can vouch that the boundary marked accurately represents the present state. For this part my information dates from 1871, when I was Governor of Ladākh. This applies also to all the rest of the boundary between the Maharaja's and the Chinese territories.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir A√1

Where the British district of Spiti comes on there has been a boundary dispute, which was lately decided. From the point marked "Gya St^a 22309" to a little farther west than the Bára Lácha Pass my line is different from what will be found on any published map. It expresses the result of the late negotiations on that boundary dispute, in which at one time I was concerned as Boundary Commissioner for the Maharaja, and though on one particular point this had not been settled when I left the country, I have since ascertained that the line has been marked out as is here depicted. 131 631

From near the Bára Lácha Pass westward, and round to the corner we started from, the line, I believe, accurately represents an undisputed boundary.

INTERIOR DIVISIONS.

For the representation of the administrative division of the Maharaja's country I have adopted on the Political Map three tints or shades. 631

One of these marks the tracts near Jummoo, or the Home Districts as they may be called. These are seven *zila's* or Districts—Jummoo, Jasrota, Rámnagar, Udampúr, Riásí, Mináwar, and Naushahra—whose government has been arranged on a plan like that of the Districts in the Panjáb. Over each is a civil officer (sáhib-i-zila') corresponding to the Deputy Commissioner of the British system, with an assistant (náib-i-zila'); these are at the head-quarters; and there are three or four Tahsildárs, each over a subdivision of the District that is called a Tahsil.

Part of this area coloured as "Home Districts" is a tract marked *Rajship of Púnch*, lying north of the Naushahra District.[1] This is governed by Raja Moti Singh, first cousin to the Maharaja; it is held by him in close dependence on, and indeed obedience to, the Maharaja, who, however, interferes but little with its internal management. [636]

The next division is Kashmir proper, which is managed by an officer of considerable rank and powers. The separation of the government of Kashmir from that of the other divisions is almost 631

[1] [Cf. category 116, End Map VI -- Analyst]

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AV/

631 complete; the country is treated as a separate *sūba* or province in the same way as it was when the Emperors of Delhi ruled over it, who governed it by an officer who was called *sūbadār*, or, for short, *sūba*. This is the most important separate charge under the Maharaja. Kashmir (with the Jhelam Valley from Bāramūla to Muzafarābād) is now divided into six districts, Kāmrāj, Patan, Sirinagar, Shapeyan, Islāmābād or Ānat Nāg, and Muzafarābād, which are administered by a staff on nearly the same plan as the Home Districts, but whose officers report to the Governor of Kashmir, and not to Jummoo direct.

The third division, separately coloured, I have marked "Outlying Governorships." It includes the country of the Indus basin, with the exception of Zānskār, which is a part of Ladākh geographically but is attached to the Udampūr District. The three Governorships (the separation of which is marked by a line, though not by colour) are Gilgit, Baltistān, and Ladākh; these correspond to the "Non-regulation Provinces" of India as they were before legislation welded them into a more nearly homogeneous mass with the others; that is to say, special rules are issued for each according to its circumstances, and on account of the distance from and difficulty of communication with the Court more latitude is allowed to and more independent power is exercised by the Governors.

ROUTES.

487 The most frequented routes through the country are also expressed on the Political Map, where the numbers accord with those put in the list of routes in Appendix IV. The roads are described so systematically and in such detail in the Appendix that it is unnecessary to say anything about them here, except a few words as to the order in which they are put.

The first eight are routes from the lower parts to Sirinagar. Then there are five roads which lead out from Sirinagar respectively to Gilgit (No. 9), Skārdū (Nos. 10 and 11), Leh (No. 12), and Kishtwār (No. 13). Nos. 14 to 17 are other roads that from various parts unite at Kishtwār. Nos. 18 and 19 are two routes

[Cf. category 11b, End Map VI -- Analyst]

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AV/

from Kishtwār to Leh; No. 20 is the route from Pālampūr in the Kāngrā Valley to Leh; and No. 21 the route from Simla by Spitī to Leh. No. 22 is a road that unites Leh and Skārdū. Then come five routes (Nos. 23–27) from Leh onwards to Yārkand. No. 26 is from Leh to Gar. No. 29 is the new trade-route, as originally planned, from Pālampūr by Chāngchenmo to Yārkand, avoiding Leh. No. 30 is a possible alternative, from Pālampūr by Kārakoram to Yārkand, avoiding Leh. 487

ISOMETRIC VIEWS AND SECTIONS. [1]

The object of these is to convey to the reader an idea of the vertical geography of the country. I here attempt to do so by means of three isometric views and four sections drawn transversely, at right angles to the former. These must be examined in conjunction with the General Map,[2] the hill-shading on which will show the extension in plan of the raised masses represented in profile on the views and sections before us. 135

In the isometric views, I have, for the sake of showing some detail, exaggerated the vertical scale as compared with the horizontal 2½ times. In order to correct what false impression may be made on the mind by this, I have attached below each view an outline of the same mountains on a true scale, equal to the horizontal one used above, namely, the scale of an inch to 10 miles. These outlines attempt an undistorted representation of the inequalities of ground; their datum-line is drawn on a curve which exactly proportionally represents the curvature of the earth. The views are isometric projections of the mountains as seen along three different parallel lines, the direction of which is north-west and south-east. No. 1 shows the various ranges of hills that lie between the plain of the Panjāb and the Vale of Kashmir. There are first the long lines of the Outer Hills, less than 5000 feet in elevation, then the Middle Mountains that rise to 8000 and 10,000 feet or so, and, lastly, the Panjāl and the Kāj Nāg ranges which make the boundary of Kashmir to the south-west. The second isometric view, parallel as beforesaid to the last, is taken along a line drawn through the Vale of Kashmir in its length,

[1] [Not processed for the file -- Analyst]
[2] [Cf. category III, End Map III -- Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133 represented by a line on the Snow Map.[1] The shaded part gives a section through the Vale and the Khāghān and Kishtwār valleys; the outlines show those mountains which bound Kashmir on the north-east, which lie between the valley and the Indus watershed. The third shows the country that lies to the north-east of the Indus River. The inclination of the bed of that river is shown, and beyond it, north-eastwards, some of the many ranges and branch ranges. At the right-hand end of this view I have made a shifting back of the representation, so as to get a section through the high plateau of Lingzhīthang, in order to show the relationship of that table-land to the Indus on the one hand, and to the Kuenlun Mountains on the other. The position of this last section is shown on the Snow Map.

The transverse vertical sections will, I think, explain themselves. They are plotted on a true scale (that of an inch to 10 miles), and since their datum-line is accurately curved in representation of the actual form of the earth, we can here acquire some idea of the size of this Himalayan Range in relation to that of our planet. All four sections are taken at right angles to the line of the sectional views above described, their direction being from south-west to north-east in parallel lines, which are marked on the Snow Map. No. 1 goes through Muzafarābād and Nangā Parbat. No. 2 runs, at a distance of 90 or 100 miles from the first, from Bhimbar, through Islāmābād and Kargil, to the high mountains at the head of the Nubrā Valley. No. 3, at a distance of 80 miles from the last, starts from the plains by Jasrota and passes through Zānskār and Leh on to the beginning of the Kārākāsh drainage. No. 4, which is taken at a distance of 60 miles to the south-east of the preceding one, runs from near Hoshiyārpūr in the Panjāb through Kāngrā and Lāhol and Rupshu, &c., to the Lingzhīthang and Kuenlun plains, and ends at the Kuenlun Mountains.

A consideration of that which these sections depict will give, I think, a true idea of what a great mountain-chain or mountain-mass really is; it will show what the phrase "inequalities on the

[1] [Cf. category 116, End Map II -- Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

earth's surface" really means; it will perhaps correct false notions of the suddenness and the separateness of mountain ranges which some may have acquired, while it should, by showing the enormous space over which great elevations of land exist, increase the impression of their real grandeur. 133

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dogra AV6
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APPENDIX I.

DOGRĪ GRAMMAR.*

104 NOTE.—The following special marks have been adopted in Appendices I., II., and III., and for the native words and names of places given in the Index:—The cerebral *t*, *d*, and *r* are distinguished from the dental t, d, and r, by being put in Italics where the rest of the word is in Roman character, or by being put in Roman character if the rest of the word is in Italics: thus both *tusīra* and *tusīra* would imply that the *t* is dental and the *r* is cerebral. Again, the nasal n is expressed by n with a dot over it, thus, ṅ.

193 NOUNS SUBSTANTIVE.

1st Class: Masculine nouns ending in ā.

Singular.

Nominative	lauhrā	*a boy.*
Genitive	lauhre-dā, -de, -dī	*of a boy.*
Dative	lauhre-kī *or* lauhre-ī	*to a boy.*
Accusative	lauhre-kī, *or* lauhre-ī, *or* lauhrā	*a boy.*
Ablative and Locative	lauhre-thwāṅ, -vich, -par	*from, in, on a boy.*
Agentive	lauhre-ne	*by a boy.*
Vocative	lauhre-ā *or* ā lauhrā	*O boy!*

Plural.

Nominative	lauhre	*boys.*
Genitive	lauhreṅ-dā, -de, -dī	*of boys.*
Dative	lauhreṅ-kī *or* lauhreṅ-iṅ	*to boys.*
Accusative	lauhreṅ-kī, *or* lauhreṅ-iṅ, *or* lauhre	*boys.*
Ablative and Locative	lauhreṅ-thwāṅ, -vich, -par	*from, in, on boys.*
Agentive	lauhreṅ-ne	*by boys.*
Vocative	ā lauhreṅ	*O boys!*

2nd Class: Masculine nouns not ending in ā.

Singular.

Nominative	daṅgar	*a cow or ox.*†
Genitive	daṅgare-dā, -de, -dī	*of a cow.*
Dative	daṅgare-kī *or* daṅgare-ī	*to a cow.*
Accusative	daṅgare-kī, *or* daṅgare-ī, *or* daṅgar	*a cow.*

* For some preliminary remarks, see Chap. XXI.

† This is the general word for the species; cow, ox, and bull have their different names.

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
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Ablative and Locative	daṅgare-thwāṅ, -vich, -par	*from, in, on a cow.*
Agentive	daṅgar-ne	*by a cow.*
Vocative	daṅgarā *or* ā daṅgar	*O cow!*

Plural.

Nominative	daṅgar	*cows.*
Genitive	daṅgareṅ-dā, -de, -dī	*of cows.*
Dative	daṅgareṅ-kī, *or* daṅgare-īṅ	*to cows.*
Accusative	daṅgareṅ-kī, *or* daṅgare-īṅ, *or* daṅgar	*cows.*
Ablative and Locative	daṅgareṅ-thwāṅ, -vich, -par	*from, in, on cows.*
Agentive	daṅgareṅ-ne	*by cows.*
Vocative	ā daṅgareṅ	*O cows!*

3rd Class: Feminine nouns.

Singular.

Nominative	bakrī	*a she-goat.*
Genitive	bakrīā-dā, -de, -dī	*of a she-goat.*
Dative	bakrīā-kī *or* bakrīā-ī	*to a she-goat.*
Accusative	bakrīā-kī, *or* bakrīā-ī, *or* bakrī	*a she-goat.*
Ablative and Locative	bakrīā-thwāṅ, -vich, -par	*from, in, on a she-goat.*
Agentive	bakrīā-ne	*by a she-goat.*
Vocative	bakriyā *or* ā bakrī	*O she-goat!*

Plural.

Nominative	bakriyāṅ	*she-goats.*
Genitive	bakrieṅ-dā, -de, -dī	*of she-goats.*
Dative	bakrieṅ-kī *or* bakrieṅ-īṅ	*to she-goats.*
Accusative	bakrieṅ-kī, *or* bakrieṅ-īṅ, *or* bakriyāṅ	*she-goats.*
Ablative and Locative	bakrieṅ-thwāṅ, -vich, -par	*from, in, on she-goats.*
Agentive	bakrieṅ-ne	*by she-goats.*
Vocative	ā bakriyāṅ	*O she-goats!*

ADJECTIVES.

1st Class: Adjectives ending in ā.

Singular.

Nominative, masculine	kālā	*black.*
feminine	kālī	
All other cases, masculine	kāle	
feminine	kālīā	

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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Plural.

Nominative, masculine	kīle
feminine	kaliyāṅ
All other cases, masculine	kaleṅ
feminine	kalieṅ

But when the substantive takes in the accusative the third, that is the nominative, form, the adjective will be in the corresponding form.

2nd Class: Adjectives not ending in ā;
as *chel* handsome, *jangalī* wild.

These undergo no change.

PERSONAL PRONOUNS.

First Person—Singular.

Nominative	maiṅ *or* auṅ	*I.*
Genitive	merā, mere, merī	*of me, my.*
Dative	mi-kī *or* mī	*to me.*
Accusative	mi-kī *or* mī	*me.*
Ablative and Locative	mere-thwāṅ, -vich, -par	*from, in, on me.*
Agentive	maiṅ	*by me.*

Plural.

Nominative	as	*we.*
Genitive	sārā	*of us, our.*
Dative	aseṅ-kī (sometimes the *kī* is left out, and sometimes the *k* alone is left out)	*to us.*
Accusative	aseṅ-kī (sometimes the *kī* is left out, and sometimes the *k* alone is left out)	*us.*
Ablative and Locative	sāre-thwāṅ, -vich, -par	*from, in, on us.*
Agentive	aseṅ	

Second Person—Singular.

Nominative	tūṅ	*thou.*
Genitive	terā, tere, terī	*of thee, thy.*
Dative	tu-kī	*to thee.*
Accusative	tu-kī	*thee.*
Ablative and Locative	tere-thwāṅ, -vich, -par	*from, in, on thee.*
Agentive	toh	*by thee.*

Plural.

Nominative	tus	*you.*
Genitive	tusārā, tusāre, tusārī	*of you, your.*
Dative	tuseṅ-kī (sometimes the *kī* is left out, and sometimes the *k* alone is left out)	*to you.*
Accusative	tuseṅ-kī (sometimes the *kī* is left out, and sometimes the *k* alone is left out)	*you.*

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Ablative and Locative	tuseṅ-thwāṅ, -vich, -par	*from, in, on you.*
Agentive	tuseṅ	*by you.*

thwārā is sometimes used for *tusārā*, chiefly I think in the part of Dugar at the very foot of the hills.

Third Person—Singular.

Nominative	o	*he, she, it.*
Genitive	us-dā, -de, -dī	*of him, of her, of it, his, her, its.*
Dative	us-kī *or* us-ī	*to him, to her, to it.*
Accusative	us-kī, us-ī, *or* o	*him, her, it.*
Ablative and Locative	us-thwāṅ, -vich, -par	*from, in, on him, her, it.*
Agentive	us-ne	*by him, her, or it.*

Plural.

Nominative	o	*they.*
Genitive	un-dā *or* une-dā, de, dī	*of them, their.*
Dative	une-kī *or* une-ī *	*to them.*
Accusative	une-kī *or* une-ī *	*them.*
Ablative and Locative	une-thwāṅ, -vich, -par	*from, in, on them.*
Agentive	une	*by them.*

DEMONSTRATIVE PRONOUNS.

o *this* or *these* is declined in a way corresponding to the personal pronoun third person, making is-dā, &c., *of this*, and in-dā *of these*, while the declension of o *that* or *those* is identical with it.

The demonstrative pronouns īā *or* iyā *this same*, and ūai *that same*, corresponding to yihī and wuhī in Hindostānī, are thus declined:

Singular.

Nominative	īā *or* iyā	*this same.*
Genitive	isse-dā, -de, -dī	*of this same.*
Dative	isse-kī	*to this same.*
Accusative	isse-kī	*this same.*
Ablative and Locative	isse-thwāṅ, -vich, -par	*from, in, on this same.*
Agentive	isse-ne	*by this same.*

Plural.

Nominative	īai	*these same.*
Genitive	indāī, indeī, indīī	*of these same.*
Dative	inneīṅ *or* inneīṅ-kī	*to these same.*
Accusative	inneīṅ *or* inneīṅ-kī	*these same.*
Ablative and Locative	inneīṅ-thwāṅ, -vich, -par	*from, in, on these same.*
Agentive	inneīṅ	*by these same.*

* Query, une-iā.

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Singular.

Nominative	ūsi	*that same.*
Genitive	usse-dā, -de, -dī	*of that same.*
Dative	usse-kī *or* usse-ī	*to that same.*
Accusative	usse-kī *or* usse-ī	*that same.*
Ablative and Locative	usse-thwāṅ, -vich, -par	*from, in, on that same.*
Agentive	usse-ne	*by that same.*

Plural.

Nominative	ūsi	*those same.*
Genitive	unneiṅ-dā, -de, -dī	*of those same.*
Dative	unneiṅ-kī	*to those same.*
Accusative	unneiṅ-kī	*those same.*
Ablative and Locative	unneiṅ-thwāṅ, -vich, -par	*from, in, on those same.*
Agentive	unneiṅ	*by those same.*

INDEFINITE PRONOUNS.

koī, *some one, anyone,* or *any* applied to persons.

Singular.

Nominative	koī	*anyone or any.*
Genitive	kuse-dā, -de, -dī	*of any.*
Dative	kuse-kī	*to any.*
Accusative	kuse-kī, kuse-ī, koī	*any.*
Ablative and Locative	kuse-thwāṅ, -vich, -par	*from, in, on any.*
Agentive	kuse	*by any.*

Plural.

Nominative	koī	*any.*
Genitive	kune-dā, *or* kun-dā, de, dī	*of any.*
Dative	kune-kī, *or* kune-īṅ	*to any.*
Accusative	kune-kī *or* kune-īn	*any.*
Ablative and Locative	kune-thwāṅ, -vich, -par	*from, in, on any.*
Agentive	kune	*by any.*

kichh, *something, anything,* or *any* applied to things.

Singular.

Nominative	kichh	*any.*
Genitive	kuse-dā, -de, -dī	*of any.*
Dative	kuse-kī	*to any.*
Accusative	kuse-kī, kuse-ī, *or* kichh	*any:*
Ablative and Locative	kuse-thwāṅ, -vich, -par	*from, in, on any.*
Agentive	kuse	*by any.*

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Plural.

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Nominative	kichh	*any.*
Genitive	kine-dā, -de, -dī, *or* kinie-dā, -de, -dī	*of any.*
Dative	kiniāṅ-ki	*to any.*
Accusative	kiniāṅ-ki	*any.*
Ablative and Locative	kinie-thwāṅ, -vich, -par	*from, in, on any.*
Agentive	kiniāṅ	*by any.*

jo koī *whoever,*

is declined as *jo* and *koī* are declined separately. For *jo* see next page.

For *whatever* je kichh is used.

Masculine	kitneṅ *or* kineṅ	*several or many.*
Feminine	kitniāṅ *or* kiniāṅ	

Singular.

Masculine	kitnā *or* kinā	*how much.*
Feminine	kitnī *or* kinī	

Plural.

Masculine	kitne *or* kine	*how many.*
Feminine	kitniāṅ *or* kiniāṅ	

INTERROGATIVE PRONOUNS.

Singular.

kun *who?*

Nominative	kun	*who?*
Genitive	kus-dā, -de, -dī	*of whom? whose?*
Dative	kus-ī (*usual*) *or* kus-ki	*to whom?*
Accusative	kus-ī (*usual*) *or* kus-ki	*whom?*
Ablative and Locative	kus-thwāṅ, -vich, -par	*from, in, on whom?*
Agentive	kus-ne	*by whom?*

Plural.

Nominative	kun	*who?*
Genitive	kun-dā, -de, -dī, *or* kune-dā, -de, -dī	*of whom? whose?*
Dative	kune-ki *or* kune-iṅ	*to whom?*
Accusative	kune-ki *or* kune-iṅ	*whom?*
Ablative and Locative	kune-thwāṅ, -vich, -par	*from, in, on whom?*
Agentive	kune	*by whom?*

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keh *what?*

Singular.

Nominative	keh	*what?*
Genitive	kus-dā, -de, -dī (*usual*) *or* kis-dā, -de, -dī	*of what?*
Dative	kus-kī (*usual*) *or* kis-kī	*to what?*
Accusative	kus-kī (*usual*) *or* kis-kī	*what?*
Ablative and Locative	kus-thwāṅ, -vich, -par (*usual*) *or* kis-thwāṅ, -vich, -par	*from, in, or on what?*
Agentive	kus-ne (*usual*) *or* kis-ne	*by what?*

Plural.

Nominative	keh	*what?*
Genitive	kune-dā, -de, -dī	*of what?*
Dative	kune-kī *or* kune-iṅ	*to what?*
Accusative	keh	*what?*
Ablative and Locative	kune-thwāṅ, -vich, -par	*from, in, on what?*
Agentive	kune	*by what?*

kokā *which?*

	Singular.	*Plural.*
Masculine	kokā	koke
Feminine	kokī	kokiyāṅ

RELATIVE PRONOUN.

Singular.

Nominative	jo	*he who.*
Genitive	jis-dā, -de, -dī	*he whose, or he of whom.*
Dative	jis-kī *or* jis-ī	*he to whom.*
Accusative	jis-kī *or* jis-ī	*he whom.*
Ablative and Locative	jis-thwāṅ, -vich, -par	*he from, in, on whom.*
Agentive	jis-ne	*he by whom.*

Plural.

Nominative	jo	*they who.*
Genitive	jine-dā, -de, -dī	*they whose, or they of whom.*
Dative	jine-kī *or* jine-iṅ	*they to whom.*
Accusative	jine-kī *or* jine-iṅ	*they whom.*
Ablative and Locative	jine-thwāṅ, -vich, -par	*they from, in, on whom.*
Agentive	jine-eṅ *or* jineṅ	*they by whom.*

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REFLEXIVE PRONOUN.

First, Second, and Third Persons—Singular and Plural.

Nominative	apûṅ	*self or selves.*
Genitive	apuā, apue, apuī	*of self or selves, or own.*
Dative	apûṅ-kī	*to self or selves.*
Accusative	apûṅ-kī	*self or selves.*
Ablative and Locative	apue-thwīṅ, -vich, -par	*from, in, on self or selves.*
Agentive	apûṅ	*by self or selves.*

VERBS.

The verb *hoṇā*, to be.

Indefinite Tense.

aṅā	hundā	*fem.* hundī	*I*	*am, may be, had been, &c.*
tūṅ	hundā	*fem.* hundī	*thou*	
o	hundā	*fem.* hundī	*he, she, or it*	
as	hunde	*fem.* hundiyāṅ	*we*	
tus	hundā	*fem.* hundiyāṅ	*you*	
o	hunde	*fem.* hundiyāṅ	*they*	

The verb agrees in gender with the subject.

Compound Present.[*]

aṅā	hundā hāṅ	*I am.*
tūṅ	hundā haiṅ	*thou art.*
o	hundā hai	*he is.*
as	hunde hāṅ	*we are.*
tus	hunde ho	*you are.*
o	hunde haiṅ	*they are.*

If the subject is feminine, the participle becomes *hundī* in the singular, and *hundiyāṅ* in the plural.

[*] There is also a simple present of the verb to be; it has been written for me in two ways, the one *Aṅā, haṅā, hai, Aṅā, ho, haṅā*, the other the same with the aspirate left out. In Dogrī the aspirate is often pronounced very lightly indeed, and it is not unlikely that in that tense it has come to be left out in writing, but still exists in the actual.

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Imperfect.

ami	thá	*fem.* thí	*I was.*
tú	thá	*fem.* thí	*thou wast.*
o	thá	*fem.* thí	*he, she, or it was.*
ae	the	*fem.* thiyká	*we were.*
tae	the	*fem.* thiyká	*you were.*
o	the	*fem.* thiyká	*they were.*

Compound Imperfect.

ami	hundí thá	*fem.* hundí thí	*I was (continuative).*
tú	hundí thá	*fem.* hundí thí	*thou wast.*
o	hundí thá	*fem.* hundí thí	*he, she, or it was.*
ae	hunde the	*fem.* hundiyká thiyká	*we were.*
tae	hunde the	*fem.* hundiyká thiyká	*you were.*
o	hunde the	*fem.* hundiyká thiyká	*they were.*

Simple Preterite.

ami	hoá	*fem.* hoí	*I was (just definite).*
tú	hoá	*fem.* hoí	*thou wast.*
o	hoá	*fem.* hoí	*he, she, or it was.*
ae	hoe	*fem.* hoiyká	*we were.*
tae	hoe	*fem.* hoiyká	*you were.*
o	hoe	*fem.* hoiyká	*they were.*

Compound Preterite.

ami	hoá	hká	*we have been.*
tú	hoá	hsiká	*thou hast been.*
o	hoá	hoí	*he has been.*
ae	hoe	hká	*we have been.*
tae	hoe	ho	*you have been.*
o	hoe	hsiká	*they have been.*

The participle being changed for the feminine, as before.

Pluperfect.

ami	hoá	thá	*I had been.*
tú	hoá	thá	*thou hadst been.*
o	hoá	thá	*he had been.*
ae	hoe	the	*we had been.*
tae	hoe	the	*you had been.*
o	hoe	the	*they had been.*

Here both hoá and thá will change their terminations for the feminine.

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Aorist.

ezh	hoṅh	*I may be.*
tih	hoṅh	*thou mayest be.*
o	hoe	*he may be.*
as	hoshai *	*we may be.*
tus	ho	*you may be.*
o	hon	*they may be.*

Future.

ezh	hoṅg	*I shall be.*
tih	hogi (hogi *in fem.*)	*thou will be.*
o	hog	*he will be.*
as	hoge (hogiyih *in fem.*)	*we shall be.*
tus	hoge (hogiyih *in fem.*)	*you will be.*
o	hoigen	*they will be.*

Imperative.

tih	ho	*be thou.*
tus	ho	*be you.*

Verbal Noun.

hoṅá	*being.*
hone-di, -de, -di	*of being.*

and so on.

Noun of Agency or Condition.

hone-wálá — *that which will become* (the final *a* changing its termination like an adjective).

Conjunctive Participle.

hó-kai — *having been.*

Adverbial Participle.

hondo-hi — *on the point of being.*

As in Hindustani, there is but one conjugation, and the formation of its grounds is nearly the same way as in that language; we will take, as an example, the verb *galna*, to speak.

Root	galá	
Infinitive	galná	*to speak.*
Present participle	galindá	*speaking.*
Past participle	galiyá	*spoken.*

* This form has been given me, but I am not familiar with it; it wants confirmation.

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Indefinite.

aṅ̃	galāndā	*fem.* galāndī	*I*	speak, &c.
tāṅ̃	galāndā	*fem.* galāndī	*thou*	
o	galāndā	*fem.* galāndī	*he or it*	
aṅ̃	galānde	*fem.* galāndiyāṅ̃	*we*	
tuṅ̃	galānde	*fem.* galāndiyāṅ̃	*you*	
o	galānde	*fem.* galāndiyāṅ̃	*they*	

Present.

aṅ̃	galāndā hāṅ̃	*I am*	speaking.
tāṅ̃	galāndā haiṅ̃	*thou art*	
o	galāndā hai	*he or it is*	
aṅ̃	galānde haṅ̃	*we are*	
tuṅ̃	galānde ho	*you are*	
o	galānde haiṅ̃	*they are*	

The participle taking ī (*sing.*) and *iyāṅ̃* (*pln.*) when the subject is feminine.

Imperfect.

aṅ̃	galāndā thā	*I was*	speaking.
tāṅ̃	galāndā thā	*thou wast*	
o	galāndā thā	*he or it was*	
aṅ̃	galānde the	*we were*	
tuṅ̃	galānde the	*you were*	
o	galānde the	*they were*	

With a feminine subject it will be *galāndī thī* in the singular, and *galāndiyāṅ̃ thiyāṅ̃* in the plural.

Simple Preterite.

maiṅ̃	galāyā	*I*	spoke.
toṅ̃	galāyā	*thou*	
uṅ̃-ne	galāyā	*he or it*	
asāṅ̃	galāyā	*we*	
tusāṅ̃	galāyā	*you*	
uṅ̃-ne	galāyā	*they*	

In this and the next two tenses the participle varies so as generally to agree in gender and number with the *object*; the rule here is the same, and is subject to the same qualifications, as in Hindustānī.

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Compound Preterite.

maiṅ	galāyā hai	*I have*	*spoken.*
toh	galāyā hai	*thou hast*	
us-ne	galāyā hai	*he or it has*	
aseṅ	galāyā hai	*we have*	
tuseṅ	galāyā hai	*you have*	
une	galāyā hai	*they have*	

Pluperfect.

maiṅ	galāyā thā	*I had*	*spoken.*
toh	galāyā thā	*thou hadst*	
us-ne	galāyā thā	*he or it had*	
aseṅ	galāyā thā	*we had*	
tuseṅ	galāyā thā	*you had*	
une	galāyā thā	*they had*	

In the above two tenses the auxiliary also may vary with the gender and number of the object.

Aorist.

auṅ	galāāṅ	*I*	*may speak.*
tūṅ	galāe	*thou*	
o	galāe	*he, she, or it*	
as	galāeṅ	*we*	
tus	galāo	*you*	
o	galāeṅ	*they*	

Future.

auṅ	galāāngā	*I shall speak.*
tūṅ	galāegā	*thou wilt speak.*
o	galāegā	*he, she, or it will speak.*
as	galāenge	*we shall speak.*
tus	galāoge	*you will speak.*
o	galāenge	*they will speak.*

Imperative.

tūṅ	galā	*speak.*
tus	galāo	

Verbal Noun.

galānā	*speaking.*
galane -dā, -de, -dī	*of speaking.*

And so on.

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Noun of Agency.

Mas. sing.	galāne-wālā	*speaker.*
Fem. sing.	galāne-wālī	
Mas. plu.	galāne-wāle	*speakers.*
Fem. plu.	galāne-wāliyāṇ	

Conjunctive Participle.

galāī-ke *having spoken.*

The passive voice is made by conjugating the verb *jānā*, to go, with the past participle; as from *jalānā*, to set fire to, comes *jalāyā jānā*, to be set on fire.

Irregularities in the verbs seem to be very few; *jānā*, to go, makes *giyā* in the past participle, except in certain combinations, when it forms the participle according to the usual rule, as *jāyā karnā*, to continue going; *karnā*, to do, makes *kītā*, done; and there are a few other exceptions.

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APPENDIX II.

VOCABULARIES COMPARED. (For Remarks, see Chap. XXI.)

English.	Dialects of the Outer Hills.		Dialects of the Middle Mountains.				Kashmīr.
	Dogri.	Chibhālī.	Rāmbanī.	Bhadarwāhī.	Pādarī.	Kishtwārī.	Kashmīrī.
one	ek	ek	ek	ek	ek	ak	āk
two	do	do	dī	dūi	dū	tsī	zö ‖
three	tre	tre	cheī	klai	klai	tre	tre
four	chār	chār	chār	tsor	tsūr *or* tsor	tsor	tsor
five	panj	panj	pānts	pānts	pānz	pānts	pānts
six	cho	cho	shā	shā	tse *or* tsa	she	she
seven	sat	sat	sāt	sat	sat	sat	sat
eight	ath	ath	ath	ath	ath	eth	öth
nine	nau	nau	nau	nau	nau	nauṅ	nau
ten	das	das	das	das	dash	dā	dā
twenty	vī*	bī	bī	bī	bī	ū	wū
fifty	panjā	panjā	panjā	pantsā	—	pāntsā	pāntsā
hundred	sau	sau	sau	sau	—	hath	hath
I	maiṅ *and* auṅ	maiṅ	mī	auṅ	auṅ	bū *or* bo	bo
my	mera	mārā	menū	merū †	men *and* hen	meaun	mīon
we	as	—	as	as	as	asī	as
our	sārā	—	asoṅ	isho	henan	asūnder	son
thou	tuṅ	tū	tū	tū	tū	tū	tsö
thy	terā	tārā	tenū	terū	tenan	—	chon
you	tus	—	tus	tū (?)	tus	—	tse
your	tusārā	tusārā	tusoṅ	tusho	tenan	tsūāṅ §	chon
he	o	o	sū	—	o	hor	sū
his	usdā	usdā	tesoṅ	userū	tasar	hūsan	humsun ¶
they	o	o	sū	en *or* in ‡	—	yum (?)	
their	undā	undā	ane	userū	tenkar	yumanun	

hand	hath	hath	hāth	hath	hath
foot	pair	per	khur	pão	khur
nose	nak	nak	nāk	nak	nak
eye	akhī	akh	achī	atsī	ach o
mouth	—	mūh	ṭahū	ūṭ	as
tooth	dand	dand	dānt	dand	dand
ear	kan	kan	kan	kan	kan
hair	vāl	bāl	kesh *and* pa-pharīāh	bāl	sharv
head	sir	sir	shir	dog	rod
tongue	jīb	jīb	jīb	zīb	jīb
belly	ḍīd	ḍīd	pet	ḍīd	pet
back	pīṭh	kand	pīṭh	pīṭh	pīṭh
iron	lohā	lohā	loh	lohā	lohā
gold	sonā	sonā	sunā	sonū	sunā
silver	chāndī	chāndī *and* rūpā	chāndī	ropo	rup o
father	pyū	pyū	bābā	boā	bābā
mother	māī	mā	ammā *and* lyā	haiyā	ijā *or*
brother	brā	brā	bhūā	glā	bāū o
sister	bahīṇ	bahn	bahin	bahin	ded o

* Often used in the plural, thus: *atā vīpīā*, eight score.

‡ *ou* = those, *in* = these.

§ There is a vowel-sound in Kashmirī which is not provided for in the alphabetical s *eu* in French, or *ö* in German; or it may be said to be like *a* in Hindostānī, elongated, but n I have provisionally put *ā* to represent it.

¶ For "his" I have also *tasma*, and for "theirs" I have *tasm kend*.

** The character *ā* used in the Kashmirī vocabulary, denotes a very broad sound, as that of *ā*; Sir G. Campbell makes the same distinction.

†† The side-locks are called *pāiott*.

‡‡ ded = elder sister; bahīṇ = younger sister.

¶¶ bhāgedī = elder sister; bahīṇ = younger sister.

† Fem. sing., *mari*;

§ I am not sure whe

‡‡ *bāū* = elder brother;

§§ bhāijī = elder brothe

*** *ā* for the Kashmirī la

1a Drew G-3 (1862-1872) 1875 AVI Kashmir AV/

hath	hathi	hath
khur	khor	khor
nak	nast	nast
sch *and* akh	sch	sch
as	aus	ła **
dand	dand	dand
kan	kan	kan
sharwár ††	kí	wál
rot	loth	kal
jib	zeo	zeo
pet	yad	yad
píth	shána	shána
lohá	shistar	shistar
sunú	shongo	son
rup *and* rupá	zún	rup
bábá	bábá	bah, mol, *and* bábá
ijá *or* ij	ammá	mál, dód,*** *and* ápá
bái *and* bhái ‡‡	bhájí *and* bhái ‖‖	bái
ded *and* bahín §§	bhingedí *and* bahín ¶¶	baín *and* bíndád ***

, *meri*; mas. plu., *meré*; fem. plu., *meripín*.
ure whether this is not *thy*.
betical system used for the other dialects; it is like the
d, but not elongated in such a way as to make it like *ó*;

und, as in the English "awl," somewhat different from

brother; *bhái* = younger brother.
r brother; bhái = younger brother.
hmíri language denotes a sound like that of the *e* in then.

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VOCABULARIES COMPA

ENGLISH.	DIALECTS OF THE OUTER HILLS.		DIALECT
	Dogrí.	Chibhálí.	Rámbani.	Bha
man	ádmí	ádmí *and* janá	mánú	mahá
woman	janází	trimat	zanán	kwah
wife	ístrí	—	—	kwah
child				
son	putar	pútar	lokú	ko
daughter	dhí	dhí	kúrí	kní
slave	ghulám, banda	—	pálak *and* kamá	
cultivator	jamínder	zamínder	zamínder	zamín
shepherd	—	pálá *and* gwálá	gwál	gaddí
God	parmeshwar	álundá	parmeshar	parme
devil	—	shaitán	masán	sam
sun	súraj	dí	súrj	dihár
moon	chand	chan	chándní	chánd
star	tárá	tárá	tárá	tárá
fire	ag	ag	ág	ág
water	jal	pání	pání	pání
house	ghar	ghar	ghar *and* gí	ghar
horse	ghorá	ghorá	ghorú	ghoro
cow	gáo	gá	gáo	gan a
dog	kuttá	kuttá	shúná	kuttar
cat	billí	billí	bilár	billá (
cock	kukar†	kukar	kukar	kukar
duck	batak	batak	batak	batak
ass	khotá	khotá	khotú	khoto
camel	úút	uht	—	úút
bird	pakru	pakrú	pakrú	pakrú
go	já	juliyá *and* gashiyá‡	gá	gá
eat	khá	khá	khá	khá

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COMPARED—*continued.*

DIALECTS OF THE MIDDLE MOUNTAINS.			KASHMIR.
Bhadarwāhi.	Pāḍari.	Kishtwāri.	Kashmiri.
mahānū	mān	mān	mānyu
kwaṅsh	giūn	—	zenān
kwaṅsh *and* kli	zel	zanāṅ	kulai *and* ṅshan
ko	kwā	shūr	nichu *and* gubar
koi	kūl	kori	kor *and* kūr
—	—	—	ghulām
zamīṅdār	jamīṅdār	zamīṅdar	gurust
gaddi *and* puhāl	gwāl *and* phāl	gwāl	phāl
parmeshar	parmesar	—	ṅāndā
same	*same*	—	mashsarān
dibāro	dīa	akhtāb	ākhtāb
chāndni	chandni *	tsandar	zūn
tārā	tārā	tārak	tārak
āg	āg	nār	nār
pānī	pānī	pāiṅ	āb
ghar	obar, ghar, *and* gī	gharo	ghōr *and* lōr
ghoro	ghorā	gūr	gur
gau *and* baisi	gā	—	gāo
kuttar	kuttar (*f.* kuttari)	hon	hūn
billā (*f.* billī)	balā (*f.* balāi)	brār	brer
kukar	kukar	kokar	kokar
batak	—	—	batak
khoto (*f.* khotī)	—	khar	khar
ūṅt	—	—	ūṅt
pakrū	pakrū		
gā	gā	gais	gais
khā	khā	khīū	khe

sit	beh	bij	bime	bish	bish	bīūn-be	be
come	ā	acheā	je	eī	illa	yovī	wolo
beat	mär	{ māriyā *and* kuṭiyā‡ }	mär	mär *and* kut	mär *and* kut	tsots	lāyas
stand	khalā ho	khalā ho	uthe karū	kharo-bove	khar bho	hoshwat	{ wadanī ros *and* wazanī ros
die	mar	mar	mar	mar	mar	mar	
give	de	de	de les	de	de	dīūs	dis
run	daur	daur	daur	daur	daur	doro	dor *and* tikh
up	ūpar	ūpar	ūbū	bāgā	khärī	hosh	herī *and* pēt
down	khal	bun	khalo	undoī	ūn	bōn	bōn
before	āge	āge	āgaro	agarī	āgar	broṅt	bont
behind	piche	piche	pato	patar	{ pathonher *and* patlakher }	poth	pat
near	nehrī	nehre	nerī	nerū	ner *and* negihana	—	nazdīk
far	dūr	dūr	dūr	dūr	dūr	dūr	dūr
who	kun	kon	kus	kaserū	kān	kon	kus
what	keh	ke	kū	kun *and* kunen	kī	kyā	kyā
why	kīāṅ	kiṅ	kī	koyā	kyas	—	kyāsī *and* kyūṅ
and	hor *and* te	hor	or	—	—	—	be
but	par	—	par	—	—	—	lekin
if	jakar	jiāṅ	ze	—	—	—	hargāh
yes	āho	ahāṅ	halā	hāṅ	hāṅ	—	
no	na	nāṅ	nahīṅ	nā	nā	noe	na
good	{ chaṅgā *and* kharā }	—	jawān	kharū	cher *and* kharā	—	zabar *and* jān
bad	mārā *and* burā	—	—	burū *and* mārū	—	—	yēch
high	uchā	—	ūkarū	uchu	adham	—	ṭud *and* ṭhud

* In the upper part of the Bāṅtnā Valley in Pādar the word for moon is *sosas*.
† hen = kukarī. ‡ These are past participles.

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1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

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English.	Dard Dialects.			English.	Dard Dialects.		
	Dialect of Astor.	Dialect of Gilgit.	Dialect of Dāh.		Dialect of Astor.	Dialect of Gilgit.	Dialect of Dāh.
one	ek	ek	ek	gold	son	sun	ser *or* sir
two	dū	du	dū (like u in French).	silver	rūp	rūp	mul
				father	bābo	bābo, mālo	bo
				mother	ājī	ājī, mā	āye
three	tre	{tche *or* che*}	trā	brother	kāko (elder) zhā (younger)	jā	bajo (elder) vā (younger)
four	chār	chār	chor				
five	push	poiñ	poñsh				
six	shā	shā	shā	sister	kākī (elder) sas (younger)	sā (*to call*, kākī)	kākī (elder) sas (younger)
seven	sat	sat	sat				
eight	āsht	atch*	āth				
nine	nauñ	nau	nūñ				
ten	daī	dāī	das	man	manūzh	manuzho‡	mush
twenty	bī	bī	bijhā	woman	cheī	cheī	tchīgā
fifty	du bī ka daī	dū bī ka dāī	dū bī jhū dāsh	wife	gren	gren	tchīgā
				child	—	putch	
hundred	shal	shal	sho	son	puch (bāl = boy)	putch (baby-boy = shū)	biyū
I	mo	mā	mo				
my	meo *or* mīo	mai	mī bet				
we	bo	charbīō†	asī mush	daughter	mulāī	di (baby-girl = molaī)	muleī
our	—	aseī					
thou	tū	tū	tī				
thy	toñ	thāī		slave	bādo	maristan	satukspo
you	—	tso	tsī mush	cultivator	grasti	grasto	
your	—	tsāī	tsī bun	shepherd	paiyāl	paiyālo	
he	zho	ro	pho	God	khudā	khudā	khudā
his	—	rasāī	tes	devil	shaitān	{shaitān *or* iblis}	shaitān
they	—	{āī (far) anī (near)}	pho	sun	sūrī	sūrī	sūrī
				moon	yūn	yūn	gyun
their	zhno	{rīneī (far) aninei (near)}	tenbun	star	tāro	tāro	tūrī
				fire	phū	agār	ghul
hand	hath	hath	hath	water	woī	woī	wūā
foot	pā	pā	kūtī	house	gosh	got	got
nose	noto	nato	noto	horse	ashp	ashpo	āpah
eye	achī	atchī	āthī	cow	gāo *or* gau	go	go
mouth	āñzo	āī	ūzī	dog	shū	shūñ	shūā
tooth	doni	doni	danī	cat	{pushī *and* pishū}	būshī	billū
ear	kun	kun	kanī	cock	koko = cock kokoī = hen	{karkā-mash}	{byāpo,§ byāmo = hen}
hair	jāko	jakur	zhākur				
head	shish	shish	shish				
tongue	zip	jip	gip				
belly	der	dar	war				
back	dāk	dāki	puth	duck	batak	bārash	
iron	chimar	chīmar	chingar	ass	zhākun	jakun	khar

* The consonantal sound in these words has the same relation to the ordinary sound of *ch* as the cerebral *d* or *t* has to the dental *d* or *t*, it is *ch* sounded far back on the palate; in default of a recognised character for it I provisionally use *tch*.

† I have this down, but consider that it wants to be verified.

‡ For *man*, as distinguished from *woman*, the word is *mushū*.

§ These terminations are Tibetan.

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

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English.	Dard Dialects.			English.	Dard Dialects.		
	Dialect of Astor.	Dialect of Gilgit.	Dialect of Dāh.		Dialect of Astor.	Dialect of Gilgit.	Dialect of Dāh.
camel	ūṅt	ūṅt		behind	pāto	phafū	zhakunā
bird	—	bring*		near	ele	kachi	āboni
go	bo	bo	byun	far	dūr	dūr	dur
eat	khā	kha	khā	who	koī	ko	kyāno bet
sit	bet	beī	bāsh	what	yok	jek	ye bet
come	e	wa	ye, āni	why	—	ke	
beat	kute	shida	kūti	and	ka	ka	
stand	hunbo	hunbo	ūthe	but	—	akhan	
die	mū	mu	mu, mulā	if	—	—	
give	de	de	dī	yes	āwā	āwā	bet
run	logobo	haita	bīhyon	no	ne	nuah	nish
up	prāde	ajā	onār	good	mishta	—	
down	kūlī	khirī	kharā	bad	katse	kach	
before	mutro	mutcho (near) yar (far)	yārbū	high			

* *bring* is a general word for bird; *chāī* = sparrow.

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APPENDIX III.

PHRASES IN RĀMBANĪ AND BHADARWĀHĪ.

ENGLISH.	RĀMBANĪ.	BHADARWĀHĪ.
What is your name?	Tenū kū nām chu.	Tero kun hai (?) nae.
How old is this horse?	Kitā variyāñ sānū ghorū chu.	E ghora katar varieki rue.
How far is it from here to Kashmir?	Itāātā Kashmír kītī dūr chi.	Itthe keta katarī dūr hai (?) Kashmir.
How many sons are there in your father's house?	Tenū bābā sane gi kitā putar chā.	Tashū boāre ghare katar ko han.
I have walked a long way to-day.	Ādz as dūr ātā āwa sam.	Ādze auñ barī dūr jo.
The son of my uncle is married to her sister.	Mine patriye sanū lokū tesā zanānī saniyā bahinī sāthī byātu matū cho.*	
In the house is the saddle of the white horse.	Gi antar sufed ghore sanī kāfī chī.	Ghar antar zan ghore dī kāti ahe.
Put the saddle upon his back.	Kāfī lāgo.†	Ghore par tsārā kāti.
I have beaten his son with many stripes.	Tesue loke matī mān datī am.	Eserū ko glābū māro miñ.
He is grazing cattle on the top of the hill.	Phār shire beñ māl tsārte chā.‡	Es dhār ūpar māl tsarne lagarūe.
He is sitting on a horse under that tree.	Is butū khal ghore beñ cho.	Es bute het ghore ūpar bishnū.
His brother is taller than his sister.	Tesoñ brā teshuā (? teshuā) bahinī ātā ūkarū chu.	Eserū gliā bahiñ kar badī ahe.
The price of that is two rupees and a half.	Teson mul rupeya dhāī chu.	Eserū mul dhāī rupeye āhe.
My father lives in that small house.	Menūbāl is mate gharū mads rānchu.	Merū boa es nikarī ghar bishī.
Give this rupee to him.	Yū rupeyū tes dāt.	Ese rupeya de.
Take those rupees from him.	Yū rupeyū tesātā genī ānū.	Eskar rupeya ānā.
Beat him well and bind him with ropes.	Tes dabī tā mār dāt gazrā sāthī gant thas.	Es glab kūt dangarī kar kinū bāndas.
Draw water from the well.	Khūā ātā pānī kārū.	Divarī kar pānī ān.
Walk before me.	Mī agar agar chalo.	Mere agarī gā.
Whose boy comes behind you?	Kusoñ lokū tī patā patā en chut.	Kaserū ko magar lagerū tūi.
From whom did you buy that?	Kasātā tī mule gin chut.	Teñ eskar kiskar ahnū.
From a shopkeeper of the village.	Gāmū sane hattīwālę ātā.	Glonerū hattīwale kar āhnū.

* "to the sister of that woman." † "place the saddle." ‡ *tsārte chā* is plural.

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

APPENDIX IV.

ROUTES.

List of the Routes given.

N.B.—The number to each route corresponds with that attached to the same route in the Political Map. 487

1. From Jummoo by Banihāl to Sirinagar.
2. From Jummoo by Budil to Sirinagar.
3. Cross route from Jummoo to Rājōri.
4. From Bhimbar by Rājōri and the Pīr Panjāl to Sirinagar.
5. Cross route from Rājōri to Pūnch.
6. From Jhelam by Pūnch to Sirinagar.
7. From Marī to Sirinagar.
8. From Abbottābād by Muzafarābād to Sirinagar.
9. From Sirinagar to Gilgit and beyond.
10. From Sirinagar by Deosai to Skārdū.
11. From Sirinagar by Drās to Skārdū.
12. From Sirinagar to Leh.
13. From Sirinagar to Kishtwār.
14. From Jummoo by Chanani to Kishtwār.
15. From Jummoo by Bhadarwāh to Kishtwār.
16. From Mīlhopūr by Bhadarwāh to Kishtwār.
17. From Chamba by Bhadarwāh to Kishtwār.
18. From Kishtwār by Kargil to Leh.
19. From Kishtwār by Zānskār to Leh.
20. From Pālampūr in Kāngrā by Kulu to Leh.
21. From Simla by Wāngtū and Spitī to Leh.
22. From Leh by Chorbat to Skārdū.
23. From Leh by Kārākoram to Yārkand; summer route.
24. From Leh by Kārākoram to Yārkand; winter route.
25. From Leh by Chāngchemmo to Yārkand; western route.
26. From Leh by Chāngchemmo to Yārkand; middle route.
27. From Leh by Chāngchemmo to Yārkand; eastern route.
28. From Leh to Gar.
29. From Pālampūr by Chāngchemmo to Yārkand, avoiding Leh.
30. From Pālampūr by Kārākoram to Yārkand, avoiding Leh.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

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ROUTE 1.—*From Jummoo by Banihál to Sirinagar.*

(12 marches: 177 miles.)

Jummoo is 90 miles from Lāhor and 80 miles from Amritsar; the road from those two places can be traversed by carts and by camels as far as Jummoo, but not beyond.

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Jummoo	0	1200	
Dunál	1	1840	17
Kiramchi	2	2500	16
Mir	3	4800	13
Lándar	4	4700	11
Bilaut	5	5150	14
Ramban	6	2535	10
Ramsú	7	4070	19
Dergol	8	5560	14
Verinág	9	6000	15
Islámábád	10	5600	15
Avantipúr	11	5250	16
Sirinagar	12	5255	17
			177

Between stages 4 and 5 the Lárú Lárí Pass, height 8200 feet, and between 8 and 9 the Banihál Pass, 9200 feet, are crossed. Between 5 and 6 the Chinib is crossed by a wooden bridge.

This road can be traversed by laden ponies, but in many places the way is difficult for them. It is closed for all horses for two months or so from Christmas onwards, on account of the depth of snow on Banihál Pass. For two or three days together it may be closed for men, who cannot cross that Pass when the wind is violent and the snow is deep.

ROUTE 2.—*From Jummoo by Budil to Sirinagar.*

(12 marches: 129 miles.)

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Jummoo	0	1200	
Akhnúr	1	1142	18
Kapeyanki Banli	2		7
Panní	3		8
Chaka	4		8
Bhir	5		12
Bhagwil	6		8
Budil	7		5
Delhi	8		11
Nanim Gadhi	9		14
Sheopeyan	10	6715	11
Kalampúr	11		15
Sirinagar	12	5255	12
			129

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

This is a foot-road, seldom or never used for laden ponies. Akhnūr is the more usual starting point for it than Jummoo. Between stages 8 and 9 the Budil Pass, a high Pass, is crossed. It is open for about seven months in the year. 487

ROUTE 3.—*Cross route from Jummoo to Rājāorī.*

(6 marches: 77 miles.)

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Jummoo	0	1200	
Akhnūr	1	1142	18
Chenki Chorā	2	2150	13½
Thandāpāl	3		13
Dharmāla	4		9½
Syālēl	5		9
Rājāorī	6	3094	14
			77

The Chināb is crossed by boat at Akhnūr, which is on left bank. The road is fit for laden ponies. At Rājāorī we come to stage No. 4 of route 4. By combining the two routes we find that from Jummoo by Rājāorī and the Pīr Panjāl to Sirīnagar is 14 marches, 169 miles.

ROUTE 4.—*From Bhimbar by Rājāorī and the Pīr Panjāl to Sirīnagar.*

(12 marches: 148 miles.)

Bhimbar is 30 miles from Gujrāt on the Grand Trunk Road. Gujrāt is 71 miles from Lāhor.

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Bhimbar	0		
Saidābād	1		15
Nanabāra	2		12½
Changas Sarāe	3		13½
Rājāorī	4	3094	15
Thannā	5		14
Banangalī	6		10
Poshāna	7		10
Allāhād Sarāe	8		11
Hirpūr	9		14
Shaqeyan	10	6715	6
Kahapūr	11		15
Sirīnagar	12	5235	12
			148

Between stages 5 and 6 the Ratan Pass, 8200 feet, and between stages 7 and 8 the Pīr Panjāl, a Pass 11,400 feet high, are crossed. The road is passable for laden ponies, though in some places rather difficult for them. It is open for about seven months in the year.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir 4V1

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ROUTE 5.—*Cross route from Bijbori to Pinch.*

(3 marches: 44 miles.)

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Bijbori	0	2054	
Tisana	1		14
Sárai	2		16
Pinch	3	2300	14
			44

Between stages 1 and 2 the Ratan ridge is crossed at about 5000 feet altitude. Laden ponies can go by this road.

By combining route 3, route 5, and route 6 from stage No. 3 onward, we get this—From Jummoo, by Bijbori and Pinch, to Sirinagar, 18 marches, 209 miles. By combining the first four marches of route 4 with route 5 and the last seven marches of route 6, we get—From Bhimber, by Bijbori and Pinch, to Sirinagar, 14 marches, 153 miles.

ROUTE 6.—*From Jhelum by Pinch to Sirinagar.*

(15 marches: 186 miles.)

Jhelum is on the Grand Trunk Road, 100 miles from Lahor.

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Jhelum	0	827	
Chochha	1		11
Mirpur	2	1200	11
Chamnak	3		15
Bíbri	4		7
Sandr	5		14
Kotli	6		15
Saiva	7		14
Pinch	8	2300	18
Kahóta	9		9
Allahad	10		8
Úri	11		17
Nambalna	12		14
Baramúla	13		9
Patan	14		14
Sirinagar	15	5250	17
			186

This road is usually practicable for laden ponies. Between stages 10 and 11 the Hájí Pír is crossed, 8500 feet high. On this the snow in winter would render it difficult, if not impossible, for ponies. For the two marches from Baramúla to Sirinagar, boats are commonly taken.

1: Dow G-6 (1862-1872) 1875 AVI Kashmir AVI

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Route 7.—From Murt to Srinagar.

(12 marches: 135 miles.)

Murt, or Murree, the well-known hill-station in the British territory, is 40 miles from Rawal Pindi, which is on the Grand Trunk Road. Camels, post carriages, and perhaps carts, can come as far as Murt.

Stage.	No.	Distance between Marches in miles.	Miles from Murt by stages.
Murt	0	7407	
Dewal	1		10
Kohala	2		0
Chakar-Kalan	3		0
Bara	4		10
Tandali	5		10
Gadal	6		10
Mahl	7		10
Chakoti	8		10
Tal	9		10
Hamidabad	10		14
Dhamtaur	11		9
Pakan	12		14
Srinagar	13	8000	17
			135

Between stages Nos. 2 and 3 the Jhelum River used to be crossed by boat; a bridge was being constructed, which may now be ready. The road is good for laden ponies, and is always, or nearly always, open. From 8 to 13 the marches are the same as in route 6.

Till a few years ago, the road from Kohala to Chakoti took a different line: the following were the stages:

Kohala to	Chikar
Dumik	Bali
Malra	Chakoti

A day may thus be saved, but at the expense of some labour in going over some high hills.

Route 8.—From Abbottabad by Mansehra to Srinagar.

(11 marches: 155½ miles.)

Abbottabad is a Cantonment and Civil Station among the hills in the Hazara District, in the British territory.

487 **From Rawal Pindi, on the Grand Trunk Road, to Abbottabad, viâ Haripur, is 61 miles.**

Stage.	No.	Height above Mean Sea Level.	Miles from last stage.
Abbottabad	0	4200	
Mansera	1		13½
Garhi	2		17
Manshehra	3		9
Shinkiari	4		17
Kaghan	5		11
Kachal	6		12
Sikandra	7		12
Gilgal	8		14
Dhamtaur	9		12
Peshawar	10		14
Srinagar	11	[illegible]	17
			61½

This is the easiest route from the Punjab to Kashmir. Ladies ponies can go over it without difficulty, and it is never stopped by snow. The last two stages are usually done by water.

ROUTE 2.—*From Srinagar to Gilgit and beyond.*

a. *Srinagar to Gilgit.*

(22 marches: 332½ miles.)

Stage.	No.	Height above Mean Sea Level.	Miles from last stage.
Srinagar	0	[illegible]	
Sonahal	1	[illegible]	17
Bandipur	2	[illegible]	18
Tragbal	3	[illegible]	9
Eidgah	4		9
[illegible]	5		9
Gurez	6	[illegible]	13
Gulkot (of Gurez)	7	[illegible]	11
Mohn Dhe	8		12
Camp	9		11
Tulaibal	10	[illegible]	11
Chaghar	11	[illegible]	12
Gulkot (of Astor)	12	[illegible]	13
Astor or Shawar	13	[illegible]	7
Shonko	14	[illegible]	11
Mushkin	15		9
Dhiyka	16	[illegible]	8½
Bunghai	17		13
Bunzil	18	[illegible]	9
Jaglot	19	[illegible]	18
Camp	20		7
Chilas	21		9
Gilgit	22	[illegible]	22
			332½

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These are the stages adopted by the Maharaja's troops. Travelling lightly one may make the distance in fewer days. Thus, No. 4 may be left out; from No. 7 to No. 10 these stages may be adopted—Rashit 16, Pukarkot 18; from No. 13 to No. 16 these—Dashkin 15, Dilyin 12½; and from No. 19 to No. 21 the two marches can be made into one. In this way there would be 18 stages instead of 22. I have myself done the distance in 11 days.

The first two stages are usually done by boat in one night and day.

The greater part of this road, especially after No. 7, is bad for laden ponies; still they commonly traverse it as far as 17. Between Jagrot and Minawar there are some bits that would be dangerous, but a horse without a load may be led over them.

The road is closed by snow for near six months—from the middle of November to the middle of May.

Between Nos. 3 and 4, the Rajilingan Pass, 11,900 feet, and between Nos. 7 and 8, the Kamri Pass, 13,160 feet, are crossed. Hati Pir is a spur that the road goes over between Nos. 16 and 17; it is about 10,000 feet high; the descent from it to Ramghat is steep and difficult.

b. *Srinagar to Gilgit; alternative route.*

(23 marches: 235½ miles.)

Stage.	No.			Height above the sea in feet.			Miles from last stage.
Srinagar	0	..	..	5225			
To Gurais (as in last route).	6	..	..		..	..	[illegible]
Bangla	7	..	..	8715	..	..	11
Mizpanda	8	..	..	10130	..	..	9
Burzil	9	..	..	10740	..	..	9
Camp	10	..	..		..	..	13
Dila	11	..	..	10500	..	..	9
Godlai	12	..	..		..	..	12
Nangim	13	..	..		..	..	8
Astor or Hanza	14	..	..	7825	..	..	12
Astor to Gilgit, as in last route, 9 marches.							
Gilgit	23	..	..	4500	..	..	94½
							235½

Between Nos. 9 and 10 the Burzil Pass is crossed, 13,500 feet.

This road remains open a few weeks later, and re-opens in the spring a little earlier, than the last; it is closed for about five months for horses. During the winter even, with a favourable opportunity, it is possible for men without loads to cross the Pass.

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c. *Gilgit to Yāsin.*

(5 marches: 80 miles.)

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Gilgit	0	 4800	
Shaknāt	1	.. .. 5560	18
Singal	2	.. .. 5770	15
Gākūj	3	.. .. 6920	8
Roshan	4	.. ..	19½
Yāsin	5	.. .. 7765	19½
			80

This is from my own observation as far as Gākūj; beyond, from Mr. G. W. Hayward's account. The Mahārāja's frontier is crossed a few miles beyond Gākūj.

From Yāsin a road leads northwards into Wākhān, part of Badakhshān, which crosses the watershed at the third or fourth march from Yāsin. Darkot is the last village this side the Pass.

Another road from Yāsin leads first a little way down the Yāsin River, and then westward over the Shandur Pass to Mastūj and Chitrāl.

ROUTE 10.—*From Sirinagar by Doesai to Skārdū.*

(14 marches: 158 miles.)

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Sirinagar	0	 5233	
Sonbal	1	.. .. 5200	17
[illegible]	2	.. .. [illegible]	18
Trāgbal	3	.. .. 9160	9
Zoshum	4	.. ..	9
Kunzalwin	5	.. ..	6
Gurez	6	.. .. 7900	11
Bangla	7	.. .. 8725	11
Māpusha	8	.. .. 10130	9
Burzil	9	.. .. 10740	9
Sikhbach	10	.. .. 13160	15
Lāipāri	11	.. .. 12500	13
Ussu Mar	12	.. .. 12970	12
Korpōk	13	.. .. 7626	16
Skārdū	14	.. .. 7440 (town) ..	2
			158

Up to No. 9 the stages are the same as in Route 9 b, and up to No. 6 they are the same as in Route 9 a. Between Nos. 9 and 10 the Passes called Stakpila (12,900 feet), and Sarsingar (13,960 feet), are traversed. Between Nos. 12 and 13 the Burji Pass, 15,700 feet, is crossed.

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Fourteen marches are here put down, but the distance may, without difficulty, be done in twelve, by passing over stage No. 4 for No. 5, and by gaining a march between 10 and 14.

This road is fit for laden ponies; it is closed by snow for about six months from October or November.

ROUTE 11.—*From Sirinagar by Drās to Skārdū.*

(19 marches: 242 miles.)

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Sirinagar	0	5235	
To Tashgām, as in Route 12	9	.. ..	115
Karkitsho	10	.. ..	14
Gangsal	11	.. ..	10
Olting Thang	12	.. ..	12
Turkōli	13	.. ..	14
Kartikshe	14	.. ..	17
Tolti	15	.. ..	12
Parkūta	16	.. ..	14
Gol	17	.. ..	13
Kepshang	18	.. ..	17
Skārdū	19	.. .. 7440 (town) ..	4
			242

Up to stage No. 9 the road is described under Route 12. The remainder of the road is in many parts bad; it is difficult to lead a horse along it. The closing of this road by snow depends on the Drās Pass, the condition of which is spoken of in the route next below.

ROUTE 12.—*From Sirinagar to Leh.*

(19 marches: 259 miles.)

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Sirinagar	0	5235	
Gandarbal	1	.. .. 5250	14
Kangan	2	.. ..	12
Gānd	3	.. ..	14
Gagangīr	4	.. ..	9
Sonamarg	5	.. .. 9650	10
Nīlnāl	6	.. ..	10
Matāyan	7	.. ..	16
Dras	8	.. .. 9625	15
Tashgām	9	.. .. 9300	15
Chāmgund	10	.. .. 8675	18
Kargil	11	.. .. 8767 (fort) ..	6
Carried forward			139

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Stage.	No.	Height above the sea in feet.	Miles from last stage.
Brought forward			139
Shargol	12	10,290	20
Kharbû	13	11,890	18
Lāmayūrū	14	11,520	16
Nurla	15		18
Sāspūl	16		17
Nimû	17		13
Pitak	18		13
Leh	19	11,500	5
			259

The first stage from Sirīnagar may be reached by boat.

Between Nos. 6 and 7 the Drās or Zojī Pass, 11,300 feet, is passed. Between Nos. 12 and 13, the Nāmika Pass, 13,000 feet, and between Nos. 13 and 14 the Fotū Pass, 13,400 feet, are crossed. The Indus River is crossed by a wooden bridge between stages 14 and 15.

The road is fit for laden ponies during the summer, but for four or five months from December the snow on the Drās Pass renders it impassable by any but men, and makes it difficult for them.

From stage 14 to stage 19 there is an alternative route thus:

	No.	Miles.
Lāmayūrū	14	
Khalsi	15	12
Timisgām	16	10
Tārutse	17	17
Nimû	18	10
Leh	19	18

ROUTE 13.—*From Sirīnagar to Kishtwār.*

(7 marches: 102 miles.)

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Sirīnagar	0	5235	
Avāntipūr	1	5350	17
Islāmābād	2	5600	16
Wangām	3		17
Wankringi	4		9
Singpūr	5		16
Mughal Maidān	6	4140	16
Kishtwār	7	5450	11
			102

The first two stages may be done by boat.

Between Nos. 4 and 5 the Marbal Pass, 11,570 feet, is crossed. Between 6 and 7 two rivers (the Wardwan River and the Chināb) have

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to be crossed by rope bridges. Horses are made to swim across, but the passage is perilous for them. But for this danger the road would do for laden ponies. It is closed in the winter. 487

ROUTE 14.—*From Jummoo by Chanenī to Kishtwār.*

(11 marches: 139 miles.)

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Jummoo	0	1200	
Dansāl	1	1840	17
Ūdampūr	2	2500	14
Balli	3		7
Chanenī	4		14
Batoti	5		12
Asan	6		16
Kullen	7		15
Bheli	8		10
Jangalwār	9	4100	14
Kanani	10	3685	10
Kishtwār	11	5450	10
			139

Parts of this road are bad for horses. It is open all the year round.

ROUTE 15.—*From Jummoo by Bhadarwāh to Kishtwār.*

(11 marches: 129½ miles.)

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Jummoo	0	1200	
Tūtānwāli Kāi	1		9
Saroin Sar	2	1825	8
Chian	3		10
Rāmnagar	4	2700	15
Korta	5		13
Dūdar	6		14
Āsmās	7	9500	10
Bhadarwāh	8	5500	13
Jangalwār	9	4100	17½
Kanani	10	3685	10
Kishtwār	11	5450	10
			129½

Between Nos. 5 and 6 a ridge 8000 feet, and between Nos. 7 and 8 Seoji Pass, over 10,000 feet, are crossed.

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487 The road is difficult for ponies. It is closed by snow for three months.

From No. 9 to No. 11 the route coincides with Route 14, same numbers.

ROUTE 16.—*From Mádhopúr by Bhadarwáh to Kishtwár.*

(10 marches: 129½ miles.)

Mádhopúr is on the left bank of the Rávi, at the Bárí Dúáb Canal Head. It is 74 miles from Amritsar, with a good cart-road to that place.

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Mádhopúr	0		
Thain	1	.. ..	15
Basóli	2	.. ..	12
Pul	3	.. ..	13
Hartíl	4	.. ..	14
Lohánj	5	.. ..	8
Camp	6	.. ..	16
Bhadarwáh	7	 5500	 14
Kishtwár (see Route 15, Nos. 9 to 11)	10	 5450	.. .. 37½
			129½

The Rávi River is crossed, by ford or by ferry, on the first march. Or by another route on left bank it is crossed at Basoli. Between 3 and 4 a ridge is crossed, and at 6 the Chatardhár Pass, 10,100 feet. The road is fit for Indian ponies.

ROUTE 17.—*From Chamba by Bhadarwáh to Kishtwár.*

(8 marches: 92½ miles.)

Chamba is in the narrow valley of the Rávi, on right bank; it is the residence of the Raja of the Hill principality of Chamba, who is under the British.

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Chamba	0	 3032	
Manjere	1	.. ..	 14
Digi or Kirah	2	.. ..	 10
Prungal	3	.. ..	 10
Camp	4	.. ..	 9
Bhadarwáh	5	 5500	 12
Kishtwár (see Route 15, Nos. 9 to 11)	8	 5450	.. .. 37½
			92½

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ROUTE 18.—*From Kishtwár by Kargil to Leh.*

(23 marches: 306 miles.)

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Kishtwár	0	 5450	
Phalma	1	.. ..	6
Khali	2	.. ..	14
Sanger	3	.. ..	16
Hanja	4	.. ..	15
Pátgám	5	.. ..	12
Camp	6	.. ..	11
Inshin	7	.. ..	9
Sukses	8	.. ..	15
Dumhel	9	.. ..	9
Mushola	10	.. ..	12
Camp	11	.. ..	12
Suru	12	.. ..	10
Shakho	13	.. ..	12
Camp	14	.. ..	13
Kargil	15	.. .. 8787 (fort) ..	12
Leh (see Route 12, Nos. 12 to 19)	23	.. .. 11500	120
			306

Between Nos. 10 and 11 we cross the Bhotkol Pass, 14,270 feet. At Kargil the route from Srinagar to Leh (Route 18) is joined.

From Kishtwár to Kargil the road is not fit for laden animals, but a horse can be led. The road is closed for about six months by the snow on the Bhotkol Pass.

ROUTE 19.—*From Kishtwár by Zánskár to Leh.*

(27 marches: 298 miles.)

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Kishtwár	0	 5450	
Bagni	1	.. .. 6150	13
Piyke	2	.. .. 6820	11
Sirt	3	.. .. 8700	9½
Atholi	4	.. .. 6800	14
Kandhel	5	.. .. 7900	11
Machel	6	.. .. 9700	11
Bujwás	7	.. .. 11370	8½
Bugjin Hwán	8	.. .. 13500	7
Gazrá	9	.. ..	12
Ating	10	.. .. 12880	10
Carried forward			102

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Stage.	No.	Height above the sea in feet.	Miles from last stage.
Brought forward		.. .. ..	108
Sani	11	11,500	9
Padam (chief place of Zānskār)	12	11,370	9
Thondhe	13	.. ..	9
Zangla	14	.. ..	12
Namtse	15	12,650	12
Pingitse	16	.. ..	10
Nirā	17	11,850	10
Yalchung	18	12,730	6
Phutikha	19	13,900	16
Hanupatta	20	12,400	12
Wanla	21	10,900	12
Lāmayūrū	22	11,320	6
Leh (see Route 11, Nos. 15 to 19)	27	11,500	66
			236

The following Passes are crossed:

Between stages 1 and 2, Umkai Lā or Bardhār ..		17,370	feet.
" 11 " 13, Cholung Lakha		14,850	"
" 11 " 17, Nirā Pass		16,000	"
" 13 " 15, Singlo Pass		16,600	"
" 15 " 20, a Pass		16,200	"
" 21 " 22, a Pass		13,500	"

The road is not fit for laden animals, and it would be difficult to load a horse along it, but this has been done. It is open for four or five months of the year only.

ROUTE 20.—*From Pālampūr in Kāngra by Kulu to Leh.*

(28 marches: 387 miles.)

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Pālampūr is a newly-founded town, about 4000 feet above the sea, in the centre of the Kāngra tea-district. A fair is there held each autumn, which was established to attract Yārkandi merchants from Leh by this route. In some years it has been attended by them, but, partly from irregularity in the arrival of the Yārkand caravan at Leh, and partly that this road is not open late in the year, the fair has not answered this purpose so well as was expected by its founders; still it remains a local fair of some importance.

Pālampūr is about 96 miles from Jālandhar, the nearest railway station; a cart-road joins the two places.

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Stage.	No.	Height above the sea in feet.	Miles from last stage.
Pālampūr	0		
Baijnāth	1		10
Dalu	2		12
Jutingri	3		14
Budwani	4		15
Karam	5		10
Sulṭānpūr (the chief place in Kulu)	6		10
Nagar	7		14
Jagat Sukh	8		8
Pulchan	9		10
Rahla	10		12
Kok Sar	11	10,261	16
Sisu	12		11
Gandla	13		10
Kardong (Kailang)	14		12
Kulang	15		13
Darcha	16		10
Patsio	17		9
Zingzingbar	18		9
Kanenor Kilang	19		17
Sarchu	20		11
Sumdo	21		18
Sumkiel	22		15
Rukchin	23	15,000	18
Debring	24		12
Gyā	25	13,500	16
Māchalong	26		23
Chushot	27	10,500	12
Leh	28	11,500	10
			357

The following Passes are crossed :

Between stages	4 and 5, the Bubu Pass	10,000 feet.
"	10 " 11, the Rotang Pass.	
"	18 " 19, the Bāra Lācha Pass	16,200 "
"	21 " 22, the Lāchalong Pass	16,600 "
"	24 " 25, the Toglung Pass	17,500 "

The Chināb River is crossed by bridge between 10 and 11, and the Indus between 27 and 28.

This road is fit for camels during the months it remains open; it is closed by snow for about seven months in the year.

It is not till between stage 10 and stage 11 that the road enters our maps. At stage 20 the road enters the Maharaja's territory.

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ROUTE 21.—*From Simla by Wāngtū and Spitī to Leh.*

(34 marches: 430 miles.)

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Simla	0		
Wāngtū	11		121
Dankar in Spitī	18	12,774	81
Kaja	19		16
Kiwar	20	13,400	12
Jughtha	21	16,000	12
Dutung	22	16,000	10
Umdung	23		17
Narbū Sumdo	24	15,300	20
Kyangdum (S. end of Tsomoriri Lake)	25	14,900	11
Karzok	26	14,900	13
Pūga	27		17
Camp	28		13
Thugjī	29	14,900	12
Debring	30		14
Gyā	31	13,500	16
Māchalong	32		28
Chushot	33		12
Leh	34	11,500	10
			430

This road enters our maps at stage 21. From there the Passes crossed are:

Between stages 21 and 22,	the Pārang Pass		18,300 feet.
" 26 " 27,	the Dabashi Pass	about	16,500 "
" 27 " 28,	the Folokonka Pass		16,300 "
" 30 " 32,	the Toglung Pass		17,500 "

The first twenty-four marches are in British territory; afterwards the road lies in the Maharaja of Kashmir's territory. On account of the difficulty of the Pārang Pass it cannot be traversed by horses. For the same reason it is only open for a few months in the summer. The last four marches are the same as the last four of Route 20.

ROUTE 22.—*From Leh by Chorbat to Skārdū.*

(16 marches: 209½ miles.)

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Leh	0	11,500	
Nimū	1		18
Tārutse	2		10
Timisgām	3		17
Carried forward			45

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Stage.	No.	Height above the sea in feet.	Miles from last stage.
Brought forward			45
Khalsi	4		10
Skirbichan	5		16
Goma Hanū	6		17
Camp	7		10
Piun	8		21
Dau	9		9
Sirmū	10		10
Khapalū	11		7½
Karkū	12		8
Kurū	13		16
Kiris	14		9
Narh	15		14
Skārdū	16	7440	17
			209½

The Chorbat Pass, 16,700 feet, is crossed between Nos. 7 and 8.

This is a summer route. In winter the valley of the Indus is followed, but the road is not so good.

ROUTE 23.—*From Leh by Kārākoram to Yārkand; summer route.*

(35 marches: 515 miles.)

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Leh	0	11,500	
Camp	1	15,000	12
Khardong	2	13,500	15
Khartsar	3	10,430	12
Tigar	4	10,030	13
Pānimik	5		14
Chonglung	6	11,500	13
Tutiyalak	7	13,000	13
Sar-i-Hauz-i-Khoja	8	15,500	12
Brangsa Saser	9	15,400	9
Bulak-i-Murghai	10	15,100	22
Burtse	11	16,000	12
Kizil Angūr	12	16,700	11
Daulat Beguldi	13	17,200	18
Brangsa	14	16,500	23
Wahāb-jilgāh	15	16,000	19
Malikshāh	16	15,300	15
Chibrā	17	16,480	12
Suket	18	13,000	18
Shāhdūla	19	11,500	12
Yārkand	35	4,000	240
			515

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The Passes crossed are:

Between stages 1 and 2, the Khardong Pass ..	17,500 feet.
" 8 " 9, the Saser Pass	17,500 "
" 13 " 14, the Kārākoram Pass ..	18,300 "
" 17 " 18, the Suket Pass	18,200 "
And afterwards the Sānjū Pass	16,760 "
And the Chuchu Pass	11,850 "

The Shayok River is crossed by boat between stages 3 and 4, or in certain seasons it may be forded a few miles above or below the ferry.

This road is traversed by laden ponies, but it is usual to have the aid of yāks to carry their loads over the Saser and the Sānjū Passes. The road keeps open for from four to five months in the year.

From stage 8 to stage 17 there is very little grass to be got, at some stages none at all; and at some fuel also is wanting. The latter part of the route is beyond the limit of our map.

ROUTE 24.—*From Leh by Kārākoram to Yārkand; winter route.**

(36 marches.)

Stage.	No.
Leh	0
Sabū	1
Digar	2
Agyām	3
Pakra	4
Chimchāk	5
Lāmakyent or Shāyok	6
Chungjangal	7
Dungyalāk	8
Mandarlik	9
Kutaklik	10
Sultān Chushkum]	11
Duhn-i-Mūrghī	12
Bulak-i-Mūrghī	13
Burtse	14
Kizil Angūr	15
Daulat Beguldī	16
Brangsa	17
Wahāb-jilgāh	18
Malikshāh	19
Kafalong	20
Jindbalghūn	21
Bukharuldī	22
Kirgiz-jangal	23
Yārkand	36

* This is taken from the Panjāb Trade Report, 1862. I have not put in the distances there given, as they are not to be relied on. The information was from Muhammad Amīn, who was familiar with the road and has doubtless given the stages correctly.

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From stage 13 to 19 this route coincides with stages 10 to 16 of Route 23. 487

The Passes crossed are:

Between stage 1 and stage 2, the Digar Pass.
" 16 " 17, the Kārākoram Pass, 18,300 feet.
Afterwards the Yangi Pass, and the Tup Diwān.

This road is fit for laden ponies; it is open from November till February. There are many places where grass and fuel are scant, and some where they are absolutely wanting. The latter part of the route is beyond the limit of our map.

ROUTE 25.—*From Leh by Chāngchenmo to Yārkand; western route.*

(40 marches: 610 miles.)

Stage.	No.	Height above the sea in feet	Miles from last stage.
Leh	0	11,500	
Tikse	1		13
Chimre	2		10
Zingrāl	3		11
Tsultak	4		13
Durgo	5		16
Tānktse	6	12,800	7
Camp	7		11
Lukung	8	14,086	11
Charkang	9	16,700	14
Gunle	10	16,140	13
Tsolu (near Pamzāl)	11	14,760	12
Gogrā	12	15,500	14
Camp	13	16,500	21
Camp	14	17,000	20
Sumdo	15	17,000	25
Shinglung	16	16,700	11
Kizil Jilgāh	17	16,500	14
Khushk Maidān	18	15,000	18
Shor Jilgāh	19	15,900	14
Kārātāgh Lake	20	16,900	17
Malikshāh	21	15,300	23
Shāhdūla (see Route 23, Nos. 17 to 19)	24	11,500	84
Yārkand	40	4,060	240
			610

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487 The Passes crossed are:

Between stages	3 and	4, the Chāng Pass	.. about	18,000 feet.
"	9 "	10, the Mānmik Pass	.. ..	18,200 "
"	13 "	14, a Pass	.. ..	18,000 "
"	16 "	17, the Kizil Pass	.. ..	17,800 "
"	19 "	20, the Kāratāgh Pass.		
Afterwards, the Suket Pass				18,200 "
The Sānjū Pass				16,700 "
And the Chuchu Pass				11,850 "

This is the road indicated by Dr. Cayley and traversed by Mr. Forsyth's party on their return journey, in 1870. It is thought to be the easiest of the roads to Yārkand; it can be traversed by camels of the two-humped species; fuel and grass are wanting at two or three stages only. It would be closed in the winter.

ROUTE 26.—*From Leh by Chāngchenmo to Yārkand; Hayward's route.*

(36 marches: 546½ miles.)

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Leh	0	 11,500	
Gogra	12	 15,500	 151
Chonglung	13	.. ..	 17
Nischu	14	.. ..	 15
Lingzhithang	15	.. ..	 21
Durtso	16	.. ..	.. .. 10½
Kāroā	17	.. ..	 10
Kizil Yilgah	[illegible]	.. ..	.. .. 14½
Khushk Maidān	19	.. ..	 16
Sher Jilgāh	20	.. ..	 10
Ogluk	21	.. ..	 21
Wahābjilgāh	22	.. ..	 10
Aktāgh	23	.. ..	.. .. 15½
Yārkand	36	.. ..	 235
			546½

This road was found out and recommended by Mr. Hayward.

From Aktāgh to Yārkand either the summer or the winter route (Route 23 or Route 24) may be followed.

ROUTE 27.—*From Leh by Chāngchenmo to Yārkand; eastern route.*

(42 marches: 628 miles.)

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Leh	0	 11,500	
Gogra	12	 15,500	 151
Chonglung	13	 16,700	 17
Nischu	14	 17,700	 15
Lingzhithang	15	 17,800	 21
Carried forward			204

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Stage.	No.	Height above the sea in feet.	Miles from last stage.
Brought forward		.. ..	204
Tsothang	16	.. .. 17,100	18
Lokzhung	17	.. .. 17,200	16
Thaldat	18	.. .. 16,300	15
Yangpá	19	.. .. 17,200	30
R. Karakash Valley	20	.. .. 15,000	24
Shahidula	27	.. .. 11,500	81
Yárkand	43	.. .. 4,000	240
			628

This is the road over the great plateau; it is the one that was taken by Adolphe Schlagintweit and imperfectly described by Muhammad Amin his guide (Panjab Trade Report); afterwards Mr. Johnson traversed it on his way to Khutan and gave a detailed Itinerary (Journal R. Geographical Society, 1867). The details of distances and heights here given, for as far as the R. Karakash Valley, are from my own observation.

A diversion from or loop in this route was made by Dr. Cayley; this also I have traversed. The distances and heights are as follows:

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Thaldat	18	 16,300	
Patsalung	19	.. .. 16,400	20
Camp	20	.. .. 16,700	21
R. Karakash Valley	21	.. .. 15,000	13

ROUTE 28.—*From Leh to Gar.*

(20 marches: 254 miles.)

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Leh	0	 11,500	
Chushot	1	.. ..	10
Máthalung	2	.. ..	12
Gyá	3	.. .. 13,500	22
Debring	4	.. ..	16
Tingli	5	.. .. 14,900	14
Camp	6	.. ..	12
Pigá	7	.. ..	18
Malya	8	.. ..	13
Nimú	9	.. ..	13
Camp	10	.. ..	17
Camp	11	.. ..	17
Dora	12	.. .. 13,800	10
Tsahigung	17	.. ..	35
Gar	20	.. ..	30
			254

This is Lower Gar, the winter station.

487 ROUTE 29.—*From Pálampúr by Chángchenmo to Yárkand, avoiding Lak.*

(65 marches: 923 miles.)

Stage.	No.	Miles from last stage.
Pálampúr	0	
Máchalong (see Route 26)	26	335
Chímre	27	7
Shikhíla (see Route 23)	49	341
Yárkand	65	240
		923

Either this route or the same with a deviation to the eastward was intended as the trade-route provided for in the Commercial Treaty between the Governor-General and the Maharaja, which is given in Appendix V.

ROUTE 30.—*From Pálampúr by Kárákoram to Yárkand, avoiding Lak.*

(62 marches: 870 miles.)

Stage.	No.	Miles from last stage.
Pálampúr	0	
Máchalong (see Route 26)	26	335
Chímre	27	7
Tagnak	28	10
Tainyár	29	20
Taitú	30	20
Tígar	44	20
Shikhíla (see Route 23) ..	46	225
Yárkand	62	240
		870

This might be used as an alternative to the last if it were advisable to go by Kárákoram rather than by Chángchenmo. Between Nos. 28 and 29 the Warie Lá is crossed, an easy Pass, 17,200 feet high, which is now fit for laden ponies and might easily be made fit for camels: it is closed by snow for three months. The distance between Tagnak and Taitú (40 miles) can also conveniently be divided into three marches of 13 or 14 miles each.

APPENDIX V.

TREATIES.

[*Nos. 1 and 2 are extracted from Aitchison's Collection of Treaties, 1862, Vol. II., Calcutta. No. 3 is from the Punjab Government Gazette, of 26th May, 1870.*]

1. EXTRACTS FROM the TREATY between the BRITISH GOVERNMENT and the STATE OF LAHORE, which was at the time nominally under MAHARAJA DULEEP SINGH, really governed by the DARBAR or COUNCIL OF MINISTERS. 648

* * * * * * * *

Done at Lahore, 9th March, 1846, and ratified on the same day.

Article III.—The Maharaja cedes to the Honorable Company, in perpetual sovereignty, all his forts, territories, and rights in the Doab or country, hill and plain, situated between the Rivers Beas and Sutlej.

Article IV.—The British Government having demanded from the Lahore State, as indemnification for the expenses of the War, in addition to the cession of territory described in Art. III., payment of one and half crore of Rupees, and the Lahore Government, being unable to pay the whole of this sum at this time, or to give security satisfactory to the British Government for its eventual payment, the Maharaja cedes to the Hon'ble Company, in perpetual sovereignty, as equivalent for one crore of Rupees, all his forts, territories, rights and interests in the hill countries, which are situated between the Rivers Beas and Indus, including the Provinces of Cashmere and Hazarah.

Article XII.—In consideration of the services rendered by *Rajah Golab Singh, of Jummoo*, to the Lahore State, towards procuring the restoration of the relations of amity between the Lahore and British Governments, the Maharaja hereby agrees to recognize the Independent Sovereignty of Rajah Golab Singh in such territories and districts in the hills as may be made over to the said Rajah Golab Singh, by separate agreement between himself and the British Government, with the dependencies thereof, which may have been in the Maharaja's possession since the time of the

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648 late Maharaja Khurruck Singh, and the British Government, in consideration of the good conduct of Rajah Golab Singh, also agrees to recognize his independence in such territories, and to admit him to the privileges of a separate Treaty with the British Government.

Article XIII.—In the event of any dispute or difference arising between the Lahore State and Rajah Golab Singh, the same shall be referred to the arbitration of the British Government, and by its decision the Maharaja engages to abide.

(Signed) H. HARDINGE.
MAHARAJAH DHULEEP SINGH.
And by SEVEN MINISTERS.

2. TREATY between the BRITISH GOVERNMENT and MAHARAJA GOLAB SINGH OF JUMMOO.

Done at Umritsur, 16*th March*, 1846.

Article I.—The British Government transfers and makes over for ever, in independent possession, to Maharajah Golab Singh and the heirs male of his body, all the hilly or mountainous country, situated to the eastward of the River Indus and westward of the River Ravee, including Chumba and excluding Lahul, being part of the territories ceded to the British Government by the Lahore State, according to the provisions of Article IV. of the Treaty of Lahore, dated 9th March, 1846.

Article II.—The eastern boundary of the tract transferred by the foregoing Article to Maharaja Golab Singh shall be laid down by Commissioners appointed by the British Government and Maharajah Golab Singh respectively for that purpose, and shall be defined in a separate engagement after survey.

Article III.—In consideration of the transfer made to him and his heirs by the provision of the foregoing Articles, Maharajah Golab Singh will pay to the British Government the sum of Rupees (Nanukshahee), fifty lakhs to be paid on ratification of this Treaty, and twenty-five lakhs on or before the first October of the current year, A.D. 1846.

Article IV.—The limits of the territories of Maharaja Golab Singh shall not be at any time changed without the concurrence of the British Government.

Article V.—Maharajah Golab Singh will refer to the arbitration of the British Government any disputes or questions that may arise between

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himself and the Government of Lahore or any other neighbouring State, and will abide by the decision of the British Government. 647

Article VI.—Maharajah Golab Singh engages for himself and heirs to join, with the whole of his Military Force, the British troops, when employed within the hills, or in the territories adjoining his possessions.

Article VII.—Maharajah Golab Singh engages never to take or retain in his service, any British subject, nor the subject of any European or American State, without the consent of the British Government.

Article VIII.—Maharaja Golab Singh engages to respect, in regard to the territory transferred to him, the provisions of Articles V., VI., and VII. of the separate Engagement between the British Government and the Lahore Durbar, dated March 11th, 1846.*

Article IX.—The British Government will give its aid to Maharajah Golab Singh in protecting his territories from external enemies.

Article X.—Maharajah Golab Singh acknowledges the supremacy of the British Government, and will in token of such supremacy present annually to the British Government one horse, twelve perfect shawl goats of approved breed (six male and six female), and three pair of Cashmere shawls.

(Signed) H. HARDINGE.

(Signed) F. CURRIE.

H. M. LAWRENCE.

By order of the Right Honorable the Governor-General of India.

(Signed) F. CURRIE,

Secretary to the Government of India with the Governor-General.

3. COMMERCIAL TREATY between the BRITISH GOVERNMENT and the MAHARAJA of KASHMIR, made in 1870; with the Rules for the guidance of the Joint Commissioners appointed under it.

Treaty between the British Government and His Highness Runbeer Sing, G.C.S.I., Maharaja of Jummoo and Cashmere, his heirs and successors, executed on the one part by Thomas Douglas Forsyth, C.B., in virtue of the full powers vested in him by His Excellency the Right Hon'ble Richard Southwell Bourke, Earl of Mayo, Viscount Mayo of

* Referring to Jágirdárs, arrears of revenue, and the property in the forts that are to be transferred.

648 Monsieur, Baron Nans of Nans, K.P., G.M.S.I., P.C., &c., &c., &c., Viceroy and Governor-General of India, and on the other part by His Highness Maharaja Ranbeer Sing, aforesaid, in person.

WHEREAS, in the interest of the high contracting parties and their respective subjects, it is deemed desirable to afford greater facilities than at present exist for the development and security of trade with Central Asia, the following Articles have, with this object, been agreed upon:

Article I.—With the consent of the Maharaja, officers of the British Government will be appointed to survey the trade-routes through the Maharaja's territories from the British frontier of Lahoul to the territories of the Ruler of Yarkand, including the route *viâ* the Changchenmo Valley. The Maharaja will depute an officer of his Government to accompany the surveyors, and will render them all the assistance in his power. A map of the routes surveyed will be made, an attested copy of which will be given to the Maharaja.

Article II.—Whichever route towards the Changchenmo Valley shall, after examination and survey as above, be declared by the British Government to be the best suited for the development of trade with Central Asia, shall be declared by the Maharaja to be a free highway in perpetuity and at all times for all travellers and traders.

Article III.—For the supervision and maintenance of the road in its entire length through the Maharaja's territories, the regulation of traffic on the free highway described in Article II., the enforcement of regulations that may hereafter be agreed upon, and the settlement of disputes between carriers, traders, travellers or others using that road, in which either of the parties or both of them are subjects of the British Government or of any foreign State, two Commissioners shall be annually appointed, one by the British Government and one by the Maharaja. In the discharge of their duties, and as regards the period of their residence, the Commissioners shall be guided by such rules as are now separately framed and may from time to time hereafter be laid down by the joint authority of the British Government and the Maharaja.

Article IV.—The jurisdiction of the Commissioners shall be defined by a line on each side of the road at a maximum width of two statute *kos*, except where it may be deemed by the Commissioners necessary to include a wider extent for grazing grounds. Within this maximum width, the surveyors appointed under Article I. shall demarcate and map the limits of jurisdiction which may be decided by the Commissioners as most suitable, including grazing grounds; and the jurisdiction of the Commissioners shall not extend beyond the limits so demarcated.

The land included within these limits shall remain in the Maharaja's independent possession; and, subject to the stipulations contained in this treaty, the Maharaja shall continue to possess the same rights of full sovereignty therein as in any other part of his territories, which rights shall not be interfered with in any way by the Joint Commissioners. 647

Article V.—The Maharaja agrees to give all possible assistance in enforcing the decisions of the Commissioners, and in preventing the breach or evasion of the Regulations established under *Article* III.

Article VI.—The Maharaja agrees that any person, whether a subject of the British Government, or of the Maharaja, or of the Ruler of Yarkand, or of any foreign State, may settle at any place within the jurisdiction of the Joint Commissioners, and may provide, keep, and maintain, and let for hire at different stages, the means of carriage and transport for the purposes of trade.

Article VII.—The two Commissioners shall be empowered to establish supply depôts, and to authorise other persons to establish supply depôts at such places on the road as may appear to them suitable; to fix the rates at which provisions shall be sold to traders, carriers, settlers, and others, and to fix the rent to be charged for the use of any rest-houses or serais that may be established on the road. The officers of the British Government in Kulu, &c., and the officers of the Maharaja in Ladakh, shall be instructed to use their best endeavours to supply provisions on the indent of the Commissioners at market rates.

Article VIII.—The Maharaja agrees to levy no transit duty whatever on the aforesaid highway; and the Maharaja further agrees to abolish all transit duties levied within his territories on goods transmitted in bond through His Highness' territories from Central Asia to India, and vice versâ, on which bulk may not be broken within the territories of His Highness. On goods imported into, or exported from, His Highness' territory, whether by the aforesaid free highway or by any other route, the Maharaja may levy such import or export duties as he may think fit.

Article IX.—The British Government agrees to levy no duty on goods transmitted in bond through British India to Central Asia, or to the territories of His Highness the Maharaja. The British Government further agrees to abolish the export duties now levied on shawls and other textile fabrics manufactured in the territories of the Maharaja, and exported to countries beyond the limits of British India.

Article X.—This Treaty, consisting of ten Articles, has this day been concluded by Thomas Douglas Forsyth, C.B., in virtue of the full powers vested in him by His Excellency the Right Hon'ble Richard Southwell Bourke, Earl of Mayo, Viscount Mayo of Monaycrower, Baron Naas of Naas, K.P., G.C.S.I., P.C., &c., &c., Viceroy and

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648 Governor-General of India, on the part of the British Government, and by Maharaja Ranbeer Sing, aforesaid; and it is agreed that a copy of this Treaty, duly ratified by His Excellency the Viceroy and Governor-General of India, shall be delivered to the Maharaja on or before the 7th September, 1870.

Signed, sealed, and exchanged on the second day of May in the year 1870 A.D., corresponding with the first day of Byaik Sudee Sumbut 1927.

(Signed) MAHARAJA RANBEER SING.
(Signed) T. D. FORSYTH.
MAYO. (Seal).

This Treaty was ratified by His Excellency the Viceroy and Governor-General of India at Sialkote on the second day of May in the year 1870.

(Signed) C. U. AITCHISON,
Officiating Secretary to the Government of India, Foreign Department.

The following Rules for the guidance of the Joint Commissioners appointed under Article III. of the above Treaty are published for general information:

Rules for the guidance of the Joint Commissioners appointed for the new route to Eastern Turkistan.

I. As it is impossible, owing to the character of the climate, to retain the Commissioners throughout the year, the period during which they shall exercise their authority shall be taken to commence on 15th May and to end on 1st December, or till such further time as the passage of traders render their residence on the road necessary.

II. During the absence of either Commissioner, cases may be heard and decided by the other Commissioner, subject to appeal to the Joint Commissioners.

III. In the months when the Joint Commissioners are absent—i. e. between 1st December and 15th May—or the dates that may hereafter be determined, all cases which may arise shall be decided by the Wazeer of Ladakh, subject to appeal to the Joint Commissioners.

IV. The Joint Commissioners shall not interfere in cases other than those which affect the development, freedom, and safety of the trade, and the objects for which the Treaty is concluded, and in which one of the parties or both are either British subjects, or subjects of a foreign State.

V. In civil disputes the Commissioners shall have power to dispose of all cases, whatever be the value of the property in litigation.

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VI. When the Commissioners agree their decision shall be final in all cases. When they are unable to agree the parties shall have the right of nominating a single arbitrator, and shall bind themselves in writing to abide by his award. Should the parties not be able to agree upon a single arbitrator, each party shall name one, and the two Commissioners shall name a third, and the decision of the majority of the arbitrators shall be final.

VII. In criminal cases of the kind referred to in Clause IV., the powers of the Commissioners shall be limited to offences such as in British territory would be tried by a subordinate magistrate of the first Class, and so far as possible, the procedure of the Criminal Procedure Code shall be followed. Cases of a more heinous kind, and of offences against the special laws regarding religion in Cashmere, should be made over to the Maharaja for trial if the accused be not a European British subject; in the latter case, he should be forwarded to the nearest British Court of competent jurisdiction for trial.

VIII. All fines levied in criminal cases and all stamp receipts levied according to the rates in force for civil suits in the Maharaja's dominions shall be credited to the Cashmere Treasury. Persons sentenced to imprisonment shall, if British subjects, be sent to the nearest British jail. If not British subjects, the offenders shall be made over for imprisonment in the Maharaja's jails.

IX. If any places come within the line of road from which the towns of Leh, &c., are supplied with fuel, or wood for building purposes, the Joint Commissioners shall so arrange with the Wuzeer of Ladakh that these supplies are not interfered with.

X. Whatever transactions take place within the limits of the road shall be considered to refer to goods in bond. If a trader opens his load and disposes of a portion, he shall not be subject to any duty, so long as the goods are not taken for consumption into the Maharaja's territory across the line of road. And goods left for any length of time in the line of road subject to the jurisdiction of the Commissioners shall be free.

XI. Where a village lies within the jurisdiction of the Joint Commissioners, there, as regards the collection of revenue, or in any case where there is necessity for the interference of the usual Revenue authorities, in matters having no connection with trade, the Joint Commissioners have no power whatever to interfere; but, to prevent misunderstanding, it is advisable that the Revenue officials should first communicate with the Joint Commissioners before proceeding to take action against any person within their jurisdiction. The Joint Commissioners can then exercise their discretion to deliver up the person sought,

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648 or to make a summary inquiry to ascertain whether their interference is necessary or not.

XII. The Maharaja agrees to give Rs. 5000 this year for the construction of the road and bridges, and in future years His Highness agrees to give Rs. 2000 per annum for the maintenance of the road and bridges.

Similarly, for the repairs of serais, a sum of Rs. 100 per annum for each serai will be given.

Should further expenditure be necessary, the Joint Commissioners will submit a special report to the Maharaja, and ask for a specific grant. This money will be expended by the Joint Commissioners, who will employ free labour at market rates for this purpose. The officers in Ladakh and in British territory shall be instructed to use their best endeavours to supply labourers on the indent of the Commissioners at market rates. No tolls shall be levied on the bridges on this line of road.

XIII. As a temporary arrangement, and until the line of road has been demarcated, or till the end of this year, the Joint Commissioners shall exercise the powers described in these Rules over the several roads taken by the traders through Ladakh from Lahoul and Spiti.

(Signed) MAHARAJA RUNBIR SING.

(Signed) T. D. FORSYTH.

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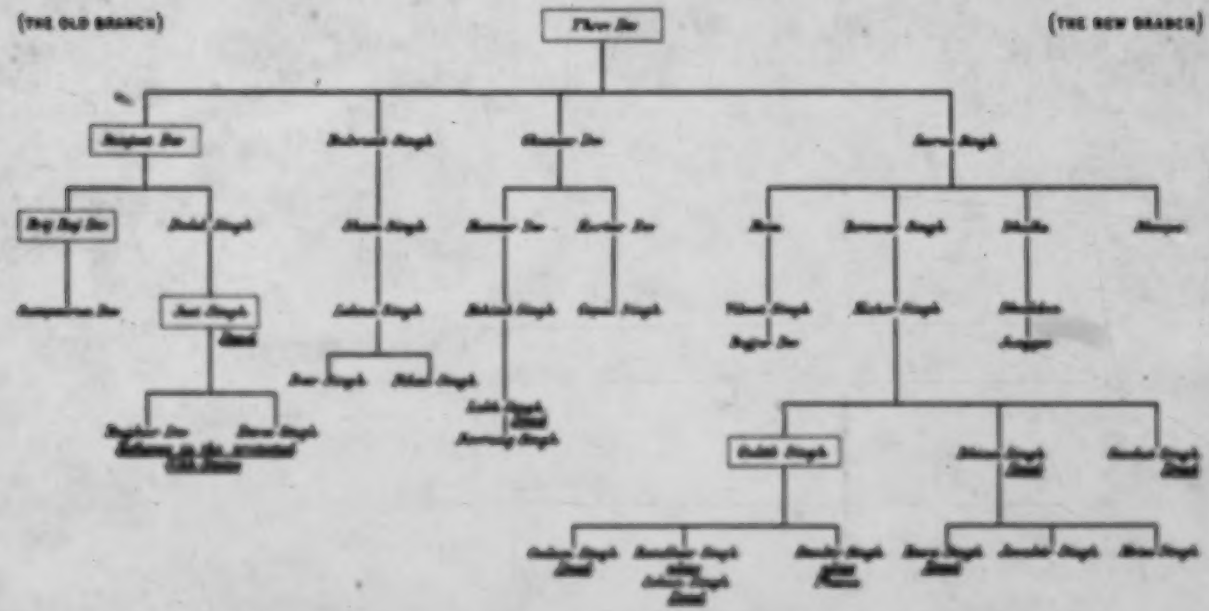
APPENDIX VI

GENEALOGY OF THE RAJAS OF JUMMOO

Extracted from Cunningham's History of the Sikhs



The genealogy as thus brought down by Cunningham in the time when he wrote, the year 1846, gives then the following changes from father to son in the female line (the other being omitted as of no value): Gulab Singh died 1857 and was succeeded by his youngest and only surviving legitimate son Rambir Singh. His present Maharaja, Maharaja Ranbir Singh has three sons, Pertab Singh, Amar Singh, and Jawar Singh. Of Dhian Singh's sons, the youngest, Raja Hira Singh of Poonch, only survives.

[Facing p. 552]

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APPENDIX VII.

STATISTICAL TABLES extracted and translated from the ADMINISTRATION REPORT of JUMMOO and KASHMIR for the year 1873, which was prepared, in accordance with the Command of H.H. The Maharaja, by Diwan Kirpá Rám.

TABLE I.

CENSUS OF THE JUMMOO AND KASHMIR TERRITORIES FOR 1873 A.D.

	Hindu.			Muhammadan.			Sikhs Christ Caste.			Buddhists.			Total.		
	Men.	Women.	Total.	Men.	Women.	Total.	Men.	Women.	Total.	Men.	Women.	Total.	Men.	Women.	Total.
Jummoo District	229,132	214,182	437,274	176,271	162,272	337,546	43,762	43,515	86,277	..	..	..	441,132	419,969	861,075
Kashmir	30,719	32,412	63,132	319,454	308,084	627,538	1,794	1,472	3,266	..	..	..	350,967	341,918	691,848
Ladákh, Skárdú, and Gilgit ..	2,508	2	2,508	41,947	39,715	81,662	..	..	..	19,794	9,470	29,264	52,297	49,188	101,482
Punch	3,011	2,715	5,726	36,024	35,818	71,842	..	..	..	..	..	..	39,035	38,531	77,566
Total	267,418	250,311	508,639	571,696	546,940	1,118,636	45,496	43,987	89,483	19,794	9,470	29,264	883,404	850,606	1,734,010

NOTE.—Ladies of rank, purda-nishin (i.e. those who live in close retirement), have not been counted.

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TABLE II.

DETAIL OF THE CENSUS OF THE JUMMOO DISTRICTS FOR 1873.

	Hindus.	Mohammedans.	Other Castes.	Total.
Jummoo City	28,361	11,804	1,652	41,817
Jummoo District	77,963	82,029	25,020	185,010
Jasrota "	56,279	10,243	4,332	72,854
Minâwar "	82,356	102,890	7,816	193,064
Nanshahra "	19,794	89,104	2,950	111,848
Rikâi "	34,350	23,455	20,223	86,035
Udampûr "	33,720	30,034	14,397	98,190
Râmnagar "	62,573	7,845	8,360	79,777
Total	487,576	357,344	86,257	961,075

TABLE III.

DETAIL OF THE CENSUS OF KASHMIR FOR 1873.

Srinagar City	122,021
Town of Pampûr	2,002
" Bij Bihârâ	2,202
" Islâmâbâd	5,036
" Shopeyan	2,333
" Sopûr	3,973
" Dawanâin	4,444
District of Srinagar	46,731
" Islâmâbâd	48,303
" Shopeyan	32,169
" Pulwa	30,094
" Kâmrij	79,029
" Mamdarkhâd	79,327
Total	491,846

Of the 122,021 inhabitants of Srinagar, 39,737 are Hindûs, 82,706 are Mohammedans, and 178 are put down as belonging to other castes.

TABLE IV.

DETAIL OF THE CENSUS OF THE OUTLYING GOVERNMENTS FOR 1873.

	Hindûs.			Mohammedans.			Buddhists.			Total.		
	Men.	Women.	Total.	Men.	Women.	Total.	Men.	Women.	Total.	Men.	Women.	Total.
Ladâkh	167	..	167	[illegible]	40	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Kârgil, Dras, Zanskâr, and Suru	682	..	682	[illegible]	[illegible]	[illegible]	..	..	..	[illegible]	[illegible]	[illegible]
Gilgit	1,307	2	1,309	[illegible]	[illegible]	[illegible]	..	..	..	[illegible]	[illegible]	[illegible]
Total	[illegible]	2	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

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TABLE V.

VALUE OF THE IMPORTS AND EXPORTS OF THE DIFFERENT PARTS OF THE TERRITORIES IN THE YEAR 1872.

The value is given in pounds sterling, rupees in the original having been converted at the rate of 10 per pound sterling.

	Subject to Duty.			Free of Duty.			Total.			Compared with last Year.	
	Imports.	Exports.	Total.	Imports.	Exports.	Total.	Imports.	Exports.	Total.	Increase.	Decrease.
Jammu and Dharmsala	[illegible]	[illegible]	[illegible]	[illegible]	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	..
Kashmir	[illegible]	[illegible]	[illegible]	[illegible]	..	[illegible]	[illegible]	[illegible]	[illegible]	..	[illegible]
Punch ..	[illegible]	[illegible]	[illegible]	..	..	..	[illegible]	[illegible]	[illegible]	Not entered last year.	
Ladákh.	..	..	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	..
Total..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

Grand total of value of Imports and Exports for this year, 1872 .. .. £1,119,957

Decrease as compared with last year 5,877

The decrease under the head of Kashmir is due to a falling off in the shawl trade to the extent of 40,000*l.* in shawls exported, and about an equal deficiency in cash, which would have been imported to pay for them.

N.B.—Goods that have once been entered in the imports are not, on going to another division of the territories, again entered either as exports or imports. An exception, however, occurs for Ladákh, where the same article is counted both in the exports and imports of that country.

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END MAP I

Map 1 Showing Of Dwarfs Walls
Ridges and Hudson Tributaries

THE CO CONTINUED AND FINISH AV/

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CAD MAP NO-4

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END MAP I-C

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END MAP I-D

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Amritsar
Lahore
Jammu
Kashmir
Srinagar
Leh
Ladak
Gilgit
Yarkand
Kashgar
Khotan
Aksu
Ladak
Chang Chenmo
Shyok
Indus
Zanskar
Suru
Dras
Kishtwar
Chenab
Jhelum
Ravi
Sutlej
Beas
Indus
Kabul
Kunar
Swat
Panjkora
Chitral
Gilgit
Hunza
Yarkand
Tarim
Khotan
Aksu
Kashgar
Tashkurgan
Pamir
Oxus
Amu Darya
Kabul
Jalalabad
Peshawar
Rawalpindi
Lahore
Amritsar
Jammu
Srinagar
Leh
Ladak
Gilgit
Yarkand
Kashgar
Khotan
Aksu

I1 Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

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END MAP I-F

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END MAP III-A

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RUD MAP III-8

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END MAP II-C

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Lingzhithang (Plain)
17-1 to 17-3
Dungmarpo (Pass)
Gilgit
Ladakh
Kashmir
Tibet
Ladakh
Tibet
Kashmir
Tibet
Kashmir
Tibet
Kashmir

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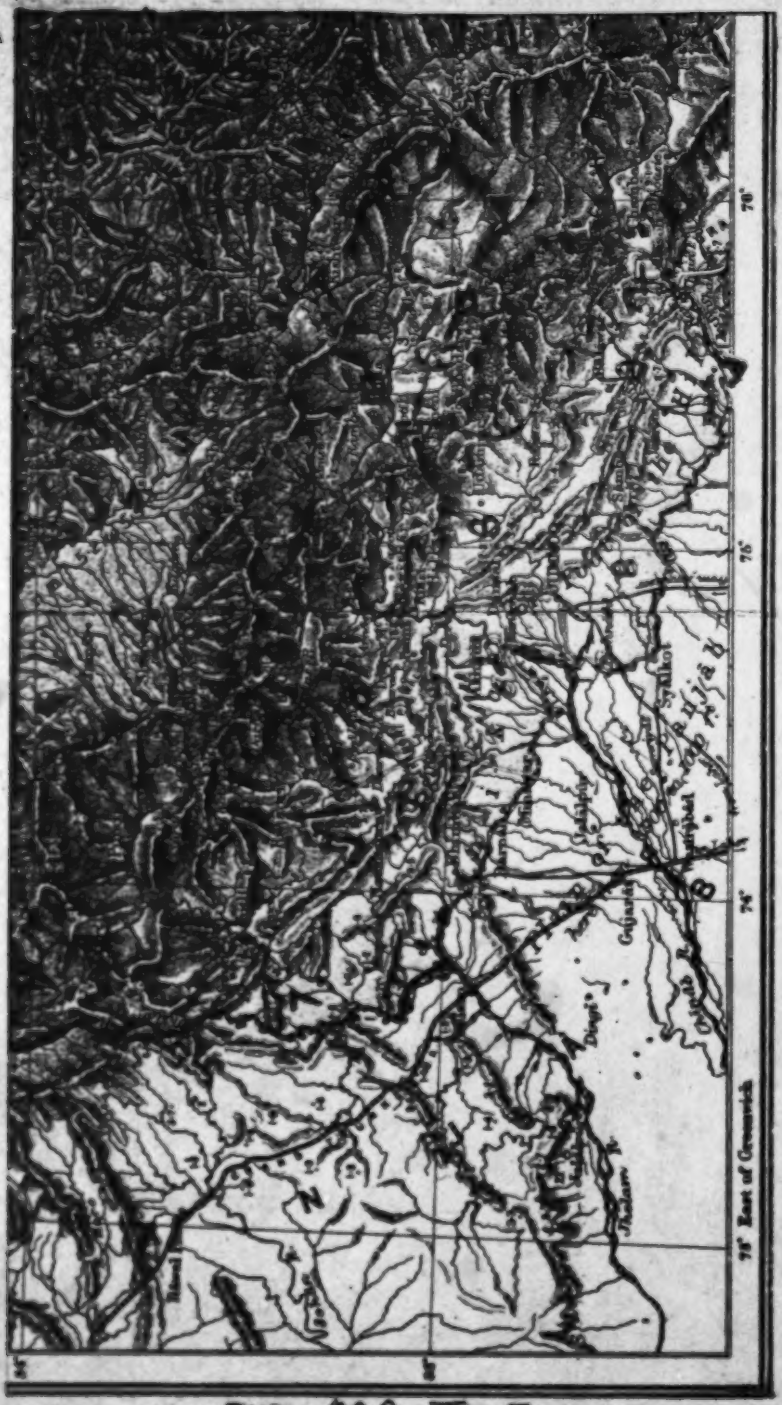
Sialkot
Gujrat
Jhelum
Rawal Pindi
Chenab
Jhelum
Indus
Kishanganga
Kishanganga
Dogri
Jammu
Chenab
Ravi
Ravi
Chenab
Indus
Indus
Indus

END MAP III - F

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

BADAKHSHAN
Kunduz
Kabul
Jalalabad
Peshawar
Lahore
Multan
Kandahar
Herat
Mashhad
Tashkurgan
Yarkand
Khotan
Leh
Srinagar
Jammu
Kashmir
Rawalpindi
Amritsar
Ludhiana
Delhi
Agra
Lucknow
Allahabad
Jabalpur
Nagpur
Hyderabad
Bombay
Poona
Ahmedabad
Karachi
Quetta
Kalat
Jaisalmer
Bikaner
Jodhpur
Ajmer
Indore
Ujjain
Bhopal
Gwalior
Mandla
Raipur
Sambalpur
Cuttack
Calcutta
Dacca
Chittagong
Rangoon
Mandalay
Bhamo
Lashio
Kengtung
Chiang Mai
Bangkok
Phnom Penh
Saigon
Hanoi
Vientiane
Luang Prabang
Tonkin
Annam
Cochin China
Cambodia
Siam
Burma
Tibet
Lhasa
Shigatse
Gyantse
Yunnan
Kunming
Tali
Szechuen
Chengtu
Chungking
Kiangsi
Nanchang
Hunan
Changsha
Hupeh
Hankow
Kiangsu
Nanking
Shanghai
Chekiang
Hangchow
Fukien
Foochow
Canton
Hong Kong
Macao
Hainan
Formosa
Taiwan
Tsingtao
Shantung
Chefoo
Peking
Tientsin
Shansi
Taiyuan
Shensi
Sian
Kansu
Lanchow
Ningsia
Kuldja
Urumchi
Turfan
Hami
Ili
Tashkent
Samarkand
Bokhara
Khiva
Merv
Tehran
Isfahan
Shiraz
Bushire
Basra
Baghdad
Mosul
Aleppo
Damascus
Jerusalem
Cairo
Alexandria
Suez
Port Said
Aden
Muscat
Bombay
Madras
Calcutta
Rangoon
Bangkok
Saigon
Hong Kong
Canton
Shanghai
Hankow
Peking
Tientsin
Chefoo
Tsingtao
Lhasa
Kashmir
Srinagar
Jammu
Leh
Yarkand
Khotan
Kandahar
Herat
Mashhad
Tehran
Isfahan
Shiraz
Bushire
Basra
Baghdad
Mosul
Aleppo
Damascus
Jerusalem
Cairo
Alexandria
Suez
Port Said
Aden
Muscat
Karachi
Quetta
Kalat
Jaisalmer
Bikaner
Jodhpur
Ajmer
Indore
Ujjain
Bhopal
Gwalior
Mandla
Raipur
Sambalpur
Cuttack
Calcutta
Dacca
Chittagong
Rangoon
Mandalay
Bhamo
Lashio
Kengtung
Chiang Mai
Bangkok
Phnom Penh
Saigon
Hanoi
Vientiane
Luang Prabang
Tonkin
Annam
Cochin China
Cambodia
Siam
Burma
Tibet
Lhasa
Shigatse
Gyantse
Yunnan
Kunming
Tali
Szechuen
Chengtu
Chungking
Kiangsi
Nanchang
Hunan
Changsha
Hupeh
Hankow
Kiangsu
Nanking
Shanghai
Chekiang
Hangchow
Fukien
Foochow
Canton
Hong Kong
Macao
Hainan
Formosa
Taiwan
Tsingtao
Shantung
Chefoo
Peking
Tientsin
Shansi
Taiyuan
Shensi
Sian
Kansu
Lanchow
Ningsia
Kuldja
Urumchi
Turfan
Hami
Ili
Tashkent
Samarkand
Bokhara
Khiva
Merv

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

END MAP IV-8

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

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END MAP IV-C

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

102

Lingshitang (Pass)
171 to 173
Kuchi
Kuchi
Kuchi

Indus R.
Jhelum R.
Chenab R.
Ravi R.
Sutlej R.
Gujrat
Ajodhya
Ayodhya
Gujranwala
Ambala
Kalka
Simla
Dingi
Kalsia
Rawal Pindi
Kangra
Dharmsala
Chamba
Dalhousie
Pathankot
Amritsar
Lahore
Ferozepore
Ludhiana
Jullundur
Kapurthala
Hoshiarpur
Ranikhet
Almora
Pithoragarh
Dehra Dun
Mussoorie
Simla
Kalsia

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END MAP E-F

1: Drew G-S (1862-1872) 1875 AV1 Kashmir AV7

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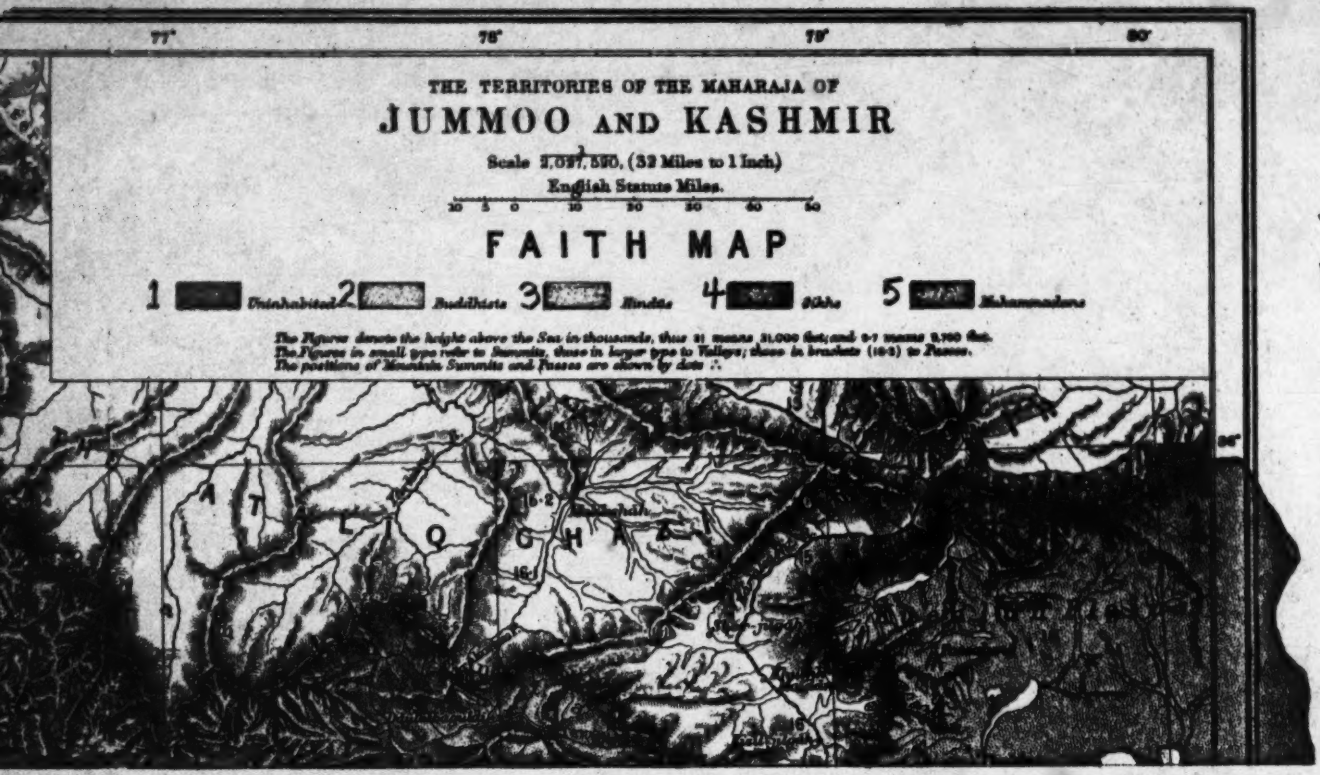
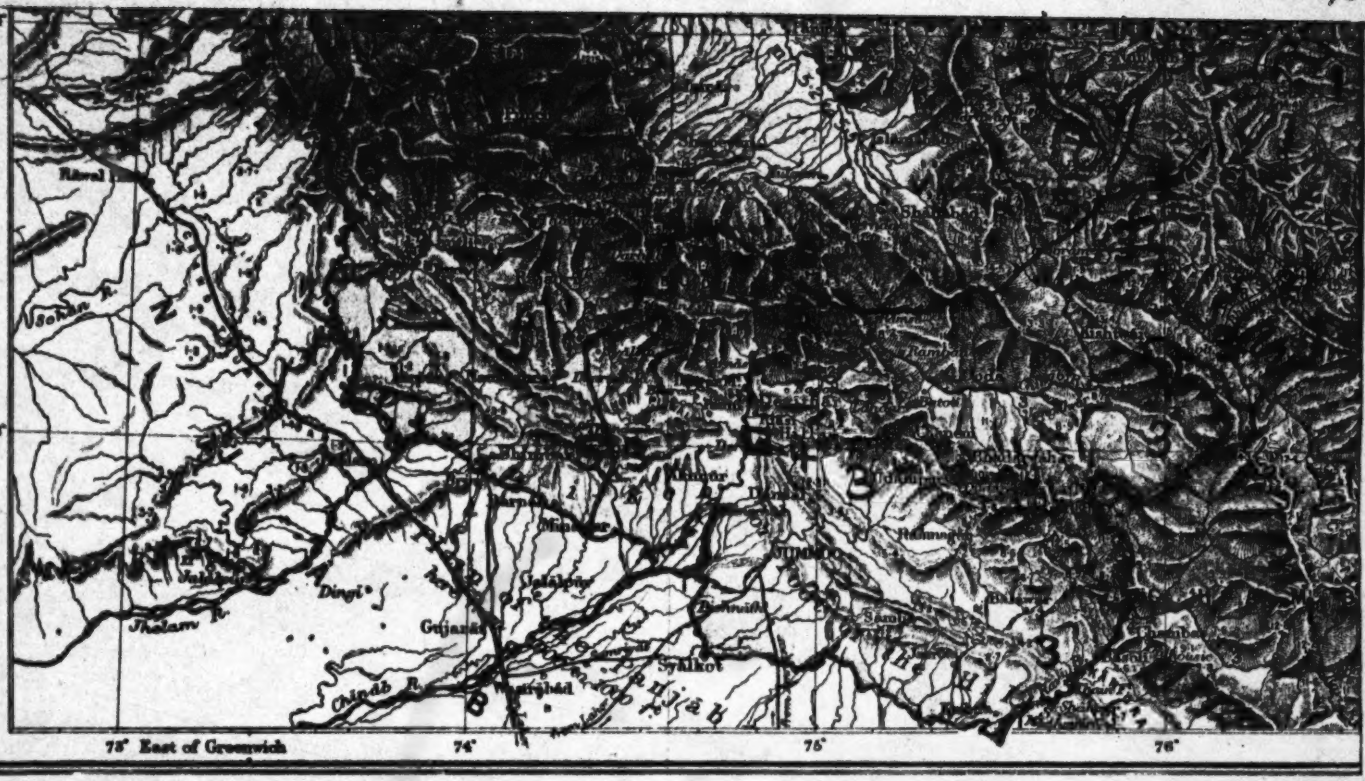
END MAP V-A


77°
78°
79°
80°
THE TERRITORIES OF THE MAHARAJA OF
JUMMOO AND KASHMIR
Scale 1/1,097,560, (32 Miles to 1 Inch.)
English Statute Miles.
20 5 0 10 20 30 40 50
FAITH MAP
1 Uninhabited 2 Buddhists 3 Hindus 4 Sikhs 5 Mahommedans
The Figures denote the heights above the Sea in thousands, thus 21 means 21,000 feet; and 9·7 means 9,700 feet.
The Figures in small type refer to Summits, those in larger type to Valleys; those in brackets (16·2) to Passes.
The positions of Mountain Summits and Passes are shown by dots ∴
A T L O
G H A Z
16·2
16·1
Srinagar
Jammu

END MAP I-B

END MAP I-C

END MAP V-D


Rawal
Sohan R.
Jhelam R.
Dingi
Gujarat
Chenab R.
Wazirabad
Sialkot
Jammu
Bhadrawah
Kishtwar
Bhadarwah
Kishtwar
Shakar
Ramban
Ramban
Bhadarwah
Kishtwar
Bhadarwah
Kishtwar
Bhadarwah
Kishtwar

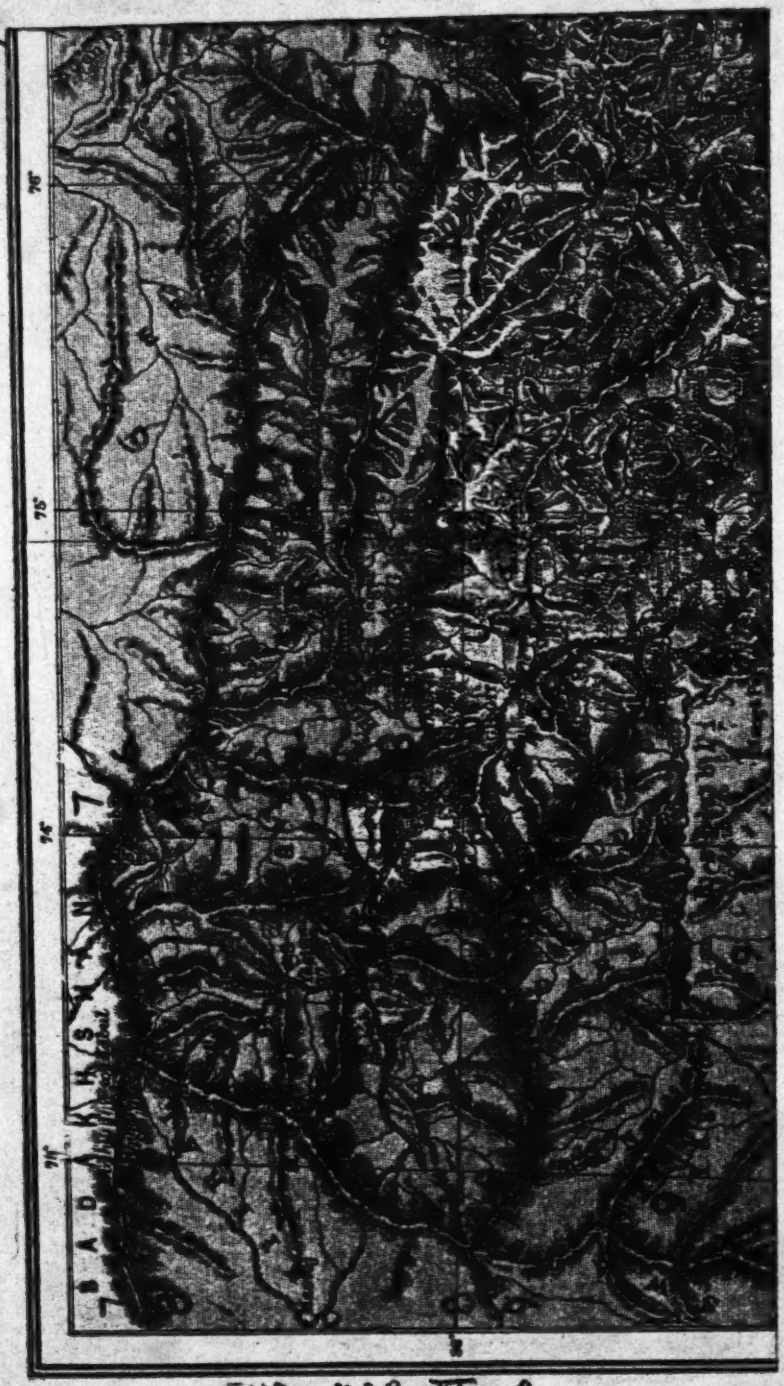
1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

102

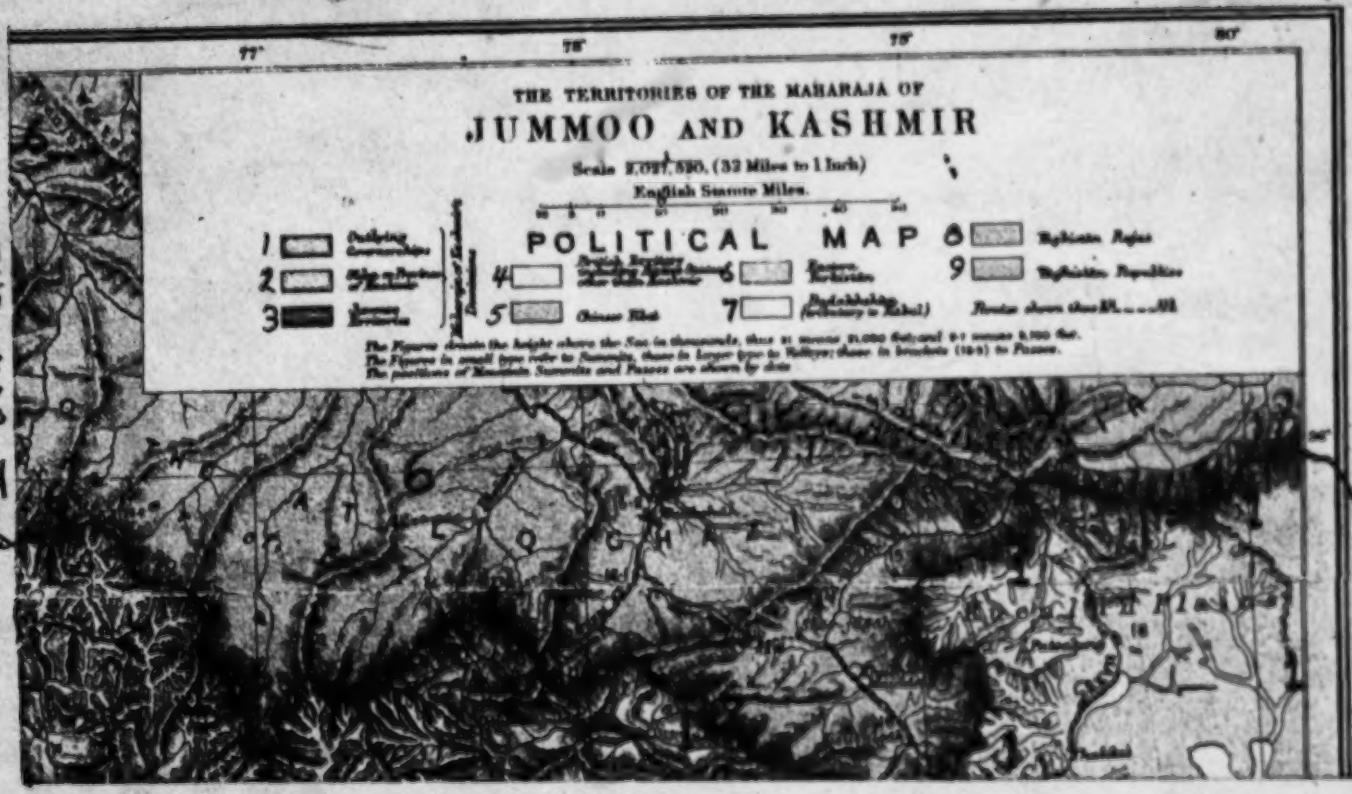
END MAP V-F

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

102



END MAP VI-A


THE TERRITORIES OF THE MAHARAJA OF
JUMMOO AND KASHMIR
Scale 1,027,520. (32 Miles to 1 Inch)
English Statute Miles.
POLITICAL MAP
1
2
3
4
5
6
7
8
9
Chinese Tibet
Rajkot
Rajkiaiate Republics
Russian shown thus
The Figures denote the height above the Sea in thousands, thus 21 means 21,000 feet; and 0·1 means 1,100 feet.
The Figures in small type refer to Summits, those in Larger type to Valleys; those in brackets (10·5) to Passes.
The positions of Mountains, Summits and Passes are shown by dots
77°
78°
79°
80°
6
7
8
9
Kashmir

END MAP VI-B

END MAP VI-C

102

END MAP VI-D

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

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END MAP I-E

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

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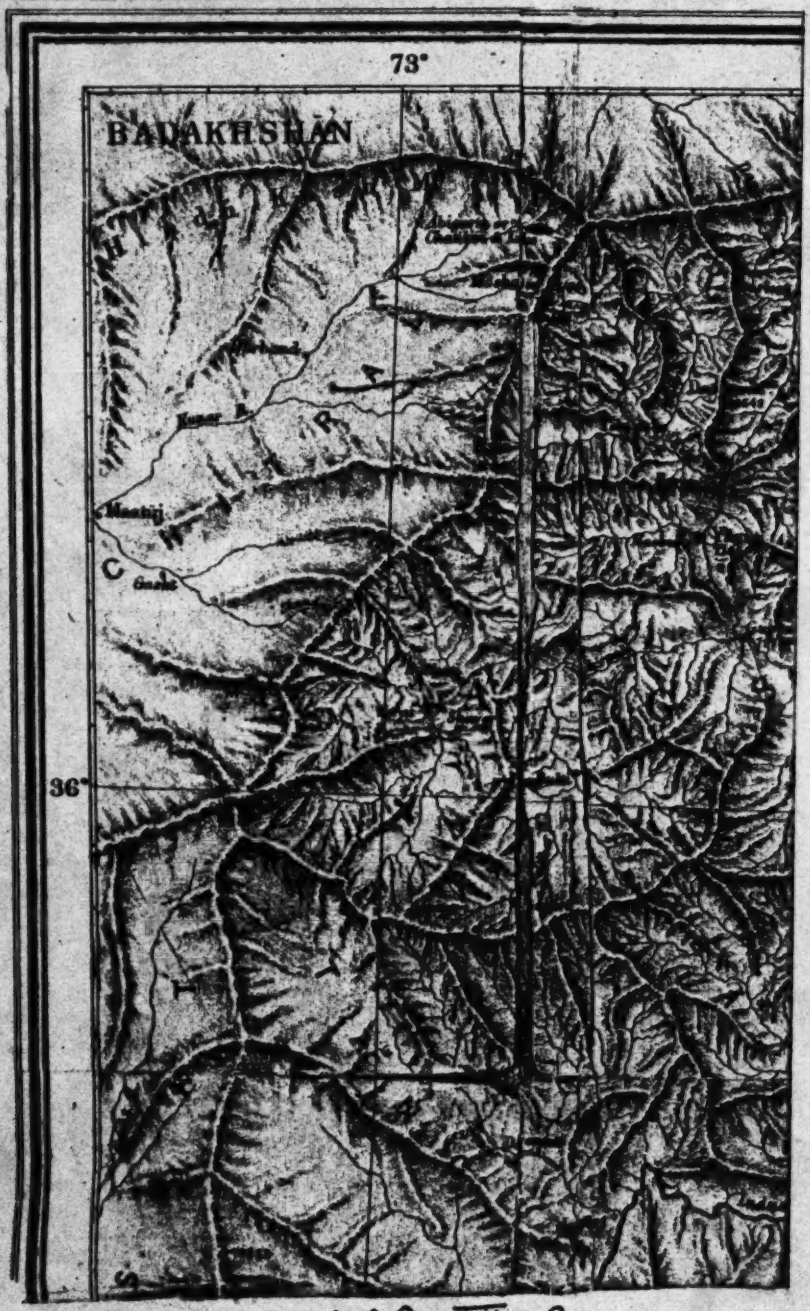
END MAP VI-F

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

Map to illustrate Mr. Drew's Work
"Jummoo and Kashmir Territories."

102



END MAP VII-A

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

THE TER

102

END MAP VII-B

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

RRITORIES OF THE M

WITH PORTIONS

Compiled chiefly from the Maps o

102

END MAP VII-C

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

MAHARAJA OF JUMMOO

ONS OF THE ADJOINING COUNTRIES

ps of the Great Trignometrical Survey of India. 1874.

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END MAP VII-D

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

D AND KASHMĪR

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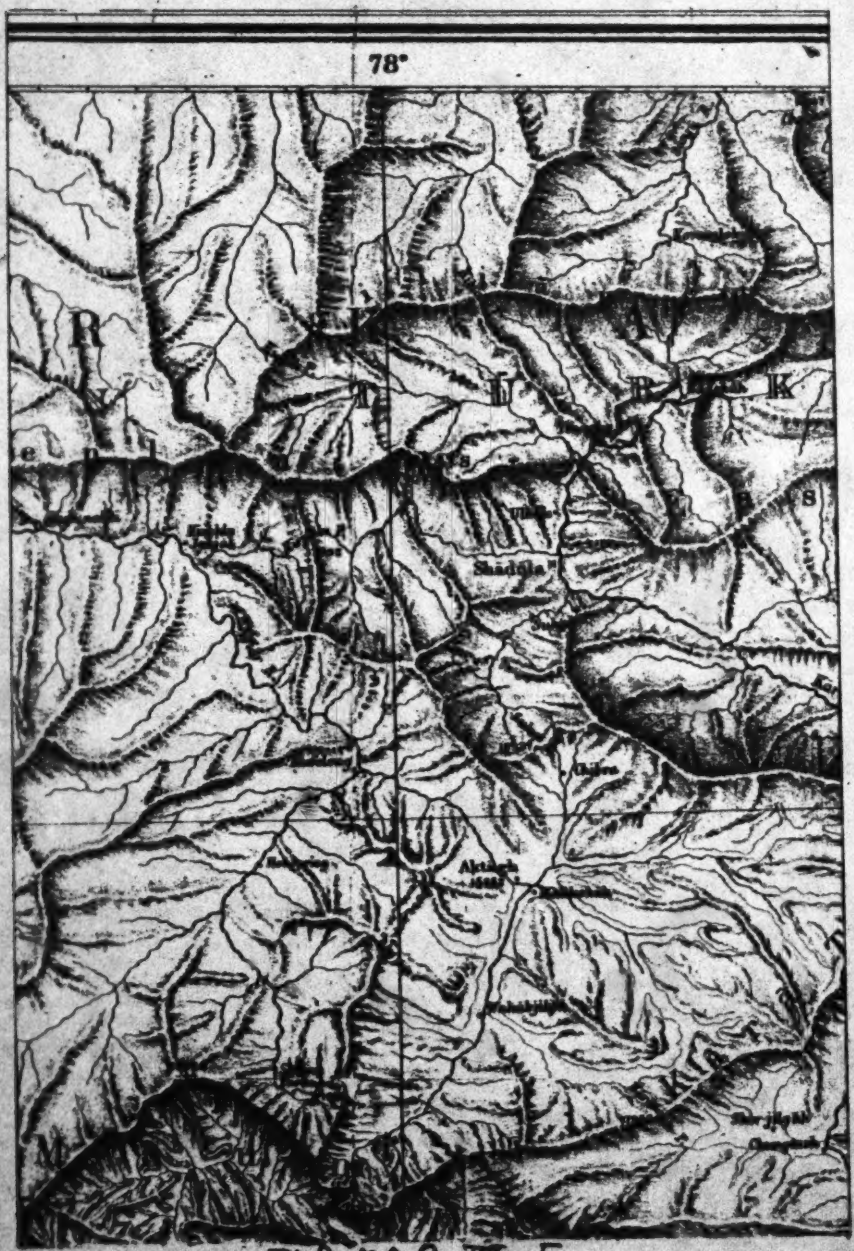

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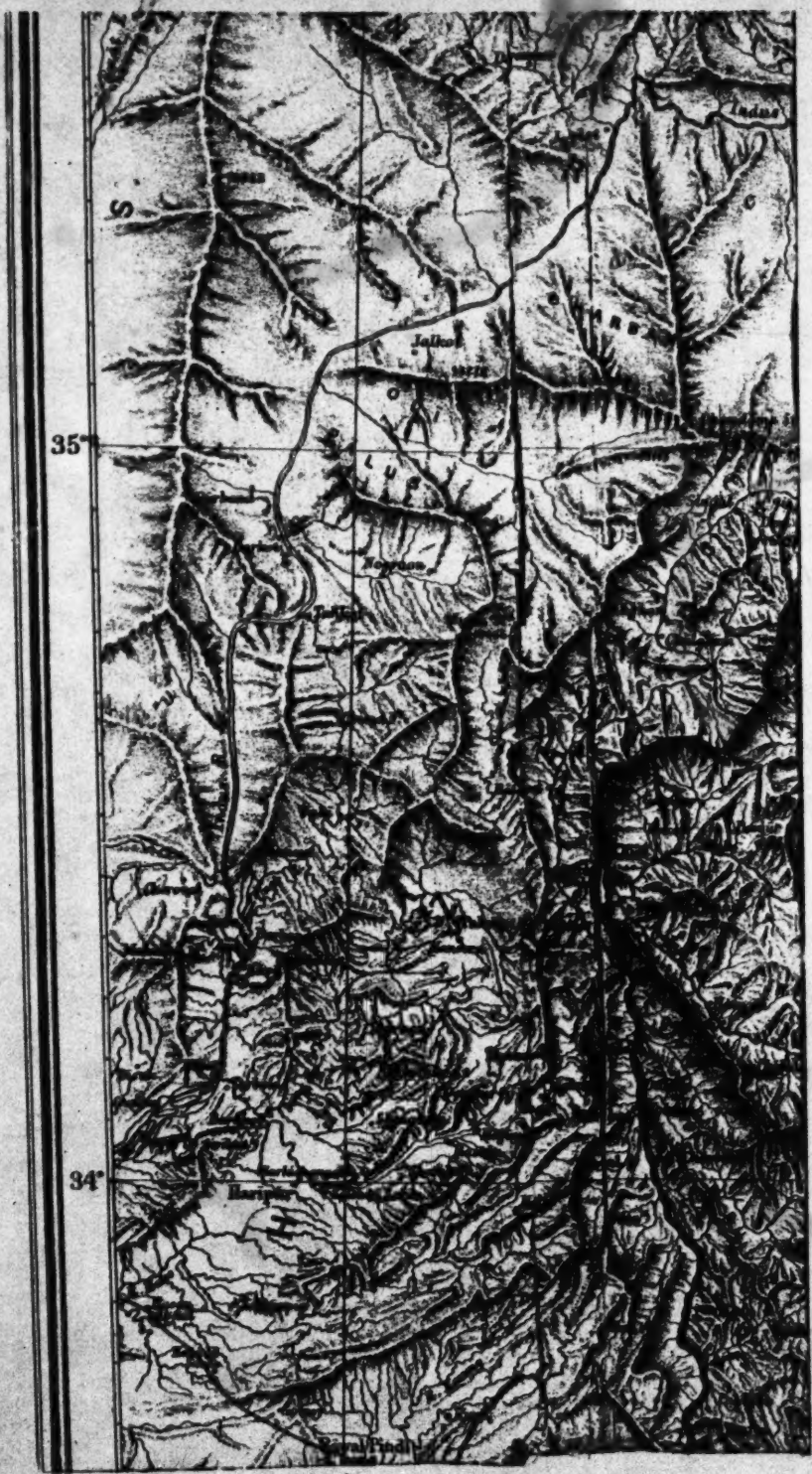
1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

102



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1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

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END MAP VII - J

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

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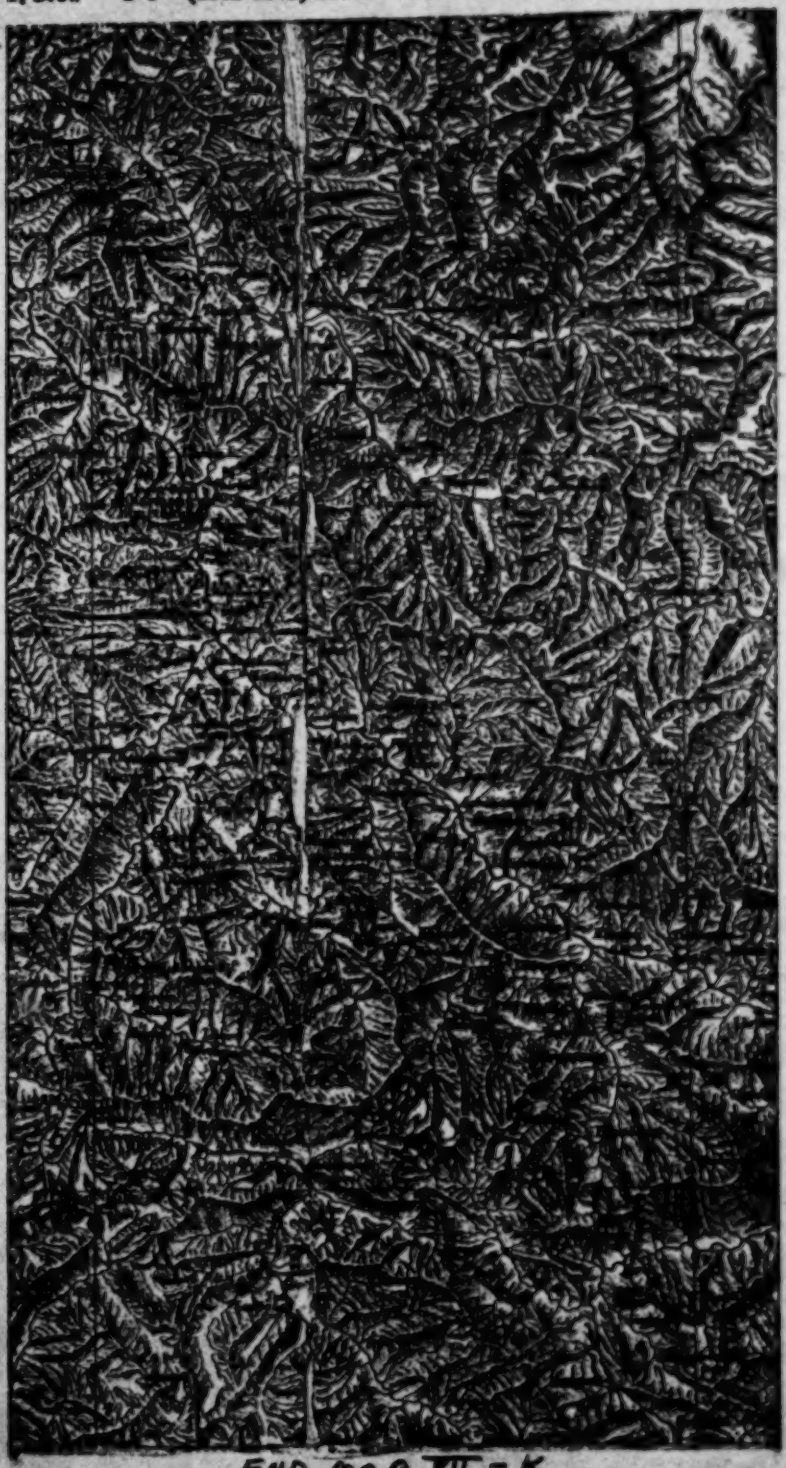

END MAP VII - K

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END MAP VII-L

1; Drew G-8 (1862-1872) 1875 AV1 Kashmir AV/

102

END MAP III - M

102

END MAP III-N

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

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END MAP VII - O

END MAP XII — P

102.

END MAP XII - Q

Ia Dare G-8 (1862-1872) 1876 AVI Kashmir AVI

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END MAP VII-R

1₁ Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

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END MAP VII-3

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

102

END MAP VII-T

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

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END MAP VII - U

1: Drew
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AV1 Kashmir AV1

[For further information concerning the maps in this source, see category 116, pp. 477-501.]

1: Drew
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AV1 Kashmir AV1

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Snow Map	End Map II (A - F)
Race Map	End Map III (A-F)
Language Map	End Map IV (A - F)
Faith Map	End Map V (A - F)
Political Map	End Map VI (A - F)
General Map	End Map VII (A - U)

A	B
C	D
E	F

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1: Drew
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AV1 Kashmir AV1

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H	I	J	K	L	M	N
O	P	Q	R	S	T	U

[The above diagram represents the sections into which End Map VII is divided. The sections have been numbered accordingly.]

[For glossary, see category 116, index.]

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[For information pertaining to the history of relations between Kashmir and the Dardic states from 1842 - 1873, see category 116, pp. 398-399, 402-403, 406-407, 410-414, 435-455.]

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AV1 Kashmir AV1

[For information pertaining to topography, see category 116, pp. 2-5, 26-43, 96-103, 111-118, 122-129, 133-139, 151-160, 192-206, 213-222, 476-481.]

[For information about Balti colonies in Ladakh, see 1; Drew, AV1 Kashmir, category 116, p. 243.]

[For information pertaining to the Dard Language, see 1; Drew, AVl Kashmir, category 116, pp. 468-469, 520-521.]

[For additional information pertaining to international relations from 1842-1873, see 1: Drew, AV1 Kashmir, category 116, pp. 435-455 passim.]

113, 167 Kashmiri AV4

[For information pertaining to emigration, see 1: Drew, AV1 Kashmir, category 116, pp. 57, 86, 105, 118, 119, 148.]

[For information pertaining to the Kashmiri language, see 1: Drew, AV1 Kashmir, category 116, pp. 466-468, 516-519.]

[For information pertaining to the Kashmiri alphabet, see 1: Drew, AV1 Kashmir, category 116, pp. 471-473.]

[For information pertaining to history before 1846, see 1: Drew, AV1 Kashmir, category 116, pp. 8-16, 18-23.]

[For additional information pertaining to the Dogra language, see 1: Drew, AV1 Kashmir, category 116, pp. 462-466, 516-519.]

[For information pertaining to the Dogra alphabet, see 1: Drew, AV1 Kashmir, category 116, pp. 471-473.]

[For information pertaining to the history of Hunza and Nagar, 1842-1870, see 1; Drew, AV1 Kashmir, category 116, pp. 435-450 passim.]

[For information pertaining to the Tibetan language, see 1: Drew, AVI Kashmir, category 116, pp. 469-470.]

[For information pertaining to topography, see 1; Drew, AVI Kashmir, category 116, pp. 222-238, 260-355.]

113, 526 W, Tibetans AJ4

[For information about the game of polo, see 1: Drew, AVI Kashmir, category 116, p. 381.]

116

116 TEXTS--a full set of pages from each processed source, arranged in page order, as a means of establishing the context for any particular slip. Sets are arranged in the numerical order of the sources. See also:

Library texts 530

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

THIS IS KASHMIR

Kashmir, AV4
2: Gervis T-3 (no date) 1954 AV1 Kashmir ~~AV2~~
531

The old Muslim embroiderer at work.

[Frontispiece]

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

000

This is Kashmir

by

PEARCE GERVIS
Author of *Sierra Leone Story*

With 2 colour plates and 24 pages
of photographs by the Author

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LONDON

[p. iii]

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F. 1035

[P. 19]

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000

For

MARJORIE

THAT SHE TOO MAY KNOW KASHMIR

[v.v]

2; Gervis T-3 (no date) 1954 AV1 Kashmir AV1

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Preface

000 THIS is the story of a country and a people; a country about the size of England and Scotland or the State of Minnesota, yet within whose frontiers may be found near-tropical heat and arctic snows, hot springs and glaciers. It is a land on which God had showered his blessings in the making, where the earth is good and can be made to grow much food, yet many of its people are near starvation; a land where the finest silks and the softest wools are spun and woven into cloth, yet most of its people are clad in rags; a land where precious stones are to be found, yet few of its people possess any; a land in which "the men are strong and the women as fruitful as the soil," being those of many basic cultures and creeds. A land which writers have described as "the Happy Valley", yet only those who visit it are happy, not those who dwell therein.

Never shall I forget my first sight from the air of the Vale of Kashmir. We were flying at about eighteen thousand feet; for half an hour we had seen only the rugged unfriendly mountains, here and there the rock slopes covered by fir trees, the tops with snow, when suddenly it was as though the mountains before us had been flattened by a giant hand. I was still gasping at the picture laid out below me, when through the roar of the engines I heard the voice of my navigator. "If there be a Paradise on earth, this is it, this is it, this is it. An emerald set in pearls."

Amused at his poetic description, since he was not given to such phraseology, I turned quickly, and with an embarrassed laugh he explained, "Not my observation old boy. It happens to be what one of their Moghul Emperors said of it some hundreds of years ago. He must have had wings to have seen it like this."

No better words could describe that first view. The Vale is just like some huge flawed emerald—flawed by the rivers and the lakes, and surrounded by close-set pearls—the snow-

Ra Gurvin T-S (no date) 1954 AVI Kashmir AVI

040

capped mountains are as though clasping it tight. As we cruised round for a while other colours appeared to frame first the emerald, the sapphire and amethyst shadings of the mountain slopes.

Being forbidden to make a landing on the grass air strip, we flew away from the valley, and it was some years before I could return again to get closer to its beauties and gain an intimate knowledge of the people who live within it.

Then it was that I discovered it was truly a land of colour—the colour of nature in the valleys, the mountains, the lakes, with the sky contributing an overflow of shades. There the colours in the rainbow were swamped, only to be appreciated in the white of the mountain snows, though even there as one looked down into the valleys, all was colour again, blending together as only Mother Nature can paint them, changing with the seasons and the passing hours of sunrise, sunset and moonlight. Never have I seen such colour, and unless my eyes were to gaze upon them, never can I believe that they exist in any other place. Truly this is the artist's paradise.

The story here told has but one bias, a sympathy for the people, a sincere endeavour to understand them, an appreciation of what they have had to contend with and suffer, and what they still suffer. Yet with all that sympathy there is no blindness to their many failings and weaknesses, either of the past or in the present.

Searching into that past, from the sculptures and writings of those who once lived there, we find a civilisation and culture existing in the days before the time when King Alfred was busy burning cakes in Britain; a civilisation of their ancestors of which the people of the country are mostly unaware.

Of the State of Jammu and Kashmir much has been heard in recent years. Its very existence has kept the relations of two newly created neighbouring countries strained almost to breaking point, with each of them spending millions of rupees in holding armies in readiness should the other attack; neither trading freely across their common frontier, and ever suspicious of the other's every move. Within the State itself there has been near-starvation at times among it people whose physical strength and morale are slowly ebbing.

In Gervis T-3 (no date) 1954 AVI Kashmir AVI

So this is Kashmir. It is a picture of the land over which men have fought, and of a people who "by their free plebiscite shall decide their own future". It is a picture painted after many visits and much research so that those of the outside world may, before passing their own judgment on this "paradise on earth", know something of its past and present, of the people who dwell within its frontiers and love their country for what it once was and what it can become.

PEARCE GERVIS

[p. xviii is blank]

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Kashmiri AV4

CHAPTER ONE

Introduction to Srinagar

173 "SHRI NAGAR, meaning the city of beauty and wealth of knowledge, was for hundreds of years known as Pravarapura, being named after its founder King Pravarasena II who ruled in the sixth century. He it was who is said to have flown away to Kailas in Tibeth through a crack in the ceiling of the Pravarasa Temple, now lying in ruins between the Jama Masjid Mosque and the Hari Parbat Fort. In it he was wont to worship in that city he had founded, his faithful subjects who believed in the divinity of Kings, afterwards seeing him shining in the heavens like a star. The city became one of Asia's chief seats of learning, the one to which her students came in order to study Sanskrit."

This I find in one of the many books I have searched, but I am unable to acknowledge to its author since it is coverless, the title pages are missing and the others worm-eaten, dry and brown with age, just as though the book had been baked in an oven. It does tell us though that in those far off days the men who journeyed to Kashmir first made for Srinagar, they for learning, we now for pleasure, for Kashmir has been well named "The Playground of Asia".

000 The second time that I flew to Srinagar was when I went from Delhi on holiday by a commercial passenger 'plane. We had been warned before leaving that if "the Pass" was clouded over, we should have to spend the night in Jammu, for at such times flying over it is dangerous. But the sky remained clear and not long after leaving Jammu the mountains appeared ahead, then below us, shaded either purple where rocks covered the southern slopes, or, as we passed over them, green with fir trees on the sides facing the north.

I was travelling with my host-to-be, a retired Indian Army colonel who, with the intention of spending the rest of his days in the Valley of Kashmir, had bought a houseboat and for many years had lived there on the river, going down to his son's bungalow in Dehra Dun during the winter. Now with India "gone," as he described its independence with a sigh, he was returning for his last holiday there, and during that time hoped to dispose of the boat—that is if he happened to be fortunate enough to find a buyer, but from what he had heard there was only a buyers' market in houseboats.

He bent forward and guessing that I was perplexed, explained that the southern slopes get dried up early in the summer months, so dry that no vegetation can survive there, whilst the snows remain longer on those facing the north, the roots of the little trees get a hold, and then having thrown out their foliage, they in turn shelter the ground beneath and help it to retain the moisture.

We gazed down on the road running over the pass, a thin, brown thread twisting and turning in dozens of hairpin bends up to the height of well over nine thousand feet. At the top the road plunges through a six hundred and fifty feet long tunnel of solid rock. If only that tunnel had been made lower in the mountain—which would of course have meant it being longer—then the road might have remained open for many more weeks during the time when the Valley of Kashmir is now cut off from India by the snows which block it for many winter months.

Immediately we were over it, the pilot started losing height, and it was not long before we could pick out people walking and cattle moving about and grazing. The winding rivers were glistening in the sunshine like the tinsel decorations on a Christmas tree, here and there was the splash of a rosette—the ponds or tanks. Nearby were dark clumps of trees, among them the square brown roof-tops of farm houses, whilst it seemed as though the lines of poplars shot up everywhere to the skies, edging the fields and roads.

The great river Jhelum showed itself ahead, and seeing it the old fellow next to me was delighted. Looking out of the window he talked on, telling me that the river had always been the route

for processions. The second capital of Kashmir is Jammu [361]
which we had just left on the Indian side of the Pir Panjal range [581]
of mountains; to that city the Maharaja and his Government
moved each autumn before the valley became snow-bound,
then with the spring—in April of each year—upon his return
to his summer capital he made a state entry by barge.

The Colonel had seen this entry three. On such occasions [581]
the river was dressed to her best, hardly a window or a boat not
being decorated. Instead of bunting, paper garlands and flags,
over window-sills and boats, precious Kashmir shawls, lovely
wood carvings and costly carpets were hung out. The roof-tops
then green with the grass planted over them, were shaded with
the canvas of tents, whilst those of the wealthier merchants
were cracks with tulips. The thousands of people who thronged [208]
to the water-front, filled the windows and crowded the stone
steps and bridges, wore their gayest clothes, the Hindu women
as always in their sari-like gowns of maroon, bottle-green or
blue adding to the colour, a few of the Muslim women covered
entirely in white or black burqas and peeping through the
crochet-covered eye pieces, being lost behind the many children
clinging to their skirts and the one they always seemed to hold
up in their arms; the boys wearing bright coloured pill-box hats
decorated with gold or silver thread patterns, the girls in
multi-coloured salwar kamis.

Across the river large banners were stretched with messages
of welcome and expressions of loyalty, these also hanging out
in front of many of the houses and most of the shops.

As they came up the river the Maharaja's flotilla was always
met outside the city by that of the Resident and his staff together
with all the State officials. Both the Maharaja's and the Resi- [581]
dent's state barges were enormous in length, each having forty
or fifty oarsmen, those of the Maharaja being dressed in blue
and those of the Resident in red.

Slowly the procession advanced round the bend of the river
among the different fresh green shades of tall poplars and giant
chinar trees, which together with the willows are a feature of
the valley, their colours being set off and made the more
beautiful by the background of snow-capped mountains,
running the closer in the clear spring air, with the clear blue

[191] [192] ship forming a fitting ceiling to the picture. In bear years the crowds were helped along by each of the barges having a motor boat to row it up through the city, while the light blue police launch darted to and fro keeping the way clear, and the chiefs of officials placed themselves between the bare barges and the hundreds of river craft which lined the banks.

Children cheering and waving flags were there on the roofs and balconies of the schools which abut it. The Central Mission School usually contributed some original form of reception. On one occasion they suspended two ropes, one first fast above the other over the river; between these boys formed the human wire-rope, and when the Mikado's barge was close under them, the human letters dived from their overhead positions into the water beneath them, to the consternation of the police launch.

He would have gone on reminiscing had the light not flashed on to warn us to fix our safety belts since we were about to land. Then about an hour later, for one has to pass through a police check and a customs search, followed by a drive of many miles to Ishinagan, we arrived in the houseboat which was moored to the river wall above the city and among the many hundreds which line the river banks and on to each other, only being divided by their cook boats.

[193] The houseboats are often as much as one hundred and fifty feet long and twelve feet wide with square ends, the hull made of double wood. A plank catwalk runs along outside the wood panelled walls, and the windows are decorated with wood, much like leaded lights would be. Sitting-room and dining-room are separated, many having open fireplaces; the walls are covered with inset-fold panels of choice walnut or hollow pine, the ceilings decorated in intricate patterns of vine and rush-like shapes all working one into the other, each the same size and shape, the whole consisting of hundreds of small chisses of wood dovetailed into their neighbours. Separating dining-room from bedrooms is the service pantry. A train-like corridor runs along the side of these bedrooms which are large and airy, each with its bathroom, the end room of all usually being a double one having two bathrooms. In the majority of the boats the roof portion over the lounge and dining-room is flat, edged

In Gurwa T-3 (no date) 1954 AVS Rudyard Kipling Asia

with poles of firewood and over it is a framework for an awning. The roofs above the bedrooms are usually hipped and covered with small wooden tiles, each of the windows capped with a gable, dormer fashion out of the sloping roof. The end of the sitting-room or lounge opens out on to a wide verandah—the end of the boat—and this is often completed with window boxes with flowers like those on the flat roof, with curtains similar to the awning and the blinds which are set out from each of the windows.

These boats remind one of the pictures of Noah's Ark. They are moored by chains to great wooden pegs driven into the river bank, with a plank gangway leading to them from the ground, while in most there is electric light which is supplied from lines which run along each bank. Once inside there is very little difference from living in a house on shore, the movement of the flat-bottomed boat being very slight even in the windy weather. To look out in the evening when the soft lights of other boats are reflected on the water, hear the gentle dip of pole or paddle and the soft ripple as the shikaras and barges move up and down the river is soothing to the busy town dweller, though it must be admitted that nothing can be more depressing than to sit in a houseboat on the river, or worse still on a lake, with rain drenching down, jumping like needles on the water all around.

The Colonel's houseboat was among the best owned by Europeans on the river. It was his home, everything he had collected during the years of service all over India and Burma was in it. Brilliant mats were spread out on Baluch carpets covering the floors. Inset in the two sliding doors from lounge to verandah were four stained-glass shields; in the one that of his Prep. School and of Rugby, his Public School, in the other the cross of Sandhurst and that of his regiment. Each piece of furniture had been carefully chosen, in most cases had been made specially to his order and design, the cabinet was filled with cups won for shooting, polo and racing; on the tables were silver-framed autographed photographs of celebrities, while the old personal beasts had been with him little short of the whole of his service. I afterwards found quite a number of boats owned by Indian Army officers much the same as his.

Ib Garvin T-6 (no date) 1954 AVI Kashmir

The cook boat which houses the families of the men who work as the manji, cook, khidmatgar, bhisti-masalchi and sweeper, on the houseboat, is about forty feet long and five feet wide. Its walls are sliding wood panels, the roof tiled with wood, and the boat divided into many rooms, each family sharing one portion. In the stern is the kitchen for the houseboat, the roof of this is hinged at the apex and opens up at the eaves to permit the smoke from the clay stove set on the floor to escape.

It is surprising the excellent meals that can be produced on a clay stove in a cook boat and kept to the correct heat in the houseboat's pantry tin-lined hot cupboard with a charcoal burner at the bottom. At dinner that evening my host commented, "I'm afraid you'll get a little fed up with the everlasting chicken, duck or mutton we get up here" and then went on to explain that the boatmen were all Muslim and would not cook or serve pork or bacon, the pig being an unclean animal to them, whilst with a Hindu Maharajah, the cow being sacred to them, no beef is to be had in the State; even beef extracts and tinned beef are forbidden entry into Kashmir and stopped at the Customs. After living in the dried-up plains where green vegetables were at a premium, it was a joy to have all those one had almost forgotten existed, and also to taste them, for those in the fast-growing tropical heat have no flavour, they are all the same, only their colour and coloratura differing.

Kashmir grows much of its own needs, those commodities which have to be imported, especially tinned goods, are taxed as they come, yet despite this the cost of living to Europeans is about half that which it costs them in India, and the fine-coloured little fruit and vegetable boats which come each morning to the houseboats are stacked with all that one would expect to buy either in India or Europe, the market gardeners growing for a market where they know they can be assured of a few annas more than from their own countrymen.

I can well remember the morning following my arrival, our arising up on the flat roof having breakfast and watching the river moving slowly past below us. Great barges filled with coals, long rafts of logs with a rude shanty built on one, a woman cooking outside it and a man guiding it with a long pole

Dr Gerve T-8 (no date) 1964 AVI Kashmir
Kashmir AVI

pole, running backwards and forwards nimbly in bare feet to 505
feed it one way and then the other. 443

Then come the little flat boats, a mass of colour with the vegetables and fruits; seeing the houseboat was occupied they made for the cook boat to get their orders from the manji or head man. Next came another which was a lower of flowers, each variety standing in earthenware pots; at first asking Bond Street prices and dropping without our saying a word to half—"Because you my very old customer, sahib," the man explained with a big grin to the Colonel. At the time I thought it a rather charming and an almost pathetic gesture, until I discovered that once one had bought from a Kashmiri trader you became "My very old customer, sahib!"

Hardly had they gone before we were invaded by a host of salesmen with all those things dear to the heart of the visitor to Kashmir, wood carving, papier mâché, fancy semi-precious jewellery, embroidery and so on. Later in the morning, usually during the afternoon, the gentlemen who consider themselves to be higher class salesmen arrive with furs, silk underclothing, carpets and precious stones. The Kashmiri is the most amusing and convincing salesman, meeting you with the sort of friendly and so salute which makes you quite certain that you must know them, following it up with "And how are you today, sahib?" Then the tactics are so swift that almost before you know it has happened they are on the boat, their children boys are handing up their goods to them and your floor is covered with what they have to show you. In reply to your protests of not wanting to buy or having no money they exclaim, "Only look sir, don't buy, sahib!" or else "Money? What is money, sahib, nothing! Look, sahib, you cannot see money now can you?"

The boat's morning glut was up stream on the Jhelum River 24
at that part where most of the officials had built their houses, being about two miles from the centre of the city proper. Most of the owners of the houseboats there are, and have been for many years, resident in Srinagar, among them a large percentage of retired civil servants or service people who have spent the greater part of their lives in the country, and now have few the remaining 'at home'—sometimes they have tried to

Ic Gerva T-3 (no date) 1954 AVI Kashmir
Kashmir AVI

341 Eve there but returned—having decided that they will be happier in Kashmir.

They could have chosen to hire a ghat from the State on either the lakes or any part of the river, but experience has proved to them that hereabouts are the best moorings, for although the water may not be crystal clear, here it has not been polluted by its passage through the city; here is protection by the close mountains from the cold winds, the sun shines for many hours upon the boats, since to the south the land is flat for many miles and in the winter when the overhanging willows are denuded of their leaves, the ever-flowing waters are warmer than the still ones of the lakes, and in the hot late spring and summer the cooling frothy snow waters are flowing past them.

[512] The evening promenade is always along "The Bund" under the age-old chinar trees whose roots bind its earth; the sunset, as one looks across the river through the tall poplars towards the distant snow-capped mountains have captivated not a few artists who have remained there many more months than they had at first intended, their work considered exaggerated by those who have not seen the glorious views.

501 There must be very few visitors who have gone to Srinagar and not been through the city by way of the river in a shikara—the water taxis which are a skiff, a punt and a canoe all in one, and propelled by a number of men who use either punt poles or leaf-shaped paddles. These flat-bottomed boats are now fitted with spring mattresses seats for two passengers who lie back luxuriously on brightly coloured cushions with legs outstretched, while the others find a place as best they can—usually on a hard board seat facing them. A plaited straw canopy with gay curtains—usually drawn back—covers the centre portion of the boat which is the part occupied by the passengers, while the boatjis are seated one behind the other in the stern.

600 I was more fortunate than most who go there, for my guide was my host, and one whose immense interest and knowledge of the valley was built on a foundation of many months spent each year in exploring, together with much reading, the shelves which surrounded his lounge like a dado being filled with

2: Gervis T-3 (no date) 1954 AV2 Kashmir
Kashmir: AV4

almost all the books which had been written about the country, its rulers, its peoples, their religions, the birds, fruits, flowers and fishes. There can be few works that he had not studied, being those on his own shelves, the libraries of the Srinagar Club and the Srinagar Museum, whilst his knowledge of Persian and Sanskrit had given him a far wider range than most people could cover. He spoke of the writers as though they were old friends of his, and it was quite a while before I discovered that some had been dead a few hundred years. So he showed me Srinagar, and later Kashmir, with as much pride and interest as an English country squire would conduct a visitor round his estate.

On the first evening we had walked up The Bund for about a mile and looked across the wide bend of the river; there he had pointed out a dry canal about a hundred and fifty yards wide, explaining that this is the overflow for the river during the spring months when the snows melt and the Jhelum rises, threatening the city. Though it the flood waters are carried away behind on a shorter route to join the river after its great bend through Srinagar. The original city was built on higher ground than the present one which became the capital of Kashmir in about A.D. 960, floods have wrought havoc among the people of Srinagar from time to time, and yet with all the efforts made to divert flood waters, they still take place, the flow of water with a rapid thaw being more than the river and the canals can cope with, so that even in recent years bridges have been swept away.

The following morning, lying back lazily in a shikara, and being paddled slowly down stream on the smooth waters of the river, we could just catch a glimpse of the red roofs of the houses in the European quarter. Houses set in large gardens and built much like those you would see in England but with wide verandahs all round them on both floors. They are hidden from view by the high-built banks of the river—The Bund, but for this, even with the overflow canals, during the spring floods, that part of the city would be under water. At times, in spite of its being about twenty feet wide at the top, The Bund is burst by the pressure of the swirling waters; this happened as recently as 1950, then in their wild rush the waters

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Kashmir: AV4

361 carried away fences and walls together with the wood and dried
731 mud brick homes of the poorer Kashmiris, and inundated th
lower floors of the better-built houses in their dash toward th
city.

361 A little further down stream and on the right bank are th
[985] two State guest houses set behind high white walls. From thei
garden gates, stone steps descend to the river where houseboat
for hire are moored in the hopes of getting the overflow fro
the guest houses; in the old days none but those owned by th
Maharaja were permitted to tie up there and the stone step
were kept clear.

Behind the white houses rises a thousand foot high hil
with a small edifice on its summit lighted by a beacon at nigh
This is Takht-i-Sulaiman, a Hindu temple.

Further down stream we passed many houseboats bearin
on their brass plates the names of people famous in Kashmi
such as that of Percy Brown whose wife has told of the en
chantment of Kashmir in her delightful little book of poem
[224] *Chinar Leaves*. Across on the other bank we could see a smal
fishing village, the fishermen from which I soon got to know t
be those who move up and down stream in the early morning
waking one up by scraping their great nets under the house
boats in the hope of catching the small fish which hid
there.

Over the top of the houseboats we could see the spire o
All Saints' Church, its red, galvanised iron roof I foun
later on strolling along to see it, softened by the creepers which
cover the walls and the splashes of colour in the delightfu
garden which surrounds it.

Just below this was pointed out to me the small cana
which comes through from the Dal Gate—the entrance t
the famous Dal Lake; this canal is usually crammed tight wit
houseboats and all but dry except during the spring and early
summer.

Had we been walking it is here that we would first be asked
by unseen men's voices below, "Shikara, sahib?", and looking
down the flight of steps would have seen a dozen or more gay
shikaras lying close together like sardines in a tin, the shikara
wallahs, or hamps as they are known there, lying back lazily

2z Gervis T-3 (no date) 1954 AVI Kashmir
Kashmir AVI

and languidly lifting a hand as you gaze down upon them; yet these fellows will happily paddle on for hours when called upon to do so. 561

Below this is the sedate Srinagar Club. In the past no self-respecting European could afford not to be a member of it. The previous evening I had been made a temporary member to find that it offered all those facilities common to clubs in England—the home of Clubs—whether they be in town or country. It is a comfortable little place, full of atmosphere with age-mellowed rooms reminding one very much of home. The attractive little club-house is built bungalow fashion on many levels on the inner side of The Bund; before it and on the outer side is an ugly mass of giant piers which shoot up from the river to support a large chinar-shaded verandah on which the members sit and watch the river life, where dances are held and which becomes attractive only at night when its dozens of coloured lanterns reflect on the water below and through the lattice screens.

Still further down stream is the wood-paling fence behind which stands the old British Residency—now used as a State Emporium. Red roofed, the house with its two picturesque gate houses is much like a hunting lodge in the Highlands of Scotland, seemingly built of red bricks in a skeleton of dark wood. The verandahed back of the house faces towards the river, which can only be seen from the upper rooms, the front looks out on to an English garden, the fresh, shaded lawns spread out like a sheet of velvet before it, and planted among the ever-present chinar and fir trees are beds of flowers known throughout Kashmir. Here were held the British Resident's famous tea parties which were a monthly feature of Srinagar, and to which all vied to be invited, they being equalled only by the Buckingham Palace garden parties in their importance to the people of Kashmir. [254]

From the verandah of the large porch to the house, the most lovely view of the distant Takht-i-Sulaiman is to be had through the fan. With a carpet of colour at one's feet, a bare mountain with its temple on the summit, so framed becomes a thing of beauty. The Colonel was delighted to see that the gardens are still as well kept as ever before, commenting that it is good to

In Charge [illegible] Kasanoff, AVP

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The [illegible] magnetite [illegible]

[Facing p. 18]

Ib Gervin T-3 (no date) 1956 AVI Kashmir
Kashmir AVI

[34] think that with the departure of the Resident, they were not allowed to fall back; though even were the colour of the flower beds to disappear, the shades of greens and blues of the trees with all except the firs changing to flame red and orange with the coming of autumn, could never be lost. There is a quiet and gentle dignity about the house, no ostentatious display of marble stairs or gilt domes, whilst the gate houses are just like gamekeepers' cottages.

Continuing down the river we passed the Post Office and the Bank, both blending with their surroundings, the builder of these not spoiling the charm of the water-front by their presence. Here are the many little shops with touts outside pestering visitors to "Only look, sahib—no need to buy—only look Kashmir wood carving, embroidery work, papier mâché. You come my shikara, sahib. I show you my factory near third bridge. No? Well, sahib, only tell me your houseboat name, then I come show you my goods—best quality in all Kashmir. I no tell lie, sahib. No? Well then you take my card,
[72] sahib!" "Take his card for God's sake, then he'll worry you no more!" my guide said, and he was right, for they soon get to know you after going along The Bund a few times and cease to worry you, just as he was right about the beggars which are of all sorts and kinds, mostly professional, insisting that if I must give, I only drop an anna or two to those who were really village men. The others, he explained, are all kept by one man, receiving food and a bed in return for what they manage to collect during the day, however small or great; the woman beggar being provided with a child to carry in her arms, either drugged to encourage sympathy, or pinched by her to make the poor little scrap cry painfully to draw your attention and the money out of your pocket.

Further on is a building much like a young castle right before The Bund and with stone steps leading up from the water to the inside of the building. It is a quaint house, no one seems to know the purpose for which it was originally built, the most
[73] popular belief being a school. The broken-down hovels which from now on crowd The Bund until the Law Courts are reached, were the "dirty dens of vice" serving that part of the city until the Maharaja had the lanes turned out of them. It

Kashmiri Art

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[Facing p. 13]

21 Garva T-2 (to June) 1254 AVI Kashmir
Kashmir AV4

361 would have been best had the "houses" been burned down at the same time for they spoil an otherwise tidy Bund.

217 It was here, at this part of the river, that my attention was first drawn to a square building on the other bank. This is the Lal Mandi, which was built as a royal guest-house and a banqueting hall by the Maharaja Sir Pirtab Singh, uncle of the last Maharaja. It is now the State Museum and Library in which are housed the many precious Kashmir shawls, pieces of armoury and architectural discoveries, together with a considerable library of old books and writings on Kashmir, written in English, Persian and Sanskrit. But it will be a long time before one will see them so poor[illegible] presented. The priceless wonderful shawls are so folded that their beauty is not seen; all the pieces are housed in glass cases with heavy, much painted wood surroundings to the small glass panels, and the whole place is aged and begrimed. I was amazed that from among the apparent chaos of the library, the head clerk was able to produce in a few minutes the books I particularly wanted. No doubt great treasures are housed in the building. What they need is a Carnegie to provide sufficient money to put them in order and display them as they deserve.

501 The river widens, taking a great sweep, with the banks thick with freight barges and from now on there are no houseboats, only these clumsy craft built on thick, rough-cut timbers spliced into each other and held in place by iron rivets which look more like great staples. They are made with flat bottoms and sides narrowing to both bow and stern and carry heavy loads like stone, bricks, earth and logs down the river, while their more slender sisters are used for the transportation of rice, at times being cleaned and hired out for river excursions. The larger ones, called *bahach*, can carry a cargo of up to one thousand maunds. The smaller ones, known as *war*, take a cargo of four hundred maunds. They are moved along by heavy punt poles, the man or woman fixing the steel pointed end on the hard bed of the river and then placing the butt against the shoulder, they walk, pressing down hard against the pole and go from the bow to the middle of the craft—usually walking over the load which is being carried, by that means forcing the barge along. At such places where there is a new path or fields, a

Ac Garvin T-8 (no date) 1984 AVI Kashmir
Kashmir AVI

501 rope is tied to the bow and men pull the boat along. In the stern sits an old man or woman no longer able to work on the [403] heavy punt poles, but now steering with a giant oar. The pity of it is that one so often sees women heavy with child working the boats up river, sometimes with the only pole, whilst her husband sits smoking his hukka and steering.

[392] These people live in their boats, their quarters in the stern being a small covered-in compartment which does not reach to the very end, for here the rudder oar is worked, here is to be found the open clay stove-cum-range on which the family's food is cooked, here the men take a bath—very occasionally, here the goat must travel to provide the milk, whilst over the roof and the load the chickens run, somehow keeping their [393] balance. Here the old father sits and smokes while his wife takes the tiller and his sons and daughters-in-law force the boat along as he did for them over so many years when they were children and he and his old woman alone had to push or pull the heavy boat up river together with the years from their life's span.

In winter the fire is made inside the compartment; at times the whole thing catches alight, for these people are careless, but what does it matter, water to extinguish the flames is an arm's length away and to be had for the dipping.

[392] Other boats were there also, old *dungas*—much the same shape but slimmer, the whole being used for living accommodation with rush mats to cover the sides. As we passed them a woman was sitting holding a piece of stick with a cotton—much as the boys do at home—and it is surprising how many small fish the size of sprats can be caught in this way, more so in the side canals. Another woman was hanging out and slushing a pot in the river and then carefully draining the water away, she was cleaning rice; others were doing their washing up in the same [394] way, while yet another was holding a baby over the same water and teaching him to be house trained with such good manners as his father was then displaying at the other end of the boat.

The boats of the bigger contractors—however rich they become they prefer to live on the river—have double-decked young houseboats built on them, elaborately decorated with

Jc Gervis T-3 (no date) 1954 (VI Kashmir
Kashmir AVd

many verandahs and gables, the rooms small but each housing 501
a son with his own family. The roofs are shingled, that is they are tiled with wooden slats, the windows glazed, the family kitchen is in the stern, ducks float around the boat which is permanently in a mooring.

Just here we came upon the Amira Kadal, the first of the 561
seven bridges across the river, and the longest of them all. The [561]
piers are of stone, the bridge of great timbers; it carries the road to Baramula.

After passing under it we were confronted on the left with the great white palace of the Maharaja, which during the time of Hari Singh, the last of them, was converted into Government offices. A grand white double staircase with fine ornamental balustrades passes up from the water-front to the river entrance. Through the large plate glass windows can be seen tiger skins stretched across the walls. The waterway is now crowded with rice barges and freight barges; in the days not far off none were [561]
permitted to moor anywhere near to it, the front of the palace was then spotless and relieved only by the different shaped and coloured State barges, known as *pandar* or floes, each having forty or fifty rowers dressed in gorgeous blue and gold uniforms, the canopy beneath which the Maharaja sat being gilded. From a shikara one does not have the view spoilt by the unpainted galvanized roof which ruins an otherwise imposing building. Attached to it, also on the water-front, is the Golden Temple—the top is gilded—with modern tiled pavement and lattice gates. The jewels on the idols were said to be worth a fortune.

Within the same garden walls of the Sheraghi, is the red [561]
brick building in which lived the women of the Maharaja's household. Behind them all and just outside the high brick walls, there used to be a row of small shops in which were housed the "pirzes" who made, painted and sold the "unusually illustrated sex literature for which Kashmir was well known until the turn of the century". Of his exposure of these dens and their final removal and obliteration, the late Reverend Tyndale-Biscoe writes in his last book.

The waters of the Dal Lake, which pass through the Dal Gate, flow along the Tsunt Kol or Tsunt-Kol, a canal which empties

In Gerva T-8 (no date) 1864 AVI Kashmir

341 itself into the river on the left bank. Below this is the Bazar
Bagh ghat which has the greatest flight of steps down to the
[998] Jhelum in all Srinagar. The stone, which comes from the
beautiful Hanumbal mosque built in Akbar's time by the
Muslims of the Shia sect, was pillaged from there in about the
year 1874 by Colonel Main Singh, the Sikh Governor at the
time of terrible religious strife accompanied by bloodshed, fire,
plunder and the usual indiscriminate and unnatural rapings.
From these steps in the old days a rope was run over to the
palace and on it petitions from his loyal subjects were sent to
the Maharaja.

Again on the left bank is the entrance to the Kota Kol, or
Kot-i-Kol, the overflow canal which runs about the great curve
the river now takes, and carries water from it to prevent flooding
at that part of the city as the Jhelum narrows, re-entering it way
down below the sixth bridge. This I found to be a useful water-
[001] way when swimming, if one has no calls to make and has
some sympathy for the chikara wallahs, since poles can be used
to push the boat up stream—these men then use a pole as
Europeans do with a punt—the flow not being so strong as that
of the main river. It must be admitted though that it was very
seldom that I managed to get through without a considerable
amount of excited shouting and swearing—in Kashmiri—at the
boats which choked it, while here and there the stench of bad
garbage was pretty powerful.

[002] On the banks of the Kota Kol canal, in what was once a royal
garden are now built forty great tin and fire proof, bunkers-
shaped Government Granaries in each of which can be stored
up to four hundred tons of rice and corn brought in from the
villages to feed the people of Srinagar, it having long been the
practice to ensure that however poor the crop, the city must not
[002] go short. The rice was being carried in bags on the backs of
coolies from the barges below, a graduated path winding round
and round the granary, much like the slide of a fair-ground slip-
in-the-slip, the entrance to the store being near to the top.

341 Back in the main river again we passed the houses of relatives
341 of the Maharaja, Police Headquarters and numbers of schools
all mixed up with a conglomeration of the most unshackle
wooden houses, leaning at all angles and against each other as

Dr Gayto T-4 (no date) 1884 AVI Kashmir
Kashmir AVp

though drunk; it seemed as though they were fighting to get to the water-front. The people were overflowing on to the precarious little verandahs before each tiny room, which are four and five stories high. Even then, although they appear as if they will collapse at any moment, here and there new rooms were being added—still retaining the odd angle, which must cause going up or down hill when one moves across a room. It was as though all the architects had been squint or cross-eyed and the builders had never heard of the most primitive of plumb-lines or spirit levels. Some of these houses are over a hundred years old; it is their very looseness which has permitted them to withstand the many earthquakes which Srinagar has suffered when houses of stronger and firmer construction have collapsed. 361 341

Between gaps in the houses we would see dingy, dim alleys sloping up from the water, many with stone steps; here men and women were standing knee deep in the river and washing clothes; little soap is used, for they rely on whacking the dirt out on the steps or some convenient stone. Naked boys were splashing about in the water, scrambling over some of the moored boats or the great rafts of logs which had been floated down stream. Here and there were the bathing huts; peculiar to Srinagar, they consist of a raft made up of three logs across which at equal distance are four others. Two bow-to bow each divided into some three or four compartments are then fixed facing each other on the sides—these resting on two of the logs lengthways and leaving a space between, over which a board floor is built. Sacking covers the fronts of each compartment and so the bathing hut is complete with ladies on one side and gentlemen on the other. To take a bath the occupant simply goes inside, hangs his or her clothes up and is already sitting in the water, for there are no floors and only a pole across each compartment on which to sit. 361 343 [394]

It was usual to see the centre portion occupied by some who, after taking their bath, were washing the clothes they had discarded.

These bathing huts rise and fall with the level of the river. I heard that during the floods they frequently break adrift and have to be towed back into position from far down the river; they often return broken, but so cold piece of wood or a strip of [illegible] [illegible] right and they are [illegible] again, although it is [illegible] rather like

R. Garvin T-8 (no date) 1964 AVI Kashmir
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000 sucking soon puts that right and they are in use again, although it is then rather like taking a bath in a conservatory.

364 From the side roads the gutters emptied themselves into the river, the banks were often used as public conveniences and garbage was thrown there to be sorted over by pi-dogs after it worked its way into the river which had by this time changed in density, though it was never crystal clear even a mile up stream; but still people bathed, still the women in the boats did their washing-up in it and strained clean their rice; no wonder one hears that cholera spreads alarmingly when it breaks out in Srinagar.

361 Halun Kadal, the second bridge, named after a poetess queen
[99] of Kashmir, is in the busiest centre of the city, with shops, houses, streets, both old and new all falling over each other, the streets jammed and the bridge crowded with people, small traders sitting behind baskets of fruit and vegetable, a chaotic muddle typical of all Far East markets, the noise, the flies and stench of foods beyond description whilst it seethed as though the entrance to each end of the bridge must be the meeting place of the entire population of Srinagar.

Proceeding down river we passed Rugh Nath Mandir, the biggest Hindu temple in all Kashmir. It is one of those buildings which exist to torment the photographer, whose view of it from the river is blocked by a building covering the flight of stone steps which lead down under an arch from the temple to the river. The only possible shot I found was from behind, when it became necessary to stand legs apart over a stinking gutter in a filthy alleyway, but then the view in colour was excellent, for to one side was a picturesque house with carved, chocolate-shade woodwork and an overhanging first floor, its rail festooned with scarlet chillies strung out to ripen and dry and looking like tiny Chinese lanterns.

777 Further down river is a building interesting to all Englishmen;
889 it is built of wood, with a large overhanging upper storey held from dropping into the river by poles set upright from the rocks below, and with a flag flying over the highest of its many roofs. This is the Central Mission Boys High School, made famous by the late Canon Tyndale-Biscoe, a Cambridge blue who according to his own books "spent a lifetime in making men; who found a

2; Gerv's T-3 (no date) 1954 AV1 Kashmir
Kashmiri AV4

nation of weak and effeminate boys and showed them how to play, to study and to work," from whose classes came most of the men who are now of any count in Srinagar. From the windows of the upper storeys these boys had learned to dive into the river beneath. Attached to the verandah was still to be seen one of the many school mottoes, "What do they say. Let them say what they say". I have since known many Kashmiris who to prove immediately their honesty, quality and worth have within a few minutes of our meeting told me of their being educated at the school with as much pride as we would have mentioned our University. 797 554

We were almost upon the Fateh Kadal, the third bridge. Until 1950 it remained as it had been built almost from the time a bridge was first made there in A.D. 1499 but the floods of that year washed it away to such an extent that a new generation now replaces it, built by present-day engineers who have done their best to retain some of the characteristics of the old bridge. The current is strong here, swirling past the piers. 361 [491]

The great-grandfather of these bridges was one of boats made at the same time as the city by King Pravarasena II. Those which followed were picturesque and crudely built and have gradually been washed away in the floods or broken beyond repair to be replaced by others of modern structure. Today only one stands as they were originally made, on stacks of logs on the cantilever principle, the foundation of the pier consisting of a barge loaded with great rocks and then sunk; round this stakes were driven and tied together with horizontal logs, the whole being filled with more rocks to save its being either carried away by the river or knocked out of place by one of the hundreds of large barges which crowd and ply the waterway. I have since seen old sketches and photographs of these bridges: they were certainly colourful, many with large flowering trees growing from the sides of the piers, others with small shops on them—rather like miniatures of the old London Bridge. [341]

Here the river was narrowed down and the flow made greater, especially round the great piers between which it swirled, so that the boatmen coming up stream clung tenaciously to the banks, the paddlers standing up and helping themselves along by holding to the barges moored there and forcing their boats along,

2: Gervis T-3 (no date) 1954 AV1 Kashmir
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341 while those going down remained in the middle of the river, merely using their paddles as rudders, and shouting to a boatman who was struggling to cross from one bank to the other, to clear out of the way. The rule of the river at all places is guided by common sense, down stream in the middle, up stream close to the banks. Passing the barges and looking into their kitchens is rather like coming in by railway to a town and looking right into the gardens of the houses backing on to the line.

443 All around are the showrooms and shops and workrooms—they call them factories—of the fancy trades of Kashmir. Embroidery work, papier mâché, silverware and wood carving, not forgetting the wonderful shawls, with the traders' boards hanging out even from the topmost floors, whilst when I looked up, a watcher from above immediately invited us to "Only see—don't buy, sahib!" the age-old cry of the Srinagar merchants with the friendly intimate smile.

346 Soon, on the right bank, we came upon the Mosque of Shah-i-Hamadan. Built after the fashion of a Buddhist temple, of small wood bricks, the roof is flattish and in layers, being of wooden boarding covered with turf, green in the spring, brown in summer; the whole surmounted by an open spire with a gilded ball. From the corners of the overhanging eaves bells are suspended. Here we got out of the shikara to look at it, for this is one of the most important mosques of Srinagar, the floors being completely covered with valuable carpets, the ceilings drip with lovely chandeliers festooned with hundreds of lustres, the supporting pillars inlaid with glistening stones, the walls painted in multicoloured designs and the windows attractively carved.

[778] Within it there is a spring which is sacred to the Hindus and dedicated to Kali, the goddess of nature. Beneath the mosque and right on the water-front, is a Hindu temple which is much used. To the passer-by who did not know, it appears to be nothing more than a splash of orange paint on the stone wall under the water-front pathway to the mosque.

Lower down on the left is another interesting mosque. This is the Pathar Masjid, said to have been built of limestone which [562] is believed to have been the looted steps which led up the hill to the Takht-i-Sulaiman. It was built by Queen Nur Mahal, and since a woman built it, the Muslims refuse to worship there.

2: Gervis T-2 (no date) 1954 AVI Kashmir
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Zaina Kadal, the fourth bridge, is close by, and passing under it my attention was drawn to a rather magnificent wooden house on the right bank which one of the boatmen told us was built by a merchant who controlled all the pashmina wool which came into Srinagar; such are the profits to be made from that commodity. 361 491

Close by is the tomb of Zain-ul-Ab-ul-din, one of the most renowned of early Muslim kings of Kashmir who died in 1470. Built of red brick, it is enclosed in a stone wall, the inscriptions found on fragments discovered within these walls were in the Piri character and among the oldest in Kashmir. There is an odd belief there that the sores of smallpox can be cured by being rubbed in water with a brick from the Bad-Shah.

The fifth bridge, Ali Kadal, which is now rebuilt as a foot-bridge, had as its ancestor the grandfather of all the roadway bridges, that having been erected in the year A.D. 1417.

Temples with their shining silver domes outnumber the mosques as we pass one after the other. We find that the river now starts to clean up and widens; here and there trees overhang the waters and the high stone walls protecting the gardens above are crowned with flowering creepers which drip their colour to the waters. [346]

Then the sixth bridge which is the last remaining of those built on the old pattern. This one is now a little bent and out of level in its road surface. The baulks of timber and the great rocks are still rustic and beautiful, their usefulness and strength proved by the years they have stood up even to modern traffic. Below on the left bank is the Kota Kol canal, which branched off just after our passing the first bridge and now re-enters the river.

Saffa Kadal, the seventh bridge, "The bridge of departure", has close by it the Serai in which the Yarkand traders stay with their merchandise, their caravans arriving during the autumn. Just below is the weir holding back the water during the winter months so that the river is always navigable. A large lock which can take many barges and the biggest houseboat is at one side to lift or lower them up or down river. Standing on the bank we watched the hundreds of silver flashes as fish leapt the swift running waters flowing over the weir. Usually slow in moving, [485] 502

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502 as though tomorrow will always do, it is surprising how the boatmen suddenly decide that there is reason to hurry through the lock, the incoming ones pushing against those endeavouring to get out with threats, screams and shouts, together with distant boundishing of fists, but seldom with blows, for the Kashmiri is no fighter.

392 Down below the weir are more boats, these are the homes of those who before worked on the river and now seek employment in the city, but cannot bear to leave the water to be cramped up in the dog-kennel-like rooms of the houses; here they still enjoy freedom of space. Among the boats were a few old houseboats which were said to be floating brothels in most cases. They were easy to pick out with the impudent laughing girls at the windows, and on the flat roofs the boys with grey-blue eyes either downcast or apparently looking over one's shoulder and into the distance when you look them full in the face. They were outside the city, in an excellent position for their trade, being accessible to the river by shikara, or the road by tonga.

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CHAPTER TWO

By River to Baramula

A few days later we went further down the Jhelum River, down as far as Baramula a distance by water of nearly twice the thirty-four road miles. This time we travelled by *dunga*—really the forerunner of the luxurious houseboats and now only used by visitors when narrow canals or river have to be navigated.

The *dunga* is much the same as the present-day cook boat, except that most of them have matting walls which are rolled up during the day and the roofs are still quite frequently made of close-knit rush matting. Each boat has its living-room forward, aft of which is the open verandah-like portion which is sometimes used as an extra summer room, while astern are the bedrooms and bathroom. Oil lamps are used and these *dungas* can be made quite comfortable for fishing, shooting expeditions, or as a base for trekking.

As we moved down river we must have appeared a strange string of boats, for the cook boat, which we had taken from the houseboat, was far superior—outwardly at least—to the *dunga*. Behind the cook boat which was astern of us, trailed a shikara followed by two duck punts. The boatmen, one working on each side, helped the *dunga* down stream with their long poles while the wife of one of the men sat at the stern with a large oar ready to guide the boat when they needed it. The windows of the cook boat seemed to be overflowing with women and children—Kashmiris have large families and although I have been there many times I have yet to sort out which child belongs to which man or woman in the boat crew.

We fed as we went down stream, the cooking going on as we moved along, the khidmatgar putting on his white jacket,

tubes and wide coloured belt before serving us, carrying each dish along the frail one-walk from the far end of the cook boat, and attending to us just as he had done on the houseboat.

One imagined that the *dings* could be snug; unlike the furnishing of a yacht, table and chairs were of the folding camp variety, the beds the collapsible canvas cricket pattern.

Kashmir felt wool carpets covered the wooden floors which were so highly polished that as you stepped on them the rugs slipped about; as in the houseboat, the bathroom was at the end with a large oval galvanised bath tub, and one's clothes had to be hung up on hooks strapped round the posts which supported the roof and formed uprights for the dividing walls. There were three bedrooms with no separating corridor, the one nearest the bathroom being used as a store for tent and trekking equipment.

We made the trip leisurely, after passing through the lock at the weir, tying up to the bank for the night and often for meals; still the service was the same, hot baths, hot meals perfectly served; within a short time of our touching the river bank, the people of the village nearby came out with chickens, eggs and vegetables for the cook to buy, still milk and cream were to be had in plenty, still the khidmatgar managed to find flowers for the table.

133 This great river forms the main arterial drainage system for the valley's lakes and rivers. It rises in a spring of deep blue water which issues from the bottom of a high scarp of a mountain spur at Verinag, and flows placidly on towards Baramula. Sluggishly it winds its way, for the valley is very flat; in places the banks have been built high to save it from flooding the surrounding countryside when it is in full spate. From its source to the gorge at Baramula is about a hundred and thirty-two miles, yet by road it is but eighty-five miles, some of its great loops bringing it to within a quarter of a mile [531] of meeting. On these the design of the world-famous Kashmir shawls were made, not as is generally believed on the fruit of the mango, a tree not found in the valley.

133 It is a strange sensation when, standing up in the *dings*, one 781 suddenly realizes that the land beyond the river bank is many feet lower than the river which has been built up through the

embankments to prevent its flooding the valley, so places it is almost like an aqueduct. This land was either cultivated or else had become a marshland, the water remaining there being unable to drain away.

The boatmen did not work hard; we moved along at about one and a half miles an hour, so that it was quite easy to go ashore, look around and keep up with the *dunga*. The fields were pale green with ripening rice and maize, or golden with mustard, and broken up by graceful groves of willows, contrasting the poplars and Indian fruit trees, the latter I afterwards saw in the spring when the apple and pear trees were a mass of white blossom and the almonds a dainty pink, shedding their petals at the height of their beauty.

Shadipur was the first large village. It is at a point where the waters of the Sind River flow into the Jhelum, and as is so often found in Kashmir, translated, the name Shadipur has a pretty meaning—"The marriage of the waters". Below this there is a carefully protected little island on which is a chinar tree which locals declare never grows in size; it is held in great reverence by the Hindu. The Nuru Canal branches off just here, running through to the town of Baramula and avoiding the Wular Lake. A rather fine bridge spans the canal, and across from Shadipur is another large grove of magnificent chinar trees. We joined up with a number of houseboats moored there; among the owners was an old friend of the Colonel's. Soon the subject under discussion was a favourite of his—water; we had brought a few tanks of drinking water down from the city. Mostly for my benefit the subject switched over to cholera and how it was carried down by the river, so that by the time they had finished over a few before-dinner sherries, I found myself wondering if I dare ask the bearer whether the bath water came from the river or was from that which we had brought. I discovered that our men had been over with the shikara to refill our empty cans from the Sind River, the waters of which come from the snows and glaciers at Sonamarg. There were some very fine flocks of geese here, the price asked being four rupees each. On hearing this the two old men threw up their hands in horror reminding each other of the time when hundreds of the pick of them were to be had for one rupee eight annas each; the price of ducks was

now two and a half rupees each, and they refused to understand why it was this should have gone up when they fixed their own food.

The following day we moved for some hours up the Sind River until we reached Gandebal which sits at the foot of Mount Haroun whose peak rises to a height of well over eleven thousand feet and round which the Sind River winds. We had been warned of sandbanks, for the river was low, and passed a houseboat which had stuck on one, but the dinga is a useful craft, taking less water than its bigger sister and getting through narrow passages, besides being easier to move off when it does get stuck.

Gandebal was a favourite place for houseboats, with shady camping grounds all along and on both sides. It is from here that they start out up the river to Sonamarg and for Ladakh. The water is many degrees cooler than in the Jhelum and this was immediately noticeable; it must be a delightful spot in the heat of the summer when the hot humid air clings to the valley and the snows are fast melting and coming down the river.

Climbing part of the way up the mountain we could look over the marshes, through which runs a road and see in the distance the city of Srinagar. From there, I realized how much in the hollow of the valley the city had been built. The original one built by the Hindus was higher up and on ground which never became flooded, but when Akbar, the very first of the Moghul Emperors came, he selected for his city of Nagar the slopes of the Hari Parbat, on which he built a fort; this was on the right bank of the river. Those who succeeded him closed the entrance to the Dal Lake which was as it were a flood bag for the river, and finally the Pathan rulers built their palace on the left bank so that the city was spread out over the whole, the houses crowding down to the water while many built walls of stone to hold it back from inundating their gardens and so prevented the river's expansion when the floods came.

The following day we moved down stream again to the Jhelum and continued our journey. Sumbal was the next large village, one which boasts a bridge crossing the river. On the nearby marshes there was some excellent snipe shooting to be had. We stopped a night and a day, and taking the shikara, with

Kashmir Road

all but one of the boatmen and their families, were through a 361
canal on to the Manasbal Lake. The waters are deep and clear. Glorious pink lotus lilies stand on the surface on its margins and behind it rises a mountain, its contrasting colour a joy to look at. The lake is unusual in that it has some hot springs which never freeze even even during the coldest of winters.

I was taken over to the upper end to be shown the old Fakir's garden which is still known for its grapes and peaches. We looked into his cave which, it is said, he intended should be his grave, but for some reason, now unknown, he was buried outside in his garden.

It is said that the Mughal Emperors built a garden here, with a small summer house with a great bow window at which the Emperor used to sit looking over the cool waters and enjoying the cool breezes which are so often present when the rest of the valley is still and baked with the heat. It is just possible to make out its three terraces.

At the edge of the lake we found the small roof of a temple showing above the soil, doubtless at some time the water had risen, the soil had gradually crept up round the building, and when the water receded, the building itself was lost to view. We walked the mile or so back to the river[1] passing on our way 515
many old ruins of ancient buildings with their great stone water- 291
tanks still as good as they were when built though now covered with green slime; in spite of this the people use them for bathing, pushing aside the covering to make for themselves a place to stand in. In Kashmir the men are not so modest as those in India where they always keep a loin cloth around them even when they take a bath; here, only if you have women with you do they trouble to step deeper into the pool or sit down in the water until you have passed by.

Moving down stream next day, the boatmen were not allowed 226
to use their poles or paddles. Like us they cast out their rods and 251
from Sumbal to Hajan we must have hooked a hundred fish between us. Those we caught ourselves and could not eat, we passed back to the cook boat; two days later I discovered what they did with them when I called for one of the duck punts, for it stank of dried fish, those which they had split and spread out in the sun to dry.

[1] [i.e. the Jhelum river -- Analyst]

The steps the school walk up from the river (p. 14)

The fish seller on The Bund (p. 14)

[facing p. 28]

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133 The whole way from Srinagar we had moved slowly north-west. At last we had reached the Wular Lake which is in the extreme north of the valley. For miles we had moved down a channel through marshlands so that it was difficult to know when we were actually on the lake. In the spring and summer the lake becomes the largest sheet of fresh water in the Indian continent, in winter it shrinks with the flow of the river, so that its shores are ill-defined, its depth increasing as the many rivers feed it, and in the autumn and winter contains of miles of marshlands with reeds growing. It forms a kind of settling tank for the Jhelum, thus preventing the valuable loamy silt deposit of its muddy waters from being exported by Nature to the Punjab. Flowing in a coffee colour, it emerges a sage green shade, almost opaque. In autumn this silt deposit which becomes dry land, shows how much goodness has been retained in the valley.

The deepest part of the lake is on the far north-west side and near to the hill with twin peaks named Koh Shankar-od-din. On the actual hill top is a shrine, that of a saint-disciple of Sheikh Nur-i-Din, the national saint who is believed to have been converted from Hinduism. The boatmen leave money here to ensure a safe passage over the waters of the dreaded lake. Nearby the rocks run down to the lake—at low water there is a lovely little shingle beach, above it a grassy sward with rose bushes and iris clumps, while not far out into the lake a most curious bubbling spring discloses its presence on the surface. Near here in the Mota Khom, a name unpleasantly translating into "The Gulf of Corpses" since the current carries all those drowned in the river and lake to that part, and the people who live there-abouts believe that the lake has djinns—or gods of the lake—who claim their victims at times. On the north-east end, the spurs of Mount Haramouk run right down to the shore.

[78] [79] [103] [77]

731 Because of its relative position to the mountains a storm will sweep down the mountains' gorges from Erin and over Bandipura during the evenings with little warning, whipping the still surface of the lake into a sea with rolling waves on which no flat-bottomed boat can stay afloat, so that here on the lake many lives have been lost and none who have once experienced such a storm will attempt to make a crossing with a dinga or house-boat other than in the early mornings, for even in the afternoons there are frequent high winds.

The old palace Shangchi and Golden Temple (p. 11)

From the houseboat window, watching a woman poling the barge up river (p. 14)

[Facing p. 29]

least other than in the early mornings, for even in the afternoons there are frequent high winds.

Yet sailing before the noon hour on the Wular Lake can be delightful; good fishing is to be had there, especially mahseer which crowd right up from the sea through the rivers Indus and Jhelum, while in the breeding season great flocks of wild duck come to nest among the weeds and willows, making it one of the most favoured of spots for duck shooting. All around in these sandy flats, among the groves of trees, are the breeding grounds of crow, grebe, herons and mallard, flocks of teal spread the surface of the lake, just far enough off to tantalize the sportsman, out of whose reach they always are. Occasionally an osprey is seen, standing as though asleep, but suddenly diving down on one of the dozens of tiny fish. Gulls scream as they hover over the boats.

We moored at Kishoor, a place considered to be one of the best and safest for houseboats on the lake. Unluckily it was the season for monsoonsoon; I was fortunate in my boat being well prepared with nets for the beds and a good supply of Jeyes sticks which by their fumes kept us free of the bugs but smelling like a Hindu Temple at festival time.

Those were indeed wonderful days for me. The manji was an excellent shikari, and the Colonel and I each took a duck punt spending the time fishing or shooting. When we were out for duck we would separate and move slowly and quietly in, the Colonel with his manji as boatman, his old bearer as loader—this fellow was so old that one could imagine him loading muzzle guns with powder, shot and a wad—while I had my own Pathan bearer, and the manji's son as my boatman, he was a fifth-class fisherman and shikari, who although always acknowledging to his father's superior experience, undoubtedly had far more knowledge than he of both gun and line.

We all lay as flat as we could in the punts, were covered with reeds and the boatman slowly and carefully dipping his paddle hardly disturbed the surface of the water, moving as silently as the pirates who attacked the sleeping ship one so well remembered from school-boy days.

At dawn and dusk when the birds are flighting, there are so many hundreds of them that their numbers made shooting a

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000 slaughter which hardly seemed sportsmanship, it being impossible to miss. Besides which there was the question as to where to dispose of them.

The duck we got were young, plump and as we proved a day later, very tender, for there is good food for them on the lake and in the marshland.

222 In the Wular Lake grows the strangest of fruits, this is the singhara or water-chestnut and the lake collects a fee for letting out the eights. Although the white flowers bloom on the water, as the seeds come they sink below the surface and this strange fruit ripens under water. To gather them the boatmen drive a pole upright into the bed of the lake and tie their boat to it by a long rope. Pulling it out to the fullest extent they then row round and round shortening the rope's length as they go and pushing the nuts towards the pole. They are then scooped up in a net fixed at the end of a stick.

(151)

252 The kernel of the nut, which is white and mealy, is eaten either fried or, after being boiled, is ground into a coarse kind of flour.

103 The Wular is a fascinating sheet of water for sportsmen, but one is always being reminded of the ill fate of the many who have lost their lives in it. It is said that where the lake now is there was once a city which was swallowed up in an earthquake, the river then flooding and forming the lake. Wular certainly does mean "cave" and with that some suggestion of an earthquake, but I am more inclined to agree with Dr. Buhler's translation from the Sanskrit name of "Ullola" which means "high going waves" since the fear of these is always present among those who earn their living on its waters and who to this day declare that they have at very low waters seen what remains of that wicked city.

133 The great king Zain-ul-Ab-ul-din had an island built in the then centre of the lake as a refuge for boatmen in the event of a sudden storm, but the lake's shape has now so changed that this island is almost in one corner of it. There is a very old brick building, almost a ruin, still standing upon it and built in A.D. 1443.

228 The fishermen have an odd way of making their catches here. A fleet of about half a dozen boats form themselves into a large

In Garvin T-3 (no date) 1904 AVI Kashmir [illegible]
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half-circle, each of the boats has a large-sized net hinged on a 228
pole; the net, as wide as the boat's length, is stretched out at the
mouth much like a shrimping net, but is so large that it takes
more than one man to handle it. These nets they drop into the
water, each touching the other so that a large crescent is formed
of them. Two boats which have broken away very quietly from
the others, then start rowing noisily towards the nets, the men
and boys thrashing the water with sticks and thus driving the fish
into the waiting trap. This method of catching is used in all
seasons, even when the fishermen are protected by blankets
over their clothes, for the lake can be bitterly cold during the
winter months. Having made their catch, they huddle down on
the bottom of the boat and each tucks his kangra, or fire basket,
under his blanket to warm himself up again.

The kangra is peculiar to Kashmir. It consists of a round 359
open basket with handles fixed over the top and an earthenware
lining. Live willow-twig charcoal is put into the pot and covered
with powdered charcoal made from chinar leaves, and the
basket then tucked under the voluminous gown worn by the
peasants, be they man or woman, or under a blanket thrown
over the shoulders to form a cape. One can either sit down
with this individual fire-place on the ground, or carry it along,
the arms being drawn back out of the wide sleeves, so keeping
the hands warm also.

Leaving the lake, we passed through a narrow portion of the 133
Jhelum as it again forms itself into a river, and on through 361
Sopor, a pleasant little village from which the Nara Canal runs
up to Shadipore, very useful in stormy weather on the lake;
unfortunately the canal is only passable when the water is high.
We had thought of taking the boat up the Pohru River to
where there are some forest huts, but the water there was also
too low.

Further on we came to Baramula, the principal town of the
valley below Srinagar, and like it built on either bank of the
Jhelum. Here the river spreads out and becomes nearly a
hundred yards wide, yet half a mile below it narrows, the
mountains hemming it in so that, especially in the spring, the
waters dash madly and furiously through the narrow gorge,
becoming a series of rapids over dangerous hidden rocks, only
the massive high-sided boats used in the timber trade
then attempting a passage through the fury.

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the massive high-sided boats used in the timber trade then attempting a passage through its fury.

Efforts were made from time to time to deepen the great gorge near to Baramula and so prevent many of the valley's floods, since this is the bottle-neck for the waters trying to escape from it. History tells that in the reign of King Avantivarman the engineer Suyya tried it; another unsuccessful attack was made by engineers in the year 1902. But since that time much has been done with electric dredgers which either sucked the rocks up, or, if they were too large, gripped them in giant claws and deposited them along the banks thus deepening the river bed and permitting a greater flow of water at a lower level. Before this, in the course of as little as two or three days the greater part of the valley was at times flooded with the rapid flow of water resulting from heavy rains or a sudden thawing of the snows on the mountains.

Suyya's "engineering" methods were amusing if not original. It is said that he got the king to give him much money from his treasury, then cast coins into the water round the obstructing stones. The news spread quickly and in their eagerness to gather the money the men of Baramula, who were at that time suffering from scarcity, lifted out all the boulders and so cleared a deeper passage for the waters to escape.

Baramula is not a very impressive town; it is a mass of dilapidated houses in dirty narrow streets or alleys. There must be about a thousand houses there, for above the town the hills close in, so allowing little space for building, hence the crowding.

The road to Srinagar is lined by stately poplars, which in the spring are pale green and silver, in the autumn a dull gold. These were originally planted by the Empress Nur Jahan, wife of the great Moghul Emperor Jehangir.

The town was almost completely laid low by a most terrible earthquake in the year 1885. At that time its old Sikh fort was left a mass of ruins. Opposite this fort a wooden bridge spans the Jhelum, and on the other side is an old Moghul serai.

A little below the town there is an ancient gateway and the remains of some age-old fortifications, near which there is a spring which remains at the same temperature of about sixty-five degrees the whole year round; the water is impregnated

In Gerva T-3 (per date) 1884 AVI Kashmir

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with sulphurated hydrogen and the people of the place tell of wonderful cures from many sicknesses brought about by either washing in it or drinking it. Having stood and watched some of the filthy diseased human beings who were washing there, I can hardly imagine anyone knowingly drinking of it, yet we were told that hundreds of bottles of the water were sent by one particular local "doctor" to all parts of the valley, and upon our appearing dubious at his assurance that "high ranking British officers, who swear by its cure, write and ask for further supplies," he brought out the usual book cover containing letters which were most certainly sent from many Officers' Messes and others written by Europeans in India, including one titled woman. 312 757

From Baramula an excellent road has been built following the Jhelum through the mountain gorges. There is the ruin of a Hindu temple said to date from the first century A.D. Later large numbers of fine deodars—the trees from which the heavy boats are made—cover the steep cliffs, and eventually after some sixteen miles, we came upon Rampoor which is famed for its natural beauty of high limestone cliffs and precipices. From the face of these, water is taken from the river Jhelum and run through wooden channels to drop finally through great iron pipes for nearly four hundred feet to the turbines which develop the electric power needed in Srinagar and the valley. 491 [172] [376]

So road follows river, the rock substances changing with the miles. At times during the year, the loose shale falls and blocks the road. In some places the road is cut out of the rock face, leaving the precipice sheer down to the river below, and the solid rock overhanging it. Many gorges have to be crossed, but the old wooden bridges are gradually being replaced by iron ones, though even with these the road can still be dangerous in the spring.

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CHAPTER THREE

The History of Kashmir to the Muslim Era

As we neared Srinagar on the return journey, which we made by road, the *dunga* having started back through the Nuru Canal while we had gone on to Uri, we watched the fluffy white clouds which had rested in a thin layer like a shelf near to the top of the mountains, gradually pile up with the darker ones, then move towards the centre of the valley. The Colonel was correct in his prediction of rain, for with the setting of the sun the first spots came, and it continued on and off—mostly on—for two days.

These precious days were not wasted though, for on the shelves of the houseboat were books which had by then become of much greater interest to me than when I first arrived, their owner having in the meantime inoculated me with the germ of a fascination for Kashmir, and looking through them I decided to concentrate for a while upon its history.

Like many others who have studied it, I was amazed at the amount that is known about the country's past. Unlike any other part of the Indian continent, it possesses an almost complete connected series of written records and chronicles of the past history of the State, including both Kashmir and Jammu.

The Kashmiris generally divide their history into four periods, that of the Hindu Kings, of the Kashmir Muslims, of the Moghuls and of the Pathans. Other more modern writers have divided it into six or even seven periods, adding the Sikh, the Dogra and the pre-Hindu rule. There certainly are records in stone of a history before the Hindu Kings, together with facts which are accepted by the people of the valley.

Originally there were many separate kings ruling over small parts of Kashmir; their kingdoms were known as Katraj. They

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fought among themselves and those who had been beaten got together and called in the help of one of the Rajput kings from Jammu. One of the first of these is said to have been Gonanda the First who reigned about the year 1260 B.C. In records of the pilgrimage to the celebrated cave of Amarnath, there is mention of a King Nara who reigned from 1048 to 1008 B.C. But before the time of either of these kings the learned men of Kashmir tell of that most terrible earthquake which swallowed up the wicked city of Sandiman Nagar—the Sodom of the East; this was followed by a flood which covered the place with the Wular Lake. This they declare took place during the reign of Sunder Sena between 2082 and 2041 B.C. Going yet further back, in records relating to the Takht-i-Sulaiman or Shankaracharya it is claimed by some historians that the original edifice was built by Sandiman, who reigned in Kashmir from 2629 to 2564 B.C., others however declare that it was not built until 200 B.C. and by Jaloka, being rebuilt by the Raja Gopaditya in the sixth century A.D.

In 327 B.C. Alexander the Great invaded Northern India where Buddhism was then the dominating religion of those parts. The great Buddhist monarch Asoka whose kingdom extended from Bengal to the Deccan, to Afghanistan and to the Punjab—a contemporary of Hannibal—conquered Kashmir in about 250 B.C. Himself a convert, he made Buddhism the State religion. It was his son Jaloka, succeeding him in about 200 B.C. who "reverted to the worship of Siva and was a great lover of Naga maidens", who also built on the site of the original Takht-i-Sulaiman the first Hindu temple.

Asoka it was who founded the original city of Srinagar at Pandrethan, a village now some three miles up river from the present capital. He established friendly relations with both Egypt and Greece, so that during that period the Kashmir architecture and sculpture bearing evidence of the influence of those countries was introduced. Visiting the village where the old city stood one has to agree that it was well chosen being on higher ground with the great sweep taken by the Jhelum offering a glorious view across the fields, and the mountains behind forming for it a precious protection during the winter months.

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175 In that second century before Christ, the Buddhist Turushka kings, Kanka, Juska and Hanska reigned, during their time it is said that the Nagas "took offence, and destroyed many Buddhists by rolling ice boulders down the mountain sides upon them". Next came many Tartar chiefs invading the valley. After the coming of Christ, at the time of the Roman conquest of England, there is remembered one famous Indo-Scythian king, Kanishka. He it was who convened the Third Council of the Buddhist Church of Kashmir, which drew up the "Greater Vehicle of the Law" but was to gradually disappear with the arrival of the white Hun King in the sixth century. With his coming there started from Central Asia a steady stream of Scythian immigration which was to flow on for nearly three hundred years.

In his time, at a place which is still pointed out at Harwan near the entrance to one of the smaller valleys of the Vale looking down on the mirror-like waters of the Dal Lake there lived a famous Bodhisattva, Nagarjuna, who held unquestioned spiritual power over the land. He was a great alchemist, and his history is interesting in that he was born of wealthy Brahmin parents who had remained childless for many years. With his coming the astrologer foretold that his span of life could only be for seven years. To save themselves the sight of their beloved child dying as had been predicted, the parents sent him on a journey to many places. He arrived in Nalamda, became a monk, learned to contradict the teachings of the Brahmins, and in course of time became the head of the whole of the Buddhist church.

The king who is best remembered by legend during this period was the white Hun King Mirikakula who, it is reliably recorded, ruled about A.D. 525. Of him there are told many stories of his cruelties. The people have passed down through the ages one of these relating to the Pir Panjal Pass in the south-west of the valley where there is a ridge over which he crossed the mountains with his army. In those days armies used elephants extensively; one of these fell down into ravine below and so amused the King by its cries of agony that he ordered that another hundred be forced over the precipice. Another story still told by mothers to those daughters they fear may stray

2: Gervis T-3 (no date) 1954 AV1 Kashmir
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before they have been married, is that it was found necessary to remove a boulder from the Chandra-Kulya river; the king was told in a dream that only a chaste woman could lift it away. "Many a citizen's wife tried to move the stone, but in vain until Chandravati, wife of a potter, accomplished the task. The king was so infuriated at discovering so many women to be unchaste, that he ordered them to be killed together with their husbands and their brothers, in all three millions."

It is said of him that the people were warned of his coming by the vultures which were always to be seen flying ahead eager to feed upon those who would be slain at his orders—"a man of violent acts and resembling Death".

His own death was dramatic, for he committed suicide.

Hiuen Tsiange, Chinese Buddhist traveller in about A.D. 630, testifies in his chronicles to this famous tyrant leaving few Buddhist monasteries standing—excavated ruins of one at Harwan testifying to their beauty may be seen today. He also makes mention of "the temples of the heretics" and that to escape this terrible oppression, the monks and many others had fled the land to find shelter in Tibet, away from this king who, with extensive dominions in Central Asia, was the uncompromising patron of Brahmins.

One king who ruled about this time has left a lasting memory of his saintlike ways upon the people of Kashmir, who when something unusually fortunate happens, will even today declare that King Vinayaditya's days have come again. In his early days he had been placed under the care of a priest, and when the people came to ask him to take the throne his father had occupied, he agreed providing they accepted the many conditions he laid down, chief among these being that none of his people would ever utter a lie, cheat his fellows, or kill a living being. He built himself a small hut at the foot of Shankaracharya hill, and nearby had two great godowns made into which the landlords of Kashmir were asked to pour, of their own free will, one tenth of that which their lands produced. He appointed his brother to look after one godown and each morning himself distributed the contents of the other to those who were in need of food. He retained an army just sufficient to defend his lands, and did away with all officials' posts. He is said to have

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lived a simple life, cultivating a portion of his own land and so earning for himself, also contributing to the godown one tenth of that which he grew.

The next king of any importance was Good King Gopaditya; a Brahmin; he did much to cleanse the order and advance it for good in the land, founding temples on the Takht and Gupkar.

During the reign of King Tunjina there was a terrible famine in Kashmir; legend tells that it was averted by the miraculous appearance of thousands of pigeons. Then came King Matrgupta, who seems to have been subject to the Kings of Ujjain; he was quiet, gentle and had a "chivalrous courtesy and nobility of character which speaks well for the manners of the age". He submitted to the Raja Pravarasena. Pravarasena II was the king who founded the new capital of Shri Nagar.

We now come to the name of a king best remembered, King Lalitaditya—also known as Muktapida—whose reign was from about A.D. 725 to 750. During his time Kashmir, a country which had suffered serfdom until then, prospered, and instead of defending themselves its men attacked. His army was made up of over six thousand mounted troops and fifty thousand foot; "they went forth to conquer the world", which Kashmiri historians claim he accomplished. He most certainly did force the King of Kanauj and all the other chiefs in the hills of the Punjab to submit, he was victorious over the Turks and the peoples of Central Asia, returning after twelve years to drive the Tibetans from Baltistan.

This illustrious warrior was the son of Raja Pratapaditya, King of Kashmir and born of "the mistress of a fabulously wealthy and magnificent merchant whose wondrous beauty had attracted the attention of the King". Many claim that he was a pure Kashmiri, but this is open to considerable doubt, for his grandfather who founded the dynasty to which he belonged, is said to have sprung from humble origin, though related by marriage to the family which ruled before him: most certainly that particular family was of foreign blood, though it may have been in the land for two, perhaps three, generations.

He brought back from his conquests "men of learning and artisans skilled in many arts and trades" and started to devote

2: Gervis T-3 (no date) 1954 AVI Kashmir
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himself to the enhancement of his country and his people, 175
giving much of his time to public works. He built great temples, ornamenting the insides and the outer domes with gold which he had "acquired" in India. It is claimed that it was he who built the mighty temples in Martand, though some say that one of these was built by King Ramadeva (3005-2936 B.C.) and that King Lalitaditya rebuilt it from a ruinous state, adding the colonnade. In all probability he found the mass of stones which had formed the original temple and entirely rebuilt it to the designs of his architects, only using the stone for that purpose. He built another temple and a city at Paraspur, raising there a mighty column; little but great stones now remain, and it is said that those which could be transported with ease were used in the making of the Baramula road. He made canals and drainage systems, thus reclaiming land which had before been useless. His people prospered, though much has doubtless been imagined of his greatness and been passed down as fact; for instance one story that he had built a gigantic cauldron from which one hundred thousand men could be fed each day. He was "just, mighty and magnificent".

But he had another side to his nature; when intoxicated he would issue the cruellest of orders and did not always keep faith or his word. In a fit of drunken madness he ordered that the beautiful city Pravarasena had built should be set on fire, and just as history tells us that Nero fiddled whilst Rome burned, so Lalitaditya stood and rocked with crazy laughter as he watched the city of Shri Nagar go up in flames.

His soldiers were restless though, they had been long used to victory and plunder, and now denied this they started to fight among themselves; there was restlessness in the land and small civil wars broke out. Their King also longed for more conquests and he left for Central Asia. His people besought him to come back, but he died in Turkestan after a reign of nearly forty years.

Before his departure from Kashmir, as though knowing that he would never return, he left for his subjects much wise advice which has been preserved in *The Rajatar*. He started by warning them against civil wars, doubtless having these in mind since he had himself decided again to take his troops abroad because of

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them. He cautioned them as to the upkeep in both repairs and provisions of their forts. He laid down his laws for those of his subjects who lived in the mountains, that discipline must be strict, that the cultivators should never be left with more grain than they could consume in one year, and that they should not have more cattle or more ploughs than was absolutely necessary, since this would result in their coveting and taking that ground which belonged to their neighbours. He laid down one order which continued to be obeyed for centuries, that "the cultivators must be repressed and their style of living kept lower than that of the people of the city, otherwise these would suffer". His wisest order came last, although unfortunately it has not been followed since those times, this being that he would not tolerate nepotism among his officers.

During his reign Kashmir rose to such heights as she had never before, nor since has, known. When he came to the throne the country was in a shocking condition as a result of the misrule of his brother, but under him instead of being the attacked, his people became the attackers, instead of being the plundered, they were the plunderers, and when they returned to their homeland and saw its condition as compared with those other countries they had seen, they were ashamed, and under the wise rule of their enlightened king put right the many wrongs, so to become proud of their land.

This reign was followed by a number of either short or weak ones. Lalitaditya's grandson was almost as well known as he in the legends of the land for he also set out to conquer the world; reaching the Ganges he defeated the King of Kanauj, but then had news that his own throne was in peril and had to return to Kashmir to oust the usurper. He is recorded as being "one who encouraged scholars and poets and founded cities". He was followed by "an indolent and profligate prince". After him there came a child in the care of his uncles, who destroyed him when he came of an age to take over, and put another child on the throne. This boy grew into manhood and reigned for nearly forty years because of the quarrels of his uncles, but eventually he also went, again to be replaced by a boy who like all the others was killed off when he began to assert himself.

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1
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The reign of King Avantivarman commenced in A.D. 855. During the hundred and twenty years from the time of Lalitaditya the country had suffered economically from misrule. It was during this king's rule that the valley was drained of much of the water which inundated the lands, the engineer sage Suyya deepening the bed of the river Jhelum and clearing a passage for the waters to escape at Suyyapore—a town named after him but now known as Sopore. Avantivarman founded the city of Aventipore, now a squalid village on the banks of the Jhelum half way between Srinagar and Islamabad and standing among massive ruins of bygone buildings, probably the most imposing of ancient Kashmir architecture, not unlike that at Martand, but enriched with elaborate carvings. The king concentrated upon the recovery of his own land and there is no record of his leaving its frontiers to conquer others.

He was followed by his son, Camkaravarman, in the year A.D. 883. The new king was a great conqueror who after establishing his rights to the throne over his cousin, "was able to set out with nine hundred thousand foot, three hundred elephants, and one hundred thousand horse". Truly an amazing number if correct, but where did they come from—were they hired from the adjoining lands? There is little doubt that many came from Poonch and the hills. He is now only remembered by the temple at Pattan—then called Sankarapura. His recorded character is that of "an avaricious tyrant, a gambler and debauchee". Yet the two temples were dedicated to Mahadeva by him in conjunction with his queen Sugandha.

There then followed a long period of struggles between kings, their brothers, uncles, cousins and others for power. Small kingdoms were set up, boy kings "ruled". The one who immediately followed Camkaravarman was a child; his mother although Regent, was under the influence of the minister who was her paramour. Two years after his accession the boy king was murdered by the minister. The boy who succeeded him lived but a few days. The Regent mother then cast her minister aside and herself ruled the country for two or three years. The military chiefs overruled her councils though: she stood firm, they revolted, the Queen was captured and executed, and the military placed a king of their own choosing on the throne

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supporting him with unscrupulous ministers. This could not last for long and after two years the king lost his throne to a child king; another revolution, and still another king of whom it is said he could not bribe his soldiers sufficiently, so he also went.

A new phase then commenced in the history of Kashmir. The feudal landlords—many little less than minor kings—who had suffered much because of this friction in Srinagar brought about by the years of power of the military party, marched with their small armies against the city. They defeated the military army, cast out the minister and restored the old royal line by placing on the throne one who was the legitimate king. He however "showed to those who had put him in power, little gratitude for what they had done for him, and abandoned himself to vile cruelties and excesses, until the feudal landlords being unable to withstand more, murdered him at night as he lay within the arms of one of his many low-caste queens".

The feudal lords were still to be unfortunate, for his successor was if anything worse; his cruelties and sensual excesses, encouraged by a minister who was the whole time scheming to get the throne for himself, being those of a madman. Saturated by his minister with the belief that his relations were intending to wrest the throne from him, he set about destroying them, some he murdered, others he cast into pits and starved to death—a favourite method of extermination in those days. He only lived for two years though and his successor fled after taking his place but a few days.

The Military Chief endeavoured to place himself on the throne, and realizing how powerful were the Brahmins in the land, to gain their favours and confidence, he placed his election in the hands of an assembly formed by them. To his astonishment they selected a king from among themselves, one who ruled with great wisdom for nine years, during which time the country started to settle down to peace once more. It was not to be for long though, for at his death the minister who considered he had been usurped nine years before, forced his way into the Royal Palace, slaughtered the new king and flung the body into the River Jhelum. He ruled for a little over one year then "his

2: Gervis T-3 (no date) 1954 AV1 Kashmir [redacted]
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body swelled as large as his head had become" and he died— doubtless of dropsy. 175

Now comes an interesting period, for he was followed by a boy king, Kashemagupta, "who was grossly sensual and addicted to all of the very many vices then known and practised". He married Princess Didda of the house of Poonch, one who was a granddaughter of a famous King Bhima of the Kabul Shahi dynasty, a woman of great power of character, so that even during her sybaritic husband's reign her influence on the affairs of State was felt.

When her husband died in A.D. 958 her minor son Abhimanyu succeeded him, she being of course his guardian with full royal powers; the greater part of these she had in fact assumed during the lifetime of her dissolute husband. She was as ruthless as any of the most wicked of kings that had ever ruled Kashmir. Some historians suggest that "she was concerned in the early death of her son". She "put down all rivals, executing all captured rebels and exterminating their families to the last babe". She also, either by open murder or questionable means, caused the deaths of two if not three of her grandsons. She then "fell in love with a letter-carrier, one who began his life in Lohara as a peasant herdsman"—in all probability he would be referred to as a court courier in these days—and appointed him as her minister. He dominated her for the whole of her reign, was valiant, building up the army to such a standard of quality that when the great conqueror Mahmud Ghazvani, who was forcing Mohammedanism on India, tried to invade Kashmir, he had to return a disappointed and wiser man. She in turn was a cunning and far-seeing diplomat and it seems that during the years that she held the throne the land did not drop back.

Having exterminated her sons and heirs, she had to adopt one and he, her nephew Samgramaraja, followed her to murder the letter-carrier minister together with his son. Following this there seem to be masses of short reigns, sons being killed off by mothers, murders and suicides, until King Harasa came to the throne in 1089, ruling for twelve years. He was outstanding among the latter Hindu Kings of Kashmir, being brave, able and versatile, a lover of the arts and of music, but "cruelty and

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kind-heartedness, cunning and want of thought, displayed themselves in turn in his chequered life". His court was magnificent; he encouraged wise men, musicians and poets. Like so many that had gone before him, fearing intrigue among those of his family, he had them all murdered including his half-brother and the nephews by him. He is said to have spent so recklessly on his army and on self-indulgence that his treasury became empty, and he resorted to a ruthless plundering of the temples, not even sparing the golden images and idols. In addition he imposed still further taxation upon the people. A plague invaded the land. Taking advantage of the sickness of the people and the soldiers, robbers invaded everywhere; then there came a terrible flood which brought about a famine, with the result that the starved and unhappy peoples rose against their king and slew him. It is said that "his head was cut off and then burned after all had gazed upon it, whilst his body was cremated naked, as would be that of a beggar, by a compassionate wood-dealer".

His successor, King Ucchala, inherited an empty treasury, "his ministers and petty chieftains acting like highwaymen", and when he came to power through the latter, it was they who really ruled the country whilst his younger "brother wished a civil war in the kingdom". Realizing that he was quite alone and could trust none, the king set one against the other by fermenting jealousy and suspicion among them. He removed the leaders by either driving them over the frontiers or murdering them, and then forced those who remained in small pockets over the country, to submit, leaving them without arms. He came to the conclusion that the Kayasthas officers were the cause of many of the deaths of his subjects, they being as destructive as "spasmodic cholera, colic, and the disease which ends in sudden death", so that he systematically persecuted them, but the poor administration he installed in their place weakened his powers. So far as his subjects were concerned he was capable and liberal, but firm. Like so many before him, his end, which came after ten years of rule, was violent. The city-prefect together with his brothers entered the palace by night; they came upon him proceeding to the seraglio together with a few followers, and fell upon him. Although "he fought with desperate bravery he

2: Gervis T-3 (no date) 1954 AV1 Kashmir
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was soon overpowered by his many assailants and cruelly murdered". 175

He was followed by a king who reigned for hardly a day, another, his half-brother, for a few months, his brother making him a prisoner and reigning in his stead for eight years, and years of internal troubles and rebellions brought about by the landlords. Frantically he did his best to subdue those who stood against him, "imprisoning his Minister together with the Minister's three sons, finally ordering them to be strangled". From records he seems to have been possessed of a satanic mind, practising upon those landlords he held as hostages the most diabolical cruelties. Finally they rose in such strength against him that he was forced to flee to Poonch, whilst a pretender held his throne for about a year, during which time the poor wretched people of the land were at the mercy of bands led by those who were endeavouring to take the throne. Then the king returned and emulating so many who had gone before him, set the feudal landlords one against the other and held the throne for a further five years, after which he went the way of all others and "was done to death".

So it went on for two more centuries with the landlords holding sway, themselves petty kings and paying no attention to the king in Srinagar. Some of these kings lasted for many years, others few, and gradually the Hindu kingdom disintegrated.

Sir Francis Younghusband, K.C.I.E., who was the British Resident in Srinagar at the beginning of this, the twentieth century, commenting on the slaughter of and by kings during the periods so far traced in these pages, which are based on the writings of Kalhana Pandit who lived in those times, said, "I have myself seen a precise counterpart of it in independent states on this very frontier. When I visited Hunza in 1889 the then chief, now in exile, had murdered his father, poisoned his mother, and thrown his two brothers over a precipice. The Chief of Chitral, when I was there in 1893, was one of only four survivors of seventeen brothers who were living when their father died, and he himself was subsequently murdered by one of his three surviving brothers—a brother whom he had frequently asked my permission to murder, on the ground that if

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175 he did not murder the brother, the brother would murder him. In Chitral there was also the same struggle with 'nobles' as is recorded of Kashmir, and murders of 'nobles' were horribly frequent".

Canon C. E. Tyndale-Biscoe, who spent the greater part of his life in Kashmir as headmaster of the Church Missionary Society Boys School, tells of an incident in 1890. He was writing of the Raja of Hunza one of whose sons had become a pupil in his school. The boy was boasting to his headmaster of his father's bravery, and to give proof of it declared, "My father took his brother, my uncle, out hawking; later on they stopped for food and when they had finished and were mounting their horses, my uncle came forward to hold my father's stirrup, but my father said, 'No, you mount first', and insisted on holding the stirrup of my uncle to mount. Then as my uncle was lifting his other leg over the saddle, my father up with his gun and shot my uncle, his brother, in the back, and killed him dead! Oh my father is a brave man, but not only because of this incident. I will tell you another." (His eyes were then sparkling with pride over his father's bravery.) "My father had an old mother, my grandmother, a very old woman, sahib, who had no teeth. Well, my father went into the Zenana to see his old mother. She was sitting on the floor and my father wished her good morning and then asked her to look out of the window, and as his old mother turned to look out, my father up with his gun and shot her in the back and killed her dead! But you see my grandmother was only an old woman and had no teeth, sahib. Oh my father is a very brave man."

Tyndale-Biscoe mentions that "my father", the Raja of Hunza was brought prisoner to Srinagar and lodged in Hari Parbat fort for seven years, but he does not say if it was for these hideous crimes of which his son was so proud.

It is recorded that in 1286 when Raja Simha Deva became king "Kashmir was a country of drunkards, gamblers and fornicators". During the reign of this king Kashmir was invaded by the Tartar Zulkadar Khan and the king fled to Kishtwar, leaving the invader to set Srinagar on fire, take such of the people as he chose for slaves and slaughter as many others as his troops could lay hands on. After occupying the country

2: Gervis T-3 (no date) 1954 AV1 Kashmir
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for eight months, with no workers on the land, he found food getting short and tried to leave the valley by way of that pass in the south which goes through the Kuli Narawao Valley, but it was during the winter months and snow overtook them; they were less fortunate than was Napoleon on his retreat from Moscow, and all perished.

Ram Chand, King Simha Deva's Commander-in-Chief had not deserted Kashmir though, and he now moved down towards Srinagar, driving out the Gaddis who had moved in from Kishtwar, the place to which his king had escaped. Among Ram Chand's followers were two men, one was Shah Misra from Swat, the other Rainchan Shah, son of the King of Tibet. Rainchan Shah quarrelled with Ram Chand, just as he had done with his father, and killed him with the help of those followers he had brought with him from his father's kingdom. He then proceeded to marry the murdered man's daughter, Kuta Rani, and proclaimed himself King in the year A.D. 1320.

He wished to become a Hindu, but the Brahmins refused to accept him into their faith. Then there came from Arabia one Bulbul Shah and after seeing him at his prayers and listening to him preaching, the King decided that he would embrace Islam, doing so he took the name of Sadr-ul-din and started pulling down temples, destroying manuscripts and killing Hindus. It was he who built the great Jama Masjid mosque in Srinagar. After a reign of less than three years, this first of the Muslim kings died; unusual though it was, his death was not violent.

Udayanadeva, brother of King Simha Deva, now arrived and married Rainchan Shah's widow, Kuta Rani. At this period in history Urwan, a Turk, invaded Kashmir, and just as his brother had done before him Udayanadeva fled the valley, leaving his wife to collect together an army which she sent out under the command of Shah Mirza against Urwan. Urwan was defeated, and the king then returned to rule for a further fifteen years.

Upon his death in A.D. 1352, Kuta Rani stepped on to the throne, but only remained there for fifty days; then Shah Mirza declared himself to be king. No doubt with a view to consolidating his position, he proposed marriage to Kuta Rani—already twice widowed. Realizing that she was powerless to do

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175 other than accept, after temporising for some time, she consented, and the Hindus proudly tell how as the king entered the bridal chamber, rather than submit to his embraces, "she stabbed herself to death with a bejewelled golden dagger".

So with royal dignity passed the last of Hindu rulers. Their queens had been outstanding; from among them the names of eighteen have been remembered.

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CHAPTER FOUR

From Hindu to Present Times

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THE Muslim era had begun.

In 1389 there came to the throne Sultan Sikandar. He must have been about eight years of age on his accession, and his mother Haura—by some known as Sura Begum—a woman of great strength of character, stopped at nothing to protect him during her twelve years of regency; she even had her daughter and her son-in-law put to death when she came to hear that they were preparing to lead a rebellion against the young king.

With his name is usually hyphenated But-Shikast or Iconoclast, meaning "The idol breaker". He was a sadistic religious fanatic resolved to obliterate every sign of Hinduism from his country. He destroyed as many as he was able of the beautiful temples which had been built by his predecessors, using the stones where he could in the making of mosques. It is said that for one whole year hundreds of men were employed in the destruction of the grand temples at Martand; those massive stones which they were unable to remove they defaced. All the learned books of the Hindus he ordered to be sunk in the Dal Lake. Then he turned to the people, offering them conversion, death or exile. Many fled, many permitted themselves to be converted and thousands were killed; of the latter it is said that they "burned seven maunds of the sacred threads", worn at all times round the necks "of the murdered Brahmins". His was known as the "gloomy reign", the drinking of wine, gambling and even music not being permitted in the land. His persecution of the Hindus was terrible and his treatment of the people made them so miserable that they prayed for deliverance from his rule, but it went on for twenty-three years.

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175 In 1420 he was succeeded by Zain-ul-Ab-ul-din a youth of seventeen years of age, whose reign is to this day remembered as the happiest for the people of Kashmir. This king's private life was a model to his subjects; "he was virtuous, self-controlled and frugal". His personal and household expenses he paid out of the proceeds of a copper mine he had discovered; he released all those who had been imprisoned by the kings who had gone before him; he controlled the middle man's profits. He made his brother his Chief Minister, entrusting him with the details of the Government whilst he turned his own attention to greater problems, encouraging the cultivators, building bridges and canals, one of these being the Nulla Mar, then spanned by seven bridges, which runs between the city and the Dal Lake. He built a most magnificent palace supplied with cool running waters from the Sind River. It was twelve stories high, each floor having fifty rooms, and in each of these five hundred men could be seated. But like so many of the palaces and houses built by the Muslims, wood was used for its construction, so that no sign of it remains. An old Mullah—one of the few learned ones I have met there—told me that "the Muslims always built their mosques in the valley of wood because it was warmer for the faithful to worship there, as they should do no less than five times a day, whilst the Hindu can easily put up with a cold stone temple, since they pray but once a day and the prayer lasts for but a few minutes".

As ruler Zain-ul-Ab-ul-din made every endeavour to revive Hindu learning, repairing the temples—among them the Takht-i-Sulaiman—remitting the heavy poll-tax which his predecessor had inflicted on those who had been brave enough to remain in the valley, and went so far to encourage those who had fled to return by offering them grants of land. His tolerance of the Brahmins was amazing for a Muslim. To this day many Brahmins will explain this by a centuries-old story which they truly believe, this being that just after he came to the throne he was taken sick and was at the point of death when a Hindu Yogi to whom he had once been kind, came forward and offered to exchange his own soul for that of the dying young king; the one condition he made was that his body should be put in a safe place and there preserved. The king accepted the Yogi's soul,

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but his brother, the Chief Minister, cremated the body, and from that day the real king was the Hindu ascetic and not Zain-ul-Ab-ul-din. 175

Another story, and one which is probably true, is that the young king had been suffering for many months from a terrible and painful boil which none of the royal physicians could cure. One Shri Bhatta came forward and offered to remove it painlessly with some golden ointment, which he did. The delighted king had Shri Bhatta brought to him and requested him to ask for himself any royal favour he wished, but instead he asked that the persecuted Brahmins might be permitted to live in peace in the valley. From that day the king at times showed for those people more consideration than he did for his Muslim subjects and in consequence was known by the Hindus as Badshah, meaning the Great Monarch.

Until that time the official language of the country under the Hindu kings had been Sanskrit. It was he who brought the Persian script into the country. A patron of letters and the fine arts, within his court at all times were to be found writers, poets, musicians and singers, many of whom had travelled far to meet him. Into Kashmir he introduced paper making, silk production and weaving; from the soft wools imported from Ladakh, the shawls for which Kashmir became famous, and also papier mâché work. He was known to be a great lover of the field sports.

Even then he had in his blood the desire for conquest, and going out to war, added Tibet and part of the Punjab to his kingdom. In Kashmir he had trouble with the Chaks, a tribe which he eventually drove back into the Dard's country after capturing Pandu Chak their leader whom he had flogged to death; then repenting, he took Hussain Chak, the dead man's son, into his favour.

At the age of sixty-nine Zain-ul-Ab-ul-din died. He left behind a name revered by all Kashmiris, whether Hindu or Muslim, always being remembered as a just, generous and enlightened prince, one who within the space of fifty years had done his best to put right the wrongs committed by those who had sat on the throne for many centuries before him. During his reign the Vale of Kashmir was indeed "The happy valley".

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175 As so often happens, the son of this great king was a weakling and a drunkard. In 1532 Mirza Haider with an army of Turks—or Moghuls—invaded Kashmir from the north, and held it for some years. The next we read is of the Chaks attacking the country from the north. Little is known of these people, except that they were not of Kashmir blood and the only traces now to be found of them are in the northern parts of the state. In the space of thirty-three years from 1554, eight of them ruled. They are said to have been brave men, enormous in stature, unscrupulous and brutally cruel; gradually reducing the country to the poor state it had been in less than a hundred years before.

Yusaf Khan who came to the throne in 1580 "married a woman of the peasant classes and forgetting all else, gave himself up to pleasure". He is credited with having discovered the charms of Gulmarg. He quarrelled with his minister who, since he was holding all the power, turned the king out of the country. Yusaf Khan's son, Yakub Khan, was made of a different mettle though, and when in 1582 Akbar the Great made his first attack on the country, it was he who got together an army of the Bombas and Kukas, men who lived in the Jhelum Valley, and with the help of heavy rains and the invaders' lack of food, defeated them, inflicting heavy losses on the Moghuls. Then the story twists, for the elated victorious Commander-in-Chief returned to the valley, there to persecute not only the Hindus, but also to ill-treat the Sunni Muslims, so that they appealed to Akbar to release them. He listened to their plea, promised them a return of religious tolerance as well as the complete abolition of the slave trade and in 1585 dispatched a force under Mirza Kasim. Yakub Khan again went forward to meet him, but with a disaffected army behind him, many of whom deserted him and joined the Moghul forces. Yakub Khan was forced to retreat. The invaders reached Srinagar the following year, but were once again attacked by Yakub Khan who had taken up a position on the Takht-i-Sulaiman, while forces from the south under Shamsi Chak also attacked them. At times the invaders were almost defeated, but reinforcements came in time and a year later the period of the Sultans of Kashmir ended, and that of the Moghul Emperors commenced, with Akbar, a contem-

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porary of Queen Elizabeth I, incorporating Kashmir into his empire, at the same time bringing peace to the valley. It was to remain a dependency of the Moghul Emperors for nearly two hundred years. 175

Akbar visited Kashmir three times. The first occasion was upon his taking over the throne. Among his court then was his finance minister Todar Mal, who from his camp at Patan settled the amount of revenue to be paid by the people. It is said that when he was about to decide upon those taxes to be levied on the inhabitants of Patan itself, the beautiful daughter of a big landlord in that district came to his tent, and in the excitement of the resultant affair he forgot to complete the document. That part of the country had therefore got her to thank for its being omitted from the records and consequent taxation.

During his third visit, Akbar rebuilt the fort on the hill of Hari Parbat and had a wall made around it, paying liberal wages to the workers in the hopes of tempting back those who had fled the country. It is said that in so doing he employed thirty thousand carriers and coolies. But he had his empire to rule from Delhi and could spend little time in Kashmir; in spite of this he was such a ruler that he saw to it that those he left in control faithfully carried out his orders and the people were happy under them.

Akbar's successor was Jehangir who loved Kashmir best of all the countries he ruled. He has come down in history as the great garden maker, among those most famous of his gardens in Kashmir to this day being Shalimar, Nasim and Nishat Baghs with wonderful pavilions in each, all beautifully terraced with cool water spurting from fountains, flowing over cascades and shimmering over marble slopes. He also had planted the now magnificent, massive chinar trees seen throughout the valley. It is interesting to find him writing in his autobiography that he also married a Kashmiri girl, the daughter of a prince of Kashmir, by whom he had a daughter who died when she was but a year old. It was he who in 1627 whilst being carried on his death-bed out of Kashmir and back to Delhi, there to die, was asked if there was anything he wanted. His reply the people of the land have always cherished—"Only Kashmir!"

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175 His son Shah Jahan not only continued his work of building gardens, but also maintained the liberal policy his father had adopted towards his subjects. During this Moghul period it is said that seven hundred and seventy-seven gardens were laid out in the vicinity of the Dal Lake; the roses and bed-musk produced one hundred thousand rupees a year for the State. Some idea of what was then taxed may be gauged from a note that Zaffar Khan, one of the Emperor's subahs, "reduced the pole-tax on boatmen and the taxes on sheep; he also put down the practice of seizing the best fruits of the land and the wood for the use of the officials, for this had caused the people to cut down their trees". Itikad Khan, another of the subahs, although a cruel ruler, has to his credit the final putting down of the Chaks.

The Emperor Shah Jehan's son Aurangzeb is remembered for his terrible early persecution of the Brahmins in spite of his only visiting the valley once after he came to the throne. He is referred to in the chronicles as "The Puritanical Moghul monarch", and "his name is one execrated by the Brahmins of Kashmir", whilst "his fierce zeal against the unbelievers made itself felt in Kashmir". Yet the traveller Bernier, whose writings are frequently quoted, and who passed through the country during that king's reign, refers to the people's wit, intelligence and ingenuity, declaring that "in poetry and sciences they are not inferior to the Persians". He calls Kashmir "the terrestrial paradise of the Indies", talking about the abundance of flowers, fruits and crops.

The Emperor Aurangzeb's one visit came about after he had suffered a serious illness in 1664 and his journey to the Valley of Kashmir was made in order to restore his health. Dr. Bernier arrived there in 1665 and in his book describes this royal visit; later he attended Aurangzeb professionally. The Emperor's journey was not a very happy one for "his passage up the Chenab river was a state of utter confusion and chaos. Then on crossing over the Pir Panjal Pass, one of the many elephants walking head to tail and carrying the ladies of the Court, slipped back, with the result that a dozen or more behind were forced over the precipice, killing some of the women and injuring many of the men, some of the animals rolling to the bottom of

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the ravine". Here in the valley Aurangzeb remained until the heat of the plains had gone, then he returned to Delhi. 175

The Moghul empire began to fall into a state of decay, and with its disintegration the governors made themselves into petty kings, so that we read that by 1750 "the office of subah of Kashmir seems to have become hereditary and almost independent of Delhi".

From 1753 Kashmir came under the rule of the Pathans, and from then on until 1819 no less than twenty-eight Shahani Durani governed the country. The oppression of the Hindus in particular during that time was unparalleled in the history of Kashmir. It has been described by Lawrence as a period of "brutal tyranny, unrelieved by good works, chivalry or honour", whilst Younghusband says of the governors, "they thought no more of cutting off heads than plucking a flower". Instead of Delhi, Kabul now became the capital from which Kashmir was ruled, but the governors having no idea as to how long they would be permitted to remain in that enviable office, wrung from the country as much as they could before being recalled. It is recorded that one "Azim-Khan made for himself a fortune of two crores* of rupees in six years".

With the Moghul rulers it had been a case of conversion to Islam, death, or flee the country, when Asad Khan ruled, it was conversion or death. The poor wretched pundits who refused conversion to Islam were made to stand with a pitcher filled with ordure upon their heads while the Muslims pelted it with stones for their amusement. When the pitcher broke the Hindu was blinded by the filth which burst from it. After this, just as we now hear of men being forced to dig their own graves, so then they were caused to make large grass matting bags, then, tied two facing each other, they were pressed into the bags, taken out in boats on to the Dal Lake and dumped alive over the side. That part of the lake is now known as "Bat Mazar"—the graveyard of the Hindus.

Only one of these rulers could be considered better than the others. He was Amir Khan Jawan Sher who built the Amiran Kadal bridge, now known as the seventh bridge, and also constructed the original Shergarhi Palace, used since that time by

* A crore is ten millions.

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175 all the rulers except the last Maharaja. Yet in spite of this, on hearing of the Kashmiris' admiration of the gardens made by the Moghuls on the Dal Lake, he had them destroyed—as many as he was able.

The pundits who were permitted to remain in the land—and some such as Pundit Nath Ram Tikoo and Pundit Zairam Bhan, because of their learning, were accepted into the Afghan Court—were forced to grow beards, were not permitted to wear either turbans or shoes, whilst the red or saffron "tika" mark on the forehead was forbidden. In these days the Kashmiri pundit wears a gigantic turban and an exaggerated "tika" mark: it is said that this is to remind them at all times of the terrible tyranny of the Pathan rulers.

Mir Hazar was a ruler who drowned both Shias and Brahmins in the lake, using leather sacks for the purpose, thus sending the Hindus to their deaths in a bag made of skin—to them the cow is sacred and their religion does not permit the handling or wearing of leather. Atta Mubaman Khan's agent was Koshib, an ugly old woman who was resolved to leave no virgin girls for marriage to the Hindus. Rather than allow their daughters to be outraged by the Muslims, their mothers cut off their hair—a Kashmiri woman's glory, and even sliced off their noses.

At that time any Muslim who happened to meet a pundit or a Hindu boy on the road would jump on his back, making him give him a ride or forcing him to the ground shouting, "Buta chukta khosa Dita", meaning in Kashmiri, "You are a Brahmin and I will mount you".

Then Fettah Khan Barakzi offered eight lacs of rupees per year to Ranjit Singh, leader of a new warrior sect in the Punjab who had gained for himself the title of "The Lion of the Punjab", for him to attack Kashmir. The Sikh army first advanced by way of the Pir Panjal in 1814, with Ranjit Singh watching operations from Poonch. A story was set abroad by the Raja of Rajauri that the van of the attacking army had been cut off and routed at Hipur by Muhamad Azim; as a result of this the whole of the Sikh army was withdrawn. The "victorious" General returned to Srinagar to give vent to his delight by further unspeakable tortures of the Brahmins, knowing through his spies that it was they who were responsible for this attack. Then

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a diplomatic courier by name Pundit Birbal Dhar, accompanied by his son Rajkak managed to get through to Lahore, where he begged Ranjit Singh once again to attack Kashmir, promising him this time what assistance it was possible to give from within the country. The spies of Muhamad Azim were good, and hearing through them of this journey and its purpose, he sent for the wives of the two men; Birbal Dhar's wife committed suicide, but the young wife of Rajkak was made a Muslim and sent away to Kabul. Referring to her, Lawrence in 1895 wrote, "where she was living until quite recently".

Muhamad Azim hearing of the might and power of the army which was to attack, fled to Kabul and left his brother Jabar Khan as governor. In 1819 Ranjit Singh's great general Misr Diwan Chand, together with Raja Gulab Singh of Jammu, defeated the new governor who put up little defence, and then entered Shupiyon, later planting the Sikh flag on the topmost point of Hari Parbat, the fort in Srinagar built by Akbar.

The Sikh rule was much the same as had been that of the others; they appointed a Governor from Lahore, and during the twenty-seven years of the Sikh period, ten governors held the important post. The poor wretched people were taxed even more heavily, and having been converted from Hinduism to Mohammedanism they were again persecuted as such, the Sikhs being an offshoot of the Hindus.

Taxation was crushing, with cultivators who had previously to give a half of their corn to the State, now having to contribute three-quarters. Shawls were taxed twenty-six per cent of their estimated value; in addition to this there was an import duty levied on the wool from which they were made. Every trade and profession was taxed from butchers to scavengers and public notaries to prostitutes, whilst the Kotwal—the Chief Justice—had to pay thirty thousand rupees a year for his appointment, being left to reimburse himself as best he could—one can imagine how.

In addition to this the dreaded "beggar" system of unpaid forced labour, which was nothing less than slave hunting, was re-introduced into the country, the State armed forces rounding up all the able-bodied men and sending them away for long

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175 periods to distant places to labour as coolies—often never to return. The fields were tended by the old men and old women as best they could. The younger women hid themselves under burqas—long white gowns which cover them from the crown of their heads to their feet whilst the boys suffered the same fate as their brothers had done hundreds of years before in Corinth.

Again thousands fled the country: this time they were the Muslims.

Moorcroft in his book written after a visit to Kashmir at that time talks of the half-deserted villages, the people practically naked, miserably emaciated and presenting a ghastly picture of poverty and starvation. "The Sikhs look upon the Kashmirians as little better than cattle", he said. If a Sikh murdered a native he was fined a mere sixteen or twenty rupees; of this but four rupees would be paid to the victim's family if he had been a Hindu and two rupees if he had been a Muslim.

Even then the wit in the Kashmiri was not stifled and showed itself on many occasions. He is fond of nicknames, and in 1825 Kirpa Ram was made governor; of him it is written that he was "a mild self-indulgent man who was fond of boating and boat women". The nickname he earned for himself was Kirpa Shroin, the word tied to his name meaning the sound of the dip of the boat paddle.

1827 saw a severe earthquake in the valley. The city of Srinagar was almost destroyed. Cholera followed in its wake.

On the day in which one ruler, Kharak Singh, died, his son was killed by being crushed to death "by the fall of a piece of wall". The Rani Chand Kaur, mother of the boy, suspecting Sher Singh to be responsible for this, started plotting against him, but "her own slave-girls, with whom Sher Singh held favour, crushed in the head of their mistress at a time when she was enjoying her siesta".

In the time of Sher Singh—the supposed son of Ranjit Singh—a most terrible famine swept the country, one which was felt even in the city. Thousands fled into the Punjab from the State. So long and severe was it that even to the ordinary man in the street this famine is still a landmark in the history of his country.

In 1853 came Colonel Main Singh, an enlightened ruler and

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the one Sikh governor who is remembered for the relief he gave to the valley. He imported seed grain and fowls in an effort to replenish the villages; he remitted the heavy tax on marriages, reduced the tax on produce to fifty per cent, that which it had been before the Sikhs came, and with imprisonment and heavy fines punished those who cheated by giving bad measure or making excessive middleman's profits, but upon the death of Ranjit Singh, the soldiers stationed in Kashmir mutinied, rose against this Governor and slaughtered him. 175

Anarchy prevailed in the Punjab. Weak, perverted and unbalanced successors endeavoured to make some semblance of rule out of the chaos there, but the short-lived Sikh Empire was crumbling. Ranjit Singh's immediate successor died of excess, and Sher Singh, the once Governor of Kashmir, marched on Lahore and seized the government; that was in 1841. The Sikh soldiers paid no attention to the orders of their ruler or to Dhyan Singh—Gulab Singh's brother—his minister, they were completely controlled by their army committees. The minister was in a plot in which a man from Amritsar shot the ruler whilst he was reviewing his troops; then the minister was himself murdered by a Sikh chieftain.

And while Maharaja Sher Singh was being assassinated, his son and heir, a lad of but twelve years, was murdered at the orders of his own uncle, being "cruelly cut to pieces with sabres at the moment when he was occupied with his Brahmins in prayer after giving alms to the poor", being a Sancrat Day. And one of those curious little notes one comes across when searching the pages of history, "With the body of Dhyan Singh thirteen wives and female slaves were burnt".

Dhulip Singh, a child of five years was next put on the throne. Hari Singh, nephew of Gulab Singh, became his minister, tried to control the army, failed, fled, was captured and killed, his head being brought back in triumph to Lahore.

Then the power was grabbed jointly by the brother of the child Dhulip Singh's mother and one Lal Singh, her Brahmin paramour. They increased the soldiers' pay, and to give them something to do, set them against Gulab Singh at Jammu; victorious, they brought him to Lahore and made him pay ten million rupees.

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175 Another son of Ranjit Singh next rose against them, but he failed and was murdered by the regent uncle of the child Dhulip Singh; this uncle was later himself murdered. The mother, together with Lal Singh and Tej Singh the army Commander-in-Chief, next took over the government, and to keep the army busy, for it was much feared by the throne, ordered it to advance into British territory.

During November 1845 a Sikh army of sixty thousand with one hundred and fifty guns crossed the frontier, and in a "bloody and indecisive battle fought at Mudki" in December against some ten thousand British and British-Indian troops in which the Governor-General, Lord Hardinge, took part, five of his aides-de-camp were killed and four wounded. The British held the invaders and in the January of 1846 the battle of Aliwal was fought. The government at Lahore collapsed, Lal Singh was deposed, and Gulab Singh was invited from Jammu to negotiate with the Governor-General, though it was not until February that it was possible for him to arrive at a settlement, the Sikh army still making a stand and not to be thoroughly defeated until the 10th of February at Sobraon. The British troops then marched into Lahore, the Sikh Government submitted, and on the 9th of March, the Treaty of Lahore was concluded. On the 16th of March there came the Treaty of Amritsar by which Gulab Singh became the Maharaja of Jammu and Kashmir.

As Raja Gulab Singh of Jammu, he was one of the two Generals who in 1819 helped to add Kashmir to the Sikh Empire. Now leading an army of but five thousand men, he advanced on Srinagar and quelled the mutiny. Having done so, he left Shek Ghulam Muhiuddin there as Governor and returned to the Punjab, but a year later trouble again broke out in the Jhelum Valley; this time it was brought about by the Bombas, a brave but troublesome tribe which claims descent from the Turks. Their leader, Sultan Zabardast Khan had been caught and flung into prison in Srinagar. In revenge, the Bombas under Sher Ahmad exterminated seven thousand men of the Sikh army at Kahori, marched against Kashmir and defeated a force of twelve thousand men under the command of the governor's son Imamuddin at Shilham. The snow fell and

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the remaining Sikhs were forced to retreat. Zabardast Khan was released, but the governor remained, and during the following year opened the Jama Masjid, the mosque which had been closed since the Sikhs came into power twenty-four years previously. 175

Gulab Singh remained as the virtual master of the valley although it belonged to the Sikh rulers in Lahore, and so it came about that on the 16th of March, 1846, Kashmir and all the mountainous country east of the river Indus and west of the river Ravi which had been ceded to the British Government by the Sikhs by way of idemnity, was made over to the Maharaja "Gulab Singh and the heirs male of his body" in exchange for three-quarters of a million pounds sterling paid down, and an annual tribute of one horse, twelve goats and six pairs of shawls.

Although appointed by Gulab Singh, Imamuddin, who had succeeded his father as Governor, would not now give up power. Allying himself with Sher Ahmad and his Bombas, they defended Srinagar against the troops sent to take it over, and invested the Hari Parbat fort for forty days. Maharaja Gulab Singh's forces were defeated; Lakap Rai, his representative whom he had sent as the new governor, was killed, while the elated Bombas and Kukas then turned on the people, raiding the valley and plundering the city. Eventually British forces moved into Jammu territory and the defenders surrendered.

The Maharaja Gulab Sing was a Dogra Rajput, in other words a Rajput living in the Dogra country, which is that hilly country running down from the range of mountains which bound Kashmir on the south and the plains of the Punjab.

Born in 1788, he could trace his ancestors back for many generations. They had always been warriors. His great-grandfather, Sarup Singh, was one of the brothers of Ranjit Dev, a ruler who had built up in Jammu a fairly stable government after years of chaos, and whose descendants ruled it until 1809 when they were deposed. At the age of twenty, his branch of the family having fallen on hard times, Gulab Singh was earning the handsome pay of three rupees a month and his rations by

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175 military employment under the Killadar of Mungla, a fort to the west of Jhelum. He became discontented though, returned to Jammu, and in 1807, when the Sikhs attacked that city, distinguished himself and "was spoken well of to the Maharaja Ranjit Singh". Then in 1811, together with his brother Dhyan, a lad of about fifteen years of age, borrowing the money to buy horses, they went to Lahore and were presented to the Maharaja. "Well impressed by their courtly behaviour and handsome features, the Maharaja ordered them to be in personal attendance on him on Rs. 90 per month." After the death of their father they brought up family reinforcements and their twelve-year-old brother Suchetu joined them; he was "graceful and handsome, and at once wormed his way into the Maharaja's regard and confidence", "his engaging qualities met with particular favour from the Maharaja, who became so fond of him that he would never allow him to be absent from his presence". "It was indeed the good looks of the three Dogra brothers" says Dr. Sufi in his *Kashmir* "that evoked an immediate response from Ranjit Singh who had a special eye for personal beauty". Smythe in his *Reigning Family of Lahore* says that when Gulab Singh left his brothers to return to Jammu, they were "in high favour and close intimacy with their royal master, and well instructed as to the use they were to make of their opportunities for the aggrandizement of the family".

Gulab Singh's is truly the story of a soldier of fortune who stopped at absolutely nothing to achieve his objective—the throne of Kashmir and Jammu.

When Ranjit Singh attacked Jammu, Gulab Singh and his brothers served under him; their reward came when Jammu had been absorbed into the Sikh Empire, then Gulab Singh was made the Raja of Jammu, his brother Dhyan the Raja of Poonch and the other brother the Raja of Ramnagar. During the following years Gulab Singh conquered both Ladakh and Baltistan as well as invading Tibet. And when Ranjit Singh died, in addition to the power Gulab Singh already had in Jammu, Ladakh and Baltistan, he also "had a commanding influence in Kashmir".

So it was that he, who is remembered in history for his oppression and avarice, founded the new dynasty, one which

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was known as the Dogra period, the Maharajas of which ruled over Jammu and Kashmir, including Ladakh, Baltistan and Gilgit. 175

The condition of Kashmir when he took it over has been described as "deplorable". Although the Government only demanded one half share of the crops grown, either by threat or favours promised but never kept by corrupt officials, they took their share in addition to this. The Maharaja was not a popular ruler, he let things drift—in his latter years he was a complete invalid—he had gained all that he could ever have hoped for and his position as a ruler had been consolidated and made secure by the British who were at hand in the event of trouble. In the Treaty of Amritsar he had given his undertaking "to join with the whole of his military force the British troops when employed in the hills or in the territories adjoining his possessions", and the British Government had promised to "give its aid to Maharaja Gulab Singh in protecting his territories from external enemies", so that he was able to sit back knowing that he had only to deal with any internal outbreaks.

It is recorded that on the day of his death from dropsy in 1857 there was an earthquake in the valley. On his deathbed he had distributed over one hundred thousand rupees to charity. This was indeed a great sacrifice for him to have made, for during the whole of his life he had grabbed at money; it is said that one of his subjects standing in the crowd had but to hold up a rupee as he passed in order to immediately catch the eye of the Maharaja to whom he wished to present a petition.

It is also recorded that an Englishwoman, Mrs. Ashby Carus-Wilson, prevented his five wives committing suttee at the cremation of his body: that was an Hindu custom in which, after the sandalwood funeral pyre had been built, the widows seated themselves on it—the first widow with the head of the corpse in her lap—and all were consumed by the fire. Way back in the time of Sikandar, who died in A.D. 1413, this Sultan in his persecution of the Hindus, had enforced the abolition of suttee, but it had returned with the loss of power by the Muslims, had probably done so before that time, maybe during the period when one of their more tolerant kings was on the throne.

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175 Gulab Singh's third son, Ranbir Singh, succeeded him. In return for the services of both of these Maharajas to the British during the Indian Mutiny, it was agreed that the original agreement should be amended so that the Maharaja might adopt his own successor from the collateral branches of his family in the event of there being no male heirs of his body.

Ranbir Singh has been described by Lawrence as "a model Prince, devoted to his religion and to Sanskrit learning, but kind and tolerant to the Musalmans, to whom he allowed the free exercise of their religion". As a result of this he was popular with all his subjects, also with the Europeans to whom he was most hospitable—very different from what his father had been once he came to power—and permitting them to open dispensaries and schools. As opposed to the rulers who had gone before him, he was a family man, kindly, moral and simple in his life. He sat daily in public Durbar to receive and answer the petitions of his people; the size of the populations at that time was nowhere near what it had been, or now is of course. An enlightened ruler, he did his best to introduce into the State new staples, spending freely on sericulture, hops, vines and presses. His failing if any, was that he was too soft and kindly, had he but had the strength of will of his father, he could have done so much to develop the valley. Unfortunately during his rule there was a ghastly famine which lasted over two years, this being brought about by excessive rains which came at the wrong time of the year. During that period two-thirds of the population died of starvation and the city as well as the country was this time affected, so that trade also ceased. It took the Maharaja the rest of his reign—some five years—to clear up the troubles and again get his State into order, one of the principal improvements being to make a cart road into the valley, so providing for the importation of food in the event of a recurrence of such a disaster.

In 1877, upon the death of his father, Pratab Singh, as his eldest son, became the Maharaja. Under his rule, very ably assisted by a Council of State and a number of British Officers, Kashmir enjoyed peace at long last and made steady progress.

From all accounts, besides being a sick man most of his life,

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as a ruler, he was also weak, while family intrigues did not help him early in his reign and the State fell into a deplorable condition. The Viceroy wrote him that "notwithstanding the ample resources of your State, your treasury was empty, corruption and disorder prevailed in every department and every office: Your Highness was still surrounded by low and unworthy favourites . . . ". The Maharaja agreed to the formation of a Council of Regency which for a year was presided over by Diwan Lachman Das, and after that by the Maharaja's brother Raja Amar Singh, who was also father of his heir. In 1891 the Maharaja was himself appointed as President of the Council, his brother becoming the Vice-President. 175

Perhaps the most famous of the British Officers at that time, and one who did most good for the people, was Sir Walter Lawrence who, by his suggested land settlement gave them a proper assessment of taxation of the land, the State claiming far less than the peasants had ever dreamed of in their wildest moments. The heavy taxes that trade had been made to bear were reduced, flood prevention, land reclamation and road-making taking a prominent part in the design for the future. With all this the land bore more fruit, the farmer made larger profits and as a result, with these increased profits the State doubled its revenue. The population increased rapidly.

From the time of the succession of this Maharaja the Viceroy of India had decided that the State of Jammu and Kashmir, although ruled over by its own Maharaja, being feudatory to the British Government like all the other Indian States, should have a British Resident in its capital, and Sir Oliver St. John was ordered to take up that appointment. Prior to that time, from 1851, the Maharaja had only agreed to the appointment of a seasonal British Officer on Special Duty.

Maharaja Pratab Singh was a highly orthodox Hindu—there are some who declare that he was priest-ridden, that he would arrive at no decision without consulting his pundits. In 1925 he died, after ruling for forty years. Just as he was about to breathe his last, in accordance with the Hindu custom, he was hastily carried down from his upstairs room in the palace so that he might die on Mother Earth. Here a cow stood waiting; a thread was tied between the dying Maharaja and the cow since

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175 he was by that time too far gone to hold the animal's tail, and by so doing his soul was ensured a safe journey to rest for a while in Heaven. A Brahmin was also brought in from outside the State of Kashmir; he was shaved from head to foot, then presented with tokens of all those things which had been used by the old Maharaja, such as bed linen, cooking utensils, a motor car, a horse, gold, silver, money and so on. When the Maharaja expired, this Brahmin was deported from the State by the police and forbidden ever to return, for with him he carried away all the sins of the departed ruler.

Those who visited the State during his reign will always remember the Maharaja Pratab Singh as a little man who wore an enormous turban, who was the most generous of hosts, giving lavish State banquets which were before only a visionary story, and as a man possessing a most incredible memory and an enquiring eye.

There being no direct heir, his nephew Hari Singh, the son of the handsome Raja Amar Singh who had died in 1909, became the new Maharaja of Jammu and Kashmir, "and the steady progress of the State continued with peace within its borders".

Although by far the greater percentage of the people of the sub-continent of India, even until the very last, could not believe that it would happen, on August the 14th and 15th, 1947, the British Government transferred power to the newly-formed Dominions of Pakistan and India. Upon this happening the treaty relations which had until then existed between the British Crown and the Indian Princes lapsed, and by agreement it was left to the rulers of each of the States to decide as to whether they would join one or other of the Dominions.

Although he had for long known that the choice would be for him to make, the Maharaja of Kashmir could not arrive at a decision. He was a Hindu, the majority of his subjects were Muslims; the new Government of Pakistan declared itself a Muslim State, that of India had declared itself a secular State. The frontiers of Kashmir adjoined India on the south and Pakistan on the west, still the Maharaja dithered while both Dominions waited for his decision. Fighting broke out in the country, with tribesmen from the North-West Frontier adding

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their contribution "to save their Muslim brothers from Hindu domination and subjection". The Maharaja, believing that he could no longer control the situation, moved from Srinagar to his winter capital Jammu, and on the 26th of October, 1947, signed a letter of accession of his State of Jammu and Kashmir to India. 175

Whilst accepting the accession, Lord Louis Mountbatten, the Governor-General of India, explained to the Maharaja that since there had been some dispute as to the accession, it was his Government's wish that as soon as law and order were restored within the State, a plebiscite should take place to ascertain the wishes of the people.

The raiders got to within five miles of Srinagar before they retreated. The procrastinating ruler had laid his subjects open to arson, bloodshed, loot and rape, together with a condition of indecision which was to become for years a headache to the United Nations, an embarrassment to the Commonwealth and a cause for ill-feeling between the two newly-formed Dominions who, at the time of the handing over of the subcontinent of India by the British Government, would possibly have accepted any decision of the Maharaja as final, although he had—unlike any other ruling Prince—split up his country, giving Kashmir to Pakistan and Jammu to India.

And so ignominiously and unsung went Hari Singh, the last of the Dogra Maharajas, the last of the hereditary rulers of Kashmir. His son, the Yuveraj Karan Singh, a boy of but eighteen years of age, did not flee though; he remained in his father's stead, as Regent, but no longer as ruler, and after a space of three years he was deposed of that rank, but to be honoured with the title of Sadar-i-Riyasat—the first elected head of the State, a position to which any Kashmiri, whether he be of humble or noble birth, may be elected for a period of four years.

In these few pages it has only been possible to skim over the surface of the deeply interesting history of a State which has been under the rule—mostly cruel, harsh and savage—of so many foreigners, each in turn forcing their religion upon the people, offering them either a ghastly death or submission, and

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV2
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175 wringing from them all the labour, taxes and produce that they could extract. Their good rule or misrule has left its deep mark upon the land and those who live there, a people whose qualities, whether good or bad, are to a very great extent a result of all this.

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CHAPTER FIVE

Sightseeing in Srinagar

WITH a head full of the history of a place it is surprising the additional interest each building or ruin holds for the sightseer, and as soon as the rain ceased, after an early breakfast, I carried out my resolve to climb the thousand-foot hill behind the houseboat to look over the Takht-i-Sulaiman, that building which has been claimed as the oldest—in its foundations anyway—in all Kashmir. 346

The hill itself, which has been sacred to both Buddhists and Hindus, is interesting. It is believed by scientists that thousands, perhaps millions of years ago there was a terrific upheaval of the sea bed and the mountains and plains emerged from beneath the waters, forming land. Volcanoes appeared in some parts, bursting through the earth's heaving crust; the sea bed deposits which hardened into rocks, became covered with the ash and lava which belched from the craters, so forming the mountains and hills behind Srinagar, as well as that particular hill, which is really a spur of them. Experts who have examined the rock formation there declare it to be dried lava of volcanic origin from beneath the sea. 133 [778]

A pony track winds up the side of the hill facing the city; steep at first as it passes a Muslim graveyard which in springtime is a blaze of purple, mauve and white iris; the track is rough and loose in places, but for its first half is wide enough to drive a small car up, although the hairpin bends would make this difficult. The sides of the hill are covered with coarse grass, bushes and a few trees; every now and then a covey of frightened partridge, of which there are many, fly up from among the scrub. [487]

There were a number of other visitors climbing up or coming

2: Gervis T-3 (no date) 1954 AV1 Kashmir
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133 down the rough road. Here and there short cuts had been made over great boulders, but such tracks were for those who were used to mountain climbing. From half way up the hill there is a wonderful view of the six-thousand-foot-high valley below as one rests to regain breath for the next stage of the climb. Then stopping a while and looking over more to the right, there is the entrance to the Dal Lake with dozens of houseboats lined up side by side, divided one from the other by narrow, willow-covered, shady banks.

487 At one place near to the top is a rough pathway leading off;
788 now seldom trodden, this encircles the temple which is many hundreds of feet above it, and it was the custom for pilgrims to walk around this seven times to gain merit, many even believing that their prayer would not be answered unless they performed the journey whilst keeping their eyes fixed the whole time on the temple as they stumbled along.

By the time I neared the summit I was beginning to wish that I had brought a flask of iced water with me, possibly reminded of it by seeing on the pathway the remains of a broken earthenware pitcher which some unfortunate had carried so far filled with the precious liquid, only to stumble and smash it.

346 Just ahead was a long, steep flight of limestone steps; these, I remembered reading, had once run the whole way up from the bottom of the hill. They had sunk in places, but considering the hundreds of years that they had been there were surprisingly even.

The top of the hill is a large, flat, open area shaded by a few trees. To one side is the great grey limestone temple which is in general cone-shaped and set on a huge stone octagonal base. From under a fine archway a handsome flight of steps leads up from the ground to the entrance of the temple round which there is a wide walk. The height of the temple proper is about twenty-five feet, its outer circumference about one hundred feet, and no mortar has been used in its construction. Its summit had been damaged; maybe in the dim past it was struck by lightning, or perhaps as one writer suggests, by an earthquake, for there is a record of this happening before, and the damage then being repaired by Zain-ul-Al-ul-din, although there is now

2: Gervis T-3 (no date) 1954 AV1 Kashmir
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no sign of a further one having damaged the edifice elsewhere. 346
The top is now surmounted by an iron framework containing an electric light, beacon fashion, and much like a cross between a sea-buoy and a radar frame.

The block-stone walls are about eight feet thick, the interior 778
of the temple fourteen feet in diameter with a flat ceiling eleven 346
feet high. In the centre of the floor, on a stone platform there is a lingam of polished black stone round which is carved a coiled serpent. I later saw many idols of the same phallic shape throughout the valley, one at Shiri, was carved with figures round it and twelve feet high. Abdul Fazal, writing during the last century, claimed that he had seen seven hundred places where there were carved figures of snakes which the people worshipped; he believed that the original religion of Kashmir was Ophite, or snake worship, which, when they turned to the Hindu faith, the people could not entirely throw off, so that the one was absorbed into the other; hence the idol in this temple, the phallic lingam, which is the symbol of Shiva, round which is the coiled serpent.

The roof of the building is supported by four octagonal stone 346
pillars; on one are some Persian inscriptions, on another 172
writing which tells by whom, and when the *but* or idol was made, this being more than nineteen hundred years ago. At the back of this particular pillar a further inscription claims that it was raised up by some other person in the year ——, and we are left unsatisfied, for the date is now below the pavement.

Before the idol were a few flowers which had been strewn 782
there by worshippers, also some coins resting on a ten-rupee note; I have an idea that this was a "call-bird" to the pilgrims. A candle was burning in front of the idol and round it were the signs of dozens of others which had burned down; nearby was a box of matches and some dead sticks. To one side had been brushed the faded flowers contributed the day before, and perhaps many days prior to that. It was all very untidy and, I felt, lacking in religious atmosphere.

The priest who showed me round was a strange kind of 793
fellow, wearing a khaki pullover on top of his shirt. It was he 778
who switched on the electric light over the idol by the simple
process of hooking the lamp holder on to the bare wire of the mains.

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV4
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000 process of hooking the lamp holder on to the bare wire of the mains.

The view down on the city of Srinagar and right across to the Hari Parbat fort was superb. The air had been washed clean and clear by the rains, and on the Colonel's advice I had brought field glasses with which I could follow the winding river for miles, picking out those places we had passed on our way down to Baramula. In the far distance were the snow-capped mountains, then over to the right, patches of trees in the famous Moghul gardens, below us the new palace of the Maharaja, with white walls and flattish red roofs as ugly and uninteresting as an army barracks, whilst above and backing it were the glorious and grand mountains with purples, browns and greys all mixed and shaded with olive greens. Before it were the waters of the Dal Lake as still as a mirror flat on its back with two or three spots where fishermen's boats stood still, and two long feather-like streaks as shikaras skimmed across the lake the waters of which were at the edge green, with the weed blending with the banks so that one could not see where they met. Here and there the tall straight poplars growing close to the lake, stood out against the reflection of the mountains on its still and peaceful surface.

In the autumn, with the coming of the dawn, looking down on the vailey is as though one is seeing it through a veil of pale blue which vanishes as the day advances. With the setting of the sun and the lengthening of the shadows, it again returns, first to envelop the lakes and river from which it appears to rise, then covering the whole city and the surrounding countryside, but at that time of the day with a shell pink shade of mist which gradually changes to a glorious red before the shadows of the hills and the trees smother all in a darkness broken only by the twinkling lights from the houses of the crowded city and the far-spread villages; lights which in the inky blackness are like golden earth-bound stars vying with their silver sisters in the heavens.

358 I turned to leave the temple; it was dirty and unswept, paper
312 littered everywhere, and when I asked the priest why it was not kept cleaner he explained that it was because of the lack of water, that they had to carry it all the way up the hill and even

2: Gervis T-3 (no date) 1954 AV1 Kashmir ~~[illegible]~~ Kashmiri AV4

then if a weary pilgrim asked for a drink it could not be refused. 358
I did not bother to explain that the paper did not require water 312
for its picking up, but an old Hindu gentleman nearby dared to reprove the priest through me by explaining that in the Maharaja's time they would never have dared leave it so dirty, and telling me that it was the Maharaja who had installed the beacon light there.

Down on the ground, standing on piles, there was a wooden 342
hut which reminded me of a chicken house. In this the priests 793
lived. At ground level was a shape of stones which might either have been the foundation of some other old building or, as they declared, an old stone tank.

I started down the hill again, meeting dozens of Hindus 796
toiling up, for it was a Monday, that day of the week in which they always go there to worship. The most propitious day of the Hindu year on which they repair to this temple is known as Sheoratri. It seemed as though I had struck that particular day by the numbers of stout Hindu women who were puffing and panting as they struggled almost on their knees up the pathway.
Then I came upon a man wrapped in a blanket, with a towel 793
round his neck and carrying a brass pot full of water on his shoulder. In his poor English he explained that he was the priest of the temple, that at dawn he had walked down the hill to take his bath—hence the towel—and now carried back a pot of water. I wondered if the broken pitcher near the summit of the hill might have been his and learning by that experience he had made sure of not repeating the loss by this time bringing a brass pot. He told me the other fellow was really the sweeper; which at once explained his resentment at my comment as to the dirt there, though neither of them looked very priest-like to me.

From the foot of the hill I hailed a tonga—these are the horse- 493
drawn, two-wheeled traps, much like a dog cart but lower slung and with a canvas canopy over all four seats, which ply for hire.
Although the rates for these are fixed, I had already learnt from 494
experience that it is always advisable to arrange the charge before the journey, otherwise there are invariably demands or pleadings—depending on the tonga wallah—for more than whatever one offers him for the journey.

2: Gervis T-8 (no date) 1954 AV1 Kashmir
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494 I had refused to pay the charge demanded by the only good one there, refused to travel behind the poor emaciated horse which was drawing another, the driver of which was more than willing to take me for lower than I had offered the first, and had almost arranged with the third when driver number one brought his tonga up at a trot and accepted the correct price. Such is the procrastination of the Kashmiri trader, who waits until the very last moment, and not until he sees a sale being lost to another under his nose does he give in.

361 A quarter of an hour's drive—sitting as is usual and advis-
7/2 able, in the back seat facing the way we had gone—through the back road of the city,[1] one of the few which is not crowded close with houses and shops, and after passing a number of quite interesting buildings, we drew up at a partially ruined stone gateway entrance to a roadway leading up to the fort on the hill Hari Parbat—the translation of this name being "The Green Hill"—one which matches like a sister that on which is built the temple I had just visited, the two being at either end of the city.

173 The historical legend there told of how the hill on which the fort is built came into existence is typical of all those not only told by parents to children of the land, but believed by many of the parents themselves. Lifting a portion out from their mythical history, briefly it is that in the dim, distant past there dwelt in the valley a wicked demon named Tasand—some say he assumed the form of a dragon. It was he who caused the storms which arose on the lake; the people were fearful of him and fled the valley. The gods invoked the help of the sun and the moon in their search for him, for he had hidden away and could not be found. Then in desperation, after years of meditation they called on the goddess Parvati who, assuming the form of a great bird, flew to Sumer, picked up a pebble in her beak, and cast it down from her rocky fortress on to the demon in the valley.

As it fell through the air it increased in size so that by the time it reached the earth it had become a small mountain which covered him. But he was very strong and shook the mountain; so that together with her lion and the gods, Parvati sat on it and crushed the demon to death.

1 [i.e. Srinagar -- Analyst]

2: Gervis T-3 (no date) 1954 AV1 Kashmir ~~ASK~~
Kashmiri AVY

Most of the bastioned wall built by Akbar round the foot of the hill remains, and within this area there are almond orchards, for the soil is well suited to them. A wide flight of new lime-stone steps has now been made up from the village at the foot of the hill to the rather beautiful wood-built shrine with galleries and spires; round this are many stone slabs indicating the graves of those who wished to lie in rest near to the Saint. As usual with these places one is reminded by the attendants that for good one should leave some money on the brass tray which is always there awaiting contributions "for the upkeep of the historical building". From within the enclosure, with the spires of the mosque and shrine adding to the picture, there is a rather lovely view of the fort above, which otherwise has a foreground of hard rock and shale. 712 [245] 778

A small boy who assured me that he was the son of the head priest—they all claim to be priests near these places and I never did unravel the riddle—offered to show me a short cut up the hillside to the fort and so save an hour's climb round it. The very narrow path clinging to the hillside that we took after passing a great square stone tank of green water in which a few people were then washing in the bathing boxes, was covered with loose stones. Just at the steepest part, where the surface was most insecure, and where one used hands as much as feet to ascend, I was confronted with a huge billy-goat which, with head down refused to budge and when I attempted to force it out of the way with my stick, threatened to charge me. Looking down to where I should have finished up after his attentions, I decided to return and was about to reverse when the small boy who had gone ahead arrived back, saw my predicament, picked up a large stone, and with it hit the goat on its rump It leapt high in the air and instead of jumping down the hill, capered up it and out of my pathway. Looking round I saw that there were hundreds of goats on that hillside: there was hardly a blade of green left and they were living on the shrubs, yet none looked as thin as the majority of the horses one saw drawing the tongas in the city. 712 [233]

The goat track led to the main roadway just below the only entrance to the outer fort. As is usual with these, I first went into a large, square, covered, porchlike room with its exit to one

1 [ie. Hari Parbat -- Analyst]

2: Gerrie T-3 (no date) 1954 AVI Kashmir ART
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Houses falling over each other to reach the waterfront (p. 17)

Ragh Nath Mandir Temple from the alleyway (p. 18)

[Facing p. 76]

2: Gervis T-3 (no date) 1954 AV1 Kashmir ~~AV1~~
Kashmir Avy

712 side, from which a long flight of stone steps led up inside the outer wall. There was nothing very warlike about the place; almond trees had been planted there and overhung the worn steps which were protected with high thick walls. At the top I came out into the open; Kashmiri guards demanded my pass—which I was fortunately prepared with—and after relieving me of my camera, permitted me to enter the fort proper. Again, the entrance gate was most unpretentious, with double doors about nine feet wide and twelve to fourteen feet high protecting it; they were of stout timbers, the upper portion decorated with foot long ugly iron spikes standing straight out, a common feature with old Indian fortification gates, these being so placed that elephants could not be used by the invaders to charge and force the doors, although I have been told that this was easily overcome by simply placing a camel side on between the elephant and the spikes.

[312] Inside was a large water tank, big enough for conversion into a swimming pool. This was the drinking water supply for the fort in case of invasion. There were dozens of small rooms with age-old heavy wooden doors, chains and rusty padlocks. The guard who acted as my guide pleaded that he had no idea what was inside or for what purpose they had been used.

[333] I examined the walls and am fairly certain that they just consisted of rocks bound together with mud; the mud mortar could be picked out even with the finger nail. Then I climbed a wooden stable ladder to the top of the wall. The roofs covering the rooms below its protection were made of boards covered with earth in which grass was growing. The whole place was so crude, clumsy and poor, although the walls are thick and not showing obvious signs of decay, that one is left wondering how it could have lasted so long. It seemed as though one five-hundred-pound bomb would have blown it sky high, yet it had weathered several hundred years and more than one invasion in the past.

712 I should have liked to have taken a photograph inside the
713 place, but that being impossible, took one of the doorway in spite of its being in shadow. I continued along the tree-shaded walk which ran outside the main fort, to come upon a small

Kashmir's Art

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The last of the city's old coverlooe log bridges (p. [illegible])
The Rich-Hamadan Mosque with simple lotus and lotus-leaf [illegible] in front (p. [illegible])

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343

[Facing p. 77]

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Kashmir: Art

712 713 [105] battery of very old field guns. One was obviously in use. Then it dawned upon me that it was from this place that the noonday gun was fired so that all in the city might know the hour. Gone were the days—so recent though—when traitors to the Governor or the Maharaja were imprisoned chained to the walls, tortured and suffered awful deaths here, or long ago when for months men defended its walls. Its only use now is that of a clock, yet to the people who live in the city four hundred feet below, as they look towards it, it could be a reminder of the years that have gone; to some, of short-lived glory for their families, to others, of losses and misery to theirs.

It should never be allowed to fall into decay, to crumble and sink within the hill from which it was built, for only by such a reminder—one which all in the city and not the few who live nearby may see at all times—can a people not forget the past and on that build their future. Looking up towards the old fort they can dwell on the power and the strength that was once within their land, and turning towards the other side can gaze up at the solid stone temple on the other hill and not lose sight of that spiritual symbol of the help and strength of God, that which He—if called upon by earnest prayer—can give to them if he will.

343 Back in the tonga I was taken through the narrow streets which in many places were seething with people, children running to and fro, dozens of tongas, bicycles and dogs all over the road. It is always best that Europeans should not sit facing the oncoming traffic under such conditions, for they will never be able to believe that at the very last moment all in their way will remove themselves as the driver shouts to them and the horse charges on at the same unchecked speed.

346 We came out near to the great red Jama Masjid. The largest though not the most beautiful mosque in Srinagar, it is best described as a grand building. The central courtyard is spacious, shaded with great trees and cooled by water from the Sind River which flows to a central ablution pool round which the turf is green and only broken by the four paths leading to it from the minars.

The cloisters are about a hundred and twenty-five yards long

Ia Garvin T-8 (no date) 1954 AVI Kashmir
Kashmir; Art

346 with four minarets, one in the centre of each side. The roofs of all these being supported by two rows of pillars, three hundred and seventy-two in all, the smaller ones under the cloisters being about twenty feet high, and those of the minarets more than double that height. These are of deodar wood, stout, straight and strong.

I clambered up the staircase, the first flight of brick, the upper of wood, to the top of one of the minarets. At one place half way up I looked through an archway on to the roof of the cloisters; this I found was made of wood covered with earth bound together by the roots of the grass which grew there. As I climbed the staircase I noticed lots of pieces of short stick, then arriving on the last great platform—the upper side of the ceiling to the entrance below—saw dozens of pigeons' eggs laid on small nests of them; there were hundreds of the birds flying round the mosque.

[743] From the top square-roofed gallery crowned by a high pinnacle from which the mullah calls the faithful to prayers, I looked out over the mud-covered roofs of the houses in the city below and across to the fort on the hill which I had just left. From this high place, set against a blue sky, it looked almost beautiful, whereas looking up at it from the foot of the hill it appeared just cold and uninteresting, being impossible to tell where the hill ended and the walls of the fort commenced.

Down below again I was shown the verses on the great doors of the mosque which tell that in the first place it was built by King Zain-ul-Ab-ul-din; since then it had been burnt down and rebuilt many times; the first occasion being way back in the year A.D. 909.

346 Like the Takht-i-Sulaiman which is a Hindu temple built on
778 ground sacred to the Buddhists who know it as Pus-Pahari, so
771 the ground on which the Jama Masjid is built is also sacred to the Buddhists, the followers of that religion who still visit it from Ladakh in the north, knowing it by the name of Taitsung Tsubiak Kang.

The Hindus claim that in about the year A.D. 1400, materials from a large stone temple which had been built by King Tarapida in A.D. 693, were incorporated into the mosque, and round the building there most certainly are signs of the remains

Ia Garvin T-3 (no date) 1954 AV1 Kashmir
Kashmiri AV4

of several stone temples. So the three principal religions of the valley are mingled—perhaps one should say that one is tinged with the others. It is interesting to hear that during the reign of the Dogra rulers, who were Hindus, on more than one occasion the Maharaja contributed generous amounts for the restoration of this great mosque.

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[171]

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Kashmir i AV4

CHAPTER SIX

Canal Life

502 487 THE following day, together with my host who had been unable to face the climbs I had done, I set off early in the shikara with the bearer, lunch basket and tea basket, for the lakes and waterways.

Going down river we turned off into the canal which joins it opposite the Sher Garhi White palace. This canal, the Tsunt-i-Kul or Apple Tree Canal, is ugly and congested with barges for some considerable distance up. After a few hundred yards the flow of its waters into the Jhelum River is controlled by great iron gates, and at times when the gates are first lifted it takes hours for the flood to slow down sufficiently to permit anything like safe travel through it in a flat-bottomed shikara.

502 We arrived there at one such time, but the Colonel was determined that we could get through if only the shikara wallahs exerted themselves a little, and standing up red in the face, he demanded that they did so, threatening that if they did not know their job then he would "damned soon show them how". That was sufficient to hurt their pride; they hitched a long rope to the pointed bow of the shikara, this one of them carried through and together with dozens of small boys as willing helpers, started pulling, whilst the two remaining boatmen stood up and grabbed the looped chains which are staked into the stone walls of the gateway for that especial purpose, so pulling the shikara forward through the rushing waters. It was like going through rapids the wrong way round, and half way through I wished I had joined the pullers. We were watched by scores of men and boys who were hanging over the bridge and crowding the banks, all of whom, together with the bargemen in the great boats ahead were shouting advice and instructions, no

2: Gervis T=3 (no date) 1954 AV1 Kashmir [redacted]
Kashmiri AV4

doubt adding in Kashmiri, which neither of us could understand, their comments on the two crazy Englishmen who insisted on going through before the swirling waters had slowed down. Our boatmen were receiving their share of the comments also. When I turned round I saw the bearer bolt-eyed and clinging tight to the backboard of our seat. It must have been good entertainment for the onlookers, but we eventually made it, though told later by a "box wallah" who was also waiting, that no other shikaras ventured through for well over an hour after us, by which time the barges were also trying to get down stream and the canal was choked tight with boats. 502

The canal twists and turns. More especially during the spring and the autumn there are always dozens of great houseboats endeavouring to go either up to the Dal Lake, or down to the river, and it needs all one's patience to stand the strain of pushing between these and the barges lining the banks, wondering the whole time when the frail shikara will be crushed to matchwood. 487 502

Just when we imagined we were clear of these, we came on great rafts of logs filling the waterway outside the boatbuilders' yards; these were those we had watched being carried down by the river coming from miles up-stream, the ferryman controlling them sometimes living in a barge which trails behind, or in the temporary shelter erected on them, and steering rafts which are sometimes a hundred yards long. How they managed to get them through the gate and up the canal was beyond me. 501 313

In the tree-shaded yards we could see the boatbuilders at work; the wood is sawn and worked to shape and size only when actually required for any part of the boat. The great logs were resting over a cross-bar, it being much like a see-saw with one end on the ground. At each end of a great saw the men stood, one on the ground under the log and the other on the bar on which it rested, and so, up and down they cut planks from the log, gradually getting lower and lower so that finally the man below was on his knees sawing. 396

About a mile up from the Jhelum, just on a bend, we came upon a Hindu temple with shining silver-pointed dome, built high on the bank among shady trees. The priest's house on the water-front was quaint with carved windows and stone steps under an arch room going down to the water, where a servant was doing some washing. 346

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Kashmiri AV4

000 was doing some washing. From then on, the right bank is known as Chinar Bagh, being a mass of giant elephant-grey tree trunks and branches with great maple-like leaves, a fresh green in the spring, flaming red in the autumn, gradually changing to a glorious bronze and holding to the trees for weeks before falling to the ground to be gathered up and stored away for winter fodder for the cows, which even at that time of the year as they grazed seemed to prefer the odd fallen leaf to the emerald green grass.

Save for the fact that it is flooded over during the spring and early summer months, the tree-covered island with its green turf would seem to be an excellent place for a houseboat. At one time it was most popular and called Bachelors Island, for from here the city and European part of Srinagar is close and handy, whilst the Dal Lake is quite near.

487 Under the village, which is protected by a great bund, the canal turns sharply to the right and we soon arrived at the Dal [503] Gate lock. We were fortunate for once, for they were letting the 443 water out of the lock into the canal, the lake being on a higher level. No sooner had just a chink shown between these great wooden gates than the first shikara pushed its way out, closely followed by another, then others, some with passengers, others almost overloaded with vegetables, all fresh and clean and colourful, great water melons, purple brinjals, baskets of scarlet chillies, cauliflower and tomatoes. The boatman on the journey into the city, worked hard, usually sitting on his haunches in the front of the flat-bottomed punt and scooping his way through the other shikaras, with a small boy at the back adding his contribution. On the journey back to the market gardens later in the day the man will probably be sleeping in the bottom of the boat, whilst the boy will be paddling.

444 The lock-keeper is a lover of flowers and the banks are a mass of colourful beds which we could only see when the water was raised to the lake level before the gates at the other end were opened up. In the meantime our companions in the lock, box wallahs selling carved boxes and embroidery, who had pestered us to "Only look see, sahib!" having given us up as hopeless, moved towards the exit gate, to press through as soon as they moved, and a shikara which until that time had remained at the

2: Gervis T-3 (no date) 1954 AV1 Kashmir ~~[illegible]~~ Kashmiri AV4

back end, quietly came up beside us, the gentleman passenger, 444
wearing a red fez, bent forward with a toothy smile of greeting and asked, "I wonder if either of you gentlemen would like to visit my museum which is just over there, to inspect some of the valuable Persian carpets I have on display?" I can only conclude that he spends his day in the lock, soliciting trade in this fashion, and from his hired taxi shikara, smart suit and well-kept shop, it would appear that he is successful with this new fashion of approach to visitors who cannot get away from him until the gates open. But I must admit that although they press, these super Kashmir salesmen do not pester beyond one's patience; they instinctively know when hopes of a sale have gone, and move on with a friendly grin—doubtless hoping for a change of mind, for "There is always tomorrow".

Outside we pushed our way through the swarm of waiting shikaras and punts, and on towards the lake. The journey had so far taken us nearly an hour and a half in going round, for that reason most of the people who live on the river send their shikaras loaded with lunch baskets off before breakfast, and follow by going through from the Srinagar Club to the Dal Gate on foot, for it is only a quarter of an hour's most pleasant walk under the shady trees which are planted on either side of the shallow canal they follow. 487

On this first water journey we turned off by a wide stretch of 501
water on the left and followed it to branch off again into 592
narrower channels. On all sides were plantations of willows, [578]
with houseboats moored, their verandahs looking over the canal, and nearby the ever-present cook boat with seemingly dozens of children playing nearby and women on the banks pounding corn with great poles in stone mortars, usually working in pairs and singing as they worked; we watched a mother and her daughter both pounding in the same mortar having a terrific row, both venting their temper with each thrust—the corn made into flour no doubt in record time. They 301
seemed to be covered with silver ornaments, many bracelets on [304]
the arms, and dozens of earrings hanging, which with the older women were actually passed through the lobes which had been dragged down in a most ugly fashion; with the younger ones these had been supported by a wire which passed over the crown of the head, but this I did not know for some time, since the women are seldom seen with heads uncovered.

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Kashmir: AV4

000 crown of the head, but this I did not know for some time, since the women are seldom seen with heads uncovered.

312 On either bank the earth had been built up with silt or weeds from the water; it was black and looked good. Here and there a pair of twin poles was set upright on the bank, sometimes a growing tree was used: on top of this a pole was balanced, one end held the weights, great stones, the other had a bucket shaped like the traditional witch's cauldron suspended from it [291] by a long rope. A man wearing only a dirty cloth skull cap and baggy pyjama-like grey cotton trousers—with no shirt or shoes —stood on the bank edge holding the rope, dragging it down to dip the bucket in the water; the weight did the heavy work of lifting it from the canal, and all that he had to do was to tilt it [461] with his foot into a gully which led away through his garden. He worked as though mechanically; seemingly untired he did not even welcome my asking him to stop for a minute so that I [147] could take a photograph. These Kashmiri men are certainly tough and strong, more especially when working for themselves. Their physique so seen is magnificent, their colour a glorious bronze.

288 We continued on until the canal divided, on the right side we could hear and then see through the casement windows of a factory, the looms on which mats were being made, the verandahs were festooned with hanks of dyed wools. In the centre of the V was a garden, garlanded with climbing roses and the rest a splash of many colours. The house was not unlike the Residency in its design; it was that of the Governor.

487 Following up the canal I realized that although we had for the 364 past hour been right away from the city, we had now returned by a back way to it, for when I looked up at the buildings which were getting close upon us as the canal narrowed, I occasionally caught sight of alleys so common in Srinagar. We passed under a very old stone camel-shaped bridge which reminded me of willow pattern china; ahead some of the verandahs which overhung the canal were supported on long poles which were set on its banks. The water was getting shallow, it was filthy and stank, whilst its flow was blocked at places by truckloads of garbage which had been thrown there. The Mar canal, the spring beauty of which I had read and heard so much, had become nothing

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Kashmiri AV 4

more than a rubbish dump, so that we were glad to scramble 487
ashore, climb up the steep flight of stone steps and walk back 364
on a road to meet the boatmen who had somehow managed to get the shikara stern first into deep water. In it we made a hurried return to cleaner water and fresher air.

As we came into more open country the canal gradually 487
spread its banks, the main waterway down which we had come turned off to the right; to the left, we came out on a wider part close-covered in water-weed, emerald green in colour and as bright, soft and flat as a velvet billiard table. Looking ahead we saw that the canal continued, gradually becoming less wide, shaded by overhanging silver-grey willows on the banks. It seemed as if there could be no way through, but as the shikara moved forward the men kept to the middle of the stream and the weeds opened up for our passage as the nose of the boat touched them, closing again after us, but making hard work for the paddlers as they dipped into the masses of weed which below the surface were matted and long like tangled hair so that it had to be flung off after each dip as it clung to the heart-shaped paddle.

It was interesting to watch the little flock of fat geese and 231
ducks which every house, whether large or small, seemed to own. On our approach the drake would call to his busily working wives who were only visible by their tails, their heads groping about under the water, and then the head of the family would quack his way ahead of them, making a passage through the weeds, while his drab grey women-folk bustled along behind him exactly following the course he had taken.

There were always dozens of children playing in the water, 857
usually naked and always laughing and shrieking, the sound of their voices only broken by the occasional shrill shout of one of the mothers—Kashmiri peasant women's voices are not pretty when they are excited or shout. It was amusing to one who 186
knew his north-west India to see the bigger boys, on seeing the pugaree of my Pathan bearer, yelling to each other, dash out from the water and race as though for their lives; such is the Pathan's reputation after hundreds of years of raiding Kashmir, when among the loot, they carried away as many good-looking boys as they did beautiful Kashmiri girls.

2: Gervis T-3 (no date) 1954 AV1 Kashmir ~~AV~~ Kashmir; Av 4

285 Nearby women were making rush mats on the bankside. Two trees had been selected some twelve feet apart, and suspended between these at about two feet above ground was a framework, the ends being wooden poles, much like broom sticks. Between them harp-like strings were run some six or eight inches apart. Through these strings the women were threading the rushes—hand weaving—and after two or three had been so worked between the strings, a loose wooden bar—itself on the strings—was pushed down on to the rushes to make them sit close. Nearby stood bundles of rushes which had been collected up from the ground after being dried off, and as we watched a boat came alongside the bank stacked high with more which had just been cut, these being easily ten feet long.

501 We passed close to other passenger shikaras, both crews of boatmen endeavouring to hold the narrow cleared channel. There was a college boat, the master sitting on a kitchen chair in the middle of it and the boys, many of whom had given up oars for paddles, rowing and scooping among the weeds, hopelessly out of time and moving forward at a slower pace with their twenty-four than we did with our three. Then there were the flat-bottomed grey little punts, each with an old woman squatting on her haunches at the front, grey hair hanging round a weather-worn face and grey eyes now dull, throwing back the wide sleeves of her frock-like gown and scooping away through the weeds, for she would cling to the side of the canal in the same way as the younger women who continued scooping the water though feeding a baby which they somehow contrived to 501 rest across their knees. The men who passed us with punts 142 would be standing up and bending as they went their way, 291 pushing with long thrusts of the pole instead of a paddle through the dense water weed, their magnificent muscles standing out, many unusually handsome in countenance, so that one wondered, if brain matched brawn, why they continued to labour as they did with small patches of land, or in meagre jobs, for all wore the stitched cloth skull cap of the peasant class, the more intelligent ones affecting an individuality by placing them at jaunty angles, the less bright ones planting them glumly and squarely on their heads.

000 Here and there, usually at places where the waters branched

[along the Mar Canal near Srinagar -- Analyst]

2: Gervis T-3 (no date) 1954 AV1 Kashmir ~~AV1~~
Kashmiri AV4

Here and there, usually at places where the waters branched off, small shops would be found, either built on a little patch of ground or on piles driven in close to the bank so that boats and shikaras could come up alongside. Most of them sold groceries and foodstuffs, but there were some with sewing machines whirling, even potters' shops where the crude but serviceable Kashmir "china" is made, this being glazed earthenware coloured yellow, green, red or brown, with thumb mark patterns and quite serviceable for everyday use, besides being extremely cheap and decorative though brittle. There was one shop, the owner of which also plied the waterways and lakes in his shikara, where miniature wooden houseboats, cook boats and shikaras were made and sold, these being souvenirs the visitors love, especially if they happen to be models of the houseboat on which they are living, and the majority are standard to type. 347 443

There were well-built houses with gardens, one or two of these laid out in the English fashion, much as one would find on the banks of the River Thames, others after the Kashmir style, with little garden, a many-storied house of red brick, flattish roof and open windows, near to the water. 342

At one place we saw a shikara being loaded skyscraper high with willow baskets of all kinds, lunch baskets, work baskets, bottle baskets, market baskets and shopping baskets of many shapes and sizes, with sets of these fitting one into the other. These were being carried out from a so-called "factory", a shed in which, we found when we got out to have a look at it, a complete family of basket-makers were working. The head of the family, a very old man, was blind; his grandson was telling us that he also expected to become a grandfather at any time. They proudly explained that it was English Willow that they used, meaning that it came from willows which had been imported from England long before. As I watched the family working on the cane, although by then not moving so quickly with his fingers, the old man finished his baskets well before the others who stopped to look up to make a point as they spoke to us. 285

The canes are hacked from the trees in the late summer, tied in bundles and placed in a high V of the branches so that the cattle and goats cannot get at them. In the winter the leaves are 314 231

2: Gervis T-3 (no date) 1954 AV1 Kashmir ~~[illegible]~~
Kashmiri AV4

314 stripped as fodder for the cattle and the canes of suitable size
231 then graded and used for basket making, after being steeped in water. The work coming out from this garden factory was
[442] excellent. I checked up on prices in the city and found that the middleman made a profit of nearly two hundred per cent on that which he paid the makers. I suppose it had never dawned on those people to look into this themselves and consider the advantage of opening a shop.

222 After a while we came upon the main stream which goes through to the lakes, the weeds had been cleared to some extent here; possibly the constant traffic up and down had made it impossible for them to spread, though in places reeds had taken their place, to be broken only by the great flat leaves of the lotus which are prolific on the lake. With the fall of the year these leaves slowly wither, the flower pods stand up alone above the water, and as we came upon them two children in a punt pulled alongside our shikara and offered first to us and then the boatmen, bundles of lotus pods which are a vegetable in Kashmir. Way back by the reeds we watched a man standing up in a punt and plunging a pronged pole into the bed of the lake, lifting it he brought up to the surface a long white thick growth; it was the root of the lotus plant, known as nadru, again known as
131 a vegetable and much used in winter by the people of the city.

Every now and then little brown water hens would half-fly half-scull over the weeds away from us as we went slowly on. In places we came on dozens of large dragon-flies, some light blue, others yellow and yet more with red bodies, their colours seeming to have melted into their near-transparent wings, as for a while they hovered, then darted away; swallows wheeled round overhead when we came near to a house, which was
241 obviously their home. The canal banks were a mass of colour, in parts white with clover, blue with forget-me-nots and yellow with the hanging cucumber, marrow and melon vines which had been planted there at the water's edge, whilst in other places they had been overgrown and were mauve with convolvulus, and red with roses which were wild, but the blossoms double, the petals of some being red inside and orange on the outside.

000 We came upon a space clear of rushes, lotus and water weeds. An old fisherman was baiting a line of hooks as he sat in his

1 [On basketry made in the home -- Analyst]
2 [The Mar canal -- Analyst]

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Kashmiri AV4

shikara which his small granddaughter was keeping out of the 000
way of others passing. Here[1] channels crossed, and standing 778
erect on a small island in the middle was a short, circular column 782
of stone. Another shikara had moved towards it, I overheard the pundit in it, who was showing his friends round the valley, telling them that it was but another idol similar to that on the Takht, the rounded top having been worn flat by the annas placed there by market gardeners on their way to the city in the hope that by so doing they would secure good prices for their produce—advance commission to the gods.

When this shikara had gone off, our boatman moved forward 823
and explained that what we had heard was what the Kashmiri pundits always said, but that the people of the valley knew differently, for there were three stones in all, one also on either bank. The one on the right bank has a pointed top and was once a banker who used to charge more than thirty-three and a third interest on loans, the one with the flat top was a mat-seller who sold mats by a measure which was a fifth short of the correct amount, while the other was a milkman who mixed the water of the canal with his milk. The gods had heard and seen these wicked men doing these things and as a punishment and a lesson for all time to the people, had turned them into stone; so they stand until this day.

We pulled over to the bank for lunch, and sat there watching 136
the many little kingfishers, of which there are thousands round the lakes, on stocky bright red legs with which they never walk, sitting on the overhanging, slender, bending twigs with eyes fixed on the water. Suddenly there was a vivid flash of blue and green as one dived into the water below, to come up with a little silver fish in his long black beak, land on the prow of an old half-sunken boat, there to bang the life out of the minnow before devouring it whole. They uttered curious twittering cries. The boatman sought out one of their nests for us to see, first showing us the small hole which led to it in the river bank, then by carefully scraping away for over two feet disclosing the larger oval egg chamber at the end of the passage. It was out of the breeding season, so that there were no eggs, but these are round and white, numbering up to seven before the hen bird sits to hatch them.

[1] [at a site along the Mar canal -- Analyst]

zt Gervis T-3 (no date) 1954 AV1 Kashmir [redacted]
Kashmiri AV4

342 We went on, passing here and there a farmhouse with its buildings nearby. These are all the same, built of wood, the ground floor being used as a sheep and cattle pen, the first floor as living quarters for the farmer and his family, and the roof, the gable ends of which are left open, set aside as a store for winter fodder, so that when the sheep are shut below them with the fodder protecting the roof, the farmer and his family are kept warm during the winter months. Only a very few of the houses had glass at the windows, most were wooden-shuttered, some had tattered pieces of sacking or brown paper which had closed the windows the previous winter and had been torn down with the coming of spring. There was no sign of a chimney stack, and the roofs were either boarded or covered with earth and grass, just as are most of those in the city. It was a Dutch traveller to Kashmir from Antwerp who in about 1625 mentioned that onions were then grown on the roofs of the town houses.

231 In the walls of the houses we often saw circles with a hole in the centre in and out of which bees passed. These were the hives used in the valley. They are made of earthenware and rather like a two-foot-long chimney-pot with a lid on it, or to those who garden, a better description would be a rhubarb forcing pot. The hive is set with its base against the inner wall of the room, a hole or holes being bored through for the bees to leave and enter the pot, while the lid is sealed with clay. The Kashmiri feeds his swarms throughout the winter, but considers the warmth of the room should be sufficient to keep them alive during the cold days; unfortunately it is not and many die, but they do not seem yet to have learnt a lesson. The bees are remarkably tame there; the peasants even resort to tying the queen bee with a cotton from her leg to the comb when they think she is likely to follow the other queens from the hive; often three or four swarms issue from the one hive. To remove the honey, of which two harvests are gathered each year, the lid is taken off, smoke blown in to drive the bees from it, and the combs then cut out.

343 Outside, standing high on big rocks, were the corn stores, separate buildings with boarded floors, walls and roof, the entrance being near to the eaves and reached by a step ladder; the corn is drawn off when required through a hole in the floor.

2: Gervis T-3 (no date) 1954 AV1 Kashmir ~~AV1~~
Kashmiri AV4

the corn is drawn off when required through a hole in the floor. 000

Close to the buildings poplars and willows grew, and in the 245
nearby orchards were apple, pear, apricot and mulberry trees. Nearby was always to be seen the aged spreading walnut tree, the gathering place for all in the evening and for the old men during the day. The walnut trees belong to the village as a [423]
whole; they may not be cut down without first obtaining the permission of the State. Some are massive. I have seen one with a girth of eighteen feet and still bearing heavy crops of nuts.

We came upon the floating gardens, a unique feature of the 241
lake. At first I imagined them to be dry land with strips of water between them, and in fact they do become so after many years. These are made by cutting off from the side of the marshland a long strip of matted weed and bulrush bed some twenty yards long and a yard wide; the underpart is also cut away so that the portion is about two feet thick. This is then towed by a punt to the desired position and anchored there by poles being driven into the lake bed at the corners. To this, further weed, which has been hooked up from the bottom of the canal or lake, is added, being sandwiched between layers of mud and earth. It is manured and added to each year with rotted weeds and canal silt. These floating gardens require no labour expended on them in watering the crops, and grow such vegetables as cucumbers, melons, pumpkins, tomatoes, and such-like whilst the more solid ones yield peas, cabbages, cauliflower, and even beets, onions and potatoes.

A few days later we watched one being moved. For this two punts were used, one on either side as it was being poled down the canal to another position. At first not noticing the punts, it shook us a little to see a lump of land complete with cultivated plant life bearing down on us. They say that occasionally one [674]
farmer steals another's floating garden. It is unusual though, and they are seldon moved from one place to another.

That day we came upon a punt deep in the water which was 241
almost flowing over its sides. It was piled high like a hay-cart 501
with weeds which the man standing at one end was lifting with a hooked pole from the bed of the lake and slopping into the punt. At the other end sat a small boy with an ordinary paddle with which he was scooping out from the bottom of the punt

241 the water which drained through from the wet weed into th'
501 pit at his feet, while at the same time he was keeping the pun out of the way of the traffic.

361 Further along we came on another village with its old stone bridge crossing the canal and all the houses, some many stories high, crowding on each other and the waterway as though every
231 foot of land was precious. At one flight of wide stone steps men
444 were busy washing live sheep in the water, at another boys were washing the newly embroidered gubbas in order to bring out the colour to its best before sending them on to the shopkeepers; we tried to buy from them but strangely enough they refused, although they could have had from us a much higher price than the trader would have given.

855 Everywhere there seemed to be children, as though fascinated
857 by it, playing in the water with no one near to save them if they fell into a deep part, and I knew that few could swim. My comment on this to the boatmen brought, "We soon get plenty more where they come from, sahib. Kashmiri men easy getting these chicko!" They laughed as they said it, but the lack of concern left me wondering if they did not really feel that way about these children.

We went up the waterway, through the channel cleared by the frequent passage of shikaras; on the right there is a large island on which are grown Lombardy poplars. Just where the channel narrows before widening out again, a most magnificent chinar stands out from the tip of a small island with a house built near to it, the branches of the tree spreading out so that they cover half the waterway, its roots protected by a stone wall. There must be a perfect view from here during the evening lights, with the lake stretching out to the far mountains the colours of which change with the setting sun and the rising moon, and the occasional light on the water from a night fisherman's shikara, while across the sky come the dark shapes in formation of flighting night herons which live in the chinar grove near to Hazrat Bal.

346 Eventually we found ourselves on the lake and close upon
778 that particular village with its spread of stone steps leading up from the lake. A little over to the left of the village is a mosque which is the greatest shrine of the Muslims in Kashmir, for

1 [along a canal near Srinagar--Analyst]

2: Gervis T-2 (no date) 1954 AVI Kashmir AVI
491 Kashmir AV4

Moghul bridge at Baramula (p. 32)

Sunset on the Jhelum (p. 72)

[Facing p. 92]

Sg Gerrie 7-8 (no date) 1964 AVI Kashmir

Kashmiri AV4

493

A Srinagar tonga (p. 71)

778

Flower-adorned phallic idol in a temple (p. 71)

[Facing p. 93]

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Kashmiri AV4

346 within it rests one of the Prophet's hairs. This sacred relic is
778 held on high and shown to the people on certain days of the year. It is recorded that it was brought to Kashmir by Khwaja Nurdin from Bejapur in A.D. 1700. It is also said that one lac—that is one hundred thousand—rupees were paid for it.

346 During recent years the outer courtyard has been rebuilt
796 with a wall of limestone and paving stones. Still the old chinars
292 and willows remain to shelter the masses of Muslims who congregate there always on Fridays, but many more on the special occasions, then they number thousands wearing their best clothes, the children with gold embroidered, brightly coloured velvet hats shaped like page-boys' pillboxes, but worn straight on the head; for these occasions new clothes must always be
562 worn. The men outnumber the women by ninety-nine per cent, most of the women having to remain at home although they may not be strictly in purdah. Just a very few may have come in the hundreds of shikaras which tightly pack the steps, but they stop in the boat covered in their burquas, the smaller children either remaining, or occasionally running back to them. A few will venture up the stepway to the many shops which sell sweets and toys on all festive occasions, some may examine pieces of cloth, keeping their backs to the masses and only half-
[777] uncovering the face as they finger it. They imagine that cloth purchased on such a day and from such a place cannot fail to bring good fortune with it.

796 The men and young boys go forward, they stand in long rows in the courtyard, and following, repeat and perform their prayers, all standing with heads bowed, hands clasped loosely before them, all holding their hands to heaven, all going down on their knees, all touching the ground with their foreheads
837 with eyes closed in prayer. There may be a few purdah women
301 of the poorer men standing at the very back of the multitude,
302 occasionally a courtesan will be seen; as so happened we saw one arrive in her private shikara with a beautiful young ayah —or maid—sitting at her feet, and being paddled along by four handsome muscular boatmen. The woman beneath the canopy which had curtains of gauzelike material and cushions of silk, wore heavy make-up, bright red lips, blackened eyes; gold tissue was worked into her expensive clothes, her red-

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837 tipped fingers were flashing with rings, her arms jangling with
301 gold bracelets, whilst round her neck were ropes of pearls; she
302 reeked of scent. As she was helped from her shikara I saw that she was stiff and bent with age. The manji told me later that she was a famous character, having a fabulous fortune which by speculation she had increased ten-fold since the death of the millionaire merchant who had kept her. It was said, but could now never be proved, that she had caused him to send his four wives from the house, and after discovering where his wealth was hidden, had killed him slowly by feeding powdered glass in his favourite cakes which only she could make. But she was now getting near to the age when death overtakes, and of recent years had often repaired to the mosque. At first it had been to the Pathar Masjid, "The woman's Mosque", but one who had wished her ill—it is said one of the wives from whom she had stolen the inheritance—was always waiting at the gate to offer her some of the same kind of cakes in which she had fed their husband the glass. So now her pilgrimage was to Hazrat Bal where, as we followed, we saw she was well received, no doubt paying heavily for such attention when she prayed for her own soul and those of her three sons who had died a year after each other on the even of Id—the great Muslim festival.

353 The inside of the mosque is heavily decorated with hundreds
778 of coloured glass and brass lamps dripping from the lofty ceiling, and thick Persian carpets covering the entire floor, but none are as beautiful or gorgeous as those in the Shah-i-Hamdan mosque on the Jhelum River. To one side is the famous shrine, the entrance made low so that those who wish to see the hair of the Prophet must go down on their knees to do so. Inside the glass case which is lighted, there are many hanging lamps and coloured globes, on its floor other decorations, but to this day I do not know if it was the hair of the Prophet which was pointed out to me. If so it must have been magnified to account for its being so thick.

794 Never before have I been so pestered for alms as I was in that one by those who attend in the mosque; having dropped a note into one box, my attention was drawn to another which was for some other "upkeep" and yet another, until finally after giving money to the old man who had looked after our shoes

2: Gervis T-3 (no date) 1964 AVI Kashmir
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when we went inside, the "guide", as the priest had now become, pointed out a special box for such gifts, the contents being divided among all those who looked after shoes. It spoilt an otherwise interesting visit; especially when the manji told me afterwards that the attendants at this particular mosque receive a salary from the State, maybe this actually comes from what remained after the new surrounds had been built and the shrine made good, for there were few Muslims in the valley who failed to contribute generously for this work.

Working our way round, by keeping first to the edge of the lake and then through a maze of waterways, we eventually came out to that part of the Dal Lake known as the Cagrabal Lake, having on one side a stone wall covering the Boulevard Road at the lake edge, and on the other rows of houseboats which are as though shunted into small single docks, the verandah ends facing on to the wide clear waterway to the Dal Gate and the Boulevard, the bedrooms protected at the back and sides by narrow strips of land which are covered with overhanging willows. Here I found that whilst we had been away the manji had brought our houseboat and cook boat to a new ghat for a few days, it being a favourite and convenient site for visitors' boats during the spring and autumn weeks when they wish daily to visit the Moghul gardens or swim in one or other of the lakes.

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CHAPTER SEVEN

The Moghul Gardens

344 THE houseboat had been moved on to the Dal Lake with our intention to make several trips by shikara to the Moghul Gardens, which at one time numbered many dozens, but are now reduced to three, as they were originally made upon its shores, yet the first of these we visited by tonga after being taken over to the other side of the narrow neck of the lake to the Boulevard road by shikara. The Colonel had his pet tonga, one which had, by order, come all the way from the First Bridge to pick us up; after carefully with expert eye examining the horse and telling the tonga wallah that it was not in too bad a condition, he inspected the tonga, making several suggestions to the man and brushing aside his pleas and protests of "I am a poor man, sahib!"; only then did we get in. For short journeys in Srinagar and the surrounding district, to travel by tonga is by far the best, one can see so much more from them, although I have never got used to riding backwards, and still crane my neck to see what is coming ahead.

341 Chashma Shahi, the little Moghul garden of the Royal Spring, was the one to which we were first going, and we had chosen Monday as the best day, since the crowds of visitors would not be there. We followed the Boulevard round past the Europe-style houses and private bonds which are backed by the hill surmounted by the Takht-i-Sulaiman, then leaving it, looked across to the rather lovely little house now occupied by the ever-smiling son of the Maharaja Hari Singh, beyond which was the

344 turn of the river on which we had a houseboat glide. Now, going past the Maharaja's new palace, the one I had gazed down on from the temple, I thought it still looked as much like a barrack even on this closer inspection, for the laid-out gardens

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before it did not alter my opinion. This building, to know its 344
proper occupants, should be converted into a university, for which it might have been built and is far better suited.

Turning to the other direction there was the lovely Dal Lake 361
of which so much has been written and much will doubtless be for ever told. Large stretches of its still waters are weed-covered but others are free, reflecting the mountains on its clear smooth surface. In the distance is a little summer house with the lotus breeding beds; a causeway reaches out from the mainland and almost touches it. Behind this, making a lovely 367
picture for the artist, is a farmhouse which is a perfect model tucked away between poplars and willows. I imagine it must be occupied by the head mali or gardener, the one who is responsible for cultivating the lotus of the lakes. But the summerhouse might have been lifted out from some Ideal Home Exhibition; it matches perfectly the new Palace and spoils one's immediate rustic vision of Kashmir.

From behind us an open car overflowing with young Indians 000
hooted continually, almost physically forcing our tonga off the road, as the screaming moderns flew past us; they had come up by air from Bombay for the long week-end, a short respite from the glaring lights of the cinema studios, and were dressed in the American fashion, aping the youths of that country, the "boys" sitting on the folded hood wearing dark sun glasses and brightly coloured, gaily patterned silk bush shirts, the "girls" in tight figure-revealing frocks and trousers flowing out behind them. They were thoroughly enjoying themselves, admired by the other young Indians holidaying there, despised and detested by the older ones, who were openly ashamed of them in our presence, even suggesting that they were really Anglo-Indians. They were the same party as occupied the boat adjoining ours and who, watched by a huge crowd of admirers on the Boulevard had, the previous night, played dance records into the small hours, dancing on the brightly lighted flat roof of the houseboat, couples periodically leaving it in a shikara to be paddled out on to the lake for a short while. They had doubtless told their friends that they had come to Kashmir for a quiet rest away from the turmoil of Bombay. Many of them I knew and they cheered us as they passed the tonga, a few of the girls

2: Gervis T-3 (no date) 1964 AV1 Kashmir AV4
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000 blowing kisses—although quite proper in Europe and America, far from correct for Indian girls; until recently only "a certain type of girl" would have done so.

346 We stopped the tonga to allow the road dust to settle and found ourselves on the turn of the road at the foot of the Zebanwan mountain. The Colonel drew my attention to some mellowed grey ruins standing out on the spur of the mountain above us. These were all that remained of the partly overgrown Pari Mahal, a school of astrology which was built for his tutor, Mulla Shah, by the eldest son of Shah Jahan, Prince Dara Shikoh, who was murdered by his brother. This building was terraced up the hill-side, the face of each of these having deep arches, a [276] favoured Moghul decoration. Now with the typical Kashmiri choice of charming names, it is known as "The Fairies' Palace", and there are few children who do not believe, as do many of their elders, that the fairies of the lakes go there to sleep during the winter when the land is covered by a deep blanket of pure white snow. By the time I had finished that holiday in the valley, I too had joined them in imagining it to be a possibility.

241 We ran close to the lake again, then at a point where there was a break in the wall so that shikaras could come close for their passengers to disembark, the road branched, and we turned off slightly up hill and inland. Willows, poplars and orchards covered the right side, whilst rice fields spread across the left, the peasant women were bending over and cutting the rice by hand in one field, two small Kashmiri oxen, with the driver standing on the wooden plough to which they were yoked before the humps on their shoulders, were turning over the ground which had been cleared of its crop.

495 After about a mile we came out under a large modern house, near which a number of soldiers were camped. This is the State guest house for "Very Important Personages" who must be entertained but have a separate establishment run for them, and therefore are unable to be accommodated in the other two State guest houses which contain many suites. It is indeed a wonderful position for any mansion.

367 And directly behind it, a little to the left, is the lovely little Chashma Shahi garden. It is set on the hillside, the first terrace to the high garden wall entrance having many steps to climb

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up, past the masses of flowers planted there, trees overhang the old walls, and here is always to be felt a gentle breeze. At the top we instinctively turned to discover over the rice fields the most enchanting view of the Dal Lake with the Rupa Lank or Silver Island as Char Chinar is sometimes called, this being a tiny island in the middle of the lake with a summerhouse which once had a silver domed roof, and planted with four great chinar trees, all mirrored in the waters. Over to the right and further along the road, were pointed out to me the orchards which had been planted years before with the choicest of fruit trees imported from England by Colonel Anderson. I knew that somewhere among them was the charming little house which he had built and occupied until—so the story goes—he was unwise enough to invite the old Maharaja Pratab Singh to visit it. Then it was a repetition of the story of Naboth's vineyard. Anyway, Anderson left behind him the beginning of what could now be a flourishing fruit industry if only cheaper and easier transportation out of the valley could be made available, for the State is famous for its perfect, luscious fruits.

The Chashma Shahi garden, only about an acre in area, is surrounded by a high wall. The famous spring rises at the south side of the garden, that is, the top end; its water is crystal clear and ice cold, so cold that it is usual to challenge the visitor to hold his hand in it to below the wrist for one minute.

The whole garden has been arranged in three terraces, the spring gushing up into a large stone vase built on the centre of the ground floor hall of the upper pavilion, and surrounded by a white marble screen which also covers it to prevent people from dipping into or washing in it. From this the sparkling water shoots out into a large square tank which is surrounded by pots of the most prolific maidenhair ferns; others suspended above in hanging pots also decorate the place. Continuing on its way the water runs through a carved fountain basin, dashes over a water chute which has its surface serrated and down to the second terrace in the centre of which there is a single fountain. From here it flows on and, as is usual with Moghul pavilions, runs in a channel through the centre of the second summerhouse. Both of these buildings are rather after the Afghan type, being built on old stone foundations; the ends are

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367 open to allow the passage of air thus assisting with the cooling, and as one goes forward to the other side through the arched entrances there still remains in place an old Moghul black marble rail. The lower garden is way down, the glistening water cascading over a narrow chute which drops it some twenty feet into this garden in the centre of which is a tank with five fountain jets.

Emerald green lawns of velvet soft turf, which are always in the same perfect condition, are broken up in patterns by flower beds of all shapes and sizes; never can one find one which is not a mass of bloom, whilst the high mud and brick walls, with iris planted on the top of them, are almost hidden by flowering shrubs and fruit trees.

The design of a central watercourse flowing down through formal terraced gardens was favoured by the Moghuls. In Kashmir they had the advantage of being able to build them down from a spring or stream, yet in the plains they still had such gardens, the fountains and channels being occasionally fed from a distant river, brought for miles, though more often supplied by water which was drawn the day through from a well just outside the garden wall and fed by leather bags into a large supply tank.

Pavilions which were open on all sides were also a feature, the water either flowing round them, with fountains which were themselves in the water spraying more into the air, or others with it passing in channels through the centre of the pavilion, sometimes over marble serrated sloping slabs, a few that were inside buildings being made up of layers of pearl oyster shells, giving the appearance of waves and upon its leaving the building, forming a waterfall to the tank below, the wall over which it fell having rows of small compartments, honeycomb fashion in which lights were placed at night and bunches of flowers by day, so decorating the gardens. And with the many fountains and the gentle flow of air passing over the clear ice-cold spring waters, the rooms were cooled; sometimes scented by the blossoms of jasmin and roses scattered on the surface as it left the bubbling spring.

367 The pavilions, some built of marble, some of stone, some of
345 wood, all had cool marble floors, carved posts upheld the roof,

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which together with the ceilings and walls were decorated in 367
bright colours and lovely designs, the pure white plaster being 345
made of crushed marble. Small retiring rooms were set in the corners, and many of the larger pavilions had upper stories, strangely enough usually led up to from the outside by narrow and steep stairways, the first floor usually having a central open room with smaller ones off from it; maybe these were used by the men, the lower room by the women. During the wet seasons the openings would be covered by beautifully worked curtains. Kitchens are not to be found, which suggests that these must have been outside the walls of the gardens, the scent of which was not spoiled by the aromas coming from the highly spiced dishes beloved by the Indians, aromas which although often noticeable during the cooking, are no indication of the flavour, much as is the case with many of the European cheeses.

It is questionable as to whether the gardens were used by the [644]
Emperors and their Court during the colder months, for one reads that they came to Kashmir from the scorching plains for the summer months. The whole of the court could not be moved from Delhi or Lahore though, and a few remained in those cities though most of them went towards the hills with the Emperor and the Empress and then remained on the other side of the pass—the wrong side—only the principal members continuing the whole way, since to move a complete court each year would have been a heavy drain on the treasury. There would however have been the rains of July to contend with, the ideal months in the valley being May and June, September and October.

We left the little gem of a Moghul garden Chashma Shahi, by 367
a doorway which led through the side wall. Here we discovered a tree-shaded square framed in by stonework at ground level. It might have been the foundation of some demolished building, but I doubt it for the surface of the stones was both level and smooth. It could also have been, and probably was, a portion set aside outside the garden as a kitchen, for nearby flowed a little stream.

Followed by the tonga we walked down the hill on the grass roadside which was good to step on; the breeze which could not get within the walled garden now reaching us, the view before

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367 us was quiet and peaceful, the still waters of the lake only disturbed by an odd shikara as it moved through, leaving an ever-spreading, feather-like wake. As we passed them we saw that the smaller trees protected by the tall poplars were cherry—
241 I remembered that Abul Fazal, a scholar in the court of the
[854] Moghul Emperor Akbar, mentioned these particular trees and their rich red fruits in *Ain-i-Akbari*, his biographical chronicle of that Emperor's reign; the women were still bending down and reaping the rice, the tiny baby of one was crying under the shade of an earth bank, but none took any notice; the man was still standing on his wooden plough, adding his weight in order to drive the blade deeper into the good rich earth, whilst the little dun bulls continued up and down the field; his shouts to them were much like a song—he was probably telling them how wonderfully their fathers had worked for his father, for he had no need to lift a stick to drive them on as did the tonga wallahs to their ponies.

000 We returned to lunch on the houseboat; all was quiet in the one next to us, for the bright young things had left to catch the mid-day 'plane south, all that remained were two of their number, a "play back" artist and her brother. That afternoon seeing them taking tea on their roof garden I could quite understand why the young woman could only be heard and not seen on the screen, for even the most clever of make-up artists could never have hidden the deep pock-marks on an otherwise clear-cut lovely face. Why is it that those who are marked for life by such a disfigurement usually have really beautiful or handsome features?

That evening after dinner, the moon being at the full, we called for the shikara, and ordered the men to paddle slowly out on to the lake. The snow-capped mountain tops had become silver, the slopes deep purple, the waters of the lake reflecting all the colours but basically green, much like the Alexandrine the jeweller had only that afternoon tried to sell me, insisting that I test its quality by taking it to a dark corner to watch the purple change to emerald.

Very occasionally we heard the splash of another shikara's paddle, but otherwise all was quiet except for the cry of a night bird. It was perfect peace, the water and the air still, silent and

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smooth. Then in the distance we heard singing, not the loud notes of a gramophone, not the chorus of a party, just the pure crystal notes of a girl's voice accompanied by the occasional blending chords of a string instrument. 000 533

We ordered the men to quietly glide towards the place from where the sound was coming and as we got nearer saw one or two other shikaras silently joining us. Then silhouetted against the background we picked out the Silver Island with its four great chinar trees shading a once marble, silver domed pavilion, this, now gone, has built upon its foundation an ugly edifice best called a shelter, but in the moonlight again becoming a lovely jewel. From here the liquid voice was flowing; drawn towards it, we felt almost ashamed to encroach. In a whisper the Colonel told me the songs were old Kashmiri ones then being sung on the island as doubtless they had been hundreds of years before.

We could make out the singer standing leaning against one of the pillars of the summerhouse and looking towards the moon; behind her on the ground sat another figure, a man playing a sitar, a large, long-necked, mandolin-like wire-strung instrument which, plucked with a plectrum, has the quality, at the will of the player, of harp, guitar or viola. No one spoke in the shikaras, none applauded when the girl had finished her song; all of us must have been carried away and lost in admiration at the beauteous quality of the smooth notes which were as though wafted on the surface of the waters by the cool breeze then just lightly rustling the leaves of the overhanging trees. [534]

The moon slowly slipped behind a feathery cloud, the picture on the Silver Island was lost for a while, but the songs went on; then as the moon again appeared it was brighter and I saw the girl was the one who was living on the houseboat next to ours, the musician her brother. In that kindly light her pock marks were lost, all that we saw was a lovely, perfect figure in a glittering sari, the beauty of the picture being completed by the exquisite voice and the scent from the flowering shrubs blooming round the summerhouse. It is a scene I shall ever remember, and at times as I hear that same voice singing on records the latest modern westernized Indian film songs, I wonder if her 000

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000 fans have ever known how she can so softly and sympathetically sing the sweet love songs of her motherland.

Later, when she knew me better, she told me that her mother had been a Kashmiri singer, as also had her grandmother before her, and even further back; how as a small child her mother had brought her to Kashmir, sung to her on that same island and told her that her great-grandmother had sung there for the Emperor and his Empress. The story which had passed down was probably true, for the daughters of singers and dancers usually inherited their mothers' beauty and qualities. As the years passed, the beauty of the daughters became enhanced by the high breed blood of their fathers, for most became courtesans or the concubines of rich men and princes, so that in this age they have lost all trace of the peasant and become ladies of quality with graceful, natural movement as dancers, and clear musical voices as singers.

263 Next morning I awoke to look out from my bedroom window on to the willow bank alongside. I saw our boatmen's women were preparing the scarlet chillies which had festooned the boat for days, drying. These they pounded into powder in the mortar, then taking it out they handed it to the old mother who sifted it, the red powder passing through the criss-cross cane, the yellow seeds and coarser stalks remaining. The powder mixed with water into a mudlike state is then made into round bricks, dried and stored away to hot up the Kashmiri food during the winter months.

136 The bird life in that part was very alive; a pair of black and white wagtails were busy on the mud banks; when they came close I saw that the black was really a greyish green; it seemed that there must have been hundreds of the tiny insects on which they lived on that damp mud bank; the bird's slim, clean-cut tails bobbing up and down as they searched for them. A magpie settled on the branch of a willow in the distance, forcing me to get up from my bed, for I had to look out for its mate, since I could not start the day with bad luck after seeing one lone magpie—a belief which I found was shared by Kashmiris. A pair of bulbuls flew round. The size of thrushes, they are a dark greyish-brown with black feathers on the throat and the sides of the neck, white-tipped tails, yellowish feathers under, and

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white-checked, black-crested heads. This crest, which is bent forward, makes it appear as though the bird is wearing a high hat. Theirs is a pretty little note, a sweet twitter or warbling, hardly a song though. They keep as close to each other as the proverbial love birds; the boatman declared that they must have Hindu blood in them since they mate for life for, unlike the Muslim, with the Hindu there is no divorce. They[1] are supposed to bring good fortune. /136 [777]

One old English lady who had made Srinagar her home and who is a great bird lover, had trained them to come into her houseboat, there to perch on the backs of the chairs. I remember when taking a "dish of tea" with her on the first occasion, being suddenly surprised as I put my cup down on the tea table, by one, on seeing that it was empty, flying forward and after a second or two fluttering over it gently landing on the edge, its wings still moving so that the delicate cup did not tip as the bird dipped its head in to search for any sugar that might have settled there—they love sugar. Then to complete their tricks, the old lady threw them crumbs, few of which they missed. She told me their eggs are pale shell pink with red spots. In parts of India these birds are trapped and, with a piece of string tied round the leg, trained for fighting, and I was assured by a friend I have no reason to doubt, that one such famous fighting bulbul had been sold in the early part of the season for five hundred rupees. The birds are not kept in cages, but attached to a perch by the leg with a very thin wire chain and carried about. 000

That day we took the manji, the bearer and the luncheon baskets and set off for the Shalimar Gardens by water. Can there by anyone in the world who has not heard of this lovely place, even though it be but in the *Indian Love Lyrics* written years ago by Amy Woodford Findon—"Pale hands I loved beside the Shalimar"? And Shalimar means "The Abode of Love" in Sanskrit, though one writer insists the word divided comes from "shali", a mountain, and "mar", beautiful.

The trip to it was full of interest, taking at leisure nearly two hours through weed-choked canals and winding waterways, with dab-chicks, moor-hens and reed-warblers skimming away across the open lake, where one's interest is drawn to the little fishes which dart everywhere amongst the feathery, multicoloured

1 [ie., the bulbul -- Analyst]

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000 weeds which grow up from the bottom of the lake, the water
226 as clear as air. We came upon fishermen; some were standing up at the end of their shikaras holding aloft long poles with five spikes, rose fashion, on the end. They stand motionless, their eyes glued on the still water below them; suddenly they thrust the pole down, and lifting it look round to see if a visitor is watching, then display their catch which is usually a fish the size of a herring; when we showed interest the fisherman bent down and held up his morning's catch, some seven fishes, the largest of which must have weighed four pounds. We came on another; at first I thought the shikara had drifted away empty, for it was in a part where the lake had much weed, then I saw a heap of weed at one end with a fishing pole sticking up from it. The fisherman who was lying at the stern of the boat, had covered himself with large Euryale ferox leaves some three feet across, which also extended over his head and shaded the water beneath him, he held ready-poised the same kind of fishing pole, but although we stood by for some time he caught nothing and I doubt whether he ever knew that we had been there.

At exactly eleven o'clock, as we were admiring the perfect reflection of the mountains on the lake's surface, one which always causes the photographer to wonder which way up the print should be, cups of hot morning coffee were handed over to us, not from a thermos, but freshly made, for in the back of the boat the little charcoal stove had been lighted, the water boiled as we went along, and the coffee made.

487 We began to get nearer to the shore and the great bank of chinar trees. The lake was matted with weeds, the channel between them so narrow that it was difficult for two shikaras to pass with ease, and so shallow that the men gave up using paddles and took to poling. The mud they disturbed was not of a very pleasant odour, it reminded one of the finish of the annual clean out of the garden gold-fish pond. At a distance, standing as though stuffed, were a pair of herons.

I then saw that we had arrived between two earth banks and knew that we were entering the mile-long canal which runs through the swamps to the gardens. As we got nearer, willow trees were growing on the banks, there was an untidy and dirty little hamlet, and closer still to the land, great old chinars stood

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back and extended their giant branches. But the water was low 487
and we had to walk the last quarter of a mile to the entrance pavilion in front of which ran the road. A few tongas and old taxis stood nearby; so far I was not very impressed by Shalimar, the last mile of it having spoilt the journey over the lake.

When the garden was originally made it ran right down to the 367
canal which was then doubtless kept clear and clean. It is unfortunate that the road must now run where it does, or that some other layout could not have been designed for it so that although not in the garden it was of it, for having passed through the gates one's breath is taken for a minute at the most amazing mass of colours of the flowers, the perfectly kept lawns, the chinars just changing to orange, and if the visitor is fortunate as we were, he is greeted by the sparkling streams and gushing fountains. It is indeed a paradise on earth, perhaps made the more so because of the contrasting last mile of the journey to it.

Like all the Moghul gardens in Kashmir, the watercourse runs down the centre of the garden for its full terraced length, the crystal clear water glittering like silver as it races over marble, fish-scaled shoots, down in a waterfall before carved decorated marble slabs, the channel so wide in parts that stepping stones were placed across it, and here and there are slabs on which the Emperor sat enthroned with the cool water flowing beneath him that he might be refreshed.

Legend tells that the King Pravarasena II, the founder of Srinagar who used to visit a saint named Sukarma Swami whose abode was near to Harwan, had a villa built on the site of the Shalimar garden, so that he might rest there the night. The villa and its garden fell into decay and vanished, but the small village, which had as is usual sprung up around its walls, remained, retaining for itself the name of Shalimar.

On this site the Emperor Jehangir had laid out the garden which is still there, now far more lovely than in his day, for the giant chinar trees since planted, have now reached maturity. The pavilions may have lost some of their freshness, the watercourses become mellowed by age, but the great stone, ten foot high wall which surrounds the whole place is unbroken, the

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mountains which form a perfect background are the same, as is the cool water which keeps fresh the gardens in all their colourful glory, and so it has been for well over three hundred years, for it was laid out by the Emperor Jehangir in 1619. This original garden he called "Forhatbakhsh", which means "Delightful". In 1630 Zafar Khan the then Moghul Governor of Kashmir, added a portion to the north of the garden and named that part "Faiz-Bakhsh", meaning "Bountiful".

According to an old guidebook the Shalimar—in this book the name is spelt Shalamar—is five hundred and ninety yards long, at the lower end two hundred and seven yards wide, and at the upper end two hundred and sixty-seven yards wide; the watercourse which runs right through and joins the canal outside, being eighteen inches deep and from nine to fourteen yards wide.

The water comes from the Harwan stream from behind the great garden, and according to this book the canals as well as the tanks were lined with polished limestone resembling black marble. Now the bottoms of the main channels are carpeted with short bright green grass; the tanks remain as before, with cascades, some short and shallow, others long and steep, all highly polished by age—and by the small sons of visitors, whom the gardeners dare not check, using them as slides when the water is not flowing.

There are four terraces to Shalimar, which as a royal garden is divided into three portions, the entrance from the canal and the road leading to the public garden which terminates with the first large central pavilion known as the Diwan-i-Am. The stream of water flows down through the building, which has rooms on either side, into a tank; above the waterfall is still to be seen the black marble throne on which the Moghul Emperor used to be seated cross-legged in this Hall of Public Audience when at certain times the garden was thrown open to enable the people to see their ruler.

We walked up one of the tree-shaded, wide, soft, grass paths which run on each side of the tank, to the second garden which is known as the Emperor's Garden and consists of two shallow terraces. In the middle of this and just above where the second terrace is formed are the carved foundation stones of what was

2: Gervis T-3 (no date) 1954 AV1 Kashmir Art
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the Diwan-i-Khas—the Hall of Private Audience—and over to the left by the north-west wall were the royal bathrooms.

Continuing still further up we came upon the two small Kashmiri-style guard rooms built on the old stone bases and set as a gateway through the wall to the fourth terrace above, this being laid out as the Ladies' Garden which is the most lovely of them all, and the one for which Shalimar is most famed.

The centrepiece of this glorious garden is the beautiful black marble pavilion which was built by Shah Jahan, standing as then in the mist of a large square shallow tank from which one hundred and forty fountains play; on the surface then floated white and cream water lilies, pink lotus and mauve water hyacinths, while jasmin bushes adorned the corners, the whole being shaded by old cypress trees. The magnificent pavilion which is raised on a platform about three feet above the garden is about sixty-five feet square, its sloping roof being supported on each side by a row of six polygonal-shaped and elaborately fluted black marble pillars. It was used as a banqueting hall and a place for entertainment. One writer of old says that the tank was floored with blue-green Persian tiles, at evening parties coloured lamps were placed cunningly so that they shed their lights to make the fountains and cascades appear in differing colours, golden fishes with jewelled eyes floated in the tank, silver frogs were suspended on the surface so that they croaked with the movement of the water. It is said that these used to be hidden in some secret place in the garden, after each party by the head gardener, but he suddenly died and none have been able to discover where they were buried. Nightingales in cages were placed in the trees and fed on a seed which gave them song; they died before the light.

Channels of water ran out at right angles from the pavilion towards others set in the walls of the garden, the whole forming a cross of glittering water on this upper terrace, all framed by beds of multicoloured flowers, the four corners being spread with soft green lawns on which strutted proud peacocks brought from Delhi. Shaded by fruit trees, in spring the colours of their blossoms added to the fresh coolness of the garden, in later seasons their bright luscious fruits at hand to be enjoyed

2: Gervis T-3 (no date) 1954 AV1 Kashmir ~~AV1~~
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367 by those upon whom fortune had smiled and permitted to enter within the high protecting walls.

The bearer followed by a troop of porters, each carrying as little as they could in order that as many as possible might earn a few annas, arrived with all the baskets and pots, the brazier and even an ice box which we had brought. This for a lunch for two; and one would have thought the load heavy from the way the porters lifted each to the ground. The bearer told them to go off and come when called to collect the baskets for return; only then would he permit us to pay them.

A durri—a coarse sort of carpet—was laid out on the grass, the bearer disappeared into a hollow and lighted the fire for we must at least start and finish the meal with something hot, even though we had insisted on a cold lunch. So while he heated up the soup, we opened the ice box to extract lager—which we had seen from a notice board at the gate, together with dogs, was not permitted entrance by order of the Maharaja, but it was too late now and we agreed that it was best to get rid of the stuff before it caused the Maharaja any further embarrassment.

Just at that time we saw our houseboat neighbours coming up to the garden, they also were followed by a string of porters; we lunched together, we on European fare, eating cold duck whole like Henry the Eighth and tomatoes and cucumber like apples, they on curried puffs, but aiding and abetting us in breaking the law by helping us to empty the ice box. Then on to the coffee, large cups floating with rich cream, and my introduction by our lady guest to its being sweetened with Kashmir honey, which I must admit does enhance the flavour considerably.

A mali or gardener came towards us; at first I thought it was to check on the ice box, but it was merely the usual presentation of a button-hole from the garden, then a respectful standing back until one produced the expected annas as a gratuity. Mine must have been larger than usual, for to the delight of the lady, he offered to her a large bouquet of giant zinnias as we later left the garden.

535 As we sat there after lunch the girl brought before us a picture of life as it had been in the garden back in Moghul days, a picture built up from the stories her mother and her grandmother

2: Gervis T-3 (no date) 1954 AV1 Kashmir
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had told her and which had been passed down to them through a line of women, for fathers and grandfathers were never mentioned—were probably unknown. As she talked on to me, leaning against a peach tree in a half-asleep state, it was as if it was all happening again; the wonderful costumes of the men of those far off days; high turbans set with great jewels and surmounted with a larger stone or a wondrous feather, long coats which reached from neck to knee, embroidered in many colours on a base of silver or gold thread, tight fitting trousers of the same metal thread, slippers—Persian style—with curled over tips, again of gold and set with colours; the women also wearing loose fitting shalwars—pyjama-like trousers—of precious silks, long smock-like jackets of the softest and thinnest materials, heavy jewels round their necks and wrists, with some who came from other parts displaying saris of gossamer silk from Dacca which by their cunning wearing perfectly shaped their rounded figures.

The musicians—some six or eight of them—would take up their position to one side of the pavilion and after a while the dancers would appear—Tavayaf girls, or Nautch girls as the Anglo-Indians always called them—many only just having reached the age of maturity and in the first flush of youthful beauty, others experienced dancers with figures rounded and narrowed to perfection by constant massaging with scented oils, every movement studied, complete and faultless. The costumes were colourful and teasingly slightly transparent, a tight fitting V neck and long sleeved bodice, a floor length, gold-edged, very full skirt of contrasting shade or colour dropping like a shimmering waterfall from the waist, a finely spun head veil held in place by a glittering head-piece which dropped over the forehead, the veil falling almost to the ground and sparkling with tiny stars, each shiver exaggerated by the clatter of bracelets or the tinkle of ankle bells, the dancer with downcast eyes holding the veil modestly across her face; the wives of the men who were watching, unmoved by their husband's obvious and unashamed interest in a particular girl, being fully aware as to what could and probably would happen after the party, and hoping that it would be the usual temporary infatuation.

The singers, more dignified, wore lovely gowns less reveal-

2: Gervis T-3 (no date) 1954 AV1 Kashmir
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535 ing, the heavy silken skirts streaming from waist-belts made of
837 gold and set with precious stones; ropes of pearls and strings of jewels adorned their lovely necks. Always they told of birds and flowers and love as they sang. Some perfected the song with a little acting and with a graceful modest dance, and because few of them wore anklets or bracelets, one at least, the ancestor of the girl who was then describing the scene, held in each of her open palms a golden bell. For a discreetly dropped reward, a string of pearls, a precious jewel maybe, they would recite or sing the words and music of some song a conceited member of the Court, who thought himself to be a composer and a poet, had written in order to flatter his Emperor, or even his loved one who was present.

As the night progressed, by the light of the stars and crescent moon—always a sign of good fortune—although the dancers and singers did not mix with the invited guests, on some pretext the men would slip away, knowing where to find them with the help of a faithful and well-rewarded servant whose duty it was to see that his master was always kept happy.

The next morning when the sun was getting high in the sky the ladies would awaken; women servants looking as fresh as the dawn would bring them cooling refreshment and the tired, crushed and faded dancing girls would have disappeared to some corner pavilion to sleep the day through. There would be no sign of a man within the garden, for even the malis would have done their work and left with the rising of the sun. This then was the picture painted by one who had heard it proudly passed down from one Tavayaf girl to another.

482 We walked down to the gate together, parting there with the
465 brother and sister, for they had come by tonga, and we went on to where the shikara was awaiting us. The baskets and other things had been loaded, the manji had handed the porters their pay, but they still stood awaiting us. Immediately upon our arrival they as usual protested that the manji had not given them sufficient; the manji became furious, there was a terrific row, which could have been settled for a few annas, but the manji refused to allow us to do this. In the end, against his advice, I gave each of the porters two annas extra and they went off grinning and happy with the manji swearing that he would

2: Gervis T-3 (no date) 1954 AV1 Kashmir
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never again allow one of his sahibs to employ them as porters. 482
He had lost face and was very annoyed with me. This sort of 465
thing is quite usual up there though, for the amounts laid down for porters, hire of shikara and tongas were far too low—these men expect, and deserve a tip.

Silently for a while we were paddled down the canal or rather 367
the cleared patch between the mud banks, then out on to the open lake. We were making for Nasim Bagh, which is but a few miles along the lake side from Srinagar, but the dense water weeds forced one to go well out into the lake to find clear water.

Ahead we could see the hundreds of chinar trees which still remain of the twelve hundred which the Emperor Shah Jahan had planted there in his Garden of the Breeze, which its name Nasim Bagh means. As we came upon it we could see about a dozen houseboats moored there. Now no longer the laid out garden that the Emperor had made with pavilions, water chutes, fountains and channels, it has become a delightful camping ground; in a short while you find yourself looking round for the deer, since it is like some lovely old park with the grass soft and green and the trees aged and beautiful. The old walls which surrounded it have long since disappeared, leaving just a few mounds as signs of their existence and of the original terraces.

The view from under the trees, across the blue-green reflecting expanse of the lake and dull rust of those parts which are covered by weed, way on to the multicoloured mountains on the other side of the Dal Lake is truly enchanting in its beauty. And [423]
the cool breeze which gave it its charming name, still moves at all times lightly through the chinars as it did in the days of the prince who chose this place for his garden, although the chinar trees would not have been planted until the garden was maturing since it is said that Ali Mardan Khan, who came after that time, first introduced them into Kashmir, making them royal trees which could not be cut down without the permission of the ruler, a law which remains and is enforced to this day. Many are the gardens like Nasim, though smaller, to be found round the borders of the lovely lake. All that now remains of them may be a terrace, a broken wall, a pavilion foundation, not unusually incorporated into some farm building or farmyard, the water-

2: Gervis T-8 (no date) 1954 AVI Kashmir
Kashmir: AVM

367 course being used as a dhobi ghat—the place where clothes are washed—the pavilion base now the foundation for a barn.

We sat under the chinars and looked across the lake past the few houseboats and tents of visitors. It was strange that not until then did I realize how museum-like the Shalimar garden had been, as though all the time I was conscious of the watching spirits of those who had originally made it or walked there.

In Nasim all was so different, there was a feeling of complete unfettered freedom in this place of quiet charm and natural beauty where one could meditate undisturbed; the young man [illegible] castles, the old man happily pover over the past, the poet write his ode, the artist paint her picture, the musician compose his score in tune with the cooing of the doves or nightingales, the dancer build her movement to match the flickering of the leaves and the gentle caress of the limpid waters of the lake upon its bank, on which in places grew masses of forget-me-nots, behind which was a tiny cornfield blood-red with poppy and scented with wild thyme and water mint. Indeed a quiet abode for lovers who in that lovely haven would already be half way to paradise.

272 The bearer had brought us tea which he had prepared on the lakeside, and sandwiches which were as fresh as the tea, and with him came flocks of little birds, so used were they to picnickers. When he had gone, we watched him in the distance join a circle with the shikara wallahs who also were having tea, but theirs had been prepared from green tea; instead of sugar, salt had been added, the whole served with bread in a small glazed earthenware bowl—the Kashmiri dish of tea—the result was a sloppy pink mess, which, after noisily drinking the liquid, they scooped up with their fingers. Their tea had not been prepared fresh like ours, it had been brewing for some hours in a samovar, which is a teapot-cum-kettle-cum-stove, for the kettle has a stand fixed beneath it. Up through the centre of the container there is a pipe in which red hot charcoal is placed. The tea is put in the water and stews for as long as the charcoal remains alive.

276 We returned to the houseboat just as night was falling. The noises of the day had worn themselves down, as yet it was too early for the night calls of birds and frogs, so that as we moved

2: Gervis T-3 (no date) 1954 AV1 Kashmir
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slowly over the water there was just the musical sound of the dip of the paddles, and the bubble of water as one after the other bearer, manji and boatmen drew a whiff or two of smoke from the hubble-bubble, the pipe which is ages old, the tobacco and burning charcoal container being at the end of a tube which passing down into the water of the bottle-like bowl cleans the smoke before it is inhaled up the mouthpiece tube. There came to us also the soft singing of the youngest member of the crew, a boy of about eighteen whose voice had not yet broken; it seemed a pity that one day it must do so. 276

Nishat Bagh, a name which means "The Garden of Delight", was the last of the Moghul gardens we had to visit on the Dal Lake. This was made in about A.D. 1630, some writers say by the brother, others the father of Nur Jehan, the Queen of Jehangir. 367

Again we went by water which is amazingly clear in parts, being mainly fed by springs. We made towards an enclosed portion of the lake, entering under a long arched bridge around the buttresses of which we looked down on hundreds of small fish three or four inches long; inside, the weed was again choking part of the lake, but a way was clear through to the steps below the entrance to the gardens. Here also the lowest terrace of all has now disappeared for the road runs where this once was laid between the lake and the garden wall.

We climbed a few high stone steps and entered Nishat by one of the twin covered garden gates. The first terrace was a blaze of colour, the beds at the outer edge being filled with large zinnias of many shades, cosmos and flowering shrubs, and the beds on the lawns were massed with geraniums and asters. The purple Persian lilac hedges are famous for their beauty and scent. In the centre of this, originally the second terrace, there is a great tank which is well over a hundred feet in length on all sides, about three feet deep and with twenty-five fountains then playing, and as we stood the sunrays caught the spray which formed many rainbows. Water is always running through the gardens to feed the beds of flowers, only on Sundays and special occasions is it diverted to the central stone or marble lined streams.

The two-storied pavilion which is directly above this is built 000

Kashmiri Ave

The two-storied pavilion which is directly above this, is built
341 after the Kashmir style, of wood—painted a drab red—and
345 plaster, on a stone foundation. In the middle of the ground floor, which is known as the Fountain Hall, is a reservoir about fourteen feet square and again three feet deep; in this five fountains play. Two sides of the pavilion have rather lovely lattice windows, one looking back on the garden, the other over the lake, decorated carved pillars run from floor to ceiling, these together with a kind of upper screen are painted in reds, blues and yellows and make their contribution to the charm of the stone-floored hall which is cooled by the spraying waters.

The upper storey has one large lattice-screened room on the north side and a smaller one on the south. An opening in the floor which is quite large—almost thirty feet square—affords a view of the fountains below, the idea doubtless being that they would also cool the upper portion of this summer pavilion.

367 There were twelve terraces in the garden the whole being entirely surrounded by a high wall which, the guide books say, "encloses a garden now five hundred and ninety-five yards long and three hundred and sixty wide". This being a private and not a royal garden, it is only divided into two, with the main part containing the many terraces separated from the upper zenana terrace by a wall eighteen feet high running the full width. Each end of this wall is flanked by an octagonal tower with a stairway inside leading to the upper garden.

533 The pavilion on the zenana terrace is also a double-storied building—really two of them connected by an archway across the canal as the water enters the garden. On this terrace are planted dozens of chinar trees, now so large that their branches form for it a flickering, leafy ceiling. Here we found sitting a very old white-bearded musician who, immediately his dim eyes made out who we were, started strumming on his lute-like instrument and singing—completely out of tune—"God save the King". We sat down and talked to him; then the Colonel, who had found some sort of tie-up with the old fellow's sons and his own regiment, asked him to sing us one of the Kashmiri songs he knew. It was interesting to hear, though badly sung by a frail croaky old voice, but he was more than happy to have someone ask him to sing, flattered that our interest in him had brought many other visitors to stand and listen, and newly overcome by the two silver rupees we gave him for his services.

1 [Above a water tank at the centre of the Mughul garden of Nishat Bagh.. Anthyl]

In Gerrie T-3 (no date) 1934 AVI Kashmir
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overcome by the two silver rupees we gave him for his services.

The terrace below this has a terrific reservoir one hundred and two feet wide, one hundred and twenty-three feet long and three feet deep, and containing twenty-five spouting fountains.

Standing on these higher terraces and looking down on the others with their flower beds perfectly set in soft green lawns and the glistening water streaming down the centre, one is reminded of a giant carpet, with all colours blending, yet taking each separately they clash, such is the value of green, the basic colour which all the colours seem to accept. Maybe it is because we have become used to the always green leaves of the flowers whatever their colour, that our eyes have become attuned to it.

We sat under the shade of a giant of the chinars and the bearer brought us tea. So unlike other parts where, at his arrival we should have been surrounded by small boys or just interested spectators, there were none who came close or even looked in our direction, for it seemed that all were picnicking. Just a few birds flittered close, but those of which we saw most in the garden, took no notice, for I have never seen so many hoopoes walking about and plunging their long slender curved bills into the earth to extract the insects on which they live, as I did on the close mown lawns of Nishat. These strangely beautiful birds, about the size of a thrush, are most picturesque, their colouring reminding one of a wasp, their heads and bodies being sand colour, the wings and tail black with stripes of white across them, but the most striking feature is the bird's crest, each feather of which is sand colour tipped with black. As the hoopoe walks about, this crest is folded down, standing out at the back of the head and almost matching the beak in size and shape, but when the bird alights from flight, or when it is excited, the crest expands fan-like rather as a cockatoo does and is then strikingly beautiful. The note they make is soft and musical—cok, cok, cok—and the Muslim head gardener who came to pay his respects, followed by his son who possessed the usual bottom-hole, declared that although small, the flesh of the hoopoe is very good to eat, especially so for invalids and old people. The bird's unmoistened nest is as untidy and ill-made as that of the pigeon, and once the hen bird is on her eggs, her partner will not permit her to leave them, feeding her there, so

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In Gerrie T-8 (no date) 1864 AVI Kashmir
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134 that by the time the chicks hatch out the nest is shockingly bedoiled.

The birds for which the gardens are most famous though are the minivets, which flutter about in flocks among the topmost branches of the trees searching for the little insects on which they live. Their winters are spent in Ceylon, their summers, which are their mating seasons, in Kashmir, and Nishat has long been their favourite place when the flocks split up into pairs. After that as the season advances, one often sees one cock with five or six hens. Smaller than a sparrow, the cock has a bright red breast and some red also on the tail and wings; very prettily they flit and flutter among the trees, displaying their colours to the greatest advantage and uttering a low sort of note. The delicate little nests, one of which we were shown, is as delightful and neat as the birds themselves. They must take some considerable time to build for they consist of the smallest twigs, moss and hair, all beautifully bound together with spiders' webs, so made that in their colouring they match the branch of the tree, on the back of which they seem to have grown.

347 The channel of water which runs the full length of the garden has fountains playing at intervals and as it flows from one terrace to another it rushes over serrated and scalloped chutes, some of these being eighteen feet high, and bridging most of these is a stone slab throne. From here one can look down on the lower pavilion, past it to the Dal Lake beyond with the bridge under which we entered that part, and away in the distance to the old Fort. On a day when the air is clear, there can be seen far away snow-capped mountains which encompass the valley.

347 There is a famous story of these gardens which is doubtless
173 true for its writers have always told the same. The water coming into Nishat is taken from the same stream as feeds the Shalimar. The garden was barely completed before the Emperor Shah Jahan visited it, and so much admired this new garden which his Prime Minister had built, that he decided that it must become a royal one. Accordingly he pointedly congratulated Asaf Khan on his work on those occasions during one visit. By all the unwritten laws between kings and subjects, the garden should then have been offered to the Emperor, but the Prime Minister

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remained silent. This so much displeased His Royal Highness, that although Asaf Khan was too valuable for him to dismiss, to spite him he ordered that the water of the stream should only supply the Shalimar.

Immediately this happened Nishat was shorn of its real beauty, as only those who have visited such gardens with stone pools and fountains which are left dry will appreciate, but although closely related to the Emperor, the Prime Minister could do nothing.

He went to his garden, saw how the lovely flowers were now drooping for want of the water that gave them life, and miserably unhappy lay down on the grass close to one of the dry stone tanks, soon falling asleep. A faithful servant, who like all the others of his household knew of the reason for their master's grief, then sought out the place where the stream had been blocked, and removed the great stone plug. Asaf Khan was awakened by the sound of water playing from the fountains into the pools and rippling over the cascades, and leapt to his feet delighted though confused, but on hearing the confession of the old retainer he insisted that the stream be immediately blocked again. It was too late though, for the Emperor had heard of what had happened and ordered that the servant be brought before him. The wretched man was dragged in front of the throne, but showing not the slightest fear stood as a dutiful subject with feet together and hands clasped loosely before him and admitted that he was guilty of the offence, but explained that he only did what any servant who loved his master would have done when he could no longer bear to see him so utterly miserable. Now that he had seen his master happy once again, if maybe only for a short time, he would willingly submit to any punishment that the Emperor deemed fitted to the crime. There was a hushed silence over those who had assembled; some no doubt wondered if the Prime Minister would now dare to plead his servant's cause, but instead of hearing the Emperor award one of the ghastly sentences that he might have done, they saw him call the man forward so that he could bestow a *Khilat*—robe of honour—upon him, at the same time granting to his master Asaf Khan a *sanad* which gave him the right to drain water for all time to Nishat Bagh from the Shalimar stream.

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367 Later we went to see the two other famous Moghul landscape
312 features, the Achabal Gardens and the spring of Verinag, neither of which are fed from a stream, but by gushing springs, their volume of water so great that the explanation that in both cases they are really the spots where underground rivers burst forth from the limestone is acceptable. That which floods from the spring at Verinag is caught in a great stone octagonal tank of considerable depth and eighty feet across. This is surrounded by an old and massive stone wall with arched recesses which, when reflected on the waters, changes them to a deep indigo, while in those places which catch the sun, the surface is the colour of turquoise, and where there is no shadow or sun's rays, it remains an amethyst. In the autumn when the trees surrounding the pool cast their reflection, their golden tint is caught on the rippled surface as sacred silver fish rise to feed from the hands of Brahmin priests who come there morning and evening to feed them and recite their mantras by the waters of the sacred tank.

The great limestone tank is sixteen miles from Islamabad on the road to Jammu, close to the foot of the Banihal Pass, and lies below a range of thickly wooded hills. It was built in 1620 by the Emperor Jehangir. Seven years later his son Shah Jahan who was also a great lover of the beauty of nature, had wonderful gardens laid out round it with aqueducts, cascades and fountains; these are now in ruins and overgrown, though just as the gardens by the Dal Lake are famed for their cherries to this day, so is Verinag known for its delicious apples. It is said that within the gardens was built at that time a gallery, the walls of which were covered with pictures which were actually painted there.

Verinag is claimed as the true source of the great river Jhelum, the many streams which it joins being only its tributaries. In the heat of the summer it is the coolest of all the gardens. I could so very easily picture those who went there to laze away the day reclining on carpets by the great pool and occasionally dipping their hands into the cold waters shaded by the great trees surrounding it.

367 There are many who declare that it was to this cool garden which he so loved, that the Emperor Jehangir asked to be

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carried to die; this could not be, and he died on the journey to Lahore, near the Moghul mosque in Chingas Sarai, which is on the right bank of the Tawi river and on the old Bhimbar road out of Kashmir. Yet his wish was to an extent granted, since his heart lies buried next to the mosque; it was only possible to carry the casket of his body on the rest of the long journey through the hot plains from Kashmir. 367

Seven miles from Islamabad are the Achabal Gardens, laid out in 1640 by Jahan-ara, the daughter of Shah Jahan and said to have been that Emperor's favourite pleasure resort. Like those of the lake it is built on a gentle slope, behind it the firs which cover the mountain side enhance its beauty, whilst glorious chinars grow throughout the gardens to shade its lawns. The spring which bursts from the hillside, Bernier, who was there in the latter half of the fifteenth century, refers to as a river, and it is believed by many to be the river Brang, which disappears into the fissures of limestone at Dewalgam, coming to the surface again. The stone waterways, mellowed by age, still remain, as does also the great waterfall which Bernier mentions as having seen with lights set at night behind its generous flow. The chinars then planted are massive, the lawns are like bowling greens, fresh and without a weed and the flower beds ever a blaze of brilliant colour.

The original buildings fell into decay and were replaced on their old foundations by others in the Kashmiri style during the reign of the Maharaja Rambir Singh. Many consider that in so doing he spoilt the gardens to some extent, that those ruins which remained should have been left as Nature in her time had caused them to become, or if rebuilt, then that they should have been made exactly as they originally stood, for as the old Colonel commented, "no Hindu or Sikh can be expected to improve a Moghul garden or summerhouse, they may like flowers in their ladies' hair, they may like them in vases or in pots on the steps or round the verandahs, but they were never great at gardening!"

2: Gervis T-3 (no date) 1954 AV1 Kashmir A321
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CHAPTER EIGHT

The Doctor and the Shawl and Carpet Maker

291 [302] IT was not until I had been in Srinagar for well over a week that I first met Abdul Rahman—a name which means "Servant of the Compassionate". He wore the voluminous effeminate gown which all Kashmiris, whether they be man or woman, favour, a costume all their own of which they need not be jealous, for none would envy it them; on his head was an enormous spotless white turban, so big that I might have taken him for a Hindu had the tika mark not been missing from his forehead; his handsome rugged old face was made the more interesting by a perfectly trimmed white beard which had been faultlessly fashioned to a point by the barber, his grey eyes deep set under bushy eyebrows, his nose large and well shaped.

759 On that particular early evening the Colonel and I were walking along the bund of the canal which runs from the Dal Gate to the Srinagar Club, when, crossing the main road, a smartly trotting horse drawing a private tonga only just missed the old man. The syce immediately drew up, and the passenger leapt out from the tonga with the agility of a youth. Then to my amazement, for the Colonel was a little bit of a snob, I saw both men greet each other as though they were long lost brothers.

After some minutes of animated conversation, I was introduced to Doctor Abdul Rahman with such a gesture and in such a manner that it was obvious that he was a man of some importance, then came, "but for him, my dear fellow, I should have been in the bone-yard these past twenty years". A remark which brought the soft voiced quiet correction spoken to me, "In Kashmir we refer to them as Gardens of Rest!"

Abdul Rahman was a Hakim. They call themselves doctors, but it is more precise to describe them as physicians and herb-

2: Gervis T-3 (no date) 1954 AV1 Kashmir [redacted] Kashmiri AV4

alists, and there must be between two and three hundred of any 759
standing in the State, one usually being found in any sizable town or large village. They are not surgeons, under no circum- [752]
stances do they use a knife, although on occasions they will mark with a pen the place to be cut or the vein to be opened by the barber who always acts as the village surgeon. Neither do [844]
they attend confinements; that is a duty undertaken by special midwives, who when they are in trouble, call in one of the "wise women," also herbalists, and like the Hakims, having a very considerable knowledge of the values of herbs.

Our intended call at the Club was immediately abandoned 363
and an invitation to the Doctor's house accepted; we climbed into the tonga drawn by the only horse in Kashmir that I was not ashamed to be seen riding behind, the roadway clearing to the musical ring of what appeared to be the giant of all bicycle bells, one which was foot-operated by the driver.

From the main road, we turned into a side street, one which ran down to the river, winding, narrow and edged with an open drain on either side. The roadway was damp, the drains stank, yet to get clear of being run over, the people had to stand across them. There were shops on both sides as the street widened, some selling foodstuffs, others soaps, a baker's shop, iron workers, pottery, leather workers, hat makers and so on. We came out on a small square, but almost immediately the tonga turned sharply into what appeared to be an alleyway. A man about his [514]
private business squatting at the drain and with his back to the people in the road, only just managed to leap to his feet and get out of the path of the horse; a trembling old woman pressed her back against the wall and spat curses at the driver. Then we 342
stopped and clambered down to enter a wall-enclosed patch of garden with a large tree shading it. From here ran a flight of covered outside stairs to the first floor which was an enormous room with many doors leading from it; from which it could be judged that the house was indeed large.

The floor was entirely covered with carpets; pictures of Mog- 353
hul times were on the walls, a few small low tables were scattered about, against one wall stood a bookcase and near it what would appear to the newcomer to Kashmir to be a counting house desk without legs, but in fact was just a desk so made

2: Gervis T-3 (no date) 1954 AV1 Kashmir ~~121~~
Kashmir. AV4
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A village woman with her young daughters

[Facing p. 124]

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Kashmir: AV4

353 in order that the writer might sit on the floor and do his work.
[272] We also sat on the floor and after a while a servant brought coffee; the service of solid silver, the coffee thick, black and very much sweetened, being served in tumbler-like, heavily engraved, silver mugs which matched the tray and large pot.

000 Some time later the Colonel explained to me that some twenty years before he had had his sister staying with him on the house-boat. She was a martyr to arthritis and had spent hundreds of guineas on specialists and treatments, but without effect. She had come to stay with him in Kashmir in the faint hope that the climate might help her, but there had been no improvement. Then at tea one day a friend of theirs, Doctor Neve, the surgeon of the two famous brothers who for years ran the Medical Mission in Srinagar, said, "No harm could come of her seeing old Abdul Rahman who has a 'doctor's shop' in the city and is without doubt one of the cleverest botanists I have ever met. His knowledge of herbs is far more extensive than any European doctor, for there are plants in this valley and up in the mountains which have never been heard of in Europe or America." Within three months of starting the Hakim's treatment all pains had gone, never to return till the day she died, which was nearly fifteen years later.

The Colonel's own debt to him was very great. Like so many military men he was terrified of the knife, and when he heard in the Delhi Military Hospital that the pain in his side was appendix trouble and called for an operation, he fled to Kashmir to make himself fit for it—that is what he told his friends anyway, although it was really to collect his courage together. But a few days after his arrival he was taken with violent pains. The doctors said an immediate operation was necessary and would have to be performed the next morning, if not before. It so happened that Abdul Rahman called at the houseboat that evening; he went back to his shop and returned with a bottle of Kashmir medicine which he assured him would relieve the pain. The Colonel admits now that his mind must then have been unbalanced that he even considered taking a dose, but he did, and by the following morning when the bottle was empty and the surgeon examined him before admittance to hospital,

In Gervis T-3 (no date) 1954 AVI Kashmir
Kashmiri AVY
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The Fort Hari Parbat (p. 74)

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482

The priest carrying water up to the Takht-i-Sulaiman Temple (p. 75)

[Facing p. 125]

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Kashmir i AV4

000 all signs of his trouble had gone, while to this day his appendix remains with him.

759 Like so many trades in Kashmir—and doctoring with them is a trade more than a profession—the secrets are passed down from one generation to another. The secrets of the Hakims are kept to the Hakims, the secrets of each of their families kept to the family, so it was that the sons of Abdul Rahman were now the doctors who attended in the shop, leaving the old man to attend the wealthier patients who sent for him, those who considered it beneath their dignity to call at his shop. The only difference was that instead of paying the few annas, they paid ten rupees or more for each visit. I was afterwards told by the manji that as the old man got nearer to making his last peace with God, so the number of poor patients he attended outside without charge had increased.

759 The only men employed outside the family were the house-
278 hold servants. In the buildings lining the little walled garden, those which had originally been built as servants' quarters, the grandsons worked under the guidance of a son. Here the herbs, which still included many which had been gathered by the shepherds when tending flocks on the higher slopes of the mountains in the summer, some grown in small gardens, others collected by peasant families who also had specialised in it, with once again the trade passing from father to son, were pounded into ointments, burned to ashes for their powders, squeezed to oils, boiled into lotions or fermented into medicines.

363 From the windows which reached to the floor and were only protected by a foot high ornamental wooden screen, I could see the great river. Getting up and looking down below I
[674] saw the filthy bank, with barges tied close, piles of wood ready for the winter, boys playing in the dirty water, and two women squatting down for the same natural purpose as was the man at the gutter when we came in. When I was sitting down again on the thick carpet, this filth was lost to view; it was indeed difficult to believe that it existed when one looked across the water at the White Palace with the gilded dome of its temple shining in the autumn evening light.

759 As I did so Abdul Rahman told me that whereas many of
554 the shops on the Bund—the European shopping centre—pro-

2: Gervis T-3 (no date) 1954 AV1 Kashmir A321
Kashmir: AV4

759 claimed by arms and crests their appointment to certain of the
554 Viceroys or Maharajas, his family could claim such patronage from the rulers of Kashmir further back than any of them, that they were the direct descendants of the Yogi who had cured King Zain-ul-Ab-ul-Din of his running sore, the difference in his and their religion being explained by the many changes which had taken place in most of the Kashmir valley families with the changes of dynasties. He can claim that distinction, and who can deny it? In all probability it is substantially true.

759 Later on, when he had made sure that I was unable to read the script, he brought out from an ancient iron chest a number of very old books—one he assured me was over five hundred years old—in which the descriptions of ailments and their cures were set forth. Some were in verse and rhyme; probably so that they could be better memorised, and in one book of old hand-made paper which had become so brittle with age that the binding fold had broken, there were sketches. All those of his family had studied under their fathers with the aid of these books, so many times had they gone through the pages that he was sure that his sons, just as he, could recite them word for word.

347 One of the sons came up to consult his father, and discovering that I was more than interested in their work, offered to take me
444 down to the "shop". We first went out on to the roadway, and I found that part of the ground floor of the building was an open-fronted shop abutting on to the road which, being narrow, had no sidewalk and was only just wide enough for two carts to pass each other. On both sides there were gutters which carried down all the filth from the road, the houses and the shops, and were, as I had seen, used for other purposes. The floors of the shops extended over these gutters and a short wide step-ladder took one from road to shop.

The walls were lined with rows of bottles of medicines; they were not the usual chemists' bottles, but old gin, whisky or wine bottles. Beneath were earthenware jars containing ointments, the tops tied over with pieces of cloth and on the bottom shelves were used biscuit tins and some kegs containing powders.

757 The two doctor sons were sitting cross-legged on the white sheet-covered floor one at each side of the shop attending to patients. The patient then consulting each was surrounded by

[Doctor Abdul Rahman. See category 759, pp. 122-123. -- Analysis]

2: Gervis T-3 (no date) 1954 AV1 Kashmir ~~AV2~~
Kashmir AV4

the others waiting their turn but as interested in his complaint as was the doctor. After a time one of the doctors and the young man he was then attending got up and passed into the "consulting room" at the side. It merely had a curtain by way of a door, and this having shrunk in the wash, being a foot off the floor and short for the width, from where I sat I could see that the patient was seeking advice on a common disease of an intimate nature. 757

When either of the doctors had reason to touch a patient, they most elaborately washed their hands in an enamel bowl standing at their sides, but the same water was used the whole time.

The doctor would write down his prescription on a slip of paper, this the patient took to the end of the shop where a grandson sat; his department was the dispensary. Most patients brought their own bottles. He told me that the medicines were ready to take, that is, they did not need to be diluted, for the patients expected a large quantity for their money. Ointments and powders were put into paper. Paper was short in Kashmir at that time, and used pages from school exercise books were being used for bags. The prescription was then put on a stab file and the money for the consultation and medicine collected before the latter was handed over. I was surprised to discover that a complete card index record of date, patient, complaint and prescription was kept so that the doctor could refer back, but more surprising was the charge, the average over-all being eight annas—eight pence. And yet the doctor's is now a wealthy family.

As I looked at the "Doctor's shop" and dispensary, my thoughts went back to our village blacksmith at home, who in addition to running the oil and colour merchant's shop is by way of being an amateur veterinary surgeon, and just as the local farmers swear by the wonderful results obtained from the blacksmith's drenches, so do the people of the valley remain faithful to the Hakims.

I made a note of some of the more common herbs used there —those of which a few outside the fraternity were aware. 724

Known as Isband, the English Rue, when burnt to ashes, is used to wash the hair: the leaves kill bugs. [516]

Wena, known in England as Horse-mint, when mixed with salt and chilli is believed to be very stimulating to old men with young wives. [32]

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Kashmiri AV4

824 Won Hand is the Kashmiri name for Chicory. Used as a
[844] vegetable it is an excellent tonic for a woman after childbirth.

757 Old English Thyme made into jam is a cure for one with stomach or liver troubles; it has an additional quality, being good for those with weak eyesight.

How many know that the autumn-dug roots of Thistles, if mixed in equal quantities of sugar cane, are a most excellent tonic for nervous complaints?

Again, Daphne leaves are good for the same diseases.

The Milfoil leaf is used in a concoction to cure stomach troubles.

The Dock root pounded up and mixed with an ointment is good to apply to boils.

The common stinging-nettle leaves, pounded down to a wet state, are good to apply to wounds; the root boiled with tea is said to cure malaria. It is amusing and interesting to read in the
[814] little book from which I obtained these cures the note that "The leaf covered stalks of this plant when used as a punishment rod on the bared bottoms of small bad boys, who are first caused to bend over that the skin may be stretched tight, has a wonderful
[892] curative effect on their naughtiness. (Warning). It should never be used as a corrective after the breaking of the voice betrays that he has reached the stage of manhood."

The juice of the stems of the common Sorrel is a most excellent cure for many eye troubles.

The seeds of hollyhocks, the leaves of violets, the roots of foxgloves, all figure among the many flowers and herbs known to the European and American countries and growing wild in the valleys of Kashmir.

241 Others are cultivated for their herbal values, for instance there
278 are large gardens of Pyrethrum near to Baramula—in spite of which the Kashmiri too frequently scratches himself from bug irritation. At Pampur, some nine miles from Srinagar, there are extensive saffron fields, able to supply both dyes and medicines.
824 From the mountains in the north of the valley the shepherds
439 bring the roots of the Kuth plant which grows wild there. Large quantities of this were exported by the State to India; from Bombay it was exported to China for the making of Joss sticks for temples, the scent being like oris blended with violets.

2: Gervis T-3 (no date) 1954 AV1 Kashmir A38
Kashmiri AV4

Some of this manages to find its way back into the Hakims' shop, 824
for they claim it to be a cure for many ills, such as asthma, dys- 757
pepsia, skin troubles, rheumatism, toothache, and the ever dreaded cholera. It is surprising that this plant, the botanical name of which is the Saussurea Lappa, is not cultivated more, since I was told that it is possible, a few of the Hakims having successfully done so in their walled gardens.

The next morning together with Asghar, the youngest son of 241
old Abdul, I set off for the saffron fields which were then in full bloom.

Asghar was the only member of the family who did not desire 305
to become a doctor. With the astuteness of a boy born of old 752
parents, he realised that he would be just one of the family profession if he remained there, and he decided to take up barbering, a suggestion which shocked the father and uncles until they realised that he was intending to become a barber of distinction, for he now called himself a "Surgical Barber"—it was he who performed the minor operations suggested by the brothers; it was he who was called in to carry out the circumcision of the Muslim boy, and his fees were high; he had never trimmed a beard or shaved off the hair of any man, and he brought more money into the family coffers than any of them.

Kashmir claims that the quality of the saffron it grows far 241
surpasses that which is produced by Spain, France, Sicily, or on the lower sides of the Apennines. When we first came upon the fields I was amazed that they were purple and not yellow in colour. The heavy perfume of the crocus-like flowers hung everywhere, and with the breeze in our direction we caught the scent from the fields a mile before we reached them.

The low lying plateau which lies on the banks of the Jhelum River is a mass of thousands of small beds about a yard square, each one above the other. The plants, growing from a bulb which is much like the common garden crocus, are annually planted some six inches apart for three years running, then the ground is allowed to remain fallow for a season, no fertiliser is added and no other crop is grown upon it. It is said that origi- 134
nally the land was made up from silt from the Jhelum, which is excellent for saffron; there is no doubt that the chemical content

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Kashmiri AV4

134 of the ground here is good, even the crops of wheat nearby were better than any I saw in other fields.

241 Each flower has six stigmas protruding from the perianth, three of these are yellow and three red or orange with red tips. After the flower has come to full bloom, men, women and children pick them carefully, they are next laid out in the sun to dry. The old men and women then sit and separate the stigmas into two heaps, one red, the other yellow. The red stigmas make the best quality of saffron, the yellow the second grade, which the Kashmiri proudly declares to be equal to the first grade of any foreign fields.

471 753 These saffron fields are owned by the State and auctioned off each year. There is a belief, which is confirmed by records kept over many years, that no serious outbreak of disease can occur or spread among the people living near to the fields.

527 533 Nearby are many open spaces where holiday-makers camp, and as though catering for these visitors, on moonlit autumn nights the villagers gather together in the brightly coloured fields to sing and dance to the tunes of folk-songs which have been written around the saffron fields. Usually the theme of the song is sad, of lovers who have been parted, their beloved being drawn away by the beauty and fragrant scent of the flowers.

539 The story associated with the introduction of the plants into Kashmir dates back to the time of King Lalta Dit. In the city of Padampur—now known as Pampur—there lived a famous physician. A *nag* or water-god who fell sick with eye disease went to the physician to be cured of his complaint, but although he tried all the known medicines, the trouble remained. The physician was baffled and asked his patient whether he was a man, and on learning that he was a *nag* realized that all the remedies he had applied to his patient's eyes had been killed by the poisonous breath of the water-god. Once again he applied the ointments, but this time bound the *nag's* eyes with a cloth and they were cured. In his gratitude the *nag* then presented to the physician one bulb of saffron and from this has been built up the fields which now spread all around Pampur.

000 Until Asghar told me, I did not know that the Persians and the Spaniards mix saffron with their rice, that it used to be strewn in the Moghul courts to perfume them, that when Nero made his

2: Gervis T-3 (no date) 1954 AVI Kashmir AVI
Kashmir: A44

entry into Rome it was sprinkled in the streets, but I did know 000
that it was an essential part in some of the sacred ceremonies of the Hindus and that the Buddhist monks dyed their robes with it.

That evening in his home I had my fill of a dish of rice 262
flavoured with honey, coloured and scented with saffron and mixed with sultanas: it was delicious. When father and son came to the houseboat I had the cook make currant buns flavoured with saffron as they make them to this day in Cornwall, and which to my astonishment had been made for me by a negro mammie in a Sierra Leone village.* So it was that I introduced to them yet another use for their saffron.

Shah Mohammad Baba—who always refers to me as "my 444
very good friend"—had a different approach as a salesman to 501
any I have ever met in Kashmir. I so well remember our first meeting; I was sitting on the verandah of the houseboat after a good lunch at a time between box wallah's attacks, when I saw drifting close to the line of houseboats one of the usual salesmen's shikaras—they were all the same, without curtains or cushions, just plain wood with a straw plaited canopy over the middle supported on four poles. It was the two boatmen who [291]
first attracted my attention, obviously father and son, they were very smart, fine types wearing shalwars—baggy, white, pyjama-like trousers—white sweaters and grey, Persian lamb, round hats at the same angle; their dripping paddles were held out of the water as they rested and the shikara moved with the gentle flow. Under the canopy was an old—very old—bearded Muslim, [302]
the hair of his head and beard dyed red. The bottom of the boat was covered by a Persian rug and he sat alone cross-legged upon it. Away in front of him was an opened bundle of coloured shawls, 444
but at the time his attention was entirely on the one which he 288
was most careful darning. As he came nearer I could see that it was a most exquisite piece; then with the shikara close at hand he looked up and folded it, at the same time pulling from the bundle one or two others; so beautiful and rare were they that when the shikara had moved on I called to ask him if they were for sale. Even then he did not immediately return; the shikara

* See *Sierra Leone Days*, by the Author.

2: Gervis T-3 (no date) 1954 AVI Kashmir
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444 wallahs dipped their paddles and stopped the drift and the old
288 man remarked quietly, "Perhaps the sahib would like me one day to come to his houseboat to display to his honour my collection. When would your honour wish to see them?" And only when I said that I then had time, and to my surprise heard myself adding, "If you have," did he order the boatman to paddle back to the houseboat. He picked up two of the shawls and handed them to the younger of his two boatmen who had come forward to help him up the ladderway. The youth then gave him the shawls and remained under the canopy holding the shikara close to the ladder, never for one moment taking his eyes from his master.

Azina, the manji, came along and greeted him happily, afterwards whispering in my ear, "The old man is some little bit deaf, sahib. He is a very honest man. He has served all British Residents since there is one in Srinagar. You can have pucka trust for him."

I can remember now how at the time I wondered how much commission the boatman would get on anything I bought; afterwards I heard that if Shah Mohammad Baba had sold a shawl to one of the visitors, when the winter came—and not until that time—the boatman received a blanket, for he refused to pay commission in cash.

288 I have arrived at the conclusion that there are few men living
521 who know as much about Kashmir shawls and their past history as does this old man. After meeting him a number of times he admitted that Baba was an addition to his name—"my trade name" he called it, for Ala Baba was the Kashmiri who invented the art of the Amlikar shawl. The story goes that his invention was brought about by a fowl, after walking in some dye, continuing its journey across a white sheet. Unable to remove the foot marks he thought to cover them with coloured threads and the improvement upon the original plain sheet was so admired that he worked further upon it.

444 This the old man told me as he tenderly handled the shawl of which I asked the price, thinking that it might be at most a few hundred rupees, when I heard him quote three thousand rupees—and as he spoke I knew that was his last price.

His business, his hobby and his one love is shawls, with the

St Gervis T-3 (no date) 1954 AVI Kashmir ART
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result that although he well knew I should not purchase one of his valuable pieces, he had found someone who was interested in them, and remained the whole of the afternoon displaying the antique ones he had with him, then a few of those which had come from his workrooms, the borders of which were copied from parts of others. 444

When eventually he left our houseboat we had to call his shikara from behind it, the boatman at first having moved to the shady side, here casting out fishing lines, the older man having a puff at his hookah pipe, the younger one getting the samovar going for the odd dish of tea.

In the meantime the two remaining old shawls had been brought to us and one bundle of new ones, these tied up in a linen sheet. But they all came gradually, it was so different from the usual trader, who almost at his own invitation transferred the whole contents of his shikara into one's living room, usually insisting on proving his *bona fides* by extracting from the black tin box his order book and asking, "You know this gentleman, sahib. Him very good customer me!", then flattering the "knowall" with "I can see sahib is clever man, sahib is knowing each and everything!"

What I did see of the old man's were two books, one containing the acknowledgement letters from the most famous of museums throughout the world, a book only shown to those who were interested in old shawls, and the other not until I went to his workrooms and house at Third Bridge, when he produced for me a hand-written book containing a history of Kashmir shawls and a wealth of knowledge of the art as it once was. It contained copies of articles and extracts from any book on the subject of Kashmir shawls whether they had been written in English, Persian, Urdu, French or Sanskrit. Commenced over a hundred years ago, grandfather, father and now the aged son had made their contribution; the cover was a piece of old shawl stretched over hard boards. 288

I found references to passages in the Bible and the Koran, a mention in Ezekiel of merchants bringing from the East cedar chests containing delightfully embroidered works of art; it was presumed that these came from Kashmir; then in Judges of patterns of needlework on both sides—an art which they claim

2: Gavin T-3 (no date) 1954 AV1 Kashmir 232
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288 was then only known in Kashmir. Another reference was to the travellers in the time of Solomon who returned from the Far East with spices, and also with delicate gossamer muslins from Dacca and beautiful coloured shawls from Kashmir. From a book dealing with the Roman Empire, there was talk of the Emperor Nero's spontaneous gift of such a shawl to a famous Grecian athletic youth who had excelled himself in the Colosseum—"a fabulous shawl of many colours which in the years it had taken in creating stole from the skies, the hills, the lakes and the fields some of the wondrous colours from the topmost parts of India".

The shawl industry then seems to have died out, and would appear to have been revived by a Persian, for it is written that in "A.D. 1378 Mir Sayid Ali of Hamadan in Persia, known in India as Shah Hamadan, visited Kashmir for the second time and remained for more than two years, during which time he revived the art, one to which the Sultan Qutb-ul-din gave his patronage and encouraged". It was not until nearly two hundred years after this that the word "shawl" was given to the square of material; it is said that one Nagz Beg, a man of Khoqand in Central Asia, who came from that country as a cook with the Vizier to the then ruler of Kashmir, had a piece of *pashmina* made about one and a half yards square and presented it to his master. Upon his master asking what it was he replied "Shawl" —the Khoqand word for blanket. To this day in Central Asia a kind of blanket called a "Shawlki" is manufactured.

[531] The story associated with the first patterns is that a worker weaving the pushmina cloth received a clout from Nagz Beg for some carelessness; the man's nose bled and stained the cloth which as a square had almost been completed. Nagz Beg instead of being consumed with fury was delighted with the effect of the red spots on the shawl and had some pashmina threads dyed red and others green, these he had woven in regular rows —the commencement of a decoration for the shawl.

Then came the improvement brought about by Saida Baba—as usual with an *alias*, his being Ala Baba. He lived in Srinagar during the reign of Azad Khan, an Afghan Governor who ruled the land from 1783 to 1785, and it was his name that old Shah Mohammad had added to his own.

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Lawrence in his book *The Valley of Kashmir*,[1] written in 1895, says that M. Henri Dauvergne who had been intimately connected with the shawl trade of Kashmir for many years had decided that the Kashmir shawl dated back to the time of the Emperor Baba. He said that the Moghul emperors wore on their turbans a jewelled decoration known as a *jighe* shaped like an almond which frequently formed the base for an aigrette of feathers. An Andijani weaver copied the shape of the *jighe* in a scarf for the Emperor and it became the fashionable design for shawls from then onwards. 288 531

One shawl maker declares that the shape is neither the *jighe*, the mango nor the curve of the River Jhelum, but the mark of a clenched fist which is a copy of the impression a dyer made as to emphasise a point he struck his fist down first on the dye pad and then on some cloth. He liked the design and copied it. I repeat the suggestion for what it is worth, but doubt whether it is a fact.

A writer Abul Fazal wrote in his *Ain-i-Akbari* that the Emperor Akbar was "very fond of shawls. By the solicitude of His Majesty the manufacture of shawls in Kashmir is in a very flourishing state." At that time the shawl was still a yard and a half square and of such fine texture that the test of its quality was to pass it twisted through a finger ring—hence the name "Ring Shawl". Bernier, a traveller to Kashmir in the Emperor Aurangzeb's time, wrote in 1663 of shawls as "gracious to Kashmir" and filling the country with wealth. 298

In 1759 Nadir Shah's Ambassador to Constantinople took among the fifteen elephant loads of presents, a number of Kashmir shawls which the Sultan presented to the wives of the ambassadors of his court. The Moghul Emperor Muhammad Shah was presented with a shawl of floral design which he so much liked that he ordered that forty thousand rupees worth of them should be made for him each year; the design is still named after him.

In 1796 in the time that Abdullah Khan was the Afghan Governor of Kashmir, there came from Baghdad to Kashmir a blind man named Sayid Yashaya. When he took his leave the Governor gave him an orange-coloured shawl as a parting gift. This the blind man took to Egypt and gave as a present to the Khedive. Soon after this Napoleon Bonaparte went to Egypt

1 [Cf. P. Lawrence in the Art Kashmiri file—Analysis]

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with his fleet with a view to harassing the British in India; Nelson destroyed it on the Nile. The Khedive presented to Napoleon the orange shawl and the Emperor gave it to his Josephine. From that lover Kashmir shawls became the fashion first in France and then all over Europe; French traders travelled to Kashmir to purchase shawls, to order more and yet more of various designs and colours for France.

The shawl trade flourished under Sikh rule. Moorcroft wrote of it in 1822 that "the value of shawls manufactured there was estimated at thirty-five lacs of rupees a year." With the terrible famine in 1834 it suffered a crushing blow and all but died, but with Maharaja Gulab Singh becoming the ruler the trade revived, and started its final glorious epoch.

All are agreed that the very best shawls ever produced in Kashmir were made during the time of the Maharaja Ranbir Singh between the years 1865 and 1872. Their texture was of the finest, their colours soft and kindly and their patterns of the Eastern style, most elaborate. The people who made the shawls did not profit though, but the merchants did; they became so rich that they did not know how to spend their money; one writer says that they were so wealthy that they put milk instead of water in their hookahs. It is recorded that at this time twenty-seven thousand persons in Kashmir were engaged in making shawls.

Then came the Franco-German war, inflicting heavy consequences on the Kashmir shawl trade. In the years 1870 and 1871 [illegible] a [illegible] famine in the valley. The [illegible] coped with the famine and advanced a million rupees to the shawl manufacturers, but to no avail, and the weavers either moved down to the Punjab or started making shawls of inferior quality.

The British struck the last blow to the industry, for a Scotsman named Kerr started to manufacture in the town of Paisley shawls which were mill-made copies of those from Kashmir, but to be purchased for the same number of shillings as the Kashmir hand-made ones had met in guineas. The shawl which the house-maid or cook had so long envied her mistress was now within her reach, and wearing these the servants paraded to Church on Sundays while the lovely Kashmir shawl of which the lady of the

Ra Garvin T-3 (pu date) 2004 AVI Kashmir
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house had been so proud, found a new use as a drapery over the back of the drawing-room piano; others went into the bottom drawer to be taken out fifty years later when none knew the difference between a Kashmir and a Paisley shawl and it was decided that grandma's old shawl would make a useful, colourful evening cloak; then many almost priceless Kashmir shawls were hacked into shape by Court Dressmakers. I had personal experience of this, for Shah Mohammed brought from a Chinese camphorwood box his finest showpiece, one which had four plain panels of different colours worked into it, and having a perfect multicoloured fringe emerging from a black base border. He smiled as he told me how a customer had that season had the audacity to offer him five thousand rupees for it. He would not sell it to anyone, he said, and smoothed it lovingly as an old maid would her cat. I also examined it, and to my horror realized that this shawl for which an offer of three hundred and seventy-five pounds had been assured us, was a perfect match to one my wife had but a few years before, "because it is so large and bulky," had "shaped" into an evening cloak by her dressmaker, the latter not even returning the cut portions. And I had bought it a few years before for five pounds in an old English country town antique shop!

One who has not seen a Kashmir shawl will quite naturally ask "What is there that is so wonderful about it—how is it [illegible]"

First there is the foundation, and the raw material for this consists of the fine downy, short, soft underwool called Kolipshmb or the pashm of the Kol or shawl goats which inhabit the Tibetan mountains. The higher on the mountains of the Himalayas the goats live the finer and warmer their wool. It is said that the best wools come from the Tsaz Shan or Celestial Mountains and Ush Turfan, though some merchants claim that the wool from Changthang, the eastern district of Ladakh and from Turfan is of better quality. The men who trade in the commodity are called Tshoo Baqals, and most of it comes by caravan by the Kashgar, Yarkand and Leh routes.

When it is received in Kashmir it is combed over by hand with great care by the women who first wash it, not with soap, but with rice paste, which ensures that it retains its softness and does

In Gerrie T-8 (no date) 1954 AVI Kashmir XIII.
Kashmir: AVI

288 not entirely remove all the natural oil from the wool, then it is spun on a spinning wheel into a fine thread; this especially requires much patience and a delicacy of fingers because of the shortness of the fibre. The wool is dyed in the yarn, only natural dyes being used, and in the old days there were some sixty tints to be had.

There are two most favoured ways of making the shawl, one the method by which small segments of woven shawl are sewn together so cleverly and neatly that the join cannot be seen; this is known as Kani; the other is the Amlikar, in which the foundation is a sheet of plain pashmina over which is worked, by needle, a close elaborate pattern.

288 531 With weaving the method employed is unusual. The design is made up by the *Naqash*, but instead of working from a diagram or coloured drawing, the weaver is given as the pattern a *Talim*—rows of symbols, each of which tell the number of threads and the colours to be worked in. Next to the weaver sits another worker. He is the *Khakas Wal*, the one who translates from pattern to weaver, the latter having at hand a tray filled with bobbins of every colour required. As the *Khakas Wal* reads aloud the symbol and the weaver follows his instruction, the design gradually shows itself, neither of them knowing what it will be like until the colours appear in the shawl.

When completed it is taken and washed in the Dal Lake, the soft waters of which are known to be especially suited to the frail fibres of the pashmina and at the same time renders the [illegible]

288 465 And then on to the men and boys who make the shawls, for the women only do the spinning and sometimes undertake the dyeing; "what are and what were these men and boys like?" one wonders; "they must be intelligent, they must have been well paid for the shawls are costly." But if one were to pick out of the villages or the streets of Srinagar the most sickly looking males and ask them their trade there is little doubt that they would admit to being engaged in the shawl, carpet or kindred trades. All day long they sit hunched up over their stitching or before their looms, and the rates of pay in the past—and unfortunately in the present—have no comparison to the price asked for the finished article. The trader tells his customer that the material

Sz Gervis T-3 (no date) 1954 AVI Kashmir 4398
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is costly, the wages demanded by his workers are high, the pure 288
dyes used are practically unobtainable other than at a price 465
which he dare not repeat, and you discover that the wage even now paid to workers is little more than half that given to a household servant whilst in the past when the gems of shawls now sold as antiques to museums and collectors were being made, the average wage was as low as four rupees a month.

The department which was set up to control the shawl trade 288
in the State as far back as the sixteen hundreds was called the 656
"Dagshawl", the fortunate official who was in charge became 651
the "Darogah of the Dagshawl".

The wool is and always has been costly. When the income earned from shawls was high the State levied terrific taxes not only on the manufactured shawl before it could be sold, but additional taxes when exported from the State, not forgetting to charge import duty on the raw wool as it entered the country. With the differing rulers came the changing methods of collecting taxes, sometimes a poll tax on the weaver, sometimes a tax on the loom, at times the State collected the finished shawl and marketed it, and after deducting the taxes due, the maker got what was left.

Yet in spite of the heavy taxations the number of looms was large. In 1819 there were twenty-four thousand, though during the rule of Sheikh Ghulam Mohiud-Din (1841–46) the Dalpat so increased the taxation on shawls, that only five thousand looms remained working, and it is said that twenty-two weavers of shawls cut off their thumbs so that they might not be forced to continue in their profession, while in the times of the Sikhs, taxation and famine reduced the number to as few as twelve hundred. Then when the shawl became fashionable in France, they increased to eleven thousand looms with twenty-seven thousand workers, each loom having two and a half men, that is, two men and a boy earning from two to five rupees a month. Today the number of shawl looms can be counted on the hand, for those who inherited the art have gone over to the making of carpets if they were weavers, and if they were Amlikar shawl makers, to the differing kinds of embroidery work now thought of by the visitor as a part of Kashmir.

I went over the workrooms of old Shah Mohammad. A red 288

Sy Garvin T-5 (no date) 1954 AVI Kashmir 487

Kashmir: Avy

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The crowded Apple Tree canal (p. 84)

[Facing p. 140]

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Kashmir AV4

288 bearded, withered old Muslim wearing thick glasses was sitting on a window balcony with his eyes close to the work as, with claw-like fingers, he invisibly repaired an antique shawl. As 302 usual I was told he was one hundred years old. Referring to his red beard I asked Shah Mohammad if he too had been to Mecca—Shah Mohammad had gone there eight years before and now henna-dyed his beard as a sign of having made the pilgrimage—but he laughed and explained that the old shawl-worker's dye was nothing less than conceit to cover his age because he was thinking of marrying again and had his eye on a pretty young girl

288 Before an upright loom on the other side another oldish man 531 was working sitting cross-legged, whilst at his side sat a man calling out the pattern from a piece of paper held in front of him. I carefully examined the two feet of carpet he had worked —an old shawl design; as I got close I saw that each emblem, each shape, differed just a little from the other; this was deliberate, for only Allah can make the perfect matching; those shawls or carpets that are man-made may at first appear to be the same, but on closer examination they vary slightly, this being one of the simple tests between hand-made and machine-made ones.

In another room there were several men, again most of them with grey beards and although wearing glasses, with their heads close to their work, embroidering with coloured silks on a pashmina foundation shawl, although none was covering the whole of the square as had been the practice in the past, now only wide borders were made. At the back was a young man who was drawing the design on a cloth square with a pencil. At first the piece of material was stretched out flat on the floor and he sketched the main outline of the design, then holding it in his hand filled in the details, the embroiderer colouring it according to the order. In another corner boys were working on chain-stitch mats with the special loop needles which carry the stitch as would a machine. Again they were following over a drawn design; this being an exact copy of an expensive rug. Downstairs were the men who worked on numdas; these are floor coverings about three by four feet, the foundation being pressed felt—sometimes white, sometimes grey—on which coloured wool designs are made; they are mostly crude but fill

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Kashmir. AV4
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On a canal (p. 90)

[facing p. 141]

2: Gervis T-3 (no date) 1954 AV1 Kashmir

Kashmir: AV4

288 the demand made by a cheap market and are more suited to the
531 nursery or child's bedroom floor—a sample of the work now undertaken by the descendants of those who were once world famous for their exquisite shawls.

Not far from Srinagar is one village which specializes in the making of these; another is famous for its gubbas. These floor or bed covers are made up on a cloth base consisting of old rags which have been stitched together to make a blanket and then dyed black. The methods of decoration are two, the first being that flowers and shapes are cut out from coloured wool cloth and stitched on the black base, the other, and the more costly, though neither of the finished gubbas cost many rupees—is a decoration with wool which has been worked through by the chain-stitch needles over a drawn design, usually one or two colours only being used in this most effective decoration.

Upstairs again, I was taken to a room overlooking the river from which I could see the Shah Hamadan Mosque. Here there were four youngish men sitting and working with needles on material stretched on frames. The flower designs were dainty and the colours blended perfectly, the stitch so small that it was difficult to separate. The hand-worked *petit point* work which comes out of Kashmir can stand against any rivals, and it was a joy to see here an industry which might not die with the workers,
[467] for those who sat in the workroom were young. It takes eight
[465] years of apprenticeship to reach perfection in the work; still the worker's pay is poor, but the same now applies to the cost of the finished articles, most of which are ladies' evening bags.

288 Together with Shah Mohammad and his son I went up to a room in their house. The son was telling me that he had long tried to convince his father that he should be permitted to go to England and America to sell their shawls and carpets. He had made a deep study of the history of carpets, and before long I realized he was trying over his sales line on me.

The art was introduced into Kashmir by the Great King Zain-ul-Ab-ul-Din, and it came about in this way. In 1397 Tamerlane came to India after his conquest of Persia and Turkistan. When he got as far as Attock, Sikander But-shikan, the then ruler of Kashmir, sent him a message acknowledging him as his liege

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Kashmiri AV4

288 lord. Accepting this, Tamerlane was pleased and sent him presents of an elephant and other gifts. In return Sikander sent precious articles to Tamerlane together with a request that he might be permitted to travel to his camp to pay homage, to which Tamerlane replied that he might do so at Attock on his return from his imminent conquest of the Hindustan. When he heard that Tamerlane was returning to Attock from plundering Hindustan, Sikander started out from Srinagar, but on reaching Baramula learned that he had moved on to Samarqand, and returning to Srinagar he sent his second son, a young boy named Shahi Khan, with the gifts to Tamerlane.

Shahi Khan arrived at the capital of the great conqueror and handed over the presents sent by his father to Tamerlane who "took to liking the beautiful youth from Kashmir and bestowed much favour upon him, forbidding him return to his country". For seven years the son of the King of Kashmir remained in Samarqand and during that time lost no time in studying the arts and crafts of the people of that city which was then at the height of its glory. Tamerlane died in 1405 whilst conducting an expedition to China, and not until then could Shahi Khan return to his homeland. Sikander, a king who had been hated by his down-trodden subjects, died in 1416, to be succeeded by his eldest son Ali Shah, another bad king for the people whom he ruled for six or seven years, and then Shahi Khan came to the throne and took the name of Zain-ul-Ab-ul-Din.

He immediately set about improving the lot of his people "having high ideals and a moral outlook". He not only encouraged, but started many of the industries of Kashmir, among them carpet weaving, for which purpose he brought some of the best weavers from Samarqand. Within a few years the people of Kashmir who had on his accession only known how to weep, now laughed, working happily at the new-found trades, and this condition continued for the whole fifty-one years of the beloved king's reign.

Carpet weaving continued to flourish in Kashmir for many years after that, but then it started to fade away and at one time, some two hundred years after Zain-ul-Ab-ul-Din came to the throne, it became a lost art. Then in the time when the Emperor Jahangir ruled over the country, a Kashmiri, by name Akhun

2; Garvin T-3 (no date) 1984 AVI Kashmir
Kashmiri AVH

Rahnuma, returning through Asia on his way back from performing the Hj pilgrimage, visited Andijan in Persia, a place in which carpets were made. He remained there for some time in order to learn he art and returned to Kashmir with the knowledge and the ools necessary for their weaving. 288

He gatherectogether some people and taught them how to make carpets ooe again. By that time carpets were in great demand and hd risen in price as a result of their scarcity, so that those whoearnt from him soon made for themselves large fortunes. They oon forgot their benefactor though and on one occasion when e went towards them, because they were proud and well dressed and he took little care of his clothes, they refused to recognise him. His curse all carpet-weavers remember until this day, "Zindus dung-dawal marit oah kafan tih" which means that during their lives they may live in plenty, but when dead even cloi for their burial shroud may not be found to cover them. Th bad fortune of the carpet-weavers who earn only sufficient o live upon and permits them to save nothing, they attribute o this curse. [787]

The carpets re now woven in the same manner as were the shawls, in a loom of which the warp threads are of cotton arranged in upight parallel order, that is, instead of working from a design o colour, the pattern, as with the shawl, is in symbols. The coloured balls of wool hang down to be taken in as called for by the pattern, the weaver ties the required number of threads of eacl colour, over each row a double cotton twine is threaded through by the fingers and pressed down with an iron comb. The weaver cuts each thread after it had been knotted into the warp and then evens the surface of the carpet by clipping it wit shears. 288 531

In the old daythe weavers used to follow a coloured picture of the design itself, but when the Maharaja Ranbir Singh ordered a great carpet which was to cover the Ajaib Ghar Hall in which the Prince of Wales, later King Edward VII, was to stay whilst on a visit to Jammu in 1873, time was short and it was found that tere were only thirteen carpet-weavers in the State. At the suggestion of Alhir Mir a *Khakar Wal*, the shawl method of symbols was introduced and with such additional workers as then became available, the carpet was completed in

Ri Gervis T-8 (no date) 1964 AVI Kashmir
Kashmir: A44

288 time. Since that method, which is quicker, takes less time for the
531 weaver to learn, and precludes many mistakes, it has now been adopted in the Kashmir carpet trade.

The first of Kashmir carpets were of flower design, with plans of gardens, birds, fish and animals, though these were later lost to the scroll designs.

The story is told that the Maharaja Ranjit Singh always longed to visit the valley but could not do so. To Colonel Mian Singh, his governor in Kashmir from 1841, he wrote of his longing to "enjoy the delight of wandering through the gardens of Kashmir fragrant with almond blossoms, and sitting on the fresh green turf". The sympathetic Governor had woven one grass-green coloured carpet on which were made pink spots dotted with silver, to convey to his master the green of a Kashmir lawn with the dew-covered almond petals which had fallen upon it, as a springtime picture drawn by the greatest of all artist carpet-weavers of Srinagar who themselves conveyed it to the Maharaja. It is said that when it was spread out before him he was so delighted that, imagining he was already in Kashmir, he lay down and rolled himself on it as though it were real turf; each of the three fortunate weavers he rewarded with a pair of golden bracelets.

288 Europeans next entered the carpet industry; at first there was
177 failure to satisfy the tastes of England and France, the dyes were not suitable, the designs did not fit in with the schemes and so on, but there came a Frenchman who had had some experience of Kashmiri shawls, and Englishmen started up factories which at one time employed thousands of weavers. Gold medals and wreaths of gold were awarded for Kashmir carpets in the exhibitions of London and Paris; they were supplied to spread on the floors of Buckingham Palace and Windsor Castle; they were made of silk and of pashmina wool, soft and so pliable that they were suited to cover the daintiest of furniture. Displaying to the full the colours and designs, so close was the stitch in some that as many as four hundred knots were counted to the inch.

288 Now, so Habiba the son of Shah Mohammad told me, the majority of carpet-weavers are again resting, but he is very sure that if only he could get to England or to America he could

St Gervis T-3 (no date) 1954 AVI Kashmir SOVE
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recreate the demand for the lovely carpets made in his country, 288
and if only another Empress Josephine would start up the fashion in shawls again, that trade also would flourish. If only—and the Kashmiri had not even now lost all hope of such a recovery.

Sr Gervis T-3 (no date) 1954 AVI Kashmir
Kashmir: AVH

CHAPTER NINE

The Commercial Arts

* 299 SHAWL and carpet making are not the only industrial arts which have survived the ages; it is now over six centuries since King Zain-ul-Ab-ul-Din at the same time as he introduced shawl and carpet making into the country, also encouraged artists to come from Samarqand that they might teach his people "how to make pottery of light weight with paper, and those of his subjects who were able to lift the shapes and colours from the flowers and the birds and other beauties they had gazed upon, he had instructed in the art of decorating this paper [177] pottery". There is little doubt that the master artists came from Persia, for to this day papier mâché is known as Kumangiri—that is, the illustrations of the bows and arrows of Persian soldiers, and many of the more lovely productions of the artists who execute their work for those who are able to pay the price [563] of their time, are of the finer Persian design. A small colony of these descendants of the master craftsmen who proudly remind one of their Persian ancestors, still survives in Srinagar and is known as Kumangarpura.

The process of papier mâché making takes much time; no wonder that of recent years many of the articles which find their way into the cheaper markets to compete with the factory-made ones are of wood, which although they may deceive the eye, by their weight confess to their false foundation.

Having decided upon the shape of the piece to be produced, the potter makes up on his wheel, or the carpenter on his lathe, a vase, box shape or whatever it might be, but smaller than the finished article is required. Overnight the papier mâché maker soaks old paper shavings in a tank of water. Next morning these are lifted out and pounded with poles in a mortar until they

In Garvin T-3 (no date) 1984 AVI Kashmir ART
Kashmiri. Art

once again become the pulp that they were before being printed; 289
this is usually grey in colour, having absorbed the newsprint. When of the correct consistencey, rice paste—or if there is a shortage of rice, glue—is added to it. The brick-hard potter's shape is now covered with strips of paper to ensure that the paste does not adhere to it and over the mould is evenly applied the paper paste; more strips of paper, sometimes thin muslin, are made to cover the shape and more of the pulp, until sometimes three layers reinforce it, the shape being dried for a few days in the sun before the next layer is added. When the maker is satisfied with the size and that the pot has dried hard, it is sawn in two or more pieces according to the shape, the mould removed and the papier mâché pieces are then carefully glued together again, with heavy weights—usually sacks of sand—holding the parts together. The complete piece is next covered with fine muslin strips and on this is painted *gatch*, a paste made from old wall plaster mixed with water and glue. When again dry the surface is rubbed smooth with a piece of hard burnt brick.

In the old days, and even now with a few men who are proud 289
of their work, over this was applied a stain called *astar*, which 531
was made by rubbing with water, stone of a kind only to be found in the quarry at Mansabal. On top of this stain *safida Kashgari*, which is a white powder mixed with glue and water, is smoothed and over the whole, when dry, the ground colour of the artist's design is painted, this varying, being either gold, white lead, verdigris, ultramarine, or cochineal.

All this I watched being done in a little workshop of Imtiaz just behind the Bund, in that part where so many shops of the same sort are congregated together. There an artist painter was sitting drawing with *zarda*, yellow colour, on the base colour the outlines of the design and staining the spaces on which the flowers were to be painted with *astar* and white paint. Like so many of the arts of Kashmir, it had come down from father to son. It was fascinating to watch the freehand work of the master artist—known as the *sahab*—on the formal designs, drawing without geometrical instruments, the sketch being perfectly balanced, no easy task on a round box which has seven panels to be painted.

2: Gervis T-2 (no date) 324 AVI Kashmir 238
Kashmiri AV 4

289 Then he handed the box, which was to have golden chinar
531 leaves in its decoration, on to a younger man who painted in the leaves with a base coat of gesso mixed with glue and sugar, when this was finished he applied the gold leaf which adhered to that part only. Another he took the box from him and completed the design, selecting colours for birds and flowers as he thought best and shading them as only an experienced artist can; there was no painter's palette, the colours being held in bits of broken crocks; one brush was used and washed after it had finished with each colour all over the box, when the lad turned to another and started round it again.

When dry the box was handed over to the youngest of the family, the old man's grandson who could only have been about eight years of age. It was his boy who had done most of the pounding up of the paper; now his job was to varnish the box.
[326] For this they used amber or copal powdered down and dissolved in linseed oil, after which it was stood out in the sun to dry before a second coat was applied. This was the final stage for the cheaper class of work, but for the more expensive pieces there was still more to be done; the surface rubbed over with wet grass and washed clean, the gold and silver leaves dissolved in brine water with glue, in order that details of shading and veins could be painted, the complete surface polished with a piece of jade stone, and lastly a final coating of amber varnish dried off in the sun.

In these days, in addition to wood being used as a base, the cheaper articles are painted with imported bright chemical colours, but still a few of the more expensive ones carry the colours made from finely powdered semi-precious stones which take hours to grind down, but remain for a hundred years as they were when first applied, subdued shades of rich reds, blues and browns, being freshened up by being washed and given the very occasional protecting coat of amber varnish, though the colours are never as bright—to the art lover, gaudy—as the chemical colours beloved by most of those who purchase from Kashmir.

326 Talking to the old man I heard of an art in which he was
531 trained as a boy but which had now been lost to Kashmir,

St Gervis T-3 (no date) 1884 AVI Kashmir AVY
Kashmir: AVY

though there still remain a few like him who could revive it if it 326
were worth while. Until forty or fifty years ago Kashmir was well 531
known for its enamel work on brass and copper. In this the powdered stone was used to decorate the engraved metal work like lovely vases, bells and lamps made for the mosques and monasteries. A few pieces, with lovely sapphire blues and ruby reds still bright, occasionally come into the market to be snatched up by the collectors of such choice pieces, but they are rare and I wondered why, if only on this score, one of the old workers has not revived it.

The secrets of paper-making were also brought to Kashmir 289
from Samarqand during the reign of Zain-ul-Ab-ul-Din, the in- 177
dustry first starting up in the State near to Ganderbal where water power was available to batter and pulp up the rags, whilst at Nowshera, vats were made in which the pulp was turned into paper.

The art of paper-making had reached Samarqand from China some eight hundred years before that time, the methods were improved upon during that period, but the same Persian methods are being used in Kashmir as had been introduced into the country five hundred years before.

Prior to the introduction of paper-making the Kashmiri had [212]
used birch-bark for his manuscripts, and many of these are to be found in the museums of the world, though few remain to be seen in the State itself.

In the making of Kashmir paper a mixture of old rags of 289
cotton and linen are pounded together with a small quantity of hemp under a water-powered lever mill. A little crude carbonate of soda together with some slaked lime is added during this beating process; this is to soften and whiten the rags, though since cold water is always used for the process a large amount of the colour remains; to remove this would only necessitate boiling the pulp for a while, but the paper-maker insists that this form of caustic soda would weaken the finished product.

The mortar in which the rags are pounded is made of lime- [412]
stone. The pestle, which is worked by a lever on a pivoted beam, has an iron head which is four sided and in falling on the rags also chops them up as they are fed under it by hand. This pulp

St Gervis T-3 (no date) 1954 AVI Kashmir [illegible]
Kashmiri AVH

289 passes through three pounding presses, each one tearing it to smaller threads; between each of these the pulp is taken out and placed in a kind of trough made by tying a length of cloth round the waists of two men and leaving a space of about six feet between them. The men then stand in a deep stream with the pulp in the cloth between them in the water, carefully ensuring the edges of the trough are above the surface. They agitate the pulp with their hands, the dirt it contains passes through the mesh of the cloth and is carried away.

Between each of the washings the pulp is drained and made up into foot square slabs about an inch thick and then laid out in the sun to bleach. The sun can only penetrate through about an eighth of an inch of this surface, but after being turned and exposed four times the resultant paper is reasonably whitish with a creamy tinge.

These washed and bleached slabs are then placed in large earthenware crocks; water is added and by treading them the pulp is made free to float. This is transferred to the vat with a large amount of the water.

The mould in which the paper is made consists of a large wooden frame in which is stretched a square of cloth, in some cases reeds take the place of the cloth. The frame is dipped flat in the vat, sufficient liquid is allowed to flow over the top to make one sheet of paper and it is then lifted out. The thickness regulated to varies-ified not by the material provided or even the frame, but by the number of dips, two being generally sufficient, though in the better papers the frame is dipped three times, and it had been found that the increased number of dips adds to the strength of the paper. As the frame is lifted perfectly flat from the vat so the vacuum beneath sucks the water out and leaves the pulp only. The lumps which appear are now quickly removed or pressed in.

The sheets are taken from the mould and stacked one on the other until a block of seventy-two sheets is formed. On this is placed a board which is weighed down with stones. Next morning the sheets are detached from each other and spread out on a smooth mud wall to dry in the sun. Often five or six sheets are placed one on top of the other, being easily detached later on.

The paper is next polished with pumice stone after which its

In Garvin T-3 (no date) 1954 AVI Kashmir
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surface is glazed with rice starch which is rubbed on both sides with a woollen mitt on the paper-maker's hand. Finally the writing paper is polished off with an agate or onyx stone, and is ready to take the pen. 289

George Forster, who wrote of his travels in Kashmir in 1783, says that he found there "fabricated the best writing paper of the East" and speaks of it as being "an article of extensive traffic".

In these days little Kashmir hand-made paper is to be seen, for it cannot compete with the mill-made paper, but I have yet to find any more effective for such things as Greeting Cards, while the heavier types make most effective lamp shades, being durable and toughened by the hemp fibre.

Woodwork and woodcarving have long been one of the industries of Kashmir. As to when it was commenced I have been unable to discover, other than that in ancient Hindu books there are directions for ensuring that the timber is felled in the winter month when the sap is down and just before it rises, and also as to how it should be seasoned for some years before it is cut up, and then allowed to season again in planks. 322

Earlier on has been described Khatamband—the geometric designs of glass mosaic strips which fit into each other to decorate a ceiling and there are few of the houses of the well-to-do in Srinagar, or for that matter Kashmir, that do not boast of these: in some houses, such as the Residency, walnut was used for this purpose so that it might blend with the wall panels. 335

Next there is Pinjra or lattice work, in which Budlu or Kain wood is used with geometric or bold floral designs made up of small laths and pieces fitting one into the other and held by their own pressure, glue being despised, consequently the wood used for this art must be well seasoned. This particular type of woodwork is now dying out though.

Finally we come to woodcarving and the making of furniture. All will admit that the Kashmiri is surpassed by few in his designs and workmanship though it is still necessary to seek out the trader who has the financial backing to enable him to hold stocks of walnut long enough to ensure their being really well seasoned. Walnut trees abound in the valley. Those who have 322 137

St Gervais T-3 (no date) 1964 AVI Kashmir
Kashmir: A4

323 lived there a lifetime admit that they cannot see any reduction in
137 their number in spite of their fears at so many being used over the past years. The walnut's natural veined surfaces with lovely soft mellow colours, combined with the hardness of a wood which is ideal for both the knife of the carver and cloth of the polisher, makes it most suitable for these artists to work upon, while because of its easy and generous availability it is reasonably cheap, with the result that there are few articles of furniture to be found in any middle class household in the valley which are not manufactured from it. The woodworkers are able with ease and accuracy to copy a most elaborate design of desk, chair, bed or such-like piece from the photograph or sketch in a catalogue, each one coming apart, legs from base, so that they may be easily packed for transporting.

532 In his woodcarving the Kashmiri excels. The piece of wood is carefully selected to ensure that there is no blemish on its surface or in the hardness of the timber itself. If there happens to be a very soft part in an otherwise superb piece of wood, he will be careful to avoid this in the design. In the first place the artist-draughtsman chalks out with a black pencil the main design; again no instruments are used for this—it is all freehand work. The master woodcarver then hands it to an assistant who chisels out the bold shape, for instance in a flower and leaf design he would carve petals and leaves, the master afterwards taking over the rough-cut piece to carve out the small scrolls which form the base and the finer details, carefully covering any mistakes that have been made by his assistant.

With the finer pieces the one carver will execute the whole of the work, with wonderful skill and many shapes of knives hollowing out some parts, in others undercutting such shapes as flowers, leaves, and entwining creepers thread thin, or carving the much favoured dragon design, so that it is difficult to believe that this has not been separately cut and cunningly glued to the base, until on closely inspecting it one finds that it is not so.

532 Of late there has been an inclination to "stunt" pieces. It is
177 said that this was originally in response to the demand of foreign soldiers during the last war, but now delights the Indian visitors, so that we find cigarette boxes which open on a spring,

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at which the cigarette flies out, or a bird lifts it from the case; lamps made like lotus plants, the flowers of which open to expose the electric bulb and so on, but the pieces are not manufactured from well-seasoned wood, they are made for a cheap and ready market, and one wonders if they fall apart when the buyer returns to his own country. 532 177

No one can deny that with their fine embroidery work, their delightful blending of colours in their painting of papier mâché and their delicate woodcarving, the Kashmiri is an artist able to convey on to cloth, paper and wood the beauties with which he is surrounded by nature and of which lovely things he is truly conscious and appreciative: proof that familiarity has not dulled his vision to that which he lives amongst at all times. It is as if his one great desire is to let the whole world know of the joys that are his and to share with the rest of mankind all this colour and beauty. 531 181

To King Zain-ul-Ab-ul-Din is also given the credit for having introduced sericulture into the valley although there are some who doubt this and it is difficult to trace the time when it did actually arrive, so that it must be sufficient that it is an ancient industry of Kashmir. There is a reference in the history written about the year 1548 by the then ruler Mirza Haidar to the great numbers of mulberry trees which were grown not so much for their fruits as for the leaves on which silkworms were fed, and scanty references to silkworms appear in Abdul Fazl's *Institutes of Akbar* and in *The Memoirs of Jahangir*. Under the Moghuls Kashmir's silk industry progressed, ladies of the Court delighting in wearing the materials while the men flung silken shawls and cloaks over their official uniforms even on the most important of ceremonial occasions. During the rule of the Pathans the industry died and the Sikhs made no effort to revive it although it would have contributed vast sums to the treasury, and it was not until the Dogra rulers came to the throne that they gave any encouragement to its reintroduction. 231

Then it must have reached great heights, for in 1855 there was a terrible outbreak of silkworm disease in Europe, and in 1860 the Italians purchased from Kashmir no less than twenty-five thousand ounces of the seed, as the eggs are called. The industry

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231 was at that time under the control of the Maharaja's Chief Physician, Hakim Asim. Then something happened to the Kashmir seed, and there was a rapid decrease in production, until a Kashmiri who went to Kabul gathered together a few pounds of seed which he managed to smuggle into Kashmir by [655] hiding them in walnut shells. In 1870, the Maharaja placed the industry under the charge of his Chief Justice, and four years later the State monopoly started.

655 It is amazing that thousands of ounces of seed are produced annually in the reproduction houses of the Kashmir Govern- 231 ment silk factory. From time to time seed has been imported, Europe, France and Italy being the main suppliers, but the Kashmiri insists that the local seed is by far the better. They are always nervous of importing disease with the seeds, and to this day insist that the decline and final near-death from disease of the industry in 1878 was brought about by seeds which were imported from Japan. At that time there was a guild of silk-rearers which was known as "Kirm Kash", which translated means "worm-killers". Members of the guild enjoyed certain considerable privileges, most important of which was their exemption from forced labour under the State; they were permitted to requisition, without payment, any houses of the villagers that they required for the purpose of silk-breeding, and were appointed as informers of any damage done to mulberry trees. As usual they abused their position: as informers they were feared, as privileged persons they were hated for the advantages they had over their fellow countrymen, and they became as foreign to those among whom they were born and lived as were the military who had such power over the people.

[232] In 1889, on the advice of Sir Edward Beck, it was decided to adopt the Pasteur system of microscopical examination. Good seed was obtained from France and Italy, and the resultant cocoons were excellent. The following year Sir Thomas Wardle a silk dyer and manufacturer who was the then President of the Silk Association of Great Britain, advised the Kashmir State through the Resident to revive the industry on a commercial basis, which advice they took.

In 1913, with the industry flourishing, there came the great fire which practically destroyed the factory; thousands were

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thrown out of work and operations ceased. It was again rebuilt, new machinery of the most modern type was installed, being imported from Italy, with the result that it was decided by the British factories that the Kashmir silk had become superior to the Italian. From then on, until during the Great Wars when the demand for natural silk for making into parachutes was far in excess of the supply, it flourished, only to fade, although still existent, after the Kashmir troubles of 1947. Now fresh efforts are being made to revive it to its former glory of the past century.

655 231 [429]

There must be few who know that in Srinagar there was, and probably will again be within a few years, the largest natural silk factory in the world. This is State run, the silk being the product of the millions of cocoons which are brought in by the reavers of silkworms from the villages of the valley, the eggs having been distributed to them by the State. Just as every village has its walnut trees, so almost all of them have their orchards of mulberry trees; these are cared for by the State which ensures that they are properly pruned and kept free from disease. At one time the factory employed about five thousand hands and a further one hundred and fifty thousand men, women and children profited by rearing the worms in the villages. Now the labourers are being encouraged to set up their own looms and mills in the villages.

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To those who have no knowledge of silkworm culture—sericulture is the correct word—it is interesting to follow it through the separate stages in the factory, at first the selection of those cocoons which are the largest and have the finest silk, the hatching out of the moths, their separate matings in the trays, after which the male, having served his purpose in life, dies; the placing of each female in her own little muslin bag, in which she remains until she lays her eggs and serves her purpose. The dead moth is carefully examined under the microscope to ensure that she is not suffering from any of the diseases; the muslin bags are washed in a solution of copper sulphate and the seeds are removed to be packed in small boxes, each of which holds about one and a half ounces. These are set aside in the hybernating houses there to rest until they are ready for collection by the reavers the following season.

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231 When they are about to hatch the peasant owners collect them from the factory; from the eggs the grubs emerge to grow much like the common cabbage butterfly caterpillar, which gorge themselves on the mulberry leaves brought to them in their trays, the villagers keeping them in their houses. Finally, from thirty to thirty-five days from the time that they were hatched, the grubs spin their cocoons. These are carried by the owners to the factory where they receive payment for them by weight.

288 The cocoons, which are naturally either white, gold or yellow, are then dropped into electrically heated basins of boiling water which immediately kills the grub within. The operator finds one end of the silken thread which he attaches to one of the dozens of whirling reels which are in line above the bowls, and the whole length of silk is unwound from the cocoon, there being from four to eight hundred yards on each.

In the old days the silk waste, that is the short ends of cocoons or those of a quality not sufficiently good to be used for weaving, were thrown away or sold for practically nothing. Now even this has found its use, and after cleaning and reeling—known as "Marka silk"—it is either woven into a second grade of cloth or used for making some of the really lovely silken carpets and rugs now coming out of the State.

The quality of Kashmir silk is considered good by the manufacturers of the Western world. The climate of the valley is most suited to the growth of the worm and the spinning of the yarn, much of which is exported in the skein, but some is woven on the old wooden looms. I have seen the factory in full production, and unhappily I have also since seen it, together with some of the other private ones, and come upon empty rooms with machines silent, dusty, and some being cannibalised that the one or two which occasionally move may be kept going. That with the will, it can revive there is little doubt, in spite of the threatening competition of artificial silks now made from wood, coal and even glass. The food for the worms is there in the valley, so is labour at a price which compares favourably with other countries and the people are there who have a knowledge of its growth and manufacture, a knowledge which is hereditary. It is also fortunate that the diseases of silkworms known in the valley are fortunately controllable.

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I suppose that next among the productions of the Kashmir craftsmen that attracts visitors, is the unique silverware. Most of this is of most exquisite design, the most favoured being the "shawl pattern", the engraving covering the entire silver piece on which the silversmith, sitting on the floor, works with chisel, hammer and file. The later designs contain the chinar leaf, but so clever are these craftsmen that they can most faithfully copy any piece given them as a pattern. Most of these workshops are in the dingy little shops on the banks of the Jhelum, more especially crowded round the third and fourth bridges. The finished article is sold by weight and it seems strange to the European when asking the price to see the silversmith place a weport on one side of the scales and weights on the other after quoting his customer so many rupees and annas per tola—equal to about two ounces. The silver used is either imported from India in ingots or melted down silver rupees.

This silverware has a peculiar white sheen attributable to its being boiled in apricot juice. Unfortunately when the modern liquid silver polishes are used on it there is a tendency to tarnish especially when afterwards handled. The outer surface is highly polished by the silversmith; that part which is engraved, although bright, is not polished and appears to be whiter.

Most of the tea and coffee sets, finger bowls, fruit dishes, biscuit baskets, tea caddies, trays and trays are made to supply the needs of visitors, although they will also be seen in some of the better-class Kashmiri houses.

Other silversmiths specialise in making ornaments for the people who live there. It is said that the Emperor Nur Jahan introduced into the Valley many delicate varieties of jewellery. The Kashmiri excels in the making of earrings, necklaces, bracelets, anklets, armlets, rings, crescents, charm cases and headbands, and in all of these is to be seen the Moghul influence, yet there remains that small detail which distinguishes them from the pieces which come from the shops of India or Pakistan.

On any day you will see the little girls, many of them in saris, wearing the unique silver pieces which cover the head and are made up of a number of cut-out silver medallions held together like chain armour, with a fringe of tiny discs falling over the forehead, the more delicate of these being shaped like fishes,

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301 birds and flowers. The Muslim peasant women always wear dozens of silver earrings hanging and dragging open the pierced holes in the lobes; then to take the weight, a wire is passed over the crown of the head. The Hindu women wear beautiful jhumkas—bell-shaped earrings with little drops and a silver or gold fringe. Wide, hinge-closing, solid, fitting bracelets of silver, embossed with chinar leaves, cherry and almond blossoms are a favourite, some have semi-precious stones such as jade, green and pink, agate, turquoise, goldstone, cornelians or bloodstones, embedded in the surface. As a necklace these women wear massive silver charm boxes, or triangular silver pendants suspended on a black cord which matches the hundreds of plaits of raven hair hanging round their heads after
[55] the fashion in that part. This silver is often the entire family fortune.

444 The shopkeepers discovered that visitors were attracted to these rather barbaric ornaments, and since for some reason they always seek out "very old pieces", they supply that need by burying them in the earth for a time sufficient to acquire that antique look, rubbing them very carefully afterwards to ensure the dirt remains in the crevices. The customer well knows that she is being cheated so that she in turn will be able to deceive her friends who will later admire the antique piece.

135 Quite a number of synthetic emeralds, sapphires and rubies are
306 brought into the country for setting into this jewellery, yet emeralds, sapphires and amethyst are to be found within the State.

The most perfect of these real stones are to be seen in some of the dainty and delicately designed gold ornaments which are worn on special occasions by the wealthier Muslim and Hindu ladies, jewellery which has probably been passed down to them through several generations. Yet every goldsmith knows just where each of his masterpieces is, and is able, by examining a piece of jewellery, to tell if it was made by one of his forefathers, such is the individual work which is put into every bit that comes out of these dismal little workshops.

441 To these craftsmen of Kashmir such things as mass production and machine-made goods are unknown, and in this lies so

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much of the charm of that which one buys. Each piece is a model, and has become as though possessed of a soul whilst being fashioned by human hands. All are carved, made or painted by men who really love and are proud of their work, men who are masters of their craft, one which has come down to them from the distant past, men who handle the finished article as though reluctant to part with it. Unlike the factory hands who—other than for the pay packet—have little interest in that which they make, these men are artists, they do not clock in and clock out; often they will work far into the night, forgetful of the hour as they concentrate upon that piece which they are producing. 461

What one can never understand is how such beauty of shape and perfect blending of colours can be created and made complete in those dirty, squalid, poverty-stricken surroundings; maybe those who so labour have lost near and far sight, that they can only see that material, wood, metal or papier mâché on which they work, and in the distance the glorious shades of Kashmir's lakes, hills and mountains, together with the beauties of her trees, flowers and birds.

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CHAPTER TEN

The Trip to Gulmarg

133 In spite of its elevation, since the valley of Kashmir nestle
529 within a ring of mountains, during the height of the summer the temperature, combined with the humidity, drives many of its visitors higher up into the mountains to the *marg* or mountain meadows of which there are many; some of these for many years now have, with their wooden huts, electricity and water laid on, held foreigners longer in Kashmir than they had at first intended, and in some cases they have lingered into the winter months or arrived in the early spring to enjoy the same snow sports as are offered in the Alps or Rockies.

133 The many *marg* are much the same one as the other in their
773 formation. It is as though the water had at some distant time been at a much higher level over the country and suddenly found its escape, leaving the silt partly to fill those valleys from which there was no escape; this over the ages becoming covered with grass and flowers. Legend tells that in the far off times when the bad demons, which the goddess Parvati crushed with a stone, lived in the valley, the waters were indeed deep. During the course of years when good and bad fought each other, the last grandson of the god Brahma came to the valley to live an ascetic life for one thousand years, after which he challenged the bad demons to fight, but the bad one refused and hid himself in the deep water, upon which the gods struck the mountains at Baramula—where the Jhelum escapes through a deep narrow gorge—and the valley was drained dry. So we may imagine that it was at this time that the silt was left to remain in those valleys from which it could not escape with the water—hence the *marg*.

529 The most popular and best known of these is Gulmarg, the

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charm of which was discovered in 1580 by Yusuf Khan, "that 529
ruler who gave himself up to pleasure", and it has remained a pleasure ground and holiday resort ever since, though the months during which it is used have now extended from early spring until early winter.

Gulmarg is about twenty-eight miles from Srinagar, the 529
motor road to it branching off about eight miles out from the 491
main Srinagar to Baramula highway, which like most roads in the State is just over a car's width but with run-overs, hard in the summer, but boggy in the winter, these being made up of dirt dug from the mud bank on which most of the road is built. I well remember my first trip there, it was in the spring and we had two punctures with wheels to be changed in the roadside mud. Starting off soon after breakfast, we passed on the way 234
dozens of doodh-wallahs—that is, milk men—returning from the city to their small holdings, they were walking along the road each with a great earthenware jar balanced on his shoulder, one more hanging behind and a smaller one in front. These were now empty, but when full they must have been a heavy load; no wonder that the few we met going into the city were proceeding at a steady trot; what surprises me is that the milk had not turned to butter by the time it got there. The stopper to the jar is just a twist of straw, and the smaller jar usually contains cream, curds or ghee.

Just over a long wooden bridge, at an especially narrow part 491
of the road where the trees also were close, we came on dozens [943]
of women sitting with baskets in front of them selling large [161]
onions, the price of which was ridiculously low. Later the road widened out, a field distant from it were largish farmyards, with houses, barns and stone houses all huddled on top of one another, and surrounded as usual by poplars; the farmers were prosperous, being able to dispose of their produce in the
nearby city with little cost for transport. The road was now 491
lined with poplars, the older ones close upon it, the newly 484
planted further back, some even behind the dyke which ran on either side of the banked up road. Dozens of tongas were coming and going; old cars which were overflowing with village folk who for a few annas are able to travel miles, crowded tight within them, the driver sitting on the side of the shaft, the women

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491 always with babies which seemed as though they would at any
484 moment slip from their mothers' knees as they appeared to be ever breast-feeding them, making no effort to grip the child tighter as the tonga was taken by its skinny, tired horse off the road on to the bumpy side as we passed.

491 We turned off on to the Tangmarg road, one which is lined with great poplars appearing to go on and on in two endless rows. Most of these had long since died and now, shed of their bark, stood like white tombstones to giants of the past; the driver said that later on they would be bought up by the match-makers. It was a wonder to me that the people had not sawn them up for firewood during the winter months. The fields of corn were red with poppies, others yellow with mustard plants, the oil of which is extracted when the beans have ripened. Further on the fields ended; it then seemed as though we were driving through the bed of a giant spread of a dried-up river, for not a blade of grass was to be seen except for that on the roadside, the rest being large smooth stones.

243 After a while, with the road the whole time going slightly up hill, we came on houses surrounded and protected by walls of these loose stones, then on past rice fields, all of which seemed to be flooded; they looked like ripple-sand on a flattish seashore after the tide had gone out, being in layers, gradually rising one above the other, and of all shapes and sizes, not in neat squares, but with their dividing walls in scrolls, being made of built-up earth reinforced with more of the smooth stones. Some were even then green with the young shoots of rice, in others men, women and children were working almost knee-deep in water, bending down and replanting the rice plants, while a few men were behind the small wooden ploughs which were being drawn through the earth just nearly a foot beneath the water's surface, the little bullocks up to their bellies in the slush; how the man at the plough follows his furrows is inexplicable to me. There were hundreds of these small paddy fields going almost
[511] as far as we could see. The extraordinary thing was that we heard singing, and, stopping, found that it was the workers who were giving voice to their hopes for the coming season; I knew that they had suffered much from the lack of sufficient food during the past hard winter.

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Water poured through a gap made from each paddy field into 243
the lower one, being fed by streams which come down from the mountains behind, pretty, bubbling, sparkling brooks which ran joyfully over the stones as though delighted to be doing their best to join in with the happiness of the singing planters. Here and there they fell in great waterfalls from the grey rocks, then with banks of stones were led down near to the road, in some places high as though over an aqueduct of stones and branching off into tiny silver streams at places to feed the fields, dropping terrace after terrace as each had been flooded.

While the fields were being prepared, the paddy, as the rice seed complete in its husk is called, is soaked and put in germinating pots for about a week; this happens at the beginning of May; then it is sown in a small patch of ground which is always kept flooded near to the farmhouse. When a foot high it is taken out to be transplanted in the fields, work which must be completed by the middle of June.

Still ascending we came upon hamlets which seemed as 361
though they were being pushed on to the road, with a few houses, a row of open-fronted shops, always a stream running close by, and dozens of children of whom the many old men sitting around took no notice, even when a tiny mite almost ran under the car. Then there were the country people waiting for 494
the 'bus which went to Srinagar, one which was not considered full until the passengers were being pushed out of the window and the driver refused to take a higher load on the roof; the 'bus also carried a portable pillar box at the back, this being cleared at the end of the journey.

We came on what was to be the last rows of poplars, tall, 361
straight and in their prime. On the right side of the road there were more paddy fields and orchards, on the left a steep slope down to many fields and little brown-roofed villages in the valley below. Across in the distance dark green firs covered the slopes of the mountains, the tips of which were white with snow and sharply set off against the clear blue sky.

Firs took the place of poplars by the roadside. Suddenly we came upon the village of Tangmarg with rows of wooden shops and garages, and hundreds of coolies and ponies. It was still warm there although we had now reached an altitude of seven

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341 [482] thousand feet. As soon as we stopped we were surrounded by a seething mass of coolies and pony men, for we were the day's first arrivals and consequently were almost mobbed by those anxious to serve us before the coach loads of visitors arrived, there always being the chance that bad weather or something untoward would result in but a few visitors.

Fortunately two more cars arrived and the flood turned on them leaving us the breathing space and time to pick our ponies and coolies, for there are over three miles to go up the pony track in order to climb the two thousand feet to Gulmarg. Tangmarg is a pretty little place with several charmingly designed and beautifully situated houses of residents who prefer it to Gulmarg for the spring and winter seasons.

By the time we had decided whether we would have a pack pony or a couple of coolies to carry our bed rolls etc., the other party had moved off ahead of us; only then, as I looked at them from behind, did I realize how thin and narrow were the horses, and scorned them over for those which we should not be ashamed to be seen on by our friends.

491 The track is hard and wide as it zig-zags up the hillside, with the coolie track cutting across it, taking a shorter and steeper path. The men, wearing little more than the rags of filthy clothes, consisting of baggy trousers, with shirts over them, skull caps and always the one other possession, a blanket over their shoulders, were mostly without footwear; just a few usually with tied up, injured toes, wore grass sandals. Their loads were tied with rope rather loosely to their backs and held round the forehead as they moved forward in a stooping position, seldom resting, but reaching the top to await us although we were mounted.

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137 The track is through fir and pines, the scent of which invigorates the air with its freshness, the foliage a deep green, the trunks of the trees straight pink and straight, the ground beneath them brown with millions of fir needles on which were scattered hundreds of brown pine cones.

373 Some of the pines had slices hacked out from their trunks where men of the land have made with the piece a torch to light themselves through the forest on their way home on dark nights, for the pine is full of resin; many a peasant's hovel is lighted at night by using a sliver of the wood as a torch.

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house is lighted at night by using a sliver of the wood as a candle. 000

Most of the way the track is so wide that a small car might use it but for the sharp hairpin bends. Often there is a little stream which bounces down over the stones, with white, pink and yellow flowers edging it, the small islands smothered with the blooms. The ponies knew the road far better than their riders, and I found it best most of the way to give mine his head until he insisted on following a muddy track which was too close on the seemingly loose edge of a precipice. 491

We passed those of the other party who were resting to admire the glorious distant views of snow-capped mountains above the deep green of the slopes. Their horses were second class grade, for which they paid Rs. 1 As. 4. against our Rs. 1. As. 8., a difference of fourpence for the journey, and they were tired. One of the party was an old woman who was being carried up in a "dandi chair", which is a kind of hammock chair in which the occupant is carried facing backwards, the head portion being suspended on a pole carried by two or more men, the feet likewise, and these poles the "dandi men" carry across their shoulders, or fashion. The old woman was frail and four men could lift her with ease, but as we came down the hill we passed a fat old man using one, and eight coolies were earning every anna of what they would receive at the top of the hill. 494 493

Half way up we came to an open space of bright green grass with a gentle slope from a row of firs under which our syces—or horsemen—sat awaiting us, for they had taken the coolie track which runs straight up the face of the khud as soon as they saw that we were "knowing riding". They had been there almost a quarter of an hour, and grinned as we tried to get the horses to go on, for the animals refused, this being their regular half way halt for a rest. 000

From here the view was superb looking towards the distant mountains through a valley of blue and deep green pines, cedars and firs. Light, woolly clouds were drifting over the far mountain tops and, finding a space between them, the sun's rays were then streaming down on the snow-field which seemed to take on a tinge of pearl pink against the blue of the sky beneath the

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000 clouds. The whole time the pine scent remained with us, the cool air felt fresh and clean as the gentle breeze just lightly fanned us. The horses started to munch the grass; this seemed to be a signal to the syces that we could now move on, and we remounted.

133 It takes about an hour and a half to climb the hill, an hour to descend it. As we reached the summit, we turned a twist in the road and there spread out before us was a great space of undulating greens, almost a crescent shape about two miles long and in places half a mile wide, the whole surrounded by firs, which seemed to be holding back the curtain so that we could gaze upon the lovely *marg* of emerald green grass. The name Gulmarg means "meadow of roses", though some prefer that the translation should be "the meadow of flowers". In all probability it was in the springtime that the ruler who was permitted to discover it first set eyes on the *marg*, and as was then the fashion with kings, the great man's first words of admiration gave the place its name.

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529 Since his time the rulers have always had a palace or a house
341 there. The surrounding woodlands bordering on the *marg* are dotted with what are described as "huts" but in many cases are delightful bungalows and houses, hotels, a club and a cinema; banks, boarding houses and shops open branches there; all are built of wood, the only stonework being in some cases the foundations and the chimney pieces which are made of stone held by mud cement in which pine needles bind it firmly. The roofs are mostly of wood, many with earth, again bound with pine needles. On one side is the bazaar or shopping centre, but unlike other Kashmir bazaars, it is clean and tidy, with the shops in blocks of three or four having living-rooms over them.

The modern town planner would look at Gulmarg and turn his horse's head to go back to Tangmarg, for other than with the bazaar, there is not a straight road to be seen, not one house level with the next, and there is no excuse for this other than that those who live there seek beauty. In Gulmarg the roads have been made in lovely curves; the stream which runs to one side gently flows in the same bed that it has followed for hundreds of years; an ugly hill has been ornamented by a charming little church; behind it a bungalow-type hotel sprawls lazily over

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another hillock; in the great open space is the polo ground, no 361
ugly fence encloses it; two golf courses spread themselves 529
over the remainder of the greens on which sheep and goats graze, and round which riders canter to take their exercise. In late spring this green is a mass of flowers, daisies, iris, violets, forget-me-nots and narcissus. In early spring the woodlands, especially those close to the many little brooks in the dells, are carpeted with the flowers that love shade and water, and others that shyly hide under the trees, their colours, pinks, mauves and blues; at the same time the flowering shrubs of which I do not know the names, are a mass of blossom, deep reds, yellows and white.

One side is flanked by a snow-capped mountain range with 133
Apharwat, the highest, right above Gulmarg; over the top of this and on the further side are the Frozen Lakes. Then there is the snow-capped Tos Maidan; in the far distance behind that the peaks of Kantar Nag standing bare between cold white snow-fields before it and the blue sky beyond. From our hut we could look down on the valley through which we had come and on towards the distant summits of Haramouk, Kotwal, Mahadeo, with Nanga Parbat, the ninth highest mountain in Asia, rising to a height of twenty-six thousand, six hundred and twenty feet some ninety miles away to the north and towering above them all.

During our week at Gulmarg we rode up to Khilleenmarg since we wanted to reach the snow line. It is nearly four miles from Gulmarg, and over fifteen hundred feet above it with a road which is little more than a cattle track: the ride is delightful, through tall straight firs. We came upon two small meadows [221]
in our climb; some shepherd's huts had been built at the far side of one, but no smoke came from near them; the occupants had
already moved higher with the spring. We went on until we 233
came out on to the *marg* which is smaller and flatter than Gulmarg and with no signs of habitation; but it is well named, for at that time there were hundreds of goats grazing there and Khilleenmarg means "the meadow of goats". Boys were watching their herds and flocks, either sitting in twos and threes talking like old men, or sleeping; one quite alone and tending
sheep was playing to himself a tune on a whistle. At the upper 000

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000 end we found great beds of snow—frozen snow—and on these were the runner marks of toboggans. We had arranged to climb higher before having our lunch. The firs had begun to thin out and above the tree belt we came on clumps of flowers which were even thrusting their heads through the crisp white as we eventually came upon the snow line.

Here we found the syces waiting for us; they had been there a long time wrapped in their blankets. We dismounted, pulled on sweaters, and sat down to eat a pack lunch, glad of the flasks of coffee, the whole time enjoying the glorious distant view of the whole Kashmir Valley, which lay like a relief map backed by grand distant mountains and leaving us to argue as to whether the river we saw was really the Jhelum, and if so which way it was flowing.

233 Then mounting again we started down the hill road, the syces leaving us immediately to take the steep coolie track down to the *marg*. As we eventually came out to the thinning trees upon its edge, we saw them sitting looking towards the grass-covered space. Not far away was a herd of goats nibbling the young green leaves from the branches which a boy up aloft was hacking off and dropping to them. The men were not looking in that direction though; both their, and now our attention was attracted to some boys in a distant hollow who were laughing
524 and yelling with delight. They also had a few goats with them, one of the shepherd boys was standing behind one of these and holding it firmly by the horns. A huge billy-goat was dancing and prancing before them on its hind legs, then suddenly frisking and putting his head down he charged at the head of the goat being held captive; there was a dull thud, a yell from the boy holding it and shrieks of delight from those watching. As I trotted towards them to stop what I had guessed to be a counterpart of the old English cock-fight, one of the lads saw me coming, warned the others, and all fled with the billy-goat racing after them, but the other goat remained with its four feet firmly on the ground, and as I came upon it I saw that it was not another billy, but a nanny.

000 I turned towards the syces, but they were already up on their feet and with their backs towards me were on their way down the coolie path to Gulmarg; then when some distance off I saw

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them look back over their shoulder, and turning to each other burst into peals of laughter. 000

These shepherds only speak Kashmiri, and in that language a dialect of their own in the hills which they never leave even to go to Srinagar, so that I never did discover whether the long silken-haired goats in the herds on Khilanmarg and Gulmarg were kept for their milk, their meat, their wool or their skins. There were goats and sheep of all ages, the breeding flocks not being kept separate, and the kids and lambs ran with the others. 233 [197]

The shepherd boys' clothes were much like the coolies', being made up of a cloth so coarse and hard that it might have been sacking. It was filthy, I doubt if it had ever seen soap, and as you got near to them the boys smelt almost as strong as the billy-goats, for after they bath in the stream, they put on their filthy clothes again, and I am assured tha during the winter months they never take off their clothes to bath; those clothes in which they also sleep. 291 515

Their ignorance not only of the outside world but generally, is appalling; partly because of this their intelligence is low, their education has been nil, their one ain in life from the time they can walk and talk is to be shepherds like their fathers; their standard of living is almost the lowest in the land, a land where the average is below that of a house-dog in the Western world. 181 511

The sheep and goats have mosty been brought up by the shepherds from the villages in th valley where they have wintered and remained to drop ther young; then as the snow clears from the mountains, the shepherds—or *chaukas* as they are called—collect from the farmer those of his flock that he wishes away, and move to the hills, folding them each night on the unsown rice fields, for which service the farmer pays him well. 233

Occasionally, when the work in te fields is light, one of the farmers will carry up salt for the sheep and goats, at the same time inspecting the flocks, for the *shepherds* are of a different tribe, never marrying with the village people and never trusting them or being trusted by them. Th skin of a sheep which dies or has been killed must be produced for inspection by the farmer, otherwise the shepherd hasto pay him a fine which in the old days was half a rupee, but is now one rupee; little enough 563 233

St Gervais T-3 (no date) 1864 AVI Kashmir ARI
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563 for the meat of a sheep which the shepherds might kill to eat
232 amongst themselves. They are entitled to certain perquisites, such as the butter and ghee made from the milk. With the
945 autumn the flocks return to the villages when the shepherd's
563 wages are paid in coin and grain, the latter because while he has
233 been in the hills tending the flocks he has been unable to grow his own. He is entitled to the shearings of one sheep in every thirty or forty, according to the district, and to one sheep or goat in every fifty if he returns with the flock intact. If he has
627 lost many sheep, the people of the village, who are entirely in
778 his hands, will probably insist that he takes an oath as he stands either beside the shrine of the village saint, or under what is known as the tree of ordeal, the headman of the village or the farmer reminding him of the awful things that have in the past happened to those who lied after such oaths.

235 The shepherd goes and the sheep find plenty of good food in the village, for the leaves are falling from the trees and those of the mulberry are always a great favourite with them. With the
236 farmer's work in the fields now done and the harvest gathered, he washes his flock in the river, pond or lake, and as each one of the sheep comes from the water, one holds the animal while another roughly rubs—almost hacks—its heavy woollen coat down with a half-hoop of iron which has a handle at either end. Then, as for hundreds of years before, when the sun enters Libra, the shearings are done.

Three months later, after they have again been sheared, the sheep are crowded into their winter pen on the ground floor of the house, there to be fed on willow leaves and the sweet dried leaves of the iris which have been gathered for them during the late summer.

236 The wool will be sorted over and washed in the stream, the first dirt being stamped out of it by the men, the second by the women who wash it with greater care, afterwards spinning it on their wooden spinning wheels, and then with the winter confining the family to the house, much of it is woven into cloth either for blankets or lengths of cloth for sale in the city; many of the blankets which find their way there during the summer having been used the previous winter in the villages and then washed.

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Although the quality of the wool is good, it is a pity that the Kashmiri does not weave closer, and that he does not wash the wool better, for although I have had suits made of the village cloth, many have pulled out of shape and there remains something in the wool which attracts the moth and "woolly bear". 286

Ia Garvin 7-8 (no date) 1966 AVI Kashmir
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CHAPTER ELEVEN

The Pilgrimage to the Cave of Amarnath

346 In the mosque containing a hair of the Prophet, the Muslims of
778 Kashmir have their greatest shrine; the Buddhists travel to
788 Ladakh to offer their prayers in the most important of their monastery chapels, but Kashmir also has within its borders one of the most amazing and sacred of Hindu temples, one created by God and untouched by the hand of man, one in which orthodox Hindus believe are enshrined the "living" symbols of one of their greatest gods and his divine lady, one as important and telling much the same story of the creation as does the Garden of Eden to the Christians and the Jews; one on the road to which thousands of Hindu pilgrims in the past have made their last journey. It is to them what Bethlehem is to the Christians, Rome to the Catholics and Mecca to the Muslims.

I was fortunate in the arrangements for my trip there, in having become friendly with a Hindu who, after spending most of his life in England, was visiting India for the first time that he could remember. He was as soft as I for trekking, and although holding to the same belief in "the way of life" as those others who made the pilgrimage, had no wish to go on his two legs. He had therefore made elaborate arrangements for the journey, but on the last evening the friend who was to go with him, fell sick and I agreed to take his place, so that the only thing I had to do was to pack my warmest clothing.

Ski 529 The sixty miles to Pahalgam we covered by car; a few pilgrims today make even that part of the journey on foot; in the past all did. Pahalgam is a smaller edition of Gulmarg with hotel, shops, post office and houses, and is fast becoming popular as a holiday resort, although at only seven thousand feet—the same as Tangmarg which is at the foot of Gulmarg.

[p. 172] *A Sikhara, the gumbda of Kashmir*

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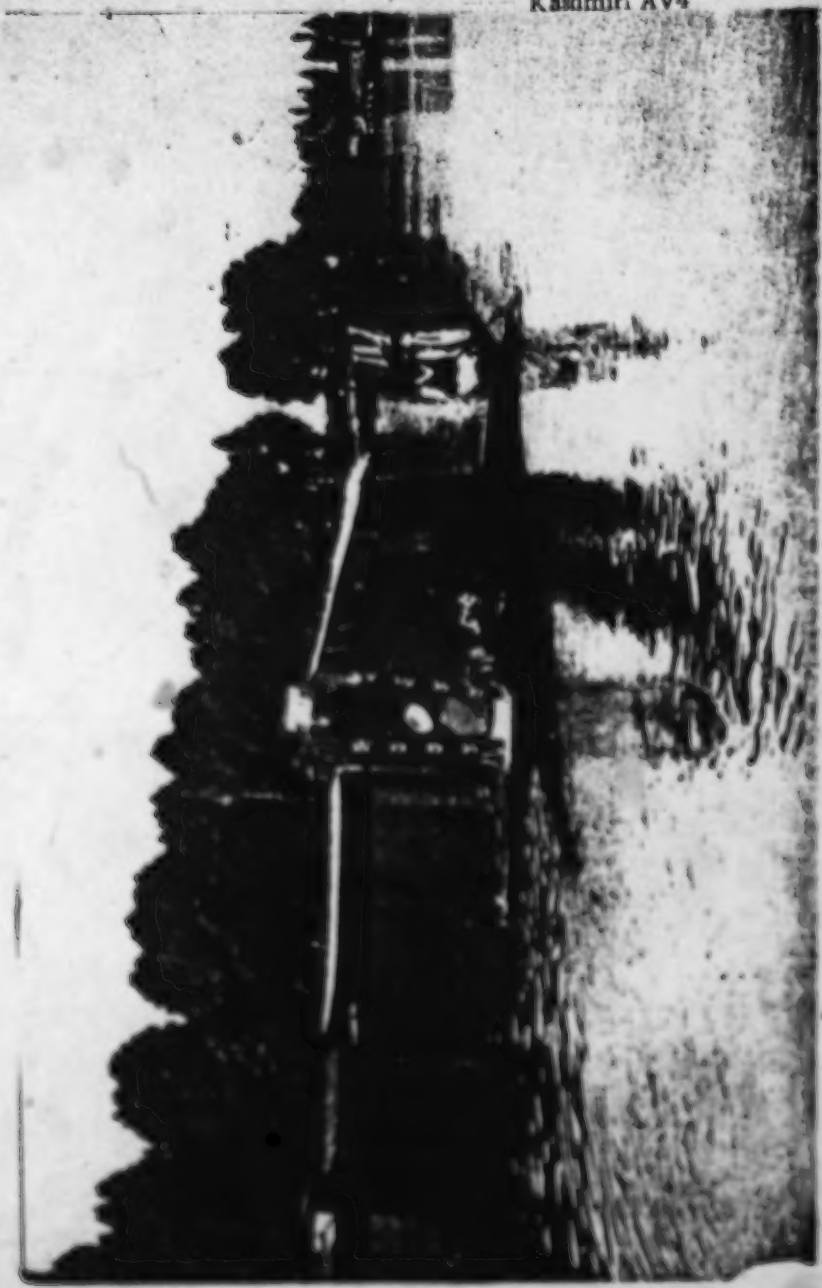

A Shikara, the gondola of Kashmir

[Facing p. 172]

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491 After a comfortable night at the hotel, we started off on our pilgrimage at the crack of dawn, both of us, as well as his cook-bearer, being well mounted and followed by a string of three good pack ponies; in all they were the best I saw the whole way. The head ponyman-cum-guide and his five men were happy, for they had been promised double rates peoviding the marches were increased in length; we took three and a half days to cover the ground—mostly ice and snow—a journey usually taking a week of travel.

The thirty-five miles from Pahalgam to the sacred cave at Amarnath, moving higher and higher in the eternal snows of the Himalayan mountains until one is at over thirteen thousand feet, is hard going even for a horse; the path being over rocks and boulders, fording swift streams and crossing snow bridges, not once, but many times, and most of the way the cold is intense. Fortunately there are havens of rest on the way, green-
[796] covered open spaces, but no rest houses, indeed they would be
[485] useless to the thousands who trudge there especially to arrive for the night of the full moon of the month of Shravan—this falls sometime in July or August and according to the *Vaishnava* calendar is called *Jhulan Pawnawasi*, translated meaning "the swing full moon". From September to June the road is covered
[132] with snow, so that it is indeed fortunate that this time of the year was chosen for the pilgrimage.

484 At about mid-day, after winding along the tree-covered track near to the milky waters of the Dudh Ganga river, we reached Chandanwari. Here on the edge of the forest and overshadowed by protecting cliffs and crags, many had encamped for the night; the whole place was one mass of tents, smoke was rising from among them, and hundreds of people where moving about. We stopped a little further on for a light meal and to rest the horses. By that time we had already climbed well over two thousand feet, and the going had not been too bad. I had crossed my first snow bridge on the way, it arched across a steep, swift, hill torrent.

484 During the afternoon we climbed a further fifteen hundred
342 feet; here the meadows were already a mass of floral colour. Although it was not one of the resting places as laid down in the guide books, we camped here, as did many others. Not till then

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had I seen our equipment. The tent was unrolled, up in position and furnished well within half an hour. A standard type as used by trekkers in the valley, it gave eight by six feet of floor space, its ceiling being suspended a foot beneath a fly tent which also provided a large verandah cover over the front entrance, a half-circle bathroom behind it, and with eaves extending more than two feet on both sides. This, together with the canvas floor covering and the three poles, had been the load for one pack horse. Another carried our shikara beds, bed rolls, two canvas chairs and a table, an oil can, hurricane lamps and wash basin. Yet another had been loaded with food for the journey together with the few cooking pots and other implements needed by the cook-bearer who provided us with reasonably good meals the whole way.

At the halt I was able to see my fellow travellers. I do not think that there were many who were mere tourists like myself. They came from all parts of India and a great percentage were long past the half way in their lives; perhaps many had reached the age when man begins to think of the hereafter, or fears that unless he undertakes the pilgrimage that year the next will be too late. A few had tents like ours, but there were very few; most had improvised them from pieces of cane and rags. There was one though which might have been made to cover the throne of a prince; it was about four feet square and at least nine feet high with a canopy which spread out to the ground like a full skirt made of striped material; the top was pointed. I looked for a small pennant, for it reminded one of the pictures of the Crusaders' tents, but there was none. When I went over to it I found it housed a sadhu who was then sitting cross-legged on a leopard skin spread on the ground, and looking into the distance; in his lap rested a sacred book, he wore only a loin cloth, his hair was matted and had turned from black to ginger colour from the smoke of the burning incense bowls—some say that this is also brought about by it being washed in cows' urine—and he took no notice of my approach. They told me that this ascetic—a handsome young man of fine physique and intelligent countenance—had not spoken for the past seven moons, during which time he had fasted of food and water during the hours of daylight, this being a self-imposed undertaking in order to

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obtain purification of both mind and body. There he would continue until he set eyes on the sacred emblems placed high in that mountain of the Himalayas; only then would his tongue be loosened, only then would he break his fast to eat and drink whilst the sun was in the heavens. 177

Behind him was another tent much like ours but a little larger; they told me that it was that of a Government Minister from India and that the sadhu was his own private priest whom he consulted on all occasions when he was confounded by some issue. In a little while the mist turned to a cold rain which increased to a downpour as I got back to our tent; by then many of the pilgrims must have been drenched. Near us were some saffron-robed priests from Madras; their clothes were clinging to their lean forms, yet although they had umbrellas these were required to protect the fire on which their meal was then being cooked, not their own fires, but those of pilgrims nearby who were only too happy to share their meagre meal with the priests who had given them the opportunity and privilege to perform a good deed before they slept that night. Later on I watched some Kashmiri coolies—Muslims of course—teaching these Hindu priests how to make grass sandals, for those they wore consisted of a flat piece of wood the shape of the foot, with a peg standing up from it, this fitting between the big and first toes. No one seemed to have warned these holy men of the rigours of the journey—maybe it is considered right that they should not further protect themselves from the cold though—I do not know. I found that our tent covered all of our men, the cook-bearer installing himself in the bathroom for the night and the others sleeping under the fly tent flap; from the mumbling that went on and the stench of wet clothes, I suspect that many others also joined them once they imagined we were asleep.

The following morning was fine with the bright sun shining through the clear air and the sky a deep blue. Already most of the tents had been, or were being folded up and a string of pilgrims were moving on upwards a further seven miles. The road is not easy, the way is slippery and the pines and firs become less and less, but the glorious view of the snow peaks is ahead. The climb is about fifteen hundred feet, with the river in a 133 491

In Gurvin T-8 (no date) 1954 AVI Kashmir
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491/ 133 chasm way down a thousand feet below. There were grassy slopes, *marg* on both sides and snow bridges across the river; as we approached these I realized how risky these can be and that later in the season, say in September, they would fall through, yet when you are passing over them the ground is so much the same as that round about, that you are unaware of their existence. Here again there was a large camp; some pilgrims seemed to have only just arrived and were already settling down near to the copses of birch and under the fir, gathering fuel and fetching water. Here we left the route and climbed up to see the Sona Sar lake, a pretty sheet of water overhung by glaciers, then going back to the valley and on up a steep and rocky ascent for nearly a thousand feet to grassy spots and Shisha Nag lake, a great expanse of water which is five miles long and two miles wide at a height of twelve thousand feet and covered with ice until June. When we gazed upon it its colour was an emerald green, shot with the reflected blue of the sky and white of the surrounding mountain tops. There still remained small floating islands of snow-covered ice, which appeared like swans proudly swimming in this magnificent scene of grandeur, the mountains always topped with snow, with cascades rushing down and making it like trains of the finest white muslin being wafted in the breeze. Here we camped the night; again it was cold, but no rain came and we had a fire made from the wood gathered there—juniper which gave off a strange odour in the smoke. An Indian doctor who had pitched his tent near ours was telling us of its valuable medicinal qualities, first the many uses of the berries and then of the smoke, which choked us as it came our way, which he declared would relieve, if not cure asthma, but for this the wood must be cut with the sap up.

657 757 On the other side of the track were a number of tents outside which was a board "Medical Camp". The State here provides free medical attention to the pilgrims, for at this height those who are frail begin to feel the severity of the journey. On our way we had passed a number of dandi chairs in which old people were being carried up by coolies; when near to the present camp we had come on a palanquin—an enclosed bed slung on two poles and carried on the shoulders of four carriers.

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I wanted it being taken over to the medical tent where one of the white-coated doctors went to it; when the curtains were drawn I saw inside a withered old woman; she appeared to have no flesh, just skin on bones; she had a screech-owl voice and appeared far from sick in spite of her emaciated condition, for she sat up excitedly and almost spat her words at the doctor as she fiddled with claw-like hand beneath a cushion to produce a phial from which she demanded that he gave her an injection. He tested her with his stethoscope, then took her pulse and finally examined the phial. After this he shook his head, refusing to do as she demanded of him. At this she spat more words at him and called forward one of the men who was with her; he at once gave her an injection, using a syringe which he took from a begrimed box. 657 757

The State also posts coolies at certain places along the route; they are there to clear the road in the event of a landslide, or to shovel away the snow if an avalanche falls, an occurrence which is not unknown. At one place there is pointed out the "Lake of Death", so named after forty pilgrims had been plunged into it by a falling avalanche which was brought about by the vibration of their voices joyously raised in the singing of hymns as together they progressed on what was to be their last journey, the pilgrimage completed. 991 133 731

Our doctor tent neighbour went over to the medical camp to offer his help if it was required whilst he was at that halt, and referring to the old woman they declared that although she was then so alert, they would be surprised if she reached the end of the pilgrimage alive, she had been overdosed with drugs; in any case the phial she wished used had been unsealed. Inside the tents were patients who begged that the doctors might quickly make them able to continue the journey even though it meant that they died at the end; some had legs or arms broken from falls on the ice or snow; they were fortunate in not having broken their necks; many they attended admitted that they had been warned by their own doctors not to undertake the pilgrimage; others had brought on sickness by martyring themselves, making the journey on bare feet or by such-like physical suffering. They told us of one we should pass who had declared he would undertake the journey on hands and knees from the time that he first saw the cave. 657 757 788 795

time that he first saw the cave. I made no comment (how could I?) for, but a few years ago, I had seen women with tears in their eyes and prayers on their lips, in a church in Rome climbing on hands and knees up the glass-covered steps on which were marked by crosses the supposed blood drops which had fallen from Jesus Christ's thorn-crowned head as we went forward to the cross.

At night there came the glow of hundreds of cooking fires, the flicker of torches, many of which moved from place to place with those who carried them: over the air came the sound of horns and of conch-shells being blown by the sadhus, the mumbling and chanting of prayers and singing of hymns in chorus. The faces of the pilgrims revealed their devotion to the task which they had set themselves, some even smiled at the strange lack of clothing of the ash-covered sadhus who seemed immune to the bitter cold as they sat on the ground cross-legged before a brass pot from which rose the smoke and scent of smouldering sandalwood and incense; without expression on their features they first touched the white cold ashes and then the forehead of some pilgrim who had come up to bend before them that this form of blessing might be bestowed on them before they slept the night through.

Next day there was the stony road over the fourteen thousand feet high pass; this crosses the watershed to the head waters of the Sind river; here there was still a little snow, but between the patches the luscious green grass showed itself. We had to ford the river four times on our way down to Panjitarni; it was there a swift deep torrent, so that we came on fakiring parties wondering if they dare cross and at such places we were glad of our excellent horses, and did the double journey to carry over two elderly women with us, but on our return their far older menfolk refused to come with us, insisting that they must perform the whole pilgrimage on foot, so that having separated them we had no alternative but to leave them.

What amazes the tourist who like myself makes the journey out of interest and not as a pilgrimage, is that more do not die on the way. To me it seemed as though many were determined that they should not return, for in so many of the ice cold streams and rivers one would see pilgrims of all ages taking the prescribed

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religious baths; the sadhus never failed to do so, afterwards smearing their scraggy shivering bodies with the mud from the banks.

Ahead of us we could see the bare, cold Amarnath mountain rising majestically; beneath us in the valley were hundreds of pilgrims trailing persistently on and looking like ants moving over the base of a wedding cake; looking to the east the mountains have a most unusual formation like vertical ribbing and with the setting of the sun it appears even more curious. Ice formations, which one suddenly realises are really glaciers, reach down to the snow level.

There follows what is described in guide books as "the most difficult part of the journey, a steep ascent of a mile and a half". From then on a new path has been discovered to the cave, this is easier and less dangerous than the original one, yet most who go insist that the first discovered is the true pilgrim's road, although on this one side is at times a vertical wall, the other a sheer drop to apparent nothingness. We did not take it; had we done so we should probably have come upon the pilgrim who had sworn to cover it on hands and knees, for there is little doubt that like others he would have gone that way imagining he would gain additional merit by his sufferings. Even then we had to pass through a close passage, wondering if the pack horses would get through, and being held back by the many pilgrims, some by now sick and ill with the cold, proceeding wearily on foot over the hard, frozen snow, perhaps wondering how much longer the road could possibly be, how much more they must suffer. But as we got nearer our destination the track straightened, on either side were the mountains known as Kailash and Bhairo which have the most unusual sharp-rough tops, looking like the low-tide picture of some long-past wrecked steamer, after the sea had eroded its iron sides, standing above the surface of the water; looking for a longer time at them one picks out the white waterfalls rushing down, then the picture changes to become an evil giant's dripping mouth. The rock sides are of that reddish-yellow tint beloved of the Hindus, worn by many of the sadhus, and considered to be almost a holy colour. It is fitting that it should surround this sacred place of their homage and worship.

St Gerrie T-8 (no date) 1964 AVI Kashmir MSS
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778 And finally comes the slope of about a hundred feet, up through the moaning pilgrims to the cave of Amarnath.

The date of its discovery by man is unknown, it must have been thousands of years ago if the writer of the *Rajatarangini* is correct in his account of a pilgrimage in the time of King Nara who reigned over a thousand years B.C. One can only imagine that some lone shepherd with his lost flock must have wandered to that elevated spot—there are to this day many such wandering shepherds always in search of a good feeding ground—that he may have been drawn there by the bleat of a sheep or goat, or even have taken shelter from the rain. One can imagine that his mind was filled with thoughts of the gods who from his childhood he knew lived high in those mountains, and so came the sudden realization that the pure crystal white form he first saw within the cave was the sacred symbol of the great Himalayan god, Shiva.

778 The cave is like some enormous grotto broken out of gypsum
776 rock—the material from which "plaster of Paris" is made. It is about one hundred and fifty feet wide and the vault the same height and depth; it leaks from above. At the far south-east end of the cave, the roof of which there slopes up, are large camphor-like ice formations rising from the floor, doubtless brought about by springs being frozen; the largest of these, that of a powerful spring, has formed a smooth-topped image—a lingam or phallus column which the Hindu pilgrims know to be the symbol of the god Shiva; nearby is another shape formed by a weaker but fuller spring—a breast, the symbol of his consort the goddess Parvati; yet another, like to that of Shiva but smaller, the self-formed emblem of Ganesh, the son of Shiva. It may be that the cores of these are composed of gypsum, for they have
[521] not changed in shape through the centuries. That these symbols of the deities live the pilgrims do not doubt, for they declare that the larger ones pulsate as they wax and wane with the moon and on the full-moon nights of the pilgrimage attain their largest size, slowly to reduce in the days that follow.

773 The story told is that in the great wide cave on that particular full-moon night in some primeval time, the god Shiva revealed to his divine consort, the goddess Parvati, the mysteries of creation. There was no serpent there to watch or hear as in the

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Garden of Eden, but overcome by curiosity two *rudraganas*— faithful servants of the god—eavesdropped and listened to the sacred discourse of the heavenly pair. That they should not disclose to the world that which they had seen and heard, they were transformed into green pigeons which are said still to haunt the cave. I never saw those birds, although it seemed that I was the only one among all those gathered there who failed to do so.

My companion was to my surprise, deeply moved, more especially so as we went forward to the entrance of the cave where hundreds had gathered to take part in a service being held before the ice-Shiva. All had removed their sandals and shoes and after bowing low stood with hands together as in prayer. Whilst this was going on other votaries of the god pressed forward to lay their offerings before the image, bowing low, now supremely happy that they had suffered so many privations and sacrifices to reach it.

Within the bitter damp cold of the cave there was more than one chalk-smeared sadhu with matted hair and beard, and red markings on his forehead, who had seated himself, completely naked, cross-legged on the rough natural shelves, there to meditate or gaze in adoration at long last upon the god symbol. So still were they that I would not know if they had become frozen stiff. Like all the other pilgrims they had smeared themselves with the chalky silt; none, not even my companion, were concerned with what the others did however strange their actions, or in what manner they performed their homage and devotions; it was as though each was his own master-teacher, having his own approach to ask for favours or give thanks to the god Shiva through the material form which at long last stood before him. To some I felt, this was the actual god.

I watched a white-haired husband and wife come forward with slow steps, the man bent with age, with deep-set eyes and snow-white beard, the woman with a kindly, soft face, with pleading expressions as between them, each holding a hand, they led forward a fine-looking youth, his eyes open but sightless as he also faced the white symbol. The old people while still looking ahead, said something to him, but as he motioned his head, there was no doubt that they asked if he could see the god

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symbol, nor that they had made the pilgrimage with him in the hopes that there he might regain his sight. They remained for close on half an hour, then retraced their dragging steps, both the old people overcome with emotion and with cold. Outside the woman dropped to the ground, I did not know this until I also went out, then we had her carried over to where our men stood; neither she nor her husband knew that it was brandy that she took from my flask and this probably saved her life. They were the grandparents of the boy; they said that they well knew that they were both working out some bad karma from a previous life, since each of their seven sons and one daughter had been taken from them when in their prime; then a year ago this one and only grandson had become blind and none of the Ayurvedice doctors could help him. The pilgrimage had taken them over two weeks and had been a terrible strain on the old people. They had made it eight times before, after each blow, yet still had faith.

We watched the minister arrive with his sadhu, none made way for them, since in that place all are equal. The sadhu stripped himself of his loin cloth and going over to the fountain-like sacred Amar-Ganga, which rushes through a nearby rift in the mountain, first drank of the ice cold water, and then, as had the others, bathed himself with it, so it is said, ensuring immortality. From there he went towards the entrance of the cave, gathered from its floor some of the white chalk silt, and smeared his body with it, after which he went naked towards the phallus idol, presenting, as a result of the Yogi exercises for mind and body control, a magnificent specimen of manhood in its prime, one sincere in his belief in the Hindu way of life.

At last he had reached the goal of his self-imposed task. It was strange to see his patron following him through the mass; at first it seemed as though he had come to offer his sadhu to the ice-Shiva, but as they proceeded it appeared that the sadhu had come to present him to the symbol of the god; then when they reached it, the sadhu offered all he possessed, a handful of yellow flowers; the other gave a costly gift. Before it they were both equals; they would return to the world in a few days the one to work and play, the other to meditate and pray.

Other sadhus, but not of the same "order" were there; they

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had loosely covered their nakedness with birch bark before the symbol of Shiva. There was one of the patients we had seen before in the medical tent, he was almost carried as he struggled forward resting on an improvised crutch, his broken leg in plaster. After a while he was hysterically insisting that he knew that the break had mended whilst he had been in the cave and demanded that the plaster be removed. But most were so overcome or else so exhausted by their journey that they just stood barefooted and gazed ahead; they had achieved that which most good Hindu hoped for and in performing the pilgrimage over the rough stony way had suffered much physically in the belief that by so doing they would have wiped away some, if not all, of the bad they had done in this and previous lives.

Our tent had been pitched on a level patch of green just below the open space some considerable distance back on the road up. Others were already there, among them the minister's, the sadhu's and two mountain climbers' tiny tents, one with a small red cross on its side; they belonged to a couple from an American Medical Mission, and the owners had already been called to someone's aid.

The occupants of the other tent returned. The expression on the sadhu's countenance had completely changed, he was smiling and appeared like a human being as he spoke softly to his patron. The smoke from our fire, which had not been easy to light, blew *into* the mouth of their tent; this was my introduction to the minister and then to the sadhu, who to my utter astonishment spoke fluent English with the usual Welsh sing-song accent heard from most Anglo-Indians.

I learnt much about sadhus and their lives from him, but one story he then told us I shall always associate with that pilgrimage to the Amarnath cave.

It concerned a woman of easy virtue who some twenty years before had been shown the right way of life by a sadhu. She had left her loose profession and turned her hands to labour, at the same time making regular visits to the temple near her home. After a few months she knew that she was with child, but kept the secret to herself until she could hide it no longer. Then she went to the priest of the temple and told him what had happened. Seven days later—seven is a propitious figure in the

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Hindu life—he told her that in his meditations he had received a message from the gods in the high mountains to the north that she must make the Amarnath pilgrimage so that her son might be born close to the cave on the night of the full-moon day of the month of Sawan. She had travelled there to struggle forward with the temple priest and the thousands of pilgrims to the cave mouth, where on that night, as it had been predicted would happen, the boy was born, but the woman died. The boy was brought up in the village under the watchful eye of the temple priest and the many sadhus who came to see him on hearing the strange story. He had early expressed a desire to join that order of the sadhus, the members of which on certain occasions and in certain ceremonies discard all clothes, covering themselves with ashes—those who are known as "naked sadhus". He was under instruction at a school on the banks of the sacred river Ganges when our friend was there, and he declared that the youth's powers of concentration and meditation were higher than any; all believed that he would become a great sadhu.

Then there was a silence. It was obvious that someone had to ask a question before the story could continue, and I prompted with "And where is he—what is he now?"

After a while the answer came; "The dark forces attacked him and he was not prepared: the forces of good were unable to hold him. Now he wanders round in the guise of a sadhu, but he has left us; he is one of those who under the priestly cloak misuses his mediumistic powers and has become a teller of fortunes in return for money; he robs even the poorest by making them give of what little they have; he accepts from a woman that sacred thing which belongs only to her husband."

I was glad to hear him admit that they know that among those who wear the saffron robes there are some who are humbugs and use it as a means of extracting from the poor, superstitious illiterates who live in that part of the world.

That night of the full-moon the sadhu's high, cone-shaped tent was empty. I knew that he would be within the temple cave, and since his story was so near the surface that it had been almost the first words he had spoken for seven moons, afterward immediately departing there, I have little doubt that he was praying to evoke the help of Shiva, the god of beneficence,

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to help him in the effort he would make to bring back the one who had wandered. Now I cease to question whether it was for that purpose alone that he had undertaken the pilgrimage.

To those pilgrims the formations in the cave were sacred symbols of their gods; to me they were just natural phenomena; Vigne, Knowles and also Neve wrote of them as "repulsive". I wonder, are they though, those images of part of the body of man and of woman, beings "created by God in HIS own image"?

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CHAPTER TWELVE

The Trek through Ladakh to Leh

101 131 THE State of Jammu and Kashmir is not entirely confined to the valley though. Through the passes to north, east and west are other provinces which all come within its boundaries, although their peoples differ in appearance, language and religion.

[175] I suppose the most interesting of these is the province of Ladakh which some people refer to as "Little Tibet", for the people are in all respects more like those of Tibet than of the valley. The history of the country was close to that of Tibet for many hundreds of years extending back to at least the tenth century, the religious bond with Central Tibet being made the closer about the fourteenth century. One reads of their "King Deleg invoking the help of the Emperor Shah Jehan, and the fall of the western Lama Kingdom", then of the Raja Gulab Singh of Jammu sending a Dogra leader, Zorawar, to subdue Ladakh and Baltistan, of his being enticed to further expeditions in his search after the hidden gold of Lhasa, going high into the snowy mountains, there to perish with his whole army. Finally of Ladakh being made over to Gulab Singh by the treaty which also gave him Kashmir.

131 133 In these days it takes about an hour to fly from Srinagar to Leh the capital of Ladakh; it takes days—weeks sometimes—on foot by the old caravan routes through the passes which are closed for half the year, and from the numbers of books written upon the journey about the turn of the century, it would appear to have been a favourite one with those who were seeking out the unusual yet interesting places and people. Ladakh, a province of over thirty thousand square miles, is one of the highest habitations in the world; there are very few parts which are

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under eight thousand feet high, while most of the people live at an elevation of between twelve thousand and fifteen thousand feet, no wonder that few venture from their country, and when they do, have soon to return or die in the denser air of the lower countries. During the days of the summer months it is exhaustingly hot, in winter, freezing cold; the summer nights can also be bitter.

Routes are divided up into so many "marches"; in the old days a march was considered the distance which could be reasonably covered in a day, providing at the end a good camping ground for the night, and usually places where fresh coolies could be employed.

The route from Srinagar to Leh which goes by way of Sonamarg, Dras and Kargil is broken up into sixteen marches, the first portion to Sonamarg being divided up into four, whereas in these days it can easily be done in a day, and providing the weather is good, this also applies to some extent to a few of the other marches laid down for other parts of the journey which is a distance over all of two hundred and forty-two miles. Since it is one of the main trade routes into Kashmir it is not astonishing that the road, when passable, is good; by that I mean good the whole of the way for horses and pack mules, and with a surprising number of quite reasonable rest houses on the way.

The first pass to be traversed after leaving Sonamarg is eleven thousand, three hundred feet high and between Baltal and Matayan. It is usually open for horses from June to December, though we soon discovered that we had been well advised to employ Dras ponymen for that part of the journey; they know the route and the short cuts as well as the diversions to save hard climbing, in addition to being able to forecast accurately the weather in the mountains.

This pass is considered to be very dangerous with sudden storms and avalanches descending upon in it the early part of the year, so that the advice always given is that there must be at least two fine crisp days after such a happening before one attempts a crossing. On the occasion when we went over, our men had refused to move for two days and then insisted on starting from Baltal, the last stage, in the early hours of the

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497 morning so that we reached the summit with the dawn. There
133 the wind was bitterly cold; we followed the lower track, for the road along the face of the cliff was impossible.

The Tibetan name for the pass is Zoji La; this was the first time that we discovered that most of the places from there on had two names, a Kashmiri one and a Tibetan one. Unfortunately the map seemed to have mixed them up, probably using the best known, but we did not always strike men of the country who recognised them.

[485] Once over the pass the country changes completely; there is already a Tibetan atmosphere in the air. Going down the other side there are numerous little dak huts built by the roadside for the use of those who chance the journey too late and get caught by the weather.

361 We came upon what we at first imagined would be the start of
136 a village, but found it to consist of a house or two, a telegraph post and a rest house. At many places tracks led off, some to lone, distant "farms", some to parts which were known to be good for shikar, for game is plentiful for the sportsman in parts of Ladakh. It is the home of the ibex and the markhor; both are of the wild goat family; there are wild sheep and kiang—sandy red, wild asses with dark manes and standing about twelve hands high—which are impossible to break; then there are red bear, snow leopard and in parts wolves are to be found; antelope and gazelle are common as are the reddish-brown marmot.

491 Here and there places had been marked on the Srinagar-printed map as the spot where a bridge would be found over the river, but there was no sign of it, probably the floods of the last season had carried it away, and we had to ford the waters; then on closer examination of the map we noticed a mark at the spot we had selected and decided that the printer had forgotten to make up his letterpress to include it in the key, or perhaps we were credited with enough common sense to know.

485 The first night we reached a rest house, and were there only just in time, for a quarter of an hour later a large party of men from Leh arrived; a few remained to sleep under the verandahs
515 outside—the stench of bodies was overpowering. I have been assured that the men of Ladakh are bathed three times only in their lives, when they are born, when they marry and when they

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die, and I have no reason to disbelieve this. One of the difficulties is that there is practically no rainfall in this land either in summer or winter. Water comes from the snows, these feed the rivers, but much of the snow simply evaporates at this height; the mountains are arid, among the rocks bushes occasionally grow which carry few leaves on their green twigs, but sufficient to feed the wild goats. The only sign of vegetation is either along the river banks or in the nullahs and protected valleys through which the snow waters flow for a while and which do not take the glare of the sun which pours with great power through the clear air. From above it appears as if a giant flame-thrower has scorched the earth, which in different parts takes on all the colours of a burned brick, and in its destruction has missed those valleys tucked away. All around us were giant chocolate-coloured rock cliffs which hold the snow deep during the winter months, and permit the sun to shine for but a few hours on the small village.

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Drass—known by the Tibetans as Hembas—seems to be not one but a number of villages spread over a quite fertile undulating valley which is enclosed within a ring of hills but at a height of ten thousand feet and so placed that the bitter winter winds sweep down on it. When we were there the clumps of willows were green with young leaves and they told us that by by the time we returned the skylarks would have come from Kashmir.

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Oddly enough there are a few European-style houses standing in their own gardens, and a rest house of similar design, built with a high pitched roof and tall chimneys, but looking strange, for it was without the verandahs which one has become so used to in India and Kashmir. The sand and dust gets in through all the cracks, in winter it is carried there by the icy blast, yet it must be a comfortable haven to those who are stranded there.

The valley narrows as one goes on past small fields which would appear to have been scratched out from the rock-covered surface of the ground; I can well remember being shown by a proud "farmer"—the father of one of the horsemen who came the whole way with us—a large patch scattered with stones as big as my fist, in which surely not more than a thousand green spears of barley had just come through. Anywhere else the sowing

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133 would have been considered a complete failure, but he assured
241 me that all were agreed that he was in for a record crop.

Generally the way is bare and barren, yet with stores in the
491 pony packs and the knowledge that one does not have to live there, it is grand, at times beautiful, in a rugged way; the road leads along the face of a precipice at one time, then changes to sandy banks, next across the only suspension bridge I felt safe in passing over, then ascending—we had until that time come slowly down—and on turning a spur of the mountain, we entered Ladakh, Kargil being the first habitation within its borders.

361 Kargil is quite an extensive place, with villages scattered on either side of the Suru river, and many miles of ground which in the spring is under water from the melting snows, bringing down earth from the mountains, this being made into fields during the summer and autumn.

342 The walls of the low-built houses are made of mud and stones mixed together, the finish is very crude; they look more like cow-sheds than houses. It seemed to be a land of women; they
462 were everywhere, round the houses, in the fields, coming down the hillsides with great bundles of sticks on their heads. It seems that the men leave their womenfolk there whilst they go either up to Leh or down to Srinagar with goods, or else hire themselves out as labourers. The Kargil man is also considered quite a good shikari and is engaged as such by shooting parties.

361 Kargil is the capital of Purik, a province in which most of the
[779] inhabitants are Ladakhis who have become Muslims. Beyond this town the people are Buddhists; their dress, customs and ways are so different from those seen before that there awakens a new interest in the journey.

After first passing over the plateau, we found ourselves entering a long ravine which gradually contracts until one wonders if there is any exit from it, the scenery is even more grand with fantastically shaped crags cut out of the brilliant and gloriously coloured sandstone. There are a few tiny hamlets which cluster round the rare patches of greenery which were like giant raindrops that had fallen on an uncympathetic, barren land of hard rocks and sleeping sands moved there by the winds at their will.

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Then, when a mile or two from Maulbeck, we struck the first 361
of the hundreds of monasteries, chortens and prayer walls. Chortens are white-washed pagoda erections, something like giant chess-men varying in height from about a yard to forty or even fifty feet. They are the graves of lamas, buried within and [764]
not under them, their ashes being mixed with clay, baked into large biscuits and stamped with the image of Buddha. Prayer 779
walls are seven feet high—probably so that none can look down upon them—and about the same width, the tops are apexed and they extend sometimes for hundreds of yards. The stones with 788
which they have been made have been elaborately carved and inscribed with the Tibetan prayer "Om mani padme hom", which in its translation, "God the flower of the lotus", conveys little to the traveller, or for that matter even to the average monk, although it is repeated by him countless times every day, and not only by him, but also by all men and women of the land as they go about their work and as they journey along the road. They are the first six syllables the child is taught to utter, they are the last words gasped by the dying, and during a lifetime followers of the Lama Church will have uttered them millions of times and sent them to heaven on prayer wheels billions of times; they are to be found written everywhere. Surely this phrase (or prayer), one which I saw one writer of well back in the past century liken to "Our father which art in Heaven", must be the one written and spoken more than any on this earth, for its origin goes right back and is lost in the dim past. These great walls are built by lamas or monks who spend their lives moving from one place to another doing only that work, thus gaining merit for themselves; each stone so placed is considered a good deed well done. All who pass these walls must go on the left-hand side for by so doing they also gain merit.

Perched high on a spire-like rock which rises above the 361
village of Maulbeck which clusters around its feet, is a white 778
Lamasery or Buddhist monastery, close to which is an enormous figure of Buddha carved in the rock face. Partly hiding this image when one is standing on the roadway, is a rather grand building which is well kept: it seemed odd to me that even the most ignorant of men could have built a house in such a

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361 position. Then I heard that many years ago when the country
778 was invaded by the Muslims, the whole of this carved cliff face was encased by the Tibetans behind buildings which were hastily made to hide the sacred Buddha, since the Mohammedans looked upon such carvings as idols and would have defaced it. Now the Buddha stands in a perfect state of preservation wearing bracelets, a double necklace, earrings and a headpiece, and with four arms, two of which are held up, the others hanging by his side have a serpent entwined around them. It is really a fine piece of work with details such as even the stomach muscles carved.

There was then no doubt as to our having entered the land in which all were his followers; every village has its monastery; bits of rags fluttered from poles on the roofs of houses—prayer flags; chortens and manis are to be found everywhere, just as are the prayer wheels, some set upright so that those who pass can revolve them by hand, others placed near to a stream for the water to turn them, and on each revolution a prayer is automatically sent to heaven. The people carry these prayer wheels on a stick in their hands; usually they are made of copper, the wealthier among them have them studded with coral, turquoise and decorated, but they all contain prayers which have been written down from one of the holy books. If the prayer is written one hundred times, then with one turn of the wheel a hundred prayers are sent up to heaven.

135 The day following we had another pass to cross over. This,
439 the Namikha La, is close on thirteen thousand feet high, but was far easier going than the first. What amazed us was that the white which we had imagined to be snow on its summit, we found to be salt. Salt is one of Ladakh's principal exports; this is transported in small sacks strapped like saddle-bags on the backs of goats, herds of them being used for this purpose and occasionally met with on the road.

361 Going down to the string of villages we saw the old castle on the top of the hill; now a ruin, it was once the scene of bitter fighting in the sixteen hundreds. The village is at the foot of the hill, but the extraordinary thing is that on the steep hill sides, which would seem impossible to climb, there are many dwellings which appear to be stuck on; the rooms run into the hill

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itself; the castle fort surmounting them must have been almost 361
impossible to get at other than by alpine ropes.

The day following, we had our highest pass to cross and the [133]
easiest of them all. This was Fotu La at a height of thirteen [136]
thousand, four hundred feet. I had gone on, for I had seen ibex ahead—these are goat-like animals with coats varying in colour from cream to chocolate. On the summit I waited for the rest of the party while I admired the magnificent view, and watched them climbing up, so very slowly. Not until then did I appreciate the height we had reached and how it affected one by slackening movements.

From there it was a downhill road two thousand feet to Lamayaru along a watercourse tight in between gloriously coloured cliffs of most unusual shape; later we came on a valley with a stony path lined by prayer walls and dozens of chortens, the village being at the far end with a most interesting monastery built on the low hills above it.

The road on is along the bed of a narrow ravine, so narrow, 491
with overhanging cliffs in places and the swift stream close on 172
the other side, that one is forced to cross and recross almost the whole way. At the far end there is a bridge guarded by an old Dorga fort. Lamayaru has towering above it the ancient castle of Bragnag, built by King Naglug and dating back to A.D. 1150.

The great Buddhist monastery here is an astonishing place. It 346
seems to consist of an enormous conglomeration of buildings, some of which might be carved out of the hill. There are narrow passages, steep staircases and unprotected ramparts; in parts there are tiny cells, in others large chapels with high-up windows and low benches; little recesses are cut in the walls, presumably for books. In one of these chapels there is a great image of 778
Chubrezig which must be ten or twelve feet high; its background is a large circular plaque almost as high. The image has eleven heads, one on each side of that which is facing, and the others piled on top of them: it has a thousand hands spread out tier upon tier around the plaque, one of the larger pairs being held in prayer, another pair holding a rosary in one hand and a jewel in the other.

And from the roof of practically every house which sits at the 788
foot of the hill, rag prayer flags fly, sending prayers to heaven,

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788 the lamas and those going to the chapels sending still more as they climb the steps and give a twist to the dozens of prayer wheels on either side.

487 Then for some miles the road is trying, at times through a narrowing gorge, up and down the rock sides. Few others than those who knew the road well would have dared to have ridden, for there is nothing to save one from slipping over the side, and in places the track had almost broken away to leave nothing. I think the most terrifying experience is when a small portion of the track gives way under one's feet: yet the horses know the road; at times, as you walk ahead, there is a pull at the rein, and turning you see your horse testing with his forefoot the ground immediately ahead of him.

361 Then the road changes to open country. It is hard going, being shadeless, so that during the middle of the day the journey was difficult with the heat seeming to come up from the ground, forcing us to halt during these hours at a wayside rest house, to continue later, passing but one patch of vegetation in about fifteen miles of monotonous track to Saspul where there is a most fascinating Alchi monastery containing many traces of Kashmir workmanship. There is also the cave monastery of Nyiziapur, now a ruin.

The next day we covered the eleven mile march from Saspul to Nimu, starting rather late since we had that morning visited the monastery. At the beginning the journey was interesting, the more so after the bare country we had gone over for the past few days. We left the river Indus and crossed a plateau, then down into the most picturesque village of Bazgu. The high cliffs are peppered with old ruins, the village itself built on a steep hill, the rocks fantastic in their shape and brilliant in colour, with the whole dominated by a large Lamasery and a ruined castle which history says "were long besieged by Mongols in the time of Gyalpo Delegs who ruled between 1640 and 1680 A.D." The rest of the day was spent over arid sandy wastes, a distance of some fous miles to reach the comfort of a rest house with a garden.

The last march of all is nearly eighteen miles, first ascending the plateau, then as the valley opens out, a gradual descent through a stony desert, at odd places relieved by small patches of

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green cultivation. Then the welcome halting place—a rest house 361
for lunch, a famous monastery some hundred years old, a ruined [346]
castle as usual, and a further three miles on to a most picturesque monastery which is five hundred years old, and the entrance to the Leh valley. Here we left the river Indus, to make the gradual ascent over the now better road to Leh, which we could see some four miles in the distance, and which I must admit did not thrill me as we made towards it; we had passed on the way so many beautiful places that I expected to discover in Leh the jewel of them all. As we neared it we could make out on the hill the great, one hundred roomed palace of the ancient kings of Ladakh, and above that the enormous—in their spread—buildings of the monastery, and were duly impressed, though not overawed, for everything seems to be of the same earth stone colour, as though the buildings, which could be made in miniature with a child's box of bricks, have risen from the rocks like the commencement of an eruption which changed its mind, just as we had seen so many of them on our way, now decaying back to from whence they came.

But Leh is an important place, not only is it the capital of 361
Ladakh, but it is also—and to the people of the country this is [487]
far more important—the religious capital of Western Tibet, 439
besides being a great centre for caravans passing to and from Central Asia, the entrepôt of trade between India on the south, and Yarkand, Khotan and Tibet on the north and east. Here in 563
the great bazaar which is held in the September month of each year. Traders from Turkistan, Siberia, Tibet and other parts of Central Asia come to buy, sell and barter their merchandise with those who have come from Kashmir and India, so that we found people of all races and religions there with Buddhism predominating, and a sprinkling of Mohammedans; a Moravian [797]
Mission is there also, and among the people are to be found numbers of Mohammedan half-castes known as Arghons; they are the offsprings of visiting traders and the women of the land "with whom they have made a temporary marriage".

The Ladakhis are Mongolian in features. Their ugly faces are 142
soon forgotten though, since they possess a pronounced sense of [522]
humour and are always laughing, although their dirty stubby 291
teeth then seen are not an enhancement to their beauty. Very

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142 few are over five feet in height, and they appear to be compact,
291 but this is not too easy to decide since the men wear very thick long-sleeved cloaks or chogas—much like dressing gowns tied round the waist with a leather girdle—loose trousers tucked in felt gaiters and boots; usually they wear woollen caps with ear
291 flaps and their oiled, black pig-tail of hair hangs behind. The women wear long gowns like coat-frocks with full skirts, sheep-skin chogas and cloth caps which have ear flaps standing out. The best clothes kept for gala holidays have the head dress made of velvet, trimmed with fur edging and ornamented with large corals, turquoise and silver; their frocks are bright with trimmings of brilliant braids and scarves which tie in front—all the cloth is home spun; their "furs" consist of a short, gaily coloured cape trimmed on its edge with long, silken goat hair.

142 The younger women are quite good-looking, the skin is tight
145 on their faces, and they have a fresh bloom upon their high cheek bones. None know their age, so that it is difficult to judge if they age rapidly or normally, though I have seen many mothers who looked old enough to be grandmothers and long past childbearing, with children tied to their backs. When once
302 the skin slackens it rapidly becomes wrinkled and dark. It seems that they use as a cosmetic the bright yellow juice of a berry, which also acts as an astringent. I do not believe they ever wash it off; when it wears a bit they apply another coat.

563 The population consists of two communities, the Ladakhis
233 proper and the Champas or nomads; there is no intermarriage between them. The Champas are the shepherds; they take their flocks of sheep and herds of goats to the upland valleys where they live in tents, very rarely does one become a monk; it is they with their wool who supply the principal commercial export
563 product of the country. The Ladakhis are mostly engaged in
241 agricultural pursuits, each family having its tiny portion of land. These people are poor by modern standards, living a simple life in a country which has not yet heard of the modern
[231] inventions and progress of the outside world. They plough the land with an animal called a zho, an ever-grunting beast which is a cross between a yak and a cow, the land being watered
241 either by the river or by canal water. They grow barley, wheat, buckwheat, beans, peas and rape seed, and at the greater heights

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1
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a kind of barley known as grim; from this, *chang*, the drink of the people is made; it has a sour odour. The fruit trees bear apricots, apples and mulberries. 241

The zho is the animal most used for riding, being quieter than the yak, though they are not nearly as strong as the yak which is a big brute, with great head, short horns, and covered with dark brown hair. It is a strange creature, for just as a horse will stretch down its neck and bite at some grass as it goes along, so the yak when being driven through the snow, will take a mouthful and make a loud grunting noise, a characteristic which it does not pass on to its half-breed son; for the zho does not grunt, it grinds its teeth in a strange manner, a sound which one either comes to put up with and does not notice, or is nearly driven mad by. 231 492

Practically all the animals in Ladakh grow an undercoat of fine down in the winter time, even the small horses. It is that from the Ladakhi goat which is exported to Kashmir for the making of the famous pashmina shawls, and through Ladakh pass caravans carrying it there from Kashgar. In calling it "pashmina", they have without doubt corrupted and used the Russian word "pushmina". Here in Leh, were to be bought soft blankets of brown and black wool, which are probably made from the undercoat of the zho, the yak, and maybe the little mountain pony. 236 439

The people's food is simple. Meat is too expensive for the poor to eat except on festive occasions. Mostly they eat thick barley cakes or barley meal in a broth of turnips heavily salted. Like the Kashmiri they have their own way of making tea; strong tea is mixed with soda, and then salted and churned with butter until the whole becomes creamlike in its thickness. 262 272

Religion is the greatest power in the lives of the people. They are Buddhists, practising a form known in Tibet and referred to as Lamaism; a religion which dominates their lives, promising every true follower the bliss of Nirvana; faith which, the Abbot of one of the monasteries told me, "teaches compassion, courtesy, kindliness, truthfulness, loyalty, politeness in word, cheerfulness and good humour". And from what I saw of them I should imagine that many of these qualities are to be found in the majority of the people in a land where murders 771 779

2: Gervis T-3 (no date) 1954 AV1 Kashmir
W. Tibetans AJ 4

771 are few. It was the Emperor Asoka, the great missionary-
779 monarch, who between the years 272 and 231 B.C. first sent Buddhist missionaries to Ladakh on goodwill missions, and on their arrival there they built monasteries.

[212] The people of this land claim that ninety per cent of the population are literate although they are simple and unsophisticated;
181 they are carefree, gay and sociable, the smallest excuse providing
533 for a feast with laughter, dancing and singing, with an oppor-
535 tunity for drinking large quantities of *chang*, which results in general drunkenness. Births, marriages and even deaths are ordinary occasions for feasting and drinking, with singing and dancing girls always a part of the entertainment. Arthur Neve said of them, "They are a contented cheerful race, neither quarrelsome nor revengeful, or rarely so under the influence of *chang*, a sort of barley beer. They are fairly honest and simple-minded, but conspicuously lacking in chastity and cleanliness. From simple and natural marriage customs they are debarred by the restricted nature of the country, and by the intense cold in winter, from ablutions, which they also dispense with in summer by choice."

361 On entering the town one passes through a gateway into the main street, one which is shaded by great poplars on both sides,
526 behind which are the flat-roofed houses with odd rooms piled high on top of each other. In this wide street, as is common in Ladakh, polo used to be played; now there is a special ground for the game by the castle wall. Polo is the national game and is played on small shaggy Ladakh ponies which are fast and on which the rider looks oversized. When a game is in progress in the other towns, the street is cleared, the shops shut, and the onlookers sit on the walls, in windows or on the roof tops. At "important" matches a band blasts furiously, working both players and watchers up to a terrific tension.

[515] The surprising thing is that although the people never wash and are filthy in their persons, their homes are reasonably clean
[356] and tidy, the lanes and streets are swept, and there is no litter or
342 filth lying about. The houses are substantial, with wooden
132 shutters to the windows, for throughout the whole land, although it may be unbearably hot during the day, the nights can be bitter: some declare that a bucket of water stood out on some

2: Gervis [-3 (no date) 1954 AV1 Kashmir
W. Tibetans A J 4

summer nights will have a layer of ice on its surface the next 342
morning. Yet the winter's day can be considerably warmer 132
outside than in. At such times of the year there is often a
difference of as much as fifty degrees between the sunny 132
courtyard of a Lamasery and the inside of one of its thick-walled cells. Dr. Arthur Neve speaking of this difference declared it to be as much as ninety degrees at times: having always found his statements to be accurate, I have no reason to question them, for I have little doubt that he went round with a thermometer, which I did not carry.

With practically no rainfall there is very little wood to be 354
had even for cooking, and none for firing, so that the nights are dark except for the moon. One can imagine the chances of a crate of window glass arriving intact under such transport conditions as I have described.

The day following my arrival in Leh I was most fortunate in 793
meeting in the main bazaar a Buddhist priest I had before known in Ceylon, he being one of the brothers belonging to the Temple of the Tooth in Kandy. He was a learned old man who, I then remembered, had once told me that his grandfather had come from "Little Tibet". Now old, he had had the good fortune to be brought to Leh by an equally aged Buddhist merchant of Kandy who, feeling that his end was near, wished, for some inexplicable reason to go to Leh, there to die. The priest who was his great friend, had come with him; the old man had died during the winter months; now the priest was to return alone.

He had been easy to pick out from the others, for as with the 793
Buddhists of Ceylon, he had no head dress and wore saffron- 292
coloured robes. The lamas or monks of Ladakh wear a cloak and shawl of dirty wine colour; they belong to what is known as the red sect; their shaven heads are covered with red, longish shaped hats with ear flaps. Some of them are married. Occasion- [795]
ally one sees a member of the yellow sect; they mostly come from Tibet, are of a much stricter order than the red and more ascetic and learned. They do not marry.

From him, together with one of the head monks of the great 793
monastery, I learnt of the customs of the land; why it is that 361
every one in five or six men one sees about is a monk, and the

2 Gervis T-3 (no date) 1954 AV1 Kashmir
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793 reason for the existence of so many monasteries always inhab-
361 ited and one to each town or village of reasonable size.

134 Ladakh is a land of extreme barrenness. If the population
241 were permitted to increase the people would starve, for not only are they unable to grow sufficient to support more mouths than are already there, but with communications so bad, little can be
595 imported. In order to retain the population at its present level, since they are unable to live for long in other climates after all their lives breathing the rarer air of the mountains, as in Tibet, polyandry has become the custom of the land, and has been so from time immemorial, having proved a powerful check on the population, the greater percentage of which are women.

The system of polyandry is confined to brothers, each family having but one wife, and although the usual number of husbands is three, four or even five are not unknown. Occasionally one hears of a "brother" being adopted at the demand of the wife, and rather than lose their wife, the husbands have to agree to her lover becoming one of them. On no account can a family have more than one wife, so that the unfortunate
428 younger brothers in a large one have to suffer. The eldest son inherits the family estate as soon as he marries; it is his duty then to provide for his parents, grandparents and unmarried sisters, in addition to which he has to support those brothers who share his wife. This system of inheritance keeps the property intact, for there is never more than one heir and the patrimony is never divided.

428 If there is no son, then the property of the family is inherited
582 by the daughter who is free to marry any man she wishes, even
595 to have an experimental marriage with a younger son—this is done by a State-recognised religious ceremony. And she can divorce him after giving him a small present, say a sheep, if after a few days' trial he does not come up to her expectations. Besides all this she may choose several husbands if she so desires, all becoming the "brothers" of her first husband, who dare not protest for fear of being sacked. One can imagine the power an heiress has in her hands and how carefully the hus-
586 band has to conduct himself that he is not dismissed. The husband of an heiress is called a "magpa". He, poor fellow, is unable to leave his heiress wife unless he can prove the grossest

2: Gervis T-3 (no date) 1954 AV1 Kashmir
W. Tibetans AJ 4

misconduct, no easy task in a country where the moral code is not too high and where husbands are prepared to share their wife. 586

The children of a family have one "big father" and several "little fathers". When the husband who actually married the woman dies, she need not remain with the brothers or junior husbands. If she wishes to leave them, she just ties a thread to the finger of her dead husband, breaks it, and is at once free of them all. It is a land where women enjoy unfettered power and liberty. 595

The simpleness of these people was early on demonstrated to me. We had considered ourselves fortunate in securing the services of a shikari from Leh who had taken a party through from that city the previous season to Baltistan to shoot markhor, afterwards going down with them to Srinagar. He had been away from his home for nearly a year, but showed no great delight on returning there, even though he met his brother who had also just returned from Tibet, he being a guide who each season took parties through from Leh to Lhasa, a three months' journey. Both men must have been in their late thirties, their wife was a comely soul of about the same age; she carried a baby which was not yet able to walk, and when next day I visited the house, which both brothers insisted that I must see, it was obvious, even although she was wearing the full dress of her countrywomen, that there was another child on the way.

After a while a boy, who might have been fifteen years old, came in and, since he acted as though he was a member of the household, I naturally took him to be a son, but not a bit of it, he was the third husband. Then I started working things out; both the elder brothers had been away from their home for so long that the child that was coming could only be that of the younger boy brother, and harking back again, I remembered that they had told me that the season before both had been away, so that the baby the wife carried in her arms must also have been his. It seemed that she had been married to the brothers for over twelve years and had had no children—probably both men were diseased—now when the boy brother took his place in the line, the family had started to increase. But the suggestion that they would at least know who was the father, was immediately 842 595

2: Gervis T-3 (no date) 1954 AV1 Kashmir
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842 595 blanketed, with "You do not understand. All three brothers planted the seed, the younger one only kept it watered!" And so no boy will really believe that he knows his own father, unless [602] of course the wife has but one husband. If he considers the question at all, it seems that he thinks of his mother's first husband as his father; anyway it is his name that he always gives on permits and application forms.

595 As one would expect of an heiress and her husbands, it is she who decides which of her husbands shall accommodate her, when and for how long. But this is not always the case, for when I was there the men were laughing over a very wealthy middle-aged heiress whose youngest husband, a particularly handsome magpa, having proved to her his worth as a lover, had to the astonishment of everyone become so powerful that it was he, and not she, who laid down the rules for the house, it was he who granted to his "brothers" their wife's favours, it was he who reserved the right to butt in whenever he wished. And all this came about through the old story of feminine jealousy, for the wife had caught a pretty young heiress eyeing her youthful new husband on more than one occasion, and this just after she had herself realized his qualities.

In the case of a family in which the wife is not an heiress, it is the elder brother who arranges these matters. Even then, with an extremely pretty woman there are times when the adopted brother, with whom she is really in love, manages to gain power by threatening divorce. Then, if the head of the family is weak, it is this "brother" who takes over the marital arrangements, but not the family estates or responsibilities.

It seemed from the candid remarks of my shikari guide, that with himself and his next brother having been away from their wife for so long, the boy brother would be crowded out and like so many husbands of his age, have to snatch the wife's favours when she could spare the time during the day.

The houses of the middle and higher class have one room set aside for the wife, but in the houses of the poorer people all sleep in one room. The odd thing is that although there must be arguments over the wife, seldom, if ever, does a violent quarrel take place. Probably this is because there are other outlets for passions in Ladakh.

2: Gervis T-3 (no date) 1954 AV1 Kashmir
W. Tibetans AJ4

I can well imagine the shock any high-minded Englishman or woman must suffer after they have been reminded, as I was by the Head Lama, that it is known that when Julius Caesar first went to England, he discovered that polyandry was a common practice in the country. 000

If there are more than three brothers, unless the wife is prepared to cope with extra husbands, then those remaining have the choice of either becoming a lama and entering the monastery or becoming a coolie; unless of course one is born fortunate enough to catch the eye of an heiress. 595 793

These lamas who are both male and female, usually remain single, though there is no bar against their marriage. The women lamas or nuns, known as chamos, live in different buildings, but they do not live entirely separate from each other, the nuns undertaking many of the household duties in the monasteries, such as baking bread, cooking and so on. 793

It is not unknown for a family to dedicate their first born, or even the favourite son to this religious life. In that event he is sent to a monastery school—which is residential—from the age of eight years, passing through all the stages of pupil, probationer and finally fully ordained monk. As such he has to observe some two hundred and fifty-three vows, and monastic life—at least of the yellow order—imposes a hard discipline upon the monks, including celibacy and abstinence. His diet consists of barley, wheat or buckwheat and occasionally rice. The only meat allowed to be eaten is either sheep, goat or yak, and the chief beverages are soup, milk and tea. 793 785 [B62]

In every village we had passed through we had seen belonging to practically every house a little boy wearing a lama's hat or a little girl wearing the cap of a chamo. They had been dedicated as the one of the family to enter the monastery or nunnery school as soon as they were old enough. 793

The monks, in addition to being divided into sects, are separated into two classes; one, those who would in any event have entered the monastery, devote their time to meditation, prayers and the spiritual side "their life being on a higher spiritual plane", and two, those who beg for alms, cultivate the land, look after the rents and so on. The doctors among them—those I met anyway,—had started in the first class and then

2: Gervis T-S (no date) 1954 AVI Kashmir
Kashmir: AV4

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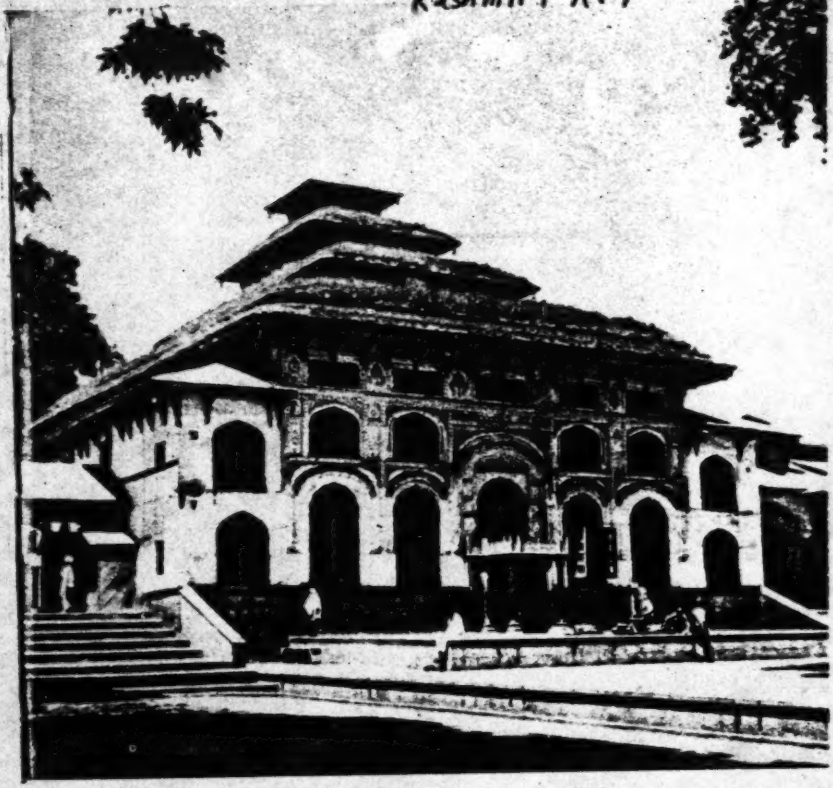

Hazarat Bal Mosque of the Prophets hair (p. 94)

A camel-shaped Moghul bridge in Srinagar (p. 92)

491

[Facing p. 204]

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1
W. Tibetans AJ4

793 moved down to the more physical plane and entered the life of the other.

[775] Their chief spiritual head is the Dalai Lama of Tibet, and he is to them "the Vice-Regent of Buddha on earth". They, and all Buddhists believe in reincarnation—some souls remain in the spirit world for many, perhaps thousands of years resting, while those of the more important leaders such as the Dalai Lama and head lamas of some of the great monasteries leave the body when it dies and enter into that of a child almost immediately.

Writing in 1932 of the life of the monks themselves, Norris who appears to have studied the subject, says that they "are generally lax in observing the precepts of their religion and depraved in many of their habits, so that one cannot help comparing their practises with the worst abuses prevalent among monasteries in Europe during the middle ages. In Ladakh Buddhism has sunk into a system of degraded idolatry, guided by meaningless conventions and fantastic superstitions".

[795] Of the nuns one reads in *Kashmir*, "as in the case of the lamas, there are both the yellow and the red sects. . . . Nuns of the yellow sect enjoy a higher reputation than their red counterparts".

595 838 Either polygamy or polyandry will throw out the balance of the remaining unabsorbed sex, but in Ladakh there is this added custom whereby no family is permitted to have more than one wife. Human nature being what it is, one would expect difficulties to arise in this connection, but it would appear, from what I both heard and saw, that few of the sexual acts condemned as perversions by Moses in the Holy Bible and by Mohammed in the Holy Koran are considered as sins, or even mentioned in the "book" of these lamas.

346 423 The monasteries, which own much land and property, are known as Gimpa by the Ladakhis. Both impressive and picturesque, they are practically always perched on what at first appears to be an inaccessible cliff, the walls of stone masonry usually of the same colour as the site which overlooks the whole of the village.

793 I was taken over more than one of these by my Ceylon friend, spending two nights there, for the lamas are a most hospitable bunch of fellows. I must admit that as I got to know the few

Kashmiri AV4
2: Gavis T-8 (no date) 1864 AV1 Kashmir AM
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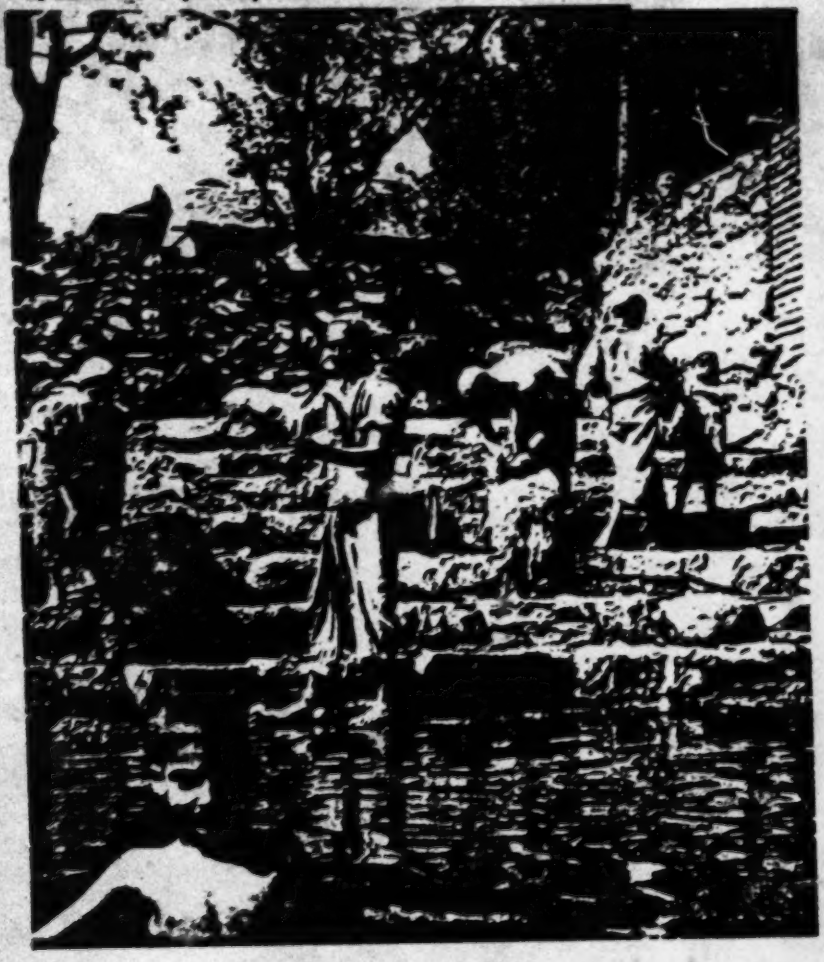

Washing sheep in the canal (p. 92)

[Facing p. 205]

2: Gervis T-3 (no date) 1954 AVI Kashmir
W. Tibetans A34

793 who could make themselves understood to me and I to them, I began to realize that, as may be expected from a man when he is faced with the choice of hard work for life and poverty in his old age, or the possibility of a life not so hard and care in his old age, many were not really as devout, sincere and moral in their lives and thoughts as they should be and could be classified as professional lamas; it may be that I expected too much from them.

346 At the entrance to the monastery there were as always a number of prayer cylinders; upon entering we rotated these, thus sending our prayers to heaven as we passed. At the [231] entrance were also quite a few savage mastiffs which are there to guard the gates—from whom I did not discover—but they looked most vicious brutes even when the lama on duty held [778] them back from us. In the courtyard was a large square building [562] containing the images; no woman may enter here. The dimly 353 lit chapel, odorous with incense, was interesting with elabo- 346 rately and beautifully carved images of Buddha in all kinds of stone, some being gilded. Spread out before the most important of them all was the most amazing collection of gifts, a French gilded clock, a Venetian glass vase with lustres hanging, a basket shape made up of coloured sea shells and filled with faded feather flowers, an ivory pagoda shape, and most surprising of all, a china funeral wreath under its glass canopy. The walls had the most lovely Chinese silk and Tibetan gold-embroidered velvet hangings. Beneath these were some bowls of "incarnation water". To one side was a large stool, rather like a low table with a small rail around it; this had two steps leading up to it and was cloth covered, obviously the pulpit from which the Head Lama preached as he sat. To one side and at the feet of a great Buddha, were dull gilded metal "champagne cups".

353 The most beautiful murals had been painted on the walls; the 531 Chinese school revealed itself in many of them. Each of the figures was as though floating in a cloud in the heavens; one, a fair Tibetan figure playing a stringed instrument, was surrounded by white clouds, the next, a bolt-eyed, dark skinned warrior with a sword in his hand floated in dark clouds. The Buddhist Ceylon priest said that they depicted Good and Evil: the Head Lama went into the story of a war fought between lamas and invaders. I am inclined to believe my Ceylon friend.

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Kashmiri AV4
W. Tibetans AJ4

000 WT 795 173

lamas and invaders. I am inclined to believe my Ceylon friend.

It was he who reminded the Head Lama to repeat to me that which he had told many visiting Europeans for scores of years past. It is the belief of the lamas, and accepted by a certain sect of the Christians, that Jesus the Christ during "the hidden years of his life" spent about seven of them in meditation and study within the walls of the monastery.

K 795 173

I then remembered that on an occasion whilst sitting alone on Char Chinar, an Indian youth had come softly ashore from a shikara, and after we had talked for a while, I commented upon the quiet serenity which surrounded the island, at which he confidently assured me that this was because the Master Jesus had many times, when he was in Kashmir, preached from the silver isle to the many who had gathered round it in shikaras to listen to him.

There is a sect in Kashmir known as the Quadiani who believe that Christ lived there for some time; they showed me a grave at Khanayar in Srinagar where they insist that he was buried, saying that he was there known as Hazrat Yuz Asaf, but on further enquiring and searching records, I found that Yuz Asaf, the supposed descendant of Moses was ambassador from the King of Egypt to the court of Zain-ul-Ab-ul-din. Strangely enough though, according to Kalhana in his *Rajatarangini*, during the reign of Jayendra who ruled between about 61 B.C. and A.D. 24, there was a minister by name Samdhimati-Aryaraja, described as "the greatest of sages", who lived a life of poverty, suffered imprisonment for many years, and then "met his death at the stake", afterwards "coming to life again and in answer to the prayers of the people, ruled over Kashmir for forty years". He seems to have just faded out of the picture, since there is no mention of his final going and there is no suggestion that he might have been a mythical and not an historical individual.

WT 779 212

Some of the old books in the monastery library were in rolls and written by hand, others, more recent, had been printed on paper which is made there and called *par-shog*; the leaves, which are about four inches wide, are not uniform in length, some are a foot, others eight or ten inches long, they are folded and

2: Gervis T-3 (no date) 1954 AV1 Kashmir [redacted]
W. Tibetans A54

numbered, being held between two flat slats of wood. None I saw told of the history of the land—on this I could only accept the word of the Head Lama—they consisted of prayers and mystical formulae. To watch them being printed was interesting, letters and words being cut on stereotyped wooden blocks which were pressed on the ink pad and then on the page of the book, just as cloth is hand-printed with floral decorations. It is necessary for the printer to be a man of education, one who knows what he is printing and has plenty of time and patience. No wonder that new "books" are rarely published. 779 212 213

In the red monastery which is on the top of the hill behind the palace, there is a great image of Matreiya which is twenty-five feet high. It was erected by King Ide, who must have miscalculated its height when building the chapel in which it was housed, for the head projects above the ceiling and another portion had to be built to take this. 778

With every possible occasion being made an excuse for festivities, music is a necessary contribution, and this is provided by Mon musicians. The Mons were the first to enter Ladakh in about 200 B.C. The band consists of a round-topped drum, cymbals, clarinets and trumpets which are anything up to twelve feet long. The dancing seems to consist of continuous twirls with the dancers going round in circles. The first time that I witnessed this was on the occasion of a wedding. The groom was then sitting on a swastika drawn for luck on the ground and awaiting his bride. The bridal party, dressed in gay gowns and high gilded hats, arrived, dancing as they came. After the ceremony all the relatives danced, each separately, but the whole dance consisting of whirling round and round, with the dancers formed in a circle which opened and closed. The women were each holding out one hand which they gracefully opened and closed—the opening of a blossom; the men also revolving, but at a slower pace, were performing the oddest movements with their necks, which could only be described as like a chicken pecking. 533 535 [585] [777] 535

By hand and head movements the dancer tells a story, but the same movements may be used to convey a different meaning in other parts of the country or on various occasions. They are a gesture language of hand, head and feet as I had known and

2: Gervis T-3 (no date) 1954 AV1 Kashmir
W. Tibetans AJ 4

535 seen in India, and all were spontaneous, it being only by chance that each dancer followed the other at that time, as I saw later on when the plentiful flow of *chang* was having its effect upon them.

796 We had made the journey over the passes earlier than was considered wise in the season simply to enable one of our party to film the Spring Festival which takes place in June in the Hermis Monastery, a great building which houses several hundreds of monks and is said to be fabulously wealthy, having escaped the invasion of the Dogras, and is believed to have hidden within its walls all the gold and valuables of other monasteries taken there before they were sacked. From Leh it is twenty-four miles—two marches.

The festival is famous and renowned throughout the Tibetan Buddhist world, and people come from hundreds of miles to witness it. The dance-play there performed by the lamas is so ancient that its origin is lost in the past. It is a mixture of a miracle play, pantomime and a fête parade, the whole scene brilliant and vivid with colour and movement, and blasting with sound, for the lama orchestra is composed of many drums, cymbals, clarinets, giant trumpets and triangles, which to my ear was pandemonium and seemed to make no attempt at keeping together, each of its members appearing bent on outshining the others.

796 The music is as fantastic as is everything in that land; it
533 breathes mystery. Nowhere else in the East, except in Tibet of course, is it to be heard. Yet I am assured that there is more science in it than the European ear is attuned to, though search as I did with the utmost desire to understand it, I was unable to discover its quality. There are strange discords, sudden changes, abrupt ceasings—at this latter the voices of the lamas which must have been there all the time in the background would continue in a lower key with melancholy chanting. My Ceylon friend assured me that the chants were older than those of any other religion, and that the quarter notes, with their very delicate distinctions which my ear could not catch, required hours of practice by the lamas of the choir. With the droning of the voices, the flatness and sameness of the music and the smell of incense—which certainly did to an extent smother the

2z Gervis T-3 (no date) 1964 AVI Kashmir
cd. Tibetans A34

unpleasant odour of those sitting around me—it was difficult at times to keep my eyes open. 796 533

The costumes are as old as the play and made of beautiful brocades embroidered in gold and silver; some of the dancers wear great black hats, others giant masks of animals or the faces of the evil spirits of legendary characters, the same as are depicted on the walls of the monasteries and known to all the people from their earliest childhood. The play demonstrates how Good triumphs over Evil, but only after a two-day struggle, during which the evil hideous spirits whirl and twist, wildly charging and leaping in their frightening effort most wickedly to destroy Good. Then at long last comes the triumph of Good—Buddhism of course—over Evil, and the bad ones' terrified flight under the wrath of the flashing swords of Good. [292] 796 772 533

During the two days both dancers and orchestra reach a terrific speed and state of excitement, carrying with them those who are watching, the latter it is hoped by the lamas, being duly impressed by the power of the Lord Buddha and his always ultimate magnificent victory over all that is evil, however powerful the challenge may first appear, and however successful in its opening phase.

Back in Leh, at night we watched the festival go on for days, for happiness was in the air; the winter with its cold and bitterness had gone, the land would again yield its fruits, the caravans would come from the "distant lands" of which the people of Ladakh had no knowledge other than that gleaned from those who came from those parts; and Good had once again, this time after a most terrific and thrilling struggle, conquered Evil.

Singing and dancing—and drinking—continued. The young men came out with hobby-horses and acted a polo game for our benefit, the girls were made to form a circle and sing to us, the bands blasted our ears with their "music", and the people were delighted that they had been able to make us as happy as they were themselves.

When all had gone and the lights had faded away, the thin crescent of the moon and the twinkling stars seemed to become a brighter silver against the indigo-velvet sky which was only separated from us by the snow-capped mountains of purple brown; mountains which are said to contain untold wealth if 000

St Gervis T-S (no date) 1954 AVI Kashmir AVI

only those who dwell there would have them surveyed to disclose the gold and gems held tight within their stony grasp.

And when they do at last arouse themselves and waken from the sleep in which they are now content, then wealth will pour into that hard barren land of near poverty; but I wonder, could they be happier then?

2: Gervis T-3 (no date) 1954 AV1 Kashmir [redacted]
Balti AV2

CHAPTER THIRTEEN

Baltistan and Gilgit

LADAKH however is but one of the provinces which fringe the north, south, east and west of the Kashmir valley like heavy crochet edging an oval table cloth. 101 131

On the northern border lies Baltistan, with Ladakh to its east and Turkistan to the north. The country extends for something like a hundred and fifty miles along either side of the river Indus, the same distance that Ladakh clings to its precious waters.

Set among the mountains—to the north shut off from all communications by the mighty Mustagh Range and to the south by the Himalayas—through which there are a few passes, it is almost as barren as Ladakh, with wild, cold, lofty heights and deep valleys mostly bare, all of which drain into the Indus. 133

Among those mountains is to be seen K. 2, now usually known as Mount Godwin Austin, being so named after the officer of the Survey Department who discovered it; its height —28,250 feet—is second only to Everest. Other high peaks are Gasharbrum, some 26,470 feet and Masharbrum, 25,600 feet. Some of the largest glaciers known to exist in the world are to be found here; Baltor is claimed as the largest outside the Arctic. Strange wonders these glaciers are; you might have been pushing up a valley, over their snow-crusted surface for hours before discovering that beneath the snow there is the ice surface of a glacier: the great rock walls on either side are smooth, rubbed so by the glacier when its height was greater, and on returning to that part where ice melts to water one finds heaps of smooth boulders which have been dragged down with the ice wall from the heights. At places these smooth rocks are as much as five miles distant before the glacier's end—proof that

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Balti AV2

133 the ice giant has shortened over the years; at the end of others none are to be found, for the glacier is moving further down before it melts; so from season to season, routes which have been mapped out a year before, change completely to confuse the traveller.

At places it is difficult to decide where the glacier really ends, for it becomes almost absorbed in the rocks—overwhelmed by them. Over all this, as arrested in its pace it permits of it, grass will even grow, alpine flowers blossom even as they move slowly down towards the snow streams in the green valley.

136 Not many of the valleys are green and verdant though—not green with a vegetation which can be useful to man. The country is a happy hunting ground for the sportsman with a gun, for here is to be found red bear, ibex, and sharpu; it is the home of the markhor, that magnificent member of the goat family which boasts a pair of horns which will favourably compare with any grown on an animal head. These horns are much valued by sportsmen, who grade them for perfection according to the number of twists, their matching and their length—the record pair being over sixty-five inches. Those who shoot those parts are able to tell from which part of Baltistan or the province adjoining, the beast has come. Then there are the snow leopards which are common in those parts, yet although their pug marks are frequently seen, because of their nocturnal habits, few are shot. The skin is a handsome piece, a pale grey background spotted with irregular splashes of a darker shade. Under the light of the moon the pale grey becomes a pure white.

487 The roads, which are those coming from Kashmir, Ladakh
133 and Gilgit are difficult and at times dangerous even to experienced coolies and well-trained pack animals. Some of these mountain tracks being open but a few months of the year, the traveller is forced to change his route by the seasonal weather conditions, finding himself at times high in the mountains among the snows, at others on a dried-up river bed, and frequently walking along a narrow ledge which has been cut out from the mountain face, with overhanging rock at one side, a drop of hundreds, sometimes thousands of feet on the other, maybe into a foaming, rushing torrent which is bursting through the narrow gulley it has found or forced for itself.

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The road down the Indus valley from the direction of Leh was described by a few Europeans who used it some forty to fifty years ago when it seems to have been the fashion to travel the route for a break from the heat of the plains of India. The road is narrow, at times a mere bridle path, green trees, shrubs or grass being seldom seen; "the scale of mountain scenery is enormous" as one moves slowly down with rich-coloured cliffs towering above, the space between them at times so narrow that an arrow could shoot the distance. Below are the river's grey waters which are laden with the silt being carried down; when in placid pools it appears "like watered silk", so thick is the content. During the day the sun beats piteously on this Indus valley, the heat becoming almost unbearable the light dazzling—both being accentuated by refraction.

Small wonder that the people of this land have suffered little from invasion in the past. Here and there, where a mountain stream flows through most of the year, the people have made full use of it, diverting it into their small plots of land; small walls of smooth boulders prevent them being washed away. Here will be found small groups of stone, flat-roofed houses, sheltered by walnut or apricot trees, among the patches of barley, buckwheat and rough turnips which are raised in scanty crops, for these people have not yet learnt the value of exchanging their seed with those who live but a few miles away; it is saved over from one year to another and like a family which intermarries generation after generation, becomes poorer and weaker of head.

It is amazing to see how cleverly these industrious people will guide the waters from a mountain stream, sometimes for miles, round the slopes to that part which is theirs, cutting out rock in one place, building up ducts in another. Even though one may not be able to see the silver flash of the water, the little stream is easily picked out by the thin line of green vegetation along each side of the thread, probably sown by birds which come to drink there.

On the way through there are to be seen traces of the Buddhist religion having once been practised in the country, for the rocks have been scratched here and there with the outline shapes of chortens; at times one will come across the sacred prayer

2: Gervis T-3 (no date) 1954 AV1 Kashmir A[illegible]
Balti AV 2

172 "Om mane padme hon". It must have been hard work for those who sought merit by so doing, for those who know of the values and quality of rocks declare that many of these weathered carvings are more than one thousand years old.

361 The capital of the country is Skardu which, at about six
133 thousand feet, is at the junction of the two rivers, the Indus and the Shigar. Here it is estimated that the now increased Indus discharges about a quarter of a million gallons of water every second.

The valley of Skardu is west of this place where the rivers meet. The outstanding feature is a large ridge of rock which is crowned by the ruins of the old castle. Round this the Indus takes a great sweep, and here at the feet of the castle is the town —scattered groups of stone houses with flat roofs built of logs and covered with mud, set in groves of apricot trees. Also on a rocky hill there is to be found the Dogra fort, with thick walls built in a square, and round towers at each of its corners.

173 There is a story which will always be remembered by the Baltis attached to this castle and fort. Because of its remoteness and the difficult road into the country, it had not known invasion for many years. Even when in the eighth century the Chinese invaded Kashmir and forced the inhabitants to pay annual tribute, the men of Baltistan successfully defended their country. At that time they were Buddhists. Somewhere in the fifteenth century it came under the great wave of Mussulman propaganda which was put out in the time of Sikander the Iconoclast. Then at the close of the sixteenth century the Ladakhis tried to conquer Baltistan, which had thrown off all religious allegiance to them. The Balti forces under their Commander-in-Chief, Ali Mir, permitted their entry through the passes, lured them on, and then when snow had fallen and closed them in, attacked. The army of Ladakh had to surrender. With the main part of the Ladakhi army out of the way, the Baltis took up the offensive, they invaded their country; as Mohammedans now they went forward from one Buddhist monastery to another in Ladakh, destroying the buildings, burning the sacred records and books and looting them of their gold, silver and jewels.

From that time on there were no wars, just small raids by

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the men of each side until 1841, the year of the Dogra conquest. The great Commander-in-Chief Zorawar having completed his operations against Ladakh, turned to the impregnable Baltistan. The Baltis tore down their bridges, intending to repeat the tactics used in their victory over the Ladakhi warriors of two hundred years before; the Dogras found themselves on the wrong side of the river, on exposed ground, short of food and with the winter coming on. Five thousand of their troops under Mir Nidhan Singh were sent to find some means of getting over the river; the Baltis ambushed them and cut the army to pieces. Only four hundred escaped.

Winter then set in; any hopes of the river freezing over proved hopeless, its waters were far too swift, and the remainder of Zorawar's army seemed doomed. Then the Dards came and showed them how to construct a bridge. Great beams were thrust out into the river until they became encrusted with ice, over these others were placed, extending still further across the waters, and so bridges of ice-covered beams were built from one bank to the other.

On these the remainder of the army crossed and in a surprise attack on the Baltis forced them to surrender. The Castle of Skardu fell and was sacked, the treasures being carried back to Leh, most of them having previously come from Ladakh. The Chief of Skardu was taken away into captivity, but before that, to ensure that there would be no revolts in Baltistan and no further ones in Ladakh, Zorawar made the vanquished army, together with all the population, gather in a great field, there to form into a large ring. In the middle of this were placed two tents, one being that of Zorawar and the other that of King Tsepal, the Ladakhi chief whom Zorawar had forced to take part in the campaign. Then two Ladakhi Mussulmans, Rahim Khan and Hussein, who had helped the Ladakhis in their last rebellion, were brought into the centre of the ring and bound between the two tents. A large pot of butter was there boiling. The executioner went forward and cut off Rahim Khan's right hand and covered the stump with boiling butter, then he slashed off his ear, his nose, and finally dragged out his tongue, which was sliced off, after each cut slapping on ample quantities of the boiling fat to stop the bleeding. The wretched maimed victim

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173 was then cut down and cast into the middle of the horrified crowd. The executioner's attention was next turned on Hussein, but this wretched victim was more fortunate, having only his hand hacked off and his tongue removed so that he might survive as a living example of what would happen to those who dared raise a hand against the Dogras. Rahim Khan died two days later in most awful agony.

133 The plain of Skardu is twenty miles long and five miles broad.
[132] The air is clear, the atmosphere dry, the sunlight fierce. A strange feeling comes over you there, walled in by steep mountains behind which are snow peaks, for these mountains are unlike most that you have passed on the way up, they are all of the same dull pink colour, yet they become beautiful with the glow of the sun; the valleys shade to mauve, and as the sun sets the pink takes on a deep red, the mauve changes to violet, being set off against the sharp white of the distant snow tops and the pure blue of the cloudless sky. As the now great Indus bursts forth from the valley, the gorge is narrow, the foaming roar of the waters terrific.

361 Shigar is the next most populous place. It is but one march
245 from Skardu and lies up a side valley which is more fertile than most of the country thereabouts. Here are to be found walnut
439 trees, vines, melons and of course apricots; in addition to this, caraway seeds are plentiful. The people dry the apricots and the walnuts in the sun; they form one of the principal exports from the province.

241 Above Shigar the valley becomes more lovely; with good
137 irrigation, the land is fertile, there are orchards of pears, apples, apricots, terraced fields which yield good crops of hay, buck-
136 wheat, barley, beans and turnips. Almost the commonest of birds is the long-tailed, black-and-white magpie, whilst the hoopoo is found everywhere. The bushes are red with berries in the winter time, these being mostly wild rose; in the spring and summer, wild flowers are there in abundance.

361 In the southern valley of Shyok lies Khapallu, the capital of
526 the Lower Shyok. It is really a collection of hamlets built on a long slope, shaped rather like an amphitheatre. Like all the towns of the north it has its inevitable polo ground which is as usual surrounded by a stone wall, and also its Raja's house.

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The earth is good; the people have cultivated it in fan-shaped terraces which rise one above the other from the water's edge to a height of something like one thousand, five hundred feet; sufficient wheat is grown to feed its population, and there is one great grove of apricot trees, the fruit from this being dried for export. 134 241

At this part the river is wide and smooth, though quite fast in its current; it is far too broad for a bridge, and here, as in many places among these mountain provinces, a novel type of water transport is to be found. This consists of a large raft constructed of a framework of light wood which rests on fifteen or twenty inflated goat or sheep skins. These are blown up through one leg which protrudes through the floor of the raft. The ferry boat is propelled from one bank to the other by means of long poles if the depth is not too great; in deep places paddles are used, but for the most part the river is made use of, the ferrymen being clever navigators with the currents, and one always expects to finish up at least half a mile down river in spite of the watermen having first pushed well up stream clinging to the slow waters close in to the bank. 501

There is a sizzling sound as the air escapes, occasionally one notices that bubbles surround the raft, but with so many skins, the chance factor of the raft sinking is much lessened. The ferrymen untie a string which opens up the leg of the skin they know to be the cause of the trouble and blow down it, just as they expect their passengers to do with those skins which happen to be nearest to them. In spite of this the raft has always become lower in the water by the time the voyage is completed, the small waves lapping over the side at times.

It is indeed a strange land for in one place glaciers are found, in another, near to some white marble rocks which are just above the point where the Bralda and Basha—the main tributaries of the Shigar River—join, there are hot springs which record a temperature of 108°. This is a place to which the sick are brought; close by is a quaint Mohammedan shrine, those who attend it live well on the offerings of the pilgrims. Here and there pieces of rag flutter on sticks—usually found round Buddhist and Hindu temples. 133 778 788

In the features of the Baltis there is a Mongolian likeness to 000

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144 In the features of the Baltis there is a Mongolian likeness to the people of Ladakh, but physically they are larger; many of them have signs of Aryan blood, and the Dard element is more 563 common than found in Ladakh. But there are two distinct 142 types of Baltis; the first are those of the upper classes, the 302 descendants of the many Rajas who once divided the land among themselves; they are a fine bunch of men and women. Their features are almost Grecian with oval faces and straight noses, often the eye-brows are straight or beautifully curved, and they are fair of skin. Some have the hair directly above the forehead shaved off, otherwise their rather coarse, straight hair hangs in long locks. These people of the Raja class dress in white, the men and boys frequently decorating their hair or their caps with bright flowers.

The peasant types are distinctly Mongolian, being square, short of stature, though generally slightly broader and taller than the Ladakhi. Their faces are sallow, the hair worn long, either hanging in a straight fringe all round a coconut-shaped head, or as curled locks on either side of it. One is surprised to find among them some whose eyes are hazel-coloured, others definitely blue, and these people frequently have brown and not black hair as always found among the Mongolian races.

181 They are a happy people, why I cannot imagine. The creases of their faces are all horizontal, their manners are pleasing, and they are gentle and patient, qualities which have doubtless come 482 down from the time when they were Buddhists. As coolies they are strong and willing, although rather independent, and even when carrying a load of sixty pounds, they seldom complain of the discomforts and trials of the trek—the master can go on, so can they.

291 These peasants wear very closely woven tunics, much like the Ladakhi's coat-gown, but falling to just below the knee, straight pyjamas, a low-crowned hat made either of the same material or of knitted wool, and boots of untanned hide.

The colour of their clothing is drab and earth colour, so that you are almost upon one of them sitting by the wayside before you realize that he is there. It is really the perfect camouflage; dirt.

276 They are inveterate smokers. If the going is bad or the day cold so that the usual happy smile leaves their faces, one has but

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to hand over a small amount of tobacco, and they are happy again. They do not use a pipe; they make up a small mound of earth, drive a hole in the top with a finger, then bore a lateral tunnel with a piece of stick. First the tobacco, then the red hot charcoal goes in the upper hole, and taking turn and turn about they kneel down and draw at the other end of the "pipe". 276

Although a comparatively barren country, the people being followers of the prophet Mohammed, polygamy—the reverse to polyandry—is practised here, each man being permitted as many as four wives. The result is that no woman remains unmarried, and the population becomes greater than the land can maintain, with the result that they must either go out or starve. So that unlike the Ladakhis they leave their homeland to work in India; many will be found working as coolies in the hill stations or navvying in the Punjab. Then, after leaving wife and family at home perhaps for many years, they return with the savings they have managed to get together, this becoming a small fortune in their own country. 595 167

The lives of their women are very different to those of the women of Ladakh. As soon as one enters a village, instead of being greeted by smiling women standing in their doorways, those Muslim women of Baltistan slip away inside the houses or round corners, so that they should not be seen. 562

The village, if not dominated by a Raja's house, has as its principal building its mosque or Ziarut. This is usually built after the style of the Shah-i-Hamadan Mosque in Srinagar, and seems to be the meeting place for the village. 346 361

One Balti who was quite a wealthy man, even by the standards set in Kashmir, in explaining how he managed his business of exporting dried fruit told me he had one elder son with several young brothers in Srinagar, another elder son in Peshawar also with several brothers and yet another elder son together with several brothers in Leh. When I asked him how many sons he had he proudly exclaimed "seventeen". The doctor of a mission who was with me said, "You see he makes no mention of his daughters—though he might proudly tell you of his sons-in-law. He also has six daughters and there must have been some who died in infancy." I was quietly working out that this would mean a rough average of seven children 842

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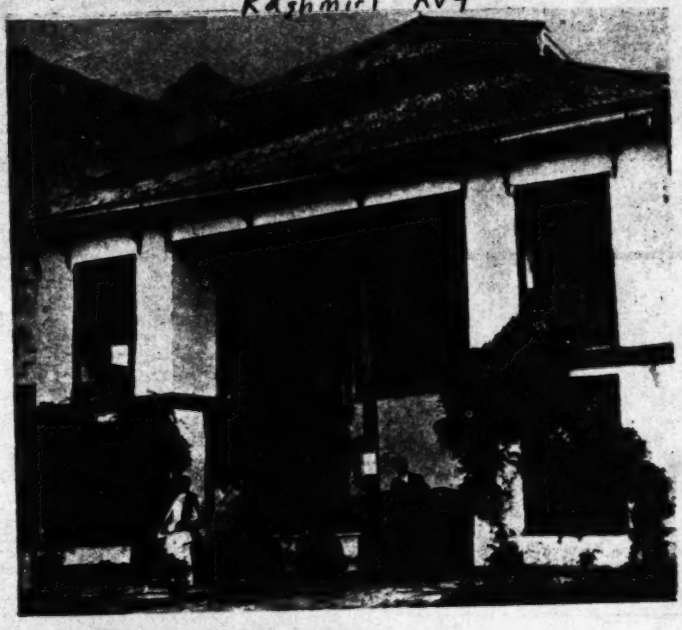

The upper pavilion containing the cold spring at Chasma Shahi (p. 99)

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A fisherman baits his hundred hooks (p. 88)

[facing p. 220]

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Dard AV3

B 842

from each wife, when as though reading my thoughts he said "and all from two wives who still remain active healthy women."

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From this it can be seen that unless the country can be made to grow more food, with these strong men and fruitful women populating it, assisted by the practice of polygamy, those who are born there must go elsewhere to survive. It is estimated that about a thousand men go "abroad" each year to work, but this is not enough, and the result is that whereas the coolies of Ladakh have clothes to wear and flesh covering their bodies, the peasants of Baltistan who do not dwell in those parts which produce food, are poor, thin and ill-clad, their rags of clothes hardly covering their shivering bodies in the cold winds. A coolie's most precious possession, one for which he will almost die, is his coarse piece of blanket, which is much like sacking. And it seems that the wives of these men have never learned how to sew, for the stitches used to mend a tear are as large as the average child of five would make.

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Not many miles below Skardu the Indus again bursts through great mountain gorges, and if one were to follow it, eventually one would come to Gilgit which lies to the west of Baltistan and has the North-West Frontier of Pakistan on its western border. The road is rough and bad, it is only suitable for coolies; in summer the heat is intense over this bare almost treeless track. At times the river has to be crossed, but it is too swift for a raft, being compressed between great cliffs of rock. Here one comes across the now only occasionally seen rope bridge; these are peculiar to this part of Kashmir, they consist of three thick ropes, each made up of twisted birch or willow twigs, which have been cast across the water from one precipice to the other. Two of these are used as handrails and below them is one for the feet, viewed from the end they form a V shape. Each of the hand rails is separately joined to the thick foot rope by cross pieces, forming a kind of "cat's cradle". The ends are secured to trees or failing that to great rocks. The rope bridge is made to hang in a graceful loop which allows it to swing in the wind; it is safer that way. Some of these bridges which are considered to be more permanent, have the lower rope doubled and tied

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Women cutting rice in the fields (p. 102)

A farmhouse with floating garden on the lake edge (p. 91)

[Facing p. 221]

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together, these two are covered with twigs again; on these animals are made to cross, the small sure-footed mountain horse with load gingerly steps forward and slowly proceeds for there is no turning back. In one place at least there still remains a sort of pulley "bridge". This consists of a thick plaited leather rope—some six or eight strands strong. The traveller sits in a rope loop which is suspended from another ring which runs on this rope. He has a line attached to his precarious seat and with this is pulled across, rather after the fashion of a breeches-buoy.

In places the road is made by driving stakes of wood into the rock face, others are rested across these and covered with shale. It is surprising how loose the track will get, how many stakes will have rotted, how close to the cliff face a man will have to get because of the weakened portion, before it is repaired. I have been told by more than one that it was not thought necessary to mend a rope bridge or a made-up, shelf-like track until someone had fallen through or over it. This was explained to me in all seriousness just as I was about to cross one after commenting on the frayed handrail.

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The most generally known Gilgit Road is that which goes from Srinagar to Gilgit, a distance of about two hundred and twenty-five miles—fifteen marches. Until close on the end of the last century, the mere mention of the Gilgit Road to a Kashmiri villager terrified not only him but his whole family, for at Gilgit a garrison was maintained by the Kashmir State; this had to be kept supplied, and forced labour—known as "beggar"—was "recruited" for the work. The so-called road was then but a track which could not be used for pack ponies, with the result that coolies had to carry the loads, and the Kashmir State sepoys press-ganged these men from outside the city. On news reaching the villages that the soldiers were searching out coolies, the able-bodied men and usually the whole village made for the hills or forests leaving only the very old and the sick behind. There they would remain until all possibility of the men being taken had passed. If they were so unfortunate as to be caught unawares, only large bribes would buy the sepoys off; for the rest, the families wept and prayed. Even then the aged fathers would not give up hope and followed the troops to where they had collected, for many more men than were needed were brought

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499 651 to that centre, and here a few could still be bribed out. It was known that a large percentage would never return to their families. The years thinned the breadwinners, the fields were tended and the crops gathered by the old and very young.

[482] The hundreds of coolies were collected together at Bandipura; here they were loaded up with the sacks of food for the garrison, loads which were two and even three times the recognised pack of fifty pounds. In addition to this they had to carry their own rations, these being about two pounds of rice per day, a carrying crutch, a frame of sticks, rope for the back load, and topping all, a bundle of straw with which to make the straw shoes they would need. Their clothes and protection consisted of whatever they had brought for themselves; most had somehow managed to bring a blanket. It is little wonder that dozens died on the way, as they crossed the snow passes, slipped on the rough track, or dropped from weakness and exposure.

[567] The dreadful thing was that even when they eventually reached Gilgit there was always the chance that they would be sold into slavery or captured by the tribesmen of that part. Tyndale-Biscoe tells of the grandfather of one of his servants, who had been forced to make this march, being exchanged for a Chinese dog; later he escaped and somehow managed to return to the Valley to tell his story. And it was not unusual for those fortunate ones who were returning to be press-ganged again to carry loads that dead or sick men in caravans following had dropped; whilst there was no assurance that next year they might not again be taken.

499 648 Then the threat of the Russian advance into India through Kashmir caused the Government of India to take over this Gilgit garrison, and in order to ensure maintenance of lines of communication, in 1892 a military road was made between Gilgit and Bandipura, the place where the coolies had been loaded, for there already existed a road as far as that town. The making of the road in those days was a great engineering achievement in the short space of time that it took. Pathans from the North-West Frontier were used for the work, at times they worked with spade in the hand and rifle at their elbow, the way being through tribal areas where the peoples resented the

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making of a road; but despite all the difficulties it was completed. Much of the work and fighting undertaken in its making was described by Knight in his *Where Three Empires Meet*, a book which became a favourite prize for schoolboys in the Victorian age for no less than three Victoria Crosses were won in the expedition which he describes so vividly.

"On the completion of the road the large, ill-disciplined, ill-equipped garrison that was maintained at enormous expense by the Kashmir State, was supplanted by a small but extremely efficient force under British officers," he says and goes on, "Since then the tribesmen have been reduced to subjection, the Pax Britannica has been extended to the furtherest corners of the Gilgit Agency, and the influence of Britain far beyond."

It had culminated with the subjection of the Hunza-Nagars, tribes of raiders who had lived by pouncing on the caravans which passed from Kashgar and Yarkand, to be followed by a small expedition subduing the Chilas.

The country, like Ladakh and Baltistan, again covers about one hundred and fifty miles on each side of the great River Indus.

Even to this day, because of the heavy snowfalls and danger of avalanches, the road is closed to pack animals during the winter and spring months. Up to the Burzil or Kamri passes the country is well wooded and reasonably fertile with some glorious views from the tops of the passes, and on the way, especially at Gurais, some delightful camping grounds are to be found, among flowering meadows near firs and pines, with fishing and a fair chance of bagging a red bear. Until long after the British garrison was established there no European ladies were permitted to go beyond these two passes, not even when accompanied by their husbands. Over the 13,500 feet high Burzil pass and the road to Astor, the country is immediately arid and bare, with high, precipitous mountains, again a sportman's country with magnificent markhor and fine ibex. Most of the marches are now over rough rock wastes which, during the summer months, radiate the terrible heat of the sun; there is no wonderful scenery to relieve the landscape; you find yourself thinking back to stories of the "beggar" coolies who would have trodden this road with heads down,

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000 backs bent, feet tired and stumbling, just staggering on for days, with eyes on the ground, perhaps fixed on the heels of the man ahead, their loads only lightened by that which they ate of it—leaving less for the journey back; the man who fell was hardly noticed by those who were with him unless he happened to be a relation.

101 Gilgit, together with Astor, Bunji, Chilas, Hunza, and a few other places is often referred to as Dardistan. Gilgit is the most 361 important place, being nearest the frontier; a British Political [648] Agency was stationed here. The town of Gilgit is the only town of any importance; it has been built on the Gilgit river at a place which is some miles above where that river joins the Indus, and at a height almost the same as Srinagar.

241 Much of the Gilgit valley is well cultivated, with fruit trees; in the fields wheat and barley are grown; in those which are available to water, fairly good crops of rice, but where cultivation has not been attempted, the land is barren, though some of the hillsides carry large woods of fir and juniper, and higher still there is birch.

133 The country is hard, bleak and inhospitable—the sort of place one immediately associates with the word "out-post"; one can imagine the disappointment, if not horror, of a married British officer on learning that he had been posted to that garrison, but it was not so for the single man to whom the great 526 attraction was the shooting and the polo. Like all towns and large villages in the mountains, Gilgit has an excellent polo ground which is still used although the British have gone, for the men of the country excel in horsemanship and polo is their national game.

538 Just as the valley of Kashmir is the home of the fairy tales, so also are the Gilgiti legends famous for those parts; fortun- 181 ately a great number of them have been preserved for all time by Britishers who have served there. Many of them are fables, others doubtless have a certain amount of truth in them; they contain the history of that part; in them can be seen the character of the men of Gilgit as they have always been, cruel, hard and fearless, and of their womenfolk, lacking nothing in courage and cruelty.

000 One story so told will never be lost to the people; there is

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One story so told will never be lost to the people; there is little doubt that it is authentic history and concerns Trakhan, one of the most famous of all the Ras of Gilgit. Here it is. 539 526

Many years ago there was a dashing young Ra of Gilgit who married the only daughter of a good family of Darel. They lived happily together, and as Queen Soni she was very much loved by the people, being beautiful and kind, She bore the Ra one daughter. The Ra was admired by all; as was to be expected of him he was the superior of all his subjects in horsemanship and "the manly sports"; his physique surpassed that of all his men. His one great passion was polo, and during each of the months of the year when the pass was open, he used to take a team of Gilgit men over to Darel to play against a team which consisted of the seven brothers of his Queen. The play was always fairly even, each winning side receiving from the losers some prize; at first it was a few goats, then fine clothes, next the horses they had ridden, and gradually, as the years passed, the games became keener with jewels, land and slaves as the stakes, until finally the two teams staked their own lives, the losers to forfeit them to the wish of the winners.

One can imagine the polo played on that fateful day. The finest polo ponies were brought out, each side determined to win—being Gilgit men the thought of what would happen were they to lose, never entered their heads. The play ran even, five all, six all, seven all, then the men of Darel scored the eighth goal, they had but one more to win the game. The shouts of those who crowded and crushed round the ground ceased, as did the blaring of the bands at this dramatic hour; there came only the sound of thundering hoofs, of the crack of the polo sticks striking the hard mulberrywood ball, the yell of a player as he shouted to another of his side. Then the Ra of Gilgit struck the ball, it hit the stone wall and bounced, he caught it in his hand, and as polo is played there, tore away with it through the goal. The game was now eight all, and the Ra was to take the "toiki" —a more or less free shot, he, by the rules of the game, riding half way down the field, throwing the ball in the air, and striking it as it fell. The Ra's own band started to play crazily with excitement, his few supporters cheered until their throats closed dry. With the Darel players on either side of him, he threw the ball, struck it, and as it flew towards the goal, with

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539 cruel spurs and whip, all sped after it. It fell short of the goal, but
526 the Ra's mount was famous throughout the land, he was there first, the ball was through the goal, then as with their last gasp they tried to pick up the ball and so make bad the goal, he was again there first, and the fatal ninth goal was scored against the men of Darel.

539 Of such are the men of those parts, that the Ra in the flush of victory immediately demanded the penalty from the losers; it was his right, none could deny that. But he could not take as slaves to his castle the brothers of his Queen, he could not sell into bondage men of such quality and breeding, and so, with no consideration for the superb game that they had given him on that and many previous occasions, with no thought to his robbing himself of further games, he had all seven of the Queen's brothers beheaded on the polo field. Terrible though it was, the men of Darel who had come to watch, and outnumbered by hundreds those few men of Gilgit, considering it fair, allowed the team from Gilgit, together with its supporters to return untouched, whilst they buried their dead.

A messenger with fleet feet raced ahead with the news so that when the champions arrived home they were received with songs of victory, dancing and feasting. Only one among those that waited did not rejoice, that was Queen Soni; she had dearly loved her brothers who had adored her always. In that night of Gilgit's rejoicing her love for the Ra turned to bitter hate; then the blood of the hills rose in her and she became determined to avenge them. It was easy for a woman to put an end to her man, and the next day the green vegetables in the Ra's evening meal contained some poisonous herb, so that with the dawn he did not awaken. Her only regret was that she had not dared feed him a poison which would have caused his last hours to be a writhing agony, but had she done so, he might have guessed that it was she who was responsible, and in his death throes have ordered her an execution the same as her brothers had suffered, or even one like that of all the old and useless people of Gilgit in those days, they being carried in a basket to the top of a hill and cast over the precipice.

Even then her hatred, which had overcome grief was not complete; it remained within her, and when her son was born

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about a month later, she saw in him a part of the Ra, whom she could now only think of as the murderer of her brothers. So soon as she was able to do so, she took the baby, pushed him into a box and cast him on the waters of the river. Through rushing gorges over rapids, round swirling pools the box went down the Gilgit river and on into the river Indus, until it came to rest on a sandbank close to Hodar. A poor peasant villager happened to come across it as he was gathering driftwood; his wife took pity on the tiny babe and brought it up with her own son of the same age. They gave the foundling the name of Trakhan. He brought them good fortune and from that time their flocks of goats increased, their little crops of grain became heavier, the amount of ghee they were able to make increased; they became wealthy farmers according to the standards of that part.

539

Then when he was about sixteen years of age Trakhan's foster-parents told him how he had come into the family. He dwelt on what he had heard, became determined to find the country from which he must have come, and together with his "brother" set off for Gilgit.

In that town Queen Soni then ruled alone, but although she was still not old, she was frail, always ailing, and the men of Gilgit knew that they must really have a Ra to rule over them.

The two boys reached a place called Baldas; here they found a spring, and could look down upon the valley of Gilgit. On the morning following their arrival there a strange thing happened in Gilgit, the cocks began to crow louder and more vigorously than ever before, and those who listened swore that they heard each of them cry, "Baldasar thum hoi!"—"A King may be found in Baldas!" Everyone awakened at this, men rushed to tell the Queen, what was happening, others went in search of the king in Baldas, but later returned to tell the Queen that they had only found two youths who declared that they intended to settle there, the one saying, "Here I shall build my house, and here my cattle pens. There I shall cultivate the land and feed it with water from the spring"; whilst the other, who spoke like a lord said, "Here I shall have built my fort; here shall be stables made for my horses, and there a polo ground which will be better than that to be found even in Gilgit!"

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539 And the Queen ordered that the youths be brought to her. She was at once smitten by the likeness of the now handsome Trakhan to the Ra she had poisoned. She asked the youth from whence he had come, who his parents might be, and he told her all he knew. Then she was certain that he must be her son. The years had softened her; she was sad and lonely at times, for her daughter had married and left her castle, and she told him the rest of his story, pronouncing him to the men of Gilgit as their rightful Ra and seating him on the "Nilo But"—the coronation stone of the Ras of Gilgit. He was later to become the most famous of all the Ras of Gilgit, his rule was wise and strong, he extended the frontiers of his country, "he increased them to beyond Hunza and Nagar, right to the confines of Cathay." His nephews Girkis and Mughlot—the sons of his sister—he made the first rulers of Hunza and Nagar, their descendants being the Mirs there today. His memory will ever remain with the people of Gilgit, for there are so many songs of his great deeds and his wisdom now held up before the youths of those hard mountain parts as an example of what they, who also are born of that land, can achieve.

538 The men will sit for hours telling such stories as this to the young men and boys, stories of blood, honour, swords and wars, whilst the women's stories, though not as bloodthirsty, are also those which rekindle a determination in the girls that the land, the gold and the women of Gilgit shall never be taken, whatever the sacrifice demanded or the price paid to hold them.

543 The people of Gilgit are Mohammedans of both the Shia and the Sunni sects; the people of Nagar are of the Shia sect only, those of Hunza of the Ali-Ilahi sect—that is, believing that Ali is God; the others are Mulahis.

172 Yet there are signs that the Buddhist faith at one time also reached as far as this, for Knight tells of walking to the entrance of the Kargha nullah, through which there is a track leading on to Yaghistan, and of a carving of the Lord Buddha to be seen on the face of a great rock.

721 The chiefs of Gilgit "living in their mountain fastness", were in the days gone by, "notorious for their raids into the countries of their neighbours, which they made with impunity".

[See category 539, pp. 225-227 -- Anolyst]

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At the time of Moghul power, Gilgit came under the suzerainty of Kashmir, but with the power going over to the Afghans, Gilgit became independent; several descendants of the old chiefs, as well as neighbouring chiefs, gained power, but each held it for very little time, always being killed off by some rival. Then with the coming of the Sikhs, several Muslim rulers appear in the pages of Gilgit's history, but in 1842 Yasin drove out the rulers of Gilgit, and Nathu Shah, who remained there to ensure his staying in power, made a friendship pact with the stronger of the neighbouring chiefs, and sealed this off by himself marrying the daughter of Gauhar Aman, and marrying his sons off to the daughters of the Hunza and Nagar chiefs. 175

Then in 1845, with the break up of the Sikh rule, Nathu Shah offered his services to Maharaja Gulab Singh, and he was appointed as Governor of Gilgit, two European officers accompanying him there. It is said that the Chief of Hunza became jealous of him because of these two officers, with the result that he invaded the country, was unsuccessful, but killed Nathu Shah. Next Gauhar Aman, the Chief of Punial, and Yasin invaded Gilgit. Maharaja Gulab Singh sent troops from Kashmir, and these, together with reinforcements from Astor and Skardu, defeated the invaders. The two officers commanding the Maharaja's garrison were Bhup Singh and Sant Singh; they governed the country peacefully for a while until the sons of Gauhar Aman took up the sword of their father, and in 1852, with the help of the Dards and the people of Hunza, they did not attack, but drew Bhup Singh together with a force of some thirteen hundred into an ambush. Eleven hundred of his Hindu troops were massacred, and two hundred, taken as prisoners, were sold into slavery after they had been converted to Islam; not a spiritual conversion, but a painful and frightening physical one, they being tied down to stakes one after the other and circumcised with swords. It is recorded that only one of the women camp followers escaped; she reached the other bank of the Indus by clinging to the tail of a cow—an animal sacred to the Hindus of course—which was swimming across, and was so able to get to Bunji to tell of the horror.

Gauhar Aman remained master of the country until his death in 1856. By that time Ranbir Singh had become Maharaja and in

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175 1859 sent out a strong force under the command of General Devi Singh, who conquered Gilgit; the "enemy fled away before this force and he occupied the district as far as Yasin". In 1865 a punitive expedition to Hunza failed: taking advantage of this the tribes around Gilgit rose; they invested the fort for some time, but reinforcements arrived and they dispersed. After that, though tributary to Kashmir, the chiefs of Hunza and of Nagar gave occasional trouble, once even capturing the frontier fort of Chaprot.

There came the final phase. Under the command of the British Colonel Durand, an expedition was sent out and captured Nilt by assault, then pressed on over the most difficult mountain conditions, glaciers, snow, precipices, against a brave, strong and determined foe. The fanatical determination of this enemy may be judged by the message the defending Vizir of Hunza sent to Colonel Durand, "This fortress of Chalt is more precious to us than the strings of our wives' pyjamas". Yet the British troops under the Colonel, captured the whole country right up to the Pamir and Chinese frontier. This was followed by a handful of troops under Sir George Robertson conquering the Chilas.

144 The people of Gilgit, Astor and some of the countries beyond
142 are a race with features of the Aryan type, and they claim to be of that stock. The majority of them are medium of height, hardy and strongly built. Again the descendants of the chiefs differ from the others, no doubt because of marriage from time to time with the most beautiful women either captured or made wives in order to ensure peace with a neighbour. These men are tall, many are fair-complexioned, with pale hazel or blue eyes, and they are extremely handsome. The features of the men of Gilgit are usually long and oval, the nose strongly curved, the expression sinister if not fierce; generally they are not as fair as
291 the men of the Valley of Kashmir. They usually wear dark woollen clothes, with a cap which has been universally adopted by most troops fighting in cold places, being a long woollen bag which is rolled up until it fits over the head, it being possible to
181 unroll it to cover the ears. Of these men Neve says, "They are an independent and bold race, more straightforward than the
563 Kashmiris and less bloodthirsty than the Pathan"—the latter

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being Afghans who have migrated over the frontier—"All are Mohammedans except the tribes of Kafistan." 181 363

Those Aryan features, those blue eyes, that light complexion, where does it come from? Not a few of the sons, grandsons and great-grandsons of the chiefs who once ruled in those parts, surprisingly claim to be descended from one of the Generals of Alexander the Great, if not from the Emperor himself. There is no record in history of his having visited those parts, but the people of Gilgit maintain that he came as close as the Tashkurgan and the Killik Pass, and then sent an expedition down through Hunza to Gilgit. It is known that Alexander did visit Dir, and it is believed that the expedition to Gilgit was to move on to Chitral and then join the main army at Dir. 174

I have never seen it hinted at in any book, but I dare to suggest that these Aryan features, blue eyes and the occasional tinge of gold in the hair found among those men of Gilgit—and also those of Kashmir—might have come about by their owners having been descended from the prisoners, deserters, or even soldiers who had become lost from the forces of Alexander. It is known that until not long ago on the North-West Frontier of India, a captured European who was fortunate enough to be the possessor of red hair was treated with more respect than his fellows, who, if not ransomed, suffered a ghastly, unmanly death. Although not released, he like the others, was handed over to the women, but remained alive to "husband" the widows, so that they might breed red-haired sons. Natural red hair is considered among some of the tribes to be a sign that the owner is the descendant of their particular prophet, if not The Prophet. A beautiful red-haired camp follower—and most "redheads" have blue eyes—would make a fitting concubine for any King or Chieftain; a powerful, magnificent, red-headed soldier of the forces of Alexander, a fitting lover for his widow, or even husband—if he happened to be an officer—for a daughter he had been unable to marry off to one of his own rank. Can it be from such alliances as these that the red heads, pale faces and blue eyes have come to those parts? 174 826 832

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CHAPTER FOURTEEN

The States and Cities of Poonch and Jammu

131 To the south—slightly east—of Gilgit lies the State of
491 Poonch, which sits between the Kashmir Valley and Pakistani Punjab, with a range of mountains to the east and the river Jhelum to the west as natural borders. It is a country of which little has been written, yet most of the visitors who entered Kashmir in the old days by the most popular road, one which runs from Rawalpindi in the Punjab to Srinagar, passed close to it, if not through it. No doubt they were concentrating upon the road, which although fairly good, has its terrors in twists, hairpin bends, blind turnings and precipices, especially when the visitor was forced to rely upon the driving judgment of car drivers or tonga wallahs whose one idea was to get to the end of the journey.

133 The surrounding mountains are just as magnificent as in the other parts of Kashmir—in fact are merely the other side of those viewed from the Valley, their northern slopes a mass of firs and pines. The immediate surrounding hills are strangely of the same height, so that they appear like wave upon wave of dark green pines and firs, shaded only by the valleys or by distance. These valleys are cleft out in such a way that it would seem that the whole was once a great plateau, the softer stones and soils being washed away, and that which remains in rib-like formations being of the harder stone which with time has
172 clothed itself with trees. On the tops of a number of these hills with naturally scarped faces, are the ruins of ancient forts, each so placed and planned that its position, with its inaccessibility, protected it against escalade, leaving the attackers to starve the defenders out from it. These hill forts are relics of the days when the country was divided up into small tracts, each with its own ruler.

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each with its own ruler. The depths of the valleys are alive with 133
ice-cold babbling brooks which run over smooth, brown sandstone rocks, although here and there in the passage of the waters, there appears a jagged white limestone piece which has withstood all attempts to smooth its surface. From among them all, often from a rock island, trees spread their branches over deep pools which are frequently the resting place for many fish, the most popular being the mahseer, before they brave the rapids to swim up stream.

Foot tracks lead up from the water to lone farmhouses; [487]
here and there is to be found a wider track which cattle have made or where the loaded mule is led, for there are few roads fit for wheeled carts. Flowers grow there in profusion during [241]
the spring; small fields of corn, green in springtime, yellow in autumn, are to be discovered at odd spots, these remaining where they have been for hundreds of years. There is none of the bleakness of Ladakh, Baltistan or Gilgit, although the same steep tracks over rocks, sharp ascents and descents are there, but they are fringed by bushes, trees shade them, and just when one is feeling the need of a cooling draught, a small clear spring bursts from a rocky grassy bank. Poonch reminds the man from Britain much more of his homeland than does the Valley. The Jhelum flows through the State, as does the Poonch river; a road follows this from Kotli to the city of Poonch. It seems that in so many places camping sites are to be found, small *margs* with close-cropped grass, a stream close by and a friendly if inquisitive people soon round the camp.

It is at first surprising to find the large percentage of the [191]
men among them who speak English, then as they proudly 648
talk of their service in the Indian Army, of their father's service and their grandfathers', many of whom are still alive and draw pensions, one remembers that this little State claims to have provided a larger percentage of army volunteers than any other in India during the Great War of 1914-18. Thousands of them 596
have always found service in the Indian Army, returning home 434
on pension to take over the small-holding which their father has tended against that time, he then being able to retire to gossip, rejuvenated by the stories his son has told of his own

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596 army service. During the time that these Poonch men have
434 been away they have kept touch with their homes by sending back amounts from their pay; small sums they would seem to be outside Poonch, but of greater value there, where much of the
837 food is grown, and the necessities of life are small. These men of Poonch—and this applies to Gilgit men also—will sometimes remain away from their wives and families for five or six years, the old father or even the wife tending the land, a small portion of which most of them own and return to for a few weeks to see their families; the wives will have remained
[595] faithful, for the women of Poonch have always been held to a high moral standard. Although the men of Poonch may,
[582] when away, contract a temporary marriage—in any case the Muslims amongst them being permitted four wives—they demand of their women that they should behave as though their husbands were at home, the humiliation brought upon him in the event of his wife's adultery being so great that he
684 will demand the most severe penalty of the woman. Only recently I had personal knowledge of a sepoy who had been away from his wife for some years. His brother had written telling him that his wife was becoming loose in her morals, then that she was pregnant. The husband returned home on leave, saw his brother, next the brothers of his wife, and then his wife; she was in the kitchen sitting before the stove when he entered, as she stood up to greet him he saw her condition, and without a word fired a burst from his sten gun; she staggered forward to fall at his feet, and well knowing why he had done this, with her dying gasp begged his forgiveness. Her brothers and her father knew why he had taken this dramatic step; they made no protest; in their eyes he had only done as they would have with one of their wives under such circumstances, and he was allowed to flee back to his unit.

296 In the villages or close to the few houses round the farms there is always to be seen a man or woman washing clothes in the manner of the place, by stamping the dirt out of them in a
252 water-filled, hollowed-out stone by the stream. In that part
887 there are also to be found the little round huts, often built of straw, housing the large mill-stones which grind the corn grown thereabouts. These are usually attended to by the old man who has retired from active work, his charge for grinding being a percentage of the flour.

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man who has retired from active work, his charge for grinding 000
being a percentage of the flour.

Here again in this country are to be seen the fair complexions, 142
the blue and the hazel eyes, the brown or gold-tinted hair. The men are in the main handsome, they are not as hard-looking as those of Gilgit; among the youths especially there is a blending with the rather effeminate young men of the Valley, but they are essentially men, their stride is long. They are taller than the others of the State, though not powerfully built, and it is seldom that one sees a fat Poonchi Muslim. Generally their faces are long, the complexion light brown, the nose large, aquiline and well shaped; quite frequently the black hair is wavy. In all they are a good-looking race, and this applies to both men and women, who even in their old age retain their good looks, the men then growing beards, and the eyebrows seeming to extend forward. What is more noticeable is that un- 515
like the peasants and farmers of the Kashmir Valley and Ladakh, they are not filthy dirty; you can with safety get close to them and enter their houses.

Those who have known the man of Poonch as a soldier or 181
as a servant—and large numbers migrated to India to work as such under British officers and residents—will agree that their foremost quality is reliability and faithfulness; as servants, if they like you, they will remain all their lives, if not, they will leave you at once, for theirs is a distinct line drawn between those they like and dislike. The women are not as bold as the 562
women of the Valley; they also go unveiled; their beauty is of a 609
different quality from those sisters over the mountains, who have a Jewish appearance. Although mostly Muslim, they do not scamper off round the corner of the house like the women of Baltistan when they see a stranger about, neither do they stand and stare at him as do those of Ladakh; they just continue with their work as though unaware of his presence, while the children run out to look at him, standing at a distance. Unlike 609
the men of Gilgit who scowl, the man of Poonch will usually greet one with a friendly grin if not a smile.

From the smooth surface of the hard giant boulders in the 133
Poonch Valley, it is believed that at one time a glacier moved 312
where the river now runs, yet strangely enough on the right of

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that river bank, at Tattapani to be exact, hot sulphur springs with valuable medicinal properties are found.

According to the 1941 census, about nine-tenths of the population were of the Muslim faith. The Raja who was a Hindu, was subject to the Maharaja of Kashmir. The unwalled, oblong-shaped capital of the State is also called Poonch—in some books it is still spelt Punch, but the pronunciation is Poonch. The population is under ten thousand. The valley in which this city has been built opens up as one approaches it and is rather like a miniature Valley of Kashmir. The view is clear for miles ahead, with Poonch built on a low plateau overlooking the river which flows quietly, parallel with the hill ridges. The old fort-palace with its massive walls, seems to rise from among the hundreds of houses in the bazaar of narrow, stone-paved streets. The Raja's white-walled and red-roofed new palace is built behind them all and dominates the whole, with a background of green hills and far-distant snow peaks behind which sits Gulmarg.

The Muslim schoolboys of Poonch always remember two landmarks in the history of their city. The first is 1814, when Ranjit Singh made his attack on Kashmir through Poonch; he sought the co-operation of Ullah Khan, the then Raja of Poonch, but this ruler being a Muslim had Afghan sympathies, and gave an evasive reply to the request, pleading his inability to comply with the Maharaja's wishes since his son was then a hostage in the hands of the Duranis. Ranjit Singh's forces advanced with the Maharaja at their head; the small forces of Poonch fell back, the Raja ordering his subjects to leave the town and villages, thus cutting off supplies from the Sikhs, who however, reached Tosa Maidan in their advance. There they suffered a crushing defeat at the hands of the Afghan forces of Rajouri and Poonch. Retreating, the Sikh army burnt the fair city of Poonch to the ground.

Later, when Poonch was still an independent hill State, it was annexed by the Maharaja Gulab Singh, when he defeated the combined forces of the Afghan Governor of Kashmir and the Raja of Poonch. Then, in order to show the people of his new State that the last of the representatives of the main line of rulers would never be able to return, he had both of them

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brought out, their heads cut off and enclosed in an iron cage 175
which was exposed in the city for all to see. So, in 1819, died Sher Jangh Khan, the last of the Muslim rulers, together with his nephew Shams Khan, and Raja Dhyan Singh, a Dogra and a Hindu, became the ruler.

Their hatred is not so much against the first Dogra ruler of Poonch as of his brother, the Maharaja Gulab Singh, who was paramount to him, and they tell how in 1835 when "some of the men of Poonch dared a small revolt against him, he came down in person and suppressed it, and then had certain of the prisoners flayed alive before him. And when the executioner hesitated before he did this awful thing, the Maharaja accused him of being chicken-hearted and asked him if he had been asked to perform upon his father or brother."

After reminding you that Didda, the most powerful Queen ever to rule over Kashmir, was a Princess of the House of Poonch, the schoolboys, having by this time completely forgotten their feelings against the Hindus and Sikhs go on with, "And you must of course be knowing that but for the interference of the Viceroy Lord Reading there would now be a Poonch Maharaja, because the priest-ridden old Maharaja Pratab Singh would have selected as his heir his adopted son Rajkumar Jagat Dev Singh, who was only fourteen years when he took him, who was second son of Sir Baldiv Singh the Raja of Poonch, who was second cousin to Pratab Singh and great-grandson of Gulab Singh's brother Dhyan Singh". This rumour arose after a rather unsavoury blackmail case in London in which Raja Hari Singh, the Maharaja's nephew and closest relation, was involved as the victim. Then further to prove the case for Poonch, they go on, "Even at the funeral of the Maharaja Pratab Singh it was Jagat Dev Singh who performed the obsequies required of a son and heir". Jagat Dev Singh died in 1940.

It was rather surprising to find how well kept the city was, 365
boasting electric light, telephones and water channelled from 368
nearby streams, all in the midst of comparative nothingness; 485
the quite excellent roads which intersect it frequently running for five or six miles outside, the gardens gay with flowers. Still more pleasant to discover is the most excellent rest house

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365 —the Raja's guest house. To sit on the lawns before this and
368 watch the glorious changing of colours in the surrounding
485 hills brought about by the setting sun, is a fitting finish to a good day's sport or a long trek, as in the air fresh and clear you listen to stories told of the day's play with rod and gun, for there is good fishing in the river and plenty of game on the slopes above.

224 Poonch is renowned for its bear hunts, its Rajas have always been the keenest of sportsmen, and seldom has a season passed in which there have not been at least two bear drives in each of which "honks", as they are called, forty or fifty bears have been shot, for they abound in the dense forest slopes round about. The shikaris of Kashmir insist that great numbers of black bears migrate in the autumn to Poonch where there is little if any snowfall during the winter.

136 Whereas the red bears of Gilgit spend the winter's hibernation in a cave, the black bears of Kashmir, where the mountain slopes are covered with firs, pines and other great trees, find a hollow tree trunk for those months of rest.

Unlike the red bear, which shikaris declare to be a more or less harmless creature only killing what he needs for his own food, the clumsy, rapacious black bear does an enormous amount of damage, killing off hundreds of young pine trees by ripping away the bark to get at the gum which exudes and of which he is as passionately fond as of honey, or by eating or trampling down fields of Indian corn—another favourite of his—destroying in a night sufficient to provide a poor peasant family for the whole season.

241 When the corn is ripening the farmers do their best to pro-
136 tect the crop from bears which invade it at that time; it is on the Indian corn that they fatten for the winter. Fires are lighted, the smoke drifting across the field; bears dislike this since they cannot get the sniff of a hunter through the smoke. In the middle of the field a small platform called a *machan* is built and on this sits a guard, his job being to scare the bears away when they come—they always feed at night. He blows horns, throws stones, or by pulling a long string rattles a can with stones in it, the can being tied to a tree or pole which may be a hundred yards away from him. But he is usually too

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scared to come down from his perch to frighten the bear away; 241
what is more, the bear knows this, and so feeds away happily 136
in the long corn until the dawn, when it makes for the forests, there to hide up and sleep during the daylight hours.

His liking for meat is said to be acquired, hunters of a 136
century ago speaking of meat-eating black bears as one now would of a man-eating tiger, but in these days the black bear is a bullock killer. It has been said that this desire for meat was first brought about when a cattle disease killed off many of the buffaloes; bears came across the bodies of the dead animals, tasted them, and took a liking for beef. In any case, since the bear is a killer of the cow—an animal sacred to the Hindu—a Raja would feel perfectly justified in despatching the bear.

It was whilst stopping in the guest house that I learnt a lot [224]
about bears, most of it from the head shikari to the Raja, the man who collected together hundreds of beaters for each of the hunts. It was from him that I learnt that bears breed once a year, the litter usually being two cubs, which remain with their mother for a year, going into hibernation with her for the winter during December, and remaining in the hollow tree stump until March, when, although they have no wish to go, the mother bear awakens and pushes them out into the snow to fend for themselves. She then returns to her bed, and within a few days the new litter is born. As is only to be expected after a mother bear has slept for over three months, her offsprings are pathetic little creatures with bodies which are almost hairless; it seems impossible that they can survive, let alone grow into great black bears which can bring down a full grown bullock.

For yet another month she remains in the tree stump, and when she finally stumbles out she is thin and weak; her limbs are stiff, so that the first day she only moves around for exercise, perhaps to chew on an old bone as the life comes back into her gums.

Very slowly she weans her cubs to the sunlight, she is herself not too strong, very different from the great fat mother bear which went into hibernation four months earlier, and she is now feeding her babies. Their first solid food is a few nibbles

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136 of the young shoots of grass, their teeth by this time having come through the gums, their fur has grown, and their eyes opened on the eighth day. As the weeks pass, she takes them higher into the hills with the thawing of the snows, then as they get bigger she gradually brings them lower into the valleys, until at the time when the mulberries are ripe, they get near to the villages to raid the groves at night. The whole time she carefully keeps them away from man, the one animal she has learnt to fear. When she senses danger she calls her cubs with a low whine, and they race back to her, standing for protection beneath her forelegs; if she has to move away, they run beneath her belly unnoticed.

The old shikari took me up the hill some miles away to where he knew an old she-bear had been hibernating that past winter. He suspected that she had had cubs; it was not until later that I fully appreciated the cunning of this experienced hunter, for he had waited for a day when the wind blew away from the tree stump close to the rocks where she had made her bed. We climbed the rock from behind, carefully selected each foothold so that no stone should fall, and on reaching the top and looking down, to his as well as my own astonishment, we saw the she-bear sunning with her one cub. Even then, although the wind was away from her, she sat up and lifting her head, with long snout twitching, sniffed the air many times; she knew that danger was nearby, and although the shikari was certain that she did not see us, she bundled her cub quickly back into the tree stump and followed it.

She was thin and gaunt, her coat matted, and it was difficult to believe that this lumbering creature could possibly step through the undergrowth and over twigs as lightly as a ballet dancer so that none could hear her; amazing that she could be so clever that when shot but not killed she would feign death and curling up roll down a slope to gather herself up at the bottom and make off into the jungle; surprising, yet, I am assured, a fact, that she can tell by smell whether the man who comes towards her is a coolie or a hunter, although I must admit one can smell some coolies—especially shepherds—hundreds of yards off. The one she takes little notice of, the other she has every reason to fear.

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Dogra AV6

South of the Valley of Kashmir and on the other side of the outer Himalayas, lies the State of Jammu—pronounced as it used to be spelt until the turn of the century, Jammoo. It borders on the Punjab and its capital, which is also the winter capital of the Government of Jammu and Kashmir, bears the same name as the State. 101 131

Here everything is very different from the other states and provinces of which it is a part. The houses are built after the fashion of those in India and Pakistan, with flat roofs; the majority of the populations are of the Hindu faith; the climate becomes tropical, for the city lies on the edge of the Punjab plains and is only twelve hundred feet above sea level—the rest of the land south of it is below that; it is protected from the north and north-east by the mountains, and lies at a slope to the south catching the full power of the sun. 342 177 779 132

The city of Jammu is built on a spur from the first of these slopes and about two hundred feet above the level of the plains, on the banks of the river Tawi, which in the old days, used to be crossed by bridges of boats—usually washed away during the flood periods. Now a fine modern bridge spans its waters. It was also the railhead of the North-Western Railway, but has been cut off since the line runs through Pakistan, and communication with India is now by way of a very excellent road which has been constructed between Jammu and Pathankot, this then joining up with the Grand Trunk Road. The land through which this passes is not rich, in many parts it is boulder-strewn, and wide concrete culverts cross the road in places. 361 491

Writing of the city about seventy-five years ago, Drew talks about riding through the narrow streets on an elephant and looking down on the roof-tops of the houses. I did not see an elephant whilst I was there—although there might be some in the palace stables, and the red brick houses are now usually two or even three stories high, with flat roofs as before and of the design to be found all over India, since they provide excellent and reasonably safe "bedroom" accommodation during the heat of summer. A few camels are to be seen in the streets, the narrow winding bazaars remain as they were a hundred years ago and doubtless will be for many years to come—being a most necessary part of the East. Until 361 363

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Dogra AV6

361 "smellies" are invented, they will still be worth the eye of the still- or cine-camera. An effort has been made to widen and
363 keep clear the main roads passing in and out of the city; these can still be described as "gay with colour in one of the most oriental and picturesque of towns", for here are to be seen the costumes of the people of Jammu, of Kashmir and of Baltistan, mingling with the traders from the Punjab and Delhi.

291 Here are to be seen the saffron-robed monks with shaven heads; here also are the bearded and long-haired Sikhs, wearing
302 the most colourful of turbans, for the majority of the Sikhs
563 of the State live in Jammu—they are generally a handsome race of men, and their women are rather beautiful. To the newcomer it seems strange to come upon a husky, black-bearded Sikh, after taking a bath, with waist-long hair down and combing it in the sun—but this is quite a common sight.

793 It was in Jammu that I met one of the most lovely girls that I have ever known. I was staying the night at the bungalow of a missionary, and had hardly arrived before the most powerful voice started up in song from the building almost adjoining. This was a Gurudwara, a shrine-temple of the Sikhs, and the bellowing voice was that of the priest, who, it seemed, when the spirit moved him sat just outside the doorway of his temple, and expressed his joy or otherwise in song; and this over a microphone. I went over and saw him; he was terrific in size and bulk with black hair-covered torso, arms and legs; he had a grand head and a most fascinating face—bearded of course. As he sang verses from the Holy Granth, he closed his eyes: it was as though he was singing the Songs of Solomon, the verses starting much the same each time, but ending with continued repetition, speeding up in tempo and blast. And this I was told might go on for hours, just when mothers were trying to get their children to sleep in order that they might enjoy a few hours of peace before they themselves rested. And this, I was again told, would awaken me well before dawn—and it did. It seemed that nothing could stop it, for the gentleman himself, when he did cease, told me that come what may, nothing would, since he had a mission in this world; it was to tell the people how bad they were, how bad he had been, and call them to the right way as he now tried to tread it. He

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Dogra AV6

had before been a most successful business man; all had been happy with those in his world until one awful day the daughter whom he greatly loved, had been taken ill; she had nearly died, and when she recovered, that ray of joy which was his and his alone, for his wife had passed away, could not move her legs nor her arms, nor could she rise on her bed. Very slowly the paralysis of the arms left them, gradually she could begin to sit up, and they—himself and her ayah—anxiously waited for her legs also to regain their lost strength, slowly they did, then the right foot, but not the left, that was not to be. 793

As we sat on the edge of his charpoy or string mattress bed and talked, I heard what I at first took to be a boy singing. I was taken round to the side of the house attached to the temple and saw her; she was sitting on a cushion on the terrace with a sitar across her knees, plucking and picking at its many strings and singing to its mandolin-like notes. She wore a glistening, long-sleeved shirt of yellow satin, trimmed with silver and gold beads, her useless withered little foot tucked beneath the other leg of her white silk salwars, which are tight-ankled, very voluminous trousers; her lovely wavy black hair hanging loose, held to one side by a cluster of live yellow flowers, her laughing dark brown eyes were edged with black make-up; fine gold bangles, perhaps a dozen of them, clustered on her wrists; round her throat was a necklace of heavy gold, exquisitely carved and set with stones. She was about sixteen years old, the age at which most girls of her race would be thinking of marriage and wondering who their parents would choose for them. Yet in spite of her knowing that marriage might not be for her, she had laughing, glistening eyes—all for her gorilla-like, booming but glorious-voiced father, whom she worshipped. On one side sat her singing master, also a Sikh. Behind her patiently stood an old white-haired ayah, the one who had been her nurse when she was born and remained with her ever since; she was wearing the simple white sari of a widow, her feet bare, forming a fitting background to a very lovely picture, for the girl had a beautiful face, the kind of beauty which would be admired almost anywhere in the world, a beauty only matched by the liquid notes which poured, at times prattled, from her pretty little lips. She knew that we 000

2: Gervis T-3 (no date) 1954 AVI Kashmir
Dogra AV6

000 were there, half-acknowledged us, but went on for a while, then handing the sitar to the ayah, she laughed and to my astonishment said in English, "Father, are you not going to introduce to me your friend?"

How little this man knows of psychology, I thought, that he does not realize that were his daughter only to sing before the microphone, he would have thousands in his temple compound instead of the few; people would welcome instead of dread the click as they heard the loud speaker switched on. Then I realized that it would not be right for a respectable girl to sing as I had thought, for this was the East, the Indian continent, and it cannot be. And so when I reached Kashmir a little later and found that it was strawberry time, I sent him a basket of the luscious fruits each day, knowing that they would be shared by her.

563 Strangely enough, although the Sikh is very close to the Hindu socially, his creed is often quite close to that of the Muslim. For instance, before handling their holy books, both must wash; that of the Muslim commences with, "There is one God", whilst that of the Sikh starts of with, "There is none else but one God". Both must pray five times a day, both condemn idol worship, both religions look with favour on one who takes up the sword, and in neither case are they bidden only [252] to take food among those of their own belief. Both kill the animal they are to eat by draining its blood, the only difference is that whereas the Muslim slits its throat, the Sikh makes a cut across the back of its neck—much like the executioner.

825 Reverence for the sacred cow is seen here in Jammu, for they wander at will over the road, ignoring the hooter of car, stopping in the middle of the street to sniff at a used paper bag or the skin of a fruit, which they eat, and even lie down there to chew the cud. Over the centuries they have learnt to despise the ordinary man to whom they are superior, and they treat the non Hindu with dumb insolence. Now and then you will see a man—Hindu of course—lightly touch one as he passes her, afterwards touching his forehead with the same hand as he bows slightly. I have often seen a fruit-shop keeper, after I am certain he has overcharged me, pull off a prime banana from a bunch and offer it to the passing cow. I saw the chief clerk of

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1
Dogra AV6

a bank come out with a dish from his tiffin carrier, open the 825
lid and feed to a white cow four chipatties—flat, unleavened, breadlike cakes—afterwards holding his hands together as though in prayer to the cow; and I was told that he did this every day. I wondered if it was his wife, who had made and cooked them over the hot stove, or he who fed them, who gained the merit. It was all over in a few minutes, just as is the usual prayer in the Hindu temple.

Here the bulls also roam the streets, I suppose it is because the females of the species are so readily available, their diet of rubbish, or maybe the heat; anyway they are perfectly safe and placid so that one wonders where these people would get their bulls for the ring if they took to bull-fighting. I saw one great bull limping along dragging a broken hind foot; it had moved like this for months, but no one would dare kill it—it was sacred. So very different is the attention meted out to the bulls 492
and bullocks which are used to draw the carts, they being 825
goaded on with sticks, which are rammed from behind and between their hind legs if they fail to move quickly enough; there are few without broken tails, these having been twisted to crinkled shapes by their Hindu drivers, who strangely enough will paint their great horns in colours and garland their beasts of burden at the time of festivals. The treatment the Muslim and Sikh tonga drivers lash out on their poor underfed horses is no better; neither of them seem to think of the future days; it seems that they only consider the journey they are then undertaking, and weep at the death of the animal seemingly quite oblivious of having been responsible for its premature demise. The treatment of animals in the country [231]
district is generally different, though; there they are cared for.

Here the temple bells ring at all hours; to me it appeared 788
that when the worshipper went to pray, as he entered the temple he was handed a few petals from a large brass dish before a priest; a few come with flowers and garlands. The worshipper then goes before the "god" and gives the chain which hangs before it a pull, thus ringing a bell to tell the "god" that he is there. The flowers are next placed on the god, which might be a stone figure, or just a symbol, or they may be scattered before it, usually together with a few coins. He again

2: Gervis T-3 (no date) 1964 AV1 Kashmir
Dogra AV6
Pandits

788 rings the bell to send his prayer to heaven, and walks out. At times one will see one on his or her knees, with hands together and silent lips moving—they have some very special prayer to make to the god—and remain in that attitude for perhaps a quarter of an hour, after which they get up, ring the bell and walk out as though unconcerned, seemingly convinced that their wish will be granted.

783 The Kashmiri pundit performs a different kind of daily worship, as I saw from my houseboat on the Jhelum, when two orthodox members of the faith from separate houses came down to the river in the early morning, each with a water pot in his hand. Both took a bath in the river and said their prayers. The older of the two then threw water in the air; he had lost both mother and father, and therefore spoke the names of his 778 ancestors for seven generations back. Coming from the water the younger of the men went up to where his wooden pattens 782 had been left, and from a piece of cloth by their side tipped out some earth which he formed into the shape of a lingam. The earth had been carried from the Takht-i-Sulaiman, and after he had either paid his respects to it or worshipped it, he gathered it up and unceremoniously threw it into the river. In the meantime the other pundit had returned to his house, gone straight up to the idol he kept there—a *thakur*, which was a fossil from the Shisha Nag—garlanded it with flowers, scattered a few grains of rice before it, and then sprinkled it with the water he had brought with him from the river. He then put the saffron tika mark on his forehead, as do all pundits after their morning bath, and drank some of the water which had dripped from the idol. Both were now ready to go to their work. Some pundits, after bathing and worshipping at one of the city temples walk barefoot round the Hari Parbat, and although writers of over fifty years ago were saying that this practice was becoming less and less common, I have seen a bare-footed old pundit completing his journey and stepping into a waiting tonga which then took him home.

361 From a distance, coming towards Jammu from the sun-baked plains of the Punjab, through scanty green or yellow rice and wheat fields, and after mile upon mile of flat, uninteresting country, the city can appear rather lovely. The distant back-

2: Gervis T-3 (no date) 1954 AVI Kashmir [redacted]
Dogra AVG

ground is the Outer Himalayas, with the snow-clad peaks of the Pir Panjal range crowning all; the nearer background, the purple grey and dark green of the hills, setting off the golden balls and tiny turrets which surmount or stand out from the dozens of silver convexed, cone-shaped, spires of the Hindu temples glistening in the sun. All this is seen from across the river, which in summer and autumn is thin and clear as it wends its way over the silver-pink, rounded pebbles of the river bed, one which is wide and flat, for in the spring the river is flooded; then the waters are dull with the silt from the mountains. A wide canal from the river Tawi helps to control these floods and at the same time irrigates large areas around the city of Jammu.

Parts of the old palace, which at places are built right up to the cliff face, have been there for nearly two hundred years. As the rulers came to the throne, so they "improved" it by making their own contribution. Naturally, to the people of Kashmir there is an especial interest in the palace, for Gulab Singh ruled the Jammu State for twenty-four years before he added Kashmir to his domain. This old palace is now used as the State Secretariat, just as is the old one in Srinagar.

The State is filled with historical remains and interesting buildings, mostly they are temples which have been built to the glory of one or other of the many Hindu deities, usually containing carvings in stone to their memory. In places there are caves, famous as the abode of a revered religious man and some are still frequented by them; in other places are found sacred springs round most of which rag flags fly from high poles.

In this province of the State of Jammu and Kashmir, fruits which do not grow in the others are to be had; bananas, oranges and mango. Here also is coal, admittedly of poor quality, but commercially useful, whilst from the belts of pine trees which reach across the mountain slopes, resin is drawn off, this being tapped into small earthenware pots in much the same way as is rubber, then collected up into tins and carried either by coolies, donkeys or camels down to the road side from which lorries convey it to the refinery from which turpentine, oil and resin are exported in considerable quantities.

In Gerva T-3 (no date) 1964 AVI Kashmir

Dogra A-6

181 The people of this State are Dogras, claiming to be an Aryan
564 race. The highest caste of these are the Dogra Brahmins—originally they were the priests, but now they are also found as cultivators and clerks. Next in caste standing come the Dogra-Rajputs; from these the rulers have sprung, from their ranks come some of the finest soldiers to be found in all India.
142 The Dogras are not large men, usually being of an average of
302 about five feet four inches in height—seldom does one see a tall Dogra. They are slim, with square, somewhat high, shoulders, thin legs, but walking very upright. Their complexions are of a lighter shade of brown, with generally small features, a slightly hooked nose, brown eyes and in all an intelligent expression. Their hair is jet black and so cut that it forms a curly fringe coming from under the pugaree or turban; beards are worn and even when growing a moustache, this is turned upwards—no doubt to give the man of the Rajput caste, especially the soldiers, a fierce expression. In all they are a
147 good-looking race. Of them it has been said by officers under whose command they have served, "their muscular power is not great, but they are active, untiring, have physical endurance, can suffer hunger and heat—providing they only have to undertake light marching, but heavy labour or extreme cold they cannot stand up to. They are faithful to those whom they elect to serve."

564 Then there are many sub-divisions of the Rajputs, the Mians
847 and working Rajputs. The Mians have a curious custom which was eventually put down at the request of the British representatives in Jammu and Kashmir. The men never married
582 among their own people; in fact it was impossible for them to do so since it was their universal custom that as soon as a girl baby was born she was taken from her mother and either buried alive or left exposed in the forest. Some suggest that this was done in order to save the cost of the eventual dowry and other marriage expenses, others that the work undertaken by the Mians was men's work, and that women were useless to them. So the Mian used to take a wife from among the castes which were just a little below their own, a practice which is contrary to the usual custom prevailing in India.

000 It is therefore not surprising to read that "those, queer

Gurvis T-8 (no date) 1884 AVI Endemic

Dogra A46

It is therefore not surprising to read that "these great 838
friendships between men and boys, similar to those which
existed in the old days in Greece, are here seen, no attempt
being made to hide them. These continue until long after the
man has married; they go on until the boy himself becomes a
man."

Another Hindu custom which has disappeared has before 742
been mentioned; that being suttee or sati—the burning of 178
widows. Many of the Rajas had large numbers of wives and
concubines, and the stories told of the terrible deaths of these
women are numberless, but that told by Drew, which he heard
from an eye-witness, is of interest since it concerns the death
of Hira Singh, the son of Raja Dhiyan Singh, ruler of Poonch.
His widows and concubines, twenty-two in number, com-
mitted this suicide at a place near Jammu. A large square stage
of faggots was built up under a rough roof; between the
faggots ghi—or ghee, clarified butter—was placed to increase
the violence of the flames. The women seated themselves on
the platform, the wood was set on fire, "and the burning was
finished without a voice or a scream being heard from them."

These terrible customs have long since died out. But the
Muslims cannot point the accusing finger at the Hindus on
that score for records show that in 1619 the Emperor Jahangir
forbade Muslim widows emulating their Hindu sisters' display
of devotion by an even more horrible immolation; he had
discovered that just before his arrival in Rajauri a Muslim
child-widow of twelve years of age had been buried alive in
the grave of her old husband, and that it was becoming a
practice there.

There are other castes of the Dogras; the Khatris—among 564
these are the higher class of traders and writers; next come the
Thakurs, the cultivators. Then last of all are the lowest castes—
even now not recognised by many Hindus as the people of
that "way of life", they are what were known as the "untouch-
ables", now referred to as the Harijans—later still as the
scheduled castes: dark skinned—often black—they betray their
low caste in their features, if not in their rasping voices. They
do all the filthy jobs, the sweeping and work of a similar kind;
even their shadow cast across the food of a Brahmin would
cause it to become unfit for him to eat; the wells from which

Ia Gervis T-3 (no date) 1964 AV1 Kashmir
Dogra A-1-6

564 they draw water become defiled by a bucket from which they drink being dropped into it, so that they have their own wells. Many of these beliefs have also passed away, although they die harder than one is led to believe with orthodox Hindus in this province of the State of Jammu and Kashmir.

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1
Dogra AV6

CHAPTER FIFTEEN

The Hindu and Muslim Festivals in Kashmir

THE Hindu customs and festivals which have survived are colourful and happy occasions. The year is filled with them; it seems that the Hindu servant can always find some festival as an excuse for a holiday. 796

The one that I first saw in Jammu was Diwali—the festival of lights—which is held at the commencement of the winter. In some parts of India it is celebrated for a week, with crackers being let off each night. In Jammu, as in many other places, on the night of Diwali hundreds of little earthenware dishes are filled with castor oil into which cotton wicks are put and lighted. These are placed at equal intervals along the cornices of the houses, on window-sills and on door steps, so outlining the shape of the house with glowing lights. The name of the festival is without doubt taken from the Hindu word "diva", which means lamp. This is the occasion when the people worship Lakshmi, the goddess of wealth; it is the time when they take out their money and worship it; when the shop-keeper takes out his books, worships them and makes up new ones for the next year. It is also the day throughout which men gamble in the belief that it will bring luck for the coming year. It is a pretty festival, this one of the lights, one which has been improved upon with the passing years and the introduction of coloured electric light bulbs, even the trees outside the houses of the wealthy now being decorated with many hundreds of them. [776] [777] [177]

And on this as well as some of the other festivals it is the custom to call on relations and friends with gifts of sweets most attractively done up with coloured cords and with some decorated with thin silver foil. When the fruits are in season, 796 574

2: Gurdin T-2 (pu thesis) 1954 AVI Kashmir
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The fisherman on the lake (p. 106)

[Facing p. 252]

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Dogra AVG

796 the choicest of these are also presented; when there are too
574 many to be eaten, they are passed on to the poor.

Another Hindu festival is Holi. This is a real carnival
796 occasion, usually coming in March; then the people are changing into their lighter clothes. For this feast white is worn, for it can be sent to the dhobi and boiled clean the next day, since on Holi coloured powder is thrown in clouds over the people just as confetti is scattered about at a wedding. They smear the powder on each other's faces, in their hair, over their beards, and then to complete the frightful mess, so that it cannot be shaken out, syringes are brought along and water squirted freely. We read of the Maharaja in the old days joining happily in the festivities which lasted for days; on the last of these the people went into the streets scattering the powder and squirting water over all at will. None dared to object, they usually joined in the fun—and strangely enough the dhobies were among those who made, and were in, the greatest mess, possibly because it is the occasion when they—of low caste—are permitted to celebrate freely.

796 Basant Panchmi is a Hindu festival to which the servants of
651 the Maharaja and the Government did not look forward with pleasure. This is the Festival of Spring, when everyone wears yellow; if not completely clothed in it, then a yellow pugaree or a dupatta—scarf. It was the day on which the Maharaja, also dressed in yellow and seated on a yellow cushion, accepted presents of a percentage of each of his State servants' wages which, one after the other they brought and laid before him. And although the Maharaja was in Jammu at this season of the year, his officials and servants in Srinagar also had to make their contribution, the rulers place being taken by a gaddi or a yellow cushion. The givers came forward in correct order of precedence, from ministers down to gardeners—the more humble servants, because of the small amount of their pay, being permitted to make a contribution of fruits or flowers.

795 Then followed songs, music and dancing by the nautch girls
535 dressed in tight bodices and net, tinsel-spangled and trimmed skirts over long pantaloons, tight at the ankles, round which were silver bells matching those on the wrists, with each girl affecting a different pose, some brazenly laughing, others with shy-girl downcast eyes but always in the direction of the men the watching women being of no account.

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2s Gervis T-3 (no date) 1954 AVI Kashmir

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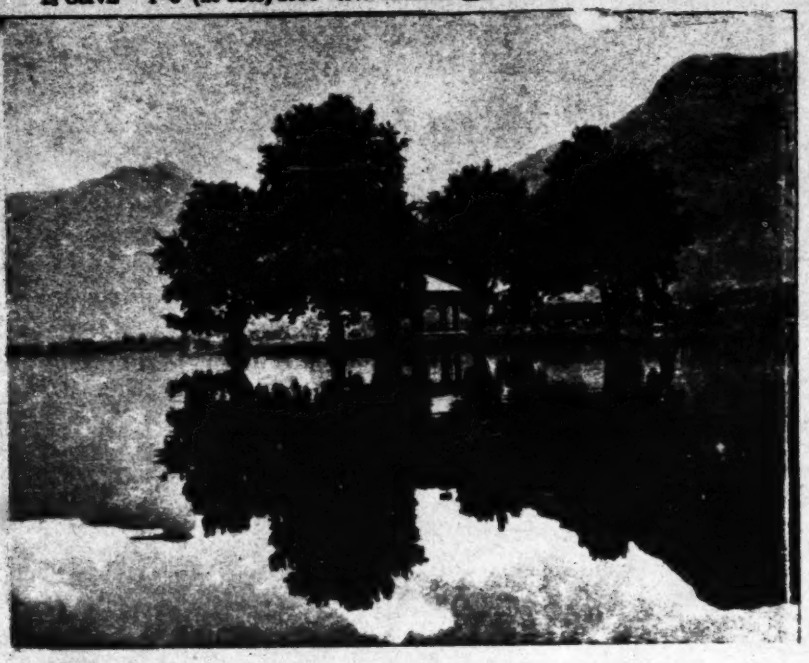

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Char Chinar (The Silver Isle) (p. 99)

Black marble pavilion at Shalimar (p. 109)

[facing p. 253]

2: Gervis T-3 (no date) 1954 AV1 Kashmir [redacted]
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shy-girl, downcast eyes, but always in the direction of the men, the watching women being of no account.

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The Hindu festival of Dasehra I saw celebrated in Srinagar. It is surprising the number of these festivals the Muslims join; in this it is almost as though it were their own. Dasehra is held in memory of the victory of Rama, or Ram, one of the great heroes of Hindu mythology, over Rawan, or Ravana, the King of Ceylon. The many incidents of this particular war, which all Hindus have learned from the book *Ramayana*, are performed during the days preceding the great day of Dasehra, then immense images of Rawan and his relations, usually three in all, are set up. They are of paper built on a framework of bamboo and stand about thirty feet high. In the evening of the day, Sita, the wife of Ram, and the one whom Rawan has stolen, personated by a boy dressed up, is carried forward and lets fly an arrow at the central figure of Ram. At this signal it is bedlam let loose, the cannon crackers go off—these representing the blast of the artillery—the faggots resting at the feet of the images of Ram's enemies are set ablaze, and they are all blown up, burnt and destroyed. It is a terrific firework display held on the polo ground, in the old days with the Maharaja present, now with all the principal people of the city sitting in the favoured positions, but quickly over-run when the fires start.

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The festival takes place in the autumn, just when the cold weather is commencing, so that winter clothes are brought out, the women—and the men—wrapped in gay coloured pashmina shawls or wearing heavily embroidered, loose dressing-gown types of coats. The glorious chinar trees surrounding the ground are also changing their colour and are flaming red, just as though they also were joining in the festival, making a grand contribution.

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The Muslims also have their holy days, and just like the Hindus, those which they consider the most important in Kashmir, although they may not be the same ones as are celebrated in other parts of India or Pakistan. Srinagar is naturally the centre of the Muslim festivities, just as Jammu, with its large Hindu population is that of their belief, but here again all communities seem to join in making them general holidays,

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Kashmir; AV4

796 and like those of the Hindus the dates change, some of the Muslim festivals being controlled by the appearance of the moon.

796 This applies in particular to the Id-ul-Fitr celebration
792 which follows the thirty days of the fast of Ramzan, when no good Muslim will take food or water, smoke or partake of any pleasures during the hours of daylight. At this time except for the very old and the sick, the latter completing their fast after they have regained their health, they may only eat and drink between dusk and dawn, just before dawn taking a bath so that they may start another day of fast clean of body. Since Ramzan falls during the hottest time of the year, one can imagine the awful strain that this penance must be. You can watch the fasting Muslim becoming thinner, you can see him slowing up in his work; for some reason unknown to me, many of them also cease to laugh during that time. The mosques are very full on the Fridays—which are the sabbath days of the Muslims—of those days the last being the most important of them all. Then comes that final one of the thirty days, the sunset of that day is eagerly awaited; all eyes are turned to the skies, for if the moon, which is always new at that time of the month, appears, then the fast may be broken that night, but if not, the faithful must wait for yet another day, when the fast may be broken, whether the moon is seen or not. This is followed by the feast of Ramzan, which the people celebrate by filling their own bellies, and those of their friends—even Hindu friends if they can take the food—after which they return to the normal way of life. During this period of the fast the gifts to the mosques have increased; because of their fasting period, the faithful have considered their religion the more, even those who do not go without, being reminded of it by looking at those who do, and all Kashmiris, being superstitious make their contribution to the poor box. In fact on
[735] all the five religious days of the year the preparation of food to be given to the poor and needy forms the labours of the women; that of the men it would seem is in the giving, although I have seen veiled Muslim women standing at their doorways, dispensing charity to beggars.

000 One of the greatest of all Muslim festivals is Id-ul-Zuha.

2; Gervis T-3 (no date) 1954 AV1 Kashmir AV1
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One of the greatest of all Muslim festivals is Id-ul-Zuha.

Strange as it may seem, it does not have any connection with the Prophet of Islam. It commemorates a great event in the life of an alien prophet, that of Abraham, on the occasion when he was about to sacrifice his son to the glory of God. The only great difference between the stories as written in the Bible and the Koran being that whereas Abraham's son is called Isaac in the one he is called Ismail in the other. According to the Muslim traditional records, the Prophet Abraham—or Ibrahim as there recorded—who built a temple at Kabiba, had a vision there one night directing him to "sacrifice in the name of the Lord, thy God", and the Prophet sacrificed sheep and camels. The vision appeared again, on the second occasion insisting on the sacrifice of "the thing dearest to thee—thy son". Early on the morning of the tenth of the Islamic lunar month of Zil-Hajj, Abraham rose, bathed both himself and his son, put on new clothes and set off for the Mount with the boy following. On the Mount he blindfolded his son and laid him down on the altar, tying him hand and foot, then as he drew forth the great knife from the sleeve of his long toga, the Angel Gabriel appeared and as the Prophet lifted his eyes to the heavens, removed the prone figure of the boy and replaced it with an Arabian ibex, which Abraham slew as, gripped tight in his trembling hand, the knife fell. It is this awe-inspiring, great act of devotion to his God that on this day is celebrated. 796 779

That is why it is obligatory on all Muslims who are able to afford it, to sacrifice on that day an animal, usually a sheep or a goat, sometimes a camel. These animals are carefully selected and bought days, sometimes weeks, before, conscientiously conforming to the prescribed requirements of a young beast without blemish. On this morning, always wearing new clothes with white predominating, but every colour present, the Muslim men and boys make either for the mosques or on to the maidans for congregational prayers. The women remain to pray at home, although on rare occasions they might be seen together behind the great crowd of men. These prayers demonstrating the brotherhood of all Muslims, irrespective of rank or station in life, result in high officials of the State rubbing shoulders with beggars and men of poor means, whilst the prayers are led by just anyone chosen from among the con- 796 782 [562]

2: Gervis T-3 (no date) 1964 AV1 Kashmir AB1
Kashmir: AV4

796 gregation. The prayers finished, the Iman delivers a sermon,
782 and although those who listen may not understand his words, since they are often spoken in Arabic, they know that he is telling them of the significance of the great event the day commemorates, and calling upon them to rededicate themselves to go forward with God's message of peace on earth and goodwill towards all men. The finish of the sermon is the signal for each of the congregation to turn and embrace the man nearest him then move among the crowd embracing all and sundry.

Returning to their homes, they exchange greetings with the rest of their family, embrace even the servants, and give money to them as well as to the children. The animal, which has been given a bath that morning, is then brought out, often it has splashes of yellow here and there on its coat. The sacrifice as performed by Abraham is then made, usually by the head of the house or some elderly relation, after reciting a text of dedi-
[735] cation. The larger portion of the meat should be given to the poor and needy, some sent with due ceremony to relations and friends, and the rest cooked and served in the many dishes of grilled and roasted meat which are eaten the day through.

796 The Muslims' most important festival though is Miraj-i-
563 Alam, the anniversary of the night on which the Prophet ascended from Jerusalem into Heaven. Next on the list is Id-i-Milad, which is the anniversary of the Prophet's birthday.

The greatest of the Buddhist Festivals is Lord Buddha's birthday. The Sikh's most important one is Guru Hargovind's Day.

796 Christmas is a day which is observed to an extent by all, the
779 day when shops are closed, the day when people who have any contact with Europeans wear their best clothes, whatever their faith. There are few Kashmiri Christians, for as Canon Tyndale-
[798] Biscoe has pointed out, it is not easy for a Hindu or a Muslim to change his faith to Christian without being turned out from his family home, persecuted, and even "killed in an accident". But there are the Europeans who live there, admittedly far fewer now than before, and even those were reduced in number during the winter months when they went down to the plains.
000 On Christmas day the servants appear at your door, whether

2: Gervis T-3 (no date) 1954 AVI Kashmir
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On Christmas day the servants appear at your door, whether it be a bungalow or a houseboat. They bring with them their children, all of them being in festive dress, just as they had been for one of their own celebrations, and they stand and look—waiting for the sahib to give them a present. If they are your own personal servants, then you are expected to give each some article of clothing, in addition to handing some money to the head of the family, and sending a present to his wife, for she would not have come with them, although she might come separately to your wife if she happens to be there. Then come the floods of other people, the traders will bring presents, but the others come to collect baksheesh even although you never remember having seen them before, until in the end—unless you have started to celebrate early—you get worked up to a shocking state at being denuded of all you had in your pocket. Somehow with me this temper lasted for only a short time, for I began to remember that with so many of them they really did believe that it was "better to give than receive", that they so looked forward to that particular day of the year, would be so proud to walk round to show those friends whose masters or patrons had gone to the plains what the sahibs had given them. It was in all so little to each one, and like their own festivals a time of goodwill; the winter had come, they were shut into their valley, business was bad, the store cupboards were being slowly reduced in their contents. And Christmas in Kashmir can be a wonderful time; so often the first fall of snow comes by that date, the smell of pine logs floats over the air, the snow-stilled quietness is such that the music from the little organ in the church carries far, as does that from the radio sets tuned in to Christmas programmes. And when returning from church, or taking a short walk, meeting those of the land, it never strikes them that although you might be a European, you might not follow the Christian faith, so that you are greeted with a smile, a lifting of the hand in salutation and though they may not speak English, yet they always know, "A Merry Christmas, sahib!" And hearing it in that country where poverty is to be found everywhere, you feel ashamed that you could earlier have been annoyed, and now wish you had bags of gold to scatter, that all of them might be happy and merry with you on that day, for you know they really wish you well.

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2: Gervis T-3 (no date) 1954 AV1 Kashmir
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Dogra AV6

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In Jammu, the Muslims and the Hindus are as distinct from each other in their beliefs, their festivals and their worshipping as they are in the rest of India and Pakistan. This also applies to Poonch and the other border States where the Muslims predominate. They tolerate each other, very seldom clash, but never blend. In the Valley it is different; in so many of the festivals and superstitions if not the beliefs, one finds traces of the Hindu in the Muslim and vice versa. Never does the Christian move one iota from his beliefs, neither does the Buddhist. Then it must be remembered that in the Valley this wholesale conversion from Hindu to Muslim, back again to Hindu, then returning to Muslim, went on ding-dong between every few generations in the old days; the other parts of the country escaped it. Small wonder that there is this trace, not of one being absorbed by the other, but a tolerance, even an interest in the other. It seems that in their conversion, they never entirely gave up those beliefs they had learnt as children, for there never seems to be an inborn hatred or despising of those of the other faith. A certain amount of credit for this must go to the Dogra rulers, who although orthodox Hindus had shown many signs of indulgence, such as giving money for the repair of mosques, and under whom the State maintained mullahs to perform certain ceremonies, such as marriages.

K 778 563

In places one finds the same shrine or spring being adored by both Hindu and Muslim, though the Hindu will claim it as his, the Muslim as his; as for instance in that place where there is an imprint of a foot in the stone; the Hindus maintain that it is the foot-print of Vishnu, a Hindu god, and naming it Vishna pad, they worship there; the Muslims, on the other hand, declaring it to be the imprint of the foot of the Prophet, calling it Kadam-i-Rasul, pray there.

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My quite innocent question to one old Hindu who had taken me to see a holy cave in which was a kind of grotto, as to its story; his answer that it was the home and death cell of a great sadhu—a holy man of the Hindus—and the immediate denial of this by the Muslim driver, who insisted that in it there once lived a famous Punjabi fakir—a holy man of the Indian Muslims—ended in blows between them, for it was in Jammu Province and both were Dogra. Finally I had to separate them,

2: Gervis T-3 (no date) 1954 AV1 Kashmir
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cursing the day that I had troubled to go to see the cave. We journeyed back with the Muslim and Hindu sitting next to each other in front of me looking straight ahead in stony silence, a great relief from the outward journey when each chattered to the other, and I had every reason to be concerned over the lack of the driver's attention to the winding narrow road.

D 778 563

There does not seem to be a very great percentage of either of the faiths who practise their religion in the really orthodox fashion and live their lives as laid down by the books. Few fail to observe their own festivals though, while many also enjoy those of the other religion, and when you attempt to discuss their professed religion or way of life with them, it is surprising how little they really know of it in the Valley. Among the Hindus in any event, all over India one finds a different story attached to not only the various festivals, but also the divinities, while each part has its own particular god the people worship; this applies frequently to each caste.

K 771

Of most beliefs and customs the Hindu and Muslim teachings and practices are the reverse. For instance, the Hindu worships the cow, the Muslim eats it—that is if he is permitted to do so. To the Muslim the pig is unclean; the Sikh considers it a succulent dish. The Kashmiri Muslim shaves his head, whilst the Sikh grows his long. The Sikh does not smoke, but is permitted to drink spirits; with the Muslim it is the other way about. The Muslim sabbath is Friday, the Hindu holy day Tuesday. The Muslim buries his dead; the Hindu, like the Buddhist, burns his. The Muslim is circumcised, the Hindu, and especially the Sikh, will suffer much rather than agree to the operation, even on a doctor's advice. The Hindu worships in temples —their women flock to them each day—and also before their gods either as a statue or a picture in the home. The Muslim should always worship with others in the mosque; he is not forbidden to worship in the house (his womenfolk should) but men should not do so unless they are sick. Then we come to washing; the Hindu will take a complete bath at least once a day, the Muslim will wash hands and feet before he enters a mosque to pray—from the filthy state of some of the Valley Muslims, it seems they seldom pray. There is no divorce

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563 for the Hindu; it is easy for a Muslim to divorce his wife, and under certain circumstances for the wife to divorce the husband.

The Hindu will decorate his temples with pictures, statues and carvings of gods and other figures. The Muslim is only permitted to adorn his mosques with scrolls and texts from the Koran; there is nowhere a picture of the Prophet Mohammed. The Hindu believes in reincarnation. The Muslim believes in a hereafter. Both believe in God; the Muslim prays direct to him, the Hindu to his own smaller god and there are few of those of the Valley who do not believe that the stone replica or the symbol of him is the actual god. The majority of those people you see in Hindu temples are women and children, but in the mosques of the Muslims women are seldom seen. The worshippers are men, the children their sons.

In the Valley both will pray or plant prayer flags before some saint's grave that is said to bring good fortune to "give" something; both will drink of a spring which is said to cure some ill, though it may be reputed to have been made to flow by either a sadhu or a saint, it matters not. Both remove their shoes before entering temple or mosque; that is common everywhere though, just as are the beggars who congregate outside the mosques on Fridays and outside the temples on Festival days—and there are very many smaller "holy" days than those celebrated by all; the ordinary pundit may have forgotten them, the beggar has not.

563 771 Writing way back in 1895, Lawrence,[1] who was responsible for the land reforms in Kashmir, in his book, *The Valley of Kashmir*, gave several detailed chapters on the religions and the social life pertaining to it in the Valley; it seems that very little has changed since those days. He talks of the principal persuasions of the Muslims, the Shiaha and Sunnis, who were for ever quarrelling; of how the Sunnis were on friendly terms with the Kashmiri pundits—the Hindus—and though they very strictly observed the fast of Ramzan, they did not keep Friday as a day of rest; few of them made the one journey in their lifetime to Mecca, as is incumbent upon every good Muslim who is able to afford it. He says, "In their hearts they are Hindus, and the religion of Islam is too abstract to satisfy their superstitious

[1] [See 1: Lawrence in the AV4 Kashmiri file.—Analyst]

Gervis T-3 (no date) 1954 AV1 Kashmir-[redacted]
Kashmir i AV4

cravings, and they turn from the mean priest and the mean mosque to the pretty shrines of carved wood and roof bright with iris flowers where the saints of the past lie buried." These greater shrines are very beautiful, some are combined with the mosque; here are to be found thickly carpeted floors, wonderful glass chandeliers and wall coverings of exquisite rugs. 563 771 [778]

The *principal or more* famous temples are also often beautiful; usually they are placed close to a river, or have a pool fed by a clear spring of water overhung by shady trees and teeming with hundreds of sacred fish; nearby will be a stream where the worshippers may bathe. The temples are filled with the scent of flowers brought there and kept fresh by the water scattered over them; most of the idols stand within a trough, many have an earthenware jar resting on an iron stand over them, and from this, water is taken to keep the blossoms fresh, to continue throwing forth their divine scent. Within the temple there is gaiety, light and a heavenly aroma.

Within the mosque there is a sombreness, the air is heavy, the light is dim, except when all are assembled and the lamps are lit, then a solemnity rests over the building with the rows of men, standing with heads bowed and hands before them held out palm upwards, or kneeling with heads bent until they touch the ground, all moving together like soldiers on parade.

Much in the Muslim beliefs and recorded past is like that of the Christians. Many are the stories found in the Bible which are within the pages of the Koran, they vary one from the other but very little. The Muslim acknowledges that Jesus walked this earth, but will not admit that he was The Son of God. To them he was but a prophet like Abraham and Mohammed, and the greatest of all of them was Mohammed; he was the last. 779

Lawrence said that he had endeavoured to ascertain the religious ideas of the Hindu, but that he had come to the conclusion that religion existed only to a slight extent, and that in Kashmir its place was "Taken by an elaborate social code prescribing the conduct of daily life, the sanctions of which were social and not religious". To me it appeared just the same —a way of life. 771 563

Fifty years ago intelligent Kashmiri Hindus were complaining to him of the laxness entering their religion; in these days it is

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Kashmir i AV 4

771 much the same; the foster-mother of Hindu children frequently
563 being a Muslim, the water carrier, although a Muslim, supplying water to the Hindu, food cooked on a Muslim boat being eaten by a Hindu, and so on.

346 Except in Jammu Province there are few Hindu Temples
358 in the villages, and these, together with the mosques, are uncared for, unswept, both inside as well as out; the priests and mullahs are mostly uneducated fellows and as superstitious as the followers of the faith they are supposed to teach and lead.

731 It is only during periods of national calamity or trouble such
771 as earthquakes, floods, outbreaks of cholera and such-like that the temples and mosques are remembered and repaired and for a time even decorated while the people flock to them with trembling lips and generous gifts, but when all the troubles have passed, their religious fervour fades with it. It is as though they feel that they have appeased a wrathful God, and having done so, need pay no more attention until the next time—although surely this is also true of the followers of most other faiths.

2: Gervis T-3 (no date) 1954 All Kashmir AM
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CHAPTER SIXTEEN

Births, Marriages and Deaths

UNLIKE those of the Christian religion, the customs and ceremonies connected with birth, marriage and death in the Hindu and Muslim community of the Valley are quite elaborate, and although they now may not always be carried out entirely as demanded by an orthodox member of the faith, much is; superstitions maintained by fear of something ill resulting being responsible for this. 771

The ceremony of a Hindu birth is most elaborate, with mystic figures chalked on the floor, fire, pots and pestle being worshipped by a girl, presents to the priest and with shouting and rejoicing if a boy is born—this regardless of the ill effects upon the mother. Always a most careful note is made for the astrologer of the exact time of the birth. On the fourth day all the usual tasty sweetmeats are carefully prepared and sent round as gifts; the mother's parents send her special food. On the ninth day mother and child are bathed in some auspicious hour suggested by the priest, and the child is named. On the eleventh day the mother moves out into the courtyard or compound of the house for the first time, sitting down on the same mystic figure drawn on the ground, and showing the sunshine to the child. The house is swept, the bed remade, and they are no longer "unclean". The family Brahmin is called in, he performs a most curious ceremony in which the mother of the child has to take the five products of the cow, milk, butter, ghee, dung and urine, thus purifying herself. When this is finished the astrologers of the mother and the father cast the child's horoscope; this is most necessary for the time of his or her marriage. 851 [787] [553] 846 787

When the child is a month old another feast is given, he then receives new clothes, which are supposed to be made by the 852

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852 priest's wife who uses in their making a rose thorn as a needle. At the age of six months, he takes his first solid food consisting of boiled rice and milk; at that time his ears are pierced for earrings and food is distributed to the relatives. In the third year comes the ceremony of shaving the head, a happy occasion; the boy's hands and feet are dyed red, a feast is provided by the paternal aunt, for which she receives gifts of rice, salt and money; the boy's hair is buried under a tree. With a girl there
881 is no shaving of the head. When of an age between seven and thirteen on a day fixed by the astrologer, the boy is given the sacred thread and becomes a true Brahmin. The people feast for five days before that date; the maternal uncle presents gifts the day preceding it. The ceremony is performed by the family priest who invokes the protection of the sixty-four deities. Friends and relations give the father gifts of money. It is on this day that the boy is confirmed as a Brahmin; among the many strange things that happen is that he is shown a virgin and a heifer seven times, after which the sacred thread of three strings is placed round his neck, mystic figures are traced on the ground round where he stands, the women sing, coins and shells are thrown over his head, and he is then carried in state down to the river where he performs his prayer ceremonies. Congratulations are offered, everyone gets food, and the priest receives money.

842 Although there is no reason why a pundit whose wife has
597 been unable to give him a child should not take a second wife, this is not generally done among the middle-class people. Instead they will adopt a son, he may or may not come from those of the pundit's *gotra*—that is his tribal division, and the only restriction made is that the boy must not yet have been
[E20] invested with the sacred thread. Such a son, if adopted before he is born, is treated as the eldest son, and adopted sons cannot
597 be disinherited as can real sons. A son may also be adopted by
599 a widow, since, in the old days before widows were permitted to remarry, it was only by this means that she could ensure for herself a roof over her head and a bite of food in her old age.

One of the most lovely old Hindu ladies I know in Srinagar has such a son. He must now be one of the wealthiest of pundits there, and he worships his "mother" who is at all times his first

2; Gervis T-3 (no date) 1954 AVI Kashmir
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consideration. As an unhappy child-widow she was sitting outside the back door of her father-in-law's house when the boy, then but a few days old, was dropped into her lap by a Hindu woman who, hiding her face, hurried on. By the time the girl had realised what had happened the woman had disappeared. She looked down at the child in her lap and after a while she too fled the house eventually to take a job as an ayah to an Englishwoman so that she might bring the child up. It was a long story of which both "mother" and "son" were very proud, one which rang the whole way through with their deep gratitude for a single Englishwoman who had seen to the education of the boy who, with his inborn astuteness, had been able to build up a progressive business and give to his "mother" a life, as she expressed it "of a Maharani, with all the luxuries and pleasures, but none of the ties!"

The wedding day, always an important day in the life of any man or woman the whole world over, is far more so to the Hindu of the Valley, for during that day the groom is referred to as the Maharaja, the bride as the Maharani, and the best man as the Pot Maharaja, and in the time of Pathan rule, he was likely to be called upon to undertake his duties, since it was not then uncommon for the groom, all decked up in his regalia, to be seized, and in that event the best man became the groom.

The marriage of Hindus is all arranged. In Kashmir this is usually undertaken by one of the professional match-makers, for there is not, as in India, the ever-available "matrimonial column" of the leading daily paper in which parents can advertise for a husband or wife for their adorable and domesticated, cultured daughter or handsome and intelligent son—always with the emphasis on the fair complexion of both, the beauty and sweet nature of the girl or the excellent health and physique of the boy.

When a likely bride has been found for the boy, the family astrologers are called in and the horoscopes of both boy and girl are compared. If these are found to be favourable, there may be arranged the amount of the dowry which is expected to come over with the girl. It is usual for the boy's mother to see the girl, for with the Hindu family system the son frequently remains in the home, bringing his wife into the family, and his

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mother will have to put up with the new daughter-in-law. As a token of the agreement, the girl's parents send to the boy's parents a little salt, a little sugar and a few rupees. Besides the question of caste among the Hindus, there is also a certain amount of snobbishness, with newly rich traders' families endeavouring to marry their sons and daughters into those of the old aristocrats, for the latter, although they may have fallen into decay and near poverty, are very proud. This is where the match-maker is able to charge an unbelievably high fee for his services.

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Again, the astrologers fix the day for the marriage; the houses of both families are swept and decorated, certain rites are performed, one known as *deogun*, from which dates the bride's formal initiation into Brahminism. On the day of all days, the groom, wearing rich clothes, dripping with jewels and decorated with heron feathers, starts off either on an ornamented, plumed horse or in a boat for his bride's house. Four Hindu attendants are supposed to accompany him, three with yaks' tails and the fourth with a silver cup and a shell, whilst strangely enough a Mussulman holds an ornamental umbrella over the groom's head. Decked out much the same as the groom is another boy—usually a near relative; he is the best man. As they near the bride's home the conch shells are blown, and a relation or an honoured guest of the bride comes down to meet the party. The actual ceremony is often complicated, varying slightly in different parts, the bride wearing the most lovely of fine clothes, her veiled face made up with painted decorations, and always with downcast eyes of modesty. Until the ceremony groom and bride will not have seen each other. If the hour set by the astrologer for the marriage is during the day, then after the marriage feast the guests escort both bride and groom to the house of the groom; if it falls during the night, then the party goes there in the morning. Immediately after the ceremony the bride's father adds three more strings to the groom's sacred thread. Returning to his home, the groom's entrance is barred by either his aunt, or his sister to whom he must pay some money. After one or two days in her husband's home the bride is taken back to her father's home; there she displays the jewels, clothes and other presents she has received,

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after which she returns to the home of her husband—her father-in-law's house. Child marriage is no longer supposed to take place, but it is said that it does in some villages, although the marriage is not consummated until the bride is about thirteen years of age, after that she no longer keeps on her anklets and wears a headdress called a *tawage*—one sometimes also worn by girls who have reached a marriageable age though they still wear anklets. 585

Marriages are costly to both Muslim and Hindu fathers who will boast of the terrific amount spent on weddings in the family; often this is by way of explanation for their present poverty. If only the State would make a law that not more than a certain amount may be spent on a wedding, it would be secretly welcomed by those who have become impoverished by them, but as it is, the custom is there, and it is considered a disgrace not to lavish out money on feasting relatives and friends for days, and in giving masses of presents. The gifts from the father of the bride to his daughter are many, the bridegroom by custom receives from him gold ear-rings and gold armlets—in these days he frequently receives gold studs and rings in place of the latter. The bride receives from her father-in-law the *chandesher*, which is a gold ornament worn round the neck. In addition to this she is given the *dji hara*, these being gold ear-ornaments of a mystic shape worn by her so long as her husband lives. 583

Because of the cost of the dowry and the wedding, the most terrible thing to wish a man is that he may be blessed with many daughters. This I once heard done at the border post on entering the State of Jammu and Kashmir, by a Scottish woman who knew her Kashmir well. Her victim was a Hindu Customs officer who had gone out of his way to be unpleasant to her and demanded excessive dues on the articles she was bringing into the country. But on hearing the blessing that she spat at him as she opened her purse, the poor man, white in the face suddenly discovered that he had made a mistake in his calculations, and requested but a fraction of the amount he had first demanded. Just as she was about to drive off in her car, he came up to the door, wished her a comfortable journey and then begged her to withdraw her "blessing". We afterwards heard 583 842 562

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that the wretched man was then already blessed with six daughters and was hourly expecting to hear that his wife had given him another child!

Poor fathers who have been blessed with many daughters have cursed the day that they married, and been driven to drink or drugs at the realization of the amount they will have to borrow in order to pay the dowry and marriage feast for each; so that one hears of terrible happenings as a result of this custom. One such I heard of the sweeper in a European household the master of which had gone for many months to England. On his return, after a while he noticed that three of the sweeper's eight daughters he had seen grow up were not there. Then it was that his butler told him that while the sahib was away, the sweeper, who had taken to drinking in his worry over his daughters, had sold them one after the other into prostitution houses for three hundred rupees each.

This happened but a few years ago. Not many years prior to that time, had the daughters been possessed of good looks and shapely bodies, he could have sold them away as dancing girls for many times that amount; the Kashmiri dancing girl was famed throughout India for her good looks. In that event the girl did have a chance of becoming the concubine of a man of wealth, and being very powerful in his household if she produced for him his first son, although most of them finished their lives in the brothels, with the clear second sir of their motherland but a dim memory.

Death to the orthodox Hindu has no fears for he believes in reincarnation; there is but the sorrow at parting from his loved ones, and generally parents shower all their love on their children whom they seldom seem to scold when young, husband and wife in an arranged marriage being bound only by them. The dying man is placed on a straw bed of kusa grass on a clean place on Mother Earth. Salt, rice and money are given on his behalf to the poor, and the mourners are seated without a break beside him. As he breathes his last he is lifted from the bed to the earth, then back on to the grass bed and a lamp is lighted at his head, whether it be day or night. There are ceremonies of washing, and wrapping in a sheet, then the body is carried on a board on the shoulders of four men—an

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These were shape of all kinds (p. 113)

The wood carver (p. 111)

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[Facing p. 248]

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Kashmiri AV4

764 whom this task is considered a great honour, and they therefore change places frequently when the followers are many and the journey short on the way to the burning ghat. Sometimes the body is placed on a boat and taken on this down the river to the ghat, one mourner preceding the body, swinging a small pot of burning incense to clear the way, with those surrounding and following the corpse shouting to drive off evil spirits.

The funeral pyre is lighted by the son of the dead man. The cremation is performed by Mussulmans known as *kanji*, who in addition to receiving a fee in cash, are given half the shroud for their services and for providing the wood; the other half of the shroud is burned with the corpse. If the body is that of a woman, then a few ornaments are left on it, and these, when recovered from the fire, are also part of their fee. Those bones which are not consumed by the fire are, two days later, brought to the home and left in a hole in the wall until the day of Gang Ashtmi, when they are taken by the eldest son to the holy lake under the mountain Harammukh and cast in.

765 For ten days the house of the deceased is unclean and no one
[775] will eat food cooked there, and for the ten days that the soul of the dead man journeys to the other world, rites for the dead are performed by the river. The son of the dead man shaves his head and beard for those days of active mourning, and at the end of that time puts on new clothes given him by his father-in-law. Only then can he return home with the other mourners who form themselves into two lines outside his door so that he may
[769] pass into the house between them. On the eleventh day a service is performed for the dead person and for ancestors up to the seventh generation; only now can the family, which has for the ten days abstained from eating meat, partake of it. This same service is performed every fifteenth day for three months, after which it is repeated every month until the anniversary. During the whole of this time, the widows and women of the family mourn, for some months they do not change their clothes. During that time they doubtless pray for a marriage to which they may be bidden, for in that event they may again wear clean clothes and once more place round their necks the thread which was put on at marriage.

000 The Muslim baby first sees the light of day in the home of

Sg Gerva T-3 (no date) 1954 AV1 Kashmir [redacted]
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A doodh Wallah (p. 261)

Weaving Kashmir silk on the old wooden loom (p. 156)

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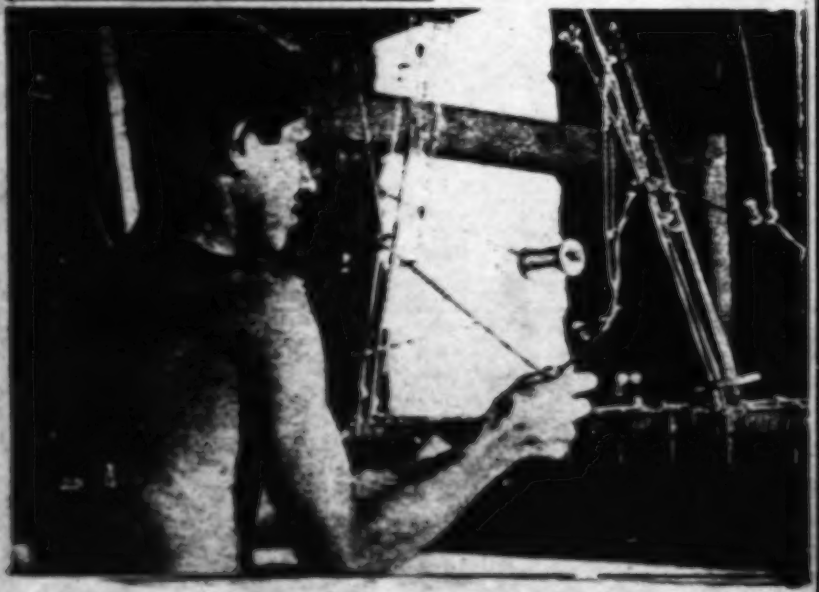

[Facing p. 269]

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Kashmir: AV4

844 The Muslim baby first sees the light of day in the home of his mother's family, she having gone there about two months before his expected arrival. A "wise woman" attends as the midwife, and after the child is born the priest comes in and taking the child by the right ear whispers into it the word *Azan*, so welcoming the child into the new world and faith; he then repeats into the left ear the Takbir, adding the warning that death
846 is the end of all things. The mother fasts for two days, then has
563 a meal of wheaten bread and eggs. On the seventh day, known as *sundar* day, the mother bathes and the child is named by the
852 Pir of the family. The name he suggests usually has some connection with the month, for instance it may be that it is the anniversary of the death of a great saint—the boy will receive that name, maybe he was born in the month of Ramzan—that will be his name. And on that day the barber will be called to shave the child's head; this is the occasion of a great feast. Two, perhaps three months, will elapse before the mother returns to the home of her father-in-law with the child and bringing with her presents, among which should be a cow with a calf, or a pony with a foal, but in these days he is fortunate if she brings back a goat with a kid. Then at the age of four or five the boy is circumcised. Then is the occasion for a feast and presents. Friends and relatives are invited, the boy's feet and hands are stained with red *mendhi* dye, and he wears the most royal of clothing. For the seven days before the ceremony there is singing and feasting; on the day he is placed on a basket in which is a cock; this is the perquisite of the barber who is called in to perform the circumcision. Then, the boy by this time usually howling loudly, all the relatives and friends kiss his hand and give him presents of money, after which they carry him off to a shrine, and return to the house of his father for the feast.

584 The betrothal and marriage of the Muslim is a most complicated affair. If, when the boy has reached the years of puberty a marriage with a near relative cannot be arranged, a go-between is called in. He is not necessarily one who undertakes this as an occupation, but is one who is known for his powers of persuasion. He visits the homes of families with marriageable daughters, tells them highly coloured stories of the wealth, good looks, high birth and connections of his client, and suggests a marriage. From that time the selected girl is no

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Kashmiri AV4

longer allowed to go out of her house or compound. The go-between arranges an informal meeting of both the fathers, at which is settled the day for the betrothals. Shortly after this the father of the boy, accompanied by a small party of relatives, carries to the girl's house some presents, usually consisting of silver bracelets, salt, sugar and cash, and the party is entertained by the girl's father. After the feast the betrothals are announced to the party, the priest, who is always present, asks a blessing, and records the intention of a marriage. The party remains the night and the following morning the boy's father receives from the girl's father, a blanket or a turban, together with half the gift of cash, sugar and salt he had brought with him, with these he returns home. On the four chief Kashmir Muslim holidays, the boy's father sends presents to the girl. For six months visits take place, and after this the marriage date is fixed, with the *Langan Chir* of from Rs. 20 to Rs. 50 being given to the girl's father by the boy's father. For a week before the marriage the girl sits inside her father's house with her hair down, whilst at both her house and that of the boy the singing and drumming goes on for all the days and nights—calling the guests. The day before the marriage, the boy's father sends some *mendhi* dye to the future bride's house; with this she stains her hands and feet. On the day of the marriage, the bridegroom after taking a bath, is dressed up in all his finery and all the jewels the family can produce or borrow, and his relatives come and give him presents. Together with his party he sets off, either walking, riding or by boat; first he visits a nearby shrine, there to say his prayers, then he goes to the graves of his father—if he is dead—and his grandfather; following that he makes for the bride's house, sending ahead of him the presents and the palanquin in which she will return. As they come close on her home, the women of her party come out, and standing in a half circle facing the men sing songs of welcome, telling the girl inside how handsome is her groom. Then, on his reaching the door, the village barber pours out a jar of water, and into this the groom's representative tosses a silver rupee, a custom known as *adbul* and one repeated when the groom takes his bride away. With the whole party assembled, the groom sits on the cushions like a Maharaja and a feast commences, and not

584

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2: Gervis T-3 (no date) 1954 AV1 Kashmir
Kashmiri AV4

585 until the guests can eat no more do they start the marriage proper. This commences by the two fathers quarrelling over the *mehr* or dower to be fixed, it is just a form and part of the proceedings; next the headman of the village demands his fees, with him the father quarrels; he is followed by the bearers, and most other servants making their demands. Finally the marriage contract is completed by the Kazi, and he receives his fee without a quibble. Whilst this has been going on the bride and her friends have been examining the presents, and, wearing the best dress she has in her trousseau, she is carried either by her brother or if she has none or he happens to be too young, her maternal uncle, to the palanquin, inside which is a sheep's heart and some salt. In this, accompanied by the bridegroom, her brother and a female relative who will instruct the young virgin girl in the formalities which have later to be observed, she is carried to the bridegroom's house, but on the way the women of the village will come out and demand to see the bride. On reaching the house, she is carried from her palanquin to a room which has been prepared for her; there she sits with downcast head until her mother-in-law comes and raises her face, at the same time taking from the bride's handkerchief some money which is her perquisite and known as *hash kant*. Next all the women of her groom's family come and kiss the bride's hand, placing silver rupees in it. Seldom have bride or groom seen
[265] each other before marriage. A great feast is given on the marriage night, it goes on throughout the hours of darkness, so large that usually a contractor comes with all his gigantic pots and pans to prepare and serve it, and not until the next day to the guests depart.

585 The bride remains seven days in her husband's house, then
591 putting on clothes given her by her father-in-law, she returns to her own father's house. She may be accompanied to it by her husband, but there he leaves her, and may not again visit her until he is invited by his father-in-law. It may be many months before he and his friends are bidden to return for his bride, then another feast is given, he remains there for three days, and departs with his wife and a present of clothes from his father-in-law: after this husband and wife live together.

585 There is little doubt that until not many years ago, in the

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Kashmir : AV4

villages, consummation of the marriage took place and 585
cohabitation used to commence when the girl was as young as ten years of age—rather a horrifying thought when the husband was not a boy but a middle-aged man, for a Muslim may have four wives; she is now often but twelve years of age when she first starts to have regular intercourse with her husband, to become a mother by the time that she is fourteen. The girls of 145
those parts mature and age early: at thirty they are middle-aged and can easily be grandmothers, so that it is not unusual for mother and daughter to go on producing babies side by side for some years with uncles and aunts years younger than nephews and nieces, whilst in one case I heard of a grandmother who was competing with an increase in her own family—so often have I been utterly confused by these family complications.

Now we strike another strange custom of the Valley. The 597
Hindu may adopt a son; the Muslim, if it seems as though there 584
will be no possibility of finding a husband for his daughter—and strangely enough Muslim fathers are usually very attached to their daughters—may, when the girl is but a child, take into his house a boy of a family which has been blessed with more sons than money; this boy is known as a *Khana damad*. He is the intended husband for the daughter, and he will work as a labourer for his future father-in-law for something like seven years before he marries the daughter of the house. Oddly enough there is no legal obligation on the part of either man or boy, there is a moral one only, that at the end of the time he can have his bride. The advantage seems to be all on the side of the father-in-law, in that during those years he has the services of a labourer free, the expenses of his daughter's marriage are small, and he keeps his daughter in the house. In the latter years especially though, it has been the custom for a deed of gift to be executed by the man in favour of the boy, and in the event of the boy leaving his house, then the property which is contained in that deed remains with the boy. But this does not frequently happen and generally future father-in-law and son get on well together whilst the *Khana damad* assumes the Kram—a kind of
surname—of his father-in-law. During the cursed beggar 597
system which prevailed in the Sikh times, it was always the poor wretched *Khana damad* who was handed over for service

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Kashmir; AV4

597 on the road to Gilgit; if he died on the way, the son of the house had escaped that death, so that the *khana damadi* system was then most popular.

597 584 I recently came across a rather pretty story of a beautiful girl who fell deeply in love with the *Khana damad* who was intended as her husband. Her twin brother warned her that their widower father, a successful and proud farmer, intended, after some six years, to break his contract with the father of the boy, and after turning him out on some trumped up charge, marry her off to a most influential old man of the village. Together, brother and sister conceived a scheme to outwit the father; its success rested entirely on what affection father had for daughter. At night, with her brother in her room, she opened the door to the *Khana damad* and when both were seated together the brother called loudly to his father, who, when he came, was shown by him how he had found the lovers. In the old days, the father would have slain the boy and might also have killed his daughter, but she, by pleading with him, and the son, when his father's temper had subsided, by pointing out the shame he could bring on the family by exposing it, brought the old man to his senses, and the young couple were married shortly afterwards. The story does not finish in true story-book fashion though, for they were childless after being married for nearly twenty years when, from the brother who was also childless, I heard of the affair. Yet, by his will the old man had divided his property equally between son and son-in-law.

763 Death to the Muslim, though he believes in a hereafter, is not such a happy occasion as it is to the Hindu, who knows that he will return on earth. When his end is near, laid with his head towards the north or east, the Muslim is given his last drink which consists of a *sharbat* made of honey—a Muslim may not take any intoxicating liquor. His family stand round him, and as he breathes his last they call on the name of God and break into wailing and weeping. The washed body is wrapped in a 764 cloth and carried in a *tabut*—a coffin-like box which is kept 765 always in readiness at the mosque—to the graveyard, where the relatives and friends repeat the words of the funeral service. Over the box is flung a cotton pall—the perquisite of the grave-digger and the priest. The body is removed from the box and

2: Gervis T-3 (no date) 1954 AV1 Kashmir

Kashmir; AV4

buried in the cotton cloth. On that day, and for the following three days, the priest and the guests are fed at the home of some relative, since no food may be eaten in the house of the deceased, but on the fourth day which is known as *chaudas*, a great feast is given there. And on the Friday following the death, all return to the graveyard, where as they stand by the mound, a relative flings a coloured cloth over the shoulders of the dead man's heir. For forty days prayers are offered for the soul of the deceased, with food being given both to the priest and to the poor while for one year, gifts must be given each month to the priest, after which, on the anniversary of the death, the priest must receive a gift. 764 765

The graveyards of the Muslim, with their limestone slabs sparkling in the sunshine, can be very beautiful, especially in the spring when the mauve and the white iris planted there are in flower, and also later when the shady sacred trees are in leaf. Always close to the village, often on a hill, they seem to overlook it, but there is nothing eerie or morbid about their appearance, no hushed voices as people pass them; those that rest there may hear the happy voices of the small boys and girls as they drive their father's sheep or goats from among the gravestones, the clump of hooves as the tongas or bullock carts go past on the nearby road, or the splash of paddles as they are dipped into the quiet moving waters of the Jhelum or one of the lovely still lakes. 764

Almost every village has its mosque and attendants, the larger ones boasting their own mullah, the smaller ones having one attending many of them and riding round to each to preach every Friday and holy day as well as attending at births, marriages and deaths. The living is usually held by one family, being passed down from father to son. 341 793

2: Gervis T-3 (no date) 1954 AV1 Kashmir [redacted]
Kashmiri AV4

CHAPTER SEVENTEEN

The Cultural Arts of Kashmir

461 524 512 So far it has been described how the people work, and how they pray, but only in the northern States, how they play. The fact is that the Kashmiri of the Valley is not one who plays very much. Go into any of their villages during the day and you will find it practically empty; the men are in the fields, and at certain times of the year their womenfolk and children are there also; only the very old people remain at home. Go there in the evening and you will find the women working and the men sitting round and talking; the children may be playing, their games usually being tip-cat, a game which is played with sticks and a piece of wood which is shaped like an elongated egg, one end of which the boy taps when it is resting on the ground so that it jumps up into the air to be hit as far as possible in a certain direction. Some play an odd game of marbles with round pebbles, and the girls may play a kind of hop-scotch on squares scratched on the ground; that is when they are not mothering the baby brother or sister, one of which seems always to be around. But the women do not play; few of them have time for it, being fully occupied with child bearing and so much work to do. The men? they are either tired or else lazy after the day's work and they sit around and talk and smoke. In the winter they work hard at their looms, busy at their labours deep into the night, for winter does not mean that they may hibernate with the coming of the snows.

527 261 At festival and fair times they play, or rather watch others play, just as they do at weddings, with the guests sitting round and gorging themselves until they can barely move, then listening happily to the bards. And Kashmiri Muslims have most enormous appetites, eating about three times that which any

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Kashmiri AV4

Indian or Pakistani will consume; it is fantastic the amount that can be eaten at one of their feasts. The pundit eats far less; the Muslim says that this is because he is so mean, that he does not know how to enjoy life. 527 261

Of the players who entertain with music, a lot could have been said in the past; now they come round in little bands at harvest time, just before the winter sets in, to cheer the people up and, if the crop has been good, to collect a few annas. Most of the bands come from the tidy little mud-hutted village of Vathore which is some twelve miles to the south-east of Srinagar and set amongst mulberry groves and rice fields which are fed their water by a babbling, winding mountain stream. 533 535

Into this little village with less than two hundred inhabitants who are known as *bhands*, has shrunken the glorious centuries-old traditions of the dance, drama and music of Kashmir. Now they are poor strolling musicians, almost equal to beggars, who pass from one village to another in small bands usually consisting of two drummers, two shahnai players, a jester or clown and two boys with hair grown long and dressed as girls, they being the dancers and singers.

The ancestors of these people had sat at the feet of Kings, had entertained Emperors and Empresses, had received at their hands cloaks of honour and costly presents, whilst their ears rang with the applause of the members of the Court or those it had pleased the ruler to invite to his fabulous parties; their costumes were costly and beautiful while many were given an allowance by the King. Now the gowns worn by the boys and those of the others are usually the rags of what were once beautiful, although there are still a very few bands which manage to adorn themselves in raiment which has just a reminder, an echo, of the past; this is kept for the parties of the wealthier folk, the fastidious ones, or those who feel that they can do themselves little more harm by getting further into debt over their daughter's wedding. A few of the better-known *bhands* are to be heard nightly over the radio from the capital; the mellow tones of their many instruments, which are peculiar to Kashmir, blending with the chorus of the players' voices, for mostly they sing together, seldom is there a solo.

With the strolling bards it is the high-pitched voices of boys

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1
Kashmir: AV9

533 that are heard as they dance, usually twirling round and round,
535 and "act", or standing make exaggerated feminine movements with their arms, the whole time tossing back their waist-long hair and smiling. When the audience looks as though it will appreciate the vulgar lyrics which have now replaced some of those long known, they start to sing and sometimes act them.
[626] At other times the artistes are paid to improvise some gibe set at a villager whose own people, maybe those he employs, fear themselves to tell him the truth.

533 Some of these boys continue to play to the full the female
535 role all through their lives. One impersonator with a falsetto
838 voice, I quite imagined to be a rather attractive girl as backed by an orchestra of one drum, a shahnai and a rabab, she started a kind of shimmy-shuffle dance on the river bank by the side of our houseboat. After a while, with the arrival of quite a large audience of boatmen who stood behind the musicians watching my reactions as much as the dancer, the girl's movements speeded up the tempo, and she started twirling round and round, high kicking in a kind of Can-Can as she faced her orchestra; but why not when in my direction? The boatmen were by then shrieking with laughter, the reason for which I just could not understand, for neither the girl nor the musicians were singing. Then the old manji, who had come to stand just behind me quietly observed, "You see, sahib, not even these eunuch men can dance like a girl!"

533 Writing of them sixty years ago Lawrence even then said,
535 "The minstrels of Kashmir can be recognised by their long black hair and stroller mien, and although they are practically a peculiar people so far as marriage goes, they sometimes recruit their companies by enlisting a villager."

534 At other times I have sat in my boat and listened to the music of the orchestra which had for nearly an hour before been broadcasting from the little studio over the other side of The Bund. With their music modulated to the houseboat's lounge, they sat cross-legged on the carpet, four of them, each a master of the instrument he had chosen to play, one with two tabla—drums which rest face up on the ground, the tone of the skin being controlled by straps which run from face to base and are tightened by wood blocks; another with the sitar—the long-

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Kashmir: AV4

necked mandoline-like instrument with many strings, but on only one of which the player flicks; then the sar—a cross between a banjo and a violin, looking rather like an old-fashioned hall barometer and played with a bow; finally, that instrument which is Kashmir's most delightful piece, the santoor, a word which means one hundred strings, although in fact it has ninety-six, which are in batches of eight, each one of which are the same tone. These strings, which have a range of but an octave and a half, are stretched over a hollow base of mulberry wood and played rather like a xylophone with two little sticks which have curved ends, the quality of tone being rather like the harpsichord, but with more body, since eight strings vibrate each note. 534

They had brought with them other instruments, the rabab, another bow-played string which I had seen played by the strolling bards; this they said was of Persian origin, the strings are of gut; then there was what looked like an ordinary earthenware water pitcher—the ghata.

The music they produced was delightful and fascinating. There is a distinct difference between the classical and the folk music, and it was surprising how very often the human voice is made to become a part of the orchestra. But those masters of the art, in comparison with even the meanest of members of a tea-shop orchestra in Europe or America, were very poorly paid. Yet they were proud, and great was their knowledge of the history of their art in Kashmir; it was a heritage which they were delighted to be asked to tell me, and although I have never been greatly interested in music, they told their stories so well that they were full of fascination. 533

At first I was taken back almost to the period when legend was history, to two hundred years before Christ, when, they assured me, books tell of the great patron of music the Maharaja Jalok, who had at his court hundreds of musicians. Then to the time of Lalitaditya, at whose court was Indra Prabha, the most celebrated dancer of her time. About a thousand years ago, with their coming, the Muslims had brought with them their own style which blended with the music then known in the land. Great masters were born, their names have passed down through the years, men like Amir Khusrav and Mirza Tan Sain,

2: Gervis T-3 (no date) 1954 AVI Kashmir 2558
Kashmir: AV4

533 who invented not only styles, rags and tals, but also first made and introduced some of the instruments so popular in Kashmir to this day.

Blockmann, writing in 1875, said that, according to Abu'l Fazl, schools of music were founded in Kashmir by Irani and Turani, musicians who were under the patronage of the Sultan Zain-ul-Ab-ul-Din, the patron of so many of the arts introduced into the country at that time, and that they brought in a least twenty-three songs or pieces each of which he names. It is accepted that Zain-ul-Ab-ul-Din, was a great music lover, that he was always most generous with regard to allowances paid to his musicians, with the result that many *sazindas*, players, and *gaindas*, chanters, "flocked to Kashmir from Arabia, Iran, Tashkhand, Smarkhand, Kabul, and Delhi". In those days the ud and the lute were the most favoured of the instruments used in the court. Of the "poet musicians there was Mulla Jamil, proud, handsome, a great expert and also composer of vocal music, being possessed of a beautiful voice, as high as the mountains, as deep as the lake, as clear as the spring stream, and as soft and smooth as the waters of the Dal". The Sultan was himself said to be "a great classical singer", in all probability he was, but in thosedays so many writers flattered their patron king that there is the possibility that this was an exaggeration; in any event he had sufficient interest to encourage those whose art it was, holding each year a great festival of music to which came instrumentalists and singers from all countries near and far.

These fine present-day Kashmiri musicians as they sat on the carpet in my houseboat advised me to search out books in the Club Library which were written by Dutt way back between 1879 and 1898 and were English translations of the *Rajatarangini*, his books being published under the title of, *The Kings of Kashmir*. I did notfind them there, I could not find a copy in all India, but I did discover one in Oxford, and in them found the original author wrote that "a young woman, prolific in music, possessed of a sweet voice, genuine ardour for song, graced the palace. The songstress Utsava was even like Cupid's arrow, charming the eye and prolific in dance, both swift and slow, she entranced everyone"; writing that "the actresses who displayed the forty-nine different emotions seemed even like

2; Gervis T-3 (no date) 1954 AVI Kashmir
Kashmiri AVA

the ascending and descending notes of music personified. Their 533
song was like the cuckoo". Why not liken it to the lark? you may ask; from those old songs I have heard I would also describe it as such, the notes being separated one from the other for there is no smooth movement between them.

Sultan Haidar Shah, who followed Zain-ul-Ab-ul-Din, was equally musical, he is reputed to have "had twelve hundred musicians from Hindustan in his court" and was "himself so skilled in the art of playing the lute that he gave lessons even to the professors".

The parties which he gave must have been most exciting, with the music working the court and visitors up to a terrific state of ecstasy, for we read that "the spectators seemed to view Indra—the Lord of the gods—himself in the King. The poets and pundits beside the King were like demi-gods. His servants like the attendant gods. And the yogis around him were like holy men who had obtained salvation. The actresses were like apsaras—fairies—whose charms were heightened by their emotions. The singers were the Gandharvas—Indra's musicians—and the stage was just heaven itself", and as for the setting of this dance and musical evening; "The stage was like a garden where the lamps on it looked like rows of Champaka flowers, and around them were men intoxicated with wine, like bees around flowers. Rows of lamps surrounded the King, as if gods, pleased with his government had come to witness the dance, and had thrown a garland of golden lotuses round him. In some places the rows of lamps were reflected on the water, as if Varuna—Regent of the Ocean—had out of favour towards the King illuminated the court with lights from the Naga world. The lines of lamps shone like jewels on the heads of the Nagas who had come to witness the dance. Those who were at a distance doubted if the lights were really lamps, or the spirits of former kings assembled to view the present sovereign, or stars and the moon descended from the sky to attend on the King, or the spirits of holy men who had attained emancipation, or if they were the great gods assembled there in their grace and beauty."

There is little doubt that the audience were completely entranced, though mention of wine causes one to wonder if the

2: Garvin T-3 (no date) 1954 AVI Kashmir

Kashmir: AV4

533 author of this was not himself carried away into this other world of imagination. In those days the king showered gold on those dancers and musicians who pleased him.

The musicians of the Valley claim that Caranga-deva, the author of the *Sangita-ratnakara*, was a Kashmiri, since his grandfather had been born there, moving to the Deccan to become secretary to the Yadava king. This work, written in Sanskrit, is claimed as the only authoritative work on music in the early thirteenth century which explains in its seven sections, not only the theory and technical details of Indian music, but describes the instruments, together with the composition of music for voice and instruments, and music which should accompany the dancer.

With the coming of Akbar and the Moghul Emperors the music of Kashmir continued to be looked upon with royal favour, but the Emperors were seldom there to foster it as they doubtless would have done, for it is said of Akbar that he had an immense love for music. The great musicians left Kashmir and went down to the Punjab and to the Court in Delhi where they could be appreciated and still receive encouragement. There the genius Miyan Tan Sain, called by some writers "The Orpheus of India", had embraced Islam and had been given the title of Mirza to add to his new name of Atta Hussin. This great exponent was bringing Indian music to the fore once again, not only developing it, but enlarging it to a greater state than had ever been known. So great was he that he could gladly suffer a gentle reproof, for it is said that whilst at the court of Akbar, Yusaf Shah of Kashmir, to the horror of many present, on some minor point corrected the great singer, who immediately bowed his acknowledgement. To him it was proof that some at least of the great ones invited by the Emperor to listen to him, were paying attention, and were able to appreciate the delicate beauty of the art he was endeavouring to rebuild.

But those fine artists of the craft who had chosen to remain in the Valley, as they realized that man must work to eat, gradually took to wandering from one village to another with music and songs, and it is from these people that the *bhands* of Vathoor claim to be descended. From these have again risen the finer musicians who have been singled out to broadcast and record

2: Gervis T-3 (no date) 1984 AVI Kashmir
Kashmiri Art

the dozens of songs which are still remembered throughout the lovely land. These men are but a shadow of those who were so glorious in Kashmir's past musical history, but they are the living proof that music is as inbred in those peoples, as are the other arts to which they so tenaciously cling, though in so doing they may remain poor of worldly goods. 533

The Kashmiri classical music is known as *Soofiana Kalam*. The word Soofiana, if coming from Soofism or Sophism, means mystical; Kalam means poetry, so that the translation of the complete name is Mystical Poetry. In it one finds traces of the Persian, for the words or lyrics are usually in that language, occasionally they may be in Kashmiri, whilst most definitely the style of music is towards the Persian, and the result of a combined orchestra in which are both Indian and Persian types of instruments, is that the latter overshadows the Indian. [177]

Also, most of all the Kashmiri musicians are Muslims; the pundits were theorists and did not sing, but chanted the mantras and the shlokas in a dull monotone. [563]

The wandering bands of musicians and entertainers have gradually reduced in numbers. There was a time, in the days of the Sultan Shah Mir, who ruled in 1355, in which two of his scholar-ministers wrote in Sanskrit the books *Sawaiwatrika* and *Katwinakataw*, dealing with Kashmiri music and drama, when every village had its stage, and the men and also the women delighted in taking part in the dances, drama and singing. 533 536

Even just over fifty years ago Lawrence was writing at some length about these wandering entertainers for whom he had a soft spot. He declared that the very best of the companies—the Bhaggats of Syebug—died off in the great famine of 1877. In their acting, he said, "they portray village life in a most vivid manner. Their dresses and make-up are excellent, and they represent most faithfully the internal working of a village community. It is said that Maharaja Gulab Sing acquired a very intimate knowledge of village administration from the Bhaggats' performances, and I have picked up some hints from them as to the methods of the village accountant." Lawrence's great achievement for Kashmir was Land Reform, so that his last observation is interesting.

In those days the plot was always much the same, with the

2: Gervis 7-3 (no date) 1964 AVI Kashmir
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533 great Raja riding into the village, his only thought to redress
536 the wrongs his people had suffered, his Vizir seizing both the village accountant and the lambardar, and calling for their books. Then came the villager who, believing he was to receive justice, rushed before the Raja with his grievance. After exhausting himself, he watched the Vizir and accountant or lambardar—whichever one he had complained against—in whispered conversation with the kindly Raja and the next scene was the poor wretched complainant being seized and
533 severely flogged for having brought a trumped-up charge. But
536 the charge he made on the stage, was that which the people were
626 dying to make against their own officials but dare not; that was where the subtleness of the attack lay, that is why few accountants or lambardars attended these performances, and really feared the players when an official of importance was visiting the village at the same time as the Bhaggats. There is little doubt that threats even bribes were offered, but the players were of the people and with the people, and all those to whom I talked about them, agree that they were fearless and merciless in their portrayals of the wrongs and persecutions that were being committed against the peasants. Since even the official, if he were inclined to turn a blind eye to what was being forced before him, never knew if the Maharaja would see their play into which he, the official, might have by then been introduced, he had to take notice of it.

533 The orchestra travelling with the band in those days consisted "of four fiddles with a drum in the centre, or of clarionets and
536 drums, but the company often contained twenty persons or more. The wardrobe was frequently of great value, and several companies which I have met are said to have dresses and properties worth more than Rs. 2000. Their acting is excellent and their songs are often very pretty."

How different is the story now; a pathetic little band of near beggars with a wardrobe ready for the rag-bag, probably the patched up remnants of what Lawrence once saw; but they still remain happy folk, full of natural mirth; they still sing, they still dance, and they still act, although they have deteriorated in quality of performance with the fading and ageing of their dresses. Even though, it seems that there are some among them

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Kashmiri AV4

with possibilities as actors: this I was assured of by an Indian film producer who came to my houseboat to witness—on the roof since the artistes were rather unpleasantly odoriferous—a play they performed for us. I found it difficult to believe, but must not judge—it would not be right for me to do so, although I tremble to imagine their reception on a Western stage. 533 536

The better class of orchestra and its members, either working together or as individual artistes, would I believe be accepted there, providing they changed the types of songs from one to another, and when necessary put into their playing the *vive* that I have seen them muster up after the first two or three items at a party. 533

The most popular and best-known tune in all Kashmir is the *Chakri*. In the villages this is accompanied by folk instruments like the home-made ghata and the tumbaknani and a miniature sarangi. It is always sung in chorus, not unusually with a little dancing, for it tells of happy times, of the wondrous beauties of Kashmir, of love and of the spring. It is the song of the poorer peoples, even though it sings of their joys and their hopes for the future.

The *Soofiana Kalam* is for the men and women of wealth, it is not known in the villages, other than the few which have radio sets through which it has been introduced to them, and is not appreciated by the peasants who think of it as the average European or American does of "Chamber music".

Being one of the great seats of learning in the East, men came from other countries to seek knowledge there, and in doing so frequently brought knowledge with them. They found Kashmir well to the fore in fostering the cultural arts of that early age. The pity of it is that much of the literature was destroyed as each dynasty came to power and did its best to obliterate that which its predecessor had created. At the time none of them realized that so much would ultimately be to the good and glorification of them all, whether Hindu or Muslim in that land. Still some remains though, and within that which does, there are records which are acknowledged and accepted as having been taken from the past writings. Of the poets, their original written words may have been burned, but the beauty of their poems is 814

2: Gervis T-3 (no date) 1854 AVI Kashmir

914 imprinted for all time on the lips of the men and women of Kashmir; they will never die, neither they nor the lyrics which so perfectly fit the tunes still sung not only in the Valley, but in the hills and away over the mountains in those parts which are separated by their height, but to which they have access through the steep and narrow passes and along the rushing, winding rivers.

538 Those who have undertaken the research of the literary past of the country have been unable to gather together a completely connected story of the Buddhist and the Hindu periods of which much was a sort of overflow or a part of the literary history and records of the then India, but fortunately there is the one great work, *Rajatarangini*—"The River of Kings"—which contains the most valuable historical records of that period. Its author was Kalhana, and he started compiling this history of Kashmir in A.D. 1148. He was born into a Brahmin family, and his father was the minister of King Harsha who ruled between A.D. 1089 and 1101. The book consists considerably of the collected chronicles of past writers from among which he had absorbed most valuable information; they came from the pen of one Helaraja of the eighth century, Ratnakara of the ninth century and Kashemendra of the tenth century; these men all writing before A.D. 1066, a date famous in the history of England.

During the period of the Muslim rule the Sultans opened up colleges in many places, and during the reign of the Sultan Zain-ul-Din, who ruled from 1373 to 1389 A.D., the first residential college was opened. But it was not until the reign of that great King Zain-ul-Ab-ul-Din, who ruled for over fifty years from A.D. 1420, that the records that Kalhana had commenced, were brought up to date.

The King had established a university close to his palace; in this was a translation section from which came many Persian and Kashmiri scripts which had originally been in the Arabic and Sanskrit. A library was collected together from distant countries; it is said that it was the finest to be found in the Islamic East. During that time the *Rajatarangini* was brought up to date by the writer Jona Raja—a Hindu who wrote in Sanskrit and was a great favourite with this Muslim Sultan. Mulla Ahmad, a Muslim who wrote in Persian, contributed *Baharistan*—

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Kashmir: Art

"The Sea of Tales"—an that age of learning. It is recorded that the King was himself a writer, his first book being a technical one, oddly, on the subject of fireworks; the second, a poem, was written when he was ageing: both were in Persian. It would appear that during the lifetime of this religiously tolerant monarch, Hindu and Muslim men of learning worked happily side by side; it mattered not whether they wrote in Persian or Sanskrit, so long as they wrote or translated, and there can have been few books or manuscripts which could not be found in more than one language in that library. During that reign there were also many other literary works, one by the national saint Sheikh Nur-ud-Din, another by Yuddhishtara and still others, most of which were biographies of, or episodes in the life of the King or Islam as he is referred to.

The task of keeping the chronicles of the country up to date was then taken over by Shivara, a Sanskrit scholar, who brought it up to the accession of Fateh Shah in A.D. 1484. He was followed by one whose work, *Rajanaldjarinka*, carried it on until the country was conquered by Akbar. In Akbar's time a Brahmin, Prajya Bhatt, accepted the task; his works were completed in 1594 and were carried forward by others, among them being Haider Malik in the seventeenth century, Mohammed Azam in [illegible] century, and so on right up until modern times. It would seem that these works of the chroniclers escaped destruction; in all probability being kept hidden in the Royal Palace unknown to the rulers, who one after the other had the works of the earlier periods either burned, or dumped in the Dal Lake.

The records which have survived, when made by more than one writer over a period, do not always agree as to dates or even names, although possibly errors have been made in the translations, and in arriving at the dates mistakes have occurred in working them out from the general Hindu or Muslim years.

Of the poets of Kashmir there have been many; in the present times, as always, there is one who is looked upon much like a Poet Laureate of the country. Again quoting Lawrence, he refers to, "the village poets who suddenly spring up in the midst of business and carve in a loud shrill voice the praises of the most influential person present." This must have been most dis-

538 concerning to the "influential person", but in all probability the poet had considerable method in his presentation of a poem at that particular moment, being thus able to distract attention for sufficient time to permit the "influential person" to reconsider the case and reverse his decision, for one never knows with a Kashmiri. Lawrence goes on to say that he knew "many of these poets, and have spent hours listening patiently to rhymes which seemed to have no end, and which jumbled up in a very curious manner oriental tropes with the most commonplace and technical terms of survey and revenue work", and he explains that many of these poets that he met were unfortunately not quite sane; one he knew was a hopeless drunkard.

But apart from these, and there must have been many of them in the old days when poems and lyrics were recited with a musical background or sung as ballads before the King and his court, there were those who stand out in the history of Kashmir and whose memory is revered as their poems are recited, chanted or sung there to this day. They are the Shakespeares, the Burns and the Shelleys of the Vale; strangely enough there were several poetesses among them; and so always they have not come from one class, for these are the delightfully lovely thoughts spoken in words by Kings and Queens, by beggars and by those who were near insane and would most certainly be "put away" in these days. Neither were they confined to any particular religion, for both Moslems and Hindus have contri-

Percy-Brown—odd verses of whose genre it is still fashionable for Kashmiri writers to quote before a chapter in a guide book on the Valley, whether it be small or large. She though was a poetess of modern times.

These poets come up right through the ages, in many of their lines are to be found the history and the emotions, as expressed, of their environments at a particular stage in the progress of Kashmir. There are stories of love, stories of their heroes, and many tales of the legendary age. Then there are poems for each of the seasons, for the sowings, the reapings, for the time when the saffron is collected, for weddings and so on. Within these they have worked many of the old popular Persian legends, this in spite of the women, having been Hindus. There are very many

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love songs; those which remind the people of the beauties of the country in which they live, and although no doubt some of the sweetness of the originals has been lost in the translation, those who undertook that task have chosen their words well; they also must have been poets, for so much of the loveliness of the originals remains.

As far as it is possible to trace, the first pure Kashmiri poet was Citi Kantha who lived in the early thirteenth century. Of him little can be traced, except that he wrote several books and translated many more from the Arabic into Sanskrit; probably he was under the patronage of Hasan Shah, for "he speaks well of his liberal and wise rule".

Following him was a poetess remembered by all Kashmiris. Although named Lalesh'wari, she was also known as Lalla Arifa or Lal Ded. Both Muslims and Hindus claim her as their own and each revere her memory. Of recent years some of her compositions have been collected together and published, but although most among them are very beautiful, not all are easy to appreciate. It would appear that the translations were difficult to make, for even learned Kashmiris admit that in the originals they find it hard to follow the rhythm and metre. The only suggestion that they can put forward for this is that the words have changed in that a syllable may have since been shortened, as for instance has happened to many English words when spoken by an American.

Lalesh'wari was born in A.D. 1335 into a fairly wealthy family which lived in Pandrethan, the capital in Asoka's time, and some four miles to the south-east of the present Srinagar. Of her early days little is known, except those bits contained in a few fables of the Valley. She was married in Pampur into a Brahmin household, and it is said that her husband was not kind to her, whilst her step-mother-in-law treated her cruelly and all but starved the girl; one writer tells that the older woman used to serve her a stone covered with a thin layer of rice in order to make it appear a lot. In the mother-in-law's defence it must be said that the girl was strangely odd in her ways; some have maintained that she was born a mystic and that it was wrong of her parents to have married her off, since both her husband and

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her mother-in-law had every right to expect her to behave in the manner conforming to the social practices of a family. To those of that household into which she had come to live, she must have appeared more than strange, driving her mother-in-law, who could not understand her, nearly to distraction, and whilst it is well for those who admire her later poetic writings to defend her, the life she led a little later on, as described by those of her day, was nearer that of a mad woman than a fanatic.

Eventually she left her husband's home, but not to return to that of her parents; instead she wandered from one village to another singing and dancing in rags which left her half-nude, at times completely nude. According to Muslim tradition, when remonstrated with for her lack of decency, she replied that only those who feared God were men, and of those there were few. Then one day as she roamed naked at Khanpor, she saw Shah Hamadan in the distance, and fled crying out, "I have at last seen a man"; after that she always wore clothes.

It is said that she fell under the influence of Sidh-Bey, the Shaivite saint, soon to become his spiritual preceptor and a follower of the Trika Philosophy, after which her mind turned towards mysticism.

In her poems she tells how one may so discipline the body that the spirit may leave it to pass for a while into the higher planes; she talks of the Chakras, those points of energy within the human body. To her all religions were as one, as was the oneness of God and the [illegible] condemned idol worship and rituals; she talked of the love of man and the purity which he must attain. Her poems, expressed in song and verse, were like sermons to the common people to whom in those days she was just a dancing ascetic; they loved to sit around and listen to her teachings, spoken with a silver voice and versed in the most beautiful words of their own mother-tongue. She talked to them in a language they understood, bringing into her verses examples of their everyday life, of the people, and of the things they knew and lived amongst. Therein lay her greatness, for her poems, although appreciated by kings and members of their courts, together with the learned men of that age, were also a message for all, and to this very day the people of the Valley sing the songs of Lalla.

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The amazing thing to those who have studied them, is that such poems could have been created by such a woman, one who could have had but little learning; yet those who have delved deeply into the past and into their origin have little doubt that they did actually come from her lips. Some who have searched are convinced that she was not as others have declared, that is, inspired so to speak, but that she was the medium of one of the great Spirit Masters who used her as his mouthpiece on earth.

It is quite impossible to discover in the literature, let alone the poems of Kashmir, one who can rival Laleshwari her verses, not only for the lovely words themselves, but for her ability through them, to lift her listeners even today with her for a while into one of the other planes, into the spirit world, there to foretell much that has already happened since her time, not only in the land which she knew, but in those far away.

She lived to a great age, and her grave is to be seen just outside the courtyard of the Jama Masjid mosque in Srinagar.

Of all the writers of poems and lyrics in the history of Kashmir, Haba Khatoon is the most romantic figure. She wrote *lols*, which are love-lyrics, short poems seldom more than ten lines in length, the first two of which form the refrain of the song which is usually the complete expression of one mood. [illegible] accompanied by one of the Kashmiri instruments.

But here was indeed the story of true romance, the story told in children's fairy-story books, being the story of the peasant girl who through her lovely liquid voice and her sweet tender lyrics captured the heart of a Prince who made her his Princess. And it is a true one, although quite naturally further romantic tales have been woven around her and kept alive for nearly four hundred years by the songs she had written, which are still sung in the Valley. She is almost a legendary figure.

She was born of a peasant family; the exact date unknown, as is still the case with many of the peasants. But it is known that she first saw the light of day in Chandahara, a village some ten miles from Srinagar and two miles from the famous saffron fields of Pampur.

Her father, Abdul Rather sent her to the little school which was attached to the local mosque, there to learn and recite from

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538 the Holy Koran, but she could not content herself with that alone and started reading those books which she could lay hands on, the works of Persian poets, such as Sheikh Sadi's *Gulistan* and *Bustan*. Soon she was herself composing verses; her school-teacher, immediately smitten with wonder at the choice and beauty she made of words, encouraged her. Her fame started to spread to the surrounding districts, but her parents, who had always tilled the soil, had no desire for their daughter to become either a poetess or a singer, and in the hope of killing any ideas that she might have had in that direction, they married her off as quickly as they could to a peasant boy.

Her married life was most terribly unhappy, just as had the poetess Lalla's been; again it was the mother-in-law who bullied her, but for singing love-songs which she considered were not in keeping with the modesty expected of a nice girl who had become a married woman. Her husband, an uneducated, callow youth, also accused her by so singing of bringing disrespect upon his family as well as making him a laughing stock before all the men of the village, and he forbade her again to sing her love-songs in the home.

So it was that she took herself off to the purple saffron fields, by the slow-flowing and sympathetic river Jhelum, away on to the lower slopes of the mountains and along the little streams, where no [illegible] she [illegible], always accompanied by a flock of love-sick maidens from the village.

The verses she composed were deep in emotion and full of melody in the very words, for in addition to being a poetess she was also a musician. Her fame spread miles over the valley and her lilting love-songs were heard in the fields far away from where she trod. As she grew into womanhood, the beauty of her voice was matched by the beauty of her face, and in spite of her unhappy home life, we read so often of her exquisite charm.

Yes, and as the story should continue, in desperation she went to see a fortune-teller, the then famous fakir Khwaja Masud, who told her that her unhappy home life would soon finish. It is said by some that it was he who then gave her the name of Zoon, which means the Moon, and by which name, sometimes written Zun, at others Zooni, she is still known in the Valley.

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The fakir's prophecy was shortly to become true, for it was not many days after, when singing in the saffron fields with her friends, that King Yusuf Shah Chak—himself a great lover of music, and the one who had corrected Tan Sen's song in Akbar's court—rode by. He heard her glorious voice, then turning saw how really beautiful she was, and as they looked one at the other, they knew that they were in love. One writer tells how at first he sang to her two or three lines from one of her own love songs, as from his horse he looked down and wondered how anything so really lovely could have remained for so long in the fields unknown to him, whilst she replied by completing the verse but with new words which were suited to the occasion; in them confessing that she was already married.

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But he was in love; he also knew that she was in love with him, and a divorce was quickly arranged, the husband considering himself extremely fortunate to receive so much as five thousand drams for such a worthless and embarrassing wife, one who he felt was at any time capable of going out into the fields and telling in her songs of his clumsy love-making with her. At that time she was but eighteen or nineteen years of age.

It seems that she must have spent some fourteen years with Yusuf Shah Chak as his queen. As a king he was of little use, he was far too much of a dreamer; generous, cultured but weak, he once lost his throne for close on two years. With his queen he used to visit Gulmarg; he is said to have found it named Gauri-marge, meaning "The Meadow of Horses", and he—although it was probably his queen—renamed it as now known, meaning "The Meadow of Flowers". Together they used to visit Son-marg, and the lovely springs and meadows away from the city; they floated in their royal barge on the Dal Lake, and talked and sang of love.

And so the story should end, the curtain falling on that scene, but unfortunately it did not, for the King lost his throne, and by order of the Emperor Akbar became an exile from his country. The royal lovers parted, since Habe—who as Queen had been known as Nur Jahan, could not bear to leave her precious Kashmir. There is little doubt that she became demented, for she left the Royal Palace to become a wanderer, an ascetic who walked alone over the hills and dales, meandered along the

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538 river and lake sides, the whole time softly singing of love and lovers' partings. She finally built for herself a small cottage near to her mosque a few miles out of Srinagar. For about twenty years she suffered intense sorrow, passing most of her time in lamenting and in unhappy contemplation, caring naught for food or the most simple comforts of life; she suffered as only one could who had known such heavenly happiness for so long. At last the welcome release came; she could then have been but fifty-five years of age. And although her songs are with the people of Kashmir still, whether they be love-songs or those of lovers unhappily parted, her grave lies somewhere unidentified; she had returned to the earth from which she came, she died as she had been born—a peasant, and left behind no slab, no mound where homage might be paid to her so romantic memory.

181 As is to be expected of a people born with a naturally artistic
539 bent and an imaginative temperament, who had lived over the generations through alternate years of suffering and periods of happiness, in a land so beautiful and fair as is Kashmir, there were within its mountain walls so many poets, lyricists and ballad-mongers. From among them all, within these pages have been chosen but two, the one because of her unusual life and the beautiful thought-forms which she was moved to put into prose, the other for the truly romantic story of her own life which is now almost legend. But there have been many others; saints, yes, and doubtless sinners, though none who write of them will [illegible] from the ordinary walks of life, and there have been the poor poets of the villages. Their own stories would fill a book, for of them Kashmir has had more than her share; carefully she has recorded their works, and at the fitting time, so she remembers their prose, to sing or chant or speak the lovely words so delightfully or sympathetically strung together like precious pearls, for there they are not forgotten.

532 One of the greatest mysteries of the arts of Kashmir is her painters. Where is the evidence of their work? What were their names? As to whether any did in fact exist, we have but to look at the delightfully executed paintings which adorn the papier mâché now being made there to realize that, although these

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present workers are untrained in schools of painting, they have 532
it in their blood to paint; such artistic perfection could not of a sudden have descended upon them.

There is slight evidence of their living though. Jarrett in his translation in 1894 of *Ain-i-Akbari*, refers to the great Chinese artist Mani on his journey first through India, then on to Iran—where he was flayed alive by the then King Shahpur for claiming to be a prophet, "remaining in Kashmir for a time". Abul Fazl, the author of the original manuscript, says that Mani had "learnt the art of painting in which he had attained incomparable skill. He painted some wonderful figures which were celebrated by the name of Artang. Mani claimed that they were really not paintings by himself, but by angels, and brought them forward as witness of his prophetic mission."

It may be that these figures went with the arrival of the Moghul kings, for on religious grounds they would not permit of pictures of the living form. This is evidenced in the sculpture of the temples which they could not destroy because of their immenseness. In these, stone masons were called to deface the Hindu figures either by rubbing them flat or converting the human forms to curves and scrolls—in places to words.

Then Blockmann, in his book written in 1873 on the life of Akbar, declares that the great Emperor Akbar by way of explanation for shutting his eyes to the hitherto accepted ruling said "It appears to me as if a painter had quite peculiar means of recognising God; for a painter in sketching anything that has life, and in devising its limbs, one after the other, must come to feel that he can bestow individuality upon his work, and is thus forced to think of God, the giver of life, and will thus increase in knowledge". He encouraged painting in the Iranian manner. In the Victoria and Albert Museum in London there are twenty-four large paintings on cotton-cloth which experts declare were produced in Kashmir about the middle of the sixteenth century. These are believed to have been the illustrations of a book of stories, its name and that of its author being untraceable. The best-preserved of these pictures has a garden with chinar trees; the rocklike mountain background in most is certainly like that of Kashmir. Abul Fazl, the author of the original book before referred to, says in his work that Mulla Jamil, a singer in the

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court of Zain-ul-Ab-ul-Din, "was foremost among his contemporaries in the arts of painting", but he does not tell us where; there is a possibilty that these decorations were upon the walls of the palace and that age has obliterated them. In the old summer houses of Shalimar and the other Moghul gardens, there still remain portions which are claimed as having been the original paintings, and there is the possibility that they are, and have been kept bright by touching up.

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Percy Brown, an acknowledged authority, in his valuable contribution to history, *Indian Painting under the Moghuls*, written in 1924, writing of the artists from all over the world at Akbar's Delhi court, says, "although not exactly of alien origin, we may include a group of five painters from Kashmir, a country which for centuries has maintained a high artistic tradition". Five! That so many could be spared from the Valley is proof in itself that there must have been many. And yet no trace of them remains. It is this writer also who suggests, in writing of certain old pictures of flowers, goats, and one in particular of a great chinar tree with goats in the background, that they must have been painted in Kashmir. He explains how the Kashmiri artists of old, in their paintings on paper, used first to paint with water, which when it had evaporated, left a slight sediment; this used as the background tint to the figure, left a faint and very charming contrast of tone for the flesh colours which were painted upon it, an art which was peculiar to Kashmiri artists alone.

So much for the Vale of Kashmir, but there are other provinces within the State. In the monasteries of Ladakh the walls are painted with stories of the ancient battles between Good and Evil, some are scenes, others are pictures of the gods alone: although of a Chinese flavour there is little doubt that, as is claimed, some of these must have been painted by the lamas themselves. Sir Auriel Stein in 1931 suddenly made known the discovery by a shepherd-boy in the northern hills of Kashmir, of coloured drawings bound within painted covers which are said to have been executed in Kashmir by Buddhists in the fifth century.

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Then of Jammu and the other small states which lie either without the inner or outer mountain range; it is known that

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towards the end of the reign of Aurangzeb, and during the time of those who followed him, because of the economic and political disturbances, the court painters and artists who found their royal patrons in Delhi had little appreciation for their work, sought the patronage of the smaller courts of the Rajas who lived at the foot of the Punjab hills. In their kingdoms, principalities and states, which spread to a length of about two hundred miles, they set up schools of painting, and their work is spoken of as "The Jammu School", being claimed as an offshoot of the Rajasthan School of painting; yet the work which came from the brushes of these artists bears its own stamp with the local variations of background distinctions and the peculiarities of the several masters of the schools, it being easy for the expert to tell whether they were the products of the Poonch school, from which came some notable pictures of their Rajas and patrons, or of the Jammu school. Most of these paintings were miniatures, their creators appear to have been impressed by cloud effects which were so often found clinging to the distant mountain tops in those parts, as opposed to Delhi where the sky is for months a clear, uninteresting blue, the only variation being its differing shades as the seasons progress. So it is that we find few of the old pictures painted there without a high horizon with curling cloud formations, even though the scene be of the night.

The portraits which remain show the figures in very stiff attitudes, as though the coats they wore had been starched; if the unfortunate model had to stand for long as now shown in the picture, then he must have suffered agonies in so doing, with flower in hand stuck out before him and standing fixed in a position of "attention". Most are of the profile, the character facing either direct right or left; otherwise they were full face, a few only were at an angle, and the artists delighted in "improving" the portrait with thick gold ornaments and jewellery so painted with real gold or powdered down precious stones which seem as though enamelled on, being rather like emboss work. Some have had amazing decorations given to their garments, these being tiny portions of beetle wings stuck on and incorporated into the costume; it is said that butterfly wings were also used for this purpose, but these being more delicate, have since

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turned to dust. I have little doubt that this was so though, for I have seen one otherwise perfect miniature which it is claimed was painted in Poonch, which has a number of bare spots on a ceremonial cloak shaped like a peacock's tail, such a picture can conceivably have been so decorated.

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A chapter dealing with Kashmiri painting would be incomplete without some reference to calligraphy, the art of decorative writing, which is slightly different from that of illuminated writing as known in Europe and America. This style of decoration was frequently used to display passages from the Koran, just as in the old days stitch-work texts from the Bible were enclosed in very ornamental frames and placed on the walls of bedrooms, although, as with some of the books which were written in Europe before printing was invented, it was also used by kings and rulers within those books they intended to pass down through history. The pages were decorated with a thick surround of coloured decoration consisting of flowers and leaves so that to those who could not appreciate the beauty of the curves of the text, this appeared the more lovely.

Besides the scribes which were attached to the court, there were also the calligraphers. The cover would be written by them sometimes together with the title pages to the different sections. Those who have studied the curves and varying thicknesses of the Arabic and Persian letters will at once appreciate the beauty of the curves and the symmetric and artistic drawing upon the sheet of paper of some of the words in these old texts, just as "copper plate" writing can be admired for its worth in the Western world.

In the courts of kings, such men were of considerable importance and carried much weight with their masters. The Emperor Akbar had among his calligraphists a Kashmiri, by name Muhammad Hussain, whose penmanship he said had the effects of magic, and whom he honoured with the title of "Zarrin Qalam," meaning "Of the golden pen"; critics consider that this artist surpassed his own master in the glorious curvatures and extensions found everywhere in perfect proportion in his writings. The Emperor Jahangir, who in his autobiography speaks of him as "the chief of the elegant writers of the day", so appreciated his work that he presented him with an elephant.

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The Emperor Shah Jahan's favourite court calligraphist was a Kashmiri named Muhammad Murad. Of him it has been said that "he was a master of both the small and the large hand", and on him the Emperor conferred the title of "Shirin Qalam".—"Of the sweet pen". His younger brother was also a well-known calligraphist, both were sons of a wealthy Valley merchant, and both were also artists with words—poets. One can imagine how beautifully those particular works which were entire creations of their own must have been presented.

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A Kashmiri Muslim village woman and child (p. 118)

The farmer and his ox cross house the plough (p. 104)

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[Facing p. 300]

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CHAPTER EIGHTEEN

The Character of the Peoples

Now of the people. What are they really like? What are their true characters?

Here again we must divide them up, but not so much into States and Provinces, as to separate them as they have been by the mountains.

Those who live beyond the ring of mountains which surround the Valley are the men of Jammu, of Poonch and of Gilgit. They are the fighters; at times in the past they have either been the attackers or have helped those others who have invaded the Valley. From among them came some of the finest troops in the old India Army; they have proved themselves to be fearless and trustworthy to those to whom they offered their allegiance; fed, drilled and trained with regularity, they developed a physique of good quality, although the temperament of all three remained different. The man of Jammu will sometimes smile, the man of Gilgit seldom, for with him life has been hard; the land from which he comes yields grudgingly. On the other hand the man from Poonch, who comes from midway between the two, both in the position of his State and the productivity of his lands, in his early years seems to prefer soldiering to working upon the land, to which he returns after he has earned himself a small pension. In all they are generally men that you can always rely upon; providing you are their friend they will stand by you, and come what may will never desert you in time of trouble. More particularly does this refer to the two northern states; never did the expression "taken at face value" better apply. But they can be fanatical, these men, over their love affairs, and will desert and suffer anything to get those they have set their hearts upon, caste, creed and race meaning nothing

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The shepherd boy and goats on Kohi Sunburg (p. 142)

One of the ancient villages in Kashmir (p. 142)

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then, having got them, if young and attractive they will jealously guard them, if not, they will amazingly either ignore them or cast them aside after a few years or even months. It seems as though their desire is only to prove their ability to acquire and possess for a while, then interest goes. They are however men you can always trust with life and possessions, they will never rob a friend or master. If they hate, or if they discover that their trust has been misplaced, then their hatred can be such that they will kill, that "quality" being increasingly apparent as the land becomes the more barren and they can ill afford to carry those who are not friends. And although over the years each have been subdued by invaders, those who came did not find the task an easy one, for although beaten, the vanquished remained men, holding their heads proudly erect; they do not cringe nor even fawn, they are not "nice".

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Of the men of the north-east and the east, the men of Ladakh; they are not fighters, they are those who lead the lives expected of a nation of which about a sixth have given themselves up during "this day of life" to religion alone, whether it be as a working brother or one who spends his days and nights in meditation. But they are honest; you can trust their word; they are steadfast and true to those they make their friends; they will not rob a grower; they are simple people who smile through life and have nothing to fear. From time to time they have had to submit to suppression, but the periods have not been as many or as ghastly as others have known.

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Then we come to the men of the Valley, those who are usually referred to as "The Kashmiri", and of whom much of this book has been written. What of them?

Before we study this let us turn for a while to some of the factors which have contributed to the characters of the people, those particular factors which were natural calamities. Occasionally one now reads of a slight earth tremor somewhere in the Himalayas; this has gone on for thousands, millions of years; there is ample proof that terrific upheavals have taken place there in the past, and there are known to have been the most devastating earthquakes in the Valley. The first that is recorded took place in the time of the ruler Sudar Sena; whose reign lasted from 2082 to 2041 B.C. "The middle of the city was rift,

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175 and water gushed from the river, the hills and the mountains,
731 and it submerged the whole city"—now the Wular Lake. In A.D. 1500 an earthquake continued for three months. In A.D. 1552 came another, which lasted for two months, and one lasted for about the same period of time when it occured in A.D. 1662. In 1735 came one which lasted for three months and destroyed a thousand houses, but that was not as long in days as the one of just over fifty years later, in A.D. 1778, when the shocks continued for a year. So they went on one after the other, the chroniclers making a special note of those in 1803 when "the spire of the Shah Hamadan Mosque was destroyed". The most terrible one took place at three in the morning of May 30, 1885. Then it was that a fissure seven hundred feet long, three hundred feet wide and seventy feet deep occurred at Laridur and six houses with all their occupants disappeared into it. Ten thousand houses were destroyed, three thousand three hundred and ninety people died, forty thousand head of cattle were lost and the shocks went on for two and a half months. The results were terrible, the people in a pathetic state, so that the Maharaja contributed thirty thousand rupees for rebuilding their houses and he also remitted two lacs of rupees in land revenues. Neve writing in his book, *Beyond the Pir Panjal*, of those awful days shocking which he and his workers snatched but little sleep from their rescue work, tells of the raging fires which broke out, since so many of the people had left their kangris burning, which, overturning, soon made the fallen houses a roaring mass of flames.

Next in their terrifying visitations came the floods. The first recorded earthquake brought in its wake the great flood. Most of these earthquakes, especially when they came in the spring, brought this added terror, though the floods were the more frequent. There was one in 1379 when ten thousand houses went, another in 1746 when the same number of houses and all the bridges on the Jhelum were carried away. One frightful one took place in 1787 when the Dal Gate gave way and the whole of the eastern portion of the city of Srinagar was submerged, and so they went on. In these days much has been done to relieve the pressure of water on the banks of the great river which drains the valley, its bed has also been deepened at

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Baramula, but there are still times, when, with the spring melting of the mountain snows, the high banks burst, and this is just when the crops are beginning to show promise for the harvesting, when the people are living on what little remains in the barns from the previous year—a hand-to-mouth existence; truly an awful happening when it occurs. 175 731

Of famines in this land of plenty, and mostly brought about by the other calamities, the pages are filled. We read of one during the years Tunjina I ruled, which was from 150 to 114 B.C., when snow fell in the month of August, destroying all the rice crops. Most of these famines were brought about by untimely rains, and since the peasants were forced to send so much to the city, they had no grains left with which to feed themselves, so that it was always the peasants of the villages who suffered. Of the famine in A.D. 1832 they tell that Maharaja Ranjit Singh started from Lahore to visit Kashmir, and ordered his Governor to collect sufficient supplies for his camp. He did, and left the peasant people very little for themselves. Then in the month of October—harvest time—a heavy snowfall destroyed all the crops. The following year Colonel Mian Singh, the Governor who came to Kashmir, "standing on the balcony of the Palace saw that there was not one lamp lit in the city, and heard not a single cock crow with the dawn, for all had been eaten by the famine-stricken". He had quantities of grain and fowls brought from the Punjab, and the following year all was well. There was a bad famine in 1864, but that of 1877 was ghastly. It is said that two thirds of the population died of starvation, and although the Maharaja had thousands of maunds of grain brought from the Punjab, the famine went on for two and a half years. The main troubles were brought on, not by drought, but by the summer floods, and also in a few cases by early snows, whilst the isolated position of the country has made it difficult to bring in supplies during the months of scarcity. From time to time in its history, the invading armies, living on the land and plundering it as they retired, have also been responsible.

The last of the natural calamities have been the dreadful epidemics of cholera, going back to 1604, which date suggests that invaders brought it from the Punjab. There was a "plague" in 1089 though. Of cholera the recorders have mentioned "a 164 175

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164 period of forty days with a virulence which staggered humanity,
175 the numbers of dead being so many that they could not be buried or cremated and therefore had to be thrown into the river"! Thousands died each time, and from a record at hand between 1783 and 1910 there were no less than fifteen visitations. The largest number of cases occurred in 1910 when with nine thousand two hundred and eleven deaths out of nearly eighteen thousand five hundred patients, there were less lives lost than in the dreadful year of 1892 when eleven thousand seven hundred died of the sixteen thousand eight hundred odd that were seized with it; proof that medical science, so soon as it was permitted to do so, saved the lives of many who were stricken down. In these days outbreaks are rare, since there have been great efforts to improve the conditions of sanitation, although they are still far from perfect; there is now also a good water supply brought from the hills behind the city, this being piped throughout its streets and into many of the larger houses. The people have yet to learn how to protect themselves by cleanliness though.

175 All these epidemics and natural calamities have come upon the people, but in addition there have, throughout the centuries, been the ever-present conquerors, oppressors and masters who have taken and held the country in their power, each of the rulers with different edicts, each with changing moods, some kindly, others inhuman. For the most part over the years one community of the people had death always before them as the punishment for failing to do physically or accept mentally that which their masters forced upon them.

They were starved by them of those necessities of life which they had both made and grown in plenty with sufficient and more to keep them and their families. They learned to lie in order to save themselves and their loved ones from destruction at times; they learned to trust no stranger, for fear that he might have come to rob them; they learned to hoard and hide against the famine which might come on them through the elements or the invaders, and because of that and their having little, to steal when the chance presented itself; they learned to fear the sword and the gun for what both had done to them and theirs. They learned to appear poor, and in doing so to be filthy, so that those who stared them might be deceived into extracting less of what little they had to treasure.

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who taxed them might be deceived into extracting less of what 000
little they had to treasure.

So it had been that with this ever grinding down, the people /191
of the Valley had fallen into a state of most shocking degrad- /192
ation, with a fear which had become nothing short of cowardice, so that those men who live in the hills of their country to the north, the west and the south, correct you in a flash if by mistake you refer to them as Kashmiris. It is a terrible state for the people of any nation to have fallen into, but there is not the slightest doubt that they have been forced down to it through the generations until their morale has almost, but not quite, disappeared, for they had not even been taught how to defend themselves; they did not know how to fight and protect their loved ones, they had not learned how to kill even when driven to it by temper, as is proved by the very few murders which take place in the Valley.

It would be as well to read what others who have gone before /193
have said of them, what "foreigners"—many of whom have spent almost a lifetime amongst them and "liked them in spite of all"—have in many cases regretfully had to admit, for these men of the valley of Kashmir cannot be taken at their face value as can their brothers on the other side of the mountains which for a while protected them against attack, but also prevented their escape.

Moorcroft, who made his travels through Kashmir between 1819 and 1825, said the people were "suffering from the most loathsome diseases brought about by scant and unwholesome food, dark, damp, and ill-ventilated lodgings, excessive dirtiness and gross immorality". He declared that "at present a more degraded race does not exist"; that in character the Kashmiri was then "selfish, superstitious and false" and "his transactions are always conducted in a fraudulent spirit, equalled only by the effrontery with which he faces detection". He says though that "the vices of the Kashmirian I cannot help considering are as the effects of his political condition rather than his nature, and conceive that it would not be difficult to transform him into a very different being". Also referring to their ingenuity, he says that "with a wise government they might assume an equally high scale as a moral and intellectual people."

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(8) And it is interesting to read him writing of their physique, not of those men of the city, who even in those days were slight, but of the Hindu and the Muslim country peasants, that "there are to be found figures of robust and muscular make, such as might have served for models of the Pursuan Hercules."

Then we come to G. T. Vigne, whose book on his travels was published in 1842. He writes of "the broad Herculean build and manly features of the Kashmirian peasant, contrasting with his whining complaints and timid deportment", but carefully points out that one must take into consideration the fact that these might well be "the effects of a long continued subjection to tyranny and despotism", and later goes on, "the same want of courage which obliges them to have recourse to artifice and dishonesty, has caused their other faculties to be regarded in a still more unfavourable light, for so far as mere morality is concerned, I shall say that the Kashmirian has very much the advantage of both Sikh and Pathan". This last sentence can be ambiguous to those who know all these races intimately. He says also that "they are certainly a lying and deceitful race of people".

Frederick Drew[1], writing in his book, *The Jammu and Kashmir Territories*, in 1875, by which time another generation had been born, said of them, "They are false-tongued, ready with a lie and given to various forms of deceit. They are noisy and quarrelsome, ready to wrangle, but not to fight: on the least exercise or threat of force they will cry like children. They have indeed, a wide reputation for being false-hearted and cowardly". What a terrible mental state for any people to have been driven down to, and this was not just one community, it was the people of one whole valley. Of the Banjis, the class of the country which most Europeans come into contact with he said, "They are men of active imagination . . . always ready with lying legends. They are excessively greedy, never satisfied so long as they think there is the least chance of getting more. Their cowardice is proverbially a characteristic of the Kashmiri".

But according to him also, they had their good points. He admits that he had met with men of the land "who as against physical dangers have shown themselves well", and this is important,

1 [Cf. F. Drew in the AVI Kashmir file, - Rochford]

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"In intellect they are superior to their neighbours, they are certainly keener than Punjabis, and in perception and shrewdness of mind and ingenuity far outvie their masters, the Dogras". 191

At that time Wilson wrote his famous book, *The Abode of Snow*, in which he mentions the Chinese traveller Fa-Hien who went there hundreds of years before and spoke of the Kashmiri "as being of a particularly bad character", and himself observes, "even where there are so many deceitful nations they have obtained a pre-eminence". But he also says, "I cannot deny the truth of the accusations brought against them, yet I could not but pity them, and sympathise with them". "They are not unimaginative, being an intellectual people, and characterized by great ingenuity and quightiness". "I think also that they have the elements of what, in more fortunate circumstances, might be a fine character, but dwelling in a fertile and beautiful valley, surrounded by hardy and warlike tribes, they have for ages been subject to that oppression which destroys national hope and virtue." [1]

Then we go on, for we should take these people generation by generation, and of them Lawrence, who knew them well and to whom they may be grateful for the land reforms which he was the cause of introducing into the country, said in his book, *The Valley of Kashmir*, written in 1895, "The Kashmiri bears an evil reputation in the Punjab, and indeed throughout Asia. Proverbs liken him to a snake in his morals and to a fowl in his manners, and men are warned against admitting a Kashmiri to their friendship." He, endeavouring to get an old Kashmiri to explain to him their existing misery, says that they attributed "all to two leading features of the national character, lying and envy or malice. A Kashmiri cannot bear to see anyone getting on in life". "He is very timid and conducts himself in the most abject manner towards officials. It is impossible to believe a Kashmiri when he is dealing with officials of the country or when he is presenting a petition in the city, but in his own village and in the presence of his fellow-villagers I have found it fairly easy to elicit the truth." He also speaks of their weak-kneed, somewhat soft nature, of their being extremely dirty in their habits and persons, of their easily being cowed to tears and of another "quality", which in spite of all they have gone

[1] [Cf. D. Lawrence in the new Kashmir: fth ... Another]

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181 through they still possess, their conceit. But he also gives them the credit for being more intellectual than those of the rest of the then India, being quick in an argument and ready of wit. Of the people who lived in the villages, he says, "one rarely heard of divorce scandals or immorality". Finally he concludes with, "though the character of the Kashmiri leaves much to be desired, I think that it is to their credit that it is not worse, considering the few chances they have had for becoming truthful, manly and self-supporting. A man who can be beaten and robbed by anyone with a vestige of authority soon ceases to respect himself". Lawrence bluntly declares that, "The Kashmiri is what his rulers have made him, but I believe and hope that two generations of a just and strong rule will transform him into a useful, intelligent, and fairly honest man".

In 1912 Doctor Ernest Neve, who had worked there for years as the surgeon in the Mission Hospital, divided the people up when commenting on their character; he speaks of the Kashmiri as being "by nature deceitful and given to petty larceny", of the coolie, being timid, afraid of being left alone in the dark, inclined to untruthfulness and deceit—but not all of them; he mentions those "who have risked their lives for others, and with no applauding gallery and no laudatory press to approve". Then, "In spite of his great physical strength and powers of endurance, the Kashmiri is highly strung and neurotic, and he will often weep on slight provocation. These people can bear pain much better than Europeans, but owing to want of self-control they make more fuss. Naturally impulsive and bodly, they respond readily to tactful handling." This is the opinion of a doctor, from whose books one can immediately see that he was also a student of human nature, a psychologist who, having lived among these people for years, knew them as they were in their daily life and in their adversities and sicknesses; that then was his explanation of their "cowardice". A neurotic state which they had been driven into over the generations of oppression.

The Reverend C. E. Tyndale-Biscoe, who was for years, the headmaster of the Mission School, and who in the books he wrote tells how he spent his time "making men of this effeminate race of coolies", in his autobiography which was published after

his death, says of the morals of the men in those times of which he writes that it would appear that there remained few lusts or perversions which were unstimulated and unpractised in the Valley, not only by the invaders but also by the men of the land who provided from among their own peoples for those in India whose lust was in that direction. 181

In his previous book, *Kashmir in Sunlight and Shade*[1] he says, "The ordinary Kashmiri such as I have known for thirty years is a coward, a man with no self-respect and deceitful to a degree". His explanation for this being "because they happen to live in one of the most beautiful countries on earth, and therefore other people have coveted it. Kashmir has been conquered and reconquered by invaders, who have murdered, oppressed and enslaved their ancestors, and so ground the life and heart out of them that their better selves have been crushed."

Yet he declares that "gradually are the Kashmiris rising from slavery to manhood, though the growth is naturally very slow as yet, but they are on the upward road."

So there we have the Kashmiri character as seen through the eyes of foreigners over the past hundred and fifty years, both those who have passed through it and those who lived amongst the people and really loved them, they have each offered their opinions as to why the people dropped to such a state of degradation. I will myself say that the improvement which Neve and Tyndale-Biscoe noted has further progressed, although those who live outside the frontiers still do not speak well of the Kashmiri. He is without question still filthy in his person, he still has not learnt that in business one must stick to the truth, must supply goods to the sample which has been submitted, must dispatch those which have been selected and paid for and not exchange them for others when the buyer has gone. He still has to realise that within that white-topped ring of mountains there are men who are physically capable of protecting their own lovely land from attack without having to call in others to do it for them now that those "tools" with which this is possible are no longer withheld from their hands. He still has to cast jealousy aside and appreciate that there are also among his own countrymen those who have the political and 181 178

[1] [See 2: Dixon, AVI Kashmir files - Analysis]

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181 administrative ability and the desire honestly to lead their own
179 people without showing favour to any sect. He has, after having
it ingrained into him for hundreds of years, to laugh at the
superstitions and superstitions which has been drummed into him
by ignorant pirs, mullas, mullvis and even priests and mullahs, who
should long since have been exposed, degraded and cast out
from the precincts of temples, mosques and shrines by the
elders of the religions. He still has to learn that after all these
years he can tell the truth and start life anew without fear of the
past creeping up behind and strangling him. And finally he
still has to learn to forget all the dark and terrible years in
which he suffered nothing but degradation, fear and shame,
little of which was of his own making, and regaining his self-
respect, look to the future which, if only he will make the
supreme effort, holds so very much for him. For the fair land
of Kashmir is still there in spite of all that has happened within
its borders; it is for him to make of it something fine and grand
so that those of his race who follow him will be proud to acknowledge
to being a Kashmiri, not only because of the beauty
of the lakes, the valleys and the mountains, but for the integrity
and the manliness of the people to which it belongs.

CHAPTER NINETEEN

The Two Main Roads

Of the roads which lead out of the Valley into India and into Pakistan, there are two which are the most favoured, the one to Rawalpindi in Pakistan and known as the Jhelum Valley road, the other to Jammu and thence into India, usually referred to as the old Banihal cart road. Other routes exist; they were used in the old days by the Moghul Emperors when they came to the country, but the roads have not been reconstructed to take modern traffic. 491

In those old days the most favoured route was over the Pir Panjal Pass, which is at a height of eleven thousand feet. It took weeks to cover, with the man travelling on horseback, the women reclining not too comfortably in palanquins carried on the shoulders of sweating coolies, besides which there were large retinues of courtiers and retainers, together with companies of soldiers to protect them, in addition to hundreds of coolies and servants with all the paraphernalia, for these Emperors insisted on much of the pomp and ceremony which they had been accustomed to in their courts being continued with their peaceful entries into the country. At places on this old road are still to be seen the great stone, stone-walled acres of land in which the camps were set, but contained within the walls were rooms and a mosque where at times the ruler would carry these for many days. There are still to be seen the ruins of towers which were really block houses, built to cover and protect the smaller bands of travellers who ventured the road. Where villages now are, there is usually to be found the place where such travellers halted for the night, and the old rest houses built since those days are in some cases in use to this day for the same purpose. [494] 495

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499 Before the two new Dominions obtained their independence it was not unusual for the visitor who wanted to see as much as he could of the country, to enter Kashmir from Rawalpindi and leave it via Jammu. The road from Rawalpindi did not exist until the turn of the century and in all probability even then would not have been made had not Russia displayed a threatening attitude towards the northern and western frontiers of India—the Hindu Kush. Then it was that the Government of India, with the help of British engineers, built in record time, for the use of troops, the road which the State of Kashmir had been contemplating for many years, and had in fact started in places. The State engineers had finished the portion between Kohala and Domel—a little over twenty miles; the distance from there to Baramula, where it was to join the road and the navigable river to Srinagar, was seventy-eight miles further through. The small section they had completed had taken them five years. Spalding, a contractor was called in to finish the job; he brought in his own engineers and gangs of Pathans and Afghan coolies who were the toughest characters, many being deserters from the Indian Army, many murderers who had fled their own country—admittedly murders which had been committed for the honour of their families, but killings just the same. They were low-tempered men, but good strong workers, and the road, built against what to some would appear insurmountable odds and conditions, was completed and in use within two years.

491 This road from Rawalpindi, a large town on the Pakistan railway between Lahore and Peshawar, is open for most of the year; its blockage by snow seldom lasts for more than two or three days, but the most difficult and dangerous of its troubles is the slide which falls during the rains, mostly in the spring; then the road is blocked until gangs of coolies, which are always stationed there, can clear it, while damage and loss of life can also result from a bad fall of shale which often drops without warning. That, it is said, is the main reason why a railway has never been considered to be a practical proposition on this particular route, which would otherwise, joining the main line at Rawalpindi, have given Kashmir easy access all the year round to the sea port of Karachi.

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The distance covered by this road to Srinagar is about two hundred miles. The motorist usually completed the journey in a day, starting off after an early breakfast and reaching Srinagar for dinner, though those who were out to enjoy the scenery, which at places is really lovely, or those who were nervous and could not stand for too many miles the dozens of twists and turns with steep ascents and descents, took two days to make the journey and stayed overnight at one of the many rest houses, usually choosing that at Domel. 491

In the old days when two-horsed tongas were used to travel the rough road, the journey was agony to the European, if he happened to be in one of the seats facing the poor wretched horses' galled, thin backs; the sight alone spoiled all pleasures of the glorious views, especially when for a stage they had a driver who never ceased to apply the so-called "whip"—a stick which only continued to bruise the spines of the poor creatures. On first making that journey there were few passengers who in their fury did not grab the stick from the man, usually breaking it over their knees to demonstrate their disgust of his treatment: only after this did the stick prove to the irate passenger its usefulness, for the wretched animals, instead of responding to this humane sentiment, just stood with legs firm and refused to budge, with the result that the driver won in the end. The syce together with his horses changed at every stage, these usually being five miles apart but depending on the gradient of road. The tonga went the whole way; it would hardly have been possible to unload and reload it each time, for luggage was packed and tied on everywhere, often with bed rolls roped to the top of the canvas cover, and suit cases tied on the top of the wheel mud-guards. 494

The poorer people, those who did not trudge the road with their loads upon their backs, travelled by bullock cart, which was also used for heavy luggage, the journey taking about two weeks, or in so ekka; this is a high slung, single-horse cart, over which is a framework rather like a bird cage on which is spread cloth—usually rugs—to protect the women who travel in it, sitting on the hard board floor. The proper thing for the men to do is either sit in front, or if a servant was travelling with his master's luggage, he seated himself on top of it; if the

In Gerva T-8 (no date) 1954 AVI Kashmir AVI

494 master also chose to make the journey this way, he sat facing backwards and had a step fitted on which to place his feet and so save them from dangling. The ekka took about five days to cover the road between Rawalpindi and Srinagar.

The "pleasures" of travel in those days have now gone though. The change came gradually, for after a while it was not unusual to pass a carriage and pair; now it is mostly cars and lorries which make the journey. The tongas, ekkas and bullock wagons are still on the road, but only between villages; even then bus services run between these, and lorry "seats" are to be had, either next to the driver—considered almost first class travel—or on top of the load. The driver of these usually expects to make quite a few rupees with these unofficial passengers who sleep, and have not been unknown to roll off from the high load.

491 The route from Rawalpindi to Srinagar is divided up into fourteen stages, not that this interests the traveller by car as it did those who went behind horses. The first stage, a distance of fourteen miles to Barakao, is at an altitude of about seventeen hundred feet above the sea. The road is level, fringed with trees and generally uninteresting to one who has been on the plains. But for the next stage to Tret, the climb is up through low brown foothills; in summer these are sprinkled with burnt-up scrub; the sun, if the day has advanced, can be scorching, the road dusty; in spring, though, it is different, and becomes a tolerable journey. As usual, at a difficult corner a toll bar is come upon. Tret stands elevated four thousand feet above the sea, and here is to be found the first rest house.

361 A further thirteen miles, and just two miles after Sunny
529 Bank, lies Murree, a famous and fashionable hill station spread out over the mountains at an altitude of anything between six and seven thousand feet, which have been reached through pine-covered slopes and up many zig-zag roads and hairpin bends. Here is built a modern town, with rest house, hotels, boarding houses, a great sanatorium, a convent, schools, cinemas and churches; it is the hill station for those who live in Rawalpindi, and also for many from Peshawar and Lahore. From here a lovely view can be had of the plains, while in the distance are the glorious snow-covered ranges of mountains, which are amazingly even in their height, few being below

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fourteen thousand feet and none over sixteen thousand; at intervals on the Poonch side great masses stand out from them like bastions, making it difficult to believe that some giant hand had not built this wall. 361 529

Murree is a health resort, the place where pallid cheeks gain a pink glow within a few days, the resort which, because of its climate, makes Pakistan tolerable to the long-suffering European who serves there. The air is invigorating, there is usually a coolish breeze, and within a very short while those who have arrived there "just to lose the days away", find themselves suggesting long walks through the wonderfully interesting hills, past babbling brooks, along narrow paths which lead through pink-barked, scented pines, firs and shady trees to some "special spot of our own", probably one such as is often passed on the road-side where the rocks are black wet with water and green with slime, but decorated with masses of dainty, trembling maidenhair ferns which cling to them, growing out from every crack and crevice that will offer them a root hold; they are large leafed, with shining black, wire-like stems.

Those who stay there can sit and cool themselves in contemplation of the far distant snows and admire the beauty of the country lying below their feet and above their heads, with all its differing shades of colours and variety of the shapes of the trees; the smoke-like wisps of cloud which are blown and drawn by air currents up and down the slopes; the intriguing red roof-tops of a hill-station house among the firs and pines, and little gardens of the peasants, which are terraced down spurs of the mountains, and the winding tracks—those you had never realised existed—with the load-carrying coolies striding down with empty baskets on their back, or struggling up with a load, in their hands a T shaped stick on which to rest it when they stand, for the basket or package is carried high on their backs; a head strap across the forehead stops the load from falling back as they climb; once on the ground it would be impossible to lift back unaided. 482

Kohala, which is the next stage on from Murree, is nearly thirty miles distant. The descent from the hills is steep, and it opens, stuffy and sultry, out in between hills at a height of only eighteen hundred feet above the sea level. In summer it is 361 132

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The principal village building in the mosque (p. 119)

The mullah does his rounds on horseback (p. 171)

[Begins p. 316]

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361 unbearably hot, in June and July frequently reaching a tempera-
132 ture of 115° Fahrenheit, so that few people stop at the Dak bungalow. It is an important place on the route though, for
491 here stands the custom's house. The bridge which spans the Jhelum passes from Pakistan to Kashmir: this is an unusual bridge which quite a number of writers have noted. There used to be a suspension type of structure here, but it was washed away, as are so many others which fall beneath avalanches or through landslides in those parts. The one which is now there stands out from one side—the safe side—and a light steel extension connects the nose of the bridge with the other mainland, so that in the event of a landslide, this light portion of the "bridge" goes, and can be quickly replaced.

After passing over the river the road winds along the left bank of the Jhelum; it is a grand piece of engineering, in parts passing through short tunnels blasted through rock massifs which rise sheer from the river below. In some places just a loose knit rock wall serves as protection from falling over the edge of a precipice into the raging river beneath, at others the rock has been carved out so that it overhangs; here the road is oftimes narrow, though in other places—fortunately on the bends—it is wide, with ample room to stop the car and admire the country, which is particularly grand with high, barren hills rising steeply on either side; lone farms and tiny villages seem to cling to the hill sides, with small, terraced fields close by. Sparkling streams come down like waterfalls from heights; in places the result is surprising in that many of these, though spread wide, high on the mountain side, gradually come together to join the main stream. All are glittering with crystal waters from the snows in springtime, and combined make it appear like a gigantic fan which shimmers as some great, invisible goddess gently moves her hands so that she might enjoy the cool and refreshing breeze. Through gaps in these hills can be seen the snow-capped peaks of the ranges in the distance, with here and there a glistening peak.

361 Twenty-one miles from Kohala, and eighty-five from 'Pindi lies Domel, the most northerly place on the road, which, for the last few miles is cut sheer out of the cliff face; here landslips are not unusual after the rains. This is the most suitable place to

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In the foreground rice fields each divided by a stone wall (p. 316)

[facing p. 317]

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361 stop overnight if the journey is being divided up into two days; there is a State rest house with a number of private houses. The main road is joined by one from Abbattabad, one which may be 491 used in the winter when the Murree hills are covered with snow; 133 this road runs back to the north-west for about fifty miles to Abbattabad, and although rather narrow, is always open: it can be seen crossing the ridge above the river and towards the west. Here also the river Jhelum is joined by its largest tributary, the Kishenganga; about the same in size, both flow for a short distance side by side before marrying, then it is easy to pick out in the spring and summer months the Jhelum which is light brown with the muddy deposits it has gathered on its long passage through Kashmir, and the Kishenganga, a light, clear, greenish blue from the snows which have fed it. In the dry autumn the Jhelum is an opaque green, brought about by the large quantity of organic matter suspended in it, whilst the water of the other river is a peacock shade, still clear and transparent.

In the old days petty chiefs ruled the tribes in these parts, and they were forever at war with each other, even with their neighbours across the closest ridges; yet when outsiders attacked one of them, all would join together to protect their land.

Only a day's march to the west lies the Black Mountain frontier where lived the "Yagi" Pathan tribes who made this road to Kashmir far from secure. The Frenchman Jacquemont records that in his travels, which were in 1831, he was provided by Ranjit Singh with a strong escort to save him from being taken captive, from being held to ransom, or being blackmailed.

361 Fourteen miles further on is Garhi, where some people prefer to stop the night, as it has another rest house, this one being rather beautifully placed in its compound just above the [69] main road. One of the famous sights of the Jhelum Valley route used to be a great rope bridge which here spanned the river; this has now been replaced by a modern bridge. The scenery is quite different again. At three thousand feet the valley opens 132 up; there are distant views of the wooded hills; it is greener, fresher and not unlike the English country roads and lanes; there is a crispness in the air, so that at night a blanket is needed;

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132 no longer does one sweat and lie restless on the bed. Of that part Bernier wrote in his letters of far back in 1666, "I find myself transported on a sudden from a torrid to a temperate zone, the mountains we were traversing being covered with every one of our plants and shrubs; I had almost imagined myself in the mountains of Auvergne". And of this journey Arthur Neve commented in his book, *Picturesque Kashmir*, in 1899, "Early in April, when the wheat is ripening in Dooel, it is at Chakoti only in the ear, at Uri, though the fields are green, the deciduous trees are almost leafless and at Baramula snow may be lying in the hollows, the fields are bare, and there are all the signs of early spring". It is surprising to find poles fixed upright to the four corners of the bed, for mosquitoes are often found here, and in the summer can be a pest to those who have not brought a net to cover the bed.

133 Between here and Uri there is some really lovely scenery, much of which is truly magnificent, with lofty peaks towering up on either side, the road at times making its way through narrow gorges in which the river Jhelum flows, at times placid and with great swirling pools of brownish water, at others foaming and rushing as it escapes through some close held ravine or rock, rock which is so hard that the centuries of wear has not widened it, so hard that it will turn an ordinary chisel with ease.

341 712 Uri has a delightful old rest house with electricity for lights and fans, a luxury the visitor had thought might be unknown in Kashmir after the smoking oil lamps and hand fans of late. The gorge of the river before Uri is reached is so narrow that it is easy to cast a stone across it; the rocks drop vertically down to the water, the mountain sides are just like great castle buttresses of rock which rise from the rushing Jhelum. The town stands on a triangular plateau which is several hundred feet above the river, and as one nears it, especially when the river is low, there are to be seen several of those sloping, plateau-like, great alluvial fans which run down to the water. Uri is nearly four thousand five hundred feet above sea level; once it was of importance, having its own Raja; now of no importance, the town has become little more than a large village. The fort is interesting though; its founder was at one

In Gurvis T-8 (no date) 1984 AVI Kashmir AVI

time said to have been a common khidmatgar—that, in a table 361
beauty. He had been taken under the care of Ranjit Singh as a 712
boy of seven, became one of his generals and is credited with having overcome the Afghans, "whose women so feared him that to frighten their children they quoted his name in a low deep voice. He was a tyrant in Kashmir, from where he was called after his two years' service from 1820." So the fort is not really very old. It became the home of the Raja from that time on.

Rampur, thirteen miles off, is the next stage of the journey. 361
The road makes a great detour because of the gradient, and 491
follows the contours of the mountains, so avoiding having to 123
cross the large precipitous-sided nullah; after two or three miles you are astonished to find yourself almost back to where you started, the rest house lying across it, being but an arrow-shot away. The hillsides are mostly covered with loose shale, which is a menace at all times, for the rains wash it down on to the road, whilst later when it is all dried out in the sun, the moisture which bound it no longer has its hold, and it slips, a single stone soon collecting tons of the stuff as it tumbles down the mountain side. Although one does get a few seconds' warning of its descent by the terrifying swish and rumbling of the greater boulders, that is of little use for with the echoes of the hills it is difficult to decide, in the short time, from where the sound comes. The yellowish to purple-brown rocks which have been seen all the way from Doonil, have now changed to shiny white; later along the road they are replaced by limestone, and with it the scenery changes; there is now a wild beauty, with glorious forest trees, the ground spread with ferns and flowering bushes; the hills recede, the more gentle slopes being covered with tall deodar trees, standing straight and firm. Great precipices of limestone rise up from pine forests; here and there a fir or pine will have found a foothold on some small ledge and clinging tightly bends out and upwards as though searching for its mates who crowns the hill; here the countryside is truly lovely, and as such has been mentioned right from the earliest [374]
written. Here it is that the gallery—or flume—six miles long, carries the water which, dropping four hundred feet, powers the turbines generating electricity for the Valley. On the way there ooo

ON THE WATERCOTT

172 in the ruined Hindu temple which is said to date back to one century after the birth of Christ.

000 It seems here that Kashmir has at last been found, for there are walnut and chestnut trees; the flat-roofed houses are seen no more; in their place are the wooden ones with the flavish sloping roofs of Kashmir with wooden tiles or thatch. In spring wild roses of all colours, white, cream, pink and red, cover the bushes by the road side; here and there leafy trees hang out over it like great sunshades; the river widens and is quieter and although still brown, appears cleaner. It is swift in places though, for dashing against a rock in its path, the splash of spray is high; here and there quiet pools have found their way into the softer rock, and willows shade these, protecting the fish which have fought so far up stream, and making such places interesting to the fisherman. The views across the river, of the hill-slopes covered with different kinds of trees, broken by great limestone cliffs and the distant snow-capped mountains, especially when the sun streams through the clouds to lighten one like a glittering wedding cake, or when the sunset lends them for a while a pearl-pink tinge which slowly turns to red, is indeed heavenly.

361 Sixteen miles further on lies Baramula; the road, as it has
491 been for the last miles before Rampur, is comparatively level.
183 Peasants are to be seen more often working in the fields and small rice patches; at parts the wide river which almost ripples over the stone bed is slower in its flow and permits the use of small boats. On the side are large rocks different from those seen themselves and believed to have been carried down from the mountains by glaciers long since forgotten. A narrow ravine carries a path which leads through to Gulmarg, and here, until recent years, were found numbers of bears. Higher up, in the month of June, the rocks will be decorated with the pink blooms of wild rhododendron which flourish there. Here-abouts, especially from Nandana onwards, terrible damage was done in the great earthquake of 1885, which is still not forgotten in those parts. In the distance can be seen the great peak of Nanga Parbat, eight miles ahead, the near seventeen thousand feet high Mount Harawarah, which, as one gets closer to Baramula, seems to rise sheer from the waters of the Wular Lake; on a clear

[From Uri to Rampur -- Analyst]

day, far over to the right, the peak of Koishoi is visible. Here the Valley of Kashmir opens before the road, but since it is on the same level does not appear to be as grand as when one bursts upon it from a high pass. 361 491 133

From the spread town of Baramula, the poplar-lined road goes through the flat fields to Srinagar. Some who go there still prefer to have their houseboat or dongs meet them here so that they can continue the journey to the city by water. After that all is so quiet, the road with but few turns or twists; there is little to disturb the stillness except the occasional shout of a shepherd boy; no raging torrent runs below; there are no terrifying corners with honking lorries and hooting cars; no man or beast seems to be in a hurry, for it is the Vale of Kashmir, where nature has its sway. It is as though the unspoken greeting is "here rest a while".

Going out of Kashmir by the other route, a two hundred mile run to Jammu by the Banihal cart road, we left Srinagar at the other side of the city and passing the famous Pampur saffron fields, stopped in the village to buy some of its famed brand of biscuits, then went on past the ruins of the great light grey limestone temple built by King Avanti Varma in the eighth century; this is near to the roadside, surrounded by close-cropped turf, glorious in its broken and aged grandeur, especially in the spring when masses of mauve, wild iris spread around it. We continued on along the raised road through hundreds of acres of rice fields, with hamlets crushing on to the roadway, always seeming to have chosen a blind corner for their site. Tongas and bullock carts held tight to the single width tarred portion of the road and reluctantly gave way to us at the very last minute, to move over on to the dirt-built-up sides. Eventually, after thirty-two miles, we reached Khanabal, which adjoins Islamabad—by some called Anatnag. From here the poplar-lined road turns direct towards the distant mountains; still past fields of corn and rice, past small farms tucked away between willows, past clumps of the always four chinars on the wayside, past Muslim graveyards gay with mauve and white iris, shops which stand close on the edge of the road as if to demand that we stop to buy their wares from the sparsely spread shelves 491 [172] 361 241 491

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491 or sloping floor, past dozens of carriers' lorries which met us from the opposite direction, but having been made to pay for not previously doing so, always pulling off the centre of the road well in time and so permitting each of us to hold the road with two of our four wheels.

491 Slowly we had been climbing until we passed Lower Munda,
241 then Upper Munda, with its beautifully situated rest house with a
233 wonderful view on the hillside. The country still open, was such that the road had to wind here and there as it followed the slopes; the crops had finished; the land remaining was now only fit for grazing the hundreds of goats and sheep which were under the care of small boys; a pretty little girl drove three small cows down to the village; we met less traffic as the road climbs the steeper side of the mountain, though even here there are woodlands high on one side and a gentle slope to the valley on the other, with the road ahead nearly always in view.

The road zig-zags higher and higher, the trees are now finished, then the bushes also have gone, just the scrub remains, and soon even that has disappeared. There is a hairpin bend, but the road is wide there since it is on a corner, round a great spur of the mountain, and the view is so grand that we took the car close to the great loose stone wall and gazed on the country below—the Vale of Kashmir—which in spring appears as though it is in flood, the reflection being from the rice fields under water from the irrigation channels. From there, looking down almost from the top of the pass, the Valley is very beautiful; the roads are easy to pick out with poplars lining them, the clumps of trees with the dark brown roofs of the houses, and here strangely enough the air was so still and quiet that we could hear a cow mooing far, far below. The only creatures we found high up there were flocks of goats which leape the wall, over to the steep banks on the other side when we passed. In the distance are the red and purple, snow-topped mountains. We passed over a nullah built of concrete and made there to carry off the water from the rains or melting snow, then went under a portion of the road which is roofed with heavy logs, its side open; so constructed that the boulders, which are always
491 falling down the mountain side, shall pass over and not block the road. At nine thousand feet is the Banihal Tunnel, where,

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since it is only one car wide, we had to wait before passing 491
through the six hundred and fifty feet bore of the mountain top. We looked back and down on the Valley of Kashmir for the last time, since on coming out on the other side, the mountain hides it. The view from here is especially wonderful to those who have come through from the bleakness of the other side; for that reason many recommend that on a circular tour this should be made the incoming road, and the Jhelum Valley one the outgoing.

The road down is bare of trees and bushes; the stone is of a different colour as in places it has been blasted or cut away to take the road which can be seen winding backwards and forwards in hairpin bends for nearly twenty miles ahead as it slowly descends to the lower plains.

Because of the height to which it rises, this road is snow-blocked for the greater part of the winter months, and for that period transport to and from India remains at a standstill. Some interesting figures are given in reports which have been made, and estimates given for some time past with a view to constructing a tunnel through the mountain at a lower level and so ensuring this outlet for Kashmir's trade remaining open the whole year through. From the point where the road starts to climb on the one side, until it reaches the bottom on the other, it covers about forty miles. A tunnel driven through the mountain between both places would be only seven miles long—a saving of some thirty-three miles. Between 1890 and 1900 Major-General de Bourbel suggested the construction of a tunnel under the pass between Takia and Womoo which he estimated would bore for four and a half miles; it would have been at a height of seven thousand feet. Then in 1900 J. Adams made a survey of the Pir Panjal range and he proposed a tunnel at an altitude of eight thousand feet which would be less than a mile and a half in length, and maintained that at such a height it would seldom for long be blocked with snow. There is little doubt that one will eventually have to be constructed, for those who are entrusted to rule must know full well that until such time prosperity will not be possible for the Valley of Kashmir.

As we neared the foot of the mountains and came towards

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491 the wide valley, so the patches of cultivated land increased in number. On the way we had only seen the road coolies at work —always in pairs, for one holds the handle of the shovel and the other the length of rope which is tied down near to the spade, as it takes two men to move a shovel full of hard rock—and the few men of the valley who were trudging the long road home so that they might save a few extra rupees to give their families after working on the other side of the mountains for months. We had also met odd parties of three or four men and women with great trusses of grass on their heads; from where they were coming or where going we could not imagine.

At the foot of the mountains, as the road flattened out, so the surface became smooth; no longer was the hard grip necessary; it was now difficult to find a patch of ground which was not under cultivation, each tiny field being divided from its neighbour by loose stone walls. Then we came on the terraced rice fields, with a stream, which could be diverted to any of them by damming it with stones, bouncing and sparkling over the rock bed. A few black buffaloes were grazing by the roadside under the eye of a couple of boys, whose one thrill in life seemed to be had by placing a stick across the road so that cars might crush it.

[494] Just before the village of Banihal, there is the toll post, after which come the houses, shops and the Dak bungalow, whilst [495] here, when we filled up with petrol we found it cost a rupee a gallon less than in the Valley, such is the expense of the journey over the Pass.

From Banihal to Ramban, at a height of about five thousand feet, is a distance of twenty-three miles; there are few who do not consider this to be the most lovely stage of the route. For miles on end the road, which in this part is the original one, runs hundreds of feet above the river Chenab, but the valley is narrow, the grey rock on either side steep; the little valleys which come down to join that in which run river and road are thick with trees, as also are some of the more gentle slopes, but where they are not, the grey and blue shadings of the rocks add to the beauty of the glorious scene. In parts the giant rocks hang over the road, which on its other side is protected by a stone wall from the precipitous drop to the river. Occasionally a stream rushes down from above, in places it becomes a

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Gujars

waterfall; crystal clear, sometimes it runs in a gully beneath the road, in other places where the flow is only during the spring when the snows are melting, a culvert passes over the road to carry it away. In some places, the air is cooled by the water which drips down the rock side and feeds the masses of maiden-hair ferns and flowering creepers of all colours, white, pink yellow and blue, and I began to wish I had studied the names of flowers as it seemed so mild to enter in my diary "white, pink, yellow and blue creepers". 491

At one place, where we could see the side valley coming down from above, strewn with tons of loose stones and rocks, a tunnel has been built through the rock at the bend of the road, so that as the great boulders fall, just as they have done for hundreds of years, the road is safe and clear. But in other parts, the loose, grey, slate-like shale had fallen, as it does there at all times of the year, and a gang of coolies complete with bulldozer were shifting it under the eye of an engineer who stood near the flagman and told us when we could move over to the other side, for they pride themselves on keeping that road open at all times in spite of these frequent landslides.

Just as we turned a blind corner, before which a sign post had warned us of a steep decline, we came on masses of goats and horses completely covering it. The horses were loaded with packs and long poles; there were women and children and great St. Bernard-like dogs mixed up with them, and as we got closer, the goats made either to climb wildly up the side of the mountain or jump down over the stone wall, the women holding frantically on to the bridles of the horses and shouting, until finally their men dashed up to help them. These people are Gujars, who speak in sonorous tones a dialect of Punjabi: nomads, they come each year into the Valley to feed their flocks and herds. Typically from the North-West Frontier, their faces are sallow, long and bony, their noses hooked, their eyes deep-set and dark brown, their hair black and greasy, and the clothes they wear remind one of the gipsy of Europe. Many of the women carried loads, the little girls had baby sisters on their backs, while the men and boys carried nothing but sticks with which to drive the animals. Even as they clung on to a prancing, dancing, frightened horse they laughed and salaamed us. Later 233 [197] [221] [142]

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233 we came upon another band of them camped in a nullah near a
[392] stream on the wayside. Their tents were of rags stitched together and stretched on the wooden framework. They were cooking, the great iron pots standing over the fires which the little long-skirted child girls were feeding with the sticks they ran round to gather. The men were in a bunch round a pipe some distance off, the boys were tormenting a goat; they all looked filthy, their skins greasy, their clothes begrimed, yet some rather pretty girls of the party were even then washing something by the river, maybe it was goat hair they would sell raw or make up into something to be bartered in a shop for some commodity they needed on the way: from the milk of their herds they make ghee. They are ignorant, simple people.

491 From Ramban to Batote is eighteen miles, and the road goes
361 down to two thousand two hundred feet above sea level.
[313] It twists and turns, and during the run passes over a long suspension bridge which crosses between two great high mountain walls of red rock, the river rushing a hundred feet below, glistening and clear, and carrying down with it hundreds of great logs which have been cut higher up, marked so that the owners are known, and sent down by this cheap form of transport, the only expense being the pay of the men who are posted at those parts of the river which are known to choke up. Further along the road we came on parked lorries; these were at places where the flow of the river slowed and the logs became beached on the sandbanks. It was here that they were being lifted up and carried by coolies to the road transport, to continue their journey to the Punjab.

Looking across at the tree-covered slopes on the other side we could pick out an old unused road, and this we did many times later on, maybe it was the original road up to the pass and made in the days before suspension bridges could be built to span the torrent; so that those who then travelled had to wait until they came upon a place where the waters were quiet enough for a ferry or shallow enough to ford.

361 Batote is four thousand five hundred feet high, and from that village to Kud is a distance of twelve miles, during which the road goes over the Patnu Pass; it is one long, climbing series of twists. The beauties were such that I found it almost impos-

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able to keep my eyes on the road and away from the magnificent views as we climbed up through blue and grey cedars, tall firs and straight pines, the ground covered with their cones and needles, the scent in the air glorious. As though to tempt the tourist to stop a while to enjoy to the full all that is about him, on many of the bends the road has been widened so that a car can be parked, for it is the ideal place for the picnic lunch or tea as you look down on the forest-covered hills, the silver river lost for a distance behind their beautiful mahogany-coloured branches and high in the background the snow-covered mountain tops, sharply separated by their whiteness from the clear blue of the sky. 361

The rest house at Kud sits just above the road, and although the furnishings were far from up to hotel standard, food of a kind was to be had there, and so we stopped the night, to awaken next morning to walk out on to the covered verandah and look across to the distant hills, over the mist which still clung to the valley between. Like most of these rest houses and Dak bungalows, which are usually quite old buildings, it has been beautifully sited for tourists but is not comfortable enough to encourage them to linger long. This was to be the last night on which blankets would be required on the bed. 361 495

From here down to Udhampur is a distance of twenty-five miles, the road gradually dropping, with many hairpin bends; but still the country clings to its trees, although as the latitude becomes lower, so the sweet-smelling pines and the firs are replaced by others. From among the barren red rocks great bushes grow, and when we were there they were all in bloom, the most fascinating being a mass of pink wax-like flowers, the leaves narrow, long and glossy, and when we stopped we found small clumps of wild strawberries in those parts of the road which held more vegetation. Still the road was with the river. 491

Most of the little towns we had passed through had consisted of long bazaars, always with many "hotels" which are really restaurants. Here and there on the bend of the road, beneath shady trees and close to a stream or a spring there were the odd tea shops, their sign of trade as always, being rows of cups and saucers and tiny tea pots, for each customer has his own pot; whilst behind them is a great clay stove with a kettle always 361 443

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361 443 boiling on the top, and usually there are tin biscuit boxes with glass fronts to display the different kinds of cakes. There were always the cloth shops, the shelves sparsely spread, but with the dhurzie—or tailor, usually a Sikh—sitting cross-legged on the verandah before his sewing machine, it being quite usual for the purchaser of cloth who comes from some way off in the hills to buy a length and wait for it to be made up into whatever article he or she wants. Then there was always the dry-goods store, most of that which the shopkeeper had to sell being displayed in large, flat baskets, whether it be tea, soap, tobacco, chilli powder, salt, flower, rice or any other commodity; always he had for sale lengths of rope, small fans for heightening up the charcoal cooking fire, and sweepers' brooms, besides oil for lamps and the ghee for cooking. His was a shop essential to every hamlet.

361 491 From Udhampur to Jammu is a little over forty miles. By now I began to realize that the lovely Valley of Kashmir was a long way off, for low hills surround the road; these are bleak and as we went further, so the trees and bushes no longer grew. The road winds, with many blind corners, and the rocks change in their colour to an elephant grey; they are smooth, as though soft, and there are signs in plenty of erosion, but the road is wide and the surface good. With little else to think about, my 643 491 mind went back to that which I had read of this road. In the not very distant past, the route to Srinagar was the private road of the Maharaja; over this he travelled each spring to go to his summer capital, and returned the same way to Jammu, his winter capital, in the late autumn. All but the last Maharaja, who used cars, took weeks to make the journey; each night camp was made, usually at one of the rest houses but not necessarily so, though always near to a spring—a few of those he used are still adorned with the stone carved heads of animals out of the mouths of which cool water was made to flow for His Highness. He did not always move on next morning though; the decision as to when he could continue the journey being arrived at by his pundits, and if they decided that the stars were not propitious, then the Maharaja just stayed put, sometimes for weeks on end, whilst "his Srinagar subjects anxiously awaited His Highness's arrival".

In those days special permission had to be obtained to use the road, seldom was this granted for the time while the Court was proceeding upon it, so that the months during which it was open were even fewer than now, since at that time both the Maharaja and the snow controlled it. Now the Maharaja has gone, but the snow still has its hold. The day will come when that also does not deter in winter those who wish to pass in and out of the Valley.

Just before entering Jammu, the road twists and turns for miles like a snake escaping through long grass. Blind turnings, steep, short hills, and close, cliff-bound sides, make it rather dangerous, so that we realized that all the hazards were not confined to the road over the pass with the thousands of feet to drop over the side. Then through Jammu, over the river bridge and on to the new magnificent road which runs to Pathankot; a road which is two cars wide with a cobbled overrun on each side, with dozens of concreted rollahs, each hundreds of yards long, with heavy wire netting over the smooth great stones preventing them being washed on to the road, and with high stakes at intervals, each marked so that in the spring floods the driver can see at a glance. If he can get through; it is a truly magnificent piece of work. But it is not as one wishes to think of Kashmir and Jammu; it is as yet a road without a soul, flat, aimless and straight, open to the dry scorching sun which pours ceaselessly down on the plains; in all an uninteresting run. It will not remain so for long though, for soon it too must surely become imbued with the beauty which seeps from the State; trees and shrubs will soon line the road, the glaring concrete will become sombre and soft in its colouring, little hamlets, quaint stalls and shops will spring up upon its sides—it will gain that something which will make it live.

It was here, as I thought of the customs post at which we would later have to stop on entering India, that I began to wish I had brought with me more of the arts of Kashmir, presents to give to those who had not been there, that they also might enjoy it and this even though our bed rolls were stacked on the roof, the luggage carrier crammed tight, the back seats stacked so high that only a slit was visible in the driving mirror of the traffic behind. There must be few of those who have been

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fortunate enough to go to Kashmir who have not had the same regrets on the way out, regrets that they had not taken a greater number of photographs, made more sketches or painted more pictures, and that they had not brought away with them more of the really beautiful things that are offered there at such fantastically low prices, for these are the reminders of a really delightful land which so many have covered, which some have captured for a while, but which none have been able to hold for always. And there can be none who at this stage of the journey have not promised themselves that one day they will return.

And so reluctantly we left Kashmir.

Although impoverished of this world's goods, she had shown herself to be a very charming hostess, one who had been pleased to display for our pleasure all that she had been blessed with by God.

Like so many others, we had found her very lovely and kindly this lady to whom we had gone to soothe our weary limbs and tired minds, to breathe her fragrance, and to gaze upon her natural beauty which had been enhanced by the gifts of those others who before had known her.

Her generosity had been unlimited. She had grudged us nothing that we might wish to take away with us, for none who have gone to her—not even those uninvited guests who had thoughts to ravish her—have found it possible to conceal that one part which is her very own—her soul.

All that she asked of us, or has ever asked of any, is that she might be left in peace, that her friends might be of all peoples, and that those who live in her lands might prosper and themselves know their country as The Happy Valley.

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PREFACE

000 THE articles in this volume have been written by Sir Walter Lawrence, Bart., G.C.I.E., who wishes to acknowledge his special indebtedness to Major J. L. Kaye, late Settlement Commissioner of Jammu and Kashmir, and to Major S. H. Godfrey, C.I.E., who verified the proofs, added much new matter, and enabled the author to bring the information up to date.

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PROVINCIAL GAZETTEERS OF INDIA

KASHMÎR AND JAMMU

Kashmir and Jammu.—The territories of the Mahārāja of Kashmir and Jammu may be roughly described in the words of the treaty of March 16, 1846, as 'situated to the eastward of the river Indus and westward of the river Rāvi.' This country, known to the English as Kashmir and to the Indians as Jammu, covers an area of 80,900 square miles, extending from 32° 17′ to 36° 58′ N. and from 73° 26′ to 80° 30′ E. It may be likened to a house with many storeys. The door is at Jammu, and the house faces south looking out on the Punjab Districts of Jhelum, Gujrāt, Sialkot, and Gurdāspur. There is just a fringe of level land along the Punjab frontier, bordered by a plinth of low hilly country sparsely wooded, broken, and irregular. This is known as the *Kandi*, the home of the Chibs and the Dogras. Then comes the first storey, to reach which a range of mountains, 8,000 feet high, must be climbed. This is a temperate country with forests of oak, rhododendron, and chestnut, and higher up of *deodār* and pine, a country of beautiful uplands, such as Bhadarwāh and Kishtwār, drained by the deep gorge of the Chenāb river. The steps of the Himālayan range known as the Pīr Panjāl lead to the second storey, on which rests the exquisite valley of Kashmīr, drained by the Jhelum river. Up steeper flights of the Himālayas we pass to Astor and Baltistān on the north and to Ladākh on the east, a tract drained by the river Indus. In the back premises, far away to the north-west, lies Gilgit, west and north of the Indus, the whole area shadowed by a wall of giant mountains which run east from the Kilik or Mintaka passes of the Hindu Kush, leading to the Pāmirs and the Chinese dominions past Rakaposhi (25,561 feet), along the Muztāgh range past K 2 (Godwin Austen, 28,265 feet), Gasherbrum, and Masherbrum (28,100 and 25,660 feet respectively) to the Karakoram range which merges in the Kuenlun mountains. Westward of the northern angle above

Physical aspects.

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Hunza-Nagar the mighty mass of mountains and glaciers trends a little south of east along the Hindu Kush range bordering Chitrāl, and so on into the limits of Kāfiristān and Afghān territory.

At the Karakoram pass (18,317 feet) the wall signags, and to the north-east of the State is a high corner bastion of mountain plains at an elevation of over 17,000 feet, with salt lakes domed about. Little is known of that bastion; and the administration of Jammu and Kashmir has but scanty information about the eastern wall of the property, which is formed of mountains of an elevation of about 20,000 feet, and crosses lakes, like Pangkong, lying at a height of nearly 14,000 feet. The southern boundary repeats the same features—grand mountains running to peaks of over 20,000 feet; but farther west, where the wall dips down more rapidly to the south, the elevation is easier, and we come to Bhadarwāh (5,427 feet) and to the still easier heights of Basoli (2,170 feet) on the Rāvi river. From Mādhopur, the head-works of the Bāri Doāb Canal, the Rāvi river ceases to be the boundary, and a line crossing the Ujh river and the watershed of the low Dogrā hills runs fairly straight to Jammu. A similar line, marked by a double row of trees, runs west from Jammu to the Jhelum river. From the south-west corner of the territories the Jhelum river forms an almost straight boundary on the west as far as its junction with the Kunhār river, 14 miles north of Kohāla. At that point the western boundary leaves the river and clings to the mountains, running in a fairly regular line to the grand snow scarp of Nanga Parbat (26,182 feet). Thence it runs almost due north to the crossing of the Indus at Rāmghāt under the Hattu Pīr, then north-west, sweeping in Puniāl, Yāsin, Ghizar, and Koh, the Mehtarjaos or chiefs of which claim the Tangir and Darel country, and linking on to the Hindu Kush and Muzāgh ranges which look north to Chinese territory and south to Hunza-Nagar and Gilgit.

It is said of the first Mahārājā Gulāb Singh, the builder of the edifice just described, that when he surveyed his new purchase, the valley of Kashmir, he grumbled and remarked that one-third of the country was mountains, one-third water, and the remainder alienated to privileged persons. Speaking of the whole of his dominions, he might without exaggeration have described them as nothing but mountains. There are valleys, and occasional oases in the deep cañons of the mighty rivers; but the mountain is the predominating feature and has strongly affected the history, habits, and agriculture of the

people. Journeying along the haphazard paths which skirt the river banks, till the sheer cliff bars the way, and the track is forced thousands of feet over the mountain-top, one feels like a child wandering in the narrow and tortuous alleys which surround some old cathedral in England. 133

It is impossible within the limit of this article to deal in detail with the nooks and corners where men live their hard lives and raise their poor crops in the face of extraordinary difficulties. There are interesting tracts like Padar on the southern border, surrounded by perpetual snow, where the edible pine and the *deodār* flourish, and where the sunshine is scant and the snow lies long. It was in Padar that the valuable sapphires were found, pronounced by experts the finest in the world. Farther east across the glaciers lies the inaccessible country of Zāskār, said to be rich in copper, where the people and cattle live indoors for six months out of the year, where trees are scarce, and food is scarcer. Zāskār has a fine breed of ponies. Farther east is the lofty Rupshu, the lowest point of which is 13,500 feet; and even at this great height barley ripens, though it often fails in the higher places owing to early snowfall. In Rupshu live the nomad Champas, who are able to work in an air of extraordinary rarity, and complain bitterly of the heat of Leh (11,500 feet). [132] [135]

Everywhere on the mass of mountains are places worthy of mention, but the reader will gain a better idea of the country if he follows one or more of the better-known routes. A typical route will be that along which the troops sometimes march from JAMMU, the winter capital, past the Summer Palace at Srīnagar in Kashmīr to the distant outpost at Gilgit. The traveller will leave the railway terminus on the south bank of the Tawi, the picturesque river on which Jammu is built. From Jammu (1,200 feet) the road rises gently to Dansāl (1,840 feet), passing through a stony country of low hills covered with acacias, then over steeper hills of grey sandstone where vegetation is very scarce, over the Laru Lari pass (8,200 feet), dropping down again to 5,150 feet and lower still to Rāmban (2,535 feet), where the Chenāb river is crossed, then steadily up till the Banihāl pass (9,250 feet) is gained and the valley of Kashmīr lies below. [137]

So far the country has been broken, and the track devious, with interminable ridges, and for the most part, if we except the vale of the Bichlari, the pine woods of Chineni, and the slopes between Rāmban and Deogol (Banihāl), a mere series of flat uninteresting valleys, unrelieved by forests. It is a

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pleasure to pass from the scenery of the outer hills into the green fertile valley of Kashmīr—the emerald set in pearls. The valley is surrounded by mountain ranges which rise to a height of 18,000 feet on the north-east, and until the end of May and sometimes by the beginning of October there is a continuous ring of snows around the oval plain. Leaving the Banihāl pass—and no experienced traveller cares to linger on that uncertain home of the winds—the track rapidly descends to Vernāg (6,000 feet), where a noble spring of deep-blue water issues from the base of a high scarp. This spring may be regarded as the source of Kashmīr's great river and waterway, commonly known as the JHELUM, the Hydaspes of the ancients, the Vitastā in Sanskrit, and spoken of by the Kashmīris as the Veth. Fifteen miles north the river becomes navigable; and the traveller, after a march of 110 miles, embarks at Khānabal in a flat-bottomed boat and drops gently down to Srīnagar, the capital of Kashmīr.

The valley and surrounding hills.

Looking at a map of Kashmīr, one sees a white footprint set in a mass of black mountains. This is the celebrated valley, perched securely among the Himālayas at an average height of 6,000 feet above the sea. It is approximately 84 miles in length and 20 to 25 miles in breadth. North, east, and west, range after range of mountains guard the valley from the outer world, while in the south it is cut off from the Punjab by rocky barriers, 50 to 75 miles in width. The mountain snows feed the river and the streams, and it is calculated that the Jhelum in its course through the valley has a catchment area of nearly 4,000 square miles. The mountains which surround Kashmīr are infinitely varied in form and colour. To the north lies a veritable sea of mountains broken into white-crested waves, hastening away in wild confusion to the great promontory of Nanga Parbat (26,182 feet). To the east stands Harāmukh (16,903 feet), the grim mountain which guards the valley of the Sind. Farther south is Mahādeo, very sacred to the Hindus, which seems almost to look down upon Srīnagar; and south again are the lofty range of Gwāsh Brāri (17,800 feet) and the peak of Amarnāth (17,321 feet), the mountain of the pilgrims and very beautiful in the evening sun. On the south-west is the Panjāl range with peaks of 15,000 feet, over which the old imperial road of the Mughals passes; farther north the great rolling downs of the Tosh Maidān (14,000 feet), over which men travel to the Pūnch country; and in the north-west corner rises the Kājināg (12,125 feet), the home of the *mārkhor*.

On the west, and wherever the mountain-sides are sheltered

On the west and wherever the mountain-sides are sheltered from the hot breezes of the Punjab plains, which blow across the intervening mountains, there are grand forests of pines and firs. Down the tree-clad slopes dash mountain streams white with foam, passing in their course through pools of the purest cobalt. When the great dark forests cease and the brighter woodland begins, the banks of the streams are ablaze with clematis, honeysuckle, jasmine, and wild roses which remind one of azaleas. The green smooth turf of the woodland glades is like a well-kept lawn, dotted with clumps of hawthorn and other beautiful trees and bushes. It would be difficult to describe the colours that are seen on the Kashmīr mountains. In early morning they are often a delicate semi-transparent violet relieved against a saffron sky, and with light vapours clinging round their crests. The rising sun deepens the shadows, and produces sharp outlines and strong passages of purple and indigo in the deep ravines. Later on it is nearly all blue and lavender, with white snow peaks and ridges under a vertical sun; and as the afternoon wears on these become richer violet and pale bronze, gradually changing to rose and pink with yellow or orange snow, till the last rays of the sun have gone, leaving the mountains dyed a ruddy crimson, with the snows showing a pale creamy green by contrast. Looking downward from the mountains the valley in the sunshine has the hues of the opal: the pale reds of the *karewa*, the vivid light greens of the young rice, and the darker shades of the groves of trees relieved by sunlight sheets, gleams of water, and soft blue haze give a combination of tints reminding one irresistibly of the changing hues of that gem. It is impossible in the scope of this article to do justice to the beauty and grandeur of the mountains of Kashmīr, or to enumerate the lovely glades and forests, visited by so few. Much has been written of the magnificent scenery of the Sind and Liddar valleys, and of the gentler charms of the Lolāb, but the equal beauties of the western side of Kashmīr have hardly been described. Few countries can offer anything grander than the deep-green mountain tarn, Konsanāg, in the Panjāl range, the waters of which make a wild entrance into the valley over the splendid cataract of Arahal, while the rolling grass mountain called Tosh Maidān, the springy downs of Raiyār looking over the Suknāg river as it twines, foaming down from the mountains, the long winding park known as Yusumarg, and lower down still the little hills which remind one of Surrey, and Nilnāg with its pretty lake screened by the dense forests, are worthy to be seen.

As one descends the mountains and leaves the woodland

133 241 132 311

As one descends the mountains and leaves the woodland glades, cultivation commences immediately, and right up to the fringe of the forests maize is grown and walnut-trees abound. A little lower down, at an elevation of about 7,000 feet, rice of a hardy and stunted growth is found, and the shady plane-tree appears. Lower still superior rices are grown, and the watercourses are edged with willows. The side valleys which lead off from the vale of Kashmir, though possessing distinctive charms of their own, have certain features in common. At the mouth of the valley lies the wide delta of fertile soil on which the rice with its varying colours, the plane-trees, mulberries, and willows grow luxuriantly; a little higher up the land is terraced and rice still grows, and the slopes are ablaze with the wild indigo, till at about 6,000 feet the plane-tree gives place to the walnut, and rice to millets. On the left bank of the mountain river endless forests stretch from the bottom of the valley to the peaks; and on the right bank, wherever a nook or corner is sheltered from the sun and the hot breezes of India, the pines and firs establish themselves. Farther up the valley, the river, already a roaring torrent, becomes a veritable waterfall dashing down between lofty cliffs, whose bases are fringed with maples and horse-chestnuts, white and pink, and millets are replaced by buckwheat and Tibetan barley. Soon after this the useful birch-tree appears, and then come grass and glaciers, the country of the shepherds.

Karewas.

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Where the mountains cease to be steep, fan-like projections with flat arid tops and bare of trees run out towards the valley. These are known as *karewa*. Sometimes they stand up isolated in the middle of the valley, but, whether isolated or attached to the mountains, the *karewa* presents the same sterile appearance and offers the same abrupt walls to the valley. The *karewas* are pierced by mountain torrents and seamed with ravines. Bearing in mind that Kashmir was once a lake, which dried up when nature afforded an outlet at Bāramūla, it is easy to recognize in the *karewa* the shelving shores of a great inland sea, and to realize that the inhabitants of the old cities, the traces of which can be seen on high bluffs and on the slope of the mountains, had no other choice of sites, since in those days the present fertile valley was buried beneath a waste of water.

Lakes and springs.

241 133

Kashmir abounds in mountain tarns, lovely lakes, and swampy lagoons. Of the lakes the WULAR, the DAL, and the Manasbal are the most beautiful. It is also rich in springs, many of which are thermal. They are useful auxiliaries to the mountain streams in irrigation, and are sometimes the sole

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sources of water, as in the case of Achabal, Vernāg, and Kokarnāg on the south, and Arpal on the east. Islāmābād or Anantnāg, 'the place of the countless springs,' sends out numerous streams. One of these springs, the Maliknāg, is sulphurous, and its water is highly prized for garden cultivation. The Kashmīris are good judges of water. They regard Kokarnāg as the best source of drinking-water, while Chashma Shāhi above the Dal Lake stands high in order of merit. 133 241

Srīnagar and the Jhelum.

It is time now for the traveller who has been resting in Srīnagar to set out on the great northern road which leads to Gilgit. He will have admired the quaint, insanitary city lying along the banks of the Jhelum, with a length of 3 miles and an average breadth of 1½ miles on either side of the river. The houses vary in size from the large and spacious brick palaces of the Pandit aristocrat and his 500 retainers, warmed in the winter by *kangrīs*, to the doll house of three storeys, where the poor shawl-weaver lives his cramped life, and shivers in the frosty weather behind lattice windows covered with paper. In the spring and summer the earthen roofs of the houses, resting on layers of birch-bark, are bright with green herbage and flowers. The canals with their curious stone bridges and shady waterway, and the great river with an average width of eighty yards, spanned by wooden bridges, crowded with boats of every description, and lined by bathing boxes, are well worth studying. The wooden bridges are cheap, effective, and picturesque, and their construction is ingenious, for in design they appear to have anticipated the modern cantilever principle. Old boats filled with stones were sunk at the sites chosen for pier foundations. Piles were then driven and more boats were sunk. When a height above the low-water level was reached, wooden trestles of *deodār* were constructed by placing rough-hewn logs at right angles. As the structure approached the requisite elevation to admit of *chakwāris* (house-boats) passing beneath, *deodār* logs were cantilevered. This reduced the span, and huge trees were made to serve as girders to support the roadway. The foundations of loose stones and piles have been protected on the upstream side by planking, and a rough but effective cut-water made. The secret of the stability of these old bridges may, perhaps, be attributed to the skeleton piers offering little or no resistance to the large volume of water brought down at flood-time. It is true that the heavy floods of 1893 swept away six out of the seven city bridges, and that the cumbrous piers tend to narrow the waterway, but it should be remembered 361 499 [341]

499 that the old bridges had weathered many a serious flood. Not long ago two of the bridges, the Habba Kadal and the Zaina Kadal, had rows of shops on them reminding one of Old London Bridge, but these have now been cleared away.

487 491 Srīnagar to Gilgit. The distance by road from Srīnagar to Gilgit is 228 miles, and the traveller can reach Bandipura at the head of the Wular Lake by boat or by land. The Gilgit road, which cost the Kashmīr State, in the first instance, 15 lakhs, is a remarkable achievement, and was one of the greatest boons ever conferred on the Kashmīri subjects of the Mahārājā. Previous to its construction supplies for the Gilgit garrison were carried [651] by impressed labourers, many of whom perished on the passes, or returned crippled and maimed by frost-bite on the snow or accident on the goat paths that did duty for roads. The journey to Gilgit before 1890 has been aptly compared with the journey to Siberia. Now, supplies are carried on ponies and the name Gilgit is no longer a terror to the people of Kashmīr.

133 132 From Bandipura a steep ascent leads to the Raj Diāngan pass (11,800 feet), a most dreaded place in the winter months, when the cold winds mean death to man and beast. Thence through a beautifully wooded and watered country, past the lovely valley of Gurais, down which the Kishangangā flows, the traveller has no difficulties till he reaches the Burzil pass (13,500 feet), below which the summer road to Skārdu across the dreary wastes of the Deosai plains branches off to the north-east. This is a very easy pass in summer, but is very dangerous in a snowstorm or high wind.

Descending from the Burzil the whole scene changes. The forests and vegetation of Kashmīr are left behind, the trees are few and of a strange appearance, and the very flowers look foreign. It is a bleak and rugged country, and when Astor (7,853 feet) is left the sense of desolation increases. Nothing can be more dreary than the steep descent from Doian down the side of the arid Hattu Pīr into the sterile waste of the Indus valley. It is cool at Doian (8,720 feet); it is stifling at Rāmghāt (3,800 feet), where one passes over the Astor river by a suspension bridge. The old construction was a veritable [681] bridge of sighs to the Kashmīr convicts who were forced across the river and left to their fate—starvation or capture by the slave-hunters from Chilās. A little cultivation at Bunji relieves the eye; but there is nothing to cheer the traveller until the Indus has been crossed by a fine bridge, and 30 miles farther the pleasant oasis of Gilgit is reached.

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The Indus valley is a barren dewless country. The very river with its black water looks hot, and the great mountains are destitute of vegetation. The only thing of beauty is the view of the snowy ranges, and Nanga Parbat in the rising sun seen from the crossing of the Indus river to Gilgit sweeps into oblivion the dreadful desert of sands and rock. Gilgit (4,890 feet) itself is fertile and well watered. The mountains fall back from the river, and leave room for cultivation on the alluvial land bordering the right bank of the Gilgit river, a rare feature in the northern parts of the Mahārājā's dominion.

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Kohāla to Leh.

Another route giving a general idea of the country runs from west to east, from Kohāla on the Jhelum to Leh, about 5 miles beyond the Indus. A good road from Rāwalpindi brings the traveller to Kohāla, where he crosses the Jhelum by a bridge, and enters the territories of Jammu and Kashmīr. The cart-road passes from Kohāla to Srīnagar, a distance of 132 miles, by easy gradients. As far as Bāramūla the road is close to the river, but for the most part at a great height above it, and the scenery is beautiful. At Muzaffarābād the Kishangangā river joins the Jhelum, and here the road from Abbottābād and Garhi Habīb-ullah connects with the Kashmīr route. The road runs along the left bank of the Jhelum, through careful terraced cultivation, above which are pine forests and pastures. It carries a very heavy traffic, but owing to the formation of the country it is liable to constant breaches, and is expensive to keep in repair.

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From Uri a road runs south to the country of the Rājā of Pūnch, the chief feudatory of the Mahārājā, crossing the Hāji pass (8,500 feet). At Bāramūla the road enters the valley of Kashmīr, and runs through a continuous avenue of poplars to Srīnagar. In bygone days this route, known as the Jhelum valley road—now the chief means of communication with India—was little used. The Bambās and Khakhās, who still hold the country, were a restless and warlike people; and the numerous forts that command the narrow valley suggest that the neighbourhood was unsafe for the ordinary traveller. The construction of the road from Kohāla to Bāramūla cost the State nearly 22 lakhs.

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From Srīnagar to Leh is 243 miles. The first part of the journey runs up the Sind valley, perhaps the most exquisite scenery in Kashmīr. Fitful efforts are made from time to time to improve this important route, but it still remains a mere fair-weather track. The Sind river thunders down the

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valley, and the steep mountains rise on either side, the northern slopes covered with pine forest, the southern bare and treeless. At Gagangir the track climbs along the river torrent to Sonāmarg (8,650 feet), the last and highest village in the Sind valley, if we except the small hamlet of Nilagrar some 2 miles higher up. Sonāmarg is a beautiful mountain meadow surrounded by glaciers and forests. It is a miserable place in the winter time, but it is of great importance to encourage a resident population. The chief staples of cultivation are *grim*, or Tibetan barley, and buckwheat. It is good to turn loose the baggage ponies to graze on the meadow grasses; for in a few more marches one passes into a region like the country beyond the Burzil on the road to Gilgit, a land devoid of forests and pastures, 'a desert of bare crags and granite dust, a cloudless region always burning or freezing under the clear blue sky.' The Zoji La (11,300 feet) is the lowest depression in the great Western Himālayas which run from the Indus valley on the Chilās frontier. Over this high range the rains from the south hardly penetrate, and the cultivation, scanty and difficult, depends entirely on artificial canals. The ascent to the Zoji La from Kashmīr is very steep, the descent to the elevated table-land of Tibet almost imperceptible. For five marches the route follows the course of the Drās river, through a desolate country of piled up rocks and loose gravel. At Chanagund the road to Skārdu crosses the Drās river by a cantilever bridge, 4 miles above the junction of the Drās and Suru rivers, and about 8 miles farther on the Indus receives their waters. But the steep cliffs of the Indus offer no path to the traveller, and the track leaves the Drās river, and turns in a southerly direction to Kargil, a delightful oasis. Then the road abandons the valleys and ascends the bare mountains. The dreary scenery is compensated by the cloudless pale blue sky and the dry bracing air so characteristic of Ladākh. Through gorges and defiles the valley of Shergol is reached, the first Buddhist village on the road. Thenceforward the country is Buddhist, and the road runs up and down over the Namika La (13,000 feet) and over the Fotu La (13,400 feet), the highest point on the Leh road. Along the road near the villages are Buddhist monasteries, *manis* (walls of praying stones) and *chortens*, where the ashes of the dead mixed with clay and moulded into a little idol are placed, and at Lamayaru there is a wilderness of monuments. Later, the Indus is crossed by a long cantilever bridge; and the road runs along the right

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bank through the fertile oasis of Khalsi, then through the usual desert with an occasional patch of vegetation to Leh (11,500 feet), the capital of Western Tibet and of Western Buddhism, and the trade terminus for caravans from India and from Central Asia. It is a long and difficult road from Leh to Yārkand, 482 miles, over the Khardung La, the Sasser La, and the Karakoram pass of between 17,000 and 19,000 feet altitude, where the useful yak (*Bos grunniens*) relieves the ponies of their loads when fresh snow has fallen, or serves unladen to consolidate a path for the ponies.

Leh to Astor.

A brief description may be given of one more of the many routes that follow the rivers and climb the mountains—the route from Leh through Baltistān to Astor on the Gilgit road. At Khalsi, where the Srīnagar-Leh road crosses the Indus, the track keeps to the right bank of the Indus, and passing down the deep gorge of the river comes to a point where the stupendous cliffs and the roaring torrent prevent farther progress. There the traveller strikes away from the Indus and ascends the mountains to the Chorbat pass (16,700 feet), covered with snow even in July. From the pass, across the valley of the Shyok river, the great Karakoram range, some 50 miles away, comes into view. An abrupt descent carries the traveller from winter into hot summer; and by a difficult track which in places is carried along the face of the cliff by frail scaffolding (*pori*), following the course of the Shyok river, smoothly flowing between white sands of granite, and passing many pleasant oases, one comes to the grateful garden of Khapallu, a paradise to the simple Baltis. Crossing the united waters of the Shyok and the Indus on a small skin raft, the traveller arrives at Skārdu (7,250 feet), the old capital of Baltistān. Here the mountains on either side of the Indus recede, and the sandy basin, about 5 miles in breadth, is partially irrigated by water from the pretty mountain lake of Satpura and carefully cultivated. Looking across the Indus to the north, the Shigar valley, the garden of Baltistān, with its wealth of fruit trees is seen. There the cultivator adds to his resources by washing gold from the sands of the river. From Skārdu the direct route to Gilgit follows the Indus, which is crossed at Rondu by a rope bridge so long as to be most trying to the nerves, but a fair-weather track over the Banak pass lands the traveller on the Gilgit road at Astor.

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It is difficult to give a general idea of a country so diversified as Kashmīr and Jammu. As will be seen in the section on history, a strange destiny has brought people of distinct races,

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languages, and religions, and countries of widely different physical characteristics, under the rule of the Mahārājā.

Mountain and river systems.

The Kashmīr territory may be divided physically into two areas: the north-eastern, comprising the area drained by the Indus with its tributaries; and the south-western, including the country drained by the Jhelum with its tributary the Kishangangā, and by the Chenāb. The dividing line or watershed is formed by the great central mountain range which runs from Nanga Parbat, overhanging the Indus on the north-west, in a south-easterly direction for about 240 miles till it enters British territory in Lāhul.

South-western area.

The south-western area may, following the nomenclature of Mr. Drew, in its turn be geographically divided into three sections: the region of the outer hills, the middle mountains, and the Kashmīr Valley.

Outer hills.

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Approaching Kashmīr from the plains of the Punjab, the boundary is not at the foot of the hills, but embraces a strip of the great plains from 5 to 15 miles wide, reaching from the Rāvi to the Jhelum. As is generally the case along the foot of the Western Himālayas, this tract of flat country is somewhat arid and considerably cut up by ravines which carry off the flood-water of the monsoon. A fair amount of cultivation is found on the plateaux between these ravines, though, being entirely dependent on the rainfall, the yield is somewhat precarious. The height of this tract may be taken at from 1,100 to 1,200 feet above sea-level.

Passing over the plain a region of broken ground and low hills is reached, running mainly in ridges parallel to the general line of the Himālayan chain. These vary in height from 2,000 to 4,000 feet, and are largely composed of sandstone, being in fact a continuation of the Siwālik geological formation. Lying between these parallel ridges are a series of valleys or *dūns*, fairly well populated, in the east by Dogrās, and in the west by Chibs. These hills are sparsely covered with low scrub bushes, the *chīr* (*Pinus longifolia*) gradually predominating as the inner hills are reached. Beyond these lower hills rise the spurs of a more mountainous district.

The middle mountains.

The scope of this region, as defined by Mr. Drew, has been somewhat extended, and includes the range which forms the southern boundary of the Kashmīr Valley, known as the Panjāl range, and its continuation eastwards beyond the Chenāb. This tract is about 180 miles long and varies in width from 25 to 35 miles. The portion lying between the Jhelum and Chenāb is formed by the mass of mountainous spurs running

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down from the high Panjāl range which forms its northern limit. The Panjāl itself, extending from Muzaffarābād on the Jhelum to near Kishtwār on the Chenāb, is a massive mountain range, the highest central portion to which the name is really applied having a length of 80 miles, with peaks rising to 14,000 and 15,000 feet. From the southern side a series of spurs branch out, which break up the ground into an intricate mountain mass cut into by ravines or divided by narrow valleys.

The elevation of these middle mountains is sufficient to give a thoroughly temperate character to the vegetation. Forests of Himālayan oak, pine, spruce, silver fir, and *deodār* occupy a great part of the mountain slopes; the rest, the more sunny parts, where forest trees do not flourish, is, except where rocks jut out, well covered with herbage, with plants and flowers that resemble those of Central or Southern Europe. East of the Chenāb river rises a somewhat similar mass of hills, forming the district of Bhadarwāh, with peaks varying from 9,000 to 14,000 feet in height. These culminate in the high range which forms the Chamba and Rāvi watershed in Chamba territory.

Kashmīr Valley.

The third section of the south-western area bears a unique character in the Himālayas, consisting of an open valley of considerable extent lying completely surrounded by mountains. The boundaries are formed on the north-east by the great central range which separates the Jhelum and Indus drainage, and on the south by the Panjāl range already described. The eastern boundary is formed by a high spur of the main range, which branching off at about 75° 30′ E. runs nearly due south, its peaks maintaining an elevation of from 12,000 to 14,000 feet. This minor range forms the watershed between the Jhelum and Chenāb, separating the Kashmīr from the Wardwān valley. It eventually joins and blends with the Panjāl range about 16 miles west of Kishtwār. On the north and west, the bounding ranges of the valley are more difficult to describe. A few miles west of the spot from which the eastern boundary spur branches near the Zoji La, another minor range is given off. This runs nearly due west for about 100 miles at an elevation of from 12,000 to 13,000 feet, with a width of from 15 to 20 miles. It forms the watershed between the Jhelum on the south and its important tributary the Kishangangā on the north. After reaching 74° 15′ E. the ridge gradually curves round to the south, until it reaches the Jhelum abreast of the western end of the Panjāl range. The valley thus enclosed

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has a length, measured from ridge to ridge, of about 115 miles with a width varying from 45 to 70 miles, and is drained throughout by the Jhelum with its various tributaries. The flat portion is much restricted, owing to the spurs given off by the great central range, which run down into the plain, forming the well-known Sind and Liddar valleys. On the southern side the spurs from the Panjāl range project 10 to 16 miles into the plain.

North-eastern section.

The north-eastern section is comprised between the great central chain on the south and the Karakoram range and its continuation on the north. It is drained by the Indus and its great tributaries, the Shyok, the Zāskār, the Suru, and the Gilgit rivers. The chief characteristic of this region, more especially of the eastern portion, is the great altitude of the valleys and plains. The junction of the Gilgit and Indus rivers is 4,300 feet above sea-level. Proceeding upstream, 80 miles farther east at the confluence of the Shyok and Indus, the level of the latter is 7,700 feet; opposite Leh, 130 miles farther up the river, its height is 10,600 feet, while near the Kashmīr-Tibet boundary in the Kokzhung district the river runs at the great height of 13,800 feet above sea-level.

Between the various streams which drain the country rise ranges of mountains, those in the central portions attaining an elevation of 16,000 to 20,000 feet, while the mighty flanking masses of the Karakoram culminate in the great peak Godwin Austen (28,265 feet). The difference of the level in the valleys between the eastern and western tracts has its natural effect on the scenery. In the east, as in the Rupshu district of Ladākh, the lowest ground is 13,500 feet above the sea, while the mountains run very evenly to a height of 20,000 or 21,000 feet. The result is a series of long open valleys, bounded by comparatively low hills having very little of the characteristics of what is generally termed a mountainous country. To the west as the valleys deepen, while the bordering mountains keep at much the same elevation, the character of the country changes, and assumes the more familiar Himālayan character of massive ridges and spurs falling steeply into the deep valleys between.

Central chain.

The central chain commences in the west at the great mountain mass rising directly above the Indus, of which the culminating peak is Nanga Parbat. From this point it runs in a south-easterly direction, forming the watershed between the Indus and the Kishangangā. It quickly falls to an altitude of 14,000 to 15,000 feet, at which it continues for 50 or 60 miles. It is crossed by several passes, the best known of which are

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the Burzil on the road from Kashmīr to Gilgit, and the Zoji La of 11,300 feet, over which runs the road from Srīnagar to Drās and Leh. From the Zoji La the mountains rapidly rise in elevation, the peaks attaining an altitude of 18,000 to 20,000 feet, culminating in the Nun Kun peaks which rise to a height of over 23,000 feet. Owing to their altitude these mountains are under perpetual snow, and glaciers form in every valley. The range keeps this character throughout Kashmīr territory for a distance of 150 miles to the Bārā Lācha (pass), where it passes into Spiti.

Karakoram chain.

The Karakoram range is of a far more complicated character. Broadly speaking, it is a continuation of the Hindu Kush, and forms the watershed between the Central Asian drainage and the streams flowing into the Indian Ocean. From its main ridge lofty spurs extend into Kashmīr, separating the various tributaries of the Indus, the result being a stupendous mountain mass 220 miles long, with a width on the south side of the watershed of 30 to 60 miles, with peaks averaging from 21,000 to 23,000 feet, culminating on the west in the well-known Rakaposhi mountain, north of Gilgit, over 25,500 feet high, and in the mighty group of peaks round the head of the Baltoro glacier dominated by the second highest mountain in the world, Godwin Austen, whose summit is 28,265 feet above the sea. The head of every valley is the birthplace of a glacier. Many of these are of immense size, such as the Baltoro, the Biafo, and Hispar glaciers, the two latter forming an unbroken stretch of ice over 50 miles long. This great mountain barrier is broken through at one point by the Hunza stream, a tributary of the Gilgit river, the watershed at the head of which has the comparatively low elevation of about 15,500 feet. The next well-known pass lies 150 miles to the east, where the road from Leh to Yārkand leads over the Karakoram pass at an altitude of about 18,300 feet.

A description of this mountainous region would be incomplete without a reference to the vast elevated plains of Lingzhithang, which lie at the extreme north-eastern limit of Kashmīr territory. These plains are geographically allied to the great Tibetan plateau. The ground-level is from 16,000 to 17,000 feet above the sea, and such rain as falls drains into a series of salt lakes. Of vegetation there is little or none, the country being a desolate expanse of earth and rock. The northern border of this plateau is formed by the Kuenlun mountains, the northern face of which slopes down into the plains of Khotan.

Geology.

An account of geology will be found in the memoir by

133 Mr Richard Lydekker, *The Geology of the Kashmīr and Chamba Territories and the British District of Khagan.* Mr. Lydekker differs from Mr. Drew, also an expert in geology, who held that some of the gravels at Bāramūla were of glacial origin, indicating the existence of glaciers in the valley at a level of 5,000 feet; but he has no doubts as to their existence on the Pīr Panjāl range and in the neighbourhood of the various *margs* or mountain meadows which surround the valley. The question of the glaciation and the evidences of relative changes of level within a geologically recent period is fully discussed for the Sind valley by R. D. Oldham in *Records, Geological Survey of India*, vol. xxxii, part 2.

There is abundant evidence that igneous or volcanic agencies were actively at work, as is proved by the outpouring of vast quantities of volcanic rocks; but these are not known to have been erupted since the Eocene period. Subterraneous thermal action is, however, indicated by the prevalence of numerous hot springs. The burning fields at Soiyam, of which an account is given by Lawrence, *Valley of Kashmir*, pp. 42–3, point to the same conclusion, and the frequency of earthquakes suggests subterranean instability in this area.

The following table of geological systems in descending order is given by Mr. Lydekker for the whole State :—

	European equivalents.
Alluvial system:	
Low-level alluvia, &c.	Prehistoric.
High-level alluvia, glacial, lacustrine, and *karewa* series	Pleistocene.
Tertiary system:	
Siwālik series { Outer, Inner	Pliocene.
Sirmūr series { Murree group	Miocene.
Sirmūr series { Sabāthu group, Indus Tertiaries	Eocene.
Zāskār system:	
Chikkim series	Cretaceous.
Supra-Kuling series	Jura and Trias.
Kuling series	Carboniferous.
Panjāl system:	
Not generally subdivided	Silurian. Cambrian.
Metamorphic system:	
Metamorphosed Panjāls, &c.	Palaeozoic and Archaean.
Central gneiss	

Under the first of these systems, Mr. Lydekker has discussed

the interesting question, whether Kashmīr was once covered by a great lake. In this discussion the *karewa* already described plays an important part, and the only explanation of the upper *karewas* is that Kashmīr was formerly occupied by a vast lake of which the existing lakes are remnants. Mr. Drew estimated that at one period this lake must have reached a level of nearly 2,000 feet above the present height of the valley, but this estimate is considered far too high by Mr. Lydekker. No very satisfactory conclusions can be drawn at present as to the barrier which dammed the old lake, or as to the relative period of its existence.

Botany. 137

A full account of the flora of Kashmīr is given by Lawrence, *Valley of Kashmir*, chap. iv. The valley has an enormous variety of plants, and the Kashmīri finds a use for most of them. Among condiments the most important is the *atra siyāh* (*Carum sp.*), or carraway. Under drugs, *Cannabis sativa*, the hemp plant, and *Artemisia* or *tetwan* may be mentioned. Asafoetida is found in the Astor *tahsīl*. Numerous plants yield dyes and tans, of which *Datisca cannabina*, *Rubia cordifolia*, and *Geranium nepalense* are the most familiar. Kashmīr is rich in fibres, and the people make great use of them. The two best are the *Abutilon Avicennae* and the *Cannabis sativa*. *Burza* (*Betula utilis*), the paper birch, is a most important tree to the natives. The bark is employed for various purposes, such as roofs of houses, writing paper, and packing paper. Many of the ancient manuscripts are written on birch bark. The Kashmīri neglects nothing which can be eaten as fodder. The willow, the Indian chestnut, the cotoneaster, the hawthorn, and the poplar are always lopped to provide fodder for cattle and sheep in the winter.

Excellent grasses abound, and the swamps yield most nutritious reeds and other plants. There is an abundance of food-plants, too numerous to be enumerated here. *Euryale ferox*, *Nymphaea stellata*, *N. alba*, *Nelumbium speciosum*, the exquisite pink water-lily, *Acorus Calamus*, and *Typha sp.*, the reed mace, all contribute to the Kashmīri's sustenance. Wild fruits are in profusion, and many fungi are eaten by the people. The mushroom is common, and the *morel* (*Morchella sp.*) abounds in the mountains and forms an important export to India. There are plants that are useful for hair-washes, and the herbs with medicinal properties are almost innumerable. *Macrotomia Benthami* is one of these peculiarly esteemed by the Kashmīris as a remedy for heart-affections. Among the scents may be noted *Gogal dhup* (*Jurinea macrocephala*), which

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137 is largely exported to India, where it is used by the Hindus. The most important of the aromatic plants is the *Saussurea Lappa*. This grows at high elevations from 8,000 to 9,000 feet. The root has a scent like orris with a blend of violet. It is largely exported to China, where it is used as incense in the joss houses. It has many valuable properties, and is a source of considerable revenue to the State. There is a great variety of trees, but the oak, the holly, and the Himālayan rhododendron are unknown. Among the long list of trees may be noticed the *deodār*, the blue pine, the spruce, the silver fir, the yew, the walnut, and the Indian horse-chestnut. In the valley itself the exquisite plane-tree, the mulberry, the apricot, and the willow are perhaps the most familiar.

Fauna.

136 Kashmīr offers great attraction to the sportsman, and for its size the valley and the surrounding mountains possess a large and varied animal kingdom. A full account of the animals and birds will be found in *The Valley of Kashmir*, chap. v. Since that book was written game preservation has made great strides, and has prevented the extinction of the *bārasingha* (*Cervus duvauceli*) and *hangal* or Kashmīr stag (*C. cashmirianus*). Among the *Cervidae*, the musk deer (*Moschus moschiferus*) is common and its pod is valuable. Of the family *Ursidae*, the black bear, or *bomba hāpat* (*Ursus torquatus*), is very common, being a great pest to the crops and a danger to the people. The brown bear, or *lāl hāpat* (*Ursus arctus* or *isabellinus*), is still far from rare. It is partly herbivorous and partly carnivorous. Of the family *Bovidae*, the *mārkhor* (*Capra falconeri*) and the ibex (*C. sibirica*) are still to be met with. The Kashmīr *mārkhor* has from one to two complete turns in the spirals of its horns. The *tahr* or *jagla* (*Hemitragus*) is found on the Pīr Panjāl, and the serow or *rāmu* (*Nemorhaedus bubalinus*) is fairly common. The *goral* (*Cemas goral*) also occurs.

There is a considerable variety of birds. The blue heron (*Ardea cinerea*) is very common, and fine heronries exist at several places. The heron's feathers are much valued, and the right to collect the feathers is farmed out. Among game birds may be noticed the snow partridge (*Lerwa lerwa*), the Himālayan snow cock (*Tetraogallus himalayensis*), the *chikor* partridge (*Caccabis chukar*), the large grey quail (*Coturnix*), the *monal* pheasant (*Lophophorus refulgens*), the Simla horned pheasant (*Tragopan melanocephalum*) and the Kashmīr Pucras pheasant (*Pucrasia biddulphi*). The large sand-grouse (*Pterocles arenarius*) is occasionally seen. Pigeons, turtle-doves, rails, grebes, gulls, plovers, snipe, cranes, are common, and storks

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are sometimes seen. Geese are found in vast flocks on the Wular Lake in the winter, and there are at least thirteen kinds of duck. The goosander and smew are also found on the Wular Lake. There are six species of eagles, four of falcons, and four of owls. Kingfishers, hoopoes, bee-eaters, night-jars, swifts, cuckoos, woodpeckers, parrots, crows in great variety, choughs, starlings, orioles, finches (12 species), buntings, larks, wag-tails, creepers, tits, shrikes, warblers (14 species), thrushes (20 species), dippers, wrens, babbling thrushes, bulbuls, fly-catchers, and swallows are all familiar birds. 136

Among the reptiles there are two poisonous snakes, the *gunas* and the *pohur*, the bite of which is often fatal. [262]

Fish forms an important item in the food of the Kashmīris. Vigne noticed only six different kinds, but Lawrence enumerated thirteen.

Temperature. 132

As the elevation varies from 1,200 feet at Jammu and 3,000 feet in the Indus valley at Bunji and Chilās to 25,000 and 26,000 feet on the highest mountain peaks, the State presents an extraordinary variety of climatic conditions. The local variations of temperature depend chiefly upon situation (i. e. whether in a valley or on the crest of a mountain range), elevation, and the amount of the winter snowfall and the period and depth of the snow accumulation. The effect of position in a valley or a mountain crest is shown by comparing the temperatures of Murree and Srīnagar. The Murree observatory is about 1,200 feet higher than the Srīnagar observatory. The mean maximum day temperature in January at Murree is 7° higher than at Srīnagar, and the mean minimum night temperature 9° higher. On the other hand, in the hottest month (June) the maximum day temperature is 1° lower at Murree than at Srīnagar, while the minimum night temperatures are almost identical. The diurnal range is 2° less in January, 7° less in June, and 14° less in October at Murree than at Srīnagar. The slow movement of the air from the higher elevations into valleys more or less completely shut in by mountains tends to depress temperature at valley stations both by day and night considerably below that at similar elevations on the crest of the Outer Himālayas, and to increase the diurnal range most largely in the dry clear months of October and November, when the sinking down of the air from the adjacent mountains has its greatest effect, and is supplemented by rapid radiation from the ground. The effect of snow accumulation in valleys in reducing temperature is very marked. At Drās and Sonāmarg, where the accumulation is usually large, the

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solar heat on clear fine days in winter is utilized in melting the snow and hence exercises no influence on the air temperature. At Leh, where the ground is only occasionally concealed under a thin covering of snow, the sun even in winter usually warms the ground surface directly and thence the air. The cooling influence of snow accumulation at Drās and Sonāmarg is largely increased by the rapid radiation from the surface. The mean daily temperature is lowest in January and highest in June or July. At Srīnagar the mean temperature of January is 33·1°. The mean temperature of the hottest month (July) at Srīnagar is 74·6°. The mean temperature in January and August ranges from 25·3° to 75° at Skārdu, from 3·4 to 64·5° at Drās, from 17·7° to 61·8° at Leh, and from 38·6° to 85° (in July) at Gilgit. The most noteworthy features of the annual variation are the very rapid increase in March or April at the end of the winter, and an equally rapid decrease in October, when the skies clear after the south-west monsoon. The diurnal range is least at Gilgit (19·8°) and Srīnagar (22·4°) on the mean of the year, and greatest at Drās (31·4°) and Leh (26·3°).

Rain and snowfall.

The precipitation is received during two periods, the cold season from December to April, and the south-west monsoon period from June to September. The rainfall in October and November is small in amount, and November is usually the driest month of the year. The cold-season precipitation from December to March is chiefly due to storms which advance from Persia and Baluchistān across Northern India. These disturbances occasionally give very stormy weather in Kashmīr, with violent winds on the higher elevations and much snow. The fall is large on the Pīr Panjāl range, being heaviest in January or February. In the valley and the mountain ranges to the north and east this is the chief precipitation of the year, and is very heavy on the first line of permanent snow, but decreases rapidly eastwards to the Karakoram range. The largest amount is received at Srīnagar, Drās, and Ananīnāg in January. In the Karakoram region and the Tibetan plateau the winter fall is much later than on the outer ranges of the Himālayas, namely from March to May, and the maximum is received in April. The average depth of the snowfall at Srīnagar in an ordinary winter is about 8 feet. The snowfall at Sonāmarg in 1902 measured 13 feet and in 1903 about 30 feet. In April and May thunderstorms are of occasional occurrence in the valley and surrounding hills, giving light to moderate showers of rain. This hot-season rainfall is of con-

siderable importance for cultivation in the valley. From June to November heavy rain falls on the Pīr Panjāl range, and in Jammu chiefly in the months of July, August, and September. The rainfall at Jammu and Pūnch is comparable with that of the submontane Districts of the Punjab. It is more moderate in amount in the valley, which receives a total of 9·4 inches, as compared with 35·7 inches at Pūnch and 26·8 inches at Domel. The precipitation is very light to the east of the first line of the snows bordering the valley on the east, and is about 2 inches in total amount at Gilgit, Skārdu, Kargil, and Leh. Thus the south-west monsoon is the predominant feature in Jammu and Kishtwār, while in Ladākh, Gilgit, and the higher ranges the cold-season precipitation is more important. The tables on p. 82 show the average temperature and rainfall at Srīnagar and Leh for a series of years ending with 1905. 132 731

Earthquakes and floods.

Earthquakes are not uncommon, and eleven accompanied by loss of life have been recorded since the fifteenth century. In 1885 shocks were felt from the end of May till the middle of August, and about 3,500 people were killed. Fissures opened in the earth, and landslips occurred. Floods are also frequently mentioned in the histories of the country, the greatest following the obstruction of the Jhelum by the fall of a mountain in A.D. 879. The great flood of 1841 in the Indus caused much loss of life and damage to property. In 1893 very serious floods took place in the Jhelum owing to continuous rain for 52 hours, and much damage was done to Srīnagar. An inundation of a yet more serious character occurred in 1903. 133 175

History. Sources.

The early history of Kashmīr has been preserved in the celebrated *Rājatarangiṇī*, by the poet Kalhana, who began to write in 1148. He gives a connected account of the history of the valley, which may be accepted as a trustworthy record from the middle of the ninth century onwards. Kalhana's work was continued by Jonarāja, who brought the history through the troubled times of the last Hindu dynasties, and the first Muhammadan rulers, to the time of the great Zain-ul-ābidīn, who ascended the throne in 1420. Another Sanskrit chronicler, Srivara, carries on the narrative to the accession of Fateh Shāh in 1486; and the last of the chronicles, the *Rājavalipatāka*, brings the record down to 1586, when the valley was conquered by Akbar. 173

Legends.

The current legend in Kashmīr relates that the valley was once covered by the waters of a mighty lake, on which the

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

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goddess Pārvatī sailed in a pleasure-boat from Harāmukh mountain in the north to the Konsanāg lake in the south. In her honour the lake was known as the Satīsar, or 'lake of the virtuous woman.' The country-side was harassed by a demon popularly known as Jaldeo, a corruption of Jalodbhava. Kāsyapa, the grandson of Brahmā, came to the rescue, but for some time the amphibious demon eluded him, hiding under the water. Vishnu then intervened and struck the mountains at Bāramūla with his trident. The waters of the lake rushed out, but the demon took refuge in the low ground near where Srīnagar now stands, and baffled pursuit. Then Pārvatī cast a mountain on him, and so destroyed the wicked Jaldeo. The mountain is known as Hara Parbat, and from ancient times the goddess has been worshipped on its slopes. When the demons had been routed, men visited the valley in the summer; and as the climate became milder they remained for the winter. Little kingdoms sprang up and the little kings quarrelled among themselves, with the usual result that a bigger king was called in to rule the country.

Early rulers.

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The *Rājatarangiṇī* opens with the name of the glorious king of Kashmīr, Gonanda, 'worshipped by the region which Kailāsa lights up, and which the tossing Gangā clothes with a soft garment.' Nothing is known of the founder of the dynasty, though the genealogists of Jammu trace a direct descent from Gonanda to the present ruler. Mention is made of the pious Asoka and of his town, Srīnagar, with its ninety-six lakhs of houses resplendent with wealth. This town probably stood in the neighbourhood of the Takht-i-Sulaimān. Next come the three kings, Hushka, Jushka, and Kanishka, to be identified with the Huvishka, Vāsudeva, and Kanishka, Kushan rulers of Northern India at the beginning of the Christian era. According to the chronicles, in the days of these kings Kashmīr was in the possession of the Buddhists, and Buddhist tradition asserts that the third great council held by Kanishka took place in Kashmīr. The Buddhist creed and the Brāhmanical cult seem to have existed peaceably side by side; but five hundred years later Hiuen Tsiang found the mass of the people Hindu, and the monasteries few and partly deserted. There is good reason to believe that the Kashmīris were, from the earliest period, chiefly Saivas.

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White Huns.

About A.D. 528, Mihirakula, the king 'cruel as death,' ruled over Kashmīr. He was the leader of the White Huns or Ephthalites. The people still point to a ridge on the Pīr

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Panjál range, Hattivanj, where the king, to amuse himself, drove one hundred elephants over the precipice, enjoying their cries of agony. King Gopáditya was a pleasing contrast to the cruel king, and did much to raise the Brāhmans, and to advance their interests.

Pravarasena II reigned in the sixth century and, returning from his victorious campaigns abroad, built a magnificent city on the site of the present capital of Kashmír. The city was known as Pravarapura, and is mentioned by Hiuen Tsiang at the time of his visit (A.D. 631) as the new city. The site chosen has many advantages, strategic and commercial, but it is liable to floods. Many subsequent rulers endeavoured to move the site of the capital, but their efforts failed. Among these was the celebrated Lalitáditya, who ruled in the middle of the eighth century, and received an investiture from the emperor of China. A great and victorious soldier, he subdued the kings of India and invaded Central Asia. After twelve years of successful campaigning he returned to Kashmír, enriched with spoil and accompanied by artisans from various countries, and built a magnificent city, Parasipur (Parihasapura). To give this new town pre-eminence, he burnt down Pravarapura. Lalitáditya also built the splendid temple of Mártand. Before leaving for further conquests in Central Asia, from which he never returned, the king gave his subjects some excellent advice. He warns them against internal feuds, and says that if the forts are kept in repair and provisioned they need fear no foe. In a country shut in by mountains, discipline must be strict, and the cultivators must not be left with grain more than sufficient for a year's requirements. Cultivators should not be allowed to have more ploughs or cattle than are absolutely necessary, or they will trespass on their neighbours' fields. They should be repressed, and their style of living must be lower than that of the city people, or the latter will suffer. These words spoken some 1,200 years ago have never been forgotten; and rulers of various races and religions have followed Lalitáditya's policy, and have sternly subordinated the interests of the cultivators to the comfort of the city.

Hindu dynasties. [361]

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Sankara Varman (883–902) was another great conqueror; and it is stated that, though Kashmír had fallen off in population, he was able to lead out an army of 900,000 foot, 300 elephants, and 100,000 horse. Sankara Varman was avaricious and profligate. He plundered Parasipur in order to raise the fame of his own town, now known as Pattan.

175 Decay of Hindu rulers.

There were signs of decay, and the last of the strong Hindu rulers was queen Didda (950–1003). Then followed the Lohara dynasty. Central authority was weakened, the country was a prey to civil war and violence, and the Damaras, skilled in burning, plundering, and fighting, harassed the valley. The last of this line was Jaya Simha, or Simha Deva (1128); and in his reign the Tartar, Khān Dalcha, invaded Kashmīr, and after great slaughter set fire to Srīnagar. He subsequently perished in the passes on his retreat from Kashmīr, overtaken by snow. Rām Chand, the commander-in-chief of the Kashmīr army, had meanwhile kept up some semblance of authority in the valley, and had routed the Gaddis from Kishtwār. With Rām Chand were two soldiers of fortune, Rainchan Shāh from Tibet and Shāh Mirza from Swāt.

779 Progress of Islām. 175

Rainchan Shāh quarrelled with Rām Chand, and with the assistance of the Ladākhis attacked and killed him. He married Kuta Rānī, the daughter of Rām Chand, and embracing Islām became the first Muhammadan king of Kashmīr, but died after a short reign of two and a half years. At this juncture Udayanadeva appeared, who was the brother of Rājā Simha Deva and had fled to Kishtwār. He married the widow, Kuta Rānī, and reigned for fifteen years. On his death Kuta Rānī assumed power for a short time, and committed suicide rather than marry Shāh Mirza, who now declared himself king. He was the first of the line known as Salātīn-i-Kashmīr, and took the name of Shams-ud-dīn. In 1394 Sultān Sikandar, known for his fierce zeal as *butshikan* or 'Iconoclast,' was king of Kashmīr. He was a gloomy fanatic, and destroyed nearly all the grand buildings and temples of his Hindu predecessors. To the people he offered death, conversion, or exile. Many fled; many were converted to Islām; many were killed, and it is said that Sikandar burnt seven maunds of sacred threads worn by the murdered Brāhmans. By the end of his reign all Hindu inhabitants of the valley, except the Brāhmans, had probably adopted Islām.

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Muhammadan rulers.

In 1420 Zain-ul-ābidīn succeeded. He was wise, virtuous, and frugal, and very tolerant to the Brāhmans. He remitted the poll-tax on Hindus, encouraged the Brāhmans to learn Persian, repaired some of the Hindu temples, and revived Hindu learning. Hitherto in Kashmīr Sanskrit had been written in Sarada, an older sister of the Devanāgari character. The introduction of Persian, as the official language, divided the Brāhmans into three subdivisions: the Kārkuns, who

entered official life; the Bāchabatts, who discharged the function of the priesthood; and the Pandits, who devoted themselves to Sanskrit learning. Towards the end of this good and useful reign the Chakks sprang into mischievous prominence. Zain-ul-ābidīn drove them out of the valley, but in the time of his weak successors they returned and eventually seized the government of Kashmīr. Turbulent and brave, the Chakks were not fitted for administration. Yākūb Khān, the last of the line, offered a stubborn resistance to Akbar, and with the help of the Bambās and Khakhās routed the Mughal on his first attempt on the valley (1582). But later, not without difficulty and some reverses, Kashmīr was finally conquered (1586).[1]

The Mughals.

Akbar visited the valley three times. He built a strong fort on the slopes of the Hara Parbat, paying high wages, and dispensing with forced labour. His revenue minister, Todar Mal, made a very summary record of the fiscal conditions of the valley. Jahāngīr was greatly attached to Kashmīr. He laid out lovely pleasure-gardens; around the Dal Lake were 777 gardens, yielding a revenue of 1 lakh from roses and bed musk. Much depended on the character of the governors. Alī Mardān Khān, the best of these, built a splendid series of *sarais* on the Pīr Panjāl route to India, and grappled with a famine with energy and success. Aurangzeb visited the valley only once; but in that brief time he showed his zeal against the unbelievers, and his name is still execrated by the Brāhmans. Then followed the disorder of decay, and in 1751 the *Sūbah* of Kashmīr was practically independent of Delhi.

The Durrānis and Sikhs.

From the following year the unfortunate Kashmīris experienced the cruel oppression of Afghān rule, the short but evil period of the Durrāni. Governors from Kābul plundered and tortured the people indiscriminately, but reserved their worst cruelties for the Brāhmans, the Shiahs, and the Bambās of the Jhelum valley. In their agony the people of Kashmīr turned with hope to the rising power of Ranjīt Singh of Lahore. In 1814 a Sikh army advanced by the Pīr Panjāl, Ranjīt Singh watching the operations from Pūnch. This expedition miscarried; but in 1819 Misr Dīwān Chand, Ranjīt Singh's great general, accompanied by Gulāb Singh of Jammu, overcame Muhammad Azīm Khān, and entered Shupiyan. In comparison with the

[1] Kashmīr had been attacked from the side of Ladākh by Mirzā Haidar (the author of the *Tārīkh-i-Rashīdī*) in 1532, and again invaded from the south in 1540, and ruled by him (nominally on behalf of the emperor Humāyūn) until his death eleven years later.

175 Afghāns, the Sikhs came as a relief to the unfortunate Kashmiris, but their rule was harsh and oppressive.

Sher Singh, the reputed son of Ranjīt Singh, was a weak governor, and his name is remembered in connexion with the terrible famine which visited the valley. The best of the Sikh governors was Colonel Miān Singh (1833), who is still spoken of with gratitude, and did his best to repair the ravages of the famine. He was murdered by mutinous soldiers, and was succeeded by Shaikh Ghulām Muhī-ud-dīn in 1842. During his government the Bambās, under Sher Ahmad, inflicted great losses on the Sikhs. In 1845 Imām-ud-dīn succeeded his father as governor.

The Dogrās. Gulāb Singh.

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The history of the State, as at present constituted, is practically the history of one man, a Dogrā Rājput, Gulāb Singh of Jammu. Lying off the high roads of India, and away from the fertile plains of the Punjab, the barren hills of the Dogrās had not attracted the notice of the Mughal invaders of India. Here lived a number of small Rājās, and it appears that from very early times the little kingdom of Jammu was locally of some importance. Towards the end of the eighteenth century the power of the Jammu ruler had extended east as far as the Rāvi, and west to the Chenāb; but the power waned and waxed according to the fortunes of petty and chronic warfare. To the east at Basoli and Kishtwār were independent Rājput chiefs, while to the north-west were the Muhammadan rulers of Bhimbar and Rājaori, descendants of Hindu Rājputs. These two states lay on the Mughal route to Kashmīr, and so came under the influence of Delhi. Up the Jhelum valley, the country was held by small independent Muhammadan chiefs, whose title of Rājā suggests their Hindu origin.

Jammu.

About the middle of the eighteenth century Rājā Ranjīt Deo was the ruler of Jammu. He was a man of some mark, and his capital flourished; but at his death about 1780, his three sons quarrelled. The Sikhs were invoked, and Jammu was plundered. From Ranjīt Deo's death to 1846, the Dogrā country became tributary to the Sikh power. Gulāb Singh, Dhyān Singh, and Suchet Singh were the great-grandsons of Sūrat Singh, youngest brother of Ranjīt Deo. They were soldiers of fortune, and as young men sought service at the court of Ranjīt Singh of Lahore. They rapidly distinguished themselves; and Gulāb Singh, for his service in capturing the Rājā of Rājaori, who was fighting the Sikhs, was created Rājā of Jammu in 1820. Dhyān Singh obtained the principality of Pūnch, a hilly country between the Jhelum and the Pīr

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

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Panjāl range, north of Rājaori; while Suchet Singh received Rāmnagar, west by north of Jammu.

Ranjīt Singh had found that the control of the Dogrā country was a difficult task, and his policy of enlisting the services of able Dogrās was at once obvious and prudent. The country was disturbed, each man plundered his neighbour, and Gulāb Singh's energies were taxed to the utmost in restoring order. He was a man of extraordinary power, and very quickly asserted his authority. His methods were often cruel and unscrupulous, but allowances must be made. He believed in object-lessons, and his penal system was at any rate successful in ridding the country of crime. He kept a sharp eye on his officials, and a close hand on his revenues. Rapidly absorbing the power and possessions of the feudal chiefs around him, after ten years of laborious and consistent effort, he and his two brothers became masters of nearly all the country between Kashmīr and the Punjab, save Rājaori. Bhadarwāh fell easily into the hands of Gulāb Singh after a slight resistance. In Kishtwār, the minister, Wazīr Lakhpat, quarrelled with the Rājā and sought the assistance of Gulāb Singh, who at once moved up with a force, and the Rājā surrendered his country without fighting.

Conquest of Ladākh.

His easy successes in Kishtwār, which commanded two of the roads into Ladākh, probably suggested the ambitious idea of the conquest of that unknown land. The difficulties of access offered by mountains and glaciers were enormous; but the brave Dogrās under Gulāb Singh's officer, Zorāwar Singh, never hesitated, and in two campaigns the whole of Ladākh passed into the hands of the Jammu State. It is interesting to notice that the Dogrās did not pillage the rich monastery of Himis, which saved itself by allowing the army in ignorance of its locality to pass the gorge leading to the Himis valley, and by then sending a deputation with an offer of free rations while in Ladākh territory. The agreement made was respected by both parties.

A few years later, in 1840, Zorāwar Singh invaded Baltistān, captured the Rājā of Skārdu, who had sided with the Ladākhis, and annexed his country. The following year (1841) Zorāwar Singh while invading Tibet was overtaken by winter, and being attacked when his troops were disabled by cold, perished with nearly all his army. Whether it was policy or whether it was accident, by 1840 Gulāb Singh had encircled Kashmīr.

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Acquisition of Kashmīr.

In the winter of 1845 war broke out between the British and the Sikhs. Gulāb Singh contrived to hold himself aloof

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till the battle of Sobraon (1846), when he appeared as a useful mediator and the trusted adviser of Sir Henry Lawrence. Two treaties were concluded. By the first the State of Lahore handed over to the British, as equivalent for one crore of indemnity, the hill countries between the rivers Beās and the Indus; by the second the British made over to Gulāb Singh for 75 lakhs all the hilly or mountainous country situated to the east of the Indus and west of the Rāvi. Kashmīr did not, however, come into the Mahārājā's hands without fighting. Imām-ud-dīn, the Sikh governor, aided by the restless Bambās from the Jhelum valley, routed Gulāb Singh's troops on the outskirts of Srīnagar, killing Wazīr Lakhpat. Owing, however, to the mediations of Sir Henry Lawrence, Imām-ud-dīn desisted from opposition and Kashmīr passed without further disturbances to the new ruler. At Astor and Gilgit the Dogrā troops relieved the Sikhs, Nathu Shāh, the Sikh commander, taking service under Gulāb Singh. Not long afterwards the Hunza Rājā attacked Gilgit territory. Nathu Shāh retorted by leading a force to attack the Hunza valley; he and his force were destroyed, and Gilgit fort fell into the hands of the Hunza Rājā, along with Punial, Yāsīn, and Darel. The Mahārājā sent two columns; one from Astor and one from Baltistān, and after some fighting Gilgit fort was recovered. In 1852, partly by strategy, partly by treachery, the Dogrā troops were annihilated by the bloodthirsty Gaur Rahmān of Yāsīn, and for eight years the Indus formed the boundary of the Mahārājā's territories.

Gulāb Singh died in 1857; and when his successor, Ranbīr Singh, had recovered from the strain caused by the Mutiny, in which he had loyally sided with the British, he determined to recover Gilgit, and to rehabilitate the reputation of the Dogrās on the frontier. In 1860 a force under Devi Singh crossed the Indus, and advanced on Gaur Rahmān's strong fort at Gilgit. Gaur Rahmān had died just before the arrival of the Dogrās. The fort was taken; and since then the Mahārājās of Jammu and Kashmīr have held it, to their heavy cost, and somewhat doubtful advantage.

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Rānbīr Singh was a model Hindu: devoted to his religion and to Sanskrit learning, but tolerant to other creeds. He was in many ways an enlightened man, but he lacked his father's strong will and determination, and his control over the State officials was weak. The latter part of his life was darkened by the dreadful famine in Kashmīr, 1877–9; and in September, 1885, he was succeeded by his eldest son, the present Mahārājā

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Pratāp Singh, G.C.S.I. He bears the hereditary title of Mahārājā, and receives a salute of 19 guns, increased to 21 in his own territory. Kr 175

Through all these vicissitudes of government and changes in religion the Kashmīri has remained unaltered. Mughal, Afghān, Sikh, and Dogrā have left no impression on the national character; and at heart the people of the valley are Hindus, as they were before the time of Sikandar Shāh. The isolation from the outer world accounts for this stable unchanging nationality, and passages in the *Rājataranginī* show that the main features of the national character were the same in the early period of Hindu rule as they are now. Kr 181

Archaeology.

The valley of Kashmīr is holy land, and everywhere one finds remains of ancient temples and buildings called by the present inhabitants, though without historical foundation, Pāndavlari, 'the houses of the Pāndavas.' These ancient buildings, though more or less injured by iconoclasts, vandal builders, earthquakes, and, as Cunningham thinks, by gunpowder, are composed of a blue limestone capable of taking the highest polish, and of great solidity. They defy weather and time, while the later works of the Mughals, the mosques of Aurangzeb and the pleasure-places of Salīm and Nūr Mahal, are crumbling away and possess little or none of their pristine beauty. Ki 172

The Hindu buildings of Kashmīr have been described by Sir Alexander Cunningham and Mr. F. S. Growse[1]. They exhibit traces of the influence of Grecian art, and are distinguished by the graceful elegance of their outlines, by the massive boldness of their parts, and by the happy propriety of their decorations. Characteristic features are the lofty pyramidal roofs, trefoiled doorways covered by pyramidal pediments, and the great width of the space between columns.

Mārtand temple.

Among the numerous temples two may be noticed—Mārtand and Payech; the first for its grandeur, and the second for its excellent preservation. Mārtand, the temple of the Sun, stands on a sloping *karewa*, about 3 miles east of Islāmābād, overlooking the forest view in Kashmīr. The great structure was built by Lalitāditya in the eighth century. Kalasa came here at the approach of death and expired at the feet of the sacred image (1089). In the time of Kalhana the chronicler, the great quadrangular courtyard was used as a fortification, and the sacred image is said to have been destroyed by Sikandar, the iconoclast.

The building consists of one lofty central edifice, with a

[1] *Calcutta Review*, No. CVII.

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir
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small detached wing on each side of the entrance, the whole standing in a large quadrangle surrounded by a colonnade of eighty-four pillars with intervening trefoil-headed recesses. The length of the outer side of the wall, which is blank, is about 90 yards; that of the front is about 56 yards. The central building is 63 feet in length by 36 feet in width, and, alone of all the temples of Kashmīr, possesses, in addition to the cella or sanctuary, a choir and nave, termed in Sanskrit the *antarāla* and *arddhamandapa*; the nave is 18 feet square. The sanctuary alone is left entirely bare, the two other compartments being lined with rich panellings and sculptured niches. As the main building is at present entirely uncovered, the original form of the roof can be determined only by a reference to other temples and to the general form and character of the various parts of the Mārtand temple itself. It has been conjectured that the roof was pyramidal, and that the entrance chamber and wings were similarly covered. There would thus have been four distinct pyramids, of which that over the inner chamber must have been the loftiest, the height of its pinnacle above the ground being about 75 feet.

The interior must have been as imposing as the exterior. On ascending the flight of steps, now covered by ruins, the votary entered a highly decorated chamber, with a doorway on each side covered by a pediment, with a trefoil-headed niche containing a bust of the Hindu triad, and on the flanks of the main entrance, as well as on those of the side doorways, were pointed and trefoil niches, each of which held a statue of a Hindu deity. The interior decorations of the roof can only be determined conjecturally, as there do not appear to be any ornamented stones that could with certainty be assigned to it. Baron Hügel doubts that Mārtand ever had a roof; but as the walls of the temple are still standing, the numerous heaps of large stones that are scattered about on all sides suggest the idea that these belonged to the roof. Fergusson, however, thought that the roof was of wood.

Payech. Payech lies about 19 miles from Srīnagar under the Naunagri *karewa*, about 6 miles from the left bank of the Jhelum river. On the south side of the village, situated in a small green space near the bank of the stream surrounded by a few walnut and willow trees, stands an ancient temple, which in intrinsic beauty and elegance of outline is superior to all the existing remains in Kashmīr of similar dimensions. Its excellent preservation may probably be explained by its retired situation at the foot of the high table-land, which separates it by an interval of

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5 or 6 miles from the bank of the Jhelum, and by the marvellous solidity of its construction. The cella, which is 8 feet square, and has an open doorway on each of the four sides, is composed of only ten stones, the four corners being each a single stone, the sculptured tympanums over the doorways four others, while two more compose the pyramid roof, the lower of these being an enormous mass, 8 feet square by 4 feet in height. It has been ascribed by General Cunningham, on grounds which, in the absence of any positive authority either way, may be taken as adequate, to Narendrāditya, who reigned from 483 to 490. Fergusson, however, considered that the temple belongs to the thirteenth century. The sculptures over the doorways are coarsely executed in comparison with the artistic finish of the purely architectural details, and are much defaced, but apparently represent Brahmā, Vishnu, Siva, and the goddess Durgā. The building is said to be dedicated to Vishnu as Sūrya or the Sun-god. Inside the cupola is rayed, so as to represent the sun; and at each corner of the square the space intervening between the angle and the line of the circle is filled up with a *jinn* or attendant, who seems to be sporting at the edge of its rays. The roof has been partly displaced, which is said to have been the result of an attempt made to take it down and remove it to the city. The interior is still occupied by a large stone *lingam*. Ki 172

A table at the end of this article (p. 83) shows the distribution of population in 1901. An estimate of the number of inhabitants was made in 1873, but the first regular Census was taken in 1891. In that year the population was 2,543,952, and it rose to 2,905,578 in 1901, or by 14 per cent. To a considerable extent the increase was due to improved enumeration, as for example in Gilgit, where the number recorded rose from 16,769 to 60,885. The increase amounted to 22 per cent. in the Kashmīr province, compared with only 6 per cent. in Jammu. The density of population in the whole State is 36 persons per square mile. Details of the area of subdivisions are not available, but the density per square mile of land under cultivation varies from 64 in Muzaffarābād district to 1,295 in Gilgit, where cultivable land is scarce. There are only two towns of any size, JAMMU (36,130) and SRĪNAGAR (122,618), but the State contains 8,946 villages. Nearly half the total population lives in villages with a population of less than 500 each. Formerly, considerable numbers of Kashmīris emigrated to the Punjab, but the census results in that Province show that only 83,240 persons born in Kashmīr were enumerated there in 1901, compared with 111,775 in 1881.

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enumerated there in 1901, compared with 111,775 in 1881. Statistics of age are, as usual, unreliable, and need not be referred to in detail. In the whole State there are 884 females to 1,000 males, the proportion being highest in the frontier tracts (933) and lowest in Kashmīr province (876). These results point to defective enumeration of females. Marriage is comparatively late, and less than 1 per cent. of the males under fifteen years, and about 2 per cent. of the females of the same age, are married. Taking the whole population, 53 per cent. of males and 39 per cent. of females are married. Polyandry is prevalent in Ladākh. About 34 per cent. of the population speak Kashmīri, and 15 per cent. Dogrī, while Punjābi is the tongue of nearly 30 per cent. A great variety of languages are used, in various parts of the State, by comparatively small numbers. Agriculture supports 54 per cent. of the total, and weaving and allied arts 2 per cent.

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Religion. The total population includes 2,154,695 Muhammadans, 689,073 Hindus, 25,828 Sikhs, and 35,047 Buddhists. The Hindus are found chiefly in the Jammu province, where they form rather less than half the total. In the Kashmīr province they represent only 524 in every 10,000 of population, and in the frontier *wasārats* of Ladākh and Gilgit only 97 out of every 10,000 persons.

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Castes. Jammu. Among the Hindus of the Jammu province, who number 626,177, the most important castes are the Brāhmans (186,000), the Rājputs (167,000), the Khattrīs (48,000), and the Thakkars (93,000). Each caste is subdivided into many sub-castes; but for practical purposes the Dogrā Rājputs do not regard the finer divisions of the ethnologist, but draw a broad distinction between the Mīān Rājputs who engage in neither trade nor agriculture, and the other Rājputs who have condescended to work for their living. The Mīāns will marry the daughters of the latter class, but will not give their own daughters in marriage to them. They have territorial names, such as Jamwāl and Jasrotia, signifying that the family is connected with Jammu and Jasrota. They mostly hold land on pepper-corn rents, cultivated by others, who take a share of the crops. The Mīān Rājput gladly serves as a soldier, by choice in the cavalry, and if there is not room for him in the Mahārājā's forces, he will enlist in the Indian army. In the Hunza-Nagar campaign and at Chitrāl the Dogrā Rājput worthily maintained his ancient reputation. As a soldier he is admirable, but as a landowner evil days are in store for him. The agriculture of the Dogrā country is un-

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certain, and not over-profitable; and in the course of years the proud, gallant, and thriftless Rājput will be ousted by the sturdy Thakkars and Jats (Musalmān, 123,000; Hindu, 25,000). The Rājputs are a handsome race, wiry and active. They observe caste rules very strictly. Female infanticide was the common rule in the memory of men still middle-aged, and the *satī* of Rājā Suchet Singh's ladies is still remembered by the old men. The Khattrīs are an important people, keen and clever. They are the financiers and officials of the State, and some of the best servants of the Mahārājā have been Dogrā Khattrīs.

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D [647]

The Dogrās

The origin of the word Dogrā is commonly stated by the people themselves to have arisen from the fact that the cradle of the Dogrā race lies between the two holy lakes, Saroin Sar and Mān Sar, not far from Jammu. Drigartdesh, or the 'country of the two hollows,' was corrupted into Dūgar, and Dūgra became Dogrā. From Jammu stretching east along the plains of the Punjab the country is Dogrā; and all who live in that tract, whether they be Hindus, Musalmāns or Sikhs, whether high-born Rājputs or low-born menials, are known as Dogrās, and have certain national characteristics and a common tongue, which differentiate them from any of the other peoples of India. Some authorities doubt this derivation, and say that Dogrā is a corruption of the Rājasthāni word for 'hills' (*dungar*), and that when the Rājputs forced their way up north they gave this name to the hilly country.

D 101

The Dogrās hold the tract of lowland country along the British border, and the outer ranges of hills from the Manawar or Malikāni Tāwi on the west to the Rāvi river on the south-east, which is bounded towards the higher mountains by a line drawn along the hills to the south of the Budil Ilāka through Batoti and thence to the Rāvi river north-east of Basoli. From the Manawar Tāwi to the Jhelum is the country known as Chibhāl, the home of the Chibs. The Chibs are mostly Musalmān, but there are Hindu Chibs as well. Both trace their origin to a Rājput chief, named Jassu. Dharam Chand, a descendant of Jassu, was versed in medicine, and was summoned to Delhi to attend Jahāngīr. The fee in case of success was the emperor's daughter. Dharam Chand was successful; he married the Mughal princess, and was known henceforth as Shādi Khān. But he longed for his country and left his bride, and the next year the Mughals invaded his country and slew Shādi Khān.

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The Chibs

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The Hindu Chibs are descended from Shādi Khān by his Hindu wife, while the Muhammadan Chibs are the progeny of his family subsequent to their acceptance of Islām.

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his family subsequent to their acceptance of Islām. Both Hindu and Musalmān Chibs repair annually to the tomb of Shādi Khān at a place in the Kālī Dhar hills in the Naoshera *tahsīl*. Like the Dogrā Rājputs, the Chibs look upon service as the sole career for a man, but both Hindus and Musalmāns till the soil. They are a fighting people, and the spirit of adventure takes them out of their own country. They follow the caste rules of the Hindu Rājputs, but are perhaps stronger and more muscular than the Dogrās to the east. Besides the Chibs, there are Musalmān Rājputs to the west of the Chenāb—the Jarals, the Bhaos (unfavourably known in Akhnūr), the Gakhars, and many others. It should be noticed that the Hindu Chibs give their daughters in marriage to the ruling family of Jammu and Kashmīr.

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The Bambās and Khakhās.

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Drew, in his book *Jammu and Kashmir Territories*, suggests that the Bambās and Khakhās of the Jhelum valley might be classed under the head Chibhāli. Very little is known as to when these people migrated into Muzaffarābād and Uri districts, or whence they came; but it is generally admitted that they had a foreign origin. It is probable that the Khakhās have occupied the country on the left bank of the Jhelum for 300 years or more, and that the Bambās, who live on the right bank of the river, came in yet earlier. The Khakhās, who enjoy the proud title of Rājā, are, like the Chibs, Musalmān Rājputs, and trace their descent to Rājā Mal Rāthor. They regard themselves as belonging to the Janjuah tribe. The Bambās, who are styled Sultāns, deprecate a Hindu origin. They claim to belong to the Kureshi tribe, and say that the name Bambā is a corruption of Bānī-Hāshim, and that they are descended from Alī, the son-in-law of Muhammad. The Khakhās and Bambās have a privileged status in the Jhelum valley, and their power has varied according to the weakness or strength of the central authority. Under the Afghāns, the Khakhās and Bambās paid little to their overlord, and were practically independent. The Sikhs tightened their hold over the Jhelum valley, but the Khakhās and Bambās retained certain privileges.

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The Gūjars.

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Numerically the Gūjars are of some importance, both in Jammu, where they number 151,700, and in Kashmīr, where they are returned at 125,650. Some of them have settled down to agriculture; but the great majority are herdsmen, and in the summer months move up to the splendid grazing-grounds above the forests with their buffaloes and goats. They are Musalmāns by religion, and many of the Gūjar tribes speak

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a dialect of their own known as Parimu. They are a fine tall race of men, with rather stupid faces and large prominent teeth. They sacrifice every consideration for their buffaloes, and even in their cultivation, chiefly maize, their first thought is for these animals. They are ignorant, inoffensive, and simple, and their good faith is proverbial. Kashmīr and its mountains have especial attractions for the Gūjars; but as forest conservancy extends, these born enemies of the forest will find Kashmīr less attractive.

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The Gaddis. Another pastoral semi-nomad people are the Gaddis (5,927) of Kishtwār. They graze large flocks of sheep and goats, moving up the mountains as the summer draws on, and returning to the low country when the first snow falls. Their homes are in the high pastures, but they are for most part of the year roving, though in some places there are regular settled villages of Gaddis. They are Hindus. They wear duffel clothes and a very peculiar hat of stiff cloth. All speak well of the Gaddis, and they are a popular people, welcome everywhere.

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Kashmīr proper. In the Kashmīr province, out of a total population of 1,157,394, Muhammadans number 1,083,766, Hindus 60,682, and Sikhs 12,637. The Census, however, was taken in the winter, when many of the resident population were away working in the Punjab.

Ki 563 178 771

The Kashmīris. The Kashmīri is unchanged, in spite of the splendid Mughal, the brutal Afghān, and the bully Sikh. Warriors and statesmen came and went; but there was no egress, and no wish on the part of the Kashmīris in normal times to leave their home. The outside world was far, and from all accounts inferior to the pleasant valley, and at each of the gates of the valley were soldiers who demanded fees. So the Kashmīris lived their self-centred life, conceited, clever, and conservative.

Islām came in on a strong wave, on which rode a fanatical king and a missionary saint, and history records that the Kashmīris became Musalmāns. But close observers of the country see that the so-called Musalmāns are still Hindus at heart. Their shrines are on the exact spots where the old Hindu *sthāns* stood, and these receive an attention which is not vouchsafed to the squalid mosques and the mean *mullās*. The Kashmīris do not flock to Mecca, and religious men from Arabia have spoken in strong terms of the apathy of these tepid Musalmāns. There are many shrines, shrines of the Rishis, the Bābas, and the Makhdūm Sāhib Pīrzādas, known as the Wāni or 'national,' as distinguished from the Saiyids and Saiyid Pīrzādas who are foreigners. And as in religion,

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so in social evolution, there has been little change up to recent times in the people of Kashmīr. Peculiarities noticed in the *Rājataranginī* still mark the national character. Witchcraft and sorcery are rampant now as they were in the times of the Hindu kings.

564 **Shaikhs.** The Musalmāns of Kashmīr may be divided into four divisions: Shaikhs, Saiyids, Mughals, and Pathāns. The Shaikhs, who are by far the most numerous, are the descendants of Hindus, but have retained none of the caste rules of their forefathers. They have clan names known as *krām*; but a man of the Tantre *krām* may marry a girl of the same *krām*, or a maiden of some other *krām*, provided she be one of the agricultural families. The only line drawn is that a man of the Shaikh *krām* may not marry a Saiyid girl, nor must he demean himself by an alliance with the daughter of a market-gardener or a menial. Some hold that the *krāms* known as Pandit, Kol, Bat, Aitu, Rishi, Mantu, and Ganai are descended from the Brāhmans, and that the Magres, Tantres, Dars, Dangars, Rainas, Rāthors, Thākurs, and Naiks are sprung from a Kshattriya origin. The Lon *krām* is assigned a Vaisya descent, and the Dāmars are connected with Sūdras. There may be some foundation for these theories; but the *krāms* are now mixed, and confusion is increasing owing to the fashion of the lower castes who arrogate the *krāms* of the respectable families. Thus the Dums, the gardeners, and the butchers have begun to call themselves Ganais, much to the annoyance of the true Ganais. And the boatmen, a most disreputable community, have appropriated the *krām* name of Dar. The social system is very plastic, and prosperity and a very little wealth soon obliterate a humble origin.

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Saiyids. The Saiyids may be divided into those who follow the profession of religion and those who have taken to agriculture and other pursuits. In appearance, manners, and language there is nothing to distinguish them from other Kashmīri Musalmāns. Their *krām* name is Mīr. While a Saiyid retains his saintly profession Mīr is a prefix; if he has taken to agriculture, Mīr is an affix to his name. The Saiyid Makār fraternity are fraudulent *fakīrs* who pretend to be Saiyids and wander about Kashmīr and India, cheating the public. Many have now taken to trade. They intermarry among themselves.

563 **Mughals.** The Mughals are not numerous. Their *krām* names are Mīr (a corruption of Mirza), Beg, Bandi, Bach, and Ashaye.

Pathāns. The Pathāns are more numerous than the Mughals, and are found chiefly in the south-west of the valley, where Pathān

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colonies have from time to time been founded. The most interesting of these colonies is that of the Kuki-Khel Afrīdis at Dranghaihama, who retain all the old customs and speak Pashtū. They wear a picturesque dress, and carry swords and shields. They pride themselves on their bravery, and in the absence of the nobler foe engage the bear on foot with the sword or spear him from their plucky little ponies. The Afrīdis and the Machipurias who belong to the Yūsufzai tribe are liable to military service, in return for which they hold certain villages free of revenue. The Pathāns chiefly came in under the Durrānis, but many were brought by Mahārājā Gulāb Singh for service on the frontier. They are rapidly adopting Kashmīri habits.

Several villages are held by *fakīrs* or professional beggars. They work as agriculturists in the summer, and beg in the winter. They are proud of their profession and are liked by the people. They intermarry with other beggar families or *Bechānwols*. These various tribes are scattered broadcast over the valley and possess no marked distinctive features. Beggars.

The dividing line in society is between the *zamīndārs* or agricultural families and the *taifadārs*, that is, the market-gardeners, herdsmen, shepherds, boatmen, minstrels, leather-workers, and the menial servants of the villagers. No *zamīndār* would intermarry with a *taifadār*. For the most part it is difficult to trace any difference in physiognomy between the two classes, though there is often a difference in dress. But the Dum, the Galawān, and the Bātal or Wātal are easy to distinguish from other tribes. They have a darker skin, and the Dum has the restless, furtive eye so characteristic of the thief. Low castes.

The Dums are a very important people in Kashmīr, for they are the watchmen of the villages and formerly used to look after the State share of the crops. As a private citizen the Dum is not an admirable person, and he loses no opportunity of annoying the villagers, by whom he is feared and disliked. But as officials they are trustworthy, and have never been known to steal the State treasure which passes through their hands. The Dums claim descent from a Hindu king, who from fear of his numerous sons scattered them over the valley, but some say that they are descendants of the Chakks, mentioned under History. Dums.

The Galawāns or horse-keepers are also credited with a descent from the Chakks, and their violent restless character may be hereditary. Originally they earned their living by Galawāns.

564 grazing ponies, but found it more lucrative to steal them. At last they became an established criminal tribe, and during Sikh rule were a terror to the country. Khaira Galawān, the hero of many a legend, was killed by the Sikh governor Mīān Singh. Gulāb Singh hunted down the tribe, and their end was transportation to Bunji.

Bātals. The Bātals or Wātals have been called the gipsies of Kashmīr, and are a peculiar people with a *patois* of their own. They may be divided into two classes. Those who abstain from eating carrion and are admitted to the mosque and to the Musalmān religion form the first class; those who eat the flesh of dead animals and are excluded from the mosque form the second. They are wanderers, and though they sometimes settle in wattled huts on the outskirts of a village, they soon move on. Their chief occupation is the manufacture of leather. The first class make boots and sandals; the second class make winnowing trays of leather and straw, and do scavenger's work. They also rear poultry and rob hen-roosts. Their women are of fine stature and handsome, and they often drift into the city, where they become singers and dancers. Once a year the Bātals from all parts of the valley flock to Lāla Bāb's shrine near the Dal Lake, and many matters affecting the tribe are then settled.

Bhānds. The Bhānds or minstrels are a peculiar people. They [533] combine the profession of singing and acting with that of [735] begging; and they travel great distances, often visiting the Punjab, where they perform to Kashmīri audiences. They are excellent actors, clever at improvisation and fearless as to its results. They are a very pleasant people, and their mirth and good humour form a pleasant contrast to the chronic gloom of the Kashmīri peasant.

505 Hānz. The Hānz or boatmen claim a Vaisya origin, and even now 564 when blaming one of the crew for his bad paddling the captain will say: 'You are a Sūdra.' They always claim Noah as their ancestor; but some accounts point to a gipsy origin. [593] The father of the family is an autocrat, and his discipline on board is often of a violent character. There are many sections of the tribe. First rank the half-amphibious paddlers of the Dal Lake (Demb Hānz), who are really vegetable gardeners, and the boatmen of the Wular Lake, who gather the *singhāra* nut (Gari Hānz). Next in status come the men of the large barges known as *bahats* and *wār*, in which cargoes of 800 maunds of grain or wood are carried. Then the Dunga Hānz, who paddle the passenger boats, not a respectable class, for

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they prostitute their females; next the Gad Hānz, who net fish, and are said to surpass even the Dunga Hānz in their power of invective; and last the Hak Hānz, who collect drift-wood in the rivers. The Hānz or Hānjis are a hardy muscular people, but are quarrelsome and mendacious. Half the stories to the discredit of Kashmīr and its inhabitants are due to the fertile imagination of the Hānji, who after the manner of the Irish car-driver tells travellers quaint scandals of the valley and its rulers. The Hānji ashore is a great rascal, and European travellers would be wise to leave him in his boat. The chief *krām* names of the Hānjis are Dangar, Dar, and Mal. 505 564

Menials.

The menial servants (Nāngār) of the villages are carpenters, blacksmiths, potters, weavers, butchers, washermen, barbers, tailors, bakers, goldsmiths, carriers, oil-pressers, dyers, milk-men, cotton-cleaners, and snuff-makers. Many of the Nāngārs have taken to agriculture, and most of them are extremely independent of their so-called masters. The only class of menials who apparently cannot take to agriculture are the weavers. Their soft hands and weak knees make field work an impossibility. 564 [463]

Hindus. Brāhmans.

The Hindus are with few exceptions Brāhmans, and are commonly known as Pandits. They fall into three classes: astrologers (*Jyotishi*), priests (*Gurū* or *Bāchabatt*), writers and clerks (*Kārkun*). The priest class do not intermarry with the others, but the *Jyotishi* and *Kārkun* classes intermarry. [582]

The astrologers are learned in the *shāstras* and expound them, and they draw up the calendars in which prophecies are made as to the events of the coming year. The priests perform the rites and ceremonies of the Hindu religion. But the vast majority of the Brāhmans belong to the *Kārkun* class. Formerly they obtained employment from the State, but recently they have taken to business, and some work as cooks, bakers, confectioners, and tailors. The only occupations forbidden to a Pandit are those of the cobbler, potter, corn-frier, porter, boatman, carpenter, mason, and fruit-seller. Many Pandits have taken to agriculture; but the city Brāhmans look down on any profession save that of writing, and they would never think of marrying a daughter to a Pandit cultivator. They have no real aptitude for business, or they might have found great openings in trade in Srīnagar under the new régime. They cling to the city, and if they obtain employment outside they leave their wives and families behind them. They are a handsome race of men, with fine well-cut features, small hands and feet, and graceful figures. Their women are [791] [793] [463] [582]

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fair and good-looking, more refined than the Musalmāns. The children are extremely pretty.

Ki [614]

The Pandits are broken up into numerous *gotras*; but though the Pandit repeats the name of his *gotra* seven times as he performs his ablutions, the outside world knows him only by his *krām*. Marriage within the *gotra* is forbidden, and the Kashmīri Pandits do not intermarry with the Brāhmans of India. Among the leading *krāms* may be mentioned the following: Tiku, Razdan, Kak, Munshi, Mathu, Kāchru Pandit, Sapru, Bhan, Zitshu, Raina, Dar, Fotadār, Madan, Thusu, Wangnu, Mujju, Hokhu, and Dulu. The descendants of the Brāhmans, said to be only eleven families, who survived the persecutions of Sikandar Shāh and remained in the valley, are known as Malmās. The others, descended from returned fugitives, are called Banamās.

Khattrīs.

There are a few Khattrīs, known as Bohras in Srīnagar, engaged in trade and shop-keeping. They enjoy no caste fellowship with the Pandits, though in old days instances are known of a Khattrī being admitted to caste by the Brāhmans.

Sikhs.

ki 563

The Sikhs of Kashmīr were probably Punjābi Brāhmans who embraced Sikhism when the valley passed into the hands of Ranjīt Singh, but the Sikhs of Trahal declare that their ancestors came to Kashmīr in the time of the Afghān rule. They are not in a flourishing condition. They look to service as their chief means of livelihood, and are not good cultivators. They are ignorant and troublesome, and quarrel with the Musalmān Kashmīris and very often among themselves.

Christian missions.

Kr 797

In 1901 the State contained 202 native Christians, but although converts are so few, important work has been done by various missions. Chief among these is the Church Missionary Society at SRĪNAGAR, established in 1865, which maintains an excellent hospital. Owing to its example, the first State dispensary and school were opened. Other missions have been founded by the Moravians and the Roman Catholics at Leh.

Pastimes.

Kr [526] [517] ki 533 517

The beautiful turf and green swards of Kashmīr are so suggestive of splendid playgrounds that one naturally expects to find some national game in the valley, and the legendary feast of roses conjures up a vision of a happy laughing people who were skilled in the battles of flowers long before modern Europe dreamed of such carnivals. But in reality there is no game and no pastime in Kashmīr proper. Baltistān, Gilgit, and Astor are the homes of polo, and Ladākh has its devil-dance; but Kashmīr has nothing distinctive save its actors, the

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nds or Bhagats, already referred to. Sometimes we find the villages a wandering minstrel (Shair), who sings to accompaniment of a guitar, or recites verses, often empore, full of local allusions and usually full of flattery, n official or person of influence be present. Like most entals, the Kashmīris regard amusement as passive rather n active. They are glad to look on at a race or a game, it is extremely difficult to induce them, athletic and power-as they are, to take a part in any sport. They are not gether to blame. In former days pastime was at a dis-nt, and small mercy would have been shown to the serf o suggested that life should not be all labour. Even in pampered city of Srīnagar the effervescence of youth was cked by Gulāb Singh, who sternly repressed the old ward ts with slings and stones. The professional *shikāris* are n keen sportsmen; and the boatmen of Kashmīr will, when llenged, paddle till they drop rather than be beaten by ival crew.

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Agriculture. Jammu.

As already explained, the Jammu province consists of a ge of level land bordering on the Punjab Districts of Jhelum, lkot, and Gurdāspur, gradually rising by a succession of ges of hills to the high uplands bounded by the mountains the Himālayan range, across which lie Kashmīr, Baltistān, Ladākh. The variations of climate are great, and the ples cultivated naturally vary to some extent with the nate. Thus the lower tracts yield all the usual crops the Punjab, while in the higher tracts saffron, buckwheat, mountain barley are grown. In the warmer parts the ngo and *shisham* are found in large quantities; but these e place to apple and pear-trees, to the picturesque *deodār* shady Oriental plane (*chinār*) in the colder parts.

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Plains and lower hills.

The province may be roughly divided into three main isions. The plains and *kandi* hills consist of the *taksīls* Kathua, Jasmirgarh, Samba, Ranbīrsinghpura, Jammu, hnūr, Manawar, and Mīrpur. In the hot moist tracts, such those irrigated from the Rāvi and Ujh in the Jasrota district the south-west, sickness is so rampant that the resident pulation is too small for the cultivation of the soil, which hiefly tilled by *udarach* cultivators, men from the low hills who cend to the plain for short periods to sow, tend, and reap ps, and return again to their healthier homes.

North of this lie the thirsty lowlands, sheltered by the hills n the cooler inland breezes, seamed with many channels *dks*), which carry off the drainage of the uplands and become

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roaring torrents for a few hours after heavy rainfall, but at other times are broad stretches of burning sand. This tract depends for a full crop on timely and well-distributed rainfall.

The parched *kandi* hills are composed of a red loam, thickly strewn with round stones and covered with stunted growth of *garna sanatan* and *bahaikar* bushes, broad-leaved species of trees, acacias, and in parts bamboos. The *tor* (*Euphorbia*) is used to hedge the fields and cobble-paved paths, and to keep the *nilgai* from damaging the crops. The soil is thirsty and dries quickly, as the land slopes and drainage is rapid. Frequent rainfall is necessary to ripen the crops, chiefly wheat, barley, and *sarshaf* (rape) in the spring, and millet and maize (on manured land) in the autumn; but rain washes away the soft earth and leaves the surface of the soil a mass of stones.

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Where the *kandi* hills end, and before the first limestone ridge is crossed, there is a narrow belt of cool land lying in the valleys traversed by the clear streams which carry the drainage of the middle hills on the lower side. When the depth of soil is sufficient, excellent crops are raised and much of the land is irrigated; but on the slopes where the depth of earth is small, and the limestone crops up to the surface (*prāt*), cultivation is precarious. Too much rain causes the soil to become water-logged, as percolation is stopped by the rock bed; and during a continued spell of hot weather the rock surface becomes so heated as to burn the roots of the crops, which wither.

Irrigation.

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In this portion of the province wells are few, owing to their cost. Except in the lowland bordering on the streams deep boring is necessary, and it is common to find that the water is from 70 to 100 feet below the surface. The cultivators are not as a rule sufficiently well-to-do to undertake the expenditure necessary to sink such wells, and risk the failure of finding water. Since the introduction of the regular settlement, the Darbār has done much to encourage the sinking of wells by the grant of advances on easy terms.

In this tract, however, are found the only considerable areas protected by irrigation. The natural difficulties to be overcome are great, as the lie of the land makes projects costly and difficult to execute. The lines of irrigation have to cross the drainage of the country, and it is not easy to secure the channels against damage from the *kadhs* when in flood. Owing to this difficulty, the more ambitious projects of former days—the Kashmīr canal taking off from the Rāvi above the

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Mādhopur weir, the Shāhi Nahr taking off from the left bank of the Chenāb opposite Akhnūr, and the Katobandi or Dalpat Nahr taking off from the Chenāb on the right bank—failed to render permanent help to the country. Something has recently been done to remedy the apathy displayed in the past. Two old irrigation works taking off from the Tāwi in the Jammu *tahsīl*—the Jogi Darwāza canal irrigating the land immediately below Jammu city, and the Satwari canal irrigating the villages round Satwari cantonment—have been realigned and put in order; and the Dalpat canal, taking off from the right bank of the Chenāb and irrigating a large portion of the Akhnūr *tahsīl* lying immediately north of the Bhajwath Andar, has been reconstructed. 312

Under agreement with the Government of the Punjab the right of the State to take water from the Rāvi, above the Mādhopur weir, for the irrigation of spring crops in the Kathua *tahsīl* has been surrendered in consideration of an annual payment of Rs. 5,000. The restoration of the old Kashmīr canal, which takes off above the weir, is thus not financially attractive. Probably the low-lying portion of the Mīrpur *tahsīl*, known as the Khari Ilāka, could be irrigated from the Jhelum; but this source of irrigation has not been tapped.

Hindrances to cultivation. 241

There are many drawbacks to agriculture. The administration in the past was bad and shortsighted. There are practically no roads, and in the *kandi* tract even drinking-water is obtained with difficulty. Much damage is done by *nīlgai*, hog, and monkeys, the first-named animal, though an antelope, being regarded as sacred like the cow. Cattle turned loose, either as likely to die and of no further use, or devoted to the deity, have become quite wild and do much damage to crops.

Intermediate band. 132 133 311

Above the first limestone range lies a country of wide valleys and high hills, consisting of Basoli, Rāmnagar, Udhampur, Naoshera, and part of Riāsi. This has a more temperate climate than the tract just described. The supply of water by perennial streams is constant, but the stream beds are deep and irrigation is not easily effected. Being nearer the Himālayan range, rainfall is usually heavy and fairly constant, so that the people do not trouble themselves much about irrigation, except where this can be contrived at little expense. The crops are much the same as in the plains, but *bājra* gives way to maize, and sugar-cane and turmeric disappear. The seasons are shorter. The areas of *prāti* land, where the limestone bed penetrates or approaches the surface of the soil, are con- [241]

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siderable. Communications are backward and prices generally rule low. Trade is carried on by Telis, who keep droves of pack-bullocks or ponies. Grazing is good and the tract is frequented by Gûjars, goatherds, and shepherds. A considerable export of *ghî* takes place. Wild hog and monkeys do damage, but no antelope are found. Autumnal fevers are very rare.

Uplands.

The higher uplands, including Bhadrâwar, Kishtwâr, Râmbân, part of Rîâsi, and Râmpur Râjaori, have a really cold climate, and in the winter snow falls. The cultivators are a different class from those in the plains and lower hills, and Kashmîri settlers are found. Here the mango-tree gives place to the apple; and the pear, the Oriental plane (*chinâr*), and the *deodâr* are found. The climate approximates to that of the valley of Kashmîr, and cultivation is on much the same lines. The specialities are saffron in Kishtwâr, and poppy in Dodâr, Kishtwâr, and Bhadrâwar. This tract is healthy, and only in the more shut-in valleys do fevers trouble the people. Irrigation is general and the rainfall heavy. Grazing lands are plentiful and Gûjars numerous. Early snowfall and cold winds from the mountains affect the crops in the parts adjoining the Himâlayan range, and prevent these coming to maturity in certain years. Bears, hog, and monkeys do some damage.

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Kashmîr proper.

Owing to its system of rivers, Kashmîr proper possesses a large area of alluvial soil, which may be divided into two classes: the new alluvial, found in the bays and deltas of the mountain rivers; and the old alluvial, lying above the banks of the Jhelum and extending as far as the *karewa*. The first is of great fertility, and every year is renewed and enriched by silt from the mountain streams. Up to the present, in spite of the lax system of forest conservancy, the silt of the mountain streams is rich and of dark colour; but the Sind river brings down an increasing amount of sandy deposit, which is partly due to the reckless felling of trees in its valley.

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Soils.

The Kashmîris, so far, have considered no crop worthy of attention save rice; by irrigation and manuring an artificial mould has been obtained for the rice-fields, and it is rare to hear anything said about the original soil. But they recognise four classes which require peculiar treatment when under rice-cultivation. These are known as *grûtî*, *bakil*, *sakil*, and *dasawlad*. *Grûtî* soil contains a large proportion of clay. It holds water, and in years of scanty rainfall is the safest land for rice. But if the rains be heavy, the soil cakes and the outturn of rice is poor. *Bakil* is a rich loam of great natural

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strength; and there is always a danger that by over-manuring the soil will be too strong, and that the plant will run to blade. *Sakil* is a light loam with a sandy subsoil; and if there be sufficient irrigation and good rains, the out-turn of rice is always large. *Dasanlad* soil is chiefly found in low-lying ground near the swamps, but it sometimes occurs in the higher villages. Special precautions are taken to run off irrigation water when the rice plant shows signs of a too rapid growth; and if these are taken in time, the out-turn in *dasanlad* land is sometimes very heavy. A peculiarity of this soil is that the irrigation water turns red in colour. Near the banks of the Jhelum, and in the vicinity of the Wular Lake, is found a rich, peaty soil (*sawlal*), which in years of fair rainfall yields enormous crops of rapeseed and maize. This will not produce rice and requires no manure. It is, however, the custom to burn standing weeds and the stubble of the last year's crop before ploughing.

The curious plateaux known as *karewa*, which form so striking a feature in the scenery, are for the most part of *grüfi* soil, with varieties distinguished by colour. The most fertile is the dark blackish soil known as *surkasmin*, the red *grüfi* is the next best, while yellow soil is considered the worst of all. Other classes are recognised, and there are many local names.

Manure.

The Kashmiris are fortunate in possessing ample manure for their fields, and are not compelled, like the natives of India, to use the greater part of the cattle-dung for fuel. The rule is that all dung, whether of sheep, cattle, or horses dropped in the winter, when the animals are in the houses, is reserved for agriculture, while the summer dung is dried, and after being mixed with *chinar* leaves and willow twigs is kept for fuel. But the ashes are carefully stored and the fires are chiefly fed with wood, the dung aiding and regulating combustion. The dung-heaps which one sees in early spring show that the Kashmiri wastes nothing that is useful in agriculture; but he has other resources. When the flocks commence to move towards the mountains, the sheep are folded on the fields, and the Kashmiri considers turf clods to be a far more effectual renovator of rice-fields than farmyard manure. These are cut from the sides of watercourses and are rich in silt; and a dressing of clods will strengthen a field for three years, whereas farmyard manure must be applied every year. The strongest farmyard manure is that of poultry, and this is reserved for onions. The next best is the manure of sheep, which is always kept for the rice nurseries. Next comes cattle-dung, and last of all horse-dung. The value of night-soil is thoroughly under-

241 stood. Near Srinagar and the larger villages the garden cultivation is excellent, and the only manure used is pondrette, or night-soil mixed with the dust of the city alleys and pulverized by the action of the sun.

312 [341] Irrigation. Agriculture in the valley practically depends on irrigation. Thanks to the formation of the country, this is easy and in ordinary years abundant. If normal snows fall in the winter and the great mountains are well covered, the water-supply for the rice will be sufficient. The snows melt into various mountain streams, which rush down to the Jhelum. From both sides of the river the country rises to the mountains in bold terraces, and the water passes quickly from one village to another in years of good snowfall. At convenient points on the mountain streams temporary weirs or projecting spurs are constructed; and the water is taken off in main channels, which pass into a network of small ducts and eventually empty themselves into the Jhelum, or into the large swamps which lie along its banks. Lower down, where the streams flow gently, dams are erected. All villages which depend for their irrigation on a certain weir are obliged to assist in its construction and repair. The weir consists of wooden stakes and stones, with grasses and willow branches twisted in between the stakes, the best grass for this purpose being the fikal. The channel often has to be taken over ravines and around the edges [654] of the karewa cliffs, and irrigation then becomes very difficult. In [578] former days, when the State took a share of the crop, it was to the interest of the Darbar to look after irrigation and to assist in repairs. [446] But since 1880, when an attempt was made to introduce a fixed assessment, the villagers have had to attend to repairs themselves, and where the channel passes through difficult ground the irrigation has become very uncertain. If a ravine has to be crossed, a flat-bottomed boat, similar to those in ordinary use, is erected on high trestles, and the water flows over in a quaint-looking aqueduct. When a karewa has to be passed or skirted, a tunnel will sometimes be made; but as a rule the channel is cut along the face of the cliff, and great loss is caused by the frequent breaches. In old days over every main channel there was a mirab--one of the villagers--whose duty was to see to repairs and to call out labour. The mirabs had not received pay for years, and the channels had fallen into great disorder; but the office has now been revived. The system of distribution is rough and simple; but it has the advantage that quarrels between villages rarely arise, and disputes between cultivators of the same village are unknown.

unknown. Besides the irrigation derived from the mountain streams, an important auxiliary supply is obtained from numerous springs. Some of these afford excellent irrigation, but they have two drawbacks. Spring water is always cold, and it does not carry with it the fertilizing silt brought down by the mountain streams, but bears a scum which is considered bad for rice. The Jhelum in its long, gentle course through the valley gives no irrigation at present, but as the population increases water will probably be lifted by the Persian wheel. The only lift-irrigation at present takes the form of the simple and inexpensive pot and lever (*dhenkli*), and in Srīnagar and the small towns some splendid garden cultivation depends wholly on this system. On some of the *karewas* the spring-level is not very deep; and when all the land commanded by flow-irrigation has been taken up, it is hoped that wells may be sunk. The bucket and rope will be found more suitable than the Persian wheel, as the spring-level is more than 18 feet in depth. In the north-west of the valley there are a few tanks, and tank-irrigation might be introduced into many parts.

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Implements.

The agricultural implements are few and simple. The plough is of necessity light, as the cattle are small, and is made of various woods, the mulberry, the ash, and the apple being perhaps the most suitable materials. The ploughshare is tipped with iron. For clod-breaking a wooden mallet is used and the work is done in gangs. Sometimes a log of wood is drawn over the furrows by bullocks, the driver standing on the log. But as a rule, frost, snow, water, and the process known as *khushāba* are considered a sufficient agency for the disintegration of clods. The spade is made of wood, has a narrow face, and is tipped with iron. It is chiefly employed by the cultivator for digging out turf clods and for arranging his fields for irrigation. For maize and cotton, a small hand hoe is used to extract weeds and to loosen the soil. The pestle and mortar for husking rice and pounding maize must also be mentioned. The mortar is made of a hollowed-out bole of wood. The pestle is of light, hard wood, and the best and hardest of woods for the purpose is the hawthorn.

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Agricultural operations.

Agricultural operations are carefully timed so as to fall within a certain period before or after the *nauroz*, the spring day of the Musalmāns, and the *mezan*, or commencement of autumn. If the period is exceeded there will be a certain failure in the crop, which is calculated in a most precise manner. The circumstance which interferes with punctuality in ploughing and sowing is the absence of irrigation water at the right time; and

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in the spring there is great excitement among the villages if water is stopped by some natural cause, such as the late melting of snow, or by other causes, such as the greediness of some privileged person who defies the local official and takes more than his just share of water. Up to recent times, the cultivator was often seized for forced labour and could not plough or sow at the proper time. And though there is no doubt that rice ought to be sown within forty days after the *nauroz*, sowing often continues up to the middle of June.

In March the rice-fields, which have remained undisturbed since the last rice crop was cut, are hard and stiff. The soil has perhaps been worked by the frosts and snow; but if, as is sometimes the case, no snow has fallen, it will be difficult work for the plough-bullocks, thin and poor after the long winter, to break up the soil. If rain does not fall, a special watering must be given and ploughing then commences. In certain villages the soil is so damp that ploughing has to be done perforce while the soil is wet, and the out-turn is always poorer than from fields where the soil is ploughed in a dry condition. All the litter of the village and the farmyard manure is carried out to the fields by women and ploughed in, or is heaped in a place through which the irrigation duct passes and so reaches the fields as liquid manure. Sometimes manure is placed in heaps on the fields, and when the field is covered with water it is scattered about by hand. Later on in April, as the weather opens, turf clods are cut from the banks of streams and irrigation channels, and flung broadcast over the wet fields. When four ploughings have been given and the clods have been crumbled with mallets, the soil is watered and sowing can commence in April. The rice seed, which has been carefully selected at threshing-time and has been stored away in grass bags, is again examined and tested by winnowing. It is then put back into the grass bags and immersed in water until germination commences. Sometimes the seed is placed in earthen vessels through which water is passed. Rice is grown up to an altitude of 7,000 feet; and in the higher villages it is convenient to sow earlier than in the lower villages, as the cold season comes on quicker and it is essential to harvest the crop before snow falls. In certain lower villages also, where it is the custom to sow rice earlier than ordinary, the out-turn is always heavy. The ploughing for maize and the autumn millets is not so careful as for rice, and two or three ploughings are considered ample. A watering is sometimes given to maize-fields to start the seed, but no manure is put in.

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Cotton alone receives manure in the form of ashes mixed with the seed. All Kashmīris recognize that the greater the number of ploughings the greater will be the out-turn of the crop, but holdings are large and the cattle are small and weak.

In June and July barley and wheat are cut and threshed. The ears are trodden out by cattle or sometimes beaten by sticks, and when there is no wind a blanket is flapped to winnow the grain. Anything is good enough for the spring crops, which are regarded by the Kashmīris as a kind of lottery in which they generally lose their stakes. At the same time comes the real labour of rice weeding, the *khushāba*, a word for which there is no English equivalent. It involves putting the rice plants in their right places, and pressing the soft mud gently around the green seedling. No novice can do the work, as only an expert can detect the counterfeit grasses which pretend to be rice, and *khushāba* must be learnt young. The operation is best performed by hand, but it may be done by the feet (*lat*), or, in a fashion, by cattle splashing up and down the wet fields of mud (*gupan nind*). Sometimes when the rice is two feet high the whole crop is ploughed up (*sele*). When rice has bloomed and the grain has begun to form, the water is run off the fields, and a short time before harvest a final watering is given which swells the ears. Often, while the rice is standing, rapeseed is cast into the water. No ploughing is given, and a crop of rape is thus easily obtained. Before the harvest of the autumn crops commences, about the first half of September, rain may fall and it is very beneficial. It improves the rice crop, and it also enables the cultivator to plough and sow for the spring crops. Such rain is known as *kambar ka*, and there is great rejoicing when these timely rains occur. Before September, if rain has fallen, a large area of land will be ploughed up and sown with rapeseed; and both this and the early sowings for barley and wheat are of importance, as they come at a time when the cultivator and his cattle have some leisure, for then the *khushāba* is over and harvest has not commenced. There are no carts in the valley, save in the flat plain around the Wular Lake, where a primitive trolly is used; and as the Kashmīris will not use plough-bullocks for carriage, the sheaves of rice and of other crops are slowly and laboriously carried by men to the threshing-floor. When the ricks are thoroughly dry, threshing commences. Seizing a bundle of rice plants in his two hands, the cultivator beats them over a log of wood and detaches the ears from the stalk. The straw is care-

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243 fully stored, as it is considered the best fodder and the best thatching straw of all.

When the weather is favourable, from October to December, the cultivator is busy ploughing 'dry' land for wheat and barley; but by the end of December ploughing must cease, and the Kashmīris occupy themselves with threshing and husking the rice and other crops and with domestic work, such as the tending of sheep and cattle and the weaving of blankets. It is difficult in mid-winter to tempt a Kashmīri out of his reeking house. The ploughings for wheat and barley are very few and very slovenly. For wheat three at the most, for barley two are considered sufficient. No labour is spent in weeding or manuring, and the standing crops of wheat and barley would shock a Punjābi farmer. The fields are choked with weeds, and it is wonderful that there should be any crops at all. Two years of barley or wheat would ruin any land, and the Kashmīris have the sense to follow a spring crop by an autumn crop. Some day more attention may be paid to their barley and wheat, but two facts prevent either of these crops being largely produced in the valley. The rainfall is scanty and very uncertain, and if irrigation were attempted the water in the springtime would prove too cold for plant growth.

241 Principal crops.

The principal crops are rice, maize, cotton, saffron, tobacco, hops, millets, amaranth, buckwheat, pulses, and sesamum in the autumn; and wheat, barley, poppy, rape, flax, peas, and beans in the spring.

Rice.

243 The most important staple is rice, and the cultivator devotes all his energy to this crop. The soil is porous, and water must be kept running over the fields from sowing time almost to harvest; for if once the land becomes hard and caked, the stalks are pinched and the plant suffers, while the work of *khushāba* is rendered impossible. It is dangerous to leave the fields dry for more than seven days, and the cultivator should always be present to watch the water. The growth of weeds is very rapid; and once they get ahead of the rice, it is extremely difficult to repair the injury caused and to eradicate the grasses, which none but an expert can distinguish from the rice. There are two systems of cultivation. Under the first the rice is sown broadcast; under the second it is first sown in a nursery and then planted out. The broadcast system gives the best out-turn per acre, but the labour entailed is far heavier than that required in the nursery system. Two *khushābas* are sufficient for the latter, while four *khushābas* are essential in broadcast sowings. Provided the soil is good and irrigation is

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fairly abundant, the cultivator will choose the broadcast system, but in certain circumstances he will adopt the nursery method. If water comes late, rice can be kept alive in the nursery plots, and the young seedling need not be planted out till forty days after sowing.

Just as there are two methods of sowing the rice, so there are two methods of preparing the soil. The one is known as *tao*, the other as *kenalu*. An old proverb says that for rice cultivation the land should be absolutely wet or absolutely dry. In *tao* cultivation the soil is ploughed dry; and when the clods are perfectly free from moisture and do not lose weight when placed over the fireplace at night, irrigation is given and seed is sown. In *kenalu* cultivation the soil is ploughed wet; and when three ploughings are made and the soil is half water and half mud, the out-turn of *kenalu* is sometimes equal to that of *tao*. But as a rule the *tao* system gives the better results and *kenalu* involves the heavier labour.

The rices are infinite in variety. In one *tahsīl* fifty-three varieties have been counted. They may be roughly divided into two classes, the white and the red. As a food the white rice is the more esteemed, and the best of the white rices are the *bāsmati* and the *kanyun*. These germinate very quickly and ripen more rapidly than any other. But they are very delicate plants and cannot stand exposure to cold winds. They give a small crop and require very careful husking. The white rice, though esteemed as a food, is from a cultivator's point of view less popular than the red rice, which is more hardy, gives a larger out-turn, can be grown at higher elevations, and is less liable to damage from wild animals.

For a good rice harvest the following conditions are necessary: heavy snows on the mountains in the winter to fill the streams in the summer; good rains in March and the beginning of April; clear, bright, warm days and cool nights in May, June, July, and August, with an occasional shower and fine cold weather in September. All Kashmīris assert that *sirdāna*, or full grains, depend on cold dew penetrating the outer husk and swelling and hardening the forming grain.

Maize. Next in importance comes maize. The best soil is reclaimed swamp, and enormous crops are raised in good years from the black peaty land which lies under the banks of the Jhelum. In the high villages occupied by the Gūjar graziers very fine crops of maize are grown, and the out-turn is due to the heavy manuring given to the field by buffaloes and cattle. But with this exception maize receives no manure,

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and the system of harvesting renders it unnecessary. A large part of the stalk is left on the fields, and in the winter the stalks rot with the snow and rain into the soil. Ordinarily two to three ploughings are given, and a final ploughing covers over the seeds. A month after sowing, when the maize is about a foot high, women weed the fields with a small hand-hoe and loosen the soil about the roots. As a rule, maize is grown on 'dry' land, and it is rare to find it irrigated. For a really good crop of maize fortnightly rains are required, but in the swamp-lands the natural moisture of the soil produces fair crops even if the rains are delayed.

Kangni. *Kangni* or *shol* (*Setaria italica*) is an extremely useful plant; and when it is apparent from the look of the mountains that snow water will be scarce, a large area of rice land is at once sown with it. The land, if a good crop is hoped for, must be carefully ploughed about four times, and the seed is sown in April and May about the same time as rice. Some weeding is done, but as a rule the crop is left until it ripens in September. *Chīna* or *ping* (*Panicum miliaceum*) is very like rice in appearance, but is grown on 'dry' land. The field is ploughed three times, and after sowing cattle are turned on to the land and tread the soil down. The seed is sown in June, and the crop is harvested in September. It is occasionally weeded; but like *kangni*, with which it is always associated as a cheap food-stuff, *chīna* does not receive much attention.

Amaranth. The most beautiful of all the crops is the *ganhar*, or amaranth, with its gold, coral, and crimson stalks and flowers. It is frequently sown in rows among the cotton-fields or on the borders of maize plots, and the sulphur blooms of the cotton and the coral of the *ganhar* form a delightful combination of colour. *Ganhar* is sown in May after two or three ploughings. No manure or irrigation is given, and with timely rains a large out-turn is harvested in September. The minute grain is first parched, then ground and eaten with milk or water. It is considered a heating food by the people, and Hindus eat it on their fast-days. The stalks are used by washermen, who extract an alkaline substance from the burnt ashes.

Buck-wheat. *Trumba*, or buckwheat (*Fagopyrum esculentum*), is a most useful plant, as it can be sown late in almost any soil, and when the cultivator sees no hope of water coming to his rice-fields he will at once sow the sweet *trumba*. There are two varieties. The sweet *trumba*, which has white, pinkish flowers, is often grown as a substitute for rice when water is not forthcoming; it can be sown up to the middle of July, and with

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good rains it gives a fair crop. The bitter *trumba*, which has yellow flowers, is not a mere makeshift, but in the higher villages often forms the only food-grain of the people. The unhusked grain is black in colour, and is either ground in mills and made into bread or is eaten as porridge. The sweet *trumba* is said to be a good food for horses and for poultry. 243

Pulses are not considered of much importance by the people, and Punjābis do not regard the Kashmīr *dāl* in a favourable light. Gram is unknown, and the best pulse is *mūng* (*Phaseolus Mungo*). The land is ploughed three times and the seed is sown in May. No irrigation is given, and *mūng* is often sown in rice lands which require a rest. The roots run deep and air the soil. The other pulses are *mah* (*Phaseolus radiatus*) and *mothi* (*P. aconitifolius*). Pulses. 249

The oilseeds of Kashmīr are of some importance, and now that Kashmīr is linked with the outer world they are assuming a greater value as a trade staple. The Kashmīris do not use *ghī* (clarified butter) in their food, but they require vegetable oils; and at present they use these for lighting as well as for cooking, owing to the expense of mineral oil. Oilseeds.

The chief oilseed is rape, of which there are three varieties. The first is *tilgoglu*, which is sown in September and October on dry lands, and especially on the soft reclaimed swamp land. As a rule there is no weeding, except where the wild hemp is very vigorous. Timely rains from February to May are required, and the crop is harvested in May and June. The second variety is known as *tarus* or *sarshaf*, and is sown in the spring. It ripens at the same time as the *tilgoglu*, but gives a smaller amount of oil from its seed. Three maunds of seed to the acre would be an average yield for *tilgoglu*. The other varieties of rape give less. The third kind is known as *sandiji*, and is sown in the standing rice when the last watering is being given. It yields a small crop, but as no labour is expended the cultivator counts even the small crop as gain. Rape.

Linseed is cultivated all over the valley, but the best fields are on the lower slopes of the mountains. The land is ploughed twice, and a third ploughing is given when the seed is sown in April. The crop is harvested towards the end of July. Timely rains are required in May or the plant withers. The crop is said to exhaust the land. An average yield would be 1½ to 2 maunds of linseed to an acre, but with proper cultivation the produce could be increased. No manure is given and the fields are not weeded, and as a rule the linseed crop has a very dirty and slovenly appearance. As one ascends the Linseed.

249 slopes of the mountains the plant has a longer stem, and some time ago a fitful attempt was made to grow flax for fibre. Like other excellent schemes for introducing new staples and industries into Kashmir, the experiment failed as there was no one to supervise or encourage the cultivators.

Sesamum. Til (Sesamum indicum), which is a very common crop, is sown in April. The land is ploughed four times, and a fifth ploughing is given at sowing. No manure is applied, but til requires a rich soil, and gentle and timely rains. The crop is weeded with the hand hoe, and is more carefully looked after than any of the other oilseed plants. The plant is very delicate and is injured by cold winds. The crops ripen shortly after rice, and blankets are spread under the plants at harvest time to catch the seeds, which fall out of the pods with the slightest movement. In Kashmir the oil, which is sweet, is valued as an ointment. An average yield would be about 1 1/2 maunds of seed per acre.

Oil. This will be a convenient place to give a brief description of oil production. Formerly oil was taken by the State in payment of revenue; but this practice has now ceased, and the cultivator either sells his oilseeds to Punjabi traders or expresses oil for his own consumption or for sale. There are Telis or professional oil-pressers all over the valley; and they charge for their services a small amount of oil and keep the whole of the oil-cake, which they sell to the villagers for cattle-food. The press is made of plane-wood, and is worked by a single bullock, blindfolded, the driver sitting perched up at a great height on the beam which crushes the seed and is carried backwards. The press is fed with seed by a man who stands below. The Kashmiris say that rapeseed gives the best oil for lighting purposes, and linseed for eating; but as a matter of fact one never gets a pure oil from the press, as the various seeds are mixed by the oil-presser, and the kernels of the walnut and apricot are added. The natives give as a reason for mixing the various seeds, that a much larger amount of oil is obtained by crushing together various sizes and kinds of seed than could be obtained from crushing each separately. The walnut is an important oil-producer, but this and the apricot are not considered to give good oils for lighting. Walnut oil is said to clog, and does not give half the burning power of other oil.

248 Cotton. Cotton is grown all over Kashmir up to a certain elevation; and, as a rule, where the white rices cease to be cultivated owing to the coldness of the air, there too the cotton plant

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disappears. It is cultivated on the *karewas*, and also in low-lying land which is irrigable but requires a rest from rice. The soil should be ploughed frequently, and never less than three ploughings are given, after which the clods are well pulverized by mallets. The seed is soaked in water and mixed with ashes before sowing, but the plant receives no manure. Sowing takes place at the end of April and in May, and the fields are often watered at sowing time.

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Spring crops. Barley.

Wheat and barley are the two spring crops of the valley, and of these the barley crop is the more important, if area alone be considered. The barley commonly grown in the valley is not of a good quality, and no pains are taken in its cultivation. One ploughing is given, and when the seed is sown from October to December the land is again ploughed. The fields are not weeded nor manured, and probably have not their match in the world for bad and slovenly cultivation. It is sometimes difficult to distinguish the barley in the mass of *chirman* weed (*Ranunculus sp.*). The grain is not esteemed as a food, but is very often mixed by millers with wheat. In the higher villages, at an elevation of 7,000 feet, there is a peculiar kind of barley known as *grim*, or Tibetan barley, which is an important food-staple among the mountain people. The villagers always speak of it as bastard wheat. The grain has not the chaff scales adhering to it, but is naked like wheat. The people say that, if this is grown at a lower altitude, it reverts to the type of ordinary barley. It is sown in May and June, and ripens in August and September.

Tibetan barley.

Wheat.

Wheat receives better treatment than barley, but two ploughings, with a third at seed-time, are considered sufficient. The land is neither manured nor weeded, and as a rule no irrigation is given. Seed is sown in September and October, and the crop ripens in June. The common variety is a red wheat with a small hard grain, and Punjābis consider the flour to be very inferior. Just as the grain of barley, and to a certain extent the grain of wheat, are looked down upon as a food by the rice-eating Kashmīri, so too the valuable straw of these cereals is neglected as a cattle-food, and it is common to see large ricks of wheat-straw left to rot on the land. On the other hand, rice-straw, which is not used for fodder until all else fails in Northern India, is the most popular fodder in Kashmīr. It may be that the high elevation renders the rice-straw less flinty and more succulent here than in India.

Saffron.

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The saffron (*Crocus sativus*) of Kashmīr is famous for its bouquet, and is in great request as a condiment and as a

249 pigment for the sect-marks of Hindus. Various substitutes,
795 such as turmeric, are now used for the latter purpose by
263 Kashmīri Pandits; but if a man can afford it he will use the bright saffron colour, mixed with red lead and pounded with a piece of *deodār*-wood. The cultivation is peculiar, and the legend about its introduction shows at any rate that it is an ancient industry.

249 At present cultivation is extending as fast as the local method of seed-production will allow. But that this method is slow may be inferred from the fact that, at measurement of a total area of 4,527 acres of saffron land, only 132 acres were [651] actually cultivated with the crocus. In former days[1] the saffron cultivation was a large source of revenue to the State; but in the famine the people in their distress ate up the bulbs, and although seed has been imported from Kishtwār, and every year land is set apart for the production of seed, the process of reproduction is slow. For seed purposes a particular aspect and sloping ground is required, and it takes three years before the bulbs can be planted out in the small square plots where the saffron is to be grown. These plots must remain fallow for eight years, and no manure can be applied to them and no assistance given in the way of water. When once the bulb has been placed in the square it will live for fourteen years without any help from the cultivator, new bulbs being produced and the old ones rotting away. The time for planting out is in July and August; and all that the cultivator has to do is to break up the surface gently a few times, and to ensure the proper drainage of the plot by digging a neat trench on all four sides. The flowers appear about the middle of October; and the purple blooms and the delicious though somewhat overpowering scent of the saffron turn the dry, uninviting plateau above Pāmpur into a rare and wonderful garden. Saffron is at present limited to the *karewas* in the neighbourhood of Pāmpur, but there is no peculiar property in the soil there which does not exist in other *karewas*, though it is of exceptionally good quality.

In former days men came from all parts to cultivate saffron on the Pāmpur *kārewas*; but now, with the exception of a few people from Srīnagar, the industry is in the hands of local cultivators. At harvest-time the whole flower is picked and put into bags and then taken to the farmer, who takes one bag

[1] 'There are 10,000 or 20,000 *bīghas* of land covered with saffron, which afford a prospect that would enchant those who are most difficult to please.' —*Ain i-Akbari*.

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for himself and gives the other bag to the cultivator. The bags are never opened, and it has been found by experience that the cultivator never attempts to foist a bad bag on the farmer. When the flowers have been collected the real work of extracting saffron commences. The flowers are dried in the sun, and the three long stigmas are picked out by the hand. The stigma has an orange-red tip, and this tip forms the *shāhi zafarān*, the first quality saffron. The long white base of the stigma also makes saffron, but it is of inferior quality to the tips. The article thus collected in a dry condition is known to the trade as *mongla*, and sells for one rupee per *tola*. When the *mongla* saffron has been extracted, the sun-dried flowers are beaten lightly with sticks and winnowed. Then the whole mass is thrown into water, when the petals swim and the essential parts of the flower sink. The parts which have sunk (*niwal*) are collected, and those which have risen to the top are dried and again beaten with sticks and then plunged into water. The process is repeated three times, and each time the *niwal* becomes poorer. One form of adulteration is to mix *niwal* of the third with *niwal* of the first process. The saffron obtained in this way is lighter in colour and of fainter scent than the *monglā*, and is known to the trade as *lacha*, and sells at 12 annas per *tola*. The saffron when made is exported by post.

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Cultivation of Dal Lake.

Next to the saffron cultivation in interest come the floating gardens of the Dal Lake, which resemble the 'chinampas' of Old Mexico. The whole cultivation and vegetation of the lake is full of interest and of great importance to the people. The *rādh* or floating gardens are made of long strips of the lake reed, with a breadth of about six feet. These strips can be towed from place to place, and are moored at the four corners by poles driven into the lake bed. When the *rādh* is sufficiently strong to bear the weight of a man, heaps of weed and mud are extracted from the lake by poles, formed into cones, and placed at intervals on the *rādh*. The cones are known as *pokar*, and each cone accommodates two seedlings of melons or tomatoes, or four seedlings of water-melons or cucumber. Everything that plant life requires is present. A rich soil and ample moisture, with the summer sun, help to produce vegetables in surprising abundance and of excellent quality. Not inferior to the floating gardens in fertility are the *demb* lands, which are formed along the sides and sometimes in the middle of the lake when the water is shallow. The cultivator selects his site, and plants willows and sometimes poplars along its four sides. Inside these he casts boatloads of weed and mud

244 until his land is above the flood-level, and year by year he adds a new dressing of the rich lake weed and mud. Around the *demb* plot run little water-channels from the lake, so that moisture is always present; and on the *demb* a great variety of crops is raised. Rapeseed, maize, tobacco, melons and other *Cucurbitaceae*, potatoes, onions, radishes, turnips, egg-plants, white beans, peaches, apricots, and quinces flourish on this [651] rich soil; and if it were not for the constant liability to forced labour, and for the curious system under which revenue is collected daily from the half-amphibious dwellers on the Dal Lake, the cultivators of the *demb* lands might be the most prosperous people in Asia. The system is of importance, as it is not confined to the Dal Lake; all over Kashmīr the people who live by the great swamps have begun to construct these curious oblong patches.

Tobacco. 249 Tobacco is cultivated in many parts, but is chiefly grown in and around Srīnagar and the smaller towns. The ordinary cultivator does not grow the plant, and it is almost entirely in the hands of the gardener class which exists in the city and the towns. The plant yielding the most esteemed tobacco grows in one part of Srīnagar, and is known as *brewari* (*Nicotiana Tabacum*). It has pinkish flowers, and its product, which is of a bright yellow colour, is extremely mild and less pungent than the *chilāsi* variety, introduced from the Punjab. The *chilāsi* is *N. rustica*, a plant with pale yellow flowers. Tobacco is sown in April, and is picked about the end of August. It requires very rich soil, and is irrigated by the pot and lever system. [651] Formerly the State took tobacco as revenue and allowed a high commutation rate for the crop; but of late years tobacco has not been accepted in payment of revenue, and it is thought that [276] the cultivation is not increasing. The local use of tobacco passed out of fashion at the great famine, and the narcotic is now chiefly taken in the form of snuff, which is imported from Peshāwar.

In the same rich land, black with poudrette, which the gardener class of the city and towns cultivate so carefully and well, the opium poppy is raised, and its dried capsules are used in medicine. *Ajwain* and *kālā zīra* (*Carum sp.*) are two garden [439] spring crops, cultivated for local use as condiments for improving the condition of horses and other cattle. They are largely exported to India, Ladākh, and Afghānistān. Vegetables. Vegetables are of great importance, and every villager has his small garden 244 plot, where he raises a wealth of food with very small effort. In the neighbourhood of Srīnagar some care is taken in the

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selection of seed, and the villager often buys his seed from the city; but in the remote corners of the valley very little attention is paid to this class of cultivation, and the vegetables are poor, fibrous, and small. 244

The national vegetable is the knol-kohl. It is a hardy plant, and in years of favourable rains large crops are raised without much labour. The green variety is the commonest; in the summer the leaves are eaten as spinach, while the root is kept for the winter. Next in importance is the turnip, which is largely cultivated. The root is cut into slices and dried for the winter. Vegetable marrows abound, and they too are dried in the sun and festooned on ropes for winter use. They are grown in raised cones of earth, through which the air passes easily to the roots. Tomatoes are a popular vegetable, but the plant is allowed to lie on the ground, and the fruit is small and ugly. It is cut into rings and dried in the sun for winter use. Chillies are chiefly grown by the regular gardening cultivators, and very large crops are raised in the neighbourhood of the city and the towns. Cucumbers of a large size are grown in abundance on the Dal Lake, but they are not common elsewhere. The egg-plant is well-known in the valley; and last, but not least, the potato is gradually extending. On the hill slopes of the Trahal *ilāka*, in Naubug, and in one or two other places, excellent potatoes are raised; and now that the old fear that anything good would either be seized or would lead to an enhancement of revenue is passing away, they will be a common crop throughout the valley. The soil of the valley is well drained, friable, and loamy, and every condition requisite to successful potato cultivation is present. Nature is so bountiful that the Kashmiri cares little for vegetables in the spring or the summer, and his one idea is to grow something that will last him through the winter.

Various herbs are eaten as vegetables in the spring and summer: thistles, nettles, the wild chicory, the dandelion—in fact, every plant which is not poisonous goes into the cooking-pot, and even the stalk of the walnut catkin is not despised. In the hills a dainty dish of the wild asparagus can be easily obtained, and wild rhubarb cooked in honey has its charms. Wild herbs. 222

Kashmir is a country of fruits; and perhaps no country has greater facilities for horticulture, as the indigenous apple, pear, vine, mulberry, walnut, hazel, cherry, peach, apricot, raspberry, gooseberry, currant, and strawberry can be obtained without difficulty in most parts of the valley. The fruits are a great Fruits. 245

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help to the people as a food, and they come in a pleasant and changing succession. When the first days of summer arrive, the mulberry-trees are surrounded by villagers with their outspread blankets, and by cattle, ponies, and dogs, who all munch the sweet black or white fruit. There are grafted varieties, the best of which is *shahtūt*, purple and juicy, and much esteemed as a preserve. With an eye to the winter the provident cultivator stores away the mulberries which he cannot eat, and they retain their sweetness long. The apricot ripens next, and they too are quickly eaten or stored away for the winter; but the Kashmīri looks on the apricot as intended to give oil rather than fruit. This fruit is also used by the silversmith for cleaning his metal, and by dyers as an astringent. The cherry is usually of the black morella variety, sour in taste, yet appreciated by the people; but in places the delicious whiteheart (an introduction from Europe via Arabia, Persia, and Afghānistān) is cultivated. Its Kashmīri name, *gilas*, is a corruption of Cerasus. People say that it is indigenous, and it is found in places where one might almost imagine it was self-grown. The wild plums are excellent, and the cultivated plums are often very fine. The peach that has extended its area from cultivation is small but refreshing, and a wild raspberry is as good and as delicate in flavour as the cultivated raspberry of England. The gooseberry is small and flavourless, but the wild strawberry and black currant are excellent.

Apples.

The most popular apple is the *anbru* or *amri*, which has a large round red and white sweet fruit, ripening in October and keeping its condition for a long time. This is exported in large quantities, and it finds favour with the natives of India for its sweetness and handsome appearance. To an English taste it would seem woolly and flavourless. The *mohi amri* is like the *amri*, but is more acid and redder. It is largely exported. The *khuddu sari* apple is said to have been introduced from Kābul. It is long in shape, and is juicy and rather acid, ripening early and not keeping. But the best apple, so far as flavour goes, is the little *trel*, which abounds in the neighbourhood of Sopur. There are three common kinds: the *sabadi trel*, which is yellow; the *jambāsi trel*, which turns red; and the *sil trel*, which is rather larger than the *sabadi* and *jambāsi*, and of a deep red colour. When ripe these little apples have the most delicious taste, half sour, half sweet, and when they rot they are exactly like the medlar in flavour. From this variety when picked at the right time, excellent cider has been made. A superior variety of the *trel* is the *khatoni*

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trel, which is larger but possesses all the flavour of the smaller kind. There are many other kinds, but the Kashmīri would give the palm to the *dud amri*, which is the sweetest and finest of the *amri*. Many of the wild apples, such as the *tet shakr* and *malmu*, are very refreshing, and it is a curious fact that the greater part of the orchards consist entirely of wild trees. About the beginning of September the people pick the wild apples and the *trel* apples, and having cut them in half dry them in the sun.

Pears.

The pear is as yet of secondary importance, and does not form a large article of export. But several very good pears are cultivated, the best of which are the *nāk satarwati*, which has a beautiful shape and a sweet juicy flesh, and the *nāk gulābi*, which has a pretty red skin and is a very pleasant fruit. The Kashmīris, though they think it essential to peel an apple, never peel pears. They also hold that it is dangerous to eat pears in the winter. Cold in the head and the eyes is the result of such indulgence. The early pear is known as the *gosh bug* and is very refreshing, and the later fruit is called *tang*. None of these will keep for long, and late pears are required. From the State nurseries a splendid French pear has been sent out all over the valley, but unless these are most carefully packed and quickly transported they cannot reach India. The wild pear is found all over the valley, and it often resembles the perry pear of Herefordshire.

Quinces and pomegranates.

The quinces, sour and sweet, are famous, and in the gardens of the Dal Lake splendid specimens of this fruit are to be seen. The tree is grown for its seed, which is exported to the Punjab. Pomegranates are common, but are not of any especial merit.

Grapes.

In old days Kashmīr was celebrated for its grapes; but now, if a few vineyards at the mouth of the Sind valley be excluded, it is difficult to obtain a good dessert grape in the country. Everywhere one sees giant vines climbing up poplars and other trees, but they are often wild, and their fruit is poor and tasteless. The people say that they cut down their good vines in order to avoid the exactions of officials. The grapes, white and red, from the State vineyard at Raipur in the Sind valley are delicious, and efforts are being made to reproduce the Raipur vines in other parts of the valley. With the decline of the eating grape there has been an attempt to introduce the wine grape, and at present there are 389 acres of vineyards on the shore of the Dal Lake. The vines were introduced from Bordeaux in Mahārāja Ranbīr Singh's time, and no expense was spared to make the scheme a success. Perhaps the vines

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of Burgundy would have been more suitable. Costly distillery plant was imported and set up at Gupkar on the Dal Lake, and wines of the Médoc and Barsac varieties, as well as brandy, have been manufactured year by year. The only market at present is Srīnagar, as the long road carriage and the duties levied at the frontier make it difficult to deliver wine in India at a moderate price. In 1900–1 the gross receipts were Rs. 33,000, and the net profit had averaged about Rs. 11,000 in the preceding four years.

Hops. Hops were also introduced by Mahārājā Ranbīr Singh, and the hop garden at Dubgam below Sopur yields a handsome return to the State. In 1900–1 the total produce was 25,000 lb. The crop is sold at from 12 annas to a rupee per pound, and fetched Rs. 21,000, while the expenses were only Rs. 5,600.

Walnuts. The walnut-tree is indigenous to the country, and is known by the vernacular name *vont dun* ('hard walnut'), as under ordinary circumstances one is unable to break the shell. The fruit is useless, but the bark used to be a large export to the Punjab. The fruit of the cultivated tree is an important aid to the villager, though the people seem to be somewhat indifferent to its reproduction. The tree is found all over the valley, from an elevation of about 5,500 feet to 7,500 feet. It is propagated from seed; and although grafting is not uncommon, the general idea seems to be that the three varieties, the *kāghazi*, the *burzal*, and the *wantu*, reproduce themselves from seed. Hitherto walnuts have been grown for oil and not for eating, and the *wantu*, in spite of its thick hard shell, is the largest fruiter and gives the most oil. The *burzal* stands half-way between the *kāghazi* and the *wantu*, and is like the ordinary walnut of England. Some of the trees reach an enormous size, and the finest specimens are to be found as one ascends the mountain valleys. In former times the State accepted walnut oil in payment of revenue, and it was more profitable to the villager to give oil as revenue than to sell the nuts to Punjābi traders. Now no oil is taken as revenue, and the export of walnuts is rapidly increasing. The Kashmīris do not care for the nut as a food, as it is heating, but it always forms part of the New Year's presents among Hindus and Musalmāns. Not long ago the walnuts were exposed to a very serious danger. In Paris there was a demand for the huge warts which grow on the walnut stem, the wood of which is used by cabinet-makers for veneer work, and a Frenchman obtained from the State the right to saw off these warts. Countless trees were destroyed, for life went with the wart

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Another danger to which walnuts, like other fruit-trees, are exposed is the occurrence of the *kut kushu*, an icy mist which settles over the valley in severe winters, and freezes out the life of the trees. 245

Almond.

Large almond orchards are scattered over the valley, and many of the hill-sides might easily be planted with this hardy and profitable tree. It is a somewhat uncertain crop, but very little attention is paid to its cultivation, and as a rule the almond orchards are unfenced. There are two kinds, the sweet and the bitter; the former is worth double the latter in the market. Ruined almond gardens in all parts of the valley attest the fact that State enterprise cannot succeed in horticulture.

Water-chestnut. 249

There are several varieties of the *singhāra* (*Trapa bispinosa*), but all seem to have white flowers floating on the surface of the water on stems supported by air vessels. When the fruit ripens, the nuts sink to the bottom of the lake. The *singhāra* is found on the Dal Lake and in other localities, but its home is the Wular Lake. Of the chief varieties the best is called *bāsmati*, in honour of the rice of that name. This is a small nut with a thin skin, and gives one-third of kernel for two-thirds of shell. The *dogru* is a larger nut with a thicker shell; and the *kangar* has a very thick shell with long projecting horns, and gives the least kernel of all. Attempts have been made to propagate the *bāsmati*, but it is found that after one year the inferior varieties assert themselves.

Cattle. 231

The cattle of Kashmīr are small but hardy, rather bigger than Brittany cattle. They have humps, and their prevailing colour is black or grey. Very little attention is paid to selection in breeding, but a strain of Punjab blood has entered the valley, and the dairymen favour cows of this type. The improvement of the local breeds has been recently considered by a committee. As summer approaches, all cattle, save the requisite plough-bullocks and the cows in milk, are driven off to the mountain pastures, returning in the autumn to the villages. Great pains are taken to store fodder for the winter, and there are many excellent grasses and fodder trees. The Gūjars, who live on the fringe of the forests, keep a large number of buffaloes and produce a considerable quantity of *ghī*.

Sheep and goats.

Sheep are largely kept. They supply warmth, clothing, and manure, and are of great importance to the villagers. As the days grow warmer, the sheep move up to the grand pastures above the forests, and return in the autumn. The sheep are made over to professional shepherds when they go to the

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231 mountains. In the winter they are penned beneath the dwelling-rooms of the villagers, and much of the Kashmīri's comfort in the cold months depends on the heat given out by the sheep. The wool is excellent, but it varies in quality. Roughly speaking, the finest wool is found in the north of the valley where the grasses are good. For winter fodder the Kashmīri depends on willow leaves and the sweet dried leaves of the flag (*Iris*). Salt is always given to the sheep.

Goats are not numerous in the valley, but every year enormous flocks are brought up to the mountains. They do much injury to the forests.

Ponies. The ponies are small, but wiry and of great endurance. Every village has its brood mares, but no care is taken in the selection of sires. There is a great future for rational breeding, and also for mule-breeding.

Poultry. Poultry is abundant. The best breed of fowls is found in the Lolāb valley. Geese and ducks are common, and there is a large export of the latter to the Punjab. Turkeys have not yet succeeded in Kashmīr.

Honey. Honey is produced in the higher villages of the valley. One house will often contain many hives, and in a good year a hive will give 8 seers of comb. The hive consists of two large concave clay plates let into the wall of the house, and in the outer plate there is a small hole through which the bees enter. The 655 honey is clear and excellent.

Sericulture. It is believed that the silk industry of Kashmīr is of very 231 ancient date, and that the valley furnished part of the Bactrian silk which found its way to Damascus. In 1869 Mahārājā Ranbīr Singh, who was an enthusiast in new industries, organized sericulture on a very large and expensive scale. But the industry was unpopular, as it was conducted on purely official lines in which coercion played a great part. There was no real skilled supervision; disease attacked the silkworms, and the enterprise languished. But in spite of mistakes and failure, it was proved that Kashmīr could produce a silk of high quality. In the Kothar valley to the south the industry lingered on, and the Settlement Officer, Mr. (now Sir) Walter Lawrence, fostered it, but avoided any large outlay. Excellent 231 silk was produced in 1894, and was placed on the English market with satisfactory results. Later, in 1897, an expert was 655 employed, and the State started sericulture on approved European principles with Italian reeling machinery. All 283 attempt to raise local seed was abandoned, and seed was imported annually on a large scale. The results have been

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surprising. The industry is no longer confined to Kothar, but has spread all over the valley, and its further progress depends on the maintenance and extension of mulberry trees.

Ten filatures have been built, containing 1,800 basins for reeling cocoons, fitted with Italian machinery and giving employment to over 5,000 people in Srinagar. The quality of the silk steadily improves, and it now commands a price very slightly below Italian silk. In 1897 only 406 ounces of eggs were imported, while in 1906 the import was 27,500 ounces. The number of *samundirs* taking seed has risen in the same period from 150 to 14,000, and the weight of cocoons reared from 375 to 21,400 maunds, while the payments to the rearers increased from Rs. 4,300 to Rs. 3,28,500, all the eggs and mulberry leaf being given free of cost. The total production in 1905–6 was 109,072 pounds of raw silk, and 43,349 pounds of silk waste. The profits since 1897, when the industry was started on a scientific basis, have been 15·4 lakhs, of which 4·6 lakhs were made in 1905–6. The total capital outlay has been Rs. 7,25,000, while the working expenses are about 7 lakhs a year.

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Forests.

The forests of the State are extensive and valuable, and their conservation is of great importance in the interests of the country drained and irrigated by the rivers passing through them. Including the Bhadarwāh *jāgīr*, which contains the finest quality of timber, the area is reported as 2,637 square miles of all kinds, comprising *deodār*, fir, pines, and broad-leaved species. This may be divided into the drainage areas of the Jhelum (1,718 square miles), Chenāb (806), and Rāvi (113). The *deodār*, which is the most valuable species, extends between 5,000 and 9,000 feet above sea-level, and is at its best between 6,000 and 9,000 feet. The blue pine appears at about 6,000 feet, and extends to nearly 10,000 feet, the finest specimens being found mixed with *deodār*. A zone between 8,000 to 11,000 feet is occupied by silver fir, which occurs pure in dense forests at the lower elevation and is mixed at greater heights, first with maple and then with birch. Forest vegetation above 11,000 feet consists of dwarf rhododendron and juniper.

Deodār.

The total area under *deodār* is about 543 square miles. In the Kashmīr Valley it is found principally, indeed almost entirely, in the north-west—that is, the district known as Kāmrāj—and the largest areas are in the Uttr Machipur *tahsīl*. In Udhampur district, which includes the Kishtwār and Padar *tahsīls*, there are 198 square miles of *deodār*-bearing tracts situated on the Chenāb and its affluents. These forests are of

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a very good class, containing many fine trees of 12 to 18 feet girth, and the reproduction is mostly good. In the Muzaffarābād district, which contains the valley of the Kishangangā river and that of the Jhelum from Kohāla nearly up to Bāramūla, there are estimated to be 158 square miles of *deodār* forest. Rāmnagar, formerly the *jāgīr* of the late Sir Rājā Rām Singh, K.C.B., contains a very small proportion of *deodār* forest, and it has been generally overworked. Finally, the Jasrota district, situated on the right bank of the Rāvi river, contains a small area of *deodār* in the Basoli *tahsīl*. These forests also were formerly held in *jāgīr* and were practically denuded of all mature trees, so that no fellings can take place for many years to come.

Pines and firs.

Pines and firs occupy about 1,100 square miles, and *chīl* (*Pinus longifolia*) 473 square miles. The last is found in lower altitudes below the blue pine and *deodār*, existing in practically pure forests in Muzaffarābād, Bhimbar, Rāmnagar, Udhampur, Jammu, and Jasrota. The Kashmīr Valley, having a lowest elevation of 5,200 feet above sea-level, contains no *chīl*. The Bhimbar Forest division (and district) has the greatest area under *chīl* (210 square miles), situated principally in the Kotli and Naoshera *tahsīls*. Some of these forests are of very fine quality, and will in time give a large number of mature trees for sale, but at present they are not being worked. Next to this comes the Rāmnagar division, which includes part of the Jammu district; but these forests are badly stocked and have been overfelled, and will take many years before they can be of much value as a commercial asset. The Chenāb division, which also comprises part of the Jammu district, has some forest of poor quality. In Udhampur most of the forest is too far from a market to be profitable. When good cart-roads or light railways have been made, it may be possible to utilise the Bhimbar and Jammu *chīl* forests for the distillation of turpentine, but at present the cost of carriage is prohibitive.

Next come the fir forests. Owing to their altitude, it would naturally cost more to extract their timber; and the selling price of fir being very low, these forests are unworkable except in the Kashmīr Valley, where the timber is used as firewood mainly for the silk factory at Srīnagar. Perhaps in the future, when artificial preservation of the timber in the form of sleepers, &c., by creosoting, has been resorted to, these forests will prove of great value.

Miscellaneous.

Lastly, there are the forests of broad-leaved species, and these are at present only of value in the Kashmīr Valley for the supply of firewood to the city of Srīnagar. Bamboos

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are found mainly in the Jasrota district on the Rāvi river, where there are about 3,200 acres of mixed forest which contain the so-called male kind (*Dendrocalamus strictus*). They are saleable at a good price, but are at present subject to much injury from the Gūjar tribes, who hack them for fodder for their cattle. The grass areas are mostly blanks inside *deodār* and other forests, which are used as grazing-grounds by the villagers. 137 313

In the Kashmīr Valley the forests supply timber and fire-wood for local use and also logs for export. During the past few years *deodār* sleepers have been exported down the Jhelum river, the sleepers paying very well, though the quality is not so good as in other districts. Little *deodār* is used in Srīnagar in comparison with blue pine, which, being both very durable and cheaper than *deodār*, is the favourite building material. From Udhampur both logs and sleepers of *deodār* are exported down the Chenāb to Wazīrābād. The trees being of better quality, higher prices are obtained for the produce than for that of Kashmīr. From Muzaffarābād timber in the log and sawn into sleepers is exported down the Jhelum. The sleepers are entirely of *deodār*, but logs of both blue and long-leaved pine are also sent down in small quantities. These three districts, Kāmrāj, Udhampur, and Muzaffarābād, give the greater part of the forest revenue, which amounted to 9·8 lakhs in 1904-5, while the expenditure was 3 lakhs. Production. 313 438

Up to the present, owing to the weakness of the forest establishment, little has been done in the matter of artificial reproduction of *deodār*, nor is it necessary. Owing to the protective measures already taken, the three important species, *deodār*, blue pine, and the long-leaved pine, are rapidly filling up blanks in the forests. The reproduction of *deodār* by natural means, whether in Kashmīr, Udhampur, or any other district, is remarkable, nor is the blue pine at all backward, while in the Kotli and Naoshera *taksīls* of Bhimbar district the restocking of blanks inside and outside the forests is all that can be desired. Since the last great seed year of 1897 myriads of self-sown *chil* have appeared and are now fine healthy plants, ranging from 6 to 9 inches in height, so that unless destructive fires occur there is little or nothing to be done in the matter of restocking denuded areas or blanks. So far fire protection has been unnecessary and hardly anything has been expended on it, and the only parts protected are the Kotli *taksīl* forests. The greatest need at present is protection from the damage done by graziers. Improvements. 313

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About three-quarters of the State forests have been demarcated; but before really scientific forestry can be introduced, it will be necessary that a regular survey should be made and a settlement of the forests effected, and the great task of drawing up working-plans for future guidance must be undertaken.

Before 1891 there was no proper management of the forests, and much damage was done by allowing traders to cut in the forests on payment of royalty without any supervision, while villagers also did immense injury to the forests in various ways, the State making little or no revenue. In 1891 the first attempts were made to put matters on a proper basis, with the result that, while most forms of forest injury except grazing have ceased, the profits have increased largely. Thus the net revenue in 1904–5 was 6 lakhs, while before 1891 it hardly exceeded 2 lakhs. The Forest department is under the control of a European Conservator, assisted by a staff of subordinates.

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Mines and minerals.

Some authorities have held that there is not much hope of mineral wealth in the State; and among the reasons given is the fact that, as a rule, if valuable minerals exist, the natives of the country know of their existence. The Kashmīris, however, have excellent reasons for reticence on the subject of minerals, and the find of valuable sapphires in Padar in 1882, and the more recent discovery of coal at Ladda and Anji in the Udhampur district of Jammu territory, give hopes for the future. Vast fields have been found, in two sections of which it is estimated that there are 11 million tons of workable coal. The coal is extremely friable, dirty, and dusty. Some of it cokes strongly if subjected to great heat. It is held by competent authorities that the washed and briquetted coal of these fields will have a value equal to, if not greater than, Bengal coal. Exploration for minerals has not yet been attempted on sound or business-like lines. Excellent iron has been obtained at Sof in the south of Kashmīr; good limestone is available in large quantities; gypsum is abundant; and a recent discovery of gold has been made at Gulmarg, the chief summer resort of European visitors to Kashmīr.

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Arts and manufactures.

The industries connected with sericulture, oil-pressing, and the manufacture of wine and brandy have already been mentioned, but the State is still more celebrated for its arts. The most important of these is described in the article on SRĪNAGAR, but other places also possess considerable reputation for various classes. Wood-carving is practised

Woodcarving is practised at many places, and that turned out at Bijbihara is especially noted. The work is artistic, but suffers from the fact that the Kashmiri is a bad carpenter. Lacquered wood-work is produced at Kulgam. Woollen cloth (pattu) is woven all over the State, the best work being produced in the north, while the finished product of the south is especially famous. Blankets are made in many places, and sometimes fetch Rs. 25 a piece. The blacksmiths are very skilful, and some have been able to make surgical instruments and repair gun-locks. The city of Srinagar is noted for its silver, copper, wood-carving, and lacquer. The shawl and paper industries are almost extinct, but many of the shawl-workers have become expert weavers of carpets or have taken to embroidering felts. Good embroidery is also turned out at Islamabad. An industry started very recently, in connexion with the development of sericulture, is the weaving of silk cloth. In 1906 about 100 looms of improved pattern were imported and set up.

Commerce and trade. Up to quite recent times Kashmir was almost a self-supporting country, and the chief imports--piece-goods, metals, salt, sugar, tea, and tobacco--were of modest dimensions. Before the opening of the cart-road from Rawalpindi to Baramula in 1890, the trade was carried by Kashmiris who went down every winter to work in the Punjab, and brought back domestic requisites, or by the professional muleteers, or by Punjabi bullock-drivers. There were three trade routes. The most direct crossed the Banihal pass and ran to Jammu, the railway terminus; the most popular route followed the old imperial road over the Pir Panjal, reaching the railway at Gujrat; and the third was known as the Jhelum valley road, which is now the cart-road and the main line of communication with the Punjab.

In 1892-3 the total imports from India were valued at 48.7 lakhs. In 1902-3 the imports reached 118 lakhs, but the trade of that and later years was greatly impaired by the prevalence of plague in the Punjab. In 1904-5 the total value was 115 lakhs. The table on the next page shows the value of the more important imports in the years chosen for comparison.

There can be little doubt that Kashmir has increased enormously in prosperity of late years. The land revenue settlement has turned the agricultural classes from serfs into well-to-do peasants, and their wealth is reflected in their increased purchases. The increase in the import of salt is especially satisfactory, as in 1892 it was shown that the annual average of consumption in Kashmir was exactly half of that prevailing in the Punjab.

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	1892-3.	1902-3.	1904-5.
	Rs.	Rs.	Rs.
Piece-goods :—			
European	76,688	34,72,934	35,92,556
Indian	21,572	9,60,185	7,86,485
Metals :—			
Brass and copper	1,33,143	1,42,410	99,888
Iron	1,31,270	4,92,020	1,19,567
Salt	4,83,293	8,69,761	9,32,601
Sugar :—			
Refined	4,81,584	3,21,872	2,28,672
Unrefined	1,15,433	2,47,686	3,43,761
Tea :—			
Indian	1,73,730	3,57,638	5,22,871
Foreign	2,030	1,360	3,615
Tobacco	1,01,253	2,32,302	3,91,960
Petroleum	56,112	81,795	1,84,164

In 1892–3 the total exports were valued at 53·3 lakhs. In 1902–3 the value reached 99·6 lakhs, and in 1904–5, 192 lakhs.

The following table shows the value of the more important exports in the years selected :—

	1892-3.	1902-3.	1904-5.
	Rs.	Rs.	Rs.
Drugs, not intoxicating	1,60,625	5,06,192	5,78,425
Dyes	2,74,826	95,533	48,023
Fruits	2,38,683	4,58,702	7,48,883
Hides	1,86,594	2,97,617	7,98,160
Skins	1,39,386	3,43,350	5,63,065
Ghî	16,50,172	20,05,849	30,02,974
Linseed	1,335	6,55,674	73,952
Wool :—			
Manufactured piece-goods	5,91,439	7,51,365	10,75,047
Shawls	2,19,275	35,600	1,000

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The value of fruits exported is increasing steadily, and would expand further with more rapid communications. *Ghî* also is a very important export. Perhaps one of the most remarkable increases is that in linseed, which possessed very little value before the opening of the cart-road. The trade in shawls was practically dead before 1892–3. An important new staple not included in the list must be noticed. Raw silk produced in the Kashmîr Valley has been exported in rapidly increasing quantities and values, and there are indications that it will become one of the most important products of the country. The value increased from Rs. 7,000 in 1897–8 to 13·6 lakhs in 1902–3 and nearly 21 lakhs in 1904–5.

Through trade.

Another item of some importance is the trade which passes through Kashmîr between India, Chinese Turkistân, and

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Tibet via Leh. In 1904–5 the total value of this trade was 61·2 lakhs. It is subject to considerable fluctuations owing to great physical difficulties, the keen rivalry of Russia, and the passive obstruction of Tibet. During the ten years ending 1901 the average value was 44·3 lakhs, the maximum being 62·2 lakhs in 1895–6, and the minimum 30·1 lakhs in 1891–2. The imports from Central Asia into Ladākh amounted to 17·8 lakhs. Of this, about 14 lakhs came from Chinese Turkistān and the balance from Tibet. Goods to the value of 11·3 lakhs found their way to the Punjab via Kashmīr, others going via Kulū. The chief articles were raw silk (5·9 lakhs), Russian gold coins (4·3 lakhs), raw wool (3 lakhs), and *charas* (2·2 lakhs). The exports from Ladākh to Central Asia amounted to 11·4 lakhs. Of this, goods to the value of 10 lakhs went to Chinese Turkistān and the remainder to Tibet. The more important articles of export were: European cotton piece-goods (3·4 lakhs); coral (1·2 lakhs); silk goods, European (1·8 lakhs), Indian (Rs. 54,000). The value of trade passing from India to Ladākh was 14·3 lakhs. 439

Means of communication.

The nature of the country renders communications difficult. In the valley proper the Jhelum forms a great waterway, but other rivers are not navigable. Throughout the greater part of the State the roads are chiefly fair-weather tracks and are not used for wheeled traffic. A cart-road has, however, been constructed from Srīnagar, through Bāramūla and down the Jhelum valley to Abbottābād in the North-West Frontier Province and to Murree in the Punjab, while another cart-road is being constructed from Srīnagar to Udhampur. The principal roads within the State lead from Srīnagar to Islāmābād and Jammu over the Banihāl pass (9,200 feet); to Shupiyan, Bhimbar, and Gujrāt in the Punjab over the Pīr Panjāl (11,400); to Gandarbal and Ladākh over the Zoji La (11,300); and to Gilgit over the Rājdiangan (11,700), and Burzil (13,500), or Kamrī (13,100). Much has been done in recent years to improve these routes, and a number of smaller roads, such as that from Srīnagar to Gulmarg, which is practicable for tongas. A road cess amounting to 2½ per cent. on the revenue has been imposed, in place of the forced labour which used to be exacted. The Jhelum is crossed by a number of wooden bridges on the cantilever principle at Srīnagar, and over the hill torrents swing frail suspension bridges consisting of cables made of plaited twigs or buffalo hide. The latter sometimes reach a span of 300 feet, and are renewed every three years, if they have not been carried away meanwhile by floods. 505 491 [651]

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The only railway at present is a short length of 16 miles, constructed at the cost of the State, which is included in a branch of the North-Western State Railway from Wazīrābād through Siālkot. It cost 9·6 lakhs, and has usually earned a net profit of 1 to 2½ per cent., in addition to the rebate allowed from traffic exchanged with the North-Western Railway. A line has been surveyed along the Jhelum valley route, and it is proposed to work this by electricity derived from the river.

205 648 Post Office.

The State is included for postal purposes in the circle administered by the Postmaster-General of the Punjab and North-West Frontier Province. Formerly Kashmīr had its own postal service and used its own postage stamps, but as far back as 1876 there were British post offices in Srīnagar and Leh. The State stamps were used only for local purposes, and letters and other postal articles passing between the State post offices and British India were charged with both Kashmīr and Indian postage. In 1894 the State posts were entirely amalgamated with the Indian postal system. The following statistics show the advance in postal business since 1880–1 :—

	1880–1.	1890–1.	1900–1.	1904–5.
Number of post offices	2	2	81	78
Number of letter boxes	...	...	199	207
Number of miles of postal communication	...	...	1,588	1,678
Total number of postal articles delivered :—				
Letters	48,126	138,216	1,414,140	1,519,674
Postcards	3,406	26,858	1,209,182	1,639,430
Packets	832	16,146	96,356*	166,400
Newspapers	42,978	70,226	193,414†	246,974
Parcels	1,742	4,914	32,786	77,402
Value of stamps sold to the public . . . Rs.	‡	‡	81,030	1,06,028
Value of money orders issued Rs.	‡	‡	3,10,591	16,37,787

* Including unregistered newspapers. † Registered as newspapers in the Post Office. ‡ The figures are included in those of the Punjab.

731 Famine.

The accounts of early famines are vague, but it is known that they occurred. While Sher Singh was governor (1831–3) severe distress was felt and many people fled, but the next governor, Mīān Singh, did much to restore prosperity by importing grain. It is said that the population was reduced to a quarter in that famine. In 1877–9 a worse disaster was experienced and the loss of life was enormous. Famines in Kashmīr are not caused by drought, as in India, because the

rice crop is generally protected by irrigation. The greatest distress is due to the fall of rain or snow while the rice and maize are ready for harvest. The famine of 1832 was caused by early snow, and was aggravated by the floods which followed. In 1877 rain fell almost continuously for three months, and the old system of collecting revenue in kind prevented cultivators from gathering their crops when opportunity served. Food-grain was not to be had; and when imports were made at the expense of the State, the corrupt officials were the chief persons to profit. It is improbable that such distress can be experienced again, owing to the construction of a cart-road, and the change in the method of collecting revenue. 731

Political relations.

The State is in direct relationship with the Government of India, who is represented by an officer of the Political department, styled the Resident. His head-quarters are at Srīnagar. At Gilgit a Political Agent exercises some degree of supervision over the Wazīr Wazārat, and is directly responsible to the Government of India for the administration of the outlying petty States. A British officer is stationed at Leh to assist in the supervision of Central Asian trade. 648

Administration.

On his accession to the *gaddi* in 1885, the present Mahārājā was entrusted with the administration of the State, aided by two ministers: but in 1887, at his own request, he was relieved from all part in the administration, which was then placed, subject to the control of the Resident, in the hands of a Council consisting of His Highness's brother and two selected officials from the British service. In 1891 the Mahārājā assumed the presidentship of the Council, while his brother, Rājā Sir Amar Singh, K.C.S.I., became vice-president. The Council was abolished in 1905, and its powers were conferred on the chief himself. Under the new arrangements the Mahārājā administers the State. There are three ministers, in charge of the revenue, judicial, and home departments; but business requiring the orders of the Mahārājā is laid before him by the chief minister, Rājā Sir Amar Singh. For some time past the departments of finance, revenue settlement, forests, and public works have been in charge of British officers, whose services have been temporarily placed at the disposal of the Darbār. 643 645

The four chief executive officers are: the governor or Hākim-i-Ala of Jammu, the governor of Kashmīr (each aided by a general assistant), the Wazīr Wazārat of Gilgit, and the Wazīr Wazārat of Ladākh.

In Jammu there are five districts, each in charge of a Wazīr Wazārat, an official whose average salary is Rs. 250 a month. 635

635 Under the Wazír Wazárat are *taksíldárs* and sometimes sub-divisional officers. All these officers exercise revenue, civil, and criminal jurisdiction, with regular stages of appeal. In [692] revenue cases the appeal lies to the governor, and from him to the revenue minister. In civil and criminal judicial cases the appeal lies to the Chief Judge of Jammu. From him there is an appeal to the judicial minister, who is virtually the final court, and it is only on rare occasions that an appeal is made from him to the Mahárájá. All death sentences passed by the Chief Judge require the confirmation of the Mahárájá. In 1900–1 there were eighty-one courts of all grades, of which [642] eight exercised criminal jurisdiction only. Although there is a centralized form of government as in British India, the real power rests with the *taksíldár*, and distance and the absence of easy communications are practically checks on the use or abuse of appeals.

691 Before 1892, when the law of limitation was introduced into Jammu, litigation was not very heavy and the people frequently settled their differences out of court. The improvement in the courts, and the effects of this alteration in the law, are shown by the fact that the number of suits for money or movable property increased from an average of 3,735 during the ten years ending 1890 to 10,766 in the next decade, and was 12,160 in 1900–1. The system of registration for deeds resembles that in British India. In 1900–1 the number of documents registered was 1,348.

674 Crime is not serious in the Jammu province; but there has been an increase in cases of theft, hurt, and mischief, due to the greater activity of the police force, which is being gradually assimilated to the rules and procedure prevailing in British India. In the whole State 17,320 persons were brought to trial in 1900–1, of whom 2,169, or 13 per cent., were convicted.

635 In Kashmír the *taksíls* in the valley are superintended by the governor himself, while those of the Muzaffarábád district are in charge of a Wazír Wazárat subject to the governor and the Chief Judge, whose offices are in Srínagar.

652 **Finance.** The finances of the State are immediately controlled by an accountant-general, who for some years has been lent by the British Government. The revenue and expenditure for 1895–6, 1900–1, and 1905–6 are shown in tables at the end of this article (pp. 84–5). In the last year the total revenue was 93 lakhs, the chief items being land revenue (38·9 lakhs), forests (13 lakhs), customs and octroi (9·2 lakhs), and scientific and minor departments (2·2 lakhs). The expenditure of one crore included

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public works (30·8 lakhs), military (13·8 lakhs), privy purse and courts (10·9 lakhs), scientific and minor departments (2·1 lakhs), and land revenue (6·1 lakhs). The State is very prosperous, and has more than 46 lakhs invested in securities of the Government of India. 652

Currency. 436

The British rupee is now the only rupee used in the State. Previously three coins were current: namely, the *khām* rupee, value 8 annas, bearing the letters J.H.S. (these letters have given rise to many stories, but they were really a mint-mark to indicate Jammu, Hari Singh); the *chilki* rupee, value 10 British annas; the *Nānak shāhi* rupee, value 12–16 British annas.

Weights and measures. 804

The *kharwar* or ass-load, which has for centuries past been the standard of weight, is equivalent to 177⅞ lb. The word is usually abbreviated to *khar*. Land measures are calculated not by length and breadth, but by the amount of seed required by certain areas of rice cultivation. It has been found by measurements that the *kharwar* of land—that is, the rice area which is supposed to require a *kharwar's* weight of rice-seed—exactly corresponds to 4 British acres. For length, the following measure is used:—

1 *girw* = 2¼ inches.
16 *girws* = 1 *gaz*.
20 *girws* = 1 *gaz*, in measuring *pashmina* cloth.

There is no sealed yard measure in Srīnagar, but from frequent experiment it was found that the *gaz* of 16 *girws* is about ½ inch longer than the British yard.

Land revenue. Tenures. 423 651

The land revenue system has been described as *ryotwāri* in ruins. It is probable that the methods of administration introduced under Akbar led to a fictitious joint responsibility, but this was never fully accepted. The land was regarded as the absolute property of the State, and the cultivators were merely tenants holding from year to year, with no rights in the waste land. Within the village, however, the cultivators recognized the acquisition of what may be called a right of occupancy acquired by long prescription (*mirās*). At the settlement which commenced in 1887 this custom was accepted by the State, and permanent hereditary rights were conferred on persons who agreed to pay the assessment fixed on the land entered in their names. The right is not alienable by sale or mortgage, and the holder is called an *asāmi*. Besides the ordinary village occupants there were grantees, but these have gradually been converted into *kadīmis*.

Settlement. 651

Under the local Sultāns the State share of produce was

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reckoned at one-half, and this was increased to three-quarters by the Mughals. In the absence of any survey or record of rights, the revenue administration was harsh and corrupt. Land agents called *kārdārs* were appointed who parcelled out the land annually, the area of land allotted to each family being regulated by the number of individuals it contained. The State took three-fourths of rice, maize, millets, and buckwheat, and nine-sixteenths of oilseeds, pulses, and cotton. In 1860 the share was reduced to one-half, and villages were made over to contractors called *chakladārs*, who robbed the cultivators and the State. An attempt was made in 1873 to introduce a *ryotwāri* settlement for three years, but the interests of the *chakladārs* and corrupt officials were too strong to allow such an innovation. Abul Fazl, in the *Ain-i-Akbarī*, notes that revenue was chiefly paid in kind in Kashmīr, and it was not till 1880 that a so-called cash assessment was introduced. This was made by taking the average collections for the previous three years in each village, and adding a considerable proportion, never less than 30 per cent.; but as a matter of fact, it was left to an official to decide how much revenue would be taken in cash, and how much in kind. There was no pretence of inspecting villages, or of distributing the demand fixed for a whole village over separate holdings, and the dislocation caused by the famine of 1877–9 added to the evils of such summary procedure. Two years later a system of auctioning villages was introduced, which led to even greater abuses, while the commutation rates for grain were altered, so as to injure the cultivators.

In 1887 a regular settlement was commenced in the valley by a British officer, lent by Government. It was preceded by a complete survey, and the revenue was fixed for ten years. Villages were classified according to their position, and standard out-turns of produce were calculated. In estimating the produce, allowance was made for walnut-trees, fruit-trees, apricots, and honey. The assessment was also checked by considering the collections in previous years and reports made by former contractors. Its moderation and even distribution are attested by the return of the cultivators who had fled during the disastrous famine. When the settlement was completed in 1893, it had cost 3·4 lakhs and had raised the revenue by 1·9 lakhs annually. A revision was commenced in 1898 and completed in 1905, the methods employed being similar to those followed at the first regular settlement. This has further raised the revenue in the valley from 13·4 to 17 lakhs, or by

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27 per cent. The incidence of revenue varies from about 10 annas to Rs. 12 per acre, and represents an all-round rate of about 30 per cent. of the gross produce. Regular settlements have also been completed in other parts of the State, such as Gilgit, Jammu, and Baltistān. The total receipts from land revenue amounted to 38·9 lakhs in 1905–6. 651

Miscellaneous revenue. Excise.

The Excise department of the State is chiefly concerned with the manufacture and sale of liquor, including wine and brandy, at the Gupkar distillery. In 1900 the administration was examined by an officer lent by the British Government, and as a consequence private distilleries in the province of Jammu were entirely closed. The total receipts in 1900–1 were only Rs. 50,000, but by 1905–6 they had risen to Rs. 1,37,000. 655

Stamps.

In 1905–6 the total revenue from stamps was 2·22 lakhs, of which 1·6 lakhs represented receipts from judicial stamps.

Customs and octroi.

A considerable income is derived from customs and octroi levied on the trade which passes into the State. The receipts amounted to 9·2 lakhs in 1905–6. 651

Cesses.

Cesses are levied, amounting to 12½ per cent. on the land revenue, for the following objects: payments to *lambardārs* (village headmen), 5 per cent.; *patwāris* and *zaildārs*, 4¼ per cent.; education, ¾ per cent.; and roads, 2½ per cent.

Municipalities.

There are two municipal committees in the State, one at Srīnagar, and the other at Jammu, presided over by the Chief Medical Officer, Kashmīr, and the governor of the Jammu province, respectively. The members are nominated by the Darbār as representatives of different communities. There is no separate municipal fund; the State provides the expenditure for municipal and sanitary purposes, while the receipts, such as octroi, are likewise credited to the general revenues. The expenditure in 1905–6 was Rs. 92,000, of which Rs. 6,400 was met from fees and taxes and the balance by a grant from the State. In other towns conservancy establishments are maintained, which are under the municipal committee of the province in which the town is situated. Great improvements have lately been made in the drainage system of Jammu town. 633 [652] [651]

Public works.

The expenditure on public works in 1905–6 was 30·8 lakhs, and will always be heavy. The maintenance of long lines of communication between Kashmīr and India and between Kashmīr, Gilgit, and Ladākh, the cost of buildings in Srīnagar and Jammu, and the enormous losses which have to be repaired when great floods and earthquakes occur render a large annual outlay inevitable. The road from Kohāla to Bāramūla alone 653

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cost 22 lakhs to construct, and the road from Kashmīr to Gilgit cost, in the first instance, 15 lakhs. In 1901 the construction of a cart-road from Jammu to Udhampur was sanctioned. In 1905–6 the utilization of the Jhelum river for a great electric power scheme was taken in hand, and 4·6 lakhs was spent on it. The State Engineer is usually an officer lent by the British Government; and the State is divided into eight divisions, known as Kashmīr, Jammu, the Jhelum valley, Gilgit, Udhampur cart-road, Palace, Jhelum power, and Jammu irrigation.

704 [652]

Army. The expenditure on the army is heavy, amounting to nearly 14 lakhs in 1905–6, but the administration is sound and economical, and there is considerable efficiency. The State has splendid materials for an army, as the Dogrās are, in the opinion of competent authorities, second to none in martial qualities. The commander-in-chief up to the year 1900 was assisted by a British officer as military adviser. The first military adviser was Colonel (afterwards Sir) Neville Chamberlain, to whose energy and tact the State owes its present efficient and well-equipped force. The army consists of two mountain batteries, one horse artillery and one garrison battery, one squadron Kashmīr Lancers, one troop body-guard cavalry, 7 regiments of infantry, and 4 companies of sappers and miners, with a total strength of 6,283. Out of this the State maintains a force of 3,370 Imperial Service troops, the remainder being called regular troops. Jammu, the winter capital, has a strong garrison. Imperial Service troops are stationed at Satwāri cantonment, about 5 miles from Jammu, on the opposite bank of the Tāwi river. Two regiments of regular infantry and a garrison battery are stationed at Srīnagar, and small detachments of infantry are detailed from this garrison for Bandipura, Leh, Skārdu, Padar, and various other posts. The troops in Gilgit, the northernmost part of the State, consist of two regiments of Imperial Service infantry, a battery of four mounted guns, and two companies of the Kashmīr sappers and miners. Detachments of infantry are supplied to the frontier posts of Gupis, Chilās, &c., and the battery is stationed at Bunji and Ruttoo. The troops at the Gilgit, Ladākh, and Skārdu frontiers are relieved biennially. The Imperial Service infantry regiments are armed with Lee-Metford rifles, and the regular regiments with Enfield-Sniders. The mountain batteries are equipped with 2·5 inch guns, and the cavalry are armed with lances and carbines. A number of forts partially armed are scattered all over the country. The State army is commanded by General Rājā Sir Amar Singh, K.C.S.I., younger brother of the Mahārājā.

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Serious crime is rare, and the force of regular police is comparatively small. It includes 3 assistant superintendents, 9 inspectors, 297 subordinate officers, and 1,213 constables, costing about 2·2 lakhs annually. The force is controlled by two Superintendents for the chief provinces of Jammu and Kashmīr. Police duties in the villages are performed by the *chaukīdārs*, who are generally Dums in the Jammu province, and are paid by the villagers. The responsibility of the headman for reporting crime is insisted on. A training school for regular police is maintained, and the system of identifying convicts by thumb impressions has been introduced. In 1904–5, only 2,076 cognizable cases were reported, of which 640, or 30 per cent., ended in conviction.

Police. 625 [652] [222]

Central jails are maintained at Jammu and at Srīnagar, and seven small jails in outlying places. Both the Central jails are usually overcrowded, the daily average number of prisoners in 1904–5 being 543. The expenditure in the same year was Rs. 47,000 on the Central jails, and Rs. 3,600 on the others; and in 1905–6 a total of Rs. 54,000. Convicts are employed in printing, paper-making, and other minor industries in the Srīnagar jail, and in printing, weaving, and manufacturing industries at Jammu. The receipts for jail manufactures in 1905–6 were Rs. 18,000.

Jails. 697 [652]

The Census of 1901 showed how little attention was formerly paid to education. In that year only 2 per cent. of the population could read and write. Among males the proportion rises to 3·8 per cent., while among the total female population only 1,260 were literate. Hindus appear to be much better educated than Muhammadans. In 1900–1 the State maintained 87 schools, attended by 6,197 boys. By 1905–6 the number of State schools had risen to 154, including two high schools, a normal school, 7 Anglo-vernacular and 12 vernacular middle schools, and 133 primary schools. Besides these, 3 girls' schools are maintained by the State at Srīnagar; and there are one aided girls' school at Jammu, two aided high schools and an aided middle school at Srīnagar, and an aided middle school at Jammu. Sanskrit schools attached to the State high schools, one at Jammu and the other at Srīnagar, teach up to the Shāstri standard. The total number of pupils in all the schools was 11,460. The department is under the control of the foreign minister, who is aided by an inspector and two assistant inspectors of schools. There being no State college, 17 scholarships are annually granted by the Darbār to students for prosecuting their studies at colleges at Lahore. Two scholar-

Education. 871 [212] [563]

871 ships of Rs. 4,000 each have also been sanctioned for training State subjects abroad in useful arts, &c. Ten stipends of the value of Rs. 8 a month are granted in the Srīnagar normal school, and thirteen of the value of Rs. 1,944 are awarded to students sent up for training in the normal school and training college at Lahore, while two teachers are annually sent to the latter on the full pay of their appointments. The total expenditure on education in 1905–6 was 1·05 lakhs, compared with only Rs. 45,000 in 1900–1.

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An Arts college was opened at Srīnagar in 1905 by the trustees of the Central Hindu College, Benares, in connexion with the Hindu high school, and the Mahārājā has sanctioned a grant-in-aid of Rs. 15,600 per annum for the college and school from the year 1906.

743 **Medical.** The State maintains at Srīnagar two hospitals, two dispensaries with accommodation for in-patients, and a leper asylum, and at Jammu two hospitals for the civil population, besides military hospitals at Jammu and at Satwāri cantonment. In 1904–5, besides these, forty-three dispensaries were maintained in the State. Two chief medical officers are in charge of the Jammu and Kashmīr provinces, and the Agency Surgeon supervises work in Gilgit. The Medical department of the State is under the control of a Superintending Surgeon. In 1904–5 the total number of patients treated was 401,120, of whom 4,338 were in-patients, and 11,830 operations were performed. The expenditure was 1·5 lakhs. In addition to the State institutions, valuable work is being done by the medical mission, which has a large hospital at Srīnagar and a hospital at Anantnāg. The leper asylum referred to above is also managed by them for the Darbār.

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751 **Vaccination.** The staff for vaccination consists of eighteen men, who work in the province of Jammu in winter, and in that of Kashmīr in summer. Vaccination is not compulsory, but a good deal of work is done by the exercise of tact and moral persuasion. In 1904–5 the number of persons successfully vaccinated in both provinces was 33,784, while 4,200 vaccinations were also carried out in Gilgit. The people of Ghizar, Yāsīn, Ashkuman, and Chilās districts formerly refused vaccination, but are now accepting it. The total expenditure in 1905–6 was Rs. 5,685. Inoculation is practised by the people in the frontier districts, but not elsewhere.

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TABLE I.—Temperature, Kashmir

Station.	Height of Observatory above sea-level.	Average temperature (in degrees F.) for twenty-two years ending with 1909 in							
		January.		May.		July.		November.	
		Mean.	Diurnal range.	Mean.	Diurnal range.	Mean.	Diurnal range.	Mean.	Diurnal range.
Srinagar *	5,204	33·2	14·2	63·9	24·0	74·3	20·8	46·4	28·1
Leh	11,503	19·1	20·4	49·9	26·3	63·3	26·9	34·0	26·3

* The figures here are for fourteen to fifteen years only.

Note.—The diurnal range is the average difference between the maximum and minimum temperature of each day.

TABLE II.—Rainfall, Kashmir

Station.	Average rainfall (in inches) for twenty-nine years ending with 1905 in												
	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Total of year.
Srinagar * . . .	3·13	2·24	3·58	3·29	2·93	1·67	3·03	2·26	1·64	1·12	0·47	1·34	26·70
Leh . . .	0·33	0·32	0·30	0·20	0·21	0·16	0·47	0·47	0·21	0·18	0·03	0·17	3·05

* The figures here are for fourteen to fifteen years only.

Districts.	Area in square miles.	Number of towns.	Number of villages.	Total Population.			Urban Population.			Mean density per square mile.‡
				Persons.	Males.	Females.	Persons.	Males.	Females.	
Jammu	...	1	1,190	344,018	185,722	158,296	36,130	22,221	13,909	267
Udhampur	...	...	1,055	284,048	151,425	132,623	...	...	...	184
Bhimber	...	...	1,019	400,229	210,075	190,154	...	...	...	233
Jasrota	...	...	384	154,213	82,391	71,822	...	...	...	193
Punch, Bhadarwah *Jágírs*	...	...	624	338,799	178,179	160,620	...	...	...	...
Total, Jammu Province	5,223*	1	4,472	1,521,307	807,792	713,515	36,130	22,221	13,909	...
Khas	...	1	2,919	989,196	526,158	463,038	122,618	65,542	57,076	164
Muzaffarábád	...	...	827	168,198	90,729	77,469	...	...	...	64
Total, Kashmir Province	7,922†	1	3,746	1,157,394	616,887	540,507	122,618	65,542	57,076	131
Ladákh	...	...	464	165,992	83,600	82,392	...	...	...	419
Gilgit	...	...	264	60,885	33,778	27,107	...	...	...	1,296
Total, Frontier districts	443†	...	728	226,877	117,378	109,499	...	...	...	512
Total, State	80,900	2	8,946	2,905,578	1,542,057	1,363,521	158,748	87,763	70,985	36§

* Of this area, 2,266 square miles are assessed and 2,957 estimated. It does not include the *Jágírs*.
† Assessed area only.
‡ Calculated on area actually cultivated.
§ Calculated on total area.

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TABLE IV

Principal Sources of Revenue, Kashmîr

(In thousands of rupees)

	[illegible]	[illegible]	[illegible]
Opening balance	[illegible]	[illegible]	[illegible]
Land revenue	[illegible]	[illegible]	[illegible]
Customs and octroi	[illegible]	[illegible]	[illegible]
Grazing fees	[illegible]	[illegible]	[illegible]
Excise	[illegible]	[illegible]	[illegible]
Receipts from State property in India	[illegible]	[illegible]	[illegible]
Stamps	[illegible]	[illegible]	[illegible]
Courts of law	[illegible]	[illegible]	[illegible]
Jails	[illegible]	[illegible]	[illegible]
Post Office	[illegible]	—	—
Telegraphs	[illegible]	[illegible]	[illegible]
Scientific and minor departments	[illegible]	[illegible]	[illegible]
Servitudes	[illegible]	[illegible]	[illegible]
Interest	[illegible]	[illegible]	[illegible]
Forests	[illegible]	[illegible]	[illegible]
Military	[illegible]	[illegible]	[illegible]
Public works	[illegible]	[illegible]	[illegible]
Miscellaneous	[illegible]	[illegible]	[illegible]
Total	[illegible]	[illegible]	[illegible]
Debt and remittance	[illegible]	[illegible]	[illegible]
Grand total	[illegible]	[illegible]	[illegible]

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TABLE V

Principal Items of Expenditure, Kashmir

(In thousands of rupees)

	[illegible]	[illegible]	[illegible]
Land revenue	3,18	4,77	6,11
Customs	—	73	1,39
Forests	1,65	1,63	3,98
Post Office	18	—	—
Telegraphs	77	16	39
Civil pensions and courts	9,14	8,46	10,87
General administration	1,18	1,48	2,17
Courts of law	68	88	1,19
Jails	35	47	54
Police	1,48	1,67	2,06
Education	37	71	1,05
Medical	69	1,03	1,57
Political	1,74	2,38	2,58
Scientific and minor departments	79	1,05	2,11
Interest	18	4,63	7,03
Pensions and gratuities	1,10	1,34	1,33
Stationery and printing	30	54	45
Stables, &c.	1,01	1,54	1,47
Schools	36	23	34
Military	13,44	11,89	13,51
Public works	12,60	13,80	30,80
Miscellaneous	8,47	1,83	1,71
Total	61,13	63,49	1,01,41
Debt and remittances	1,64,17	1,81,41	3,27,05
Total	2,15,30	2,47,04	4,28,46
Closing balance	84,11	43,68	34,22
Grand total	2,99,63	2,91,71	4,94,48

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Indus (Sanskrit, *Sindhu*; Greek, *Sinthos*; Latin, *Sindus*).—The great river of North-western India, which rises in Tibet, and then flows through Kashmir, the North-West Frontier Province, and the Punjab, and after a final course through Sind falls into the Arabian Sea in 23° 58′ N. and 67° 30′ E. The drainage basin of the Indus is estimated at 372,700 square miles, and its total length at a little over 1,800 miles. The towns of importance on or near its banks in British territory are, beginning from the south: Karáchi, Kotri, Hyderábád, Sehwán, Sukkur, Rohri, Mithankot, Dera Ghází Khán, Dera Ismail Khán, Mitawáli, Kálábágh, Khushálgarh, and Attock.

Course in Tibet and Kashmir.

The first section of the course of the Indus lies outside British territory, and must be briefly dealt with here. The river rises, as above stated, in Tibet (32° N. and 81° E.), behind the great mountain wall of the Himálayas, which forms the northern boundary of India; it is said to spring from the north side of the sacred Kailás mountain (22,000 feet), the Elysium of ancient Sanskrit literature. Issuing from the ring of lofty mountains about Lake Mánasarowar, where also the Sutlej, the Brahmaputra, and the Kauriálá have their rise, it flows north-west for about 160 miles under the name of Singh-ká-báh, until it receives the Ghar river on its south-western bank. A short distance below the junction of the Ghar, the river, which is supposed to have an elevation of 17,000 feet at its source, enters the south-eastern corner of Kashmir at an elevation of 13,800 feet, flowing slowly over a long flat of alluvium. Following a steady north-by-west course, it skirts Leh at a height of 10,500 feet and drops to 8,000 feet in Baltistán, just before it receives the waters of the Shyok river. At Leh it is joined by the Zánskár river, and is crossed by the great trade route into Central Asia via the Karakoram Pass. Early travellers, like Dr. Thomson and Mr. Blane, have described this portion of the Indus. The former found numerous hot springs, some of them with a temperature of 174° and exhaling a sulphurous gas. Still flowing north, but more westerly, through Kashmir territory, it passes near Skárdu in Baltistán, and reaches the Haramosh mountain (24,300 feet) in about 34° 50′ N. and 74° 30′ E. Here it takes a turn southwards at an acute angle, and passing beneath the Hattu Pir, at an elevation of 4,000 feet, enters Kohistán in the Dir, Swát, and Chitrál Agency near Gur. The steepness of its fall varies, now becoming greater, now less. This inequality of slope has been connected with the changes that occurred in the glacial period from the damming of the river

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by great glaciers and the formation of great thicknesses of lacustrine deposit. The Indus has been the cause of serious and disastrous floods; the rapid stream dashes down gorges and wild mountain valleys, and in its lower and more level course it is swept by terrific blasts. Even in summer, when it is said to dwindle down to a fordable depth during the night, it may during the course of the day swell into an impassable torrent from the melting of the snows on the adjoining heights. Opposite Skārdo in Baltistān it is, even in the depth of winter, a grand stream, often more than 500 feet wide and 9 or 10 feet in depth. After leaving Gur, it flows for about 120 miles south-west through the wilds of Kohistān, until it enters the North-West Frontier Province (35° 25′ N. and 73° 51′ E.), near Darband, at the western base of the Mahāban mountain. The only point to which special allusion can be made in the long section of its course beyond British territory is the wonderful gorge by which the river bursts through the western ranges of the Himālayas. This gorge is near Skārdo, and is said to be 14,000 feet in sheer descent.

In the Frontier Province and the Punjab.

The Indus, on entering the Hazāra District of the North-West Frontier Province, 812 miles from its source, is about 100 yards wide in August, navigable by rafts, but of no great depth, and studded with sandbanks and islands. It is fordable in many places during the cold season; but floods or freshes are sudden, and Ranjīt Singh is said to have lost a force, variously stated at from 1,200 to 7,000 horsemen, in crossing the river. Even the large and solid ferry-boats which ply upon it are sometimes swept away. Almost opposite Attock it receives the KĀBUL river, which brings down the waters of Afghānistān. The two rivers have about an equal volume, both are very swift, and broken up with rocks. Their junction during floods is the scene of a wild confusion of waters. The Kābul river is navigable for about 40 miles above the confluence, but a rapid just above it renders the Indus impracticable. Attock, the limit of the upward navigation, forms the first important point on the river within British territory. By this time it has flowed upwards of 860 miles, or nearly one-half of its total length, its further course to the sea being about 940 miles. It has fallen from its elevation of 17,000 feet at its source in Tibet to about 2,000 feet, the height of Attock being 2,079 feet. In the hot season, opposite the fort, its velocity is 13 miles an hour; and in the cold season, 5 to 7 miles. The rise of ordinary floods is from 5 to 7 feet in twenty-four hours only, and the maximum is 59

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feet above cold-season level. Its width varies greatly with the season—at one time being more than 250 yards, at another less than 100. The Indus is crossed at Attock by the railway bridge opened in 1883, a bridge of boats, and a ferry. The main trunk road to Peshāwar also crosses the river by a subway on the railway bridge.

After leaving Attock, the Indus flows almost due south, forming the western boundary of the Punjab, parallel to the Sulaimān Hills. The great north road from Sind to Bannu runs for several hundred miles parallel with its western bank; and from Mahmūd Kot to Attock the Sind-Sāgar, Māri, and Māri-Attock branches of the North-Western Railway run along its eastern bank. Twelve miles below Attock the Indus receives the waters of the Haroh, a rapid stream which, rising in the Murree hills as the Dhānd, meets the Karrāl coming down from the Mochpuri peak, and rushes through steep banks for a total course of 90 miles. At Makhad, the Sohān brings in all the drainage of Rāwalpindi and Jhelum Districts that is not taken by the Jhelum river. The Indus forms the eastern border of the two frontier Districts of Dera Ismail Khān in the North-West Frontier Province and Dera Ghāzi Khān in the Punjab, with the Sind-Sāgar Doāb on its eastern bank, and only a narrow strip of British territory between it and the hill tribes of the Sulaimān ranges on the west. Just above Mithankot, in the south of Dera Ghāzi Khān District, it receives the accumulated waters of the Punjab. Between the Indus and the JUMNA flow the five great streams from which the Punjab (Panj-āb, literally 'The five waters') takes its name. These are the JHELUM, the CHENĀB, the RĀVI, the BEĀS, and the SUTLEJ. After various junctions these unite to form the PANJNAD river, literally 'The five streams,' which marks for a short space the boundary between British territory and the Bahāwalpur State, and unites with the Indus near Mithankot, about 490 miles from the sea. In the cold season the breadth of the Indus above the confluence is about 600 yards, its velocity 5 miles an hour, its depth from 12 to 15 feet, and its estimated discharge 10,000 to 25,000 cubic feet per second. During flood-times the breadth sometimes increases to 5 miles, and the discharge to 1,000,000 cubic feet per second. The dimensions of the Panjnad above the point of junction are somewhat less than those of the Indus during the cold season, but during the monsoon floods they are almost as large as the Indus. The whole course of the Indus through the Punjab is broken by islands and sandbanks, but beautiful

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scenery is afforded along its banks, which abound with the date, acacia, pomegranate, and other trees.

In Sind.

Mithankot has an elevation of only 258 feet above the level of the sea. From Mithankot the Indus forms the boundary between the Punjab and the Bahāwalpur State, until, near Kashmor, it enters Sind in 28° 26′ N. and 69° 47′ E. From Bukkur (in Sind) to the sea the river is known familiarly among the Sindis as the 'Daryā' (the river). Pliny writes of *Indus incolis Sindus appellatus*. It first touches Sind close to Kashmor town in the Upper Sind Frontier District, separating it from the Bahāwalpur State and Sukkur District. Formerly in years of high inundation its floods reached Jacobābād, finding their way thence into the Manchhar Lake. To prevent this, the Kashmor embankment, which is the largest in Sind, was erected. Leaving Kashmor the river crosses Sukkur District, divides Lārkāna and Karāchi from the Khairpur State and Hyderābād District, finally emptying itself by many mouths into the Arabian Sea near Karāchi, after a south-western course of 450 miles through Sind. It ranges in width from 480 to 1,600 yards, the average during the low season being 680 yards. During the floods it is in places more than a mile wide. Its depth varies from 4 to 24 feet. The water, derived from the snows of the Himālayas, is of a dirty brown colour, and slightly charged with saline ingredients, carbonate of soda, and nitrate of potash. Its velocity in the freshes averages 8 miles per hour, at ordinary times 4 miles. The discharge per second varies between a minimum of 19,000 and a maximum of 820,000 cubic feet. On an average the temperature of the water is 10° lower than that of the air. Near the station of Sukkur and again at Kotri the river is spanned by a fine railway bridge. The Sukkur bridge was opened in 1889, and resembles the Forth Bridge in having a central girder with a span of 200 feet, supported at the ends of two cantilever arms, each 310 feet long. The Indus begins to rise in March, attains its maximum depth and width in August, and subsides in September. The maximum rise registered at Kotri, near Hyderābād, was 22 feet 7 inches in 1894. There are many other gauges on the river.

The Indus delta.

The delta of the Indus covers an area of about 3,000 square miles, and extends along the coast-line for 125 miles. It is almost a perfect level, and nearly destitute of timber, the tamarisk and mangrove alone supplying fuel. In these respects the delta is similar to that of the Nile, but dissimilar from the Ganges delta. The marshy portions contain good

pasturage, and rice grows luxuriantly wherever cultivation is possible; but the soil generally is not fertile, being a mixture of sand and clay. In the Shāhbandar *tāluka* are immense deposits of salt. The climate of the delta is cool and bracing in the winter months, hot in the summer, and during the floods most unhealthy.

Jhelum (*Jehlam*).—River in Kashmīr and the Punjab, being the most westerly of the five rivers from which the Punjab derives its name. It was known to the Muhammadan historians as the Bihat, Wihat or Bihatab, corruptions of its Sanskrit name *Vitastā* (which Alexander's historians graecized into *Hydaspes*, but Ptolemy more correctly as *Bidaspes*), while its modern Kashmīri name is *Veth*. It may be said to have its source in a noble spring of deep-blue water, which issues from the bottom of a high scarp of a mountain spur. The spring is known as Vernāg; and at Khānabal, 15 miles north, its waters join the streams of Adpat, Bring, and Sandran, and form the starting-point of navigation. The river is navigable without a single lock from Khānabal to Bāramūla, 102 miles. In its course to the Wular Lake, which may be regarded as a delta of the river, the fall is 165 feet in the first 30 miles and 55 feet in the next 24 miles. From the Wular Lake to Bāramūla the fall is very slight.

The Jhelum river has many tributaries. On its right bank it receives the Liddar or Lambodri, which comes down from the everlasting snows overhanging the head of the Liddar valley, and from the mountain lake of Tarsar. Below Srīnagar at Shādīpur—the place of the marriage of the two rivers—the Sind river joins the Jhelum; and beyond the Wular Lake the Pohru stream, which drains the Lolāb valley, merges in the great river. On the left bank the chief tributaries are the Vishav, the Rembiara, the Ramshi, the Dudgangā, the Suknāg, and the Ferozepura. The Dudgangā joins the Jhelum at the lower end of Srīnagar city.

Below Bāramūla (5,000 feet) the placid Jhelum leaves the fertile banks of the valley, and rushes headlong down a deep gorge between lofty mountains of the Kazināg range on the north and an extension of the Pīr Panjāl on the south to Kohāla, 2,000 feet. At Muzaffarābād the Kishangangā river joins the Jhelum on its right bank, while a few miles lower down, and on the same side, the Kunhār river, which drains the Hazāra country, adds no inconsiderable volume of water. Between Khānabal and Bāramūla there are many bridges, but between Bāramūla and Domel, where the Kishangangā river

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joins the Jhelum, the bridges are scarce and primitive.

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joins the Jhelum, the bridges are scarce and primitive. Much of the internal commerce of Kashmīr depends on the Jhelum. An account of the various descriptions of boats used will be found in the article on SRĪNAGAR.

Below its junction with the Kishangangā the Jhelum forms the boundary between the Kashmīr State and the British Districts of Hazāra and Rāwalpindi, flowing in a narrow rocky bed, shut in by mountains on either side. Numerous rapids here render navigation impossible, though large quantities of timber are floated down from Kashmīr. A handsome suspension bridge at Kohāla, in Rāwalpindi District, connects Kashmīr with British territory. Below Dangalli, 40 miles east of Rāwalpindi, the Jhelum becomes navigable. Passing into Jhelum District, it skirts the outlying spurs of the Salt Range, receiving the waters of the Kahan, and finally debouches upon the plains a little above the town of Jhelum, about 250 miles from its source. Below Jhelum, inundation of the lowlands begins to be possible, and sandy islands stud the wide bed of the stream. The Bunhā, in the rains a roaring torrent which sometimes spreads over a mile of country, joins the Jhelum at Dārāpur. After a south-westerly course of more than 100 miles, during which the river divides the District of Jhelum from Gujrāt and Shāhpur, it enters the latter District entirely, and trends thenceforth more directly southward. The width in this portion of its course averages 800 yards in flood, dwindling during the winter months to less than half that size. Sudden freshes occur after heavy rains, and cause frequent inundations over the lowlands, greatly increasing the productive power of the soil. The Jhelum next enters the District of Jhang, where it preserves the same general characteristics, but with a wider valley, bounded by the high uplands known as the Bār. It finally joins the Chenāb at Trimmu, in 31° 11′ N. and 72° 12′ E., 10 miles to the south of Maghiāna, after a total course of not less than 450 miles, of which about 200 lie within British territory. The current in the plains has an average rate of 4 miles per hour. The wedge of land between the Jhelum and the Chenāb is known as the Chaj Doāb; while the tract stretching westward to the Indus bears the name of the Sind Sāgar Doāb.

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The principal towns upon the Jhelum are Kashmīr or Srīnagar, Jhelum, Pind Dādan Khān, Miāni, Bhera, and Khushāb. According to General Cunningham, the point where Alexander crossed the Hydaspes may be identified with Jalālpur in Jhelum District; while nearly opposite, on the

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Gujrāt bank, stands the modern battle-field of Chiliānwāla. Other writers hold that the passage was effected near Jhelum town. A bridge of boats crosses the river at Khushāb. The permanent railway bridge of the North-Western Railway also crosses it at the town of Jhelum, and the Sind Sāgar line at Haranpur. The LOWER JHELUM CANAL takes off at Mong Rasūl in Gujrāt District.

Chenāb (the *Acesines* of the Greeks and *Asikni* of the Vedas).—River in Kashmīr and the Punjab, being one of the five streams from which the latter Province derives its name. It rises in the Himālayan canton of Lāhul in the Punjab in two streams: the Chandra which issues from a large snow-bed on the south-east side of the Bāra Lācha at a height of 16,221 feet, and the Bhāga which rises on the north-west slopes of the pass. The Chandra, after flowing south-east for 55 miles, sweeps round the base of the mid-Himālayas and joins the Bhāga at Tandi, after a total course of 115 miles. The course of the Bhāga to Tandi is only 65 miles, its average fall being 125 feet per mile. The united stream, now known as the Chandra-Bhāga or Chenāb, flows through the Pāngi valley in the Chamba State and then enters the Padar district of Kashmīr at an elevation of 6,000 feet. Thence for 180 miles it flows between steep cliffs of the high mountains, and then for 25 miles through the lower hills to Akhnūr, where it becomes navigable. There are three remarkable bends in the Chenāb. Where it reaches Kishtwār from a north-west course it suddenly twists due south; at Jangalwār it tacks from south to west; and at Arnas it leaves its westerly course and flows due south past Riāsi to Akhnūr. At each of these turns the Chenāb is joined by streams of considerable size, and at every change of course the river seems to cut through the mountain range along which it had been flowing.

The chief tributaries in its passage through Kishtwār, Bhadrawār, and Jammu are the Uniar and Shudi, and the Bhutna and Māru Wardwan rivers. Between Kishtwār and Akhnūr it receives the waters of the Golan Lar and Lidar Kol, and the Bichlari and Ans, and between Riāsi and the western boundary of Jammu it is joined by the Tāwi. There are several bridges, two of which on the routes from Jammu to Kashmīr, and from Kashmīr to Kishtwār respectively, are of a superior description. The rest are of the primitive *jhūla* type—three ropes stretched across the stream in the form of a triangle.

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The Chenāb re-enters the Punjab at Khairi Rīhāl in Siālkot

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District. The Tāwi joins it almost at once, and the first place of importance in British territory is Wazīrābād, where the Alexandra Bridge carries the North-Western Railway across the river. Throughout its course in the plains the river flows in a wide and shifting bed of sand. A few miles south-west of Wazīrābād the main branch of the Lower Chenāb Canal takes off at Khānki; and thence the river flows on greatly diminished in bulk, dividing the Chaj Doāb on the west from the Rechna Doāb on the east until the Jhelum joins it in Jhang District at Trimmu. Thence the two rivers flow under the name of the Chenāb, till joined by the Rāvi near Sidhu and the Sutlej at Madwāla. The North-Western Railway crosses it again at Sher Shāh. Thence the united stream flows on under the name of the Panjnad, to join the Indus at Mithankot. Small boats can navigate the Chenāb in the plains all the year round, but there is little traffic above Chiniot.

There is evidence to show that the Chenāb flowed to the east of Multān as late as A. D. 1245. The Beās then occupied its old bed passing Dipālpur; and the Jhelum, Chenāb, and Rāvi met north-east of Multān, and flowing to the east of that town joined the Beās 28 miles south of it and east of Uch. Thus Multān and Uch both lay in the Sind-Sāgar Doāb. By 1397 the Chenāb had altered its course westward and was flowing to the west of Multān, as it still does. The part of the river which divides the modern District of Gujrāt from Gujrānwāla was known to the Muhammadan historians as the Sūdharā (SODHRA), from the town of that name on its left bank.

Wular Lake.—Lake in Kashmīr State, lying between 34° 16′ and 34° 26′ N. and 74° 33′ and 74° 42′ E., at an elevation of 5,180 feet above sea-level. The lake has an area of 12½ square miles, but in years of flood, such as 1893, it may cover 103 square miles. The Wular has a bad reputation among the boatmen of Kashmīr; for when the winds come down the mountain gorges, the quiet surface of the lake changes into a sea of rolling waves, most dangerous to the flat-bottomed craft of the country. The name is supposed to be a corruption of *Ullola*, Sanskrit for 'turbulent' or '[the lake] with high, going water.' The ancient name is Mahāpadmasaras, derived from the Nāga Mahāpadma, who is located in the lake as its tutelary deity. The Bohnar, Madmati, and Erin streams flow into the lake from the high amphitheatre of mountains on the north, while from the south the Jhelum enters through marshes and peaty meadows. In the north-east corner is an island made by king Zain-ul-ābidīn as a storm refuge for boats, and on the

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western shore is the scarp of Watlab on which stands the celebrated shrine of Shukr-ud-din. The chief products of the lake are fish, wild-fowl, and the singhara nut.

Dal Lake.--Lake in Kashmir State, situated close to Srinagar, measuring about 4 miles by 2 1/2 and one of the most beautiful spots in the world. The mountain ridges, which are reflected in its waters as in a mirror, are grand and varied, the trees and vegetation on the shores of the Dal being of exquisite beauty. In the spring the fresh green tints of the trees and the mountain sides are refreshing to the eye, but it is perhaps in October that the colours of the lake are most charming. The willows change from green to silver grey and delicate russet, with a red tone on the stems and branches, casting colours on the clear water of the lake, which contrast most beautifully with the rich olives and yellow greens of the floating masses of water-weed. The chinars are warm with crimson, and the poplars stand up like golden poles to the sky. On the mountain sides the trees are red and gold, and the scene is one of unequalled loveliness. Looking towards the city from the lake the famous hill, the Takht-i-Sulaiman, stands on the left; and to the right the hill of Hari Parbat, with its picturesque fort full of recollections of the grandeur of past times. Between these hills lies Srinagar, and away to the west are the snow-capped mountains of Kashmir. The Dal is clear, and the people say that the shawls of Kashmir owed much of their excellence to being washed in its soft waters. Nature has done much for the lake, but the Mughal emperors exerted themselves to enhance its natural beauties; and though the terraced gardens of Jahangir and Shah Jahan, with the prim rows of cypress through which formal cascades tumble down to the edge of the Dal, may not please the European landscape-gardener, the magnificent plane-trees which the great Mughals bequeathed to posterity have added a distinctive charm. The park of plane-trees known as the Nasim Bagh, 'the garden of breezes,' which was planted in Akbar's time, is the most beautiful of all. Nothing is perhaps more striking than the ruined Pari Mahal standing grandly on a spur of the Zebanwan mountains, which was built by Dara Shikoh for his tutor, Mulla Shah, whose tomb is at Mulshahi Bagh, near the entrance of the Sind valley. There are two small islands on the lake, known as the Sona Lanka or 'golden isle' and the Rupa Lanka or 'silver isle.' The original of the name Dal is uncertain. One authority states that the name signifies in the Kashmiri language 'lake,' and that there is a Tibetan word Dal which means 'still.' In the chronicle of Srivara the lake is called Dala. The cultivation on the lake is peculiar and interesting.

Ki [341] Ki [247] Ki [172]

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Srīvara the lake is called Dala. The cultivation on the lake is peculiar and interesting. Kr 631

Ladākh.—The most westerly province of the high mountainous land spoken of as Tibet is called Ladākh or Ladāg. It is now politically a division of the Kashmīr State, lying between the Himālayas and the Kuenlun mountains, and between Baltistān and Chinese Tibet. The Karakoram range forms the northern boundary as far east as the Karakoram pass. The country is known to educated Tibetans by other names—Mangyāl, Nearis, Māryul. WT 101 131

Physical aspects.

Ladākh is one of the most elevated regions of the earth, its sparse cultivation ranging from 9,000 to 14,000 feet. The scanty population is found in scattered and secluded valleys, where along the river banks and on alluvial plateaux crops are raised by irrigation. Central Ladākh, which lies in the Indus valley, is the most important division of the country. To the north is Nubra, consisting of the valley of the Nubra river and a portion of the valley of the Shyok. The great floods of the Indus, caused by the descent of glaciers across its stream and that of the Shyok, and the consequent damming back of the Nubra river have caused great destruction to riverain lands, once cultivated but now wastes of granitic sand. Here the fields are fenced to guard the crops from the ponies of traders on their way to Yārkand. The south is the Rupshu country with its great lakes. Rupshu Lake covers an area of 60 to 70 square miles. Tsomoriri is 15 miles in length, and lies at an elevation of 14,900 feet. The lakes are land-locked and brackish. East of Central Ladākh is the lake of Pangkong, and in its neighbourhood crops of beardless barley and peas are raised at an elevation of 14,000 feet. South-west is the country of Zāskār, with a very severe climate chilled by the lofty snow ranges. WT 133 WT [241] WT [241] WT [232]

Botany.

The flora of Ladākh is scanty, and timber and fuel are the most pressing wants of the people. The *burtse* (*Eurotia*) is a low-growing bush which gives a fair fuel, and in the high valleys the *dama*, a kind of furze, is burnt. On some hill-sides the pencil cedar (*padam*) occurs; and in occasional ravines the wild willow is found. Arboriculture used to be discountenanced under the Gialpos, on the ground that trees deprived the land of fertility. WT 137 WT [245]

Fauna.

On the plains up to 17,000 feet wild asses or *kiang* (*Equus hemionus*), antelope (*Pantholops hodgsoni*), wild yak (*Bos grunniens*), ibex (*Capra sibirica*), and several kinds of wild sheep (*Ovis hodgsoni*, *O. vignei*, and *O. nahura*) are found; and WT 136

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the higher hill slopes up to 19,000 feet contain hares and marmots, 136
and the beautiful snow leopard (Felis uncia) and the lynx (F. lynx). Knight, in Where Three Empires meet, remarks:--

'Not only man, but also all creatures under his domination --horses, sheep, goats, fowls--are diminutive here, whereas the wild animals on the high mountains are of gigantic size.'

Drew counted as many as 300 kiang in a day's march. In outward appearance the kiang is like a mule, brown in colour with white under the belly, a dark stripe down the back, but no cross on the shoulder. One kiang shot by Drew was 54 inches in height. The flesh is rather like beef. They are common on the Changchenmo, and are met with in many parts of Ladakh, where their curiosity often disconcerts sportsmen by alarming game worth shooting. A curious fact in the fauna of Ladakh is the absence of birds in the higher parts of the country. An occasional raven is the only bird to be seen.

Climate. The climate is very dry and healthy. Rainfall is ex- 132
tremely slight, but fine dry flaked snow is frequent, and sometimes the fall is heavy. There is a remarkable absence of thunder and lightning. The air is invigorating, and all travellers notice the extraordinary extremes of cold and heat. In Rupshu the thermometer falls as low as 9° in September. The minimum temperature of the month is 23.5°, and the mean temperature 43°. As Knight remarks:--

'So thin and devoid of moisture is the atmosphere that the variations of temperature are extreme, and rocks exposed to the sun's rays may be too hot to lay the hand upon, at the same time that it is freezing in the shade. To be suffering from heat on one side of one's body, while painfully cold on the other, is no uncommon sensation here.'

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History. The history of Ladakh, until its conquest by Raja Gulab 175
Singh in the first half of the nineteenth century, is intimately con- [648]
nected with Tibet, with which country it still holds commercial and religious relations. Stories are told of invasions in the seventeenth century by the neighbouring Baltis, sometimes successful, sometimes repulsed. About the end of the seventeenth century the Ladakhis called in the aid of the governor of Kashmir to repel the Sokpos, a WT
Mughal tribe. Help was promptly given, and the Sokpos were 642
driven out of Ladakh, after which it paid tribute to Kashmir. Prior 175
to annexation by the Dogras, the government of the country was a 792
mild form of monarchy. The ruler was called Gialpo or king, but the real power rested with the minister or Kahlon. The only

check on the latter was the widespread authority of the monasteries. The chief of these is Himis Gompa, on the left bank of the Indus, 18 miles above Leh. This monastery, which contains 400 to 800 monks and nuns, stands at the head of a wild glen and covers a considerable space of ground. An important festival, called the Himis Tsheshū, is held annually on the tenth day of the fifth month (about June 7), when the whole country-side flock to the monastery and witness the weird devil-dance of the Buddhist Lāmas. A constant spectator is the Gialpo of Ladākh. The monastery is believed to contain great wealth, and the treasure is kept under guard in order to prevent its being carried over the border to Lhāsa. The chief shrine is faced entirely with silver plate. Its treasure-house has small vases filled with pearls, turquoises, and rubies, said to be of value.

642 175 792 [796] [778]

Leh (population, 2,079) is the only place of importance in Ladākh, and there are besides 463 villages. With the exception of one village of Shiah Musalmāns in Chhachkot, and of the Arguns or half-breeds, practically the whole population, excluding the town of Leh, is Buddhist. The people style themselves Bhots. According to the last Census, there are now 30,216 Buddhists living in Ladākh. They have the Mongolian cast of features, and are strong and well made, ugly, but cheerful and good-tempered. If they do quarrel over their barley beer (*chang*), no bad blood remains afterwards. They are very truthful and honest, and it is said that in court the accused or defendant will almost invariably admit his guilt or acknowledge the justice of the claim.

The people.

361 563 144 181

There are five main castes (*riks*): the Rgrial *riks*, or ryot caste; the Trangzey *riks*, or priestly caste; the Rjey *riks*, or high officials; the Hmang *riks*, or lower officials and agricultural classes; and the Tolbay *riks*, or artificers and musicians. This last caste, also known as Bem, is considered inferior.

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The Ladākhis may be divided into the Champas or nomads, who follow pastoral pursuits on the upland valleys, too high for cultivation; and the Ladākhis proper, who have settled in the valley and the side valleys of the Indus, cultivating with great care every patch of cultivable ground. These two classes do not, as a rule, intermarry, and Champas rarely furnish recruits to the monasteries. The Ladākhis are mostly engaged in agriculture, and in spite of the smallness of their holdings they are fairly prosperous. Their great wants are fuel and timber. For fuel they use cow-dung and the bush known as *burtse*. Their only timber trees are the scattered and scanty willows and poplars which grow along the watercourses.

463 241 511 [582] [372] [313]

scattered and scanty willows and poplars which grow along the
511 watercourses.

595 There can be little doubt that the modest prosperity of the
428 Ladākhis, in contrast to the universal poverty of Baltistān, is
586 due to the practice of polyandry, which acts as a check on
[147] population. Whereas the Baltis, used to the extremes of temperature, are able to seek employment in hot countries, the Ladākhis would die if they were long away from their peculiar climate. In a family where there were many brothers, the younger ones could neither marry nor go abroad for their living. When the eldest son marries, he takes possession of the little estate, making some provision for his parents and unmarried sisters. The eldest son has to support the two brothers next him in age, who share his wife. The children of the marriage regard all three husbands as father. If there be more than two younger brothers, they must go out as Lāmas to a monastery, or as coolies; or, if he be fortunate, a younger son can marry
[582] an heiress, and become a Magpa. (If there is no son in a family the daughter inherits, and can choose her own husband, and dismiss him at will with a small customary present. The Magpa husband is thus always on probation, as the heiress can discard him without any excuse or ceremony of divorce.) When the eldest dies or becomes a Lāma, the next brother takes his place. But the wife, provided there are no children, can get rid of his brothers. She ties her finger by a thread to the finger of her deceased husband. The thread is broken, and she is divorced from the corpse and the surviving brothers.
[562] The woman in Ladākh has great liberty and power. She can, if she likes, add to the number of her husbands. Drew, who had a very intimate knowledge of Ladākh, thinks that polyandry has had a bad effect on the women, making them overbold and shameless. But others, who are equally entitled to form an opinion, consider this an unfair criticism.

563 In the town of Leh are many families of half-castes known
588 as Arguns, the results of the union between Ladākhi women
[567] and Kashmīris, Turkī caravan-drivers, and Dogrās. The Dogrā children were known as Ghulāmzādas, and were bondmen to the State. The half-castes of Leh are no more unsatisfactory in Tibet than elsewhere, and many travellers have testified to the good qualities of the Argun.

792 The monasteries (*Gompa*) play an important part in the life
[361] of the Ladākhis. Nearly every village has its monastery, generally built in a high place difficult of access. At the entrance are prayer cylinders, sometimes worked by water-

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power, and inside a courtyard is a lofty square chamber in which the images and instruments of worship are kept. No women may enter this chamber. Every large family sends one of its sons to the monastery as a Lāma. He goes young as a pupil, and finishes his studies at Lhāsa. In a monastery there are two head Lāmas: one attends to spiritual, the other to temporal matters. The latter is known as the *Chagzot* or *Nupa*. He looks after the revenue of the lands which have been granted to the monastery, carries on a trade of barter with the people, and supervises the alms given by the villagers. He also enters into money-lending and grain transactions with the surrounding villages. Many monasteries receive subsidies from Lhāsa. The Lāmas wear a woollen gown dyed either red or yellow. The red Lāmas predominate in Ladākh. The red sect known as Drukpas are not supposed to marry while in the priesthood. Nunneries are frequently found near the monasteries of both sects, but the *Chomos*, or nuns of the yellow sect, have a higher character than those of the red sisterhood. About a sixth of the population of Ladākh is absorbed in religious houses. The Lāmas are popular in the country, are hospitable to travellers, and are always ready to help the villagers.

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There are two missions at Leh—the Moravian and the Roman Catholic. The Moravian Mission is an old and excellent institution, much appreciated by the people for its charity and devotion in times of sickness. The mission has a little hospital, whither the Ladākhis, whose eyes suffer from the dustiness of the air and the confined life in the winter, flock in great numbers.

Christian missions. 797

The soil is sandy, and requires careful manuring, and nothing can be raised without irrigation. The chief crops are wheat, barley, beardless barley, peas, rapeseed, and beans in the spring; buckwheat, millets, and turnips in the autumn. Lucerne grass is grown for fodder. The surface soil is frequently renovated by top-dressings of earth brought from the hill-sides, and it is a common practice to sprinkle earth on the snow in order to expedite its disappearance. Fruit and wood are scarce, except in villages situated on the lower reaches of the Indus.

Agriculture. 241

Beardless barley (*grim*) is the most useful crop, and can be grown at very high elevations (15,000 feet). In the middle of Ladākh the crop is secure if there be sufficient water; and in the lower villages the soil is cropped twice a year, as there is ample sunshine; but in Zāskār, which is near the high snowy

241 [231] [262]

range, the crops often fail for lack of sun-warmth. Ploughing is chiefly done by the hybrid of the yak bull and the common cow, known as *zo* (male) or *zomo* (female). This animal is also used for transport purposes. Grazing is limited, and consequently the number of live-stock is not large, but there are a fair number of ponies, those from Zāskār being famous. The food of the Ladākhis is the meal of *grim*, made into a broth and drunk warm, or else into a dough and eaten with buttermilk. The Ladākhis have no prejudices, and will eat anything they can get.

135 **Minerals.** Borax is produced in Rupshu, and salt is found. About 1,436 maunds of borax are annually extracted, but the industry is profitable neither to the people nor to the State. In former days sulphur, saltpetre, and iron were manufactured in factories at Leh, but the scarcity of fuel has now rendered these industries impossible.

286 **Manufactures.** Practically the only manufacture is that of woollen cloth, known as *pattū* and *pashmina*.

439 **Commerce and trade.** The people trade in agricultural products with the Champas of Tibet and with Skārdu. Salt is largely exported to Skārdu, and in a less degree to Kashmīr, and is exchanged for grain, apricots, tobacco, madder, and ponies. The chief commerce is the Central Asian trade between Yārkand and India.

631 643 **Administration, &c.** [691] [704] [439] [648] [624] [651] [872]

Ladākh is in the charge of a Wazīr Wazārat, who is responsible for Baltistān and the three *tahsīls* of Ladākh, Kargil, and Skārdu. His duties are light. There is little crime and scarcely any litigation. The chief cases are disputes regarding trees, or complaints that one villager has stolen the surface soil of another. No police force is maintained, but a small garrison of State troops is quartered in the fort at Leh, a building with mud walls. The Wazīr Wazārat and his establishment cost the State Rs. 9,166 per annum. One of the chief functions of the Wazīr is the supervision of the Central Asian trade which passes through Leh. For this purpose he is *ex-officio* Joint Commissioner, associated with a British officer appointed by the Indian Government. Each subdivision of Ladākh is in the charge of a *kārdār* who is a Bhot. His chief duties are to see that all reasonable assistance is rendered to the Central Asian traders and travellers. For this purpose the villages of each *kārdāri* are made responsible for furnishing baggage animals and supplies in turn, and according to the capacity of each village to the stages situated within the limits of the *kārdāri*. This is known as the *reis* system. Primary schools are maintained at Skārdu and Leh.

The land revenue system in the past has been of a very arbitrary description, the basis of assessment being the holding or the house. The size of the holding or the quality of the soil receives little consideration. Taken collectively, it has perhaps not been heavy, though the rates are considerably higher than those now applied in Baltistān; but its incidence has been unfair, oppressive to the poor, and very easy to the rich. A redistribution of the old assessments on a more equitable principle, and a summary revision where the assessments were obviously too high or unnecessarily light, have recently been carried out by a British official lent to the State. The greater part of the revenue is paid in cash, but some is taken in grain and wood, which are necessary for the supply of the Central Asian traders. The grain is stored at convenient places on the caravan route in the charge of officials who sell to the traders. But for this system trade would be hampered; for after leaving the Nubra valley and crossing the Karakoram range no fodder is available on the Yārkand road till Shāhidullah in Chinese territory is reached, and grain for feeding animals must be carried from Nubra. The strain of forced labour is heavy in Ladākh. Not only is unpaid transport taken for political missions, assistance to the trade route, &c., but several monasteries are allowed to impress unpaid labour for trading purposes.

Land revenue. WT 651 [661]

WT [441]

Agricultural advances, chiefly seed-grain, are made for the most part not by the State, but by the monasteries, and the poorer classes are heavily in debt to the religious institutions. These are not harsh creditors. When the debtor is hopelessly involved, the monastery takes possession of half of his land for a period of three years. If the debt is not liquidated within three years, the land is restored to the debtor and the debt written off. The monastery will never sue a debtor, nor is land ever permanently alienated for debt.

WT 426 792

Baltistān.—A tract under the Wazīr Wazārat of Ladākh, Kashmīr, also known as Little Tibet, lying approximately between 34° and 36° N. and 75° and 77° E. It is bounded on the north by the Muztāgh range and Nagar; on the east by Ladākh; on the south by Kashmīr, Wardwān, and Zāskār; and on the west by Gilgit and Astor. The tract is situated in the midst of enormous mountain ranges with peaks of 25,000 and 26,000 feet, and one above 28,000 feet, and glaciers which are the largest known out of Polar regions. The villages cling to the river valleys, the most important of which are the Indus, the Shyok, and the Shigar, together with the Drās and

Physical aspects. B 642 131

B 131 361

Suru rivers which unite near Kargil, the Braldu and Bashar which 133
join the Shigar, and the Hushe and Saltaro which join the Shyok 361
just above Khapalu, one of the most fertile oases in Baltistan.

There are no forests of any size or value. Deodars and pines 137
grow in clumps on the hills. In the villages and along the road-sides, where water is available, poplars and willows, as well as fruit-trees, grow freely. On the hill-sides and uncultivated land cumin-seed, violets, truffles, and asafoetida are gathered by the people.

Climate. The rainfall is light, about 6 inches in the year, and 132
the air is dry and bracing The snowfall is often considerable, and is [312]
of great importance to the villages which depend on the snow for their irrigation. In Skardu and Shigar snow remains from the middle of December till the middle of March. In Rondu snow rarely lies. The cold is intense, most of the rivers freeze and form natural roads, superior to the rough tracks on their banks, and there are many villages which the sun's rays do not reach for more than an hour daily. The climate in the spring and autumn is mild; but in July and August the heat in the villages on the Indus is very severe, especially in the sandy plains of Skardu and the narrow rock-bound valley of Rondu.

History. The old rulers of Baltistan, known as Rajas or Gialpos, 175
trace their descent from a fakir. One of the most famous of the Gialpos was Ali Sher, who lived about the end of the sixteenth century. He conquered Ladakh, and built the fort on the rock at Skardu, Ahmad Shah was the last of the independent Rajas. His fort was captured by the Dogra general, Zorawar Singh, in 1840, and he himself accompanied Zorawar Singh on his ill-fated expedi- 642
tion into Tibet, and died in captivity near Lhasa. Several of his near relatives were deported as political prisoners to Kashmir, where their descendants still live. The present Rajas of Baltistan have little recognized power, but the people still look up to them with respect, and have endured their unlicensed exactions with patience.

The people. The Baltis are of the same stock as the Ladakhis, 144
They have Mongolian features, high cheek-bones, and eyes drawn out at the corners, but the nose is not so depressed as is the case with the Bhotis of Ladakh. There is very little to distinguish the 181
Baltis from the Ladakhis, save the absence of the pigtail, but they are perhaps slighter in build and taller. They are good-natured and patient, and are devoted to polo. In spite of much oppression, they are a merry, light-hearted race, always ready to laugh.

always ready to laugh. Their dress consists of a skull-cap, coat and trousers of wool, and raw skin boots made comfortable by grass quilted inside. They shave the head, leaving long elf-locks growing from behind the temple into which they entwine flowers.

When the Baltis adopted Islām and became Shiahs they eschewed polyandry; and while in Ladākh, where polyandry prevails, the population does not fall heavily on the land, in Baltistān the population, owing to polygamy, is too large for the cultivated area. The density rises to 1,649 persons per square mile of cultivation in Khapalu, and the average per square mile of cultivation is 1,467. The constant subdivision of the lands held by a family leads to holdings becoming so small that the occupier can no longer subsist by cultivation, but deserts his land and turns to other means of earning a livelihood. There is in consequence much real poverty, and the Baltis emigrate to India in search of labour, or carry loads to Gilgit and Ladākh.

The principal castes are Rājā, Balti, Saiyid, and Brukpa. The Baltis are numerically the strongest, and hold most of the land; but the Rājā caste, including the local chiefs and their collaterals, hold a considerable area of cultivation and enjoy numerous privileges. The Brukpa are immigrants from Dardistān, and are a distinct people from the Baltis. According to Major Kaye, Settlement Commissioner, Kashmīr, they correspond to the Dum in Kashmīr in their position among the village community.

The most important tracts in Baltistān are Skārdu, Shigar, Braldah, Basha, Rondu, Haramosh, Kiris, Khapalu, Chorbat, Parkutta, and Tolti. Farther east lies Kargil, where some of the population are Buddhists, acknowledging the Grand Lāma of Lhāsa as their spiritual head. The Baltis have suffered great hardships from maladministration and forced labour in the past. The language of the people is Tibetan, with a small admixture of Persian and Arabic. It slightly differs from the Ladākhi language, but the two peoples understand each other's talk.

Agriculture.

Cultivation depends on irrigation; and where water is plentiful excellent crops are raised. The actual work of cultivation, except ploughing, is done almost entirely by women, as the men are away tending cattle on the distant pastures, carrying loads to Ladākh and Gilgit, or repairing the water-courses and the terraces on which their little fields are built up. In many places the fields are too small for ploughing by

241 cattle, and then either spade labour is employed or the plou
are drawn by human beings. The plough is light and is ma
entirely of wood. The chief spring crops are wheat, barl
beardless barley (*grim*), peas, beans, and lentils; while bu
wheat, *china* (*Panicum miliaceum*), and *kangni* (*Setaria itali*
are the most important of the autumn crops. Turnips are a
grown as a following crop after barley and *grim*. Except
the higher and colder tracts, or where manure is deficient, t
land bears two crops each year.

Certain land, usually strong and difficult to cultivate, situat
high up the source of irrigation above the cultivation proper
the village, and known as *ul ābi*, is reserved for growing fodd
grasses, chiefly lucerne. This is always watered, fenced, a
carefully looked after.

The soil is light, and requires little ploughing. The time
sowing depends on the snow, and when snow lies long it
artificially cleared by sprinkling earth over it. Among oth
peculiarities of cultivation in Baltistān may be noticed t
large amount of irrigation given to spring crops as compar
with that given to autumn crops; the practice of rooting o
the crops, instead of cutting them; the little preparation giv
to the soil after the spring crop has been harvested and befo
the autumn crop is sown on the same land; and the ut
absence of rotation crops. In some villages good tobacco
grown. No crops can be raised without manure. As win
approaches, earth is stored on the house-tops and mixed wi
the dung of cattle and human excrement. The latter is alwa
collected in small walled enclosures. The manure is carri
out in the spring in baskets and spread thickly over the lan
Frost or early snowfall may cause a failure of crops.

245 [439] Fruits play an important part in the economy of the Bal
The apricots are celebrated, and are largely exported
Kashmir and the Punjab. The dried fruit and the kern
are both in great demand. The traders pay large sums
advance for the crop. Mulberries are an important source
food. Raisins are exported. Excellent peaches, in qua
hardly surpassed by the best English fruit, and good grap
melons, and cucumbers are common.

Minerals. 135 [656] Gold-washing is carried on in many villages, and all find
profitable, and pay most of the revenue from this source. T
State charge for a licence for gold-washing is Rs. 10.
Kargil to the south-east of Baltistān the gold industry is
some importance, and for the most part the sand is excava
high above the present river-level. The present methods

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smelting are wasteful, and with better appliances the industry might give a large return. Arsenic is met with, and sulphur abounds. Copper is found in Rondu, and white nitre exists in several places, but is not collected.

Commerce and trade.

There is very little trade. Tea, cloth, sugar, and rice are imported, and there is a small business in salt from Ladákh. The most considerable export is that of apricots and apricot kernels, but raisins are also exported to Kashmír. A special manufacture is a very close thick black *patú* (*frekkas*), resembling the cloth of which pilot-jackets are made. A curiosity is the *sakó-mara*, a green soft stone like an inferior jade found in the Shigar valley. Cups and plates are made of it, and in Kashmír and the Punjab it is used as an antidote to poison and as a cooling lotion in eye diseases.

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Roads.

Communications are of the worst description, and money judiciously spent in road-making would add greatly to the comfort and prosperity of the Baltis. Several routes connect Baltistán with Kashmír, Ladákh, and Astor, and one dangerous track leads to Gilgit. Of the Kashmír routes, one passes over the Deosai plains. These lie at an elevation of 13,000 feet, and are surrounded by a ring of lofty mountains. For most of the year they are under snow, and even in the summer the cold at nights is intense. The so-called plains are mournful stretches of grass and stones, with many a bog difficult to cross, and uninhabited but for the marmots, an occasional bear, and swarms of big black gnats. The absence of wood for fuel, the distance from human habitations, and local superstitions regarding 'the devil's place' prevent the people from using the pastures of Deosai.

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Administration, &c.

Baltistán has recently been placed under the charge of the Wazír Wazárat of Ladákh. His local deputies are the *tahsildár* of Skárdu and Kargil. Both *tahsíls* have recently been settled by a British officer, and it is probable that the long-suffering and patient Balti may look for better days. The *ex-Rájás*, or Gialpos, still exercise some authority over the people, and a definite sum out of the several collections has now been allocated in favour of each family. The total land revenue assessed at the recent settlement of the *tahsíls* of Skárdu and Kargil was 1·4 lakhs. Of this about a fourth is taken in kind.

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Description.

Gilgit.—Head-quarters of a scattered district or Wazárat of the Kashmír State, situated in 35° 55′ N. and 74° 25′ E., at an elevation of 4,890 feet above sea-level. The Wazárat stretches south to Astor and the northern slopes of the Burzil, follows

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[illegible]
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the Astor river to its junction with the Indus, and then runs north along the Indus to Bunji. It was once a flourishing tract, but has never recovered from the great flood of 1841, when the Indus was blocked by a landslip below the Hatta Pir, and the valley was turned into a lake. Opposite Bunji is the valley of Sai, and 6 miles farther up the Gilgit river falls into the Indus. Gilgit is about 24 miles from the Indus, and has a considerable area of fertile irrigated land. The Wazirat now includes the tract known as Haramush on the right bank of the Indus, and numerous valleys leading down to the Gilgit river. To the north the boundary reaches Gasch Pari on the Hunza road, and up the Kargah nullah as far as the Bhaldi mountain to the south in the direction of Darel. From Gilgit itself mountain roads radiate into the surrounding valleys, and its geographical position now, as in ancient times, renders the fort on the right bank of the Gilgit river an important place. A suspension bridge connects Gilgit with the left bank, which is here as barren as the right bank is fertile. The ancient name of the site under its Hindu Rás was Sargin. Later it was known as Gilit, which the Sikhs and Dogras corrupted into Gilgit, but to the country people it is familiar still as Gilit or Sargin Gilit. It lies in the most mountainous region of the Himálayas. Within a radius of 65 miles there are eleven peaks ranging from 18,000 to 20,000 feet; seven from 20,000 to 22,000 feet; six from 22,000 to 24,000 feet; and eight from 24,000 to 26,600 feet. At their bases the mountains are barren and repellent, but at 7,000 feet there are fine forests of juniper and fir. Higher up grows the silver birch, and above all vegetable growth lie sweep after sweep of glacier and eternal snow.

Botany. The pencil cedar is found from 14,400 feet down to 6,000 feet, and sometimes reaches a girth of 30 feet. *Pinus excelsa* grows between 9,500 and 12,000 feet. The edible pine is common in Astor, ranging from 7,000 to 10,000 feet. The useful birch-tree is common, and grows as high as 12,500 feet. The tamarisk does well in the barren valleys up to 6,000 feet. Roughly speaking, the upper limit of vegetation round Gilgit is 16,000 feet; above this the rocks are stained with lichens.

Fauna. Here are found the ibex and *sakrkhor* (*Capra sibirica* and *C. falconeri*), and their deadly foe, the beautiful snow ounce (*Felis uncia*), and occasionally the wild dog (*Cyon dukhunensis*). The red bear (*Ursus arctos* or *isabellinus*), the snow cock (*Tetraogallus himalayensis*), and the grey partridge are common; and many of the migratory birds of India, wild geese,

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duck, and quail, pass up and down in the autumn and spring. Below the forest, on the lower and more barren hills, numerous flocks of wild sheep (*Ovis vignei* and *O. nahura*) are met with.

The climate is healthy and dry. At Gilgit itself it is never very cold, and snow seldom lies for more than a few hours. In the summer it is hot owing to the radiation from the rocky mountains, but it is cool compared with the climate of Northern India. The rainfall is very light.

History. The remains of ancient stone buildings and Buddhist carvings suggest that Gilgit was once the seat of a Buddhist or Hindu dynasty, while traces of abandoned cultivation point to the fact that the population in early times was far larger than it is at present. For many centuries the inhabitants of Gilgit have been Muhammadans, and nothing definite is now known of their Hindu predecessors. Tradition relates that the last of the Hindu Rás, Sri Badat, known as Adam-Khor, the 'man-eater,' was killed by a Muhammadan adventurer, who founded a new dynasty known as Trakhane. Sri Badat's rule is said to have extended to Chitrál, and the introduction of Islám seems to have split up the kingdom into a number of small states carrying on a fratricidal warfare and incessant slave-raiding. The Trakhane dynasty is now extinct, though it is claimed that the present titular Rá of Gilgit has a slight strain of Trakhane blood. In the early part of the nineteenth century we find Yásin giving a Rá to Gilgit. He was killed by the ruler of Punial, who in turn was killed by Tair Shah, chief of Nagar. Tair Shah was succeeded by his son, who was killed by Gauhar Aman, ruler of Yásin. For the subsequent history of Gilgit, see KASHMÍR. The history of Astor, or, as the Dográs call it, Haseora, is intimately connected with that of Skárdu. More than 300 years ago Ghází Mukhpun, a Persian adventurer, is said to have married a princess of the Skárdu reigning family. The four sons born of this union became Rás of Skárdu, Astor, Rondu, and Kharmang respectively, and from them are descended the families of the present chiefs of those places. The independence of Astor ceased at the Dográ conquest. The present titular Rá of Astor is the lineal descendant of Ghází Mukhpun. The Dográ rule has secured peace to the people, but it will be long before the country recovers entirely from the desolating slave-raids of Chilás.

The people. The Wazárat contains 264 villages, and the population, according to the Census of 1901, is 60,882. The pressure on the cultivated area is great, the density being 1,095 persons per square mile. The people of Astor and Gilgit would be

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186 The people of Astor and Gilgit would be
101 surprised if they were told that they were Dards living in Dardistān, and their neighbours of Hunza-Nagar and Yāsin would be equally astonished. If consulted, they would probably describe their country as Shināka, or the land of the Shins, where Shinā is the spoken language. They are an Aryan people, stoutly built, cheery, honest, frugal, and sober.
517 They are devoted to polo, and are fond of dancing. The
291 inhabitants of Astor wear a peculiar head-dress: a bag of woollen cloth, half a yard long, which is rolled up outwards at the edges until it gets to the size to fit comfortably to the head, round which the roll makes a protection from cold or from
342 sun, nearly as good as a turban. Their houses are small, with very small doors, and are usually built out from the mountain side. Warmth is the one consideration. The Astoris have
784 some very peculiar customs. Drew notices that they hold the cow in abhorrence. They will not drink cow's milk, nor will they burn cow-dung, the universal fuel of the East, and in a pure
751 Shin village no one will eat fowls or touch them. They
795 practise inoculation for small-pox, their one epidemic. The people of Astor are Musalmāns, two-thirds being of the Sunni persuasion, and the rest being either Shiahs or Maulais.
564 There is no religious intolerance in Astor.
162 Drew mentions the following caste divisions: Ronu, Shins, Yashkun, Kremins, and Dums. As regards the Ronu caste, he says that there are a small number of families in Gilgit. Biddulph, in his *Tribes of the Hindu Koush*, states that it forms 6 per cent. of the Gilgit population, and that it is the most honoured caste of all, ranking next to Mukhpuns or the Rājā caste of Dardistān. The majority of the Astoris belong to the Yashkun caste, and the Shins are few in number, under 3,000. They are more numerous in Gilgit, the total number of Shins, according to the Census, being 7,733. The Shins are regarded with great respect by the Yashkuns and the other castes. The
[512] Yashkuns claim the Shins as their forefathers. The Shins
563 give their daughters to Ronus and to Saiyids, but take wives from the Yashkuns. Far away in Central Ladākh, in the Hanu valley, live other Dards of the Buddhist religion. They have retained the Aryan type of the country whence they
[771] came and its Shinā dialect, but they wear the pigtail and the Ladākhi cap. It is said that, though Buddhist by name, they
[575] really worship local spirits and demons. They practise polyandry, but they will not eat with Tibetan Buddhists, and, like
[577] the Shins in Dardistān, they hold the cow in abhorrence.
000 In Gilgit, as in Astor, there are few social subdivisions, for

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In Gilgit as in Astor, there are few social subdivisions, for the people are forced to depend on themselves for most wants of life. The language spoken is Shinā, though only a small percentage of the population is Shīn. The religion is Islām, the Shiah sect preponderating. There is an entire absence of fanaticism. The national character is mild, and the men are unwarlike. The Gilgiti is attached to his home and his family, and is an industrious cultivator. Both men and women are strongly built, and of a fairer complexion than the people of India. The women paint their faces with a kind of thin paste to keep the skin soft and to prevent sunburn. They are fond of flowers, and decorate their caps with irises and roses.

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The cultivation is of a high character. The fields are carefully tilled, heavily manured, and amply irrigated. In Gilgit itself good rice is grown; and crops of wheat, barley, maize, millet, buckwheat, pulses, rapeseed, and cotton are raised, while fruit is plentiful. There is very little grazing land, and cattle are scarce. Lucerne grass is largely cultivated for fodder.

Agriculture. 241

In the cold dry climate of Astor cultivation is carried on to an elevation of 9,000 feet. It depends entirely on irrigation by little channels known as *kul*. The chief crops are wheat, barley, peas, maize, millet, and buckwheat. The people pay great attention to fodder and cultivate the lucerne grass. Cultivation is precarious in Astor, as the crops frequently do not ripen owing to the cold, and there are several vegetable pests in the shape of worms.

Many of the streams are rich in gold, especially those which flow from Hunza and Nagar, and also the Indus above Chilās. Gold-washing is carried on in the winter chiefly by the poorer members of the population, though the work is often remunerative. At Chilās whole families live by the work. The gold is of fair quality, the best being twenty carats. The Bagrot valley is celebrated for gold-washing, and contains many signs of mineral wealth.

Minerals. 135

The only manufacture is the weaving of woollen cloth (*pattū*), but this is for home use and not for sale. Trade does not flourish. The local wants are few, and the only chance of Gilgit becoming an important commercial centre lies in the opening of a trade route to Yārkand. The chief staple of import is salt. Russian chintz is brought down from Yārkand, and is said to be more durable than the English article.

Commerce and trade. 286 439

The most important roads are those leading to India. The 10-foot road over the Burzil and Rāj Diāngan passes has been

Roads. 487

487 described in the article on KASHMĪR. By that route Gilgit lies at a distance of 390 miles from the present railway base at Rāwalpindi. An alternative line has been opened over the Babusar pass, which brings Gilgit within 250 miles of the railway at Hassan Abdāl. This line, besides being shorter, has the advantage of crossing only one snow pass, instead of two, or practically three, if the winter snow at Murree be taken into consideration. The routes to the north are mere tracks, when the military roads connecting Gilgit with the outposts at Gupis and Hunza have been passed.

205 648 Post and telegraph offices. There is a daily postal service with India by the Burzil pass and Kashmīr, and the telegraph line follows the same route. Both services work well in spite of heavy snow and destr ctive avalanches, and are maintained by the Government of India. There is a weekly postal service from Gilgit to Chilās and Gupis, and a fortnightly post between Gilgit and Kashgar via the Kilik pass in the summer, and the Mintaka in the winter.

643 704 [625] Administration, &c. The Gilgit Wazārat is in charge of a Wazīr Wazārat. Crime is slight; there is no jail and no police organization. Police duties are carried out by the levies and a few soldiers of the Kashmīr regular troops. There is little litigation; and the chief business of the Wazīr is the provision of supplies to the garrison at Gilgit, now effected by an excellent system of transport from Kashmīr. In 1891–2, at the time of the Hunza-Nagar expedition, the garrison had a force of 2,451; in 1895, when the Chitrāl disturbances broke out, it consisted of 3,373; and the present garrison numbers 1,887, including a mountain battery, two infantry Imperial Service regiments, and Kashmīr sappers and miners. A school is maintained at Gilgit.

651 Land revenue. A land revenue settlement of Astor and Gilgit has been made. It was found impossible to introduce a purely cash assessment, owing to the State's requirements in grain; but many inequalities and abuses were removed, and, on the whole, the condition of the villagers is satisfactory.

631 643 651 Political relations. A British Political Agent resides at Gilgit. He exercises some degree of supervision over the Wazīr of the Kashmīr State, and is directly responsible to the Government of India for the administration of the outlying districts or petty States of Hunza-Nagar, Ashkuman, Yāsīn, and Ghizar, the little republic of Chilās, and also for relations with Tangir and Darel, over which valleys the Puniāl Rās and the Mehtarjaos of Yāsīn have partially acknowledged claims. These States acknowledge the suzerainty of Kashmīr, but form no part of its territory. They pay an annual tribute to the Darbār-

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir
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Hunza and Nagar in gold, Chilās in cash (Rs. 2,628), Ashkuman, Yāsin, and Ghizar in grain, goats, and *ghī*. The relations of the Political Agent with the outlying States are eminently satisfactory. No undue interference takes place in the administration, and the people are encouraged to maintain their customs and traditions intact. Besides the military garrison, furnished by the Kashmīr State, there is a small but extremely efficient force of local levies armed with Snider carbines. They are drawn from Hunza, Nagar, Puniāl, Sai, and Chilās. 631 643 651 [704]

Shināki.—A group of small republics in the valley of the Indus, lying west of Kashmīr and south of Gilgit. The territory extends from the junction of the Astor river with the Indus to Seo on the right bank and Jalkot on the left bank of the latter river. Within this area the people are grouped in communities inhabiting one or more nullahs, each community forming a separate republic. Starting from the junction at Rāmghāt these are, in order: on the right bank, Gor, Kinergah, and Hodar; and on the left bank, Bunar, Thak, Butogah, Giche, and Thor. They constitute the area known as the Chilās subdivision of the Gilgit Agency, while Chilās proper includes Kinergah, Butogah, and Giche. Lower down the river are Darel, Tangir, Khilli, and Seo on the right bank, and Harban, Sazin, and Jalkot on the left bank. 642 631

After the conquest of Chilās by Kashmīr in 1851, the Mahārājā imposed a tribute in gold-dust, and arranged for the administration of the country as part of the Gilgit district. A British Agency was re-established at Gilgit in 1889, which included, among other territory, the Chilās subdivision described above except Thor. In 1892 a British mission to Gor was attacked by the Chilāsis, which led to the occupation of their country and the appointment of a Political officer at Chilās. The right of the Kashmīr Darbār to construct roads and station a limited number of troops in the territory was secured, but the autonomy of the Chilāsis was guaranteed. Under the revised arrangements made in 1897 the republics pay small fixed sums to the Mahārājā, and in 1899 Thor was incorporated in Chilās. Darel has rendered a tribute of gold-dust to Kashmīr since 1866, when the Mahārājā's troops raided the country. The tribute is now paid through the Puniāl governor. Tangir pays a small tribute to the governor of Yāsin. The remaining communities have no political relations with either Kashmīr or British India, except Jalkot, which from its position dominates Thor and the head of the Kāgān valley in the North-West Frontier Province. [651]

131 **Hunza-Nagar.**—Two small chiefships lying to the extreme north-west of Kashmīr, on the banks of the Hunza river. Towards the north they extend into the mountainous region which adjoins the junction of the Hindu Kush and Muztāgh ranges; in the south they border on Gilgit; on the west Hunza is separated from Ashkuman and Yāsīn by a range of mountains; while the Muztāgh range divides Nagar from Baltistān on the
197 east. The inhabitants of both chiefships come from the same stock and speak the same language, but are not usually on good
795 terms with each other. In Hunza the people are Maulais or Ismailis, followers of the Agā Khān, while in Nagar they are ordinarily Shiahs.

175 Lying between these States and Gilgit are Chaprot and Chalt
642 fort with some attached villages, which were long a source of contention between the rival chiefs. In 1877 the ruler of Nagar, with the assistance of the Kashmīr Darbār, successfully occupied the disputed tract; but in 1886 he was persuaded to withdraw his troops, which were replaced by a garrison from Kashmīr. In the same year Ghazan Khān, the *Tham* or chief of Hunza, was murdered by his son Safdar Alī, who succeeded him and professed submission to the Mahārājā of Kashmīr. The two chiefs combined in 1888, and ejected the Kashmīr troops from Chaprot and Chalt, even threatening Gilgit, but both strongholds were reoccupied by the Kashmīr forces after a few months.

A British Agency was re-established at Gilgit in 1889; and the chiefs agreed to respect the control of the Agent, to allow free passage through their territory, and to stop raiding on the Yārkand road and elsewhere, yearly subsidies being granted to them, besides the amount paid by the Kashmīr State. These engagements were not respected; and in May, 1891, a combined force from Hunza and Nagar threatened Chalt, but dispersed on the arrival of reinforcements. Later in the year they refused to allow roads to be made to Chalt, extending to their own country, and it became necessary to dispatch troops against them. Nagar and Hunza were occupied, and the *Tham* of the former place submitted, while Safdar Alī, the *Tham* of Hunza, fled to Chinese Turkistān. The subsidies were withdrawn, and a Political officer and military force remained at Hunza till 1897; but in 1892 Muhammad Nāzim Khān was installed as *Tham* in place of his half-brother Safdar Alī, while the *Tham* of Nagar was reinstated. In 1895 subsidies were again granted by the Government of India and the Kashmīr State, and in the same year both chiefs assisted in the relief of Chitrāl.

3: Imperial Gazetteer G43 (1889-95) 1909 AV1 Kashmir
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Zafar Zāhid Khān, *Thum* of Nagar, died in 1904 and was succeeded by his son Sikandar Khān. B 175

The chief of Hunza, who claims Roskam and the Taghdumbāsh Pāmir north of the Hindu Kush watershed, is permitted to exchange presents with the Chinese authorities in Kashgar, but these relations are under consideration. Both States are autonomous as regards internal affairs, and acknowledge the suzerainty of the Mahārājā of Kashmīr, to whom they pay a tribute of nominal value. They furnish levies for the defence of the frontier, who receive pay from the Kashmīr State, and are armed with Snider carbines, presented by the Government of India. 642 [648]

Bāramūla.—Town in the State of Kashmīr, situated in 34° 13′ N. and 74° 23′ E. Population (1901), 5,866. Owing to its position as the river port of Kashmīr, this is a place of some importance; but in consequence of the opening of the cart-road from Bāramūla to Srīnagar, the boat traffic, on which the inhabitants chiefly depend, may in time decrease. It is situated on the left bank of the Jhelum, which is crossed at the east end of the town by an excellent bridge. The inhabitants are for the most part traders or shopkeepers. Bāramūla is very liable to earthquakes, and in 1885 it was almost reduced to ruins. The name is derived from the ancient city Vārahmūla, which stood on the right bank of the river along which the old route down the Jhelum used to run. Opposite, on the bank where the present Bāramūla stands, was the town of Hushkapura, founded by king Huvishka, the Kushan ruler, who succeeded Kanishka. The site of the ancient Hushkapura is about two miles to the south-east of the modern Bāramūla. K 361 K [162] K [463] [731]

Islāmābād.—Town in the State of Kashmīr, situated in 33° 44′ N. and 75° 12′ E., about a mile from the right bank of the Jhelum, near the point where that river becomes navigable. Population (1901), 9,390. It lies under an elevated table-land, on the edge of which rises a conical hill, overlooking the town. From its foot flows a vigorous spring, the Anantnāg, a name applied to the town by Hindus. There are numerous other springs, one of which, the Maliknāg, is sulphurous, and its water is highly prized for garden cultivation. Many of the inhabitants are shawl-weavers, and a large number are engaged in agriculture. It is generally believed that Islāmābād was once a large and prosperous place, but now there are few signs of prosperity or growth. The sanitation has been much neglected, and this constitutes a danger to the health of the capital, Srīnagar. K [162] [463] [364]

361 **Jammu Town.**—Capital of the Jammu province, Kashmîr State, and the winter head-quarters of the Mahārājā, situated in [442] 32° 44′ N. and 74° 55′ E., at an elevation of 1,200 feet above sea-level. Population (1901), 36,130. It lies high on the right bank of the river Tāwi, which flows in a narrow ravine to [342] join the Chenāb. The town covers a space of about one square mile, densely packed with single-storeyed houses of round stones and mud with flat tops. In the upper portion are superior houses of brick, and in the Mandi stand the State offices and the palaces of the Mahārājā and his brother. The general effect of Jammu is striking; and from a distance the whitewashed temples, with their gilded pinnacles, suggest a splendour which is dispelled on nearer acquaintance. The most conspicuous of the temples is Raghunāthji, but like all the other buildings in Jammu it is commonplace. The Dogrās have little taste in architecture, and are essentially economical and practical in their ideas of domestic comfort.

[496] The railway, which runs to Siālkot, a distance of about 27 miles, starts from the left bank of the Tāwi. The river is spanned [491] by a fine suspension bridge, and a good cart-road runs from the bridge as far as the Mandi. The other streets are narrow and irregular, and there is nothing of striking interest. Of late years the construction of water-works, the opening of the cart-road to the Mandi, the suspension bridge over the Tāwi, and the railway extension from Siālkot have improved the conditions of life in Jammu; but there has been no marked response either in population or in prosperity.

511 In the palmy days of Rājā Ranjît Deo, towards the latter 497 part of the eighteenth century, it is stated that the population was 150,000. There is nothing in the geographical position of Jammu which makes for prosperity. It lies on the edge of the Mahārājā's territories, with an infertile hinterland. Rightly speaking, it should have been the emporium for Kashmîr commerce, but the construction of the Kohāla-Srînagar cart-road has taken trade away from the Jammu-Banihāl route. At present there are hopes of the development of coal-mines to the north, which might bring prosperity to the Dogrā capital; and the railway projected from Jammu to Srînagar would restore much business.

361 The town is situated on a hill. It may be aptly called 'the city of temples,' as every traveller is likely to be impressed with these, while approaching by road or train. The largest and the central place of worship is the temple of Sri Raghunāthji. The town was a great centre of industry in the time of the

late Mahārājā Ranbīr Singh, but now it is merely the residence of the ruling family and the officials of the State. The governor (Hākim-i-Ala) of the province with his revenue office, the Chief Judge, the Sub-Judge and two magistrates of the first class, the Wazīr-i-Wazārat of the Jammu district, the Superintendent of police, Jammu province, the chief medical officer, and the heads of various departments all live in Jammu, together with the staff of their several offices. A large hall called the Ajaibghar was erected by the late Mahārājā for the accommodation of the present King-Emperor, when he visited Jammu as Prince of Wales in the year 1875. The Mandi Mubārak palaces and the palace of Rājā Sir Amar Singh, situated on the Rāmnagar hill, towards the north of the town, are the chief attractions. The Central jail has a daily average of 268 prisoners, and costs about Rs. 20,000 per annum. The State high school is located in a large building, and is doing fairly efficient work. It contains about 800 pupils. A college to be named after the Prince of Wales is shortly to be opened. A State hospital is maintained, costing annually Rs. 14,800. Great improvements have been made in the drainage system of the town, which is managed by a municipal committee, and more improvements in this respect are under contemplation.

361 [344] [397] [373] [743]

Kathua.—An overgrown village in the Jasrota district, Jammu province, Kashmīr, situated in 32° 22′ N. and 75° 32′ E., on the right bank of the Rāvi and between it and the Ujh river. Population (1901), 5,801. Kathua possesses no points of interest. The buildings are mean and dilapidated, and the place has no past and no future. The climate is unhealthy, and the water-supply scanty and bad.

361 [102]

Mirpur.—Town in the Bhimber district, Jammu province, Kashmīr, situated in 33° 11′ N. and 73° 49′ E., at an elevation of 1,236 feet above sea-level. It lies 22 miles north of the British cantonment of Jhelum, and is said to have been founded about 200 years ago by the Gakhars, Mīrān Khān and Sultān Fateh Khān. It is situated on high ground on the edge of the Kareli Kas, from which drinking-water is easily procured. There are several rather picturesque temples, the chief being the Sarkāri Mandir, built by Mahārājā Gulāb Singh, the Raghunāthji, and the temple of Dīwān Amar Nāth. The town contains 550 shops, forming a long bazar running east and west. Apart from the shop-keeping class, Brāhmans and Sikhs, of whom many are settled in Mīrpur, the inhabitants are mostly of the artisan or menial classes. There is a flourishing

[366] [565]

Kr 361 State school badly housed, and a dispensary in a building wholly unsuited to the purpose. The town has a neglected appearance. The streets are badly laid, dirty, and undrained, and there are no attempts at conservancy. Trade is brisk. It is mostly in the hands of Mahājans and Khattrīs. The chief articles of export to British India are grain, *ghī* from the hills and Pūnch, and minor forest products from Kotli, Pūnch, and Rājauri; the chief imports are salt, cloth, tea, and sugar.

Kr [839] [564]

Pūnch.—Principal place in the *jāgīr* of the same name, Kashmīr State, situated in 33° 45′ N. and 74° 9′ E., at an elevation of 3,300 feet above sea-level. It lies on sloping ground above the right bank of the Tāwi. Population (1901), 8,215. The town is oblong in shape, and is unwalled, with narrow streets. There are about 750 houses, generally single-storeyed with flat mud roofs. The fort, in which the Rājā resides, stands on a mound about 300 yards from the south-west corner of the town. Pūnch is well supplied with water brought by channels from the neighbouring streams. The climate is hot in the summer, and the rice-fields in the neighbourhood are probably one of the causes of the prevalence of fever. During the five hot months it is the custom to migrate to the hills to the summer camping-ground known as Dhoks. There is a flourishing market and a large trade is done in grain and *ghī*, in spite of the fact that there are no roads in the *jāgīr* fit for cart traffic. A good six-foot road for pack transport has nearly been completed from the town to Uri on the Jhelum, and there is a project for a road to Rāwalpindi, with a suspension bridge over the Jhelum at Lachman Pātan. Other important tracks lead to Gulmarg and Tosh Maidān in Kashmīr, and to Jhelum. The ancient name was Parnotsa, and the place is often mentioned in the chronicles. The Kashmīris always speak of Pūnch as Prunts.

Kr [162] Kr [342] Kr [312] Kr [132] Kr [221] Kr [445] Kr [487] Kr [101]

Situation.

Srīnagar.—Capital of Kashmīr State, situated in 34° 5′ N. and 74° 50′ E., at an elevation of 5,250 feet above sea-level. The city lies along the banks of the Jhelum, with a length of about 3 miles and an average breadth of 1½ miles on either side of the river. Originally houses were confined to the right bank of the river, and the site possesses many advantages, strategical and economic. It is not known when the extension on the left bank took place, but the royal residence was transferred to it in the reign of Ananta, 1028–63. Modern Srīnagar, on the right bank, occupies the same position as the ancient city of king Pravarasena II, who ruled at some period of the sixth century. Kalhana, in his famous chronicle, says that the

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city contained 3,600,000 houses, and, writing of his own times, 361
he states that there were mansions reaching to the clouds. Later Mirza Haidar and Abul Fazl mention the lofty houses of Srīnagar built of pine-wood; and Mirza Haidar says that the houses had five storeys, and that each storey contained apartments, halls, galleries, and towers. The city lies cradled between the hill of Sarika, now corrupted into Harī Parbat, and the hill of Gopa (Gopādri), now commonly known as Takht-i-Sulaimān or 'Solomon's throne.' Beyond the hills lies the exquisite Dal Lake, the never-failing source of food as well as pleasure to the citizens. In Hindu times the Harī Parbat [712] was not fortified. The present fort on the summit is quite modern, and the bastioned stone wall enclosing the hill was built by Akbar. There are various legends regarding the [346] temple known to the Hindus as Sankarāchārya, which crowns the picturesque peak of the Takht-i-Sulaimān. The superstructure is not ancient; but the massive and high base of the temple is probably very old, and is connected with the worship of Jyeshtharudra, in whose honour the legendary king Jalauka built a shrine.

Buildings.

There are not many buildings of note in Srīnagar. On the left bank stands the Shergarhi, the modern palace of the Dogrā 344
rulers, where the Mahārājā and his family live and the State officials work. The site was chosen by the Afghān governors for their fortified residence. Across the river is the finest *ghāt* 349
in Srīnagar, the Basant Bāgh, with grand stone steps pillaged from the mosque of Hasanābād, a reversal of the more common conditions in Kashmīr, for most of the modern buildings in the valley are formed of materials robbed from the old Hindu temples. Lower down on the right bank is the beautiful 346
mosque of Shāh Hamadān, one of the most sacred places in Kashmīr. As usual, it was built on the foundations of a Hindu temple, and a Hindu idol in a niche in the stone foundation is daily worshipped by the Hindus. It is constructed of *deodār*-wood beautifully carved. The pagoda-like roof is surmounted by a curious finial capped with brass, and the four corners of the roof are finished by a kind of gargoyle with large wooden tassels attached, a form of construction which distinctly suggests Buddhist influence. Next in sanctity to the Shāh Hamadān is the great mosque, or Jāma Masjid, a short distance from the right bank of the Jhelum, between the bend of the river and the Harī Parbat. This is a Saracenic building of some grandeur, with cloisters about 120 yards in length, supported by grand pillars of *deodār* 30 feet in length, resting

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346 on stone foundations, once part of Hindu temples. The Jāma Masjid has passed through many vicissitudes. Originally built by the great king Zain-ul-ābidīn, it was many times destroyed by fire, and was many times rebuilt, once by Shāh Jahān. It was repaired by the Afghān Muhammad Azīm Khān. The Sikhs closed the mosque for twenty-three years, but their Musalmān governor, Shaikh Ghulām Muhī-ud-dīn, reopened it. The ground on which it stands is still sacred to Buddhists from Ladākh and to the Hindus. Nearly opposite to the Shāh Hamadān is the stone mosque founded in the reign of Jahāngīr by his queen Nūr Jahān. This was rejected by the Kashmīris on account of the sex of the founder, and has always been appropriated to secular uses. Other notable religious buildings of the city are the shrine of Makhdūm Sāhib below the Harī Parbat, and those of Pīr Dastgīr and the Nakshbandi.

Name. 369 Srīnagar means the city of Srī or Lakshmī, the goddess of fortune; but to the people of the valley the city is still known as Kashmīr, a name full of meaning, inasmuch as until quite recent years the welfare of the villagers was subordinated to the selfish interest of the city people, and Srīnagar was in fact as well as in name Kashmīr.

Fires. 731 Admirably situated on a navigable river, with canals leading to the Dal and Anchār Lakes, in a neighbourhood of extraordinary fertility, and recently endowed with an excellent water-supply, the city of the goddess of fortune is liable to cruel visitations of fires, floods, earthquakes, and cholera. The wooden houses are an easy prey to fire; and every man, woman, and child carries a potential instrument for a conflagration in the *kangar*, or *kangri*, and the beds of straw very quickly start a fire. Easily lighted, these fires are very difficult to extinguish, as the wretched lanes are narrow and tortuous, and the people very helpless and inert. Twice, in the time of the late Mahārājā Ranbīr Singh, the greater part of the city was burnt down, and before his accession Srīnagar had been destroyed by fire sixteen times. Within the last ten years there have been two serious fires. One broke out near the second bridge and destroyed nearly a mile of the city, and the other burnt down the chief emporium of trade, the Mahārājganj.

Floods. The city chokes the course of the Jhelum; and when continuous warm rain in the southern mountains melts the snows, the river comes down in high flood and great loss is caused to the lower parts. In 1893 there was a memorable flood; but luckily the climax came in daytime and only seventeen of the city people were killed, sixteen from drowning and one

from the falling of a house. The first bridge, the Amīran Kadal, stood, though it was submerged; but the second bridge, the Hawā Kadal, succumbed and carried away the other five bridges which span the river. The old-fashioned and picturesque Amīran Kadal has now been replaced by a handsome masonry bridge. The flood of 1893 was surpassed by the yet more serious inundation of 1903. 731 [491]

Earthquakes. The valley is liable to earthquakes, and since the fifteenth century eleven great earthquakes have occurred, all of long duration and accompanied by great loss of life. The last two assumed their most violent form in an elliptical area of which Srīnagar and Bāramūla were the focuses. In 1885 the shocks lasted from May 30 till August 16. There was a general panic and the people slept out of doors. Just as the style of house in Srīnagar lends itself to conflagration, so does its very frailty enable it to bend before the shock of the earthquake.

Famine. In the great famine of 1877–9, though the city did not suffer to the same extent as the villages, it is stated that the population was reduced from 127,400 to 60,000.

Cholera. Epidemics of cholera are unfortunately frequent. In the nineteenth century there were ten visitations, that of 1892 probably proving the most disastrous; 5,781 persons died at Srīnagar and the mortality in one day rose to 600. All business was stopped, and the only shops which remained open were those of the sellers of white cloth for winding sheets. The epidemics were rendered more terrible by the filthy habits of the people and the neglect of sanitation. Since 1892, conditions have improved. A good water-supply has enabled the authorities to keep subsequent epidemics in hand, and well-drained airy streets are replacing the squalid alleys. Streets have been paved and many narrow pits and excavations have been filled in, but much still remains to be done. [164] [364]

Population. In spite of drawbacks, the population has risen from 118,960 in 1891 to 122,618 in 1901. Of this total, 27,873 are Hindus and 94,021 are Musalmāns. The mean density is 15,327 persons per square mile, an increase of 451 since 1891. The Kashmīris are notoriously a prolific race, and families of ten to fourteen are not uncommon. 162

Shawls. The once famous shawl industry is now only a tradition. The trade received its death-blow in 1870, when war broke out between Germany and France, and the lingering hope of revival was shattered by the famine of 1877–9, when the poor weakly shawl-weavers died like flies. A full description of shawl-weaving will be found in Moorcroft's *Travels*, vol. ii, 286 651

[In Srīnagar -- Analyst]

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286 651 chap. iii. The State took Rs. 20 per annum from employers of shawl-weavers per head, an impost of 30 per cent. on the manufactured article, and an export duty of Rs. 7–15 on a long shawl and Rs. 5–13 on a square shawl; but the weavers earned only one or two annas per diem. According to 286 M. Dauvergne the Kashmîri shawl dates back to the times of the emperor Bâbar. The first shawls which reached Europe were brought by Napoleon, at the time of the campaign in Egypt, as a pesent for the empress Josephine, and from that time shawls became fashionable. The shawl was made of the finest wool (*pashm*), obtained from the goats of the Tibetan mountains, the best material coming from the Tian Shan (Celestial Mountains) and Ush Tarfan. The finest shawls were manufactured between the years 1865–72. Prices ranged from Rs. 150 to Rs. 5,000 (British rupees). From 1862 to 1870 the export of shawls averaged 25 to 28 lakhs per annum, and when the trade was at its zenith 25,000 to 28,000 persons were engaged in the manufacture.

Carpets. Many of the shawl-weavers who survived the famine of 1877–9 have now found occupation in the manufacture of carpets, and several Europeans carry on this business. The work is of good quality, and the pattern after being designed by the artist is recorded. The description (*tâlîm*) contains a series of hieroglyphs, intelligible only to the craft, indicating numbers and colours. The man who reads these calls out to the rows of sickly men and boys who sit at the loom, 'lift five and use red,' or 'lift one and use green'; but neither he nor the weavers have any idea as to what the pattern of the fabric will be. Many persons are employed in embroidering felts or 531 [439] *namdâs*. The best are imported from Yârkand, but felts of a somewhat inferior description are manufactured locally. The coloured felts embroidered in Srînagar are perhaps the most artistic of the local textiles. Calico-printing is extensively carried on. Coarse locally manufactured cloth is used, and the patterns are similar to the shawl designs. The dyes employed are indigo, safflower, and madder.

289 **Papier mâché.** The lacquered work, or papier mâché, once had a great reputation, but at present the industry is in a somewhat 322 reduced condition. The amount of real papier mâché made 531 from the pulp of paper is small, and the lacquer-workers chiefly apply their beautiful designs to smooth wood. These designs are very intricate, and the drawing is all freehand. The skill shown by them in sketching and designing is remarkable. The work is known as *kâri-kalamdâni*, as the best

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specimens of the old work were pen-boxes (*kalamdān*); but a variety of articles, such as tables, cabinets, and trays, are now made, and the richer classes decorate their ceilings and walls. Papier mâché has perhaps suffered more than any other industry from the taste of the foreign purchaser, and copal and other European varnishes are now largely used. 289 322 531

The silver-work is extremely beautiful, and some of the indigenous patterns, the *chinār* and lotus leaf, are of exquisite design. The silversmith works with a hammer and chisel, and will faithfully copy any design that may be given to him. Complaints are very common regarding the quality of the silver put into the work, and some simple system of assay would be a boon, not only to the purchaser but also to the manufacturer. Silver-work. 325

Perhaps the most effective product is the copper-work. The coppersmith works with a hammer and chisels, and many of the present coppersmiths are men who used once to work in silver. They also work in brass. Their designs are very quaint and bold, and they are very ready to adopt any new pattern that may be offered to them. The copper-work of Srinagar is admirably adapted for electro-plating, and some smiths now turn out a finer kind of article specially for electro-plating. A large demand has arisen for beautiful copper trays framed as tables in carved walnut-wood, and the carpenter is now the close ally of the coppersmith. Of the enamel work the enamels on brass are the best, though the enamelled silver-work is very pretty. A development in recent years has been the clever imitation of Tibetan teapots and bowls, and of Yārkand and Kashgar copper vessels. After manufacture, these are buried in the earth or otherwise treated to give an appearance of age. Copper-work.

The woodwork perhaps lacks the finish of the Punjab carving, but the Kashmiri carver is second to none in his skill as a designer. He works with a hammer and chisel, and a great deal of the roughness and inequality of his pieces is due to the difficulty of obtaining seasoned walnut-wood. The carving is now much bolder than it was formerly, the patterns are larger and the carving very deep. Beautiful ceilings of perfect design, cheap and effective, are made by a few carpenters, who with marvellous skill piece together thin slices of pine-wood. This is known as *Akhtamband*. A great impetus has been given to this industry by the builders of house-boats, and the darker colours of the walnut-wood have been mixed with the lighter shades of the pine. A good specimen of modern woodwork is found in the well-known shrine of Wood-work. 322

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322 Nakshbandi not far from the Jāma Masjid. A few of the *khatamband* ceilings have been introduced into England.

282 Leather. There is a large trade in leather. Hides are prepared in the villages by the Wātals and are then brought to Srīnagar, where they undergo further preparation. The leather portmanteaux and valises made in Srīnagar stand an amount of rough usage which few English solid leather bags would survive.

281 Furs. The furriers of Srīnagar chiefly depend for their livelihood on the business given to them by sportsmen, who send in skins to be cured. The recent law for the protection of game, under which the sale of skins and horns is prohibited, has curtailed the business of the furriers.

306 Lapidaries. The lapidaries possess very great skill, and are especially proficient as seal-cutters.

287 Paper. Kashmir was once famous for its paper, which was much in request in India for manuscripts, and was used by all who wished to impart dignity to their correspondence. The pulp from which the paper is made is a mixture of rags and hemp fibre, obtained by pounding these materials under a lever-mill, worked by water-power. Lime and some kind of soda are used to whiten the pulp. The pulp is then placed in stone troughs or baths and mixed with water, and from this mixture a layer of the pulp is extracted on a light frame of reeds. This layer is the paper, which is pressed and dried in the sun. Next it is polished with pumice-stone, and its surface is glazed with rice water. A final polishing with onyx stone is given, and the paper is then ready for use. It is durable and in many ways excellent, but it cannot compete with the cheap mill-paper of India.

501 505 Boats. The boating industry closely concerns the people of the city. Excluding boats owned by private persons and used for private purposes, there are about 2,400 boats employed in trade and passenger traffic. The greater portion of the grain and wood imported by river is brought in large barges not unlike canal barges. These are towed or poled upstream and drop down the river with the current. There are two kinds of barge. The larger will carry a cargo of 800 to 1,000 maunds, while the smaller can carry 400 maunds. One of the most common forms of boats is the *dunga*, a flat-bottomed boat, about 50 to 60 feet in length, and about 6 feet in width, drawing about 2 feet of water.

871 Education. A high school is maintained by the State with an average daily attendance of 316 in 1900-1, and several primary schools are scattered about in the various *mahallas*. Excellent results

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are said to be attained; but though the quality may be good, the quantity is small. 871

There is an excellent State hospital in Srīnagar, at which about 11,000 in-patients and 18,000 out-patients are treated in the year, and two branch dispensaries which deal with 32,000 out-patients annually. A zenāna hospital was completed in 1899 at a cost of Rs. 40,000. Hospitals. 743

In medical as well as in educational work Srīnagar is fortunate in enjoying as auxiliaries to the State schools and hospitals the noble and unselfish services of the Church Missionary Society. The history of the mission is interesting, and recalls the honoured names of Robert Clark, Elmslie, Maxwell, and Downes. Opposed, despised, and persecuted, these good men stuck bravely to their work; and the small and almost hopeless beginning made in 1865 by Doctor Elmslie, without a habitation and without friends, has grown into a well-equipped force which plays a civilizing part in the lives of the people. Outward opposition has given place to genuine admiration, and in 1893 the present Mahārājā presided at the opening of the women's wards of the mission hospital. The legal asylum has been made over to the care of the mission. At the beginning of 1902 this had 76 patients, and 69 others were admitted during the year. In the same year the Medical Mission treated 14,515 out-patients and 1,151 in-patients, paid 36,969 visits, and performed 3,147 operations. Apart from the work done at the hospital, the missionaries tour in the most remote parts of the State. Christian missions. 797

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THE MAKING OF A FRONTIER

000 FIVE YEARS' EXPERIENCES AND ADVENTURES IN GILGIT, HUNZA, NAGAR, CHITRAL, AND THE EASTERN HINDU-KUSH

By COLONEL ALGERNON DURAND, C.B., C.I.E.

BRITISH AGENT AT GILGIT, 1889-1894; MILITARY SECRETARY TO THE VICEROY OF INDIA, 1894-1899

WITH PORTRAIT, MAP, AND ILLUSTRATIONS

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PREFACE

121 Some word of explanation seems due when an unknown writer obtrudes a personal narrative on the public. My reason for writing this book was, that as the story of the development of the Gilgit Frontier, told in my letters and diaries, was read with interest by some who saw those papers, it seemed probable that its publication might give to those who have no chance of seeing the sort of life their countrymen lead on an uncivilised frontier, a faithful idea of what such an existence means. The book is a plain and unvarnished tale of the experiences of a frontier officer in times of peace as well as in those of war.

114 It was written under adverse circumstances, in the scanty hours of leisure snatched from official work in India, and it could not, for obvious reasons, have been published while I was Military Secretary to the Viceroy of India. The events it describes began ten years and ended five years ago. It contains no information which has not been at the disposal of the man in the street, but it has this advantage: that

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114. having been behind the scenes it has been possible for me to avoid including the inaccuracies of the mere looker-on.

121 The book contains no dissertations on Frontier policy, no criticisms or attacks on those who direct that of the Government of India. I have no wish to join the bands who ride out to do battle with the windmills of the forward or backward policy, and it is, in my old-fashioned opinion, disloyal for an officer still in the service to criticise his superiors, even should he consider that he has grounds for his views, which is not my case. Moreover, such criticism is generally foolish. For the man on the Frontier sees but his own square on the chessboard, and can know but little of the whole game in which he is a pawn. It has been my aim merely to give a faithful account of the policy pursued on the Gilgit Frontier, of the steps taken to give it effect, and of the result attained. The reader who expects to find cut-and-dried dogmatic opinions as to the management of our relations with Frontier tribes will be disappointed. These, as a rule, can only be given, with their full effect, by men who know nothing about the question.

The reader also who expects to find a book on the Frontier stuffed with "tales of wild adventure —mostly lies"—will not find them here. A certain amount of exciting incident there could not help

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being in five years' work in a wild country, but much of the book is a record of peaceful service. It tells of a constant struggle to raise a stretch of Frontier 300 miles in length from a condition of incessant war, anarchy, and oppression, into a state of fairly established peace, prosperity, and good government.

For much of the ethnological information in the book I am indebted to *The Tribes of the Hindu Kush* by Colonel Biddulph, who was for some time in Gilgit.

Owing to the courtesy of the Editors of the *Fortnightly* and *Contemporary*, I have been enabled to make use of articles published in their reviews, portions of which are incorporated in the book.

Many of the illustrations are from photographs taken by Captain J. R. Roberts, I.M.S., Agency Surgeon at Gilgit, whose success in this line is only to be surpassed by his skill in the sterner duties of his profession, and by his devotion and kindness to the sick and wounded.

ALGERNON DURAND.

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THE MAKING OF A FRONTIER

CHAPTER I

A MISSION OF ENQUIRY

121 THE interest which attaches to the work of English-
114 men on the borderlands of our great Empire has prompted me to write the following plain record of work and travel in the Hindu-Kush. For four years Warden of the Marches on the northernmost point of our Indian frontier, it was my good fortune, in peace and war, to deal with the most primitive races, to penetrate mountain fastnesses where the foot of a European had never trod, and to wander through the most magnificent scenery that the eye of man has ever looked upon. I trust, therefore, that the following pages may give some idea of what life on the frontier really means.

131 The stretch of frontier to which I refer lies south of that portion of the Himalayan range which divides Chinese and Russian Turkestan and Eastern Afghanistan from the Indian Empire. Officially it is known as the region of the Eastern Hindu-Kush. From east to west its length is some five hundred miles; from north to south its depth is about a hundred and

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131 fifty. It comprises the districts and States of Baltistan or Little Thibet, Gilgit, Hunza and Nagar, Chitral, and the Indus Valley from Bunji to Sarin.

The whole of these are either directly under the rule of, or tributary to, Kashmir, which State again is one of the most important of the Native States of India acknowledging the suzerainty of the Queen.

The importance of this portion of the frontier lies mainly in the proximity of the Russian outposts.

It is difficult of access. Gilgit, which is roughly its centre, lies four hundred miles from the line of railway at Rawal Pindi in the Punjab, and the only road leading to it, over which we have permanent control, runs over high passes closed for six months of the year by snow. From a military point of view, therefore, it is a bad position in which to lock up troops. But military considerations alone cannot decide the actions of a Government.

175 The Sikhs, during the time they ruled Kashmir, had been drawn into crossing the Indus at Bunji, owing to the persistent aggression of their Gilgit neighbours. The Dogras, the present rulers of Kashmir, had inherited their responsibilities, and had added to them by contracting agreements with the neighbouring States. As the suzerain power the responsibilities of Kashmir became ours, and it was recognised that the Hindu-Kush for these hundreds of miles must be our natural frontier.

000 If I have mentioned Russia, it is not to enter into dissertations as to the feasibility of her attacking India. The Great Empire—the coming shadow of which Napoleon saw with prophetic eye—is expanding in many directions. Central Asia is now here.

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That her soldiers, and the ablest of them, consequently believe in the possibility of conquering India, no one who has had the chance of studying the question can doubt. Her diplomats may not consider the task one to be undertaken—they are fairly busy elsewhere. None the less do her tentacles creep cautiously forward towards our Indian frontier. To-day it is the Pamirs, to-morrow it will be Chinese Turkestan or part of Persia, which is quietly swallowed. For every point of possible attack gained is to her advantage, and every man of ours who can be kept locked up in India, or guarding its frontier, when the Battle of Armageddon does come, must be withdrawn from the real chessboard, wherever that may be. That, to my mind, is the crucial point.

If this is no place to discuss "the Russian menace," still less is it to raise the vexed question of frontier policy. I am no believer in catch-words, though they are useful as terms of abuse. The "forward policy," and that of "masterly inactivity," have been wrangled over quite sufficiently. No sensible man nails either colour to his mast. Circumstances, and the races you have to do with, decide cases. Successive Cabinets in England, Conservative and Radical, agreed with the Government of India, that in the case of the Gilgit frontier certain steps were necessary, and the steps were taken. The following pages tell the tale of what was done.

In the summer of 1888 an officer of the Quarter-Master-General's Department being required by Lord Dufferin's Government to visit Gilgit to enquire on the spot into the causes which had led to the outbreak of hostilities between Kashmir and two of its tribu-

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114 tary States, Hunza and Nagar, I was fortunate enough to be selected for the duty.

Once or twice before the name of Gilgit had appeared for a moment, to be forgotten again immediately. The adventurous traveller, Hayward, had been murdered in the neighbouring valley of Yasin under circumstances of the blackest treachery, and his bones had been laid to rest in Gilgit. An English officer, Major Biddulph, had, in Lord Lytton's Viceroyalty, spent some years there, and had been recalled from the too isolated position after a stormy experience. A mission under Colonel Lockhart, now Sir William Lockhart, Commander-in-Chief in India, had wintered at Gilgit, and from it, as a base, had traversed Hunza, crossed the Hindu-Kush, passed through Wakhan down the Ab-i-Panja, the southernmost branch of the Oxus, and had traversed Chitral territory from end to end. A few adventurous travellers and sportsmen had visited Gilgit, but to most men in India it was a name and nothing more. My satisfaction, therefore, at the thought of penetrating to this little known country was great.

122 My brother was at the time Foreign Secretary to the Government of India, and from him at Simla I received all the information available on the subject, and my instructions. These preliminaries completed, I started for Gilgit.

000 At Rawal Pindi, the railway terminus for Kashmir, I found my companion, George Robertson, now Sir George Robertson, K.C.S.I., it having been decided that a doctor should form one of the little party of two. Nothing can, it is said, be such a test of compatibility of temper as travelling with only

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one companion for a length of time. For four months 000
we lived alone together, sharing the pleasures and troubles of hard travelling, and we emerged from the trial the fastest friends. With such a companion, delighting in the people, the scenery, and the novelty of the life, the four months of marching was a continual pleasure.

From Rawal Pindi, where the rail is left, the road 131
into Kashmir runs for forty miles uphill to Murree, the 491
summer headquarters of the Punjab Military Command, and from there descends twenty-eight miles to Kohala, in the valley of the Jhelum, which river is here the boundary between British India and Kashmir. The Jhelum is crossed by a suspension bridge at Kohala, and from this point the road runs for over ninety miles along the left bank of the river till it debouches at Baramulla into the main valley of Kashmir, within a few miles of the spot where the river leaves the Woollar Lake. The road is a very fine one, admirably aligned, but at the time I write of it was only partially completed, and we had to march about half the distance between Kohala and Baramulla, at which place the traveller into Kashmir usually enters the boats that convey him to Srinagar, the capital of the Kashmir State.

In the summer the heat in the Jhelum valley is 133
very great, and though the scenery is fine, the river 491
in a constantly recurring series of rapids cutting its way through the gorges of the impeding hills, there is not anything as a rule of remarkable beauty, and one's only object is to get through the journey as quickly as possible. The last few marches, however, are striking. The road runs below great cliffs

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133 clothed with forest, at one time through the terraced
491 fields of rich rice cultivation, at another through thickets of lilac, barberry, and hazel, and at another through the forest itself, here composed of magnificent deodars.
172 Ruins of Buddhist temples by the roadside—some of them of great interest, and in a fair state of preservation—bear witness here, as do other remains on every well-known natural line of communication throughout the Hindu-Kush and Northern India, to the widespread power of the creed once ruling from Kandahar and Kabul to Bengal, of which now, throughout the continent of India, scarcely a trace remains, except in time-worn stones.

133 The valley of Kashmir, which is about eighty miles long by twenty broad, contains and leads to some of the most beautiful scenery in the world. Shut in by a great circle of snowy mountains, traversed by a fine river running through richly cultivated lands, adorned by a chain of lovely lakes, watered by a thousand streams, covered with numerous villages embowered in every species of fruit-tree, with lake and stream bordered by plane-trees, the magnificent "chenar," dear to the Mogul Emperors, and planted by them wherever they loved to dwell, the vale of Kashmir is, outwardly at least, the earthly paradise of the East.

133 The traveller generally leaves Baramulla in the
501 evening, and his barge is paddled and towed up by
731 sunset to a spot where boats tie up for the night. From this point, at early dawn, a start is made to cross the Woollar Lake. This great stretch of water has an evil name among the boatmen, for it is subject to swift and terrible storms, against which the keel-

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less boats, with their heavy top hamper of mat roofs, cannot possibly make head. It is an unpleasant experience to be caught in a storm on the lake. All that is feasible in this case is to drift with the wind, paddling as rapidly as possible towards the nearest reed bed, and to tie up there till the storm is past; but many a boat caught in the open lake has been swamped, and the boatmen are full of tales of shipwreck. By starting before sunrise it is possible, however, to cross by mid-day to the other side of the lake, where the river flows into it, and storms as a rule do not come down till after-noon.

The scene as your boat steals out into the lake an hour or more before sunrise is one never to be forgotten; many a time did I get up to enjoy it, and each time new beauties revealed themselves. It always reminded me of a picture of the Dutch School in varying gradations of pearly greys. The night has passed, and the cold, clear light of dawn steals over every feature of the scenery. The great snow mountains stand out white and pure against the cloudless sky, in which the morning star still burns; not a touch of pink has yet warmed their silent summits. Reed beds, swathed in gently-moving mist, and long grassy promontories, on which stand motionless cattle, project into the lake in ever-varying outline as the boat glides on, all showing grey in the yet sunless light. The weird call of the water-pheasant sounds on all sides, as the black and white birds, disturbed by the sound of the paddles, wheel over the marshes; and for miles around you stretches the great expanse of water, cool and grey, swept here and there with washes of pale blue, or dark-blue greys where the lake shallows.

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133 The journey up the river, though it offers many
137 beautiful views, is monotonous, and it is a relief to get out of your boat occasionally and to walk along the bank ahead of the men towing, or to cut off bends of the river by striking across country. In the spring the banks of the Jhelum are bordered for miles by broad bands of purple iris, with an occasional mass of the white iris showing the village graveyard; the air is delightful, and breathes new life into any one who has come up from the burning plains of India. When tired of walking there is nearly always a clump of the great plane-trees, or a single one growing on the river bank, to give the wayfarer pleasant shade, where he can sit and wait for his boat, sung into day-dreams of home in the far West by a chorus of sky-larks.

361 Srinagar itself is picturesque as approached by boat. The town, a huddled mass of lightly-built houses, in the construction of which timber takes a prominent part, lines both banks of the river. It is dominated by two isolated hills, one crowned with the battlements of the State prison and fortress called Hari Parbet, the other the Takht-i-Suleiman, or Throne of Solomon, topped by an ancient temple which has looked down on the crowded life below for many centuries, for it was built before the secret of the true arch was known. Behind these hills rise the rugged outlines of the mountains which form the boundary of
[441] the valley. As your boat ascends the stream it passes under bridge after bridge of wood built out from massive wooden piers on timber cantilevers, and the bank is lined with temples, whose roofs, covered with tin, shine like silver. Ruined quays, retaining

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"IN THE FULNESS OF THE SPRING."
FRUIT-TREES IN MY DILGIT GARDEN.

[facing p. 8]

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361 walls of masonry, in which can be traced the spoils of many a temple; ill-kept flights of stairs leading to filthy gullies, or here and there to broader roads; houses leaning at all angles, telling of the passing of the last earthquake; one wooden Mahomedan mosque, with a roof recalling Chinese architecture; the great mass of the Maharaja's palace, broken by the golden dome of the princely temple—all these combine to make a picture unique in the East. Passing under the last bridge your boat floats into a long reach, bordered on the left with stately planes and long lines of poplars, amongst which you land at the gate leading to the Residency, where lives the officer belonging to the Political Department of the Government of India, who holds the post of Resident in Kashmir. The house is a charming one, the most English house in India, but it is very badly situated, and lies below the bank of the river scarcely above the ordinary high-water level, and it has more than once been in imminent danger of being flooded out.

648 A few words as to the position of a Resident in a Native State may not be amiss. There are in India, surrounded by districts entirely under British rule, or lying, as in the case with Kashmir, on the borders of the Empire, some hundreds of Native States, great and small, having a total population of over eighty millions. These States, for want of a better word, may be described as feudatories of the Suzerain Power. Their relations with the latter pass through a thousand gradations, from *quasi*-independence to complete subservience. Hundreds of treaties, engagements, and grants ratified during the past hundred and fifty years, define their position and the

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duties of the contracting powers. In no case has a Native State the power of waging war, and no external relations can be entered into. The powers of the ruling chiefs, the forms of internal administration, vary in innumerable ways; at one end of the scale you may find the constitutional government of a State like Mysore, with its elaborate systems of revenue and education, its assemblies and councils: at the other the rude patriarchal rule of a border chief; but in all cases in the background, ready to further schemes of improvement, or to step in should mismanagement lead to oppression and danger, stands the paramount power of the British Crown. The greater Native States have all a resident political agent living in the State, the smaller, as a rule, have a political officer in charge of a collection of three or four of them. The whole of the work in connection with Native States which needs to be referred to the Government of India passes up to the Secretary in the Foreign Department, under whose orders, with exceptions which do not affect the general question, are the officers employed in the most important of the Native States. The head of this great department works directly under the Viceroy.

The department is recruited at the bottom from the ranks of the Indian Civil Service, and from officers of the Indian Army. Promotion in the higher grades is not necessarily by seniority, Government reserving itself the right to bring in suitable officers from other departments whenever advisable. Many of the highest offices are often thus filled, distinguished officers of the civil or military service being brought in at the top of the tree.

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Mr Chichele-Plowden, then Resident in Kashmir, very kindly put us up in Srinagar. The first thing to be done was to pay my respects to the Maharaja, which I did in company with the Resident. My reception was exceedingly warm and cordial; an old-established friendship of many years' standing had existed between the Maharaja's father and mine, and this was extended at once to the next generation. I found the Maharaja's brothers, Raja Ram Singh, the Commander-in-Chief of the Kashmir State, and Raja Amar Singh, who shortly after became Prime Minister and President of the State Council, equally disposed to be friendly. The acquaintance so auspiciously begun, ripened, I am glad to think, into warm regard and friendship, and during the five years I was connected with the affairs of Kashmir I received, however inconvenient my demands may have sometimes been, the heartiest assistance. 643

I found the Maharaja quite satisfied with the idea of my going to Gilgit, and, if necessary, on to Chitral, but he was very averse to my going to Chaprot. This was the frontier fort out of which the Kashmir garrison had been turned by the Hunza-Nagar combination during the preceding winter, and the Maharaja had not yet heard of its having been re-occupied by his forces. He was very averse, therefore, to my adventuring myself north of Gilgit, and as I, on my part, had not the least anxiety to have my throat cut, or to fall a prisoner into the hands of the tribesmen and to bring difficulties on Government, it was agreed that my movements, after my arrival at Gilgit, should depend on the position of the Maharaja's 114 [726]

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114 troops and the advice of His Highness's local authorities.

721 The occupation of the Gilgit district had never paid. The Dogras had suffered heavy loss in it again and again, but the honour of the Kashmir Durbar (the title usually applied to the government of a native state), would not for a moment permit of withdrawal. Moreover, withdrawal would not have answered the purpose of securing peace; it would merely have opened, by uncovering the right bank of the Indus, a road constantly used in former days for raiding into Baltistan or Little Thibet, the next province on the north-east belonging to Kashmir. The remedy would have been worse than the disease; a State which begins retiring is in the East the natural and lawful prey of its adventurous neighbours. I found no question of withdrawal being discussed; the attention of the Durbar was entirely turned to securing its position on the frontier, and to retaking the Fort of Chaprot. Throughout the winter nothing could be done, the passes leading to Gilgit were closed by snow, but with the return of spring every nerve had been strained to accomplish this object.

701 The Durbar was immensely proud of its army, which at this time was very numerous and costly. It was quite ignorant of the fact that the army was without the very rudiments of organisation, that it was merely an unwieldy agglomeration of units, and that its leaders, men for the most part of good family and of fighting instincts, were one and all as innocent as the babe unborn of the art of war. Trusting to the numbers of their troops and to the

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well-known gallantry of the Dogra race, the rulers in Kashmir seemed determined to restore order on the frontier, and to wipe out the disgrace which had been inflicted on their arms. 701

Ignoring the enormous natural difficulties of the country, the villainous state of the existing tracks —roads there were practically none, when once the valley of Kashmir was left—and the conditions under which an expedition on its frontier must be carried on, the Durbar all through the spring and summer of 1888 poured thousands of men towards Gilgit. The army was without a trained general, had no staff, no proper transport, commissariat, medical, or ordnance departments, and was in short a mass of armed men without the semblance of organisation. The operations at Gilgit against the Hunza-Nagar tribesmen were to be directed by a committee of generals and sirdars, assisted by the Governor of Gilgit. Such an arrangement would elsewhere have been recognised as ensuring the failure of any military operations. As a matter of fact there was in the end no fighting, which was a mercy, considering the condition of the Kashmir army. The Durbar built a golden bridge for its revolted vassals, peace on the frontier was temporarily patched up, and the Kashmir troops, with the exception of the usual garrison, were withdrawn from Gilgit by the autumn. 701 721 [487]

After paying a farewell visit to the Maharaja, we started in one of His Highness's house-boats for Bandipur, the place on the Woollar Lake from which the road to Gilgit starts. The distance between Bandipur and Gilgit is about a hundred and ninety miles. 487

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000 At Bandipur we were met by two officials of the Kashmir State, who had been deputed to accompany me—the one with strict injunctions never to lose sight of me for a moment wherever I might go, the other with orders to see me as far as Gilgit. A guard of twenty Kashmir sepoys, Dogras of one of the best regiments, had also been told off as my escort. I had, in addition, four Pathan orderlies belonging to my regiment, the Central India Horse. They were picked men of tried gallantry, true as steel, worthy of the implicit trust I placed in them. The baggage of the party was carried by coolies, the roads not being suitable for animal transport.

787 The second of the Kashmir officers was a charming companion, a Hindoo gentleman of the old school, who had passed much of his life at the Kashmir Court. Bright, always cheerful, with a supreme contempt for the savage people among whom we were to spend our time, and also it must be allowed for the beauties of their wild country, he invariably saw the amusing side of life, and was ready to extract some fun out of the difficulties and mishaps of frontier travel. We became the greatest friends, and spent hours in endless talk. The last time I saw him his humour was a trifle gruesome. He came to take leave of me, and told me with much glee how the Brahmin astrologer whom he had consulted about his return to Kashmir had fixed the lucky day for his start, but had not been able to foresee his own departure on a longer journey. The unfortunate man had died of cholera that morning.

487 From Bandipur the road runs straight out of the valley over the Tragbal pass, the highest point of

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which is about twelve thousand feet. Our first camp was at an altitude of over nine thousand feet in a glade in the pine forest, the turf covered with blue forget-me-nots. The march up was lovely, through one succession of copses of jasmine and scented wild rose, the latter of all colours from white to dark red. Close to the camp we came on the first signs of the army which had preceded us—a line of graves of men who had died of cholera. The troops and coolies were said to have suffered much from this scourge, and we arranged to avoid their camping grounds in future. The following morning we continued our march, the road winding up through pine forest till the rounded tops of the watershed were reached. We halted for an hour at the top, surrounded by a wilderness of flowers, blue gentian, anemones, acres of white and yellow blossoms bordering the wreaths of snow, masses of small pink alpine flowers, wild rhubarb and sorrel in profusion, and patches of dwarf juniper, for we were well above the pine and birches. The views from here are lovely—to the left, steep pine-clad slopes descend into the famed Lolab valley, behind, stretched out thousands of feet below, lie the valley of Kashmir and the blue sheet of the Woollar Lake, backed by the snowy range of the Pir Panjal; to the right stand the great square peak and snow-fields of Haramukh; in front, a hundred miles away, towers Nanga Parbat, from which on both hands as far as the eye can reach tossed ranges patched with snow fill up the picture.

I had an example on reaching camp this day of the extraordinary carrying power of the Kashmiri coolie; my tent was late coming up, and when it

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BIVOUAC IN POPLAR FOREST—GURAIS VALLEY.

[facing p. 16]

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482 arrived I found one man carrying it, a large solid leather kit bag, and his own rations. The weight was at the least a hundred and fifty pounds. I was extremely angry, and made it very unpleasant all round, as plenty of coolies had been arranged for. 563 Nothing of the sort ever occurred again, but my orderlies told me, and I saw enough to show that the report was true, that the sepoys treated the coolies like dogs, and beat them as they would a beast of burden. The fact is, the Kashmiri villager proper, to which class our carriers belonged, comes of a race that has been mercilessly oppressed for centuries by [798] foreign Mahomedan rulers from India. Being a Mahomedan, he has been specially ill-used since Kashmir passed under Hindu rule. The sepoys and officials of all classes are almost to a man Dogras and other Hindus who have absolutely no sympathy [147] with the Kashmiri. The race is physically fine, great, strong men and well fed, but morally they are, what their oppression has made them, liars and pitiful cowards, who cringe to the stick of the sepoy like 651 spaniels. My coolies said they were never paid when 661 employed on Government work, and that they generally had to supply their own rations. They certainly expected no pay on this occasion, and were delighted and astonished beyond measure when I saw them paid myself. The Durbar made nothing by the transaction when coolies were impressed, it was duly charged for their hire, but the money stuck in the hands of those drawing it. A new era has now opened, owing to the revenue settlement carried out by my friend, Mr Walter Lawrence, a distinguished member of the Indian Civil Service, whose services

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651 were lent to the Durbar for this purpose by Govern-
661 ment. The villagers are no longer liable to be dragged out for forced labour if they do not satisfy the extortionate demands of tax collectors and plundering officials. But it will take many a long year before the Kashmiri becomes a man.

487 The next few marches are up the valley of the
133 Kishengunga, one of the most beautiful in Kashmir.
137 The road runs for the most part near the river, through fir forest and thickets of deciduous trees and bushes, amongst which the white Persian lilac and wild roses show in great profusion. At the lower end of the valley is a splendid grove of branching poplars, beyond which, near Gurais, are a few miles of open cultivation and stretches of meadow land. The steep hill sides for the most part, however, close in on the river; the slopes facing north covered with forest, those facing south bare of trees but grass-grown, as is usual in the Himalayas, where the summer sun burns up the southern exposed slopes too much to permit of young woods growing. The mountains rise in grand peaks, broken into precipices hung with fir and birch, and interspersed with alpine meadows.

139 The height of the Gurais valley is about eight thousand feet, and the climate as near perfection in spring, summer, and autumn as can be found on earth.
000 We habitually marched early for the sake of the coolies, starting any time after four or five, stopping to breakfast at some tempting spot, where we would spend most of the day reading or wandering off the road in search of views and game, and finally reaching camp some time in the afternoon. It was the existence of the nomad, the charm of which once tasted

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Astor

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works like madness in the blood, and suddenly fills the sufferer, when mewed up within the four walls of a house, with a wild longing to be away, wandering, it matters not where. I had my fill of it for five years, and nothing comes up to it for pure enjoyment.

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The road out of the Gurais valley is either by the Kamri Pass or the Burzil. We chose the former, as by it the distance to Astor is about a march shorter. The road over the Kamri leaves the valley at the village of Bangla, goes straight up the side of the hill, and crosses the ridge at an altitude of over thirteen thousand feet. The ascent is very severe, but on the other side the descent is gentle. We camped on both sides of the pass just below snow level in most delicious air, like Northumberland in clear autumn, and again our marches were through miles of flowers, acres of spirea, and thickets of roses in full bloom.

The road requires but little description. Across open downs or grassy slopes it was simply the footpath worn by men and animals. In narrow valleys it wound in and out, now at the level of the stream, again a hundred feet up, over boulders, stone staircases, and along shelves of rock, anywhere and everywhere, so long as man and beast could find a foothold. Perhaps a quarter of the length of the road may be said to have been made, the rest had evidently "growed."

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As we dropped down towards Astor the valley we were in deepened, and was crowned by perpendicular cliffs broken into the most fantastic shapes. We began now to get occasional glimpses of Nanga Parbat, 26,620 feet high, which dominates this part of the

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ASTOR

country, and close under whose shadow we were marching,—magnificent views, giving an overpowering impression of towering height. Locally it is called Deomir, "the mountain of the gods," a fitting name. 133 [103]

The last few marches showed miles of terraced land out of cultivation, the result of the incursions of the murderous Chilasis who raided from the Indus valley. In a country where every foot of cultivation has to be won with heavy toil from nature, nothing appeals so to your heart as the sight of deserted land and ruined homesteads. 311

Finally, after thirteen days' marching, we reached Astor, which used to be the capital of a kingdom important enough in a small way in the Hindu-Kush. The Sikhs absorbed it, all that remains of its former glories being a fort now held by the Dogras. 361 439

Astor boasts of a bazaar, the first met with since leaving Kashmir; beyond it there are only two, at Gilgit and Chitral. Most of the trade was at this time done by itinerant traders from Koli and Palas in the Indus valley, who brought goods from India, taking back gold-dust and products of Central Asia, and who penetrated into the remotest glens. The more peaceful state of things which we introduced has given a start to Gilgit, which is now becoming the emporium of this portion of the Hindu-Kush.

I here made the acquaintance of Bahadur Khan, Raja of Astor, the representative of the old ruling race, an old gentleman whose honesty, intimate knowledge of the country, and connection with all the local rajas were to be of the greatest value to me on more than one occasion. Deprived of his kingdom and very poor, living on a small grant of land 643

[Nanga Parbat mountain — Analyst]

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Astor

643 given to him by the Durbar, treated with contempt by the Kashmiri Governor of Gilgit, under whom is the valley of Astor, he had the loyalty and respect of his former subjects, who reserved for their Kashmiri rulers the hatred, fear, and contempt begotten of oppression.

526 We saw at Astor for the first time polo as it is played in what is either the home of its birth or the land of its earliest adoption. In very few places does flat open ground exist; consequently the polo grounds are merely terraces annexed from the cultivation, through which, as a rule, the main road into the village runs. The Astor ground is about a hundred and fifty yards long by twenty yards wide, and it is one of the best. Any number of men play, the usual limit is ten-a-side, and at the beginning of the game both sides assemble at one of the goals. When all is ready the captain of one side, usually the local raja or the most important guest, dashes down the ground at full speed, carrying the ball and followed by the whole mob of players, all shouting madly; the band, which is seated outside the boundary wall at the centre of the ground, plays its loudest, the lookers-on yell and whistle in a way a London street boy might be proud of, and, without checking his speed for a moment, the holder of the ball throws it into the air and hits it as it falls. The hit should be made from the centre of the ground, and a good man will often hit a goal. A man who is inclined to be a bit too sharp will gallop well beyond the centre before hitting, and gain an unfair advantage. One of my worst enemies, who murdered his brother because he was a friend of ours, who gave me endless trouble, and

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finally made war on us, but on whom the hand of Fate at last descended with crushing power, always cheated in this way. I used to think it was very typical of his brutal, overbearing, treacherous nature. 526

The game is very rough and ready, and each goal hit produces a wild *mêlée*, as the striker or his side must be able to pick up the ball for the goal to count. The man who has hit the goal will throw himself off his pony and try and pick up the ball, while the other side, with fine impartiality, hit him or the ball, or ride over him, in their endeavours to save the goal. Why each game does not end in sudden death and a general free fight I could never imagine, but a serious accident is rare. In most parts the losing side has to dance before the winners when the game is over. As all the men love dancing, this is no great hardship. With the advent of the British Subaltern the polo rules of the Hindu-Kush have undergone revision and improvement. [177]

A day at Astor enabled us to rest our camp and attend to letters. Then we started again, double marching ourselves to Doian, the last stage before the descent into the Indus valley is made, where I proposed to shoot for a few days in the Lechur, one of the nullahs leading into the Indus, and good for markhor. Our camp was to go on by single marches to Bunji, where the Indus is crossed. 361

The character of the mountains now began to change completely. Below eight thousand feet hardly a tree is to be seen, except where irrigation fertilises the lands of a village. Steep bare hillsides, streaked with reds and ochres, but generally 133 137

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133 grey and pale sandy yellow, covered where anything
137 will grow with wormwood scrub, plunge down thousands of feet into the valleys, which are only wide enough at the bottom to admit the passage of the chafing stream. If you happen fortunately to be about the altitude of eight to twelve thousand feet, where the rain falls, you will march through forest and grass lands. Above that, again, run bare rock-strewn hillsides, the last vegetation being always the dwarf juniper, and from thirteen to fourteen thousand feet is the line of eternal snow.
[487] As a rule your road runs in a valley as near the bottom as possible; for days at a time you see no forest; when you do see it, it is a green patch thousands of feet above you, and you only get an occasional peep at a snow peak. Mile after mile of arid sand and rock is passed, unrelieved by a single tree, except where a stream has cut its way from the higher hills and piled up an alluvial fan
[244] at right angles to the main valley. Then you find a lovely little oasis of green terraced fields running hundreds of feet up the hillside, a village embowered in fruit-trees and vines, and you sit down and thank God for the shade.

487 The march to Doian was severe; the road ran
133 first through scattered forest of edible pine and
137 pencil cedar, then dropped into the river-bed to climb, by laborious zigzags, a thousand feet to avoid a cliff. This was repeated again and again, the road running occasionally for miles in sand full of loose stones, the *debris* of the hills above. The last ten miles of the march is, however, lovely: much of it through one of the finest pine forests in the world,

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RAKAPOSHI PEAK FROM NEAR ASTOR.

[facing p. 22]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV 3

487 which fills an enormous bay in the hills. The moon
133 had risen before we reached camp, and the view, as
137 we topped the last spur and saw below us the twinkle of the torches carried by the men coming to meet us, was one I shall never forget. A veil of mist, flooded by brilliant moonlight, stretched across the great abyss which yawned a thousand fathoms deep at our feet, and turned the peaks of the Hindu-Kush, which lay before us, into visionary delectable mountains of Beulah, barred with silvery grey.

Whatever dreams the beautiful scene evolved were rudely dispelled. We had only the inside fly of one tent, and were sleeping on the ground, having come as light as possible. It began to rain steadily directly we got to bed, and poured all night. I managed to keep perfectly dry, sleeping in an explorer's bag, but the unfortunate Robertson, with nothing but waterproof sheets, spent the night in pools of water. We stayed at Doian a few days, and I was lucky enough to get a fine markhor with a forty-seven-inch head.

133 We moved up to a camp about eleven thousand feet high, from which we had the most superb views. We were on a spur of Nanga Parbat, the watershed between the Indus and Astor river, and surrounded by a complete ring of snow-peaks, the average height of which is about twenty thousand feet. The view from the crest, a couple of thousand feet above our camp, is one of the finest I should think in the world, certainly one of the finest in the Hindu-Kush. In a gorge nine thousand feet below, at your very feet, runs the Indus, giving that depth and proportion which is so often lacking in a mountain

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

133 view; to the south, solitary, sublime, rises in one sweep from the spot on which you stand the mighty mass of Nanga Parbat, thirteen thousand feet of snow-field and glacier; to the east, magnificent peaks succeed each other till they join the main chain of the Hindu-Kush, which stretches in an unbroken line before you; while to the west the Hindu Raj towers over the Indus, backed by the snows of Chitral and of the Pathan Kohistan.

It is very rare to get a view which gives you a range in height of twenty-two thousand feet, but when you are fortunate enough to obtain it the effect is overpowering. The Hindu-Kush once seen in its most majestic aspects crushes all comparison.

133 487 We spent several days in this shooting camp, and then moved down again to Doian and started for Bunji, where the Indus is crossed. The march was the worst on the whole road. Running along the last spur between the Indus and the Astor river the path struck the watershed at the height of ten thousand feet, and then dropped down the Hattu Pir six thousand feet in about five miles to Ramghat, or Shaitan Nara, the "devil's bridge," as it was more appropriately called, until the Maharaja piously renamed it. It is impossible to exaggerate the vileness of this portion of the road; it plunged down over a thousand feet of tumbled rock, in steps from six inches to two feet deep; then for a mile it ran ankle-deep in loose sand filled with sharp-edged stones; it crossed shingle slopes which gave at every step; it passed by a shelf six inches wide across the face of a precipice; in fact it concentrated into those five miles every horror which it would be possible to

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

conceive of a road in the worst nightmare. The culminating point was that, for the whole way from top to bottom, there was not a drop of water to be found on it, not an atom of shade. With coolies in the hot weather the only way to tackle the ascent was by marching at night and sending on water half way for them; the descent we managed fairly comfortably by starting at from two to four in the morning. The road was so execrable that ponies which had made the trip once from Astor to Bunji were always considered unfit for further work without a fortnight's rest and good grazing. The Hattu Pir was a Golgotha; the whole six thousand feet was strewn with the carcasses of expended baggage animals, and in more than one place did we find a heap of human bones.

Ramghat was a place of the greatest importance, as the only line of communication between Gilgit, Astor, and Kashmir crossed the Astor river here. It is a weird spot; the river about a hundred to a hundred and fifty feet wide dashes through a gorge, making two turns at almost complete right angles, so that, standing on the bridge, you cannot see more than a couple of hundred yards in all. The force of the water is terrific, the noise deafening, and the heat in summer awful. The river was bridged by a rope bridge, and also by a wooden cantilever bridge of great length and doubtful strength, which rocked and swayed in a way to try bad nerves. This bridge had no hand-rail, was about five feet wide, and fifty feet above the water; it was not safe to ride over, though my engineer friend, Colonel Aylmer, V.C., when up with me, used habitually to ride over it and every other similar bridge in the country. But then his

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard Av3
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CROSSING A ROPE BRIDGE.

[facing p. 26]

Dard Av3

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nerves were not those of the ordinary mortal. Once, when leading my horse over it, the bridge swayed so much that the sensible beast stuck out all four feet, and stood still till it stopped swinging.

On this occasion we elected to try the rope bridge for the first time. It was not nearly so alarming as it looked. The bridge is made of ropes of twisted birch twigs, each rope being about the thickness of a man's arm. Three of these make the footway, bound together here and there by withes; the hand-rails are similar ropes, the footway and hand-rails being fastened together by light one-inch ropes at every six feet or so. All three sets of ropes pass over one piece of timber set across uprights on each bank, and they are anchored as a rule to another baulk of timber buried in loose stone masonry. Advantage is taken of a high rock or bit of cliff for a take-off; the nearer both ends of the bridge are to being at the same level the better, but this is not essential, and one end may be twenty feet higher than the other. Even with the take-off at each end on a level, the bridge sags very much in the centre; if there is much variation in the level the pitch at one end is necessarily much steeper than at the other, and at either end there is a very decided slope. This is trying for a tall man, for the nearer to the anchorages the shallower the V made by the ropes, and in order to get hold of the side-ropes you must stoop forward very much, which is apt to be unpleasant when you necessarily look down and see, sixty feet below you, hard rocks. Once you get above the water all feeling of discomfort passes off, and in the hot weather it is pleasant to stand leaning your back against the side-

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

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rope, swaying in the wind, and facing the cold air which rushes down above the centre of these ice-fed torrents. In order to prevent the side-ropes getting close together they are kept apart by sticks inserted at every few yards, over which you have to step. This is rather an acrobatic performance, as in the middle of the bridge the side ropes are two-and-a-half to three feet above the foot rope, but you soon get used to it. Every one crosses these bridges, old women, children, men carrying any loads, alive or dead. Some dogs negotiate them quite easily, but many get frightened and lie down half way and have to be picked up. We had one pariah, who followed us from Kashmir, drowned, alas! three years afterwards in the Indus, who always tried to walk over the rope bridge, and invariably fell into the water when half way over. He did not try the Shaitan Nara: nothing that fell into that boiling torrent could come out alive.

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From Ramghat the road runs for eight miles over an open sloping plain bordering the Indus to Bunji. This plain extends north for another ten miles, and is reported to have been richly cultivated, to have been partially ruined during the numerous wars at the beginning of the century, and to have had its devastation completed by the great flood in 1841. This was caused by a gigantic landslip, probably following an earthquake. The whole hillside facing the Indus, just above the Lechur nullah, from a height of about four thousand feet above the river, was precipitated into the valley below, impinging on the opposite bank, and bringing down on that side a secondary hill-fall. The course of the river was completely

4a Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

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arrested by a huge dam thousands of feet thick and some hundreds high; the water must have risen at the dam to fully a thousand feet above its present level. Whatever may have been the ordinary level then, the Bunji plain was converted into a lake, and the Gilgit river, which runs into the Indus six miles above Bunji, was dammed up for thirty miles to just below the present fort of Gilgit. The tradition is that the dam held for months, and that, when it began to cut, the river completed its work in one day, and swept down in a solid wall of water carrying all before it. All down the Indus valley to the plains the people were of course prepared for the rush, and though miles of cultivated land were ruined, one does not hear of much loss of life. But where the river begins to open out into the plains of India near Attock, a great disaster occurred. A portion of the Sikh army was encamped practically in the river-bed, and the flood caught it and swept it away. In the picturesque native description it is said: "As an old woman with a wet cloth sweeps away an army of ants, so the river swept away the army of the Maharaja." All down the Indus valley ruined village lands covered with sand still attest the violence of the flood. You pass through a mile or more of the great dam, a mass of crumpled and distorted hillocks, on the road by the left bank of the Indus to Chilas; and the remains of a great pile of drift-wood left by the flood, which had for fifty years formed an inexhaustible supply of firewood for every traveller, shepherd, shikari, or raider who had passed that way, was still to be seen a year or two ago.

4: Durand G-3 (1889-93) 1900 AV1 Kashmir
Dard AV3

The Bunji plain now holds but a small fort, commanding the ferry six hundred feet below, and a patch of cultivation. It only wants water brought on to it to make it blossom like the rose. But the climate is not pleasant; the heat in summer all down the Indus valley is very great; 125° in tents is not uncommon in May. We found our camp very hot, as our tents were little double-fly tents, seven or eight feet square, just high enough for a tall man to stand up in with a few inches to spare. Our servants, orderlies, and guard were in single-fly sepoys' tents, and we were all thankful for the shade of a few trees. We visited the fort, which stood on the edge of a great ravine leading into the Indus, surrounded on two sides up to the very walls by fruit-trees, under which some hundreds of Kashmiri irregular troops were now camped. All the arrangements for water-supply, magazines, and commissariat were of the vaguest. 712 132

At Astor we had begun to hear rumours of the heavy losses the Kashmir troops and coolies who had preceded us had suffered crossing the passes, pushed through as they had been in the early spring. Here we heard more details of losses by snow, and now the losses from cholera, dysentery, and other diseases incidental to bad food, over-work, and no sanitary or medical arrangements, began to be evident. 000

We crossed the river next day. It was running three hundred yards wide, a very mill race, with huge waves boiling over deep hidden rocks in the centre of its course. We crossed on a large raft, about eight feet by ten, made of a light framework of wood and bamboo, floated on half-a-dozen inflated 133 501

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

133 bullock skins. It was a most exhilarating perform-
501 ance; once you had pushed out from the shore and began rowing, the raft was caught in the stream, and went dancing madly down, tossed in all directions by the waves, the men pulling for their lives so as to avoid being swept past the landing-place and through the heavy rapids below. A few minutes of racing down-stream, and you pulled into quieter water on the opposite side, some hundreds of yards lower down than you started. All our kit, guard, etc., crossed in the boats, a much more dangerous performance, unless most carefully watched, for the Kashmir officials had never realised that the flat-bottomed boats, suitable to the navigation of the Woollar Lake, and of the quiet upper reaches of the Jhelum, were not fitted to the roaring stream
[731] of the Indus in flood. Consequently, year by year, they continued to build slab-sided flat-bottomed boats, and to man them with unfortunate impressed Kashmiri boatmen, accustomed to use a futile heart-shaped paddle instead of an oar; the natural result was that every year, as a rule, there was a disaster, and twenty to thirty men drowned. The local officials did not even trouble to select the best place for a ferry; there were far better places a little up the stream. A Kashmir officer, while the arrangements for crossing were being made, explained to us the advantages of the rafts, and thoughtfully remarked: "The boat is very dangerous; we will not go in it ourselves, but send the coolies and guard." I crossed often afterwards by boat, but it was most unpleasant, and with a lot of men and horses
000 in it, really unsafe. There were the usual casualties

4c Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
DARD AV3

this year, a couple of boat-loads of men being lost. Two years afterwards Robertson lost the whole of his kit, specially got together for his exploration of Kafiristan, a couple of horses and about twenty men going down at the same time, owing to the officer in charge having allowed the boat to be overloaded. Luckily for Robertson he was not there, having gone up-stream to look at a bridge site for me, but it was an expensive way of having the lesson rubbed in that you should never in wild countries permit other people, however well-meaning, to take charge of your baggage.

The road led up from the Indus through a bare plain to the Sai valley and passed through thousands of acres of once cultivated land, now almost entirely abandoned. We halted to breakfast and to pass the heat of the day at Damot, a village at the mouth of the Damot nullah, famous for its markhor ground, in an orchard which was a great natural arbour bound together by countless vines. Amongst these, making at a distance a lovely picture, little naked boys played and swung on loops of vine; close at hand they were too dirty to be even picturesque.

We passed on the road a group of Balti coolies, who threw themselves at my horse's feet in a body, and prayed for help. There was nothing I could do for them at the moment, though the mere fact that I enquired into their grievances had, as I afterwards heard, a good effect, and got them dismissed to their homes, but Robertson stopped behind to see what a little doctoring could do. It was not much; the men, fifty-three in number, were the remains of a body of a hundred coolies who had left Baltistan six

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
Dard AV3

K 708 164

months before, impressed by the Kashmir authorities as transport for the army assembling at Gilgit; they were, to a man almost, suffering from diarrhœa and dysentery brought on by over-work and bad food, and several were dying, the worst cases being placed by the runnel of an irrigation channel, close enough to reach the water with their hands. This was all the help their companions could give them. Forty men of the original band were said to have died, the remainder were being slowly worked to death, and were then being taken to Bunji to bring up grain to Gilgit for the troops. One poor wretch had a hole in his back where his load had worn away the flesh. The whole thing was sickening; war is bad enough at any time, but mismanaged war is hell.

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In the evening we moved further up the Sai stream to Chakarkot, another pretty little camp in the village orchards.

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The next three marches to Gilgit were at that time horrible, through a howling wilderness; for nearly twenty miles there was not a drop of water, except when the road dipped right down to the bank of the Gilgit river, and that was running thick and slab like gritty cocoa. Up and down over spurs of hills, into gaping ravines, now at the level of the river, now a thousand feet up, along cliffs glaring and blazing in the sun, the miserable path ran on. Going free and comfortable as we were, it was easy to realise what such a road meant to laden coolies or troops. Once we had some rain at night, and were treated on a small scale to one of the most curious phenomena to be met with in this weird country, namely, the mud flow, which forms the alluvial fan.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Balti AV2
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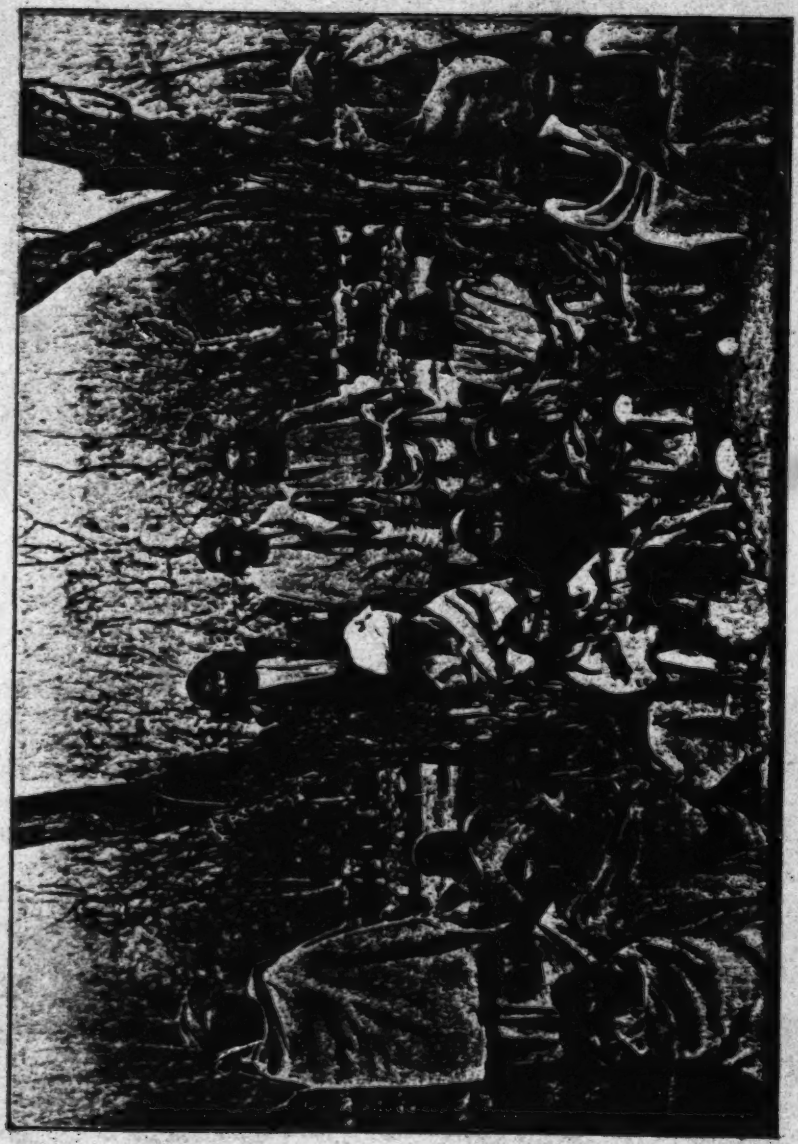

[facing p. 32]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

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If you stand high up on a mountain side, in any part of the Hindu-Kush, and look up or down the valley, you will always see projecting into it, at varying intervals, usually making an angle of from ten to fifteen degrees with the river level, and invariably at an entirely different slope to that of the main hill-sides, a series of fan-shaped spurs, poured out as it were from the mountains behind. These are the alluvial fans on which in almost all cases the first cultivation in a valley commences, and from which, if there is flat ground round their bases and enough water is available, the cultivation extends. The fans are formed by streams draining the inner mountains which have cut their way through the hills forming the main valleys. They are composed of boulder clay, and show very often distinct traces of stratification. Rain rarely falls below an altitude of eight thousand feet in these parts, and the streams as a rule can cope with the drainage from the hills. But in the spring, when the heavy melt of snow commences, and when consequently the hills above that level are for days together clothed in mist and drenched with rain; or in summer when, after ten days of brilliant weather, a three days' storm rages and the fountains of heaven are opened on the higher hills, the streams cannot drain the hill-sides sufficiently quickly. They become heavy with mud, loosened boulders crash into them and are swept down, the main ravine becomes more and more choked as the tributary streams pour in, and at last in a solid mass forty, fifty, sixty feet deep, it pours its stream of mud out of the hills into the river valley, the stream at once expanding as it leaves the embrace of the enclosing cliffs. In this

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

133 way every fan has been formed, the stream which
132 made it cutting its way through its own fan to reach the river.

The mud flow of which we saw the traces was a mere baby; it had only covered rocks ten feet high in the stream bed, and made a miniature fan where it debouched, but its force was attested by the huge boulders it had moved. These mud flows come down with terrible rapidity and irresistible force, and with no further warning than a tremble of the ground like an earthquake and a grinding roar, followed immediately by the wall of mud and rock: man or beast caught in a ravine by them is lost. The peculiar formation so common in the Hindu-Kush by which a stream, with a catchment area perhaps thirty to fifty miles round, cuts its way into the main river through a gorge fifty feet wide, with walls several hundred feet in height, is what makes these mud
491 flows possible and so dangerous. No one who had not had his attention drawn to them would believe in their action. When making the road down to Chilas in 1893 I found a bridge being built over a ravine apparently in a perfectly safe situation about thirty feet above the bed. The engineer in charge would not believe that it could be unsafe till I showed him on the cliffs not fifty yards from the bridge traces of a mud flow, which I knew was only a year or so old, some thirty feet higher than his bridge site.

725 About twelve miles from Gilgit we passed lines of sungahs, stone breast-works, following the edge of the cliff above the river, and blocking the ravine heads leading into it, and asked their meaning. The road at this point dropped into the river bed, and led for a

4c Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

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few hundred yards along a flat sandy bank by the water's edge. We were told that the place was called "the fort of Bhoop Singh," from a Kashmir general of that name who, some forty years before, had marched up to the relief of Gilgit. Instead of pushing on to the high ground beyond, he had halted his men here, and had neglected to hold the heights. Immediately taking advantage of his folly, the insurgents who were beleaguering Gilgit came down during the night, seized both the paths leading up from the river bed, and built the sungahs we saw, while the Hunza-Nagar men came down and took up a position on the opposite bank. After some days of hopeless fighting the force, which numbered twelve hundred, was wiped out, every single man killed or carried off into slavery.

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One could see the tragedy; the wretched men under a plunging fire, with inaccessible cliffs above them, and a raging torrent in front of them, badly equipped, badly led, and with nothing but death or worse staring them in the face. It was a useful reminder to all soldiers passing by. I never rode through the place without feeling the horror of the long past days of agony, and without having the difficulties and dangers of campaigning in such a country forcibly brought in on me. It would have saved us many a life before some years were over had all ranks, British and native, taken the lesson to heart. But it was not to be: each generation must apparently make the same mistakes, men will be reckless, and some apparently can only buy experience with the wasted blood of their men, and gain common-sense for themselves when it comes to them hand in hand with death.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard A V3

487 The approach to Gilgit is rather fine. The road
311 runs up the flank of a huge alluvial fan several hundred feet in depth, where it bursts out of the hillside, and which stretches a mile into the valley. From the east as you approached you saw then no trace of cultivation, only line after line of ruined terraced
346 fields bare and brown. High up on the main hill-
132 side, visible for miles, stands a Buddhist tower, the land-mark which must for centuries have welcomed the traveller to Gilgit. The extraordinary dryness of the climate, with its average rainfall of under a couple of inches a year, has kept it, ancient as it is, in a state of almost perfect preservation.

241 From the highest point where the road crosses
361 the fan there is a splendid view of the triple peaks of Rakapushi, the great mountain above Nagar to the north, and the Gilgit oasis bursts into view. This is a mass of cultivation five or six miles long by a mile wide at the widest, studded with villages and covered with fruit-trees, the whole irrigated and depending for its water on one stream which enters the valley at the western end.

643 I was met on the road at intervals by all the
576 important men in Gilgit; the lower the status of the official the further he came out, according to Eastern custom, to receive me. The rajas of Punyal, the country tributary to Kashmir, which is the continuation of the valley of the Gilgit river towards Chitral, refugee princes from Yasin, driven out by the Mehtar of Chitral, local wazirs and Kashmir officials met me one after the other, the culminating point being my reception by the Governor of Gilgit and the officers of the Committee directing the operations on the

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
Dard AV3

D 643 576

frontier. It was a motley crowd and picturesque, but I was glad when, after passing the fort, we were conducted to the house built in Major Biddulph's day, and left there in peace.

D 643 K 704

The next few days were spent in making acquaintance with the Governor and the members of the Committee, which consisted of the General commanding at Gilgit, the General commanding the regular reinforcements, the Sunadés or officer commanding the irregular troops, and of a couple of high civil officials, the most important of all being Mehta Sher Singh, an old gentleman of high family and position in Kashmir. The ablest among these gentlemen was, perhaps, the Governor, who had held his post for eight years, was heartily sick of it, and was most anxious to settle matters with Hunza and Nagar somehow, and to be permitted to return to Kashmir. He was an adept at intrigue, the threads of all the frontier affairs were in his hand, and the puppets on both sides of the border generally danced at his bidding.

K 648

My position was difficult; I had distinct orders not to give advice, but I could see very well that, if the negotiations going on failed, the Committee would come to me for it, and that whatever decision they came to, the onus would be thrown on me. Every endeavour was of course made to throw dust in my eyes, and to prevent my getting information as to what had really happened, why the tribes had broken out, what was going on at the moment and as to the condition of the troops. I was told, however, and I knew the information was true, that between Astor and Nomal, the fort eighteen miles

K 712 704

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

712 north of Gilgit, then the last Kashmir outpost
704 towards Hunza and Nagar, the Durbar had a force
[705] of eight thousand men. I knew, what I was not intended to know, that the men were half starved, fed on the worst form of grain, the food-grain which ought to have been in the granaries having been fraudulently made away with, and that there was only a month's food for the troops on the Gilgit side of the Indus, and no carriage to bring on any more. The Durbar had poured hundreds of tons of grain into Astor, which was easy enough to do, but had left it to the local authorities to forward this to Gilgit, a task, with their then resources, impossible of accomplishment.

704 I have before described the want of system which
705 existed, so I was not surprised at what I saw *en*
[164] *route* and at Gilgit. Here I found the Kashmir regiments scattered all about the valley in orchards, a sensible enough measure, as they had suffered considerably from cholera, but without a semblance of military precautions being taken. The senior officers never visited their men, not once were the troops under arms during my stay, and I do not think they had ever been properly fallen in since they had left Kashmir. Some days after my arrival at Gilgit nine hundred men were despatched unarmed, without an escort even, and without one single superior officer, four marches back, to fetch up for themselves a month's grain. The day before I arrived the troops were issued a day's supply of good flour to disarm enquiry on my part, but, as a rule, their food was vile, and the men received nothing but two pounds of unground grain, absolutely no extras, not even salt.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
Dard AV3

What could be done with troops so treated? The men were well enough, and, poor wretches, looked eagerly to my coming to relieve them of their misery. Some of the officers were keen, but peculation and corruption were rampant; the honest men, if they existed, had no chance, and the condition of the force was deplorable. K 704 705 [703]

If from the military point of view things were bad, from the civil they were no better. The Durbar was robbed by every official from the highest to the lowest; granaries that should have been full of good grain were empty, or full of rubbish substituted for a consideration, bribery and corruption ruled the land, disloyalty and treachery were in its high places. The man to send warning to the Hunza-Nagar forces, when after the capture of Chaprot they had advanced south and were besieging Nomal, the last Kashmir fort between them and Gilgit, of the advance of the Kashmir troops to its relief, was the Governor of Gilgit's right-hand man, Wazir Ghulam Haidar. Every one knew this, yet he was still employed and passed backwards and forwards between both sides, apparently the trusted servant of the Governor. A more villainous-looking scoundrel I never saw. He came one day, bringing the sons of the Raja of Nagar, who had come as ambassadors from their father, to see me. One of them had some years before been made Rá or Chief of Gilgit by the Durbar, the old line of chiefs having died out, and he having married the last surviving girl belonging to it. He had distinguished himself by bolting from Gilgit and leading the attack of the Nagar forces on Chaprot some months before. I thought D 661 D 662

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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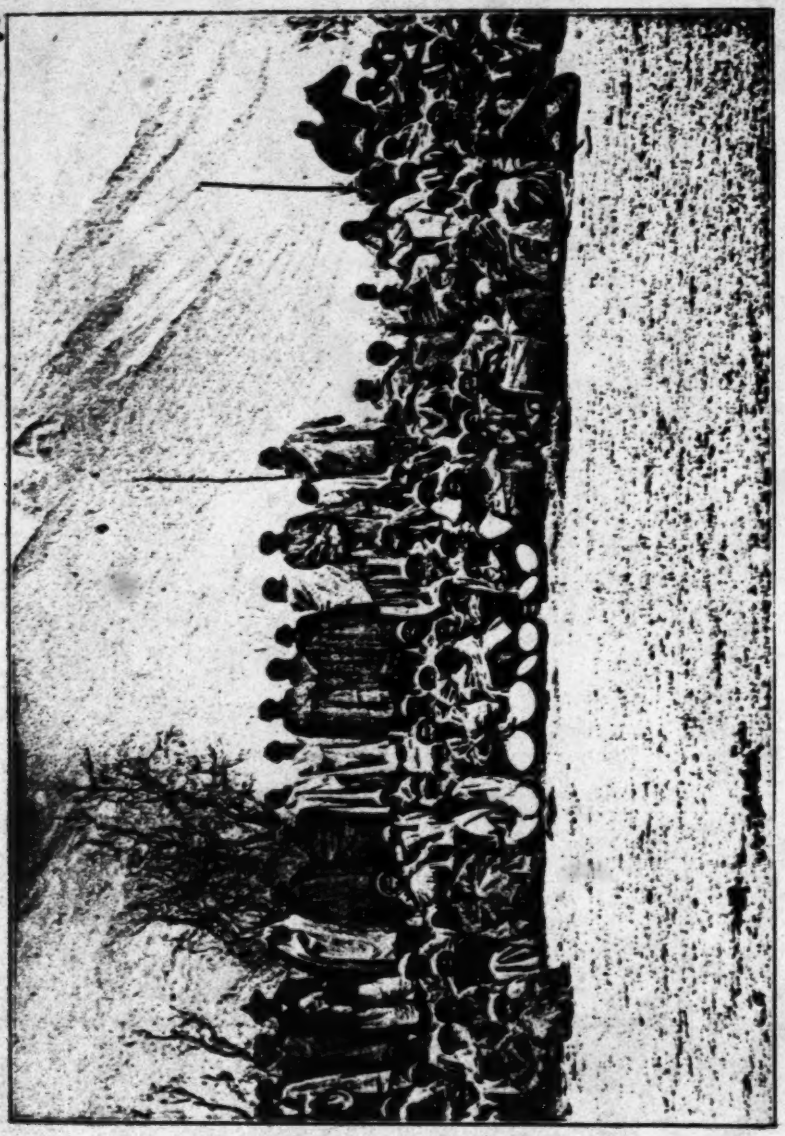

THE GILGIT BAND AND CROWD WATCHING POLO.

[facing p. 40]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
Dard AV3
Burushi AV7

D 662 this rather ungrateful at the time, till I found that, with the Governor's connivance, Wazir Ghulam Haidar had previously seized his best house and lands. It was double-dealing of this kind which had brought on the troubles for the Durbar, a mixture of weakness and bullying, fear and swagger, which had half-frightened and half-exasperated the tribesmen into attack. There was also a Helen in the case.

K 721 A fortnight at Gilgit put me in full possession of the leading facts bearing on the existing difficulties, which may be summarised as follows:—Hunza was extremely difficult of attack, and practically could have but little pressure brought to bear on it, having B [439] exits to the north on to the Pamirs. It could get all its luxuries from Kashgar and Yarkand, and had [648] some connection with China; an Amban being at the time I was in Gilgit, or shortly before, in Hunza, to enquire as to the cause of the trouble. He was plundered and practically sent naked away, but that is another story. Nagar being a *cul-de-sac*, and depending for its salt and other luxuries on Gilgit, could be squeezed, and was, moreover, supposed to be easier of access. The Durbar, while jealous of its military reputation, and ostensibly making great preparations for war, really wished to avoid fighting, and was anxious to arrive at peace by any means in its power. The Committee at Gilgit fully recognised the difficulties of supply and carriage, and K 721 were also most anxious to come to some *modus vivendi*. The Hunza-Nagar people were sick of the B 721 game, and wanted to make peace, so that the men might look after the crops instead of spending the

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
Burusho AV7

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best part of their time sitting like vultures on the tops of cliffs on the look-out for the Kashmir army of invasion. With things in this condition, and nothing much more to be learnt, there was no use in my staying longer, and I welcomed the invitation I now received from the Mehtar of Chitral, and prepared to start for that country.

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And here, perhaps, will be a fitting place to point out more clearly the importance of Gilgit. It is a poor valley, separated from India by snow passes, situated on the far side of the Indus at the extreme verge of Kashmir territory. Why, it has been asked, should it be worth our while to interfere there whatever happened? The answer is, of course, Russia. She had advanced practically to the Hindu-Kush; it was necessary to see that she did not cross it. No man in his senses ever believed that a Russian *army* would cross the Pamirs and attack India by the passes of Hunza and Chitral, but we could not overlook the fact that in 1885, when war hung in the balance, some thousands of her troops were moved down towards the Pamirs. What was this for?—hardly for change of air or to shoot big game, as the British public were asked to believe later, when similar moves were made. The object was to get a footing on the south side of the Hindu-Kush, and to paralyse numbers of our troops who would have to be kept in observation of possible Russian lines of advance. Further, I have no hesitation in saying, and I know every inch of the country, and every important man in it, that at the time of which I am now writing, had war broken out between us and Russia, there was absolutely nothing

4: Durand G-3 (1888-93) 1900 AVI Kashmir AVI

000 to prevent a Russian officer, with a thousand Cossacks, from reaching Astor in ten days after crossing the passes of the Hindu-Kush, and from watering his horses in the Woollar Lake four days later. The Kashmir troops usually kept on the frontier would have gone like chaff before the wind, and there would have been no local opposition; far from it, an invader promising the loot of Kashmir would have been welcomed. We should have been treated in India to a bolt from the blue.

That a thousand Cossacks could not hold Kashmir is very true, but think what the effect in India would have been when the Maharaja and his Court, the Resident, and any Europeans in the country, came tumbling out of Kashmir, flying from a Russian force, the strength of which no one could tell. There would have been no British troops within two hundred miles of Kashmir, all eyes would have been turned to the Peshawar and Bolan fronts where our troops would have been massing, and the word would suddenly have gone forth—"The Russians have turned our flank, they are in Kashmir, and will be in the Punjab and on our line of communications in a week." The consideration that though the main fact might be correct the deduction from it was unsound, would have carried but little weight. Public opinion, both in India and England, could not fail to be seriously stirred by the invasion of Kashmir, the wildest rumours would have been credited, the most dismal prophecies believed. The alarmist within the country is a worse enemy than the foe at the gates. For the moment the effect would have been stunning, and though in the end we should

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

have recovered from the blow, it would have been a terribly effective move with which to open a campaign. Let people consider for a moment what a born leader like Skobelef would have made of a chance like this, and they will, I think, agree, that expensive as the Gilgit game may have been, it was worth the candle.

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SHAITAN NARA, OR THE DEVIL'S BRIDGE.
CANTILEVER BRIDGE OVER THE ASTOR RIVER.

4: Durand G-3 (1888-93) 1900 AVI Kashmir
Dard AV3
Chitral

CHAPTER II

FIRST VISIT TO CHITRAL

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AFZUL-UL-MULK, second son of the Mehtar or King of Chitral, who had passed the winter in a visit to India, and had been in Kashmir as I passed through, now arrived in Gilgit, and came to see me. He was generally known in Chitral as the Tsik Mehtar, or little Mehtar, his elder brother Nizam-ul-Mulk, in consideration of being heir-apparent, having the title of Sirdar. He was a good-looking young man with beautiful eyes and well-shaped face, the mouth being the bad part, the lower lip of which was heavy. It was the family feature, borne by every Katór, as the clan of the ruling family was called. Colonel Lockhart had taken a great fancy to Afzul-ul-Mulk, and he had certainly a taking personality. Bright, cheery, of an enquiring turn of mind, talking Persian fluently, as does every gentleman in the Hindu-Kush, interested in everything he had seen in India, realising what the British power meant better than his father, who had never left Chitral, and extravagantly loyal, open-handed, courteous to all, young, handsome, hospitable, a good shot, and, for a Chitrali, a fine rider, it would have been curious if he had failed to be popular. But there was a different side to his

4a Durand G-3 (1888-98) 1900 AV1 Kashmir
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Chitral

character, as I very soon learnt. At heart he was a pure savage, a mixture of the monkey and the tiger. Loyal from calculation, and from hopes of being recognised by Government as the heir-apparent, he was, under his cloak of open bonhomie, generosity, and transparent honesty, the most persistent plotter, and the most treacherous and ruthless foe. At his father's death he very naturally seized the throne, and his elder brother fled the country, defeated by superior powers of intrigue. But with all his cunning Afzul-ul-Mulk was a fool. He tried to strike terror by cutting down the leading men; he cut down too many or too few. The cold-blooded and treacherous murder of three brothers would have passed with little comment, the death of leading adherents of his brother was natural, but the announcement that a list of head men existed, who were to be killed, and the uncertainty as to whose turn was to come next, were too much. A carefully prepared plot, hatched in Afghanistan, overthrew him; his trusted adherents betrayed him, his most confidential servant opened the gates of his fort and let in the enemy, and he fell as he had risen, by treachery and murder.

However, at the moment, everything was rosy. No shadows of coming events chilled us, and I gladly arranged to accept the Mehtar's invitation to visit his country, so courteously delivered by Afzul. It was decided that he should move on ahead of me, as he took up a great deal of carriage, and that he should await me at Mastuj, the headquarters of the district he governed. I wanted a few days to arrange about my carriage, and to take farewell of my Kashmiri friends, to each one of whom I had to

4s Durand G-3 (1888-93) 1900 AV1 Kashmir
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000 make a present of more or less value on the part of Government.

164 We were not sorry to start; the valley was
789 horribly hot and unhealthy, the rice cultivation in
794 full swing, the fields a sea of putrid water, cholera was more or less all round us, and we had both been rather out of sorts. The measures taken to stop the cholera were curious. No attention was paid to such trifles as water-supply or sanitation, but morning and evening the Brahmins used to march round the camps of the troops, blowing conch-shells and invoking their gods, a plan which, however effective against the walls of Jericho, left something to be desired during a cholera epidemic.

133 We found the country we marched through to Gakuch, the last fort in Punyal, and for many marches beyond, wilder than anything we had yet seen. For the most part the road runs through a narrow valley just wide enough to give room for a roaring torrent sixty to eighty yards across, with an average fall of forty feet to the mile, the valley here and there opening out and showing alluvial fans and patches of cultivation. The two most marked features of the road for a hundred miles from Gilgit, and practically throughout the Hindu-Kush, are shingle slopes and the "parris." Thousands of feet above you are the mountain tops, shattered by frost and sun into the most fantastic outlines, from whose rugged summits fall masses of rock. Below any precipice you consequently see the shingle slope in existence; these slopes sometimes running up thousands of feet at a steep unbroken angle, almost universally of thirty degrees.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

The sizes of the stones forming the slope vary with the character of the rock and the length of the fall. You may pass through the foot of a slope by a path running over and amongst a heap of gigantic fragments weighing many tons each, or you may ride across a slope of fine slatey shingle which gives at every step, but wherever you cross a slope you generally find all the stones at that point very much the same size. Whenever there is heavy rain, or snow begins to melt in the spring, rock avalanches come down, and I have lain at night for hours listening to the thundering roar of great fragments plunging down from thousands of feet above one's camp. In the day-time you have to keep a sharp look-out when marching. There are many places well-known as extremely dangerous, in crossing which it is prudent not to loiter. I have never seen a man killed, but I have seen a man's leg broken a few yards in front of me by a falling stone, and have witnessed very narrow escapes. There was one particularly nasty stone shoot at Shaitan Nara, where stones fell all day long, the smaller whizzing by like a bullet, and the larger cannonading down in flying leaps, the last of which frequently carried them nearly across the Astor River. Starting stone avalanches on to an enemy below is a well understood and thoroughly appreciated form of warfare in these parts, and a very effectual means of offence it is. 133 [725]

A "parri" is a cliff, across the face of which the road is carried. These cliffs constantly occur, either where the hills close in on the river, or where a long alluvial fan projects into its bed. Rising sheer from 133 487

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

133 the water in such cases you find generally a precipice
487 of conglomerate. One path is carried across the face of the cliff, a second rises over it. The former, or lower path, is never more than a foot or so wide. Taking advantage of a ledge in the rock here, supported on pegs driven into its face there, carried across a bad place on a single shaky plank or light bundle of tamarisk, ascending fifty feet up a cleft in the rock by a series of small tree-trunks notched to give a foothold, and polished by years of use, the lower path is impossible for animals, and is exclusively used by men on foot, whether carrying loads or not. There is often a sheer drop of a hundred feet from the path on to the rocks below, but I never saw a really dangerous place. Our coolies and servants habitually used the lower paths, and I have had mountain guns carried over some of the worst, in order to give the men confidence in bad ground. The upper path toils laboriously up in endless zigzags till it surmounts the cliff, and drops in the same way to meet the lower path on the far side. This is the riding road, and that by which laden animals go; but though you can, and do, ride over these paths, there are very few marches where you can take laden animals along without constant unloading. Many of these "parris" make capital defensive positions, and have been fought on scores of times: the lower path can be entirely destroyed in a couple of minutes by knocking away a few pegs, and the upper path is commanded at a dozen places by carefully placed sungahs.

000 I had to halt several days at Gakuch, forty miles from Gilgit, to wait for my Balti coolies, who were to follow me, and I spent the time in cultivating the

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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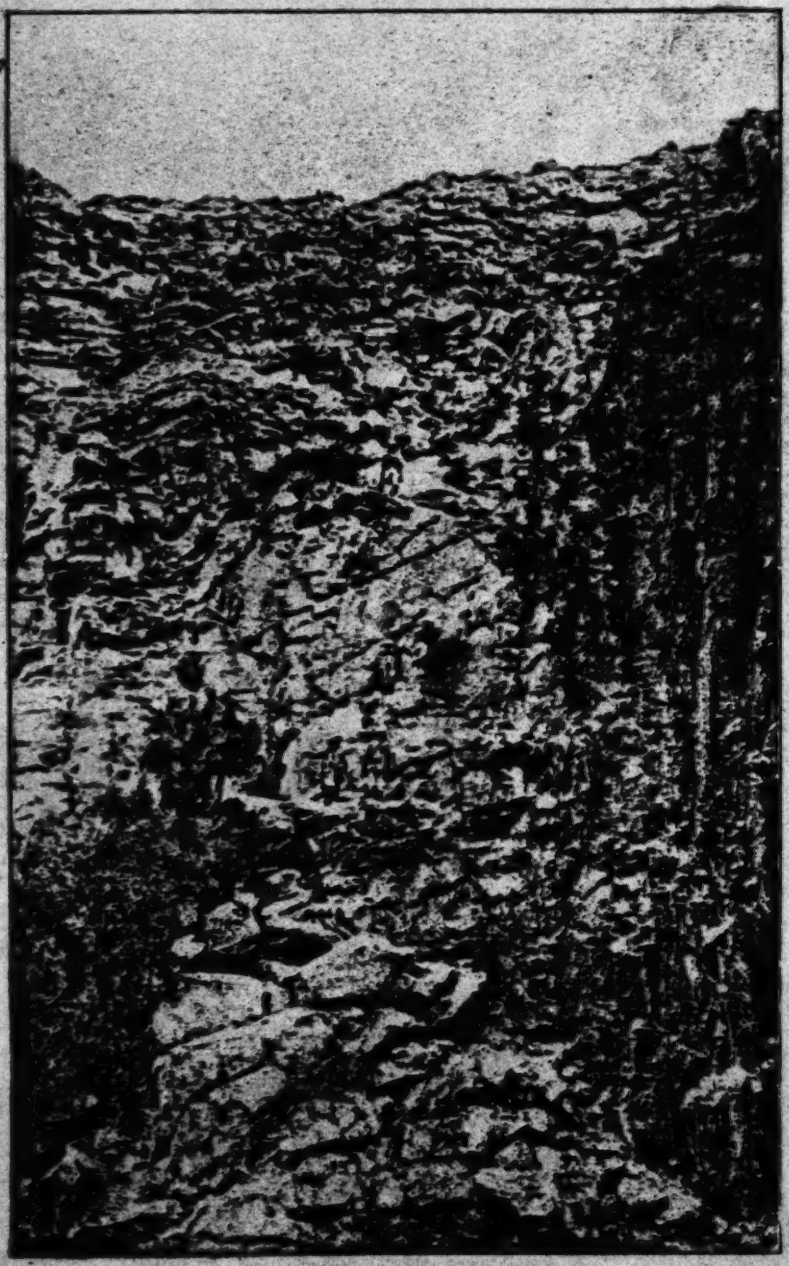

A BAD BIT OF ROAD.

[facing p. 48]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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Chitral

000 acquaintance of Raja Akbar Khan, the Chief of Punyal, and his brothers and cousins. Fine fellows, magnificent mountaineers, who were later, under us, to prove "tall men of their hands."

The climate was perfect after Gilgit. We were camped in an apricot orchard, at an altitude of seven thousand feet and over, and the delicious air soon set us up.

[361] 133 Gakuch fort and its cultivation stand high, seven hundred feet or so above the river bed. The formation is curious; the hills, in one fine slope from the snows, sweep out till they finish in an almost sheer cliff into the river, the last few hundred yards before the cliff is reached being comparatively flat. Through this level portion project great rounded masses of rock, water-worn and full of "pot-holes," the remains of glacial action. It looks as if, at some remote period, a huge glacier had flowed down the Ishkuman, and [136] had swept to its left down the Gilgit valley. These rounded hillocks were full of chikor, the mountain partridge, which gave us good sport. In one of them is a cave reputed to be fathomless—really, I suppose, about twenty feet deep—heaped up with human bones. It was said to have been filled by a former ruler of Yasin, and a terror to his neighbours, whose bloodthirsty nature gained him the title of Adam khor, "the man-eater."

643 681 During my halt at Gakuch, Sirdar Nizam-ul-Mulk, the Mehtar's eldest son, who ruled Yasin, and who was to meet me just across the border, bombarded me with letters, and a curious incident occurred with one of his letter carriers. When I handed this man my answer to Nizam's letter, I gave him, as

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usual, a present, in this case a small round looking-glass in a brass cover, a thing much prized in these parts. He declined to receive it, and said the last man had got five rupees and a knife, and that he would not take less. It would have been impossible to carry on if I allowed myself to be rushed for presents in this way, so I dismissed him, and sending for the Mehtar's half-brother, who was accompanying me, explained the man's impertinence to him. The result was startling; the old gentleman was furious, said that, had we been in Chitral territory, he would have cut the man to pieces at once, and that the Mehtar would certainly, if he heard of it, kill the man and sell his wife and children for slaves. I interceded for him, and he got off without punishment, but it gave one an idea of how the Mehtar ruled, and why he was obeyed as he was.

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Nizam-ul-Mulk met us the first march across the border, and was with us a couple of days. He was a handsomer man than his brother, but had the same heavy under-lip. His manners were charming, but his morals, like those of almost every leading man in the country, excepting the Mehtar, Afzul, and one or two others, left much to be desired. He

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was a worse governor than Afzul, a mixture of cruelty, indolence, and good-nature, but he was popular too in his way, being a fine shikari. He was always accompanied by his dancing and singing boys, without whom he would move nowhere, and he was consequently an intolerable nuisance on the march, as they kept up their music right through the night. During his first interview with me he

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rather embarrassed us by asking, after a pause in the conversation, during which he had been fixedly staring at Robertson, whether the latter was a really good doctor. You had to be prepared to receive any question or statement with an impassive face; a feat at first a little difficult, for Chitrali views of life were quaint. 159

Nizam mentioned casually that he had sold forty of his people into slavery this year, and explained that he had selected them from houses in which there were several men, so that it would make no difference in cultivating the land, an arrangement which he seemed to think showed a good deal of consideration. Afzul, when discussing the slavery question later with me, pointed out that in India we could afford to keep up jails, but that in a poor country like Chitral this was impossible, and that selling into slavery answered to our penal servitude; it was the only way of punishing a man who was too much of a scoundrel to be allowed at large. If selling into slavery had been ruled by these conditions, there might not have been so much to say against it in a country in the condition of Chitral, but this was not the case. The Mehtar and his sons looked upon selling men into slavery as a natural source of revenue, and they took every opportunity they could of making money in this way. The market value of an able-bodied man was about a hundred rupees, a good-looking young woman ran up to two hundred or two hundred and fifty, a boy or a girl was usually worth a horse, and could be got for from forty to eighty-five rupees, an old man was worth a good sporting dog or a 517 681 652 517 652

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567 donkey, but I never heard the value of an old
652 woman quoted. I lived in perpetual terror of being presented with a slave, and was prevented by this and other obvious considerations—one being that I did not want spies in my household—from attempting to start Chitrali servants, which was a loss when later I wanted to learn something of the language.

651 Throughout Chitral on this occasion I was not
661 allowed to pay for any supplies. As my camp was very small this was no great tax, and I tried to make up for it by giving presents. I found that the ruler and his guests were always supplied with food and firewood, and that this levy really took the place of part of the land tax, and that in some places it was the sole cess on land. In theory, it is a perfectly natural and harmless tax in a wild country like Chitral, but in practice it is bad, as the strong man in a village does not produce his own milk or sheep when the king's camp comes along and has to be fed, but takes those of his poorer neighbour, and presents them, with protestations of
661 joy and loyalty. When I visited Chitral again, or officers under my orders did so in after years, it was always the rule that all supplies and carriage should be paid for by a British officer in person. In the case of coolies this ensured the right man getting the money, but with supplies one was never certain of paying the rightful owner, and, in any case, the strong man armed took his share. That we could not help, you cannot alter the immemorial East; all that we could do was to make it evident to the people that we wanted to pay honestly for whatever we took, and that we were not on the

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side of oppression. The result was natural—the slaves and labouring classes liked us; the Adamzadas or nobles, who thought all the money should go to them, hated the sight of us. 661

The next point in our journey was Mastuj, a hundred and twenty miles from Gakuch, and the capital of Afzul's government. Afzul met me a march from it, and it was a pleasure, after passing some days in marching through Nizam's country, where such luxuries were unheeded, to get into his territory, and to find roads improved and cleared of stones so far as possible, and bridges repaired. 361 487

There was plenty of interest on the road: the first five or six marches from Gakuch were much as usual, over the most dreadful ground, but after that the valley opened a little. An extract from my diary for one day will give an idea of the road:— "The road very stony, in many places passing over the rocky *débris* slopes from the cliffs above, and going for some distance over nothing but broken rocks of all sizes: in fact, yesterday and to-day we have been riding gaily over places I should be afraid to lead an English horse over, but my 'Badakshani,' given me by Nizam, with his unshod feet goes over them as smoothly as a cat. We came by the lower road, along a small 'parri,' about three miles back, which is, I think, the most dangerous bit of road we have seen. For twenty yards or so you go along a sort of ledge of *polished* rock, with inequalities here and there where you can put your feet, and there is a clean drop below you of a hundred feet All the coolies with loads use it, so that no one without a load ought to mind it." 487

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487 Still, however bad the track, so long as a man
492 stuck to the riding road he stuck to his horse; nowhere in the world, I should think, do men habitually ride over such awful ground, and yet the Chitrali is no horseman, but then he has no nerves. I used to get off the first few days after leaving Gilgit at particularly vile places, but when I found that this entailed every one doing the same, and that the men of the country would not have thought of dismounting, I saw this would never do, and I put a horseman in front to show the way, and followed till he got off. It was a liberal education, and my heart used to be in my mouth when my inner leg would be brushing the cliff and the outer hanging over eternity. The only time a native ever got off was to use the short cut of a "parri" himself, if it were really a very short distance to walk, and so preferable to the longer riding road, to ascend or descend some obviously impossible rock staircase—they counted about half a dozen of these between Gilgit and Chitral, ordinary mortals would have counted as many hundreds—or to get round some corner where the road ran over polished rock, and where it was considered advisable to hang on to the horse's tail to prevent his quarters going over the edge. I always hated riding over these roads, but it is wonderful what you can do if you make up your mind, and we gave them a most exhaustive and impartial trial.

133 At Chashi the valley opens out, three streams meeting here—one from Yasin to the north, and one from the mountains above Tangir to the south, joining the main valley. Riding up you seemed to

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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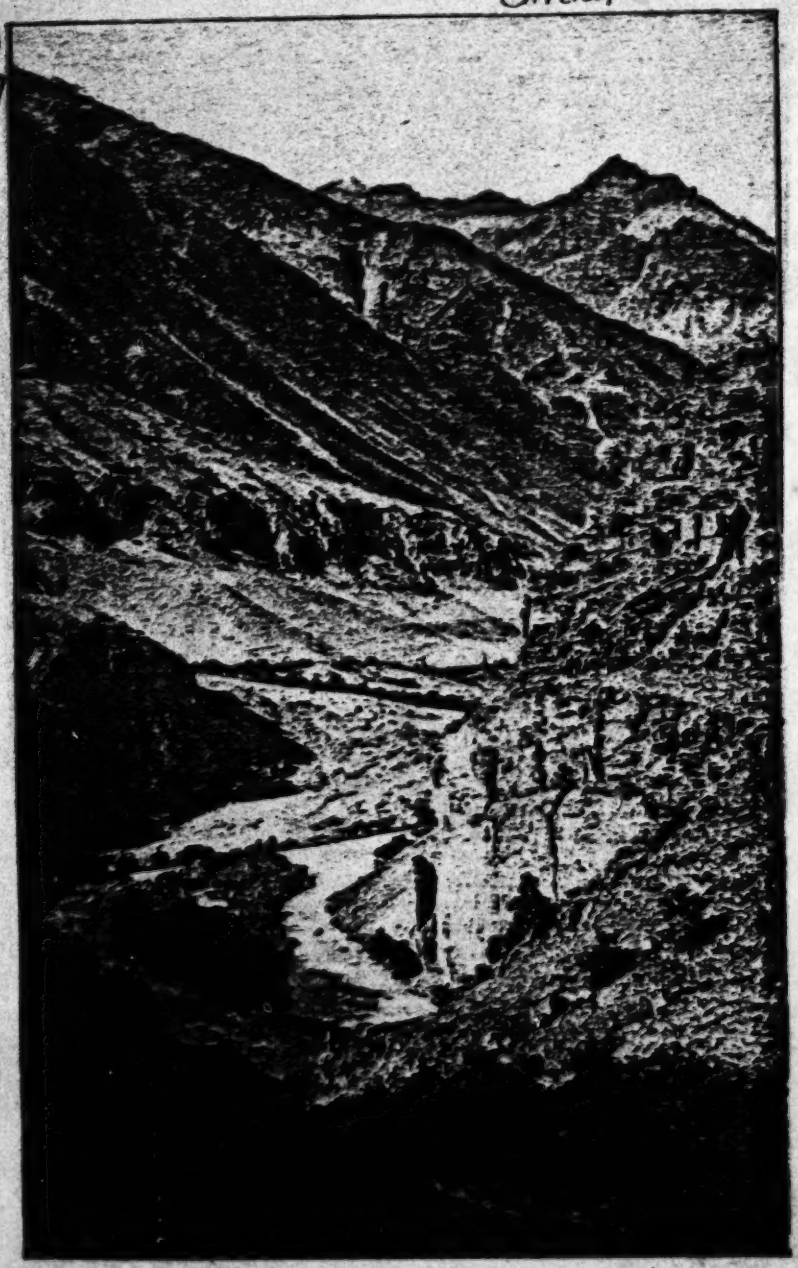

ON THE ROAD TO CHITRAL.

[facing p. 54]

4: Durand G-8 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral

133 be coming to a *cul-de-sac*, a broad low hill, the terminal moraine of a glacier, which must have filled the valley to the west, completely barring it from side to side. Above this lay the Pandur Lake. Below this hill the valley stretches away well cultivated, the foreground filled with low masses of rock and small hills, whose rounded tops and smooth and polished rocks tell of a glacier action.
243 Here and during the next march I saw splendid crops of bearded wheat, the finest we had yet come across.

634 We were met at Chashi by Rahim-ut-Ullah Khan, the Mehtar's Governor of the Ghizar district, a fine-looking, tall man, with dignified manners. He was one of the Mehtar's most trusted adherents, but he had a deservedly evil reputation. He was the man said to have been employed in the murder of poor Hayward. The tradition as to the latter's death is, that finding he was in danger he sat up all night armed, with his rifle on the table before him, and that, overcome with sleep, he dozed about dawn, with his head on his arms. His enemies at once rushed in and overpowered him; he asked for a few moments, walked to the top of a mound by his tent, took his last look at the rising sun, and then quietly faced his murderers, who despatched him. One object in his murder was plunder; there were others, but it is unnecessary to enquire who prompted the deed, one of
157 the foulest which stains the annals of the frontier. I
634 always hated the sight of Rahim-ut-Ullah, and found it difficult to be civil to him, but on the frontier you must deal with men as you find them: half my most intimate friends were murderers, and the standard to judge them by is not ours. Amongst an avaricious

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157 race, one and all from the highest to the lowest
634 shameless beggars, Rahim-ut-Ullah was about the most barefaced in his attempts to wheedle money out of the passing stranger.

133 The Pandur lake when we passed it was very beautiful, a sheet of water about six miles in length by a mile in width. The shores are quite bare, the mountain to the north coming sheer down into the lake, while the southern shore, along which runs the road, is formed by very steep-sided flat-topped spurs jutting out from the mountains which lie some way back. The view was lovely, the water, which was of a peculiar opal tint, taking the most beautiful colouring from sky and cloud, and giving perfect reflections of the hills and islands. The wild duck on it floated double, duck and shadow, and kept carefully out of
133 shot. Above the Pandur lake, and close to Ghizr, the
487 road was prettier than anything since Kashmir; the river was here the picture of a small salmon river, and occasionally you rode over excellent turf. Again, at Ghizr has the valley been blocked by a moraine, through which the river has cut a gorge some hundreds of feet deep. The road runs out of the Ghizr cultivation up a narrow gully, possibly the original outlet of the lake above, or the grip between the end of the moraine and the mountain side, over a confused mass of rock of all sizes constantly being added to
133 from the crags above. The whole of this part of the country shows unmistakable signs of ice action. Polished and ice-marked rocks, *roches moutonnées*, the remains of dead and gone glaciers, glacial lakes like the Pandur, and stretches of flat land of lacustrine formation meet you at every turn. There is a good

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deal of red and other coloured rock in the mountains 133
at the head of the Ghizr valley, which makes a pleasant change after the monotony of the everlasting grey of the mountains and shingle slopes.

One thing disappointed me very much in the 172
country, and that was the paucity of remains of archæological interest. Here and there you see an undoubted Buddhist tope, though, curiously enough, I do not think that a single piece of Buddhist masonry, such as you would find in any other portion of the frontier, exists in any fort or road embankment. There is not one single inscription in the whole country, except one found by Colonel Lockhart between Mastuj and Chitral commemorating the invasion of a Chinese army. I hunted the country high and low, promised rewards, did all I knew to get information, and the Chitralis would have shown us anything, for they are no bigots, but I never found the trace of an inscription. There are no buildings of historical interest, 538
there were no written records, but there is a wonder- [177]
ful folklore which, I am sure, will repay research. It is rapidly being ruined by Mahomedanism, and in a few years, I am afraid, many of the old beliefs and legends will have passed away, but it was a mine of wealth which I had no time to explore.

Throughout the country are traces of past inhabi- 172
tants, the remains of rock-built villages, attributed to the Kafirs, perched on some almost inaccessible crag, great circular enclosures, looking like gigantic sheep-folds, the reputed halting-places of Moghul armies, but so far from water that they cannot have been fortifications, and circles of stones pointing to dead worships. But all these are of the rudest type

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172 and construction, and in no case, search however closely, did I find trace of an inscription or of carving. In one place cup markings on a rock built into a wall caught my eye, but I was at the moment being swept along in the centre of a cavalcade of Chitralis who had come to receive me, and I could not stop. I hunted for this stone again many times, but never found it, and, in any case, cup markings are an enigma. The only attempt I ever saw at sculpture was the production, in outline, chipped through the glazed weather surface of rocks, of the figures of animals, generally markhor and ibex. I examined a great many of these carefully, but it was extremely difficult to arrive at any satisfactory conclusion as to their age. Some were evidently very ancient, others may have been quite modern, though I must say I never found one fresh cut. The curious thing to me was that I never found the figure of a man or horse. I never got any satisfactory explanation about them, but they are probably the outcome of a desire to pass the time on the part of shepherd, sentry, or mere idler.

133 We crossed over to Mastuj by the Shandur pass,
132 at an altitude of over twelve thousand feet, camping on the top of the pass, which is a flat plateau with lakes on it. The line of mountains over which the pass leads is the connecting link, the only one, between the Hindu-Kush and the Hindu Raj ranges. The march from Ghizr to the top of the Shandur is easy, through a broad valley filled with willow and with scattered birch. We passed the road to Mastuj by the Chamarkand, which we were to use later. The cold on the Shandur was felt a good deal by our

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men, and this was not to be wondered at, for when 133
we got to our camp, at about four in the afternoon, an 132
icy wind was blowing, and the thermometer was at forty—a few days before at the same time it had stood at a hundred and fifteen in the shade! In the winter the pass is very cold, but generally practicable. We found black-currant bushes on one side of the pass but no fruit.

Afzul-ul-Mulk's Deputy Governor, Abdulla Khan, 291
met us on the Shandur. He was one of the most 645
picturesque of all the Chitrali nobles, and on this occasion was dressed in a loose "choga," a garment cut like a dressing-gown, of gold brocade, covered with a pattern of large tea roses and bouquets of smaller flowers. The Chitrali always wears a small turban; he was no exception, but his was almost entirely gold. His under coat was of the brightest Bokhara silk; his loose bright green velvet breeches were stuffed into long Turkestan riding boots with extravagantly high heels and square toes. He was a 223
great sportsman, and I never saw him without a hawk on his wrist, sometimes the beautiful grey falcon, often a smaller one to kill little birds. He rode a very fast 492
walking horse with brilliantly-decorated saddlery, bits, headstall, stirrups, all heavily plated with silver, and was altogether a pleasure to look upon.

Between the foot of the pass and Mastuj the 133
ground was much the same as before, and I noted a formidable position, which Afzul said was always held against an enemy coming from the south. A few years later it was held by the Chitralis against Kelly's force, which was advancing to the relief of Robertson, who was besieged in Chitral.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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Chitral

361 132 [311] Mastuj we found a horrible place. The valley is much broader than usual, and at one time probably held much cultivation; there is but little now. The fort is close to the junction of the Laspur valley, down which we had come, and the main valley, and we camped a mile beyond it, at the far end of the polo ground. Mastuj is about the windiest place I know; being at the junction of three large valleys there is always a wind, generally a gale.

541 [367] 411 In Afzul's territory we first saw the Chitralis show off on the "janáli," the exercise ground, which belongs to every fair-sized village. We used to be taken to this before reaching our camp, and had to sit for some time, either on our horses or on the ground, watching various feats of arms. A high pole is set up, on the top of which are fixed gourds, sometimes silver globes full of dust, and man after man dashes by at full gallop and fires at these marks. They load their guns as a rule with a cylinder of wood instead of a bullet, though a handful of fine pebbles, or a charge of shot if they can get it, does not come amiss. The latter practice is not regarded as quite fair. The mark is occasionally hit, the prize going to the lucky marksman. Sometimes you are treated to an exhibition of archery, the riders flying by and shooting at a mark on a mound of earth. The bows are very strong, being made of markhor horn, but the shooting is, as a rule, of the poorest. This sort of thing, though interesting when you first see it, becomes very wearisome when you are constantly called on to sit in a hot sun for an hour or more after a long march to watch it. But the humours of the scene were various. 000 Afzul fairly took my breath away one day during

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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Afzul fairly took my breath away one day during
the performance by calling to one of his attendant 644
courtiers, and by blowing his nose on the end of the 515
latter's turban.

Here we first got the splendid white grape, reserved 262
for the royal family. It almost equals the finest 245
muscatel grown in an English hothouse. Properly cultivated, it would be about the best grape in the world. It is said to have been imported from Central Asia.

Our reception at Mastuj was very striking. Afzul 644
had joined us the day before, and had with him some 291
hundred and fifty mounted men, who formed an 411
irregular bodyguard. They were ablaze with colour; their chogas of gold kinkob, green and blue velvets, gorgeous silks of Bokhara, or brilliant broadcloths, floated loose over bright silk or coloured cotton undercoats; their voluminous breeches were tucked into high brown or black boots, or merely into the gay-patterned knitted woollen stockings which all Chitralis wear. Every man was armed to the teeth. All had a rifle or gun slung over the shoulder; most had a polished metal or leather shield on the back; nearly all, in addition to a sword, carried a dagger and pistol stuck in the belt. On narrow portions of the road they could only go in single file, some ahead of us and some behind, but as we got into more open ground they swarmed all round us. As we approached the fort of Mastuj itself, a horseman would suddenly single himself out from the crowd and dash down hill at breakneck speed, circle over the small cultivated space near the fort, and join the men
waiting to receive us. These notabilities of Afzul's 644

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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644 one long line before the entrance to the fort, and as we approached they advanced all together and bowed as one man; the effect of the dignified Eastern salaam so given was fine.

262 We had our first Chitrali dinner at Mastuj, and excellent it was. It was served under the great plane tree which shaded the gate of the fort, on a raised platform running round the trunk. This must have been the place of gossip and assembly for the last two hundred years or more. The dinner consisted of pillaus of all sorts, one excellent pillau of beef being on a huge dish, three feet across, piled high with rice. [272] The drink was water cooled with snow. After dinner we were given little cups of tea, with salt in it instead [264] of sugar, a most atrocious mixture. I barely tasted mine, but Robertson, who had insisted on our dining *à la Chitrali*, using our fingers for forks, a most unpleasant and greasy proceeding, drank the whole of his at a draught. He was no companion to me for the rest of the day.

431 After breakfast was over Afzul came out and gave us the usual presents — horses, pieces of Bokhara silk, caps and waist-belts embroidered by the women of his household. By the time I left Chitral I had a string of about twenty horses of sorts, most of them dreadful screws, but useful on the march to mount orderlies and servants. I got rid of a good many in presents on my way down through Punyal, and the rest were sold, together with all other presents received, in India, and their value, as is the custom in these cases, credited to the Foreign Office Toshekhana or treasure-house.

000 We remained at Mastuj about a week to give the

4: Durand G-3 (1888-92) 1900 AVI Kashmir
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We remained at Mastuj about a week to give the
Mehtar time to make his preparations for receiving 648
me, to get a little shooting, and to rest our camp. 612
Afzul also was most pressing for us to stay, thinking that every day he spent with me was another nail in Nizam's coffin, another step towards getting the Government of India to recognise him, and not his elder brother, as heir-apparent. Needless to say, Government had not the remotest intention of interfering in any way in the matter.

We beguiled the time during our enforced illness 133
by moving up the valley and visiting the Chamarkand. This pass leads into the valley we had come by above Ghizr. I had originally meant to use it, but did not owing to the weather; it is in some ways more difficult than the Shandur. The road leading into it from the Mastuj valley winds through a narrow gorge cut through clay, the sides being carved out by water action into the wildest collection of pinnacles and ravines imaginable, with numerous balanced rocks. We came out very light, and I left my personal 000
servants behind. The consequence was that my orderlies put up my camp bed, an English "paragon," without fitting the joints properly, and it smashed irretrievably directly I sat on it. For the next two months I slept on the ground, and in cold weather, when there are no centipedes about, or other horrors, there is no doubt that it is far the most comfortable arrangement, and very much warmer than a bed. My orderlies used to get a lot of *bhoosa*, the broken straw from the threshing floors, and put a foot of it down all over the floor of the tent, stretch my tent carpet over this, and put down the bedding on the top of all. In real cold this makes the most perfect

4a Dunant G-2 (1898-99) 1900 AVI Kashmir
Dard AV3
Chitral

000 sleeping-place; there is no gale of icy wind blowing about under you as is usually the case if you have a bed; it is a soft, warm, elastic nest with no draughts.

224 We had been brought out by Afzul to see the national sport of shooting markhor or ibex over dogs. Long before sunrise one morning we were rising up the valley, our point being the ground between the junction of two small ravines at an altitude of ten [232] thousand feet. A cutting wind blew in our faces, and it was bitterly cold till sunrise, when the wind dropped, and was soon blowing gently uphill. This behaviour of the wind is universal except in rainy and cloudy weather, and is of great assistance to the stalker. Leaving your camp or sleeping-place under a rock, one, two, or three hours before sunrise, according to the height you are at, and the height you wish to reach, you toil uphill. By sunrise you are well above the game, which in another hour or so, after feeding, will also begin moving uphill; the wind, by that time blowing from them to you, is in your favour. The uniform slope of the gigantic mountain sides, the generally uniform character of the ravines which cut straight down the hill, tend to make the wind very steady, and you have few of the exasperating shifts which you would expect at home. The moment that cloud and mist envelop your stalking ground, however, the conditions change, and the wind becomes as treacherous and catchy as elsewhere. Advantage is taken of the wind in hunting with dogs. They are let out an hour before dawn and are hunted along the base of a line of hills in which game is supposed to harbour. The moment the dogs get the

4a Durand G-8 (1888-92) 1900 AVI Kashmir
Dard Av3
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[illegible], A [illegible] FROM [illegible], WITH HEAD OF A [illegible].

[facing p. 64]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AVJ.,
Chitral

scent they are off, lost sight of immediately in the dark, and as they run mute it is hours perhaps before they are found. They are admirably trained, or their instinct prompts them to do exactly the right thing. Dashing silently along, in a few minutes they rouse the game, ibex or markhor—if the former, it will take uphill, if the latter, probably down; but in all cases the point is some fastness in the rock, where the mountain goat feels at home, and where its instinct tells it no enemy, snow leopard or hunting dog, dare rush into the attack. The game once driven into bad ground of this sort, the dogs bay it, and the shikari, led by his hounds' voices, comes up and gets the shot. Good dogs will remain twenty-four hours—it is said they have been known to remain longer—baying a herd of markhor or ibex. The Chitralis assured me that if the game is caught in open ground, a good set of dogs were able to round them up like sheep and keep them from moving. This I had no opportunity of seeing.

We sat for some hours waiting for news of our dogs, and I beguiled the time by showing Afzul and his men the use of a burning glass with the lens of my field-glasses which I was cleaning. Afzul was delighted, seized the glass, and at once proceeded to burn a hole in the back of one of his followers' hands. In the midst of our trifling came the news that the dogs had found game, and there was mounting in hot haste, and a ride of about three thousand feet straight uphill over ground that had been carved out by glaciers centuries ago, moraines now covered with grass and scanty scrub. Finally we arrived close to a glacier, its face reflecting the early sun, and showing

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral

224 the most glorious colours, but we had no time to admire this at the moment. We had been riding over ground which I should have said was absolutely impossible for horses; it was steeper than the roof of most houses, and but for its soft and shaley character, no horse ever foaled could have carried a man up it. At the top of the last steep pitch we found ourselves on the edge of a moraine, and a couple of hundred yards from us on the main mountain side were half a dozen dogs baying an ibex, which they had driven on to a niche a foot square in the face of a precipice. There was no way down even for an ibex, the crack in the cliff he had come down was now guarded by two savage hounds, who dashed at him and drove him back if he tried to ascend. It was a picturesque sight, but a sad one, the ibex now standing facing despairingly out from the cliff, and then turning and trying to force his way up, butting at the dogs as they barred his way, only to be driven back every time. Getting off our horses we walked up under cover to within a hundred yards, when Robertson took his shot, and the ibex came crashing down, the most fearful fall, the body bounding twenty feet at a time, knocking two of the hounds who had been half-way up head over heels, and carrying them to the bottom of the cliff. The horns were not good, thirty-four inches in length, but it was a curious trophy. It was a thing to have seen, but of course not sport to an Englishman's mind.

159 The descent from our glacier showed how steep the ground was we had ridden up; it was out of the question to ride down, and without a stick you

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral

had to use your hands to steady yourself. Afzul put on all the royal Chitrali airs at once, and had to be helped down, a man on each side of him and his arms round their necks. An affected limpness came over him, and he flopped down the hill like an animated rag doll, only to recover when we got on to more rideable ground, where he was hoisted on his horse and was at once himself again. 159

On my return to Mastuj I found awaiting me Jemadar Rab Nawaz Khan, a native officer of good family in Multan, who was our representative in Chitral, and two more of the Mehtar's sons. They had been sent by the Mehtar to escort me to Chitral. I gathered that the Mehtar was expecting magnificent presents from me, and that he had given strict injunctions that I was to be nursed and prevented from wasting my substance on giving any one else anything. 644

I found that the Chitralis who had been to India with Nizam and Afzul during the last two years could and would talk of nothing but the Mint at Calcutta. Afzul's followers also expatiated on the beauties of a British cavalry regiment seen at Rawal Pindi. But, unfortunately, those in charge of the tours of these savages had taken them all round India, and had practically shown them no troops. The triumphs of local self-government at Calcutta and Bombay did not impress them, their own villages were almost as filthy; the railway was a convenient curiosity, but it obviously could only run about on the flat; the plains of India, one sea of crops, were a source of wonder, and suggested untold loot; but the real joy was the Mint. Constantly we 644 484 177

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral

644 were told of its wonders, how it could turn out
484 fourteen lakhs of rupees a day—a lakh is a hundred
177 thousand—how it coined every day in the year
[462] without cessation. The Kashmir officer with us, with what object it was not necessary to enquire (every man in his position must intrigue, and has an axe of his own to grind), capped these stories by informing the Chitralis that our rulers never were at a loss for the white metal, as we could turn copper into silver.

000 Altogether I soon saw that my prospects of satisfying everybody, or for the matter of that, anybody, were remote. My difficulties would have been much lightened in Chitral had Nizam and Afzul gone through, during their visit to India, a course of sight-seeing at some big military centre. Twenty thousand men on parade, "horse, foot, and dragoons," would have given them and their headmen a much more intelligent appreciation of what the power of the Government of India meant than could wandering about cotton and jute mills, or being driven through foul and crowded bazaars.

361 Between Mastuj and Chitral we found at Sanoghar,
311 Buni, and other places, miles of splendid cultivation, and we saw above us, on the right bank of the river,
487 the extensive fields of the Murikho valley. But
725 for the most part the road was, as before, extremely difficult; the last couple of marches it was purposely left in the worst condition, running through gorges and along cliffs on rickety brackets which could be destroyed in a moment.

133 Glacial action is again well marked below Mastuj, the road running over huge masses of rock, rounded,

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral

smoothed, and polished by the ice, and showing the characteristic surface scratchings. 133

Many "darbands" or positions were shown us, that on the Parabek plain being the most curious. The road runs across a huge fan once cultivated, now a desert owing to the failure of the stream which formed and watered the fan. Suddenly you come to a great ravine with perpendicular walls sixty to a hundred feet deep. The ravine runs without a break up into the mountains to the right, and into the river to the left; there is only one path leading down into it at its debouchure. Elsewhere one or two goat tracks exist, the heads of which are covered by sungahs. These sungahs, planted apparently without purpose in the open plain, are the first intimation you get of the existence of this ravine. This was the second position forced by Colonel Kelly on his march to the relief of Chitral, and it was carried by a turning movement to his right in the hills. It is the only position in the open that I ever came across in Chitral; it possessed great natural strength, but like all positions taken up with only the idea of passive resistance, it was of course doomed to fall to an enterprising enemy. An invading army from Badakshan had been here checked and defeated. 133 725

Below Parabek was position after position, and every day impressed me more with the difficulties of making war in this country, and with the danger to which isolated bodies must be exposed. A small body of troops moving in the valley could so easily, as our men found to their cost when Chitral was besieged in 1895, be headed by mountaineers using

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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133 paths thousands of feet above them, and would
725 then find themselves in a trap with the road cut on both sides of them, advance or retreat equally impossible.

Near Barnas there is a defile connected with one of the proudest days in Chitrali history. In Shah Katur's day the Badakshani ruler attacked him, and the invading army penetrated to Barnas. An envoy from the Mehtar met the conquering general in the gorge, threw himself at his feet, made complete submission on his master's part, and, clasping the conqueror's knees, he implored mercy, then with a sudden jerk hurled him off the road to plunge a hundred feet into the roaring torrent below. Both ends of the defile were in a moment in Chitrali hands, and the whole invading force, said to have numbered seven thousand men, was destroyed or taken prisoner.

181 It was impossible not to be taken with the Chitralis. Putting aside their avarice, which was but natural, and their cruelty and treachery amongst themselves, their nobles were pleasant men to meet, fond of sport, courteous and hospitable, and with a great love of their wild country. The people—that is, the freemen, not the slaves—were bright, cheery, impervious to fatigue, splendid mountaineers, fond of laughter and song, devoted to polo and dancing. The man striding along before your horse, with his loins girt, and the front end of his choga tucked into his waistband to give his legs free play, his chest open, and his shoulders thrown back by a sword carried across his back hooked into his elbows, would sing all the way uphill and down dale, and would

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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Chitral

gather the wild flowers as he passed them, and stick them into his turban. As a race they are slight and wiry; there were only half a dozen tall men in the country, and I never saw a fat one. This is no doubt partly due to the fact that there is no superabundance of food available, but the result is good. The children were really a joy to see; they had bright rosy cheeks and well-shaped faces; and the small girls, who were not kept within doors, were in many cases extremely pretty.

As we neared Chitral we were met by an increasing number of grandees, of regularly increasing rank. Eight miles from Chitral itself my old friend Raja Bahadur Khan, the Mehtar's half-brother, received me. I never understood how he had acquired a Hindu title, but in the Hindu-Kush they are not very particular. Half a mile further on, after passing through the narrowest part of a gorge along a path a foot wide, pegged on to the rock—one of the few places not even a Chitrali would ride over—a mass of armed men met us. One of them presented me from the Mehtar with a horse most gorgeously caparisoned with gold embossed head-stall, high demi-pique saddle—instrument of torture for an Englishman accustomed to the familiar Whippy—and prettily embroidered and spangled body cloth. Another half mile and the river leaves the gorge, and on the opposite side there is an isolated rocky mound, along the top of which were ranged some two hundred men, who fired a wild *feu de joie* as we passed. A mile or so further we emerged into the plain, and saw the Mehtar sitting surrounded by a brilliant crowd. Dismounting when about one hundred and fifty yards from him, I

4: Duran G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral

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walked forward, the Mehtar walking to meet me half way. It was an interesting moment for both of us, as we shook hands and looked into each other's eyes.

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The Mehtar was a big man, and heavy, about sixty-five years of age, with a very strong and clever face, but the mouth was spoilt by the loss of his front teeth.

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After a few words of welcome we mounted our horses, and rode off. The Mehtar was surrounded by his court; Afzul-ul-Mulk and various other sons were there, and representative nobles from all parts of the country. The scene was one of the most brilliant and striking it is possible to imagine. It could not compare with the more ordered magnificence of the court of an Indian prince, but what was lost in splendour and numbers was made up by its wild picturesqueness. The Mehtar, dressed in green silk (he was a most devout Mahomedan), riding a big horse covered with brilliant silver trappings, moved off, with me on his right hand, the centre of a crowd of hundreds of horsemen and footmen in the brightest array. Cloth of gold, the rich silks of Central Asia, the most superb velvet coats, the colour almost hidden by the gold embroidery, the brightest English and Chinese silks in all colours, scarlets and blues, crimsons and purple, plain and brocaded, chogas of plain whole-coloured velvets, or of English broadcloths, flaring cottons, and the dull, brown haircloth of the country were all mingled without the semblance of order in inextricable confusion. The only appearance of uniform was in the Mehtar's *corps de ballet*, all the men and boys of which were dressed alike in blue sleeveless coats over white muslin shirts covered with

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AVJ
Chitral

huge red spots, finished off with bright red trousers, 644
a costume at once startling and effective. 291

We rode in this way three miles to the bridge, 712
which we dismounted to cross, then on past the fort, which Robertson was a few years later to know so well, and to assist in defending so splendidly, to the polo ground. There the usual performance was gone 541
through, but on a greater scale than I had seen before, with many more riders and more brilliantly arrayed. Then we rode back to my camp, which was in an 644
orchard a few hundred yards from the fort, I having had quite enough of riding hand-in-hand with my host, a custom which, however honourable, involves you in difficulties when you have to ride over small stone walls, narrow water-courses, and in and out of deep ravines. The Mehtar took his leave after a few minutes' conversation, and soon after sent us in a most excellent dinner cooked by the ladies of his household. In the couple of hours I had been with him he 159
had made a deep impression on me. He was a fine old man, a striking figure as he rode along, sitting his horse upright and well; and had the history of his forty years of rule been unknown, there was that in him which attracted your attention at once. I felt instinctively that I was face to face with a ruler of men.

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CHAPTER III

A MONTH IN CHITRAL

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MEHTAR AMAN-UL-MULK was a very remarkable man. For forty years his had been the chief personality on the frontier; even in his father's time he had made his mark. It would be wearisome to attempt to unravel the long story of battle and murder, treachery and intrigue, formed by his life. Suffice it to say that he ruled a united Chitral, extending from the borders of Punyal on one hand, to the borders of Kafiristan and Dir on the other, and that the watershed of the Hindu-Kush was his northern boundary. He was tributary to Kashmir, and received from that State a subsidy, which had been doubled a few years before our meeting, for his assistance when Gilgit was besieged by the then ruler of Yasin.

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A brief account of this incident will give a good idea of the Mehtar's methods. Yasin was ruled by the Kushwakt family, descended from Shah Kushwakt, the brother of Shah Katúr, the founder of the Chitral royal family. The families of course frequently intermarried, and were closely connected. In the year 1880, Pahlwán Bahadur, the Kushwakt

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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ruler of Yasin, and a nephew of Aman-ul-Mulk, who had had an adventurous and stormy career, took it into his head to invade Punyal and to expel the Dogras from Gilgit. The Mehtar encouraged him in every way, promised him assistance, and urged him to the enterprise. Pahlwán started and laid siege to Cherkilla, the chief fort of Punyal. The moment he was well committed to his adventure the Mehtar, who had secretly collected his forces, occupied Yasin. The unfortunate Pahlwán was at once deserted by his people, and threw himself on his uncle's mercy. It was of the usual kind, and he died suddenly.

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The Mehtar was steeped to the lips in treachery; his hands were crimson with the blood of his nearest relations; two out of his three brothers he had murdered; the third was in exile in Kabul; his Kushwakt cousins had equal cause to rue his name. He was continually plotting to get his refugee relations to return to his country, with small success, for they well knew theirs would be but a short shrift. But such a character cannot be judged by our standards: in wild Mahomedan states it is always, and must always be, a case of kill or be killed amongst the sons of a ruling chief after their father's death. Polygamy, and the pernicious habit of parcelling out a kingdom into governorships during a ruler's lifetime among his sons, invariably lead to civil war; and when one brother falls into the hands of the other there can be but one result, and that as much in the interest of the state which is saved from war as in that of the conqueror, for "stone dead hath no fellow."

The Mehtar ruled his country with a rod of iron,

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4: Durand G-P (1888-93) 1900 AVI Kashmir
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Chitral

643 The Mehtar ruled his country with a rod of iron
651 and none dared gainsay his commands. But his
567 rule was not popular—far from it. His oppression
159 extended in all directions: he sold large quantities of timber yearly to Peshawari merchants, and the whole of it was cut and conveyed to the streams by forced labour—of course unpaid for; he interfered in trade, and levied prohibitive taxes on merchandise passing through his country; he bought the goods of passing merchants, if he wanted them, at his own valuation; he sold his subjects into slavery, and sent presents of slave boys and girls to the Amir
159 and to neighbouring chiefs. At the same time he
[798] had many good points. He was deeply religious according to his lights, yet he was no bigot. His view was that so long as a man was a good subject the ruler had no call to interfere with his religious opinions, and while I was in Chitral he soundly rated his son Murid for trying to enforce orthodoxy among his people. He was a kind and indulgent father, and devoted to his small sons, who used to form a pretty group round him when he came to see me, clustering about him with the fearlessness of affection. In a country where unnatural vices were rampant he was unstained. He had a religious horror of them, and attributed his success over the Kushwakt chiefs to their depravity, against which
[595] God's wrath had kindled. He was much married, not "cursedly confined" to one wife, or for the matter of that, to some dozens of wives and concubines. Like David, he "scattered his Maker's image through the land," and at every village you found a small son or heard of a daughter. He had eighty children.

4: Durand G-8 (1893-98) 1900 AVI Kashmir
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MEHTAR AMAN-UL-MULK AND SONS. HIS SUCCESSOR, AFZUL-UL-MULK, SEATED ON HIS RIGHT.

[facing p. 76]

4c Durand G-3 (1888-93) 1900 AV1 Kashmir
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159 His bearing was royal, his courtesy simple and perfect, he had naturally the "courtly Spanish grace" of a great hereditary noble, the dignity and ease of manner which is the birthright of every gentleman in the East, but which were none the less striking from the fact that the Mehtar had never left his mountain fastnesses. I had read several descriptions of the Mehtar; my lamented friend, Ney Elias, had put him down as in his second childhood, still full of cunning and intrigue, but unable to follow an idea or to keep the thread of a conversation, and had warned me that I should find him hopeless to do business with. I believe that the cause of this judgment was that Ney Elias had seen the Mehtar during the fast month, which was naturally very trying for an old man. Moreover, when passing through Chitral, Ney Elias had no official position, and the Mehtar may have thought there was nothing to gain by being attentive to his conversation. Any one more thoroughly competent to conduct affairs I never met.

[571] I saw a great deal of him; he used to drop into my camp after his morning's hawking expedition, or come in before his afternoon's ride, always waiting at the entrance of my camp to be invited in, for, by the etiquette of the country, the ground I occupied was my own. I used to have to keep a sharp look-out not to be caught *en déshabillé*, for I always met him at the entrance of the camp, and conducted him to my tent. He used to sit for hours discussing everything under the sun, drinking tea, and eating gingerbread nuts soaked in it, distributing pieces to his small sons, and occasionally to a favourite courtier. He would

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159 wander apparently aimlessly from subject to subject, but you had to be very careful of what you said or admitted, for, like lightning, would shoot out some sudden searching question about the matter on which his mind was really working. It was his little way, practised in imagined originality as an art, but which had become second nature.

643 The moment was an interesting one to be in
648 Chitral: Mahomed Isháк had invaded Afghanistan
159 from Russian Turkestan, Afghan Turkestan had fallen into his hands, the old princes of Wakhan, who had taken refuge in Chitral territory from the Amir, had been summoned by him, and momentarily reinstated in their country, his emissaries were passing through Chitral, and going to Dir, Bajaur, and Swat, endeavouring to raise trouble for the Amir. The Mehtar was very anxious; he was between the devil and the deep sea; he feared the Amir, and rightly, and hated him with a bitter and deadly hatred; he was afraid of the consequences if he espoused Mahomed Isháк's cause, for the success of which he prayed incessantly, and the latter failed in his attempt. On the other hand, Mahomed Isháк made great promises, and, if successful, might be a good friend; he could scarcely be a more dangerous and unpleasant enemy than Abdur Rahman. Altogether, it was a very difficult question, and he came and discussed it with me. I advised him, in what were the interests of Government as well as his own, not to stir up strife: a war once kindled on the frontier spreads frequently in unexpected directions. I pointed out that the Amir was our ally, that we did not desert our allies, and that Government would not be best pleased if the Mehtar

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started a conflagration. In the end, whether my counsel had anything to do with it or not, the old gentleman decided to sit on the fence and do nothing. 643 649 159

The Mehtar's views on the condition of frontier affairs were interesting, and his knowledge of men and matters wide and wide. A man does not rule a frontier state forty years for nothing. He saw that, so far as his dynasty and country were concerned, safety lay in alliance with us, danger in any closer intercourse with Afghanistan. For this reason he was delighted to have an unconquered Kafiristan on his flank as a buffer between him and the "God-given Government." He might occasionally, in retaliation for too numerous murders on the part of the Kafirs, raid their country with the object of getting some slaves, but he had no desire to see it conquered, and he was delighted that the Kafirs made the road down towards Asmar, and up the Ashreth valley to the Lowari pass, their happy hunting-ground, and murdered stray Pathans. The more dangerous the road was, the more isolated and safe his state. We discussed many questions, to which I cannot refer, with daily increasing interest and amusement on my part. Some of his ideas with all his shrewdness were very quaint; one of his most persistent demands was that, given any agreement with Government, it should be engraved on a sheet of copper. Some ruffian had persuaded him that no treaty would be binding on us if only written on paper. [721]

My state visit to the Mehtar was most ceremonious. A deputation of his courtiers came and escorted us to the fort, at the gate of which the Mehtar met us, and conducted us to a dais outside, 644

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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644 under some magnificent chenar trees. It was a very picturesque sight: row after row of the Mehtar's sons and courtiers in the most brilliant dresses sat on each side of us on the ground, in
644 the shade of the trees. The usual band, composed
533 of half a dozen kettle-drums played with sticks,
533 [illegible] played with the hand, and pipes, struck up, and the *corps de ballet* of men and boys, in their smart new uniform, dashed into the space in front of the daïs and began dancing. The dances, as a rule, are much the same as the Indian *nautch*, but a trifle quicker and more varied. There are, however, some very quick and lively dances full of energy, where the men dash round with flying steps, and one or two rather good sword dances, which are worth seeing.

The Chitralis will dance, and look on at dancing, all night long; they are passionately fond of it; the only thing which they will stop it for is to hear their boys sing. The songs are the usual love songs with occasional songs of war. I never picked up enough of the language to understand them, but some of the airs were charming, and deserve to be collected. I was always thankful when the boys came on instead of the dancers. The boys' voices are really beautiful, and one would willingly have called for them oftener had it been possible to do so without giving the enemy cause to blaspheme. They had a pleasant way sometimes at night, as you sat round a camp fire smoking, of bringing a boy, and starting him singing in the darkness behind you. Very pretty plaintive melodies they sang, accompanied by a few notes of the pipe.

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The chorus at the Mehtar's durbar was composed of all his men off duty, men from all the neighbouring villages who had come to see the fun, a stray Kafir or two who grinned in a friendly way at us, all the heterogeneous rabble possible to collect in Chitral. The price they paid for being present and looking at the dancing was continued applause, shouts of encouragement to the dancers, in which they were led by an official who was described as the head of the Mehtar's household. He was a very wild-looking creature, who rushed along the ranks of the spectators dressed in a scarlet cloth chogn, and armed with a big ornamented stick, with which he belaboured any of the crowd who did not shout loud enough. After we had sat through the performance for some time the Mehtar rose, and, taking me by the hand, escorted me along a narrow path made by laying down cotton cloth, white and coloured, and stuffs of various kinds, finishing in a strip of sham kinkob, all of which became the perquisite of my servants after I had passed over it. The path led along the faces of the fort to the private garden, from which there was a door leading to the household offices and ladies' apartments. In the garden we found a tent pitched, into which we entered, followed by three or four of the Mehtar's most important sons and nobles.

Directly we had sat down the Mehtar began an oration which lasted an hour, with interruptions to drink iced water, and to rub snuff on his gums, the Chitrali way of taking this most seductive form of the weed. The upshot of his discourse was that

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he was a faithful servant of the British Government, and that he wanted various things, mostly rifles and money. Some of his remarks were amusing, as when looking a Kashmiri officer full in the face he said that he had been in the habit, in the old days, of beating the Kashmiris and looting them, but that out of consideration for us he had abandoned this source of revenue. All this time I was getting horribly hungry; we generally breakfasted about eleven, and had been fetched away from camp just before our breakfast was ready, and it was long past two before the Mehtar showed signs of having talked himself out. There was nothing for me to say beyond the usual diplomatic platitudes about the assurances I had received from the Viceroy's and the Foreign Secretary's lips of the interest felt by the Government in the welfare of Chitral, and of their personal regard for the renowned chief who ruled its destinies. The whole thing was a sort of full-dress debate, the object of which, on the Mehtar's part, was to let it be known throughout Chitral, and in the adjacent Pathan countries, Asmar, Dir, and Bajour, that he was definitely putting himself on the side of the British Government, and under its powerful protection.

The Mehtar, having thoroughly talked himself out, departed, leaving Afzul-ul-Mulk to do host. The dinner was excellent of its kind, and we were introduced to various famous royal dishes, about the best being large flat unleavened cakes of bread full of minced meat, and sweet omelets made with honey.

I remained some time in Chitral, seeing the

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I remained some time in Chitral, seeing the
Mehtar, formally or informally, every day, and talk- 181
ing to his leading men and advisers whom he sent to see me very frequently. To obtain any influence or information in the East an Englishman must always remember that to an Eastern time is no object, and he must be prepared apparently to waste endless hours in desultory conversation. The time so spent is not really wasted; something can be learnt every day, and confidence is engendered by frequent intercourse. Accessibility is a duty on the part of a frontier officer, and I always made it a point during my time on the border to put aside any work to receive a visitor. Talking to a live man is of more value to yourself, and generally, in the end, of more service to Government, than writing or reading reports.

The result of my conversations with the Mehtar 701
and his leading men was to leave in my mind a very 721
poor opinion of the military qualities of the Chitralis. They had an inordinate idea of their power, but they had never been properly shot at. There was no tradition of severe fighting amongst the people. The nature of the country favoured wars of positions, and I found that once a position was turned, and a few men shot, it was a recognised rule of the game that the defenders should bolt. The rule appears to have been strictly adhered to, and I never heard of an action in which more than ten or fifteen men were killed. The people are naturally hopelessly *laissez* 181
aller, and organisation is unknown amongst them. The Adamzadas, I find noted in my diary, might possibly fight, but the common people most probably would only do so in a half-hearted way; at the same

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181 time, their rapidity in movement, and intimate knowledge of their country, and its capabilities for defence, would make them dangerous enemies to a small invading force, and valuable auxiliaries while on the winning side.

175 Events proved the justness of the opinion then formed and recorded. A few years later saw Chitral
181 in the throes of civil war, and a Mehtar in possession one day, ousted and flying the next, after the fall of a position attended with the loss of one man. The feeble resistance made to Colonel Kelly's advance by the Chitralis, though holding splendidly defensible positions, the secondary part played by the Chitralis in the memorable siege of Chitral, when all the real fighting was done by Umra Khan's Pathans, and the skill they showed in cutting off small parties of Sikhs, all went to prove that, though not wanting in courage and endurance, they lack the tenacity and grit which is wanted to enable men to face severe loss and to make real soldiers. As Napoleon says, "*Un homme ce n'est pas un soldat.*" The Chitrali is wanting in the something which makes a soldier.

643 I found that the Mehtar had no conception of our
648 real strength, no standard by which to judge our power. He undervalued our troops, his only idea of a standing army being taken from the old Kashmir regulars, a body with whose name disaster was associated, and some of which he had himself defeated, driven into the fort of Gilgit, and besieged there.
643 His sons and leading men who had been to India had
648 not seen enough of our troops for their reports on
793 them to impress him. One thing I found he was most anxious to have, and that was a properly

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CHITRAL FORT AND VALLEY.

[facing p. 84]

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643 organised hospital and dispensary at Chitral, under a
648 good native doctor; that this was to be at our expense
743 went without saying. I am glad to say I was able to arrange this, a hospital was established next year, and it has flourished and done much good in the country.

431 Before leaving Chitral I sent the Mehtar the pre-
[576] sents I had brought up for him. The local etiquette forbade the gifts being offered in public, as everything so received had at once to be given away. My presents, therefore, were taken to the Mehtar by my head orderly. They consisted of a double-barrel express rifle, a pair of shot guns, and a miscellaneous assortment comprising silver goblets, cutlery, gold cloth from Benares, silks and broadcloths; and as the ladies were to be propitiated, carefully-graduated collections of rich brocades, silks, embroidered muslins, looking-glasses, jewelled trinkets, and last, but not least, boxes of scented soap and cases of perfumery. I was careful to ascertain the proper proportion to be observed in graduating the presents for the Mehtar's leading wives, and had a solemn interview with his minister on the subject. The result was excellent, and to my surprise and satisfaction I found that the Mehtar was delighted with the presents, and valued them at considerably more than treble what they had cost in India, and that the ladies were extremely
[159] pleased with theirs. The Mehtar's appreciation of some of my gifts was amusing. He was much taken with a nest of silver cups in a case, the innermost of which was shaped like a champagne glass. He was delighted with this, and pointed out that it would be most useful as a spittoon when he chewed snuff. The

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515 ladies, I heard, revelled in the soap; and, judging from the men, I should say it was needed.

648 From Chitral I sent letters to Peshawar through Dir and Bajour, and asked permission to come back to India that way. The Peshawar authorities said afterwards we should have had our throats cut had we attempted it. This, "from information received," I did not believe, and in any case it was worth trying, as we had no accurate knowledge of the road. The Khan of Dir and Umra Khan of Jandol were ready to pass me through their territories, and as both wished to come to an understanding with Government, I believed the opportunity to be a good one, more especially as the Mehtar had at the moment considerable influence with them both, and was prepared to do all in his power to assist me in the attempt, believing that Government would take any help given me by him into consideration. However, the fates were against me, and I did not get permission. I arranged to spend the time pending the receipt of an answer in visiting the Dorah, Agram, Nuksán, and Katinza passes, leading over the Hindu-Kush into Badakshan, but the early setting in of the snowfall rendered it impossible for me to visit the last three, and I had to content myself with the Dorah, the main pass, over which runs a rough kafila or caravan road, which has from time immemorial connected Badakshan through Chitral, Dir, and Swat with India.

431 I had a final interview with the Mehtar before leaving Chitral, and he presented me at parting with the usual number of horses, and with some fur coats, one of which was much admired when I wore it in

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camp, the outside being composed of Bokhara silk in 431
broad bands of red and gold. Our first halt was at 361
Shoghot, a point at which all the roads leading over 487
the passes mentioned above converge. We passed 541
over the Chitrali racecourse on the way, a stretch nearly four miles long of flat ground which, once cultivated, has been ruined by floods, and is one mass of sand and stones. At the far end of the plain is a raised mound, the Mehtar's grand stand, and the course was the full distance. How any horse could survive being raced four miles over the stones is difficult to understand, but they did. Afzul-ul-Mulk amused me by saying he had a horse which was undefeated over this course, and that he much regretted he had not taken him to Calcutta and entered him at the races there, as he certainly would have won the Viceroy's Cup, the Derby of India. After passing over this open ground, the road runs through a limestone gorge, with absolutely perpendicular sides.

As it was now autumn, and the rivers had 132
shrunk, we marched as a rule up the bed of the stream, which was crystal clear and full of fish, fording a dozen times a day with the water to our saddle-flaps. The trees were just turning, and every valley you looked up was ablaze with "the flying gold of the ruined woodland." We passed many 223
wild duck decoys, at constructing which the Chitralis seem very clever. They run off a portion of the stream on to a flat field, making a pool twenty yards or so square, at one corner of which the water runs in. Here they make a wicker cage with a wide mouth and tunnel gradually tapering up-stream.

[leaving Chitral -- Analysis]

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223 They stick decoy ducks about the open water, and when the wild duck settle, drive them into the tunnel, catching sometimes two and three hundred at a time.

491 The bridges speak for the lightness of foot of the people; they are merely, as a rule, light hurdles of willow; our heavy-footed English labouring folk would crash through them, but they seem strong enough for the people who use them. Horses of course ford.

133 We reached the top of the Dorah, fourteen thousand eight hundred feet in height, without difficulty, riding practically to the top of the pass. We had a lovely day, the air was perfect, and the view from the top is fine. Immediately below you the ground drops very suddenly to the Hauz-i-Dorah, Lake Dufferin as it was christened by Lockhart's party, but the lake itself is out of sight. We

000 stayed a short time at the top, looking out over the Badakshan mountains towards that mysterious Central Asia which attracts by the glamour of its past history, by the veil which shrouds its future. Balkh, Bokhara, Samarkhand, what visions come trooping as their names arise! The armies of Alexander, the hordes of Gengis Khan and Timur go glittering by; dynasties and civilisations rise and fall like the waves of the sea; peace and prosperity again and again go down under the iron hoof of the conqueror; for centuries past death and decay have ruled in the silent heart of Asia. Are we now looking on the re-awakening? Shall the land again blossom like the rose, and proud cities rise on the ruins of the old under semi-European sway, and greater emperors than the Great Khan rule through centuries of generally last-

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ing peace a greater and united empire! Let us hope so. But who that knows her methods can dare to prophesy that Russian rule will necessarily prove better for the people than Mahomedan. 000

One last look out over the forbidden land through which our feet might not stray, and we turned away and set our faces for India, feeling happy that we had come so far and seen so much, sad to think that the limits of our wanderings had been reached, and that each day now brought us nearer the dull routine of civilisation, from which six hundred miles now separated us. There is a fascination which no description can convey to those who have not experienced it in the nomad's life.

We had passed a Kafir village on our way up the Dorah, the people outlaws from Kafiristan owing to some blood feud, and had been hospitably entreated to stay and dine. This, as we were doing a double march to the top of the pass and back, we were forced to decline, but our would-be hosts turned up in our camp in the evening, and brought us a huge cream cheese, weighing about a stone, excellent to eat when you ignored the dirt of their methods. One boy was very handsome, with an aquiline nose and finely cut mouth, and really beautifully-shaped head and face, but the majority were uninteresting looking. We parted on the best of terms, as I gave each man and boy a looking-glass, knife, scissors, needle and thread, a priceless collection for them. We passed some wonderful hot sulphur springs at Shah Salim, a few miles below the head of the pass, and one of the curious circles of stones before mentioned, which are attributed by the people of the country to the Kafirs. 563 312 [172]

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241 The Lutkú valley, through which our road ran, is
311 famous in Chitral, and rightly so, for its cultivation, and we were more struck by its wealth on our return than on our march up. Riding up you often see nothing but a series of walls, the retaining walls of the fields; coming downhill the whole of the cultivation is spread before you. Every inch of the ground is utilised, the soil being cleared wherever possible, the stones taken off it and piled in huge heaps, and every large rock which is too big to move has stones stacked upon it. The fruit of the valley is renowned, peaches, apples, pears, and splendid grapes abound; the grain crops could not be finer, and every village is embowered in huge walnut trees, truly a land
000 flowing with milk and honey! It had its drawbacks for the native traveller. We came across a kafila *en route* from Bajour to Badakshan, and found one of the Hindu traders bewailing the loss of a fine mule killed by a fall from a cliff, the second lost since they had left Chitral, and half the load washed away in the stream. Several roads lead from the Lutkú valley to Kafiristan up side valleys, and right and left of the points where the valleys joined were well-known places of slaughter, where Kafirs might be expected suddenly to dash out of the tamarisk thickets, and swoop on any caravan not heavily guarded, or on any isolated man. Some of these side valleys were very beautiful from the distance, particularly one leading by the Shui pass into Kafiristan. We had gone to visit some more hot springs which came out some hundred feet or so above the road, and the view up the side valley was lovely, a sea of autumn colour in which the gold of the

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willow shaded off into the dark red of the rose thickets. 000

On our way down we branched off to try and get some shooting. We got none, but were amply repaid by the magnificent scenery. We camped one night at an altitude of about twelve thousand feet on a hillside so steep that our small tent could only be pitched by raising one pole on a pile of stones, and our bed places had to be similarly built up. We here got an insight into the reckless way the Chitralis destroy their timber. Some of our hosts' followers were belated, and in order to attract their attention, the men with us calmly fired a patch of forest. The next morning we rode up and crossed the shoulder of the range we were on at a height of sixteen thousand feet. I was pretty well accustomed by then to riding over anything, but we crossed ground that day that a few months before I should have considered impossible for a horse—long, sloping stretches of shaley rock across which our horses picked their way in the most extraordinary manner. The view from the top was grand: right opposite us, with only one range of lower mountains in between, rose Tirich Mir, twenty-five thousand feet high; no cloud obscured the view, and so close did we seem that every turn of the glaciers could be traced, and the lines of the avalanches distinctly seen.

The Mehtar came out to see me at Shoghot, and we spent another day together. With him was his son-in-law Rahat Mian, a Kaka-Kheyl timber merchant from within our borders, and at the moment the most important man in Chitral, as the Mehtar trusted almost implicitly in his advice. Our Native [644] 662

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Agent in Chitral also came, and had a long talk to me
662 in the morning, during which he inveighed against Rahat Mian, and unfolded his many villainies. Rahat Mian was a study, an old man with a very shrewd face, and an expression entirely under control. He used to sit during my long talks with the Mehtar with a pomegranate in his hand, cutting out all sorts of fantastic geometrical patterns in the rind with a sharp penknife, watching everybody out of the corner of his eye and never losing a word. He produced a letter from Mahomed Isháк, which he said the Mehtar had intercepted, and our Agent praised his loyalty and devotion to Government, and begged that I would bring his services to notice, he having told me all about the letter an hour before, and how copies had been sent post haste weeks ago to their destination. It was interesting to watch the two who hated each other with a deadly hatred, each knowing the other was lying, and both profuse in their compliments and expressions of affection.

648 Diplomacy in the Hindu-Kush is an interesting game to watch; the men intrigue from their cradle; it is an amusement as well as the business of life. For an Englishman the only safe course is the honest one; he must think pretty carefully before he speaks, and then speak plainly. Every word must prove true, every promise must be fulfilled to the letter; following on these lines a man in the end will get the influence he wants. At first the native diplomatist will not believe him, and will search for hidden meanings, but in the end he will have confidence in this strange being who plays the game on such hitherto unheard-of lines. But the Englishman who believes

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anything which is told him will get into difficulties. 149
You must learn to disbelieve any story told you, however plausible, unless you have proof positive from other sources of its accuracy; your first thought when any statement is made must always be what is the speaker's motive, especially if he has told you the truth. No man ever approaches the object he aims at directly. By roundabout and devious paths he will lead up to his point, which is perhaps only brought out casually at the end of a long interview. You live in an atmosphere of falsehood and deceit, the men you do business with lying freely and unblushingly on every available occasion; but they bear you no ill-will when you expose their little lapses, and at once set to work to weave some new plot. The Mehtar was a past master in the art, and it was a never-failing source of excitement and interest to have dealings with him. We got to know each other fairly well by the end of the next four years.

In the afternoon of the last day we spent together 541
we went off to look on at polo. The game was dull, 535
for the players were indifferent, and the ground, at each end of which cropped up huge rocks, was half under water. But the show was diversified by the Mehtar producing various rifles, and making some very fine shooting at a mark across the polo ground, firing over the heads of the players. Then followed the usual dances, one a sword dance to the music of the royal band, the drummer in which, who had only one tooth in his upper jaw, fascinated Robertson and me by his excitement and animation, throwing his arms about frantically, his whole face lighting up,

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541 and his eyebrows working furiously in time to the
535 dancing. After the Chitralis had danced, some Bajouri Pathans present gave us an exhibition, the most picturesque piece of dancing we had seen. Five men, dressed in the loose flowing blue Pathan shirt, formed a circle round a flower thrown on to the ground, and danced round it, alternately advancing and retiring, swaying their bodies forward till their heads nearly touched in the centre of the ring, then throwing up their arms and swinging back their bodies and dancing away, their clothes flying and giving a wonderful grace and go to the dance. They then gave us another dance, also in most perfect time, to a plaintive song which they sang, their faces indicative of the deepest grief. This was followed by a wild repetition of the first dance, much faster, and with more dashing action, the accompaniment on the part of their friends being the rapid discharge of their guns. The flower in the centre represented a lovely maiden, and the dance tells the tale of a love story ending in an elopement.

159 Next morning the Mehtar paid me what was really his final visit, presented me with a last horse, badly galled, and recapitulated all his wants and views. We parted after an exchange of many civil speeches, and promises of eternal friendship, with genuine regret on my side, for I had got to like the old man very much, and to admire his strength of
487 character and undoubted powers. We returned to
133 Mastuj by the right bank of the river, making a detour through some of the higher valleys. The road the first day was very bad in parts; one awful cliff, across which it seemed to run for miles,

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A GOOD BIT OF IBEX GROUND.

[facing p. 94]

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gave but just room for a horse to move along its face. We crossed a succession of great bowl-shaped bays in the hills, several miles across from side to side, cut up by deep ravines, the whole bed of the saucer one mass of cultivation wherever water could be brought to bear. The outlet for the streams which drain these bays into the main river below is generally through a narrow gorge hundreds of feet deep, with walls so precipitous and fall so rapid that no regularly made path can be taken along it. The Chitralis averred that no man had ever succeeded in getting through one particular gorge.

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We struck a vein of folk-lore which I should have loved to explore, but I had no time to work it properly, and for really satisfactory results the enquirer must talk the language of the country, which I could not. We were sitting one night after dinner by our camp fire, looking across the valley at the dim form of Tirich Mir, rising ghostly and white in the pale moonlight, when one of our hosts casually mentioned the existence of a lake at the foot of the great mountain by the side of which are the flat stones on which the fairies wash their cloths. Readers need hardly be reminded of the Continental and Eastern habit of beating linen on a flat stone. You could also, he said, find their rice-pounding stones there in great numbers; these must be the round pot holes found in the rocks of all glacier streams, but what the washing-boards were I could not make out, and the lake was unfortunately miles away, so that time could not be spared to explore.

The conversation so begun gave rise to much talk about the fairies. We were told that they

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were heard to sing or wail round the towers of Shoghot Fort ten or twelve days before one of the ruling family died, and this led to the information that the present Mehtar's great-grandfather had married a fairy, having been a master of the lore which gives command over them. The king and his fairy bride lived on for years as husband and wife without any one knowing it, as he was in the habit of going to Gairat, a village seven miles below Chitral, where the fairies from Tirich Mir assemble every Friday night to say their prayers, and meeting her there. This place is still used by the fairies for their devotions, which take place at a spot marked by a large flat stone. No one will go shikaring there alone, and my informant, who was once belated, and had to spend the night close to the spot with a single companion, heard the ghostly call to prayer, and the air full of the voices of a great multitude talking Chitrali. The union of the old king with the fairy was blessed with one daughter, and she, though a very old woman now, has continued to take an interest in the fortunes of the royal family, and warns them of the approaching death of any member by the sounds heard at Shoghot. Many men had seen her, notably a man still living at Owir, with whom we were promised an interview which unluckily did not come off.

Those who have seen the fairies, and a couple of years before a large number of them were seen by many of the inhabitants of the valley, flying through the air to Tirich Mir, some on horseback and some on foot, describe them as exactly like

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men and women, but very beautiful, and dressed mostly in white. Their only peculiarity seems to be that they have no knee or ankle joints, and that the toes of their feet point to the rear, the heel being to the front. This by the way must be inconvenient when riding. They occasionally carry off men for ten days or so, and treat them well. The man at Owir, who was carried off, lived with them for ten days, and saw the old king's fairy daughter. He reports having seen very large numbers of fairies, and that he was pressed to marry by them, but on his refusing was returned to his home. They appear never to do any one good, and to distribute their thievish tricks and the harm they do indiscriminately among the righteous and the evil-doers.

Asked what the fairies subsisted on, our informant explained that if any man lied about the amount he had harvested, and told his neighbour that he had only ten sacks of grain when he really had garnered twenty, the fairies took the balance, and left him with what he professed to have harvested. He had never heard of their doing any harm to cows, but said they undoubtedly rode the horses at night, and that if a man had done his horse's mane up nicely, he was likely to find him in the morning completely tired out, and with the mane tangled, knotted, or plaited. I could not quite make out which, or whether the knotting the mane corresponded with our "witches' stirrups." He also told us of a man living at a village above Chitral who had gone out shooting, and shot at and wounded an ibex, which escaped. A few days

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after a man of the village, who is lame to this day, came up and asked why he had shot him, and on the sportsman denying it, and saying he had only shot at an ibex, the lame man, who is known to be an expert in fairy lore, said, "I was the ibex."

We then unfortunately asked about their religion, and here got away from folk-lore proper to the made-up stories of the wizard, for we were told that those skilled in fairy art said the fairies were of all religions, Mahomedans who worship at Gairat, and who have Mullahs like terrestrial Mahomedans, Hindoos, and others. What the latter worshipped we could not discover. The fairies, we learnt, are at great enmity with the demons, whom they very much fear.

The principal harm they do is to deprive people of their senses and to carry them off. They occasionally make themselves obnoxious by infesting a village. Lately a fairy had taken possession of one, and had wounded several people by throwing stones at them. No one was killed, but the fairy made it especially unpleasant for any one opening any closed box in a house, and finally the nuisance became so great that the Mehtar was appealed to. He called in the help of a wise man who exorcised the fairy, and no further harm was done.

[789]

The whole of the above was got from our informant without asking a single leading question, except that I asked him if ever the fairies rode people's horses, but his answer was so ready and detailed that it could hardly have been made up at the moment. Everything he told us was said

with an air of conviction, and as if talking of an everyday matter: it was a most delightful experiment, and I only wished I could take down the conversation in shorthand, for much of the detail must have been lost. Belief in fairies is universal in the Hindu-Kush, and, for the matter of that, in one form or another throughout the East.

A travelled and well-educated Kashmiri with us was with the greatest difficulty repressed during our talk; he was always wanting to break in with some Kashmiri variation, civilised and thoroughly ruined, of these local tales. The next day took us to Owir, where we camped at a height of ten thousand feet, having ridden up five thousand feet, and crossed at sixteen thousand a razor-back pass between the two valleys. It was beginning to be very cold, and we enjoyed making the descent on foot, plunging straight down the shaley slopes.

The conformous shale at the top of the valley contained fell of fossils. I picked up a couple of large ones, some convoluted shell, but, unfortunately, my orderlies did not understand that I attached any importance to them, and they were lost. There is but one drawback to a march such as we were making, and that is the time limit. You pass many things of interest which you cannot visit; you are constantly tantalised by a half glimpse of some beauty or curiosity which you pass with a sigh, knowing that you will never have the chance of seeing it again. I longed to stop and dig, and to hunt for fossils here, as I had longed to explore the Buddhist topes on the road, or to spend days trying to get at the folk-lore, but the fates drove us on.

6a Dunant G-6 (1889-90) 1890 AVI Kashmir
Dard A93
Ch. Trail

000 We tried to find our fairy-visiting friend in one of the Owir hamlets, but failed, I forget why.

556 Next day we crossed into another valley, and
567 halted for breakfast at a place called Barun, the residence of a headman whose ancestors had been kings of this collection of valleys. He was a rich man, the possessor of over three hundred slaves.

133 All the four valleys of the Owir district are of the same type, and are remarkable for the outcrop of saltpetre, which reduces the soil available for cultivation. The Owir stream is formed by the junction of the waters from the four valleys, and runs out finally into the Chitral river, through the narrow gorge described above, up which no man can force his way. The march beyond Barun was terribly severe, in and out of a succession of steep ravines hundreds of feet deep, the last ascent of a thousand feet, up which our horses barely carried us, landing us on the watershed between the Owir and the Mastuj valley. The view back was indescribably grand, we were told: unfortunately for us, Tirich Mir veiled his face. Still it was very fine, a grand circle of snow-clad mountains fencing the valley, which is broken by the four main streams into a series of long promontories, the upper and flatter part of the amphitheatre one mass of cultivation and autumn colouring. After descending a few hundred feet the road turned north, and the view was again lovely; at one's feet the great gently sloping circle of the Lun valley cultivation, and in the distance the Mastuj, Turikho, and Mastikho valleys.

The Lun valley is a replica of the Owir; Turikho

4a Durand G-2 (1888-92) 1908 AVI Kashmir
Dard Avi
Chitral

and Murikho, the upper and lower *kho*, or valley, are districts of some importance. The former, a valley some fifty miles long and a mile wide, as a rule shut in by huge mountains, the latter, shorter and more open, is a continuation of the former. The whole district is most favoured, and abounds in fruit and flocks and herds. In Murikho there are some of the only manufactures of the country, robes woven from the wool of unborn lambs, and others in which the down of the wild duck is intermixed. The latter are more curious than useful, and give the wearer a most fluffy and half-fledged appearance. This sort of cloth is also made in the upper portion of Hunza. From here come the celebrated falcons still exported to India, and smaller hawks used in the sport of falconry.

The method of catching is simple; a bird, according to the Chitralis, must be full grown to be of any use, and caught when ranging for food. The trapper makes a little stone hut in which he sits, a small hole being left in the roof on which a chicken tied by the leg moves about, the string being in the man's hand below. After the hawk or falcon has seized his victim, the string is gently pulled, and, thinking that it is merely the chicken moving in his struggles to escape, the bird gripe the harder, and is pulled to the hole, when the man below seizes it by the legs, and its liberty is over. The Chitralis are wonderfully clever at breaking their birds—I have seen one flown captured not fully a week—and trust for taming them to keeping them awake. They keep the bird awake for about three nights, constantly talking to it, and, finally, when

4: Durand G-6 (1888-93) 1900 AVI Kashmir
Dard Ave
Chitral

223 it is tamed by want of sleep and hunger, begin to feed it, and to use the lure. The large grey falcon they mostly use is a lovely bird, and they are devoted to the sport.

The Mehtar used to go after chikor every day almost, and we once got an excellent exposition of the sport in his company. We rode up the valley a short way, and took our stand on the edge of a very steep fan, beaters having gone a couple of miles further up the valley to move chikor, the mountain partridge. In a few minutes we saw a covey coming skimming along, following the contour of the hillside, as they always fly to avoid the dangerous open, and going the pace driven partridges can go. The Mehtar unhooded his falcon, and stood at the edge of the cliff, eagerly watching the approaching birds; as they passed there was a quick move of the wrist, and the grey death shot down like a passing shadow, and killed a couple of hundred yards from us. This was repeated again and again, generally with success, but a falcon loosed a moment too late had no chance. I had a beautiful falcon given me, and had some very good sport with it sometimes, but my native friends coveted it so dreadfully, and begged for it so persistently, that I finally had to give it away.

132 291 The winter was now coming on, though it was but the beginning of October, and we had heavy falls of snow on the higher hills, which made the weather perfect, but rather cold at night. The Chitralis began to dress accordingly, and in addition to the ordinary brown woollen gown, which all classes wear, we now saw bright cotton-wadded coats of flowered green or pink.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral

Finally, dropping into the bed of the Turikho river, we reached Drasan, Afzul-ul-Mulk's favourite residence, a fort of the usual type, square, with high corner towers, and were given a right royal reception. Nizam-ul-Mulk was very anxious for me to go and see him in Turikho, but the passes out were under snow, and I could not afford to go twice over the same ground very far, so I had, much to my regret, to decline. This was rather unfortunate, as Afzul-ul-Mulk was thereby given another opportunity of entertaining me, which delighted him very much, but made his brother and his brother's retainers perfectly furious. It was very disappointing for me also, as I wanted to make friends with all equally, and, moreover, it prevented my visiting the Baroghil, one of the most important passes over the Hindu-Kush. But with snow falling every night marches over glaciers were not to be lightly undertaken; even over some of the rocky marches the roads would have been dangerous. There is nothing worse than floundering over rocks you cannot see, hidden by a covering of new snow which gives no foothold to man or beast.

So we marched into Mastuj again, and after a day spent in sorting out our kit, we despatched our servants, heavy baggage, and extra horses towards Gilgit by the road we had come, while we ourselves started for another tour. We cut ourselves down to the strictest necessities, one small tent, seven feet square, for the two of us, one for orderlies and servants, no beds, tables, chairs, or unnecessary luxuries, for I meant to double march steadily for a fortnight. Every follower was mounted, and we managed to do all we wanted.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

000 And here I would pay a tribute to our native servants, the routine of whose work on the march would astonish servants at home. They called us shortly after daybreak, and produced a welcome cup of tea, water for washing was ready outside, and the moment we were up, and at our chilly ablutions, the tent came down, our bedding was packed, and the ponies loaded and despatched. We mounted shortly after, and rode for three or four hours, then halted for our mid-day meal, which one of our men would cook and serve beautifully hot by the side of the road. We probably stopped here for an hour or so to let the baggage get well ahead, and our servants used to go on. Some time in the afternoon we would get to camp to find tents up and tea ready. Dinner was usually served at dark, and after that we turned in. It sounds easy and pleasant enough, but let any one try marching twenty miles a day for a week over the impossible roads we were using, most of the way necessarily at a foot's pace, with cooking, tent-pitching and striking, baggage-loading, etc., all thrown in, and I think they would soon have enough of it. I saw, of course, that the servants fared as well as we did; they got any amount of meat and tea, and my orderlies helped in everything except the cooking, so that we got on excellently. Some time afterwards I did, with the servant who was now with me, two hundred miles at the rate of forty miles a day, with baggage and only one set of baggage mules, the best going over mountains we ever put in, and we had endless variations of level and two passes of over twelve thousand feet to negotiate. I did admire his pluck on this occasion. It was in the summer, and

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral

frightfully hot part of the way, and, to avoid the heat as much as possible, we were up at two in the morning. We were on the move twelve to fourteen hours, one day for nearly twenty. I used to get a couple of hours' sleep at the mid-day halt, but do not think my man had time for this, and yet he was always smiling and cheery, and full of energy to the very end.

Our day's halt at Mastuj was no rest for me, for I had to say good-bye to some of the Mehtar's sons who had come with me, to write endless testimonials —the fiction as to the value of the testimonial has penetrated even to the innermost recesses of the Hindu-Kush—to distribute largess with a discriminating hand on all sides, and to write one or two official letters as well. Next morning we started for our march up the valley of the Yarkhun river, taking the winter road—that is to say, spending half the day fording an ice-cold stream as clear as crystal. The Chitrali footmen shocked our Pathans very much by rolling up their voluminous skirts, taking off their *paijamas*, and fording stark naked. They are the only Mahomedans I have ever come across who go naked, but not ashamed.

After seeing as much as was necessary of the defiles through which the river runs, we retraced our steps, and made for the Chamarkand pass. At the foot of this I met with a bitter disappointment: my messenger who had gone to India from Chitral with special letters returned, after waiting four days in Peshawar, with no answer. It was a terrible blow, the opportunity of returning to India by Dir and Bajour had offered, and I was obliged to throw it

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral

000 away for want of permission. Had any one else been Foreign Secretary, I might have chanced it, and come without leave, but I could not run the risk of being cut up, and of my brother getting blamed, so bewailing our luck, we turned our faces sadly and definitely to India.

159 Afzul-ul-Mulk came as far as the Chamarkand with us, and took leave there, after an abortive attempt at another ibex hunt with dogs. His country had been a pleasure to travel through, all the roads having been repaired, and the rough places made smooth in his anxiety to please. Pleasant as he had been, the more one saw of him the more the intriguing and ruthless savage came out, and the more I distrusted him. Still, he was a courteous host and a pleasant companion, and I was sorry to say good-bye to him.

132 It was far colder than when we had last been on the Chamarkand; the snow in a light sprinkling was on the pass, and covered the mountains in all directions down to twelve thousand feet. Frost had taken a firm hold of ground and stream, and the banks of the latter were hung with icicles. The road down ran through a broad open valley, that carried one back to the moorland at home on an autumn day. Clouds hung over the hills, dropping shifting curtains of snow and sleet, the distant mountains stood out dark blue and purple with snow-covered tops, the nearer showed grey dashed here and there with bright colouring from the grasses in their autumn tints.

233 The jungle in the stream bed had turned a dark red brown, and among the snow-sprinkled tussocks of dead and dying grasses fed a great herd of highland

[In October — Kinal 15]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral

cattle. At least so they looked to me when I first 233
caught sight of them, and drew rein to inspect them closely. They were mostly black, but many were there of smoky dun or mouse colour; some carried wide, sweeping horns, others were like polled Angus, but all had the same characteristics; they were very high in the withers, very short-legged, and they carried the most splendid coats, with masses of hair on the shoulder and forearm. They were all half-breds, crossed with the yak, as their bushy tails showed. The colouring was exactly that of a mixed herd at home, but the shape was ungainly. Passing [136]
down lower we flushed a couple of splendid specimens of the solitary snipe, which were soon added to the larder.

There was not much new to be seen on our way 000
down after we had regained our old road above Ghizr; the only change was in the colouring. The willow copses in the river bed were now a blaze of gold; the orchards every colour from dark green to almost scarlet; the streams had shrunk, and now, less violent, ran crystal clear, a beautiful ultramarine colour, turning to opal in the deeper pools, and reflecting all the brilliant colouring of the banks. The roads up to our Punyal border, through Nizam-ul-Mulk's country, were vile, and compared ill with Afzul's. We reached Gakuch again on the 15th October, and were met by our Punyali friends some way out: it had been a very trying double march that day, and for once we came to grief. Robertson's servant went down some small drop, horse and all, and the horse promptly bolted. My servant remained to look after him, so that when our kit came into camp, which it did pretty

4: Durand G-3 (1888-93) 1900 AVI Kashmir
Durd AV3

000 late, the most necessary things for dinner were of course not forthcoming, and we turned in after dining on dried grapes, the bread of the country, and tea. Many of the marches were nightmares, and the record in my diary becomes monotonous with the detailed horrors of the road, but the picture that night as we rode in would have repaid a good deal. The view, when the moonlight conquered the dying day, was very lovely; snow covered all the hills forming the valley, the broad, stony river bed, with its scattered tamarisk jungle and broken threads of water, lay in a flood of soft light, chequered by the dark shadows of the trees and cliffs, and the great precipices of the hills immediately above us seemed to loom larger and grander every moment. Not that it quite made up for tired horses blundering in the deep shadow over the rocks, the uncertainty as to whether our things would arrive in camp, and the certainty that we should have no dinner.

Next morning we lay peacefully in bed till ten, read accumulated piles of letters and papers, and idled generally. No one who has not marched for months at a time can fully appreciate the luxury of a morning in bed.

224 In the afternoon we walked down to a great tamarisk jungle in the river bed, and had a drive for a red bear. Many years in India had made me pretty sick of bears, and I would not go across the road for a black one, but the chance of a red bear was different. I had then never seen one. We were perched upon a rock some forty feet high in the river bed and as soon as we were settled Raja Akbar Khan rode off to superintend the beat. Directly his

[Bear & River -- Analysis]

de Durand G-S (1888-93) 1900 AVI Kodak
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644
291

BOY ACROSS GRAVE OF PONTIAC, AND GENERAL

[facing p. 108]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

224 party got to the far end of the jungle, the inevitable band began to play. Nothing can be done in these [533] wilds without a band, and on this occasion the performers were posted some three hundred yards ahead of us, on the side of the hill forming the river bank. In a few minutes we saw a man emerge from the jungle and run up to them, and a wild fanfare and fierce yells announced a bear was found. The next thing one saw was some dogs and a couple of mounted men flying through the jungle, and then the bear broke in view surrounded by dogs. He headed straight for our rock, and was killed at its foot. It was a pretty beat, and a characteristic bit of sport, the men galloping along keeping the bear straight, sheering off if they were heading him, dashing fearlessly at him if it was necessary to turn him, the dogs all the time driving him along. All this over the usual ground, one mass of rocks and the difficult tangle of a broad river bed covered with tamarisk bush. The swordsmanship was not equal to the hunter's pluck. We found the bear had a slight sword cut, but the swordman's horse had a far worse, a frightful wound on the stifle caused by a badly delivered backward cut at the bear. One of Robertson's greatest triumphs in surgery was the treatment of the wound, which he sewed up; the horse completely recovered, and the doctor's fame became great. After we had left Gakuch a couple of days they told us the jungle across the river there had been full of bears, but, knowing that I had a huge pile of correspondence, the Rajas said nothing about it. This was rather annoying, for I never again got the chance of a good beat at Gakuch.

[ie., the tamarisk jungles of Gakuch -- Analyst]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

000 Our horses enjoyed their unaccustomed halt to the full, and spent the day lying down fast asleep, one of them snoring persistently, and my favourite doubtless dreaming of war, for he lay neighing quietly, and gently moving his legs, like a dog growls and twitches in his sleep. This was the horse Nizam had given me, as he was afraid of riding him himself, and he carried me for five years, and only died, full of years and honour, three years later. Every one knew the "Hubshi" at Gilgit and on the frontier. He was the beau ideal of a horse for a mountainous country, born in the Kirghiz steppes, a rich dark bay stallion, with perfect black points, his coat meant by nature to withstand real cold, curled, when not clipped, in tight astrakan-like curls on his legs, and in broad waves and curls all over his body. From this peculiarity he got the name of the "Hubshi," or negro, all ponies carrying this coat being so called in India. He stood about fourteen two, had great flat legs with sinews of steel, a bold, intelligent eye, good head, fair neck and forehand, a short, round barrel, very powerful but ugly quarters, and feet of flint. I never rode his equal on a hillside. If we got, as we occasionally did, on to an impossible place, he would stand, while I slipped off over his shoulder, there being no room to get off at either side. He climbed like a goat, and if he fell, which happened once or twice, he was far too clever to lose his head and struggle frantically, a proceeding which might have landed him a few hundred feet down. He lay perfectly quiet for a moment, and then, after feeling for his foothold, hoisted himself gently up. He was an angel in every respect but one—he was a confirmed runaway on the flat

4c Durand G-3 (1888-93) 1900 AV1 Kashmir
Durand AV3

when excited by other horses. This was the reason 060
Nizam gave him to me. He nearly did for me once at Gilgit. No man could stop him once he was off, but I managed to turn him, and half a mile of flooded ricefield conquered even the Hubshi. Perfectly untiring, I have ridden him day after day, and after we had settled in Gilgit I found him invaluable. He was always put out on a galloping stage; he had no idea of trotting, and his easy wolf's carter went on eating up mile after mile without a check. One can well imagine a horse like this, in the old wild days in Central Asia, being a present for a king. He had come as a colt from Badakshan, through Chitral, with a great reputation, his native name being "Parinda," or the flier, and he had gone to the Akhund of Swat, and had passed from king to king, till my friend Nizam, having ruined him, I suppose, at the janâli, and terrified of his life to get on him, had passed him on to me. It would be curious to know what blood he came from: none, I believe, but the Arab could be responsible for such a combination of courage, fire, endurance, and gentle temper. His bold heart was the only one I trusted in implicitly amongst the dwellers in my kingdom.

We varied the monotony of our march to Gilgit 712
by going down the left bank of the river as far 487
as Cherkilla, the chief fort of Punyal, where we turned up into the mountains, and had a couple of days of abortive attempts at sport. There were some nasty places on the road, one zigzag rising several hundred feet and unusually steep. Half-way up a leading pony dislodged a rock, which came rattling down, and cut my pony's legs from under him. For

000 a moment I thought he was over the cliff, but he recovered himself.

We got no sport here, but I got orders to return to India by Kashmir, and not to attempt the Dir road. There was heavy fighting going on in the Black Mountain, and it was not considered advisable that I should risk crossing the doubtful bit of country between Bajour and our border, with the frontier disturbed. A copy of these instructions had been sent to Peshawar, but not in time to catch my messenger.

Robertson left me near Astor, remaining to shoot for ten days in one of the famous nullahs there. He was to bring on all our baggage to India, where the caravan was to be broken up, and the gift horses sold. He had no particular excitements on the way, except that when he struck the main road down the Jhelum valley the whole crowd of baggage ponies, which had never seen a wheeled conveyance, were so terrified at meeting a tonga, that they scattered up and down the hillside, with disastrous results to our tent-poles and camp furniture, every stick of which was smashed to
487 pieces, as well as some mule trunks. My journey was more eventful, in that I nearly finished my earthly career. I was riding along a much-worn path, not more than a foot wide, with an almost perpendicular drop into the river below, and came to a corner where the path ran partly under and round a projecting rock. There seemed just room to pass, and I leant out as far as I could, with all my weight on the off stirrup. There proved to be just a couple of inches too little room. The rock touched my shoulder, and turned me out of the saddle. The moment I felt a smash was unavoidable, I dropped

4: Durand G-3 (1888-93) 1900 AVI Kashmir
Dard Avo

the reins to prevent pulling the pony on the top of 497
me. If we had gone together we must have been dashed to pieces. As it was, I turned a complete somersault in the air, and landed with my feet down the slope, and one hand on the edge of the road, which I easily regained, not even shaken. But it was a very narrow escape, and made me pretty careful in future.

I took the road by the Burzil pass, fourteen 133
thousand feet in height, by which the road to Gilgit now runs, and examined the route carefully. It is a short march longer than the road I had come by, and there is not so much grass on the way for transport animals, but it offered an easier alignment, was said to be open earlier in the summer, and was accordingly selected. My diary is full of descriptions of glorious views and colouring, but what struck me most after crossing the Burzil, and leaving the gigantic mountain slopes of the Hindu-Kush behind, was how small the scenery of the upper Gurais valley looked. It seemed as I crossed and recrossed the now dwindled stream, and passed under cliffs a couple of hundred feet high, above which stretched pine forest and snow peaks, that I was wandering through the scenery of a doll's house, so accustomed had the eye become to the huge proportions of the great mountains I had left behind. The effect was always the same when I returned from Gilgit, and it took fully a day before one's eye became accustomed to the new proportions of the landscape.

Below Gurais there was a view which, as the sun was only touching a couple of small patches of golden hillside high up in the background, and

4: Durand G-8 (1888-93) 1900 AVI Kashmir
Dard A13

the rest of the landscape was in the evening shadow, would have made a theme for another "Chill October." In the foreground lay a flat piece of meadow land, the brightness all gone out of the green, framed on each side by copses of leafless willow, through which the stream in a dozen small branches ran cold and clear over a broad bed of grey shingle. To the right great bare grass slopes led up to precipices of granite; to the left a sombre pine forest came down into the plain. In the middle distance a dense wood stretched across the valley, a study in all shades of grey. The lower parts of the tree-trunks were dark and rugged, dashed here and there with black, the upper trunks smooth and silvery, the bare boughs a duller grey, the only touch of colour a few withered willows, whose leaves had not yet fallen, saved by the protecting wood beneath which they grew. Behind rose again grass-covered slopes, broken by masses of grey rock. The wood, with its heavy shadows under the trees, and no sky to be seen through its branches, gave the impression of great size, and was absolutely still. It seemed to appeal more to one in its look of ruin and death, and in some indefinable way of waiting, than when I had seen it last, and had camped under the shade of the same trees, then in all the beauty of their summer foliage.

A couple of days more carried me to Srinagar, then empty of court and visitors, all having gone to India for the winter, and so, after crossing the Woollar Lake, once more resonant with the musical cry of thousands of wild geese and ducks, and passing through the most magnificent autumn colouring

4a Durand G-3 (1888-93) 1900 AVI Kashmir AVI

down the Jhelum valley, I reported myself early in November 1888 to my brother at Lahore, where he was with the Viceroy.

So ended my first expedition to the Hindu-Kush. I had marched about twelve hundred miles, visited much interesting country, made the acquaintance of many interesting men, and had been able to study on the spot questions which were soon to rise to importance.

As I passed Gilgit I heard that a Russian officer had just been in Hunza. The game had begun.

4a Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

CHAPTER IV

ESTABLISHMENT OF THE GILGIT AGENCY

I ARRIVED at Lahore at a momentous time. Lord Dufferin was there to take leave of the Punjab Chiefs before he handed over the Viceroyalty to Lord Lansdowne, and left India in December 1888. He took advantage of the occasion to announce the acceptance, on the part of Government, of the repeated offers of military service made by the Chiefs of India, and the consequent establishment of the now well-known Imperial Service Troops. People in England hardly realise that, with very slight exceptions, the whole of the burden of the maintenance of peace in India, and of the up-keep of the Indian Army, falls on British India, and that the eighty millions of people who form the Native States pay but little to the Imperial Exchequer.

The Native States, following the traditions of their forefathers, kept up at the time of which I speak large and entirely useless armies, which could be nothing but a source of danger in time of trouble; ill-paid, ill-armed, undisciplined, they existed in tens of thousands; no source of strength but a great source of expense to the States which kept them

4c Durand G-2 (1288-92) 1900 AVI Kashmir AVI

up, and a menace to the internal peace of the country should the armies of the Paramount Power be engaged beyond the frontier. It had been felt for many years that these huge masses of armed men were a danger to the State, and that the danger must be grappled with. The plan adopted involved the reduction of large numbers of the armed rabble in all Native States, and the substitution in their place of small compact bodies of well-trained, disciplined, and regularly paid troops, whose training should be under the supervision of our own inspecting officers, while the command should be left in the hands of the gentlemen and nobles of the States. The men were no longer to be, as was often the case heretofore, mercenaries from Oudh and the North-West of India, but inhabitants of the State itself.

The scheme was received with opposition; men of the old school at home and in India croaked and prophesied evil things, but one thing or the other had to be done: either Government must insist on the disbandment of the overgrown armies of Native States, thereby showing its distrust of rulers and people, or it must trust in their loyalty, reorganise their armies, and put them in possession of a force which should be of real use, and which should be worthy to find a place in line with our own troops. Fortunately for the Empire there was a statesman at the helm in India, and Lord Dufferin, in announcing the creation of the Imperial Service Troops, heralded the new era. The duty of the great Chiefs to share in the defence of the Empire was thus emphasised, the readiness of the Supreme

G-4 (1888-89) 1000 AVI Kashmir Ar/

000 Government to give their troops a place of honour, and its open and avowed trust in the loyalty of the great martial races, were proclaimed to the world.

It was a great scheme, giving to fighting races, and to their hereditary leaders, a chance of wearing the sword, of resuming the honourable profession of arms, the only one for many races and castes in which a man of good blood can engage. How splendidly the plan has worked but few realise. The Imperial Service Troops now represent a force of some twenty thousand men, not all of course of equal value, but still the pick of the population of the Native States. The Rajput is there, the Sikh of the Manjha, the Mahratta, the sturdy Dogra, the Mahomedan born to war, and no one who has seen the Rahtor chivalry sweep by in its pride at Jodhpur, led by the Maharaja himself, and commanded by men like Sir Pertab Singh, no one who has seen the cavalry, infantry, and transport trains of other States in peace and in war, can fail to realise the value of the great addition to the armed strength of the Empire created by this movement.

175 After a few days at Lahore the Viceroy left, and we scattered in all directions, my brother to Sikkim to negotiate with a Chinese Amban, I to write my report on the state of things at Gilgit, and to discuss various questions with the new Resident in Kashmir, Colonel Parry-Nisbet, and with Mr Merk, the well-known authority on the Peshawar frontier. Having finished my report, and got all the information I wanted, I went down in January 1889 to Calcutta to await developments. It was a good opportunity to see some-

thing of the working of the Government mill, which, at the moment I got to Calcutta, was grinding exceedingly slow, so far as my business was concerned. The Sikkim negotiations, however, at last were brought to a conclusion, and my brother returned to Calcutta, but it was long before my fate was decided, many other important questions stopped the way. At last all difficulties were removed, and in March 1889 it was settled that the Gilgit Agency should be re-established, and I was appointed British Agent, with a couple of assistants and an Agency Surgeon—Robertson being detailed for the latter post.

The reasons which influenced the Government of India in arriving at this decision were given in a Despatch* to the Secretary of State, in which it was stated that the advance of Russia up to the frontiers of Afghanistan, and the great development of her military resources in Asia, had admittedly increased the necessity for strengthening our line of defence, and that among the points requiring special attention were the northern passes of the Hindu-Kush, which afford a difficult but not impracticable route for a force large enough to cause excitement, if nothing worse, in Kashmir and among the tribes of Bajour, and perhaps at Jalalabad and on the Punjab frontier. This risk Government could not afford to disregard. It was pointed out that Colonel Lockhart had submitted a scheme with the object of securing this portion of our strategical frontier in 1886, but that his proposals seemed to involve unnecessarily large expenditure, and that I had been sent up the year before with orders to work out a scheme on a more

* [illegible]

4a Dossier G-9 (1888-89) 1900 AVI Kashmir Ad!

175 moderate scale, based on the utilisation of the newly-to-be-created Kashmir Imperial Service Troops. The objects in view were declared by Government to be the watching and control of the country south of the Hindu-Kush, and the organisation of a force which would be able in time of trouble to prevent any *coup de main* by a small body of troops acting across the passes. The conditions seemed favourable. The Mehtar ruled over a united Chitral, and had received our officers with cordiality; his sons had been to India, and understood something of our power. We had had a Native Agent established there for some time. The Chiefs of Hunza and Nagar, whose country had lately been visited by a Russian officer, and who had shortly before been in revolt against Kashmir, had of their own accord asked for a visit from a British mission. Finally, the condition of Kashmir was vastly changed, its army was being re-organised, and it would soon have at its command a compact force of well-trained and disciplined troops. In short, though under Lord Lytton's Viceroyalty, the attempt to establish an influential Agency at Gilgit had failed, there was now good reason to hope for success.

That the re-establishment of the Gilgit Agency fulfilled the purposes of Government, and that our influence was rendered paramount in this portion of the frontier south of the Hindu-Kush, the following pages will show.

I was detained in Calcutta throughout the winter, and then in April 1889 travelled directly up to Srinagar. Kashmir was a dream of beauty that spring, a land of sunshine and warm showers, and the profusion of the

4: Durand G-3 (1889-90) 1890 AVI Kashmir
Durd AVI

133

[facing p. 120]

4a Durand G-S (1888-93) 1900 AVI Kashmir A V I

175 wild flowers delighted and astonished afresh. I had a busy time for a couple of months here, getting into touch with the Kashmir officials, and making preparations for my summer march, and for my permanent establishment at Gilgit. The latter was no easy matter, considering that Rawal Pindi, the nearest railway station, was separated by four hundred miles from Gilgit, and that for most of that distance there was but a goat track for a road.

My instructions were that, the moment the sanction of the Secretary of State was received to the proposals of Government, I was to proceed to Gilgit, re-establish the Agency there, visit Hunza and Nagar, and then march to Chitral. If feasible, I was to extend my march, and visit the Khans of Dir and Umra Khan of Jandol. I meant to have another try at the road from Chitral to Peshawar, but again I was to be disappointed, and it was not till six years later that I was to traverse it, after the road had been opened by the force which relieved the beleaguered garrison of Chitral.

133 A still further vision now came to haunt and disturb me, the reported existence of a pass called the Baltoro, which was said to cross the Mustagh range north-east of Skardu in Baltistan, and to give access to the Shimshal valley, and so to Hunza from the north. I knew all about Younghusband's horrible experience in crossing the Mustagh at the end of his great journey across China, and that the road he followed, formerly a well-used one to Yarkand, was completely blocked by glaciers. But rumours were persistent that there was a practicable pass, though its existence was always openly

4: Dwand G-3 (1888-93) 1900 AV1 Kashmir A✓ !

000 denied. I studied the maps very carefully, and tried to get information which would settle the point one way or the other, but the phantom always eluded me, and the will-o'-the-wisp led me on: my judgment, backed by the experience of Ney Elia, was against the possibility of the existence of such a pass; still there might be one. Some of the shrewdest Kashmir officials believed in it, and they were most anxious to probe the mystery, for, in case of any further trouble with Hunza, a turning road might be invaluable. Their view was that the road existed, but that the friendship between the Hunza Chief and the local Rajas of Baltistan, who were closely connected, prevented the secret being divulged. It was essential to discover the truth and to set the matter at rest.

641 The Commander-in-Chief in India, Sir Frederick
701 Roberts, came in to Kashmir during my stay there, and the condition of the Kashmir army, and the best
[60] steps to make it efficient, were naturally discussed. It was ascertained that the nominal expenditure on the army the previous year had amounted to twenty-three lakhs, the real expenditure to about twenty-nine, which represented half the revenue of the State, and that the army numbered over seventeen thousand men, with sixty-six guns. The condition of the military machine has been described before. The first thing to be done was to reduce the army, and to organise the portion it was decided to keep up. This, however, did not come within my province; all that concerned me was the number and the condition of the troops which Kashmir was to keep on the frontier.

000 By the middle of June 1889 my preparations were virtually complete, and the passes were open. I had

4: Durand G-3 (1888-93) 1900 AVI Kashmir AVI

a guard of the 20th Punjab Infantry of sixteen Pathans, all picked men, and splendid shots, and three orderlies from my own regiment, the same men as the year before, one of whom had filled up part of the intervening time by going with my brother to the borders of Sikkim.

About the middle of June we started. Robertson had sprained his ankle and could not come, and our hospital stores had not arrived. I determined therefore to make a dash for Skardu in Baltistan, going light from the Burzil pass, and to investigate the question of the Saltoro pass on the spot. If a road existed, I meant to enter Hunza from the north-east; if it did not, there would be plenty of time to reach Gilgit and to enter Hunza as originally intended from that side. My assistant, Lieutenant J. Manners-Smith, had been appointed from the Political Department, and joined a few days before we left Srinagar. I was delighted to get him, for he was a wonderful man on a hill-side, a good shot, a hard rider, absolutely fearless, and most cheery. The Victoria Cross he won three years later at Nilt proved the wisdom of my selection. You want men on the frontier, not machines to grind out files of paper.

We started accordingly without our doctor, and three marches out at Gurais I received word that the Gilgit Agency scheme had been sanctioned by the Secretary of State. It was a great relief to get the business settled. For months I had spun day-dreams, and thought out my various projects, and I was getting sick of the indecision; but when the order finally came, from the very fact of its

4c Durand G-3 (1888-93) 1900 AVI Kashmir AVI
D AVJ

being so long waited for, it brought none of the elation which would have accompanied it months before. The expatriation and isolation did not look so rosy, and I did not like the Hunza business much; a foreboding warned me there would be difficulty.

But next morning things had taken their proper place, and with the coveted appointment in my hand, and my own selected friends going with me — I did not know then one would so soon leave me—everything was bright, and the interest increased every moment. Hard work was before me, many bricks to make and but little straw at hand. Satisfactory political relations had to be established with neighbouring States, there were roads to be made, the whole of my kingdom to be explored, barracks for troops to be built, telegraph lines to be opened, dispensaries to be established, troops to be trained, cultivation to be increased, and irrigation works to be undertaken. Last, but not least, there was a *modus vivendi* to be established with the Kashmir civil and military authorities at Gilgit, by which I could get what I wanted without reducing them to the position of ciphers. The longer I looked at the prospect, the pleasanter it seemed; if you are to be exiled, the more work the better.

Leaving all the heavy camp to go by single marches to Astor, we pushed on to the foot of the Burzil pass, from which the road to Skardu branches off over the Deosai plains. We had a disastrous start from the Burzil. First it poured with rain all night, so that we had to wait till

4c Durand G8 (1888-92) 1900 AVI Kashmir
Dard A9.3

nearly nine in the morning to dry the tents partially before marching. Then a stupid driver, instead of unloading the pony with all our stores, and carrying the boxes over a foot-bridge, tried to ford the stream, which was coming down in flood. The pony was carried off his legs, and swept three hundred yards down stream where he managed to land. The mule trunks were of course wet through, and all our tea, sugar, flour, and salt were ruined. I sent back to our main camp for reserve stores, but no one knew where the things were, and only a bag of sugar could be found and sent after us. This was rather serious, as neither of us was touching spirits, and we depended on our tea. We had to use some of the horrible stuff the people of the country use, the worst form of refuse brick tea, till we rejoined our camp a fortnight later.

We had a rise of fifteen hundred feet or so to the Deosai plain, and then eight miles over snow, and, having started so late, had a very bad time, for the sun had made the snow soft, and men and animals were constantly going in up to their middles. The rest of the march was easy but very wet, the ground soaked by melting snow, and streams to cross at every few hundred yards. We were rather a draggled party when we pitched camp, and the height, about twelve thousand feet, tried some of the men, and gave them mountain sickness. One sepoy got into most distressing condition of breathlessness, and could not sleep. We had no doctor, and I did not like to try tricks with drugs, so I gave him a brew of hot whisky and water and quinine which sent him to sleep, and he was all

4: Dunant G-3 (1888-93) 1900 AVI Kashmir
Da-d A-3

000 right next day. We were obliged, as he was a strict Mahomedan, to assure him that the mixture was medicine and contained no wine.

133 The Deosai plain is a great basin about forty miles across, averaging twelve thousand feet in height, and surrounded by a circle of snows rising three to four thousand feet higher. It is cut up by rolling spurs projecting from the main ranges into numerous broad shallow valleys, through which run rapid streams. We were too early in crossing it, and the grass had not properly grown, though there were patches here and there and some flowers. It was a most desolate scene. The bare plains stretch away for miles without the vestige of a tree, and with only here and there a few patches of stunted dwarf juniper. Later on, when the grass springs up, they become favourite grazing grounds. We had to carry even the fuel for our camp, and of course could get no supplies, as there is not a trace [134] of habitation throughout the plains. The only animal life is furnished by the marmots, which live there in great numbers, and whose curious whistle sounds weirdly in keeping with their surroundings.

We passed out of the plain by a razor-backed pass, about fifteen thousand feet high, the last part of the ascent of which, in greasy mud and soft snow, was very trying for baggage animals. The descent to the Skardu plain is by a steep ravine which drops eight thousand feet in a couple of short marches. It was a funnel down which a raging wind poured at night, making a halt there hideous. The march down was very bad, the stream had to be crossed perpetually, each time getting

4: Durand G-3 (1888-93) 1900 AVI Kashmir
Dard AV3
Balti AV2

D heavier and more dangerous. We had to make
/33 a chain of men across it once or twice, and to pass the animals and laden coolies over above the men. Even then we had an excitement, one man being swept away and only extricated fifty yards down stream, half-drowned, and rather knocked about.

B Skardu, the capital of Baltistan, or Little Thibet,
101 is picturesque; it is a village set in cultivation, above
341 which stands an old fort perched on a great rock,
B washed by the waters of the Indus. The valley is
/33 several miles wide, mostly an expanse of sand-hills
[311] and rocky mounds, with scattered stretches of cultivation in between. It is shut in by huge bare mountains, with tremendous cliffs and almost perpendicular shingle slopes, which close in at each end of the valley so much that you seem to stand in a basin with ab-
B solutely no outlet. We found Skardu possessed of an
/32 odious climate, consisting of considerable heat in the daytime, and of a gale of wind at night, which carried clouds of fine sand down the valley. It is said to be always windy here, and consequently very cold in winter.

B I found that to explore the reported road would
/33 take me too long, and having received a telegram directing me not to lose time, I prepared to start at once for Astor. Later exploration showed that no pass existed over the Baltoro, and that the tradition as to the existence of a road must have descended from remote times. It is pretty evident that in this portion of the Hindu-Kush the glaciers have advanced, for there seems good ground for believing that Skardu, in Buddhist times, was on a well-used high road leading to Kashgar, and that this high road has been

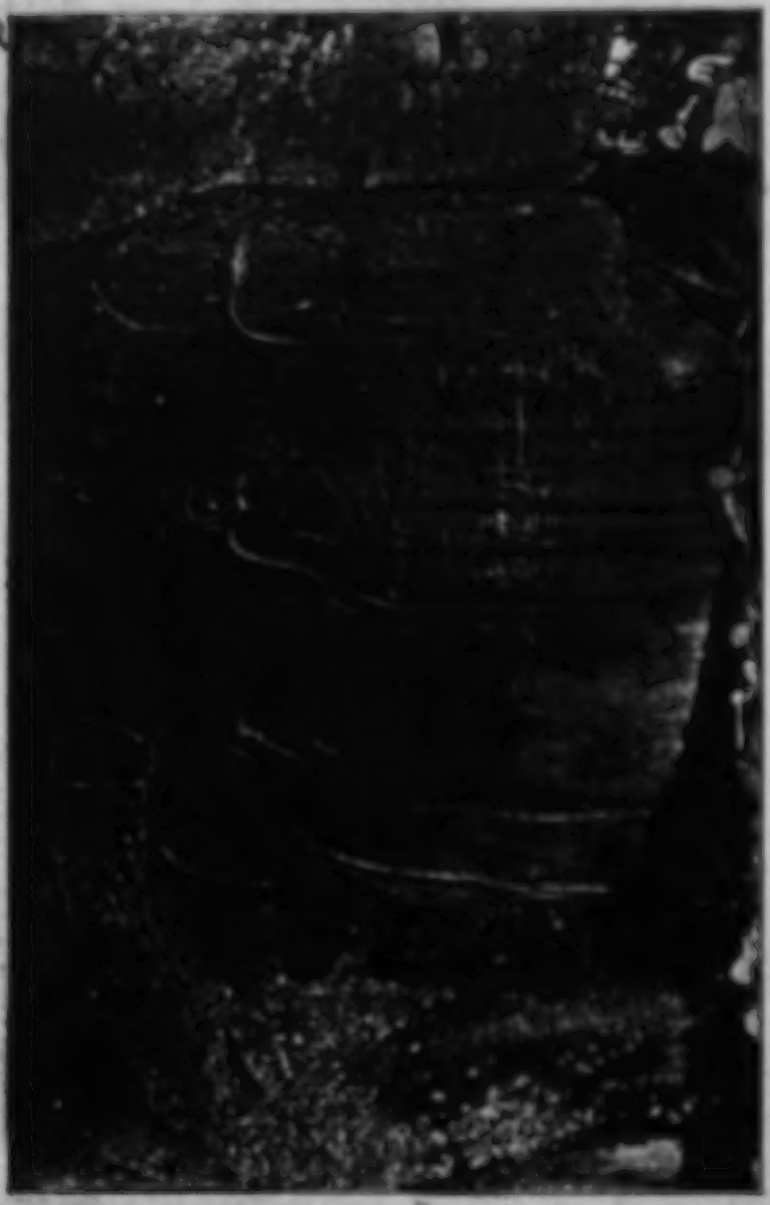
G-2 (1899-02) 1900 AVI Kashmir
Gilgit: AV2

133 closed by glaciers. It was a relief to find that no easy pass led to the north, for its existence would have very seriously affected the solution of the frontier problem.

172 I visited one most interesting relic of Buddhism which the lenient Mahomedanism of the Baltis has spared. It is situated at the mouth of a ravine leading up to the Deosai. A great rock, thirty feet high by some fifteen wide, has fallen from the cliffs above, and lies at present so close to the edge of the ravine that it was impossible to put up a camera directly in front of it: a few more years will assuredly see it undermined and falling forward into the ravine below. The rock faces almost due east, and has been carved in situ. On the principal face is a figure of the seated Buddha, surrounded by a frame of small seated Buddhas, with a full length figure in the preaching attitude on each side; below is a beautifully-shaped vase, out of which come sprays of the sacred lotus. Below this again is an inscription partly worn away. On the south side of the rock there are a couple of figures, but owing to the heavy wind and clouds of dust which pour down the ravine they are much worn away. On the west side some other great stones lie against the main rock, and on one is the outline of a Buddhist tope, but I found nothing on the north face. The main sculpture was in perfect preservation, but to my great regret the photographs I took of it were not a success, owing to the great glare of the sun, and the inscription was not deciphered.

487 The first march from Skardu was unlike anything 341 I had seen in the Hindu-Kush. The road ran through villages and cultivation, and flat grassy commons,

4a Durand G-3 (1880-88) 1909 AVI Kashmir
Baltí AV2
172



[facing p. 128]

4c Durant G-3 (1888-92) 1900 AVI Kashmir
Gallí A v 2

shaded for much of its length by avenues of willow and poplar. It was easy marching, but part of the way very unpleasant: the awful smell from the drying flats of the Indus equalling the worst produced by a collection of dead camels. Leaving the valley of the Indus at a point where great moraines jut into the plain, we marched up a side valley, the bed of an ancient glacier, camping in a delightful village surrounded by fruit trees, below which was a lovely little lake. The Skardu valley itself was evidently the bed of a glacial lake at some remote period, having been blocked by the great moraines at the point where our road branched off. The amount of fruit we saw on this march was fairly astonishing. We passed through miles of apricot trees weighed down with fruit, and other trees and vines seem to be equally prolific.

The Baltis of to-day are a quiet inoffensive race, though in old days they were ruled by adventurous kings, who carried their conquering arms as far as Gilgit and Astor. They resemble the Thibetans in appearance, and are for the most part flat-faced and short of stature, though the mixture of Dogra and Kashmiri blood is often noticeable. This is attributable to the lax morality of the women, a casual alliance with outside strangers being apparently looked upon as an honour. The land under cultivation is not sufficient to feed the population, and the existence of polyandry is considered to be thus accounted for. The men leave the country every year in hundreds to find work as labourers and carriers in Kashmir and the hill stations of India, returning to spend in their own homes the money they save. Living at an altitude of never less than

464 eight thousand feet, and often considerably higher,
147 they are quite unable to stand the heat of the plains or of the lower Indus valley, and will only work there
144 in the winter. The mortality amongst the Balti
166 coolies, pressed by the Kashmir authorities during the troubles on the Gilgit frontier, had been terrible, owing to their having been kept at work during the summer months; and an attempt to colonise the Bunji plain by Balti emigrants had to be abandoned in consequence of their absolute incapacity to stand the fierce summer heat.

467 The road we now were on was quite impossible for
133 baggage animals, it ran up a narrow valley in and out of huge blocks of rock, and led one stumbling over the *débris* of great moraines for mile after mile. The stream was very fine in places, coming down in a series of grand cascades, sometimes a mile or more in length, cut through the old moraines. To this succeeded quiet reaches and small pools, hardly to be dignified by the name of lakes, and rolling uplands.

To reach the Astor valley I chose the road by the Bazak La, a pass fifteen thousand five hundred feet high, and we camped the night before crossing at about thirteen thousand feet, in a shallow basin surrounded by magnificent glaciers with pinnacles of granite, too steep to hold snow, rising out of them.
138 The moraines were full of marmots, and my fox-terriers went a-hunting, and were brought back just before dark "a mask of blood," having been to ground for hours, and interviewed the marmots in their homes with disastrous results. The bite given by the marmot's long upper tusk is very severe, and

makes a wound such as a chisel struck by a hammer might inflict. B /34

The ascent of the pass was pretty stiff; a steady grind of two hours and a half over glacier and snow slope, some of it to my mind none too safe for any one with no mountaineering knowledge or appliances. The view from the top was superb: snow-covered glaciers surrounded one; great granite peaks, jagged into the most fantastic shapes, shot out of them; a wall of snow mountains rose ahead, and towering above all was the mass of Nanga Parbat. I loitered on the top of the pass for some time drinking in the glorious scene, and then plunged down over sloping snow-beds covering the glaciers, so as to get clear before the sun softened the crust. Once off the snow the path was bad: first descending the terminal face of the moraine, then running for many miles over lateral moraines and shingle slopes till we got to grass; after this it wound through thickets of myrtle and masses of forget-me-not of every colour, ranging from heaven's loveliest blue through pink to white. B /33 /37

We camped well above the birch in a grassy Alpine meadow, and next day a long double march of about thirty miles took us to Astor. The first part of the way was through pine forest, the glades covered with marguerites, violet and white; then the path ran along hillsides one mass of spiræa, the air thick with its honey-like scent; and dropped gently down, passing a chain of small lakes, grass and willow bordered, the end of the valley blocked for many miles by a superb view of Nanga Parbat standing entirely alone. The last part of the march was very hot and trying, especially after we reached the Astor valley D /37 /33 /37 D /37

4c Durand G-5 (1888-92) 1900 AVI Kashmir AV1
Dard AV3

D 127 and got on to the bare slopes again, but even here there was beauty on all sides, and we passed through masses of a flower like a hollyhock, mostly of delicate white, but some of a lovely pink.

000 At Astor we were met by Raja Bahadur Khan and conducted to our camp. Here I found a collection of letters, and spent a couple of days resting my camp, working off arrears of official correspondence, and inspecting the Kashmir troops, whose condition was deplorable. Robertson rejoined me here, wild to go into Kafiristan, and utterly dissatisfied with the appointment at Gilgit, to his holding which we had both looked forward with so much pleasure. He proposed, if Government agreed to his going, that some young doctor should be sent up to Gilgit to take his place. I was, naturally, much disappointed, but could not stand in his way, and we parted, two months later, in Chitral.

No other doctor was sent up that year, owing to official delays, and the result was that we were left with no one to look after the hundreds of troops in the Gilgit Command, to organise dispensaries and medical arrangements in the country, a thing to which I attached the greatest importance, or to take care of the *personnel* of the Agency. The medical work was retarded by a year, and there was unnecessary suffering among the troops, for the hospitals, such as they were, were useless.

D [364] I remained a few days at Astor to make myself acquainted with the local conditions, inspected the K 712 fort and the grain stores, and explored the hillsides for the site of a summer camp. The barrack accommodation, and the sanitary conditions were dreadful,

4c Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
Dard AV3

and the water poisonous, but no one seemed to mind. K
We found a splendid site for hutting troops three 712
miles above the fort, in a large alpine meadow. It was a natural parade-ground, surrounded by splendid fir forests, watered by pure streams which welled out from the foot of a moraine, behind which a glacier stretched up into the mass of Nanga Parbat. There was ample room for barracks and officers' huts, and it was an ideal summer cantonment; but the exigencies of the work that came upon us later forced me to keep the troops nearer Gilgit, and prevented my utilising the place, which remained undesecrated by the shout of the drill-sergeant and the crack of the rifle on the range.

There was nothing new about the march to Bunji, D 361
which place we reached in due course. I inspected the troops and fort here, and found forty per cent. of the former useless, and the latter wholly so. The K 712
housing of the men, the sanitary arrangements, the 701
warehouses for stores and supplies, were hopelessly bad, while against any serious attack the fort was impossible to defend. The men were terribly ill-fed, and all from eighteen months to two years in arrears of pay; in many cases they had drawn absolutely not a penny for eight months, and for some time previous to that an equivalent in English money of only two shillings a month. Most of them had received no uniform for several years, though stoppages had regularly been made from their pay for its supply. It was a marvel how the troops K
existed, but the Dogra is the most patient of men, 701
and there was nothing to be gained by deserting. The irregular regiments were in the most terrible

4: Durand G-8 (1888-97) 1900 AVI Kashmir AVI

701 condition, mostly composed of worn-out old men or of boys, and half the force existed only on paper. I calculated that of all the troops fully seventy-five per cent. were unfit to serve.

705 A couple of days gave me time to consider what steps were most urgently required to put the fort in a proper state for defence, and to go into the most pressing question regarding the increase in the water-supply. On increased water-supply depended increased cultivation, and on this hinged the question of feeding the troops. An inspection of the available positions for a new and safer ferry over the Indus followed, and an afternoon's fishing at the mouth of a stream running into the Indus, where we got fairly good sport. The Indus itself was in high flood, and full of snow water, so we failed to move any big fish, but later in the year it would repay fishing.

A few more days saw us in Gilgit, where I spent a fortnight waiting for my stores and baggage, getting in to touch with the local authorities, and
701 in preparing for my visit to Hunza and Nagar. I
661 had received a letter while on the road from the Resident, asking me, in the name of the Kashmir Council, to receive a large sum of money which was being sent up, and to see myself personally to the payment of the troops. This was a fairly strong reflection on the honesty of the Kashmir official to come from the Durbar itself, and irksome though the
648 work was, I welcomed the opportunity offered. For me there were several advantages. The people of the country and the troops would see that money and power were on our side; that the Kashmir Government trusted us; that we were not above seeing to

Bard A.U.

THE GILGIT VALLEY FROM THE EAST.

[facing p. 134]

things ourselves; and, finally, that when it came to paying out money, none of it would stick in our hands.

The local authorities were, of course, furious at being deprived of the grand opportunity for plunder, which the passage of twenty-five thousand pounds through their fingers would have given, and opposition to the Agency, and to the orders and interests of their own Government, began at once. The treacherous official, who had betrayed the Kashmir troops into the hands of the enemy the year before, was still occupying a very strong position at Gilgit, and intrigued against me at every turn. I found that under his auspices endless lies were being disseminated about me, and every difficulty put in the way of my work; the neighbouring chiefs were warned against having any dealings with me; told that the Agency was not to be re-established, and threatened with the vengeance of this scoundrel and his confederates the moment we left. Cringing in my presence, he was a little too incautious behind my back, insolent to my men, and abusive about his masters in Kashmir. Finally my chance came, and I sent him off to Astor to see to some work there. Confident in his own power, he went straight through to Kashmir, where, to his surprise and disgust, he met with a very bad reception, and found himself banished to an outlying district. I found strong evidence both in Hunza and Nagar that this scoundrel, besides being a traitor, had been largely interested in the slave trade, and instrumental in handing over Sepoys and Balti coolies to the Hunza people to sell across the border.

Besides being engaged in a duel with the very

4 Dawar G-8 (1888-89) 1889 AVI Kashmir AV 1
Jard AV3

Besides being cooped in a fort with the very
people who ought to have been helping me, I had
plenty of work. The fort, the strongest in the
Hindu-Kush in some ways, had to be thoroughly
overhauled, and a scheme worked out for housing the
troops, who were huddled together in pitch dark
hovels in which it was impossible to stand upright,
and in which the stench could be cut with a knife.
The drainage and water-supply of the fort had to
be gone into, the head-waters of the canal which
irrigated the Gilgit oasis visited, and some plan
for its improvement devised; a good house for a
hospital had to be found, and the drugs and paraphe-
nalia stored, to be useless, alas! for a whole year, and
lastly, my own house had to be put in order. The
envoys from Hunza and Nagar had to be interviewed,
and the details of my visit to these States arranged.
I entirely declined to ask for hostages, as had
formerly been the custom, and dismissed the hostages
sent by Hunza, with handsome presents. Nagar, I
felt, would give no trouble. Hunza was different,
and was none too safe, but I did not believe that the
presence of a relation of the chief's in Gilgit would
prevent our throats being cut; and it seemed to me
more dignified not to bargain for our safety, but to
trust to straightforward dealing on the spot, and to
dry powder. The Governor of Gilgit was horrified
at my manner of doing business, and took, I heard,
a most gloomy view of the situation; it was in so
many people's interest apparently to incite an attack
upon us, and an attack on a small party like ours, in
a country with the natural difficulties offered by
Hunza, could have but one result—we should have
been wiped out to a man.

[At Gilgit — Analyst]

Dark Area

[facing p. 136]

4a Dwarid G-5 (1888-89) 1888 AVI Kashmir AVI
Bard AV3

D 132 361 K 712

It was the middle of August before we left Gilgit, and the heat was very great. The first march to Nomal presented nothing but the normal difficulties, and was on the whole good. The fort, which had been besieged the year before, was a fairly strong one, but was commanded on three sides by modern rifle fire, and was as usual insanitary and crowded.

D [417]

The next two marches to Chalt, the actual frontier post, were very trying; the road ran between great cliffs in a narrow gorge worn by the raging river, and the heat was intense. The parris were the worst we had seen, so bad indeed that we could not take our horses with us. The Chaichar Parri, the last before we reached Chalt, was a famous position, the outpost to the Hunza-Nagar valley, and one which had never been forced. No horse had ever been taken over the cliff, which had been purposely left in its impassable state, the path running across a hideous precipice on the narrowest possible shelf only a few inches wide. Biddulph describes this piece of road as worse than any ground he had ever crossed when stalking in the mountains, and it certainly was pretty bad. We were met on the far side by a deputation from Nagar, with horses for our use. The Chalt fort had only been held on sufferance by the Kashmir troops; it was a miserable square enclosure, with no proper command over its water-supply, and was dominated by another fort occupied by the Nagar people, and situated within a couple of hundred yards.

D [361]

D 643

I was joined on my march by Raja Bahadur Khan of Astor, who was closely connected by marriage with both the Hunza and Nagar ruling families, and by Raja Akbar Khan of Punyal. I was anxious to show

Dard A#3
Gurais A#7

D that it was our policy to be on good terms with the
643 natural leaders of the people of the country, and the Kashmir frontier officials had mismanaged their affairs so hopelessly, and were so distrusted, that I did not wish to have them as intermediaries. In the end Raja Bahadur Khan proved of the greatest service, and his tact and knowledge of the local conditions helped to avert what might have been a very serious disaster.

B The position of the small States of Hunza and
131 Nagar, which I was about to visit, is unique; as
641 Biddulph says, "they probably present the spectacle
642 of a race living under almost the same conditions now as their forefathers did fourteen centuries ago." Shut in by a girdle of practically impassable mountains, they had maintained their independence for centuries, though both States apparently had at different times acknowledged the suzerainty of the rulers of Gilgit, and latterly had bound themselves to respect that of Kashmir, and to pay it tribute.

B The relations of Hunza to Kashmir, and through that
641 State with the Government of India, were complicated by the fact that the Chief of Hunza also recognised the suzerainty of China, paid a nominal tribute to, and received presents in return from its ruler.

B The two States, which are divided only by a river
186 which runs in a bed six hundred feet wide between cliffs three hundred feet high, are inhabited generally by people of the same stock, speaking the same language, professing the same form of the Mahomedan religion, and are ruled by princes sprung from the same family. Notwithstanding all this, or more correctly perhaps because of it, they have been

4a Dwarad G-3 (1888-92) 1900 AVI Kashmir
Burushe AV7

for centuries persistent rivals, always at war with each other, but always ready to unite against a common invader, even when that invader had been called in by the one State in order to assist it in coercing the other.

The State of Hunza was the most important of the two, from the fact that its possession of the passes leading to the Pamirs, and to the valley of the Yarkand river, gave it the opportunity, in the picturesque Persian phrase, of "striking the road," and looting the caravans on their way between Turkestan and India. The rulers of Hunza availed themselves of this commanding position freely; their name was a terror to the merchant and to the gentle Kirghiz, and their success was such that certain roads were entirely abandoned by traders; tracts of country north of the passes were completely depopulated, and Hunza was the centre of the slave trade, the place to which the merchants of Badakshan regularly came to replenish their stocks. The rulers of Hunza were rich compared to those of Nagar, and secure in the fastnesses of their mountains they snapped their fingers at China and Kashmir, and with fine impartiality plundered caravans to the north and kidnapped slaves to the south. But brigands by profession as the people were, they appear to have acted always on the orders of their chief, and the admirable cultivation of their ground, the immense and persistent labour spent on their irrigation channels, and on the retaining walls of their terraced fields, showed that they were worthy of better things. The country itself is some hundred miles in length: from Chalt to Hunza, a distance of about twenty-five miles

4c Imrd G-4 (1899-00) 1900 AVI Kashmir
Gurudo 447

131 it lie entirely on the right bank of the Hunza river; above Hunza, as far as the passes of the Hindu-Kush, it embraces both banks. It is bounded on the north and east by the Hindu-Kush, which separates it from the Pamirs and the valley of the Yarkand river; to the west, by a range which separates it from the Kammar or Ishkuman valley; and to the south, by
161 the Hunza river which divides it from Nagar. The total population probably amounts to some ten
563 thousand souls. The country is racially separated into two divisions, Gujhal and Kanjut. Gujhal begins at a village called Gulmit, eighteen miles above Hunza, stretches to the passes, and is inhabited by emigrants from Wakhan, who still speak the dialect of their original home. Kanjut or Hunza proper comprises the rest of the country, and is inhabited by a Dard race of the Yeshkun caste, speaking Burishki.

173 Hunza and Nagar were, according to tradition, ruled by the same chief till some centuries ago, when the ruler of the day divided the country between his two twin sons, who were deadly enemies. The Hunza ruler was murdered by one of his brother's adherents, and left an only daughter. This young lady fell in love with her cousin, the son of the ruler of Nagar, and the lovers met, necessarily by stealth, the prince swimming across the Hunza river every night. The result was a son, the founder of the present line, which is called Ayeshé, or heavenly; for, to conceal the mishap, the story in Hunza is that the father was a prince from Shignan, but that his name having been forgotten he was called Ayesho, or the "heaven-sent." The Hunza chief is styled Thum, as was his brother

4a Dunoir G-2 (1888-92) 1890 AVI Kashmir
Dorwshe AV7

173 of Nagar, and the name is supposed to be the corruption of the Chinese word Tung, which forms part of many Chinese titles. The Thum was an absolute ruler, who killed or sold his subjects into slavery as it pleased him; but that the rule, though despotic, must have been tempered by common-sense is shown by the fact that the office of wazir, or minister, has gone down in unbroken succession from father to son for seven generations.

643 Safdar Ali, the Thum at the time of my visit, had murdered his father, Ghazan Khan, three years previously, and his character caused me some anxiety. He had, it is true, as had the Nagar chief, written to Government, and asked that a mission should be sent to him, but he bore an ill name for treachery, cruelty,
795 and weakness. In common with most of his subjects he belonged to the Maulai sect, the followers of which, though calling themselves Shiahs, were a bye-word on the frontier for their shameless violation of all the
[837] leading Mahomedan doctrines. The men drank wine freely; their morals were of the loosest; a man considered himself honoured if his wife attracted the Thum's attentions, and hospitality enjoined that he should offer her to his guest. Withal, they were
181 cheery, pleasant people to deal with, slight, wiry, and very active, first-rate mountaineers, and of untiring energy, a great contrast to the Shins of
721 Gilgit. With none of the bloodthirstiness of the Pathan they yet had a great reputation for bravery, and had more than once invaded and severely handled their Nagar neighbours, who were said never to have carried the war into their country.

000 The cultivation in Hunza is very limited; the

4: Dunnet G-8 (1888-98) 1900 AVI Kashmir
Burushu AV 7

The cultivation in Hunza is very limited; the
241 finest stretch is just below the fort of the chief, and
311 extends for some six and a half miles in length with a width of from a mile to a mile and a half, the whole [361] of the land being irrigated. This main stretch of arable land, which is studded with villages, lies at an altitude of eight thousand feet, and faces south, and the climate here is delightful. Further up the valley lie scattered patches of cultivation, getting poorer and poorer as the altitude increases. The mountains enclosing the valley are very precipitous even for the Hindu-Kush; wood and grazing for cattle are therefore unusually scarce, and the people suffer in conse-
291 quence. The clothing of the people is practically the same both in Hunza and Nagar as it is in Chitral, and has been described before, the only difference being that the men's stockings are not knitted in such elaborate patterns, and that, as a general rule, the woollen outer robe is, in Hunza especially, more often white than brown. All, except on State occasions when the higher ranks don the turban, wear the Dard head-dress. This is a long bag of brown woollen cloth rolled back on itself till it forms a cap, which is one fold thick on the top, with a border an inch or so thick round the head. It makes a light, warm, and delightfully comfortable head-dress, but is a very poor protection against severe sun.

101 Nagar, as most of the surrounding people and the inhabitants themselves generally call it, though they also pronounce the word Nagér, and the scientific, for some cause best known to themselves, insist on spell-
[161] ing it *Nagyr*, is a smaller State than Hunza. The
795 population is about the same,[2] and is composed of Yeshkuns, professing themselves Shiahs, but very

[1] [CF. pp. 59, 73, 102, category 116 -- Analysis] [2] [ca. 10,000 -- Analysis]

Burushe A17
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142

RAJA UZR KHAN OF NAGAR.

[facing p. 142]

4a Durand G-3 (1888-97) 1900 AVI Kashmir
Chitral A47

785 nearly as lax in their Mahomedanism as the people of Hunza. There is considerably more cultivation
241 than in Hunza, the land is better watered, and the main slopes of the mountains enclosing the country face north, and are consequently covered with forest. The land has the full benefit of the summer sun, and
[135] the crops are splendid. The untold profusion of the apricots, and the quantity of gold which can be washed out of every stream, has gained the country amongst the Nagaris themselves the name of
144 "the land of gold and apricots." The people, though
721 of identically the same stock as those of Hunza, show
511 marked differences. They are less warlike than their
567 neighbours; they were never implicated in the raiding of caravans, owing principally perhaps to there being no outlet to the north or east leading to caravan tracks; they are, on the whole, better off, owing to the better agricultural conditions, and the possession of splendid grazing grounds; and last, but not least, slavery is unknown amongst them — that is, they would not brook their king selling them or their children, and the exile of the present ruler's eldest son is said to have been caused by his attempt to
181 introduce the custom from Hunza. The men are not
129 so bright and cheery as their Hunza cousins; they strike one as more sedate and morose, and their reputation for dash and gallantry is far lower. The reason they themselves assign for the difference, and the one generally accepted, is that in the winter, when the sun is in the south, the great mountains backing their valley shut out all the light and warmth, of which Hunza facing south enjoys the full benefit, and that the depressing effect of passing day after day in the cold and dark-

181 nous of their uncomfortable houses leaves an indelible
129 mark on the national character.

342 It must be remembered that a house in the
[351] Hindu-Kush has no glass windows, no comfortable fire-place and chimney corner. The better-class houses are built round a courtyard, but the rooms rarely have window, all light comes from the
354 open door or from a skylight. Immediately below
352 the skylight is a square open hearth, on which smoulders a fire; round this run raised platforms, on which are the beds and household paraphernalia; the smoke, before escaping through the roof, fills the whole room, blackens walls and pillars, and chokes the un-
[132] fortunate inhabitants. If it is very cold, or raining and snowing heavily, the skylight is shut, the room is in pitchy darkness but for a sputtering torch, and the atmosphere horrible. It is no wonder that an existence under these circumstances should be rather depressing, and in Nagar the people get the full benefit of it, for there are several villages which during December and January only get twenty
461 minutes' sun a day; some, I believe, get none. The men having no agricultural work on hand, owing to the land being frost-bound, there is practically nothing for them to do during the winter months but to sit idly round their smouldering fires for about sixteen hours out of the twenty-four.

133 Nagar has practically no outlet except down the
487 river to Gilgit. Shut in to the east by impassable mountains, and to the south by the great Rakapushi range, there is only the bare possibility of reaching
487 Baltistan by the Hispar pass: there is a tradition that the road was once used, but it is very doubtful if

4c Dawad G-4 (1888-92) 1906 AVI Kashmir
Burushe AV7

the story is true. It needs a mountaineer properly equipped to make use of this road, which runs over one of the greatest glacier masses of the world, as Sir Martin Conway shows in his book, "Climbing and Exploration in the Karakoram Himalayas." Dependent therefore on Gilgit for their luxuries, such as weapons, cotton cloth, salt, sugar, etc., most of them the produce of India, or on Hunza for the products of Turkestan and Central Asia, the Nagar people were more easily squeezable than their neighbours across the water, and not so aggressively insolent in their dealings with Kashmir. They were as little to be trusted, however. It was one of their chiefs who many years ago called in the Kashmir arms to help him break his rival Thum, and who, once the Kashmiris were well within the country, fraternised with his enemy, and turned upon his late allies; and Nagar forces had played a prominent part in the disturbances of the past year. The want of dash on the part of the Nagar warriors was well marked on the former occasion; no badly-disciplined army, abandoned by its chiefs as were the Kashmir forces in the former case, should have been able to escape. Pathans would have wiped them out to a man, even Chitralis would have inflicted terrible loss, but the Nagar men allowed their enemies to get out of the country scathless, and even to save, owing to the gallantry of one officer, their small mountain guns carried by coolies. These were points which were worth considering and laying up for future guidance.

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4a Durand C-4 (1889-92) 1899 AVI Kashmir
Burushi AV7

CHAPTER V

VISIT TO HUNZA NAGAR

609 At Chalt I dismissed the Nagar men who had come to Gilgit to act as hostages during my absence, and sent them away well pleased. The Nagar people seemed to be really keen on my visiting their country, and the Hunza representative with me explained the rather doubtful tone of his master's letters by the fact that the Thum was suffering severely from fever. In addition to this, which might delay our interviews, the chief feared that the height of the river, which was in full flood, might make our
491 journey difficult and dangerous. In the whole course
[186] of the river only two bridges existed, both of them twig rope suspension bridges, one at Chalt, the other exactly opposite Hunza, and there was no other means of crossing the river when in flood. There had been latterly some ill-feeling between the Hunza-Nagar Chiefs, and the upper bridge had not been repaired, neither side caring to take the trouble when it might become necessary to cut the bridge at a moment's notice. However, I heard that the relations were no longer strained, and that the bridge was now being renewed by the Nagar

4: Durand G-3 (1888-93) 1900 AVI Kashmir
Burush. AV7

people, who had practically the monopoly of the 491
necessary birch. Our crossing into Hunza was 609
therefore assured, and I received civil enough letters
from the Thum repeating his invitations. His [195]
epistolary style was always quaint and high-flown, and on this occasion, when welcoming me, he compared my party to "camels without nose-ropes uncontrolled," meaning by this that we were free to wander at our pleasure in all directions. In a former letter he had, with reference to the difficulty of supplying our party, compared us to elephants. On a later occasion he incidentally remarked that he proposed to send my head on a charger as a present to the Government of India: but there was a good deal to come before that.

Crossing a mile above Chalt the rope bridge over 491
the Hunza river, which seemed the longest and [131]
steepest we had yet crossed, though that over the Gilgit river had a span of three hundred and sixty feet, we found ourselves in Nagar territory, the first Europeans who had ever penetrated its mysterious wilds. The bridge was a new one, fortunately for us, for they are very unsafe when old, and should be renewed annually. This involves a good deal of labour, as nine cables of twisted birch twigs of the necessary length, in this case some four hundred and fifty feet, have to be prepared. The people therefore often put off the work and chance the bridge lasting, and I have seen bridges three and four years old in use. This is horribly dangerous; the birch twigs dry and perish, and the ropes break suddenly. As a rule they do not go all together, and I have seen a bridge in use con-

4: Durand G-3 (1888-93) 1900 AVI Kashmir
Burushe Av 7

491 sisting only of the foot rope and one side rope, and have crossed them when the connecting ropes were broken and useless, but I never did so willingly, for we had a terrible lesson. A native officer and half a dozen men had been sent on from Gilgit ahead of us to try the bridges, and to arrange for necessary repairs. Coming to one bridge they tried it carefully, going over one at a time, and examining the anchorage and ropes. Thinking all was sound they foolishly returned in a body, crossing, of course, one behind the other. As the leading man got well up the slope towards the timber anchorage, followed by five others, the ropes drew or broke, and the whole party were dashed into the water. Two men, entangled in the ropes, were washed ashore on the bank they had started from, for the anchorages on the far side fortunately held, and the ropes swung across the stream and ashore, but the other unfortunates, caught in the awful torrent, were swept away and instantly drowned. Only one body was recovered, and that forty miles down stream.

487 The road shortly after crossing the river rose twelve hundred feet to cross the end of a spur from Rakapushi, and, descending again, ran generally at a level of six or eight hundred feet above the river—which one could hear roaring through its deep-cut bed below—across uncultivated wastes, and in and out of numerous deep ravines till the cultiva-
644 tion of Nilt was reached. Here Uzr Khan, the eldest living son, and the heir-apparent of the ruling chief, Jafr Khan, met us. He was rather a fine-looking fellow, with a pleasant enough face

4: Durand G-3 (1888-93) 1900 AVI Kashmir
Burusho AV7

when he smiled, but with generally a boorish and sulky expression. He received us very cordially, and after we had breakfasted under a fine plane tree he came and discussed affairs. I could see that my main difficulty would be to persuade my new friends that we had come to Gilgit to stay. Biddulph's withdrawal had made them very chary of having anything to do with us. 644

I examined the country very carefully as we marched, and noted the difficulty of the great ravine behind Nilt, which three years later was to baffle for eighteen days the attack of our troops. On the whole the road was better than I expected, and it seemed to me, as I find noted in my diary, "that a decently-armed and led force should not have much difficulty in forcing its way in." My hosts were not averse to my sketching, and I had a road sketch and report made every day, but I did not like to make too much of it, and contented myself personally with noting the positions and the chances of attack they offered. The conclusion I eventually arrived at was that the Hunza-Nagar country presented the most appalling difficulties, and that, with well-armed men holding the country, an advance into it would be terribly costly. 133 487

The views of Rakapushi were very fine, though not so grand as I had hoped, for we were marching too close under it. Still, a mountain rising nineteen thousand feet above you, and over twenty-five thousand feet in height, must be fine when you get a glimpse of it. The next day's march was, however, far more striking; the road rose over gigantic moraine masses, crossing ravine after ravine

4: Durand G-S (1888-93) 1900 AV1 Kashmir
Burusho AV7

133 seven and eight hundred feet deep, each one filled
487 up by the end of a glacier, the main mass of which
was out of sight. We passed through numerous
361 villages whose cultivation, carried far up the moun-
241 tain side, was of the richest. Each village was
surrounded by fruit trees, and poplar, plane, and
[712] walnut trees abounded. Every village was either
enclosed in a large square fort, with towers at
each corner, or had a fort close to it.

133 The third day took us into Nagar. On leaving
camp we crossed a great shingle slope, nearly a mile
in length, at a point hundreds of feet above the river.
Huge cliffs crowned the slope, and made this one of
the most difficult pieces of road, from a military point
of view, that we had yet passed. During our two
last marches we saw conglomerate cliffs and rocks full
of garnets, some very fine white sandstone, and in
one place a cliff of clay, which was said to be full of
[361] gold. Nagar lies off the main valley, some three
[241] miles up another stream, and the last few miles into
it the road ran almost without interruption through
cultivation. The fruit trees were a sight to see,
apricot trees bending under a burden of red gold
fruit, their harvest just beginning, and every house
roof, and any other available flat space, was covered
with the fruit drying in the sun. As we turned our
backs on the main valley the view was superb.
133 Behind us Rukapushi rose in gigantic precipices of
241 thousands of feet of snow and ice, while across the
361 river above Hunza towered another great mountain,
its crest broken by sharp granite peaks on which no
snow can rest. Its lower spurs are jagged and bare,
and below them lay a large semi-circle, one mass of

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Burusho AV 7

villages and of cultivation, the terraced fields carried 133
right down into the river bed. Hunza itself lies on 241
the right bank of a ravine ending in a dark glacier, 361
from whose melting ice is supplied the channel which waters the whole of the Hunza cultivation. The houses of the main village are clustered tier upon tier on a high spur crowned by the Thum's Castle. The arrangement at Nagar is precisely the same.

Our entry into Nagar was very similar to my last 644
year's entry into Chitral, only that the crowd was on a smaller scale, the courtiers not so numerous or so brilliantly arrayed. Still it was picturesque enough; before us rode a man bearing a scarlet and white banner; around us, wherever the road permitted, was the gay crowd in Bokhara silks or dirty woollen homespun. The usual irregular salute was fired as we reached the polo ground, and the band made discordant music. Raja Jafr Khan could not receive me, being paralysed, so we moved without further ceremony into our camp by the polo ground, preceded by Raja Uzr Khan, who showed, by riding before us, a lack of breeding which scandalised the other Rajas, and which compared very unfavourably with the Mehtar of Chitral's courtesy.

Next morning I paid my state visit to Raja Jafr 644
Khan. The road runs up through the village to the 342
Thum's Castle, under a succession of easily defensible doorways, which would make an assault very difficult for bad troops or local enemies. The Palace stairs consisted of the trunk of a tree with notches cut in it, which led up through a square hole in the floor to the terraced rooms above. In this, as in every other house I ever entered in these wilds, the last two of

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Burusho AV7

644 three doors are placed in the right angle turn of a
342 very narrow passage which only one man can use at a time, and the doorways are so low that a tall man has to bend almost double to pass through them. The object is to prevent a rush, and to make it impossible for a man to use his weapons as he passes through the last doorway. Similarly the ascent to the flat-topped roof of a man's house is jealously guarded, and he who considers himself in any danger never sleeps twice in the same part of his room, for the skylight gives an enemy a convenient point of vantage from which to shoot.

643 We found the Thum in a typical square room,
159 with an open skylight, and a sunk hearth in the floor, seated by a balconied window, from which there was an extensive view over his country. His beard was carefully dyed, and it was difficult to guess his age, but he was not an old man; drink and debauchery had reduced him to his present state, and paralysed him
644 from the waist down. We did not stop long, as the visit was merely one of ceremony, and the audience room was full of people, before whom business could not be discussed. Our uniforms were a source of much interest to our hosts, and of considerable discomfort to ourselves. Frock coats and spiked helmets, high boots and spurs, sword and sabretache, are not quite the thing for the grand staircases of the
[534] country. Later in the day Uzr Khan paid me a visit,
644 and we had to sit through an interminable dance pro-
535 gramme, which, as the orchestra consisted of six pairs of kettle-drums, six large drums beaten at both ends, and three pipes, was simply deafening. The dances were all very much the same—six or eight men

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Burush. AV7

following each other round and round in a circle— 644
sometimes with sword and shield and the usual 535
flourishes, sometimes with nothing in their hands, now posturing slowly, again flying round with long jumps and steps. In Nagar every one dances—the younger sons of the Thum, Wazirs, and the common herd, all take part. In the pre-Mahomedan days the [562] women also danced, and I should not be surprised if amongst themselves they did not even now join in, but, of course, not on a state occasion, or before strangers. Immediately after the dance came a couple [526] of hours of polo, still to the accompaniment of the band, which played just below our tents, and whose monotonous noise became maddening.

In the evening I dismissed the son of the Hunza 644
Wazir, who had come with letters from the Thum, 431
with my answer and a present. He was good enough to express himself quite satisfied personally, at which I was surprised, for he was wearing a coat of velvet covered with gold embroidery, worth at least five-and-twenty pounds, the outcome of Lockhart's lavish habits of largesse. It was a much more magnificent garment than any I had to give his master, and of much greater value than the present I could afford to give him. He informed me, however, that a scoundrel with him, to whom I had given some money and a choga, was going away hopeless, because I had not promised to renew to him a pension which his father had drawn from the Kashmir Durbar. They were difficult people to deal with in some ways, showed no sense of proportion in making their demands, and really, I believe, could not understand that there must be some limit to one's power of giving rewards.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Burusho AV7

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The next few days were passed in private interviews and negotiations with Jafr Khan and his son. The former I found very sensible and amenable, but Uzr Khan showed himself day by day more stupid and boorish. He was below the average of the chiefs I had met with in intelligence, and had none of their diplomatic skill. Still I got a good deal of information out of him as to the course of events during the preceding years, an insight into the politics of the country, and a knowledge of the men likely to be important. Here, as in Chitral, the danger of bloodshed and trouble from the enmity of the royal brothers was but too plain.

The only amusement I got out of the negotiations came from the request, put forward by the Chief, that his Wazirs should be granted some pension. I readily agreed, on the condition that the amounts should be deducted from his subsidy, and that of his son. I heard no more of this proposal. After we had had our final State interview, and had sent the old Chief his presents, I held an informal reception of all the Wazirs and head men, gave them presents and robes of honour, and left them fairly satisfied.

172

During our stay in Nagar we wandered about photographing, in search of anything of archæological importance. The most interesting thing I saw was a Buddhist chorten, and naturally my camera was not to be found at the moment. The building was in several tiers, stood some fifteen feet high, was circular, with a diameter of about six feet, and was finished off with a crown-shaped storey. I expected to pass that way again, and promised myself to photograph and measure it carefully, but I never saw it more.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Burusho AV7

133

ABOVE NAGAR, END OF THE GREAT GLACIER.

[facing p. 154]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Burusho AV7

133 We paid several visits to the great glacier which comes to within two or three miles of Nagar from the mountains to the south. It was at this time, late in August, very black and dirty, a mass of irregular columns and broken surfaces, with only one clean white piece, that just above the ice arch, through which the torrent forced its way out. I had no time to go further up the valley, though I should much have liked to have gone up another sixteen miles to see the Hispar glacier, that wonderful stream of ice, forty miles long from the crest of the pass to the foot of the glacier, which at one time must have reached Nagar itself.

The whole country about Nagar and Hunza is carved out by glacier action; gigantic moraines, the skeletons of dead and gone glaciers, meet you on all sides; above Nagar is a wild tangle of ground, where three huge glaciers fought for the mastery; above Hunza, lakebeds and moraines meet you at every turn. Conway's book and beautiful maps have lifted the veil which obscured one's knowledge of this great glacier land, but at the time I looked on it first there was but little information about it. There was the tradition that an easy road existed over the Hispar pass into Baltistan, to which the people attached sufficient importance to fortify certain positions during the late troubles with Kashmir, fearing an invasion from that side. But to me, as we gazed up the long swell of the glacier towards the well-named Golden Parri—a mass of mountain twenty miles to the south-east of Nagar which dominates the glacier streams below, and whose gigantic precipices take the most splendid colouring from the westering sun—it was a

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Burusho AV7

133 land of silent mystery. Looking up from our vantage ground above the glacier, it was obvious that the ice rivers had receded, and, judging from the people's traditions at no distant date, leaving gigantic moraines to the south and in the direction of Hispar.

241 The road to this point from Nagar was very pretty, running entirely through cultivation and orchards, and occasionally under the walls of a village fort. The people were evidently very hard working, and the cultivation and labour expended on walling the fields 609 was most thorough. At some villages they used to bring us out presents of fruit, and at all they were civil and pleasant. They are a nice people, and independent. One old man was very indignant at the men with us for passing along the edge of his 651 field where there was no footpath. We came in one place on an amusing instance of the world-wide tendency to scamp Government work. We were crossing a field which I noticed was very badly gleaned, and I asked the reason. I was told it was one of the Thum's, and that, as the villagers had to cultivate and reap it for him, they did not take as much trouble as if it had been their own.

533 A boy came along with us one day, and played on a long pipe with a very sweet note. It was quite a pastoral. The last we saw of him he was wandering below us on a classic lawn, by the side of a stream which ran flecked with sunlight under the shadow of great walnut trees, playing his pipe, whose plaintive notes floated up to us, mingled with the murmur of 301 the water. His dard cap was ornamented with a garland of red and white flowers stuck into its folds.

000 I had to leave Nagar long before I had exhausted

4c Durand G-3 (1888-93) 1900 AV1 Kashmir
Gurusho AV7

I had to leave Nagar long before I had exhausted
the objects of interest, and many places had perforce 491
to be left unvisited. The morning we left we plunged 133
down below the fort for several hundred feet to the rope bridge which spans the gorge of the Nagar stream. It was a nasty bridge, with very steep slopes, and I thought one of the servants had gone, for he stumbled badly; but he recovered himself, and merely dropped a bundle he was for some reason carrying, which went floating down amongst masses of ice which, broken from the glacier above, were dancing down the furious stream. There was a stiff climb up a couple of thousand feet to the crest of the ridge between the two streams, and an equally steep descent down to the Hunza river. The approach to the bridge, which springs from two great masses of rock on each side of the river, is villainous, over smooth rock and by pathways a few inches wide, kept bad for safety's sake. We were met by various 644
deputations—one shortly after entering Hunza territory, a second at the bridge, a third on the Hunza bank, and I found it was arranged that we should camp directly we got to the top of the cliff above the river, and that we should make our state entry next day. Accustomed to these ceremonious delays from my experience of Chitral, I agreed.

Next morning we started at about half-past seven in uniform, and rode up through the terraced cultivation to the polo ground. Here we were requested to halt, while our salute was being fired by the Wazir in person, he being the only man who could be trusted to fire the gun. It was a gun with a history, which had been cast by a refugee from Wakhan, all the brass household implements in the country having

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Burusho AV7

644 been melted down to find metal for it. The Thum of the day was so pleased at possessing it that he at once killed the maker, lest he should go to Nagar and make one there. The Wazir had instructions from his King to go on firing till further orders, but after twenty-three guns we thought they had had enough, and I sent a request that they would stop and let us proceed. We were met at the gate of the fort by Wazir Dadu, rather a pleasant-looking man of about forty-five.

[361] The approach to the fort through the village was much the same as at Nagar, but the road was broader.
643 As we passed over the great water channel which fertilises the Hunza oasis, and which at its débouchere from the parent ravine runs through a low tunnel, an ominous whisper informed me that this was the scene of the old Thum's murder by his rascally son, assisted by his present Wazir, Dadu. The old man was fired at from the roof of a house as he rode in from hawking. The first discharge was not fatal, and the men with the Thum begged him to take refuge for a moment in the irrigation tunnel while they raised help, which, by all accounts, was within an ace of coming, but the old Chief refused, saying, "It was no use; he had lived long enough, and his day was
661 come." His Wazir, Humayum, Dadu's elder brother, was away in Gujhal at the time, and the new Chief sent him an urgent letter, stamped with his father's seal, calling him to return at once to Hunza. But though the letter had been prepared beforehand, was sealed before the warmth was out of the old Chief's body, and was despatched by a trusted messenger, the plot failed. Warned by some friend, or distrusting

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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the wording of the letter, Humayum turned his 661
horse's head, and rode for his life. He reached the passes in safety, and going by Wakhan, entered Chitral, and claimed the hospitality of the Mehtar. This was gladly accorded him, for he was a valuable man in case of trouble with Hunza, and he remained in Chitral, an honoured guest, until his turn came later.

Once inside the fort we had only two sets of stairs 643
to ascend, and they were not so primitive as in Nagar, though they were equally defensible. We were received by the Thum at the top, and seated on an open platform overlooking the village and valley. Safdar Ali Khan was a delicate-looking young man of about twenty-two, with shifty Mongolian eyes, and a chestnut-coloured small peaked beard and moustache. The face was a delicate oval in shape, and weak in expression. He was looking decidedly ill, and considerably pulled down by fever.

The surroundings were richer than in Nagar. A 644
guard of fifteen men armed with breechloaders, English 292
and Russian, surrounded the Chief; the courtiers were better dressed, and good Central Asian carpets were spread on the ground. The Thum himself was handsomely dressed in silks, and wore a beautiful velvet belt of Chinese workmanship, with clasps and bosses
of gold studded with torquoise and coral. We stayed 644
but a short time, paying a purely ceremonial visit. On my return to camp I found that the four men of my guard had been prevented from coming upstairs, and that an attempt had been made at stopping my orderlies also. I accordingly at once sent up to the Wazir, and protested against this, saying that I con-

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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644 cluded that my men had been stopped without the Chief's knowledge, and that I would not stand being treated in this way for a moment. My message brought a full apology, but the incident showed the tendency to insolence on the Chief's part, for which I was prepared, and that it was necessary to prove to the young savage that we were not afraid of him, and should insist on being treated with proper distinction.

262 The Thum sent down during the day a dinner for the whole camp, among the ingredients for which was a half-bred yak. In the old days throughout these regions the chief guest had to cut off the beast's head, or, at all events, to strike the first blow with his sword. This part of the ceremony we dispensed with, but we ate the resulting beef, the first we had tasted since leaving India, for in Kashmir, and its outlying districts—Gilgit, Skardu, and Punyal—taking the life of the sacred cow is a deadly crime, which the Hindu rulers punished severely. There were still at this time unfortunate Mahomedans in prison at Srinagar, who had been confined for years, for keeping themselves and families alive during a famine by killing and eating cows.

311 In the afternoon we went for a walk and admired the cultivation, which is extraordinarily careful, the terraced fields falling in one continuous sheet to the river hundreds of feet below. Every inch of available ground is made use of, and we found many miniature fields a couple of feet wide and a dozen feet in length, telling of the pressure of the population, and the difficulty of the food supply.

241 I had heard a tradition that during the fruit season
262 the people were prohibited from eating any form

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THE MOUNTAINS BEHIND HUNZA. FROM ABOVE NAGAR.

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4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Burush. Av7

241 of bread or grain, but I was told that this was not
362 the case. What does happen here, and throughout the region of the Eastern Hindu-Kush, is that the fruit crops are so prolific that the people naturally
[231] live largely on them in summer. Even the animals take to a fruit diet, and you see donkeys, cows, and goats eating the fallen mulberries. The very dogs feed on them, and our fox-terriers took to the fruit *régime* most kindly, and became quite connoisseurs in the different kinds of mulberry, preferring the "Shahtut," the king mulberry, a large luscious purple fruit, to all others.

312 The great water channel referred to before deserves passing mention. Its head waters are some half a mile up the ravine, on the edge of which Hunza stands, a few hundred feet below the end of the glacier which feeds it. For the whole of this half mile the water channel is a monument of patient labour, and of the clever adaption of the rudest means to the most important end. It is carried across the face of a cliff, in some places of sheer rock, in others of hard conglomerate. Sometimes it runs along the top of a built-up wall thirty or forty feet high, at others through carefully excavated channels in the conglomerate which avoid the difficulties of a sharp corner by tunnelling through it. Where the face of the rock is perpendicular, and its foot washed by the torrent is unsuitable for the foundations of a retaining wall, the water flows through timber troughs, supported by wooden brackets adroitly fixed into the cliff. I did not measure the output, but, roughly, the channel must have at its widest a section of

4a Durand G-8 (1888-93) 1900 AV1 Kashmir
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312 four and a half feet wide by one foot deep, which means a considerable flow of water. On this channel the cultivation of Hunza proper entirely depends; should it fail, starvation stares the people in the face. It is not surprising, therefore, that the greatest care should be expended on its preservation. But what is wonderful is the excellence [412] of the result arrived at. It must be remembered that the people have no proper tools, no crowbars and dynamite to assist them. A tiny pick of soft iron, which looks like a child's garden tool, shovels fashioned out of wood, and a few poles as levers, [333] are all that they have to work with. The use of mortar is unknown; all their walls are of dry masonry. Yet with all these disadvantages, with nothing but their eye as a guide to levels, they have carried this great irrigation channel for six miles, and turned an arid desert into a garden. For the most part it is true it runs along the side of a gently sloping mountain, but it also crosses many deep and perpendicular-sided ravines, and encounters masses of rock which have to be circumvented. It is a splendid work, and I admired it more every time I walked along it.

159 The Thum was too unwell with fever to return my visit, and his Wazir came in his stead. Robertson went up to see the Chief, and prescribed for him, with the result that the descendant of Alexander, as he considered and called himself, got into a state of abject terror, thought his last hour was come, and refused to take the second dose which was the natural sequence of the first. Robertson reported that he was a coward, that he had literally

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funked himself into a state of great nervousness and a sort of nettle-rash five minutes after he had taken his first dose, which should not have taken effect for an hour. This sounded bad, for a rank coward is a dangerous man to deal with. 159

The views from our little camp by the polo ground were superb, especially in the afternoons; the great sugar-loaf peak of Dirran, just opposite, seemed to float and melt in the pale blue sky, and Rakapushi was glorious, with great dashes of sunlight at his base, and bands of clouds resting high up, the great peaks standing out above.

And now came the important interviews at which business had to be discussed. The first one was quite satisfactory. I found the Thum in a small open room or court leading into the private apartments, and we sat down to discuss business. It was obvious that the Wazir was the important man, but also that the Thum, cowardly, shifty, and with a ridiculous idea of his own importance, must be reckoned with very carefully. Everything passed off well, and the Government conditions were readily assented to, the most important one at the moment being the promise of a free passage to Younghusband, who was to come to Gilgit in November from the Pamirs. Wazir Dadu amused us very much when the question of raiding was raised. He made no attempt at denying that this was the custom of the country, and explained it by saying that Hunza was a poor state, and that necessarily its people looted. The evident enjoyment with which he referred to former exploits, and the expressive grin which accompanied his explanations,

648 [643] [159] 721 000

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000 were too much for me, and I had to join in the general laugh.

648 We parted good friends, but in the evening came
159 a letter from the Thum, asking for the same subsidy for his son as had been promised to Raja Uzr Khan of Nagar. As his son was about four years old and Uzr Khan thirty, I thought this was pretty cool. In the morning came rather an insolent verbal message to the effect that unless the boy's subsidy was granted, my surveyor would not be allowed to proceed to the north, where there was some surveying work to be done. This was in direct contravention of the agreement entered into, but I took no notice, as we were to pay our farewell visits that day. After breakfast, accordingly, we went up and had a long talk, which was quite satisfactory until the question of the boy's subsidy came up. It was useless to point out that Raja Uzr Khan's grant was taken out of his father's, that he was a grown man, with much weight in the country, and that the case of the small boy would doubtless be considered when he came of age, if his father was loyal to his engagements. The Thum got sulkier and sulkier, ruder and ruder, until the Wazir, who was evidently uneasy at the turn things were taking, brought the discussion to
000 a close with smooth and tactful words. We returned to camp fairly well satisfied, to find that we had been meant to march that day, but that with their usual fecklessness the Thum's people had not let us know. It would have saved me hours of anxiety had I but known this the day before.

After sending off the presents I had brought for

4: Durand G-8 (1888-93) 1900 AV1 Kashmir
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the Thum by the Raja of Astor and my head orderly, 000
Zyarulla Khan, I sat down and began to write an official letter to India, giving the story of the progress of the negotiations. I had been writing some time, when I saw my orderly strolling towards the tent with a rifle in his hands. I caught his eye, and saw that something was wrong, and that he wanted to see me alone. I therefore dismissed my servant, who was wandering about the tent making preparations for the next day's march, and called Zyarulla in. I never shall forget his coolness that day; he was a well-tried Pathan, for whom danger brought no fears. Looking round to see that no one was within hearing, he walked to the door of my tent, and, laying the rifle on my table, quietly remarked: "Rifle bigr gya, aur Raja bhi bigr gya"—"the rifle has gone wrong, and so has the Raja." Picking up the rifle, a repeater, I set to work to put it right, and listened to the story 648
of his interview with our truculent host. It did not 159
sound pleasant. My envoys had found the Thum sulky about his son's pension, and, after some talk, during which the presents were duly spread before him, he had suddenly flown into a passion, thrown my things about the room, and refused to accept them. He had called for and shown a quantity of presents received from the Russians, and offered to produce the treaty he had made with them, even to show it to me, and generally had behaved like a disappointed and spoilt child. Finally, he had sent me a message that he withdrew all the promises that he had made.

The question I had to solve, and to solve pretty 000
quickly, was whether this was a serious outbreak, or

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

000 a mere childish fit of vexation. My position was bad: I was in a camp commanded from the slopes above, as all camps must be in this country; a thousand feet below ran an impassable torrent, flooded to the full by the melting glaciers; the only bridge over it was more than a mile from my camp, could be cut in a moment, and could not possibly be used to remove my men from danger; between me and our own frontier station lay three marches of the most awful road, not to be forced by a handful of men, and with a hundred and fifty followers of my own and the Raja's with me, I had but twenty-one armed men to rely on. I had Younghusband's passage through the country to arrange for, and to get my mission across the border in safety. An attack on us, whatever the result, must bring trouble on the frontier and ruin on my plans. I was in difficulties, and serious ones, but the trouble had its compensations—it showed the Thum and his advisers in their true light. It was perfectly plain that should an attack take place not one of us would get out alive, and that, whatever loss we might inflict on the enemy, it could hardly affect the result: a hundred coolies would be sold as slaves in the bazaars of Turkestan, and the reputation of the Hunza Thum would be enhanced a thousand times. The day of reckoning would come, but war on the frontier was the one thing desirable to avoid.

I sent at once for Raja Bahadur Khan of Astor and Raja Akbar Khan of Punyal, and we discussed the matter. As soon as the rifle was put right, I sent Bahadur Khan up again with it, to negotiate with his savage kinsman. The Thum was a connec-

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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tion of his by marriage. The next few hours were anxious, but gradually, after various pourparlers, peace was restored. The Wazir came to see me in the afternoon, accompanied by the Thum's treasurer, an old villain who was the manager in all sales of slaves; for though the Wazir was his right-hand man, and his brain and hand had helped him to power, the Chief would not trust him to see me alone. I gathered enough, however, to show me that Wazir Dadu had been no party to the day's folly, and that he was for peace and friendliness with us. His companion made the most of his opportunities by stealing, while my attention was fixed on Dadu, an enamel matchbox which was on the table. I found that the man I had to thank for all the trouble was a scoundrel called Daulat Shah, the son of one of the old Chief's headmen, who used to go regularly to Kashmir with the yearly tribute. On his death the Durbar discontinued a pension they had been in the habit of giving him. Daulat Shah claimed this as a right, and had been refused. He was the man who had been reported to me as "without hope" at Nagar. As I had declined to promise that this pension should be continued to him, he bided his time, and was taking his revenge. Three years later came my turn, and we got more than level.

After Dadu had left I strolled round camp, and quietly gave orders that none of the fighting men were to leave its precincts, and that the ammunition boxes were to be opened up the moment it was dusk.

It was curious to see the different effect which the knowledge of danger produced on the men in camp. That there was danger all knew by this time, and

4: Durand G-8 (1888-93) 1900 AVI Kashmir AVI

000 each faced it in characteristic style. A Kashmiri paled to a dirty livid green, and cringed to any Hunza man who came in sight. The Balti coolies huddled together like a flock of sheep, and stared wide-eyed towards the Thum's fort, conjuring up visions of slavery. The jolly face of Raja Akbar Khan of Punyal showed lines of determination, and his few followers, with their loins girt and arms always in their hands, never left him; my Pathans got more cheerful and cooler every moment, and busily gave the last finishing touch to the cleaning of their Martinis. Just after dark, when I had seen the ammunition boxes opened, and that all was ready, I was informed that men leaving camp had been rudely stopped, and that we were surrounded by pickets of armed Hunza men. I must say that this seemed to me the beginning of the end. There was, however, nothing more to be done, and, striking all tents, except one which I had promised the Thum, and which I now grudged leaving, we made the best re-arrangement of our little force possible, had dinner, and went quietly to bed, prepared for an attack or an early start as the fates might decide.

I was told afterwards that late into the night our fate had been discussed; the young bloods, like Daulat Shah, urging instant attack, and expatiating on the easily obtainable loot, the older men giving wiser counsels, and the weak and cowardly Thum vacillating between the two parties. Finally prudence prevailed, the Thum retired to sleep, the order was given that it was to be peace, and the pickets round our camp were secretly and silently withdrawn. Feeling that some thing of this sort must be going on, the night

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

was one of anxiety, and I was glad at half-past three to get up and to prepare for our start. We left in about an hour, in as compact a little column as could be arranged, and it was a great relief to me to find that the head of it was not checked when we left the polo ground, as I had half expected. After going an hour or so I heard the guns of my salute, and in a few minutes more Dadu, with a few followers on smoking ponies, galloped up, bringing other ponies as presents for us to ride. He was very civil as usual to me, and we parted on the best of terms; but Akbar Khan told me later that he had been most anxious to find out whether I was going away satisfied or not, had said that if we were not he would stop us—"was he not the Wazir Dadu?" This man's action was a great puzzle to me at the time, and I never quite got to the bottom of it. I doubt if he himself had any very definite programme, beyond making what he could out of us, and keeping in with his master.

The march was a very trying one, but luckily we had cloudy weather. Otherwise, accompanied as we were by laden coolies, whom we were bound to keep near in order to prevent any being kidnapped, toiling along the face of bare precipices, which faced due south, and got the full blaze of the August sun, we should have suffered considerably. Shortly after our arrival in camp came a letter from the Thum, saying our early departure had prevented his coming to see us off, and asking if we were satisfied. This letter was brought by our friend, Daulat Shah, who was most anxious to find out if we were pleased, and who had quite changed his tone and manner. It was

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000 a *volte-face* on the part of the Chief, who was probably now cursing those who had counselled him to violence, and in whose fickle and unstable mind the advantages of being well with us were now in the 159 ascendant. My reply to his letter was very much to the point, and the result was a complete climb-down on the part of the Thum, abject apologies and profuse protestations of loyalty to the engagements lately taken. I attached the proper value to his vows, but left the country feeling that, at all events for that year, there would be no further trouble, and that Younghusband's safe passage was assured.

643 We all liked what we saw of the Hunza people; they were cheery and pleasant and civil as we passed 111 through their villages. The leaders were scoundrels. Dadu and his son had fired the first shots at the old Thum, while the contemptible young parricide who succeeded cowered in a room below them. The moment the old man was dead Safdar Ali entered the fort, seized the wife of one of his father's chief adherents, and murdered his three younger brothers. Two were strangled and cut to pieces, the third was taken to the edge of the cliff, on which the fort stands, and hurled over. He was a mere boy, and only asked that he might be thrown into the water, not on to the rocks; his prayers were unheeded. Safdar Ali's description of the circumstances attending his accession was contained in a letter to Government which ran somewhat as follows: "By the will of God my father and I fell out; he died suddenly, and I have 000 ascended the throne." The old Thum, with all his villainy, had been a man, and I found traces, even during my short visit to Hunza, of deep discontent

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A HUNZA MAN.

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000 with Safdar Ali, whose cruelty was unrelieved by any redeeming feature. When the end came, three years later, and he fled like the coward he was without striking a blow, the feelings of the people towards him were well shown; there was a general sigh of relief throughout the country. Daulat Shah may have missed him, for when I next visited Hunza I heard, with some pardonable satisfaction, that amongst the men carrying stones to build a block house, my orderlies had recognised our old friend.

487 The last marches out of Hunza were very severe, the road even for the Hindu-Kush was bad; it was perpetually crossing parris with frightful drops or very steep slopes into the river, and it was so narrow that the coolies carrying loads were in constant danger. Fortunately for us the cloudy weather continued, and on the last day we had some rain. The views in consequence were exquisite. All the colouring of the hills, the pale reds and browns and soft shades of green, which are merged by glaring sunlight into one uniform grey, now showed out. The view up the Chaprot valley was particularly fine, heavy clouds lay in a great bar across the mountains, dropping transparent veils of falling rain, through which range after range showed out with delicately softened outline. It was a delightful march, none the less so from my feeling that I had brought my party out of the country safely, and had been able to avoid any
361 serious trouble. We left Hunza territory at the
491 village of Budlas, crossing a heavy torrent by a new bridge, built on the site of the one where the
000 sad accident referred to above had taken place. I

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000 halted a couple of days at Chalt to pay the troops there and at Chaprot, and to write my report on the proceedings of the Mission.

701 Manners-Smith now left me to ride back to Astor
661 and pay the troops there and at Bunji, and I marched into Gilgit, paying the troops at Nomal *en route*. I paid several hundred men with my own hands. Many of them had seen no pay for two years, but I received few complaints as to the correctness of their accounts. The Artillery to a man objected to having to pay extra for greatcoats, in addition to being mulcted for uniform, most of which they had never received, and I sympathised with them. The whole thing was a delightful example of red tape administration, the returns of uniform and pay were accurate and full, the only slight defect being that the uniforms were not forthcoming, and that the men were never paid. I found several men ill at Nomal, and not the slightest attempt made to do anything for them. The General had given orders that no sick men were to be sent into Gilgit, so that the want of medical arrangements might not be too glaringly apparent. But he had not counted on the unpleasant English habit of searching personal inspections. The want of humanity in the treatment of the troops did not strike the high-caste Hindu. You might not kill a cow in the country, but thousands of troops might be left to rot in foul barracks, with no medical arrangements for their care or healing, without a word of protest, or an attempt at alleviation.
000 Kashmiri mal-administration was maddening, the covert opposition, obstinacy, and callousness of the officials were disheartening, but I could make allow-

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV!

ances for it all, and I realised that the old bottles of prejudice and ignorance must not be suddenly and forcibly filled with the new wine of reform, but that patience and consideration would alone enable me to win the day.

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CHAPTER VI

SECOND VISIT TO CHITRAL

000 I REMAINED a fortnight in Gilgit, during which the whole of the troops there were paid by us, and much time was spent with the Kashmir officials going into ways and means. Two hundred of the new Kashmir Imperial Service Troops were on their way up to Gilgit to act as my escort, a similar number of the old troops returning to Kashmir on relief. Barrack accommodation had to be arranged for them; it was impossible to put good troops into the horrible huts then doing duty as quarters. The remodelling of the fort had therefore to be at once considered, and a general scheme, in which the new barracks would fit in, had to be drawn up. The repairs and additions to my own house had to be seen to; timber and labour arranged for. Stores and treasure for the troops were still dribbling over the passes, and some sort of energy had to be infused into the civil authorities responsible for their conveyance. There was much correspondence to be got through with my immediate superior, the Resident in Kashmir. The construction of the road to Gilgit had been sanctioned, and an engineer appointed, and many questions had to be answered on that subject.

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Lastly, Government had sanctioned Robertson's Kafiristan scheme, my visiting Dir and Bajour, and my returning to India by that road if possible. I was promised full instructions as to the terms I might make with Umra Khan. All this, coupled with the fact that the best part of our personal stores and furniture had not arrived, that I had to try and find out where they had stuck, and to arrange for their being pushed on, ensured one's being busy. There was no telegraph line to Gilgit in those days, a thing for which I was, as a rule, most devoutly thankful, but which at this moment was inconvenient, for it took ten days or so to get a letter to Kashmir by ordinary post. There was an urgent post which was supposed to go night and day, the services of which were secured by the simple process of putting the important letter into a red bag, but knowing the hopeless condition of the mail service, and the paucity of runners, I did not like to make too free use of this.

Having roughed out my various plans, and got things more or less into working order, I started for my second visit to Chitral in the middle of September, with the intention of returning to Gilgit in a couple of months, either by Dir Bajour and India, or by the direct route, as circumstances might permit. Younghusband was to be in Hunza by the middle of November, and I meant to be in Gilgit at the time in case he wanted help.

The first day brought difficulty. The native surveyor, a Mahomedan, whom we had brought up from India, and whom I had left doing some work in Hunza and Nagar, rejoined my camp, and at once came and protested against going into Kafiristan

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with Robertson. He threw himself at my feet and wept, put his turban down before me, the last form of entreaty, and begged me to kill him there and then but not to force him to enter Kafiristan. That country, in his opinion, was no place for a lonely Mahomedan. He vowed that he understood, when the subject was first mooted, that Robertson was going in with a guard, and with suitable camp arrangements, and that he dared not go in with him alone. His excuse was absolutely untrue, as the whole conditions under which Robertson meant to undertake his exploration had been carefully explained to him when the question of his going had been originally discussed. The fact was that the Hunza business had shaken his nerve completely, and that he was quite unfit to go. He was full of gruesome stories of parties of Hunza men, guns in hand, peeping over each hill he passed, waiting for the chance of a shot at him, of Nagar treachery, and of a coming attack on us. I felt that I had no right to force a man into a dangerous expedition against his will, and I accordingly ordered him back to India.

There was a further disappointment for us in this matter. A Christian Scripture reader, belonging to the Peshawar Mission, Syed Shah by name, who had already penetrated into Kafiristan, and had some knowledge of the language, was to have accompanied Robertson. But he had not arrived, and it was evident that Robertson would have to go by himself. After much consideration we decided that the best thing would be for Robertson to enter Kafiristan alone at once, remain there a month or so, and return to India. He could there arrange for a surveyor to

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Dard AV3
Chitral

accompany him, go to England, get instruction in the use of instruments, collect all he wanted for his longer exploration, come up to Gilgit the following year, and again enter Kafiristan. The flying visit would give him a good idea of the difficulties he would be likely to encounter, and of the outfit which would be most suitable. A proposal on these lines was drawn up and sent off at once to India, and was eventually sanctioned by Government. The scheme was successfully carried out, as readers of Robertson's book on Kafiristan know.

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On arrival at Gakuch I found letters from the Mehtar warning me that Raja Akbar Khan of Punyal, in league with the people of Darel and Tangir, in the Indus Valley, had arranged to attack my camp a day's march from Gakuch. The Mehtar solemnly warned me against coming by the direct road over the Shandur to Chitral, and begged me to wait till Nizam-ul-Mulk came to escort me with a suitable force. I was then to march by the Yasin Valley, cross the Darkot Pass, and reach Chitral by the upper road. The whole thing was a plot got up to embroil me if possible with Akbar Khan, whom the Mehtar hated, and to show the necessity for his being supplied by Government with arms in order to be able to repel attacks from Yaghistan, as the independent territory in the Indus Valley is called. The Mehtar had over-reached himself for once, for I had sent trustworthy men into both Darel and Tangir some time before, and they had just returned reporting everything quiet. Further, he had mentioned as Akbar Khan's accomplice in the plot the man whom I knew to be the latter's bitterest enemy. I wrote

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at once to the Mehtar saying that I should come by the Shandur or not at all, and that I expected him to make the necessary arrangements for the safety of our party. At the same time I wrote to our native Agent who would, I knew, pass on the gist of my letter to the Mehtar, that the latter's story was untrue. I told him that if my camp was attacked it would be at the Mehtar's instigation, and that if he could not guarantee the safety of a small party of British officers marching through his country the Government of India would attach very little importance to his friendship, and that there would certainly be no question of receiving any proof of its good will.

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I then sat down at Gakuch for a week to give my letters time to arrive, knowing my hint would be sufficient, and that I should hear no more of impending attacks. It would have been stupid to go on at once, for had an attack come off I should have been naturally blamed by Government for disregarding the Mehtar's warning, and I should have played into my old friend's hands. I knew he was quite capable of arranging a small fight, so that he might reap the reward of having come to my assistance. There was plenty to do at Gakuch. We selected the site for a hut which was to be my headquarters when I visited Punyal, had beats for brown bear, shot chickor, went into the question of establishing a dispensary, and inspected various water-courses which wanted the assistance of skilled labour to improve them, and to bring much land now lying waste under cultivation. There were also interminable but interesting interviews with our friends the Punyal Chiefs.

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Finally the Mehtar's Agent at Gilgit, who had preceded me to make arrangements for our march, returned to enquire the reason of our not following him. He came to see me, full of indignation at the idea of an attack in the Mehtar's territory being for a moment considered possible. He loudly averred that the whole story was a lie; I said it might be so, but when his master himself wrote and warned me, what was I to do. He was very angry, and said the Mehtar had been deceived, which, considering his knowledge of the frontier, was hardly likely. Altogether it was rather an amusing scene, and showed the importance of warning diplomatic agents of an intended coup. 148

Next day we started, as I calculated that the Mehtar's letter in reply should reach me at the first Chitrali fort across the frontier. We were met by a great deputation of Nizam-ul-Mulk's head men, amongst whom were many old acquaintances. The marching was now delightful, the stream a dream of beauty, its banks aglow with autumn colouring, and snow falling nightly on the hill-tops. At one camp two nobles from Badakshan, refugees from the Amir's knife, came to see me. The Mehtar had given them asylum, and of course wished to pass them on to our care. They looked very down and unhappy, and I was very sorry for them, but beyond giving them some temporary assistance could do nothing. It was a miserable position for them, wanderers dependent on the charity of a poor and close-fisted Chief, who naturally did not wish to have his country turned into a refuge for penniless exiles. The Mehtar was bound to assist them by

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648 the traditions of these wild countries, where a man never knows what his own fate may be. A ruler must extend such hospitality as is in his power, so that if it should come to his turn he may receive the same treatment.

000 Throughout the march, to keep up the fiction of danger from the Indus Valley, we were furnished with a numerous escort; and strong guards were posted on the passes, from whom hourly messages were received that all was well. Afzul-ul-Mulk met us outside Chashi with a large following, and escorted us into camp. It was the usual medley, a crowd of mounted and dismounted men in velvets, cloth of gold, Bokhara silks and woollen homespun. The effect, as our horses splashed through the glittering crystal of the ford, was very picturesque; shields and arms flashed in the sunlight, and the gay colours of the horsemen and the darker mass of the footmen, winding through the autumn-tinted scrub jungle, made a scene which would have delighted an artist. Afzul marched with us for several days, till he left us to go on ahead and make preparations for our reception at Mastuj. Like all Chitralis, he hated riding a march fast, and, as the roads this year were much improved, and we disliked riding at a foot's pace, we used to march independently, our party, as a rule, getting some shooting *en route*. Afzul used to come to my tent and have long talks every day, discussing every possible subject, and full of enquiries as to the political conditions and modes of government of the different European states whose names he knew. He was much shocked to hear that Lord Dufferin had

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000 passed from the Viceroyalty of India to the post of Ambassador at Rome, and expressed his opinion that the British Government should pension ex-Viceroys, and place them above the necessity of taking up appointments so little befitting the dignity of the position they had held.

The night before we marched into Mastuj I received a letter from India, eighteen days' old, giving me the gravest news as to my brother's health. It is difficult for any one with all the facilities of the telegraph at hand to realise the terrible anxiety which the absence of the means of rapid communication often entails. I started a couple of mounted men off at once with orders to ride for their lives, and to bring me the next post they should meet on the road. They had to cross the Shandur Pass at night in bitter wind and in parts to get over very bad stretches of road, but they caught me up next day, having done about seventy miles, and brought me a welcome post giving good news. It was good going, and I paid them a royal reward. My brother's severe illness was most unfortunate for me at the time, for it delayed the consideration of points of great importance, and prevented my getting important orders which I was anxiously awaiting.

We had the customary reception at Mastuj, followed next day by a state visit from Afzul-ul-Mulk. It had been raining at night, and was now bitterly cold, so we paid our return visit, and enjoyed Afzul's subsequent dinner in the fort. Our Agent in Chitral and Mian Rahat Shah, the Mehtar's confidant, had met me a few days before, and I had an opportunity

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000 of learning all the changes in Chitral politics that had taken place during the preceding year. I found that Afzul-ul-Mulk had made considerable progress, and had detached some of his brother's most trusted adherents. The proposed return to India *viâ* Dir and Bajour was discussed with care, and the general opinion was that I could go down in safety if Umra Khan invited me. Both the Khan of Dir and the Khan of Aladand, the last man through whose bounds I should have to pass, were said to be most anxious to arrange my passage, but all depended on the Napoleon of Bajour.

662 Afzul accompanied me on my way to Chitral, and
159 Nizam-ul-Mulk met me half-way there. The brothers, after the first formal meeting, carefully kept out of each other's way, their followers glowered at each other and kept their swords loose in their scabbards. Prince Hal, as we christened Nizam, was the same as ever, in manner and looks infinitely superior to his brother; but feckless as to the future, he was busily throwing away his chances of succession to the throne.

159 He came to see me after dinner one night and nearly finished his earthly career. We offered him tea, but he voted for something stronger, and we brought out one of our last bottles of champagne. He had never tasted it, and to my surprise was quite delighted with it. Unfortunately, accustomed though he had become to spirits, he was not proof against the sparkling wine, and a couple of glasses got into his head. Towards the end of the interview he looked extremely handsome, had a good colour, and was just sufficiently elevated to be on the best of terms with

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us all, and to enjoy himself thoroughly, while at the 159
same time he knew perfectly well what he wanted to say, and said it in the confidential, good-humoured drunken man's way. But the return to his own tents was the serious thing; he did not mind his own men seeing him happy, but did not like Afzul's doing so, and he sat on till near midnight. Then, with protestations of eternal friendship and appreciative remarks as to the efficacy of the Dagonet, he wandered solemnly off, one arm round our Agent's neck, the other round his foster-brother's.

Poor Prince Hal, I was always sorry for him; 662
it was so evident that he was playing a losing 159
game and did not realise it, and if to his other vices he was going to add drink, it did not require a prophet to foresee the end. Afzul's private interview followed next evening, and I heard before he came that the little savage had been furious at his brother's visit the night before. He persuaded himself that I was promising to recognise his brother on the part of Government as the heir, and only the strongest dissuasion on the part of his principal adherents prevented his attacking and murdering Nizam as he passed from my tents to his own. We should have been in a pleasant predicament had he done so. After our interview we went and sat round 536
a camp fire and watched Afzul's boys, and afterwards our Balti coolies, dancing. The latter were most grotesque and uncouth in their movements. The entertainment was diversified by a well-acted pantomime, representing the attack and murder of a party of Pathans by Kafirs, the comic element being

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536 supplied by the Pathan's servant, who was kicked by all his masters.

000 We were much amused one day at our old native doctor, whom we were taking up to establish the Chitral dispensary. The road ran for a mile or more along the face of a conglomerate cliff, about sixty feet above the river. It had been much improved, and was six feet wide. We had swung along this at a canter, and turned a sharp corner where the path ran up into a side ravine and was steep and narrow. I was leading, and just had time to pull up to prevent riding over the native doctor, who, on all fours, and with a huge blinker of thick paper fixed to the side of his head to prevent his seeing the precipice, was crawling up what he considered the most dangerous piece on his hands and knees. The poor old gentleman never got accustomed to the cliffs, always vowed that he would return to India by Bajour to avoid them, and eventually did so.

644 The Mehtar met me some miles from Chitral, as he had done before, and, coming officially as we were, we of course got into uniform. The show was not so fine as the year before, as one of his grandsons was dead, and he had sent a lot of men down the valley to the obsequies. Moreover, he informed me that he had hundreds of men watching the passes into his country. This I knew was untrue, but it was said to emphasise the need of assistance from Government on his part, and the danger of his position from the Amir and others. The reception does not need describing. A Janáli was improvised on our way in, so that we were saved an extra three-mile ride to the polo ground and back; the guns thundered from the

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fort, and we were escorted by the Mehtar, surrounded 644
by a brilliant crowd of retainers, to our quiet camp in the well-remembered orchard The day was hot and the dust blinding, and we were delighted when the old Chief, with his tactful courtesy, having seen us home, left us in peace.

Next morning the Mehtar came with a legion of 159
sons, and we received him in uniform, and with a guard-of-honour. He at once began talking business, but as I did not want to discuss my instructions *coram populo*, I turned the conversation first on to Robertson going to Kafiristan, to which he at once assented, and then to the establishment of the dispensary. The native doctor was summoned, and was presented to the Mehtar. I put his hand into the old Chief's, and entrusted him to his care. As usual, the Mehtar's manners were perfect, and he promised to take every care of him, a promise he loyally fulfilled. We then cleared the tent, and proceeded to business, which was concluded in this and following interviews fully to the satisfaction of both sides. The interview closed by my saying that I hoped this would be always remembered as an auspicious day. By the old Mehtar I am glad to think it was, but the seeds of strife sown in his day were even then germinating, and the little kingdom was to reel through a period of battle, murder, and sudden death; the princes, their hands red with brothers' blood, were to go down in rapid succession into the grave, and of all the sons I saw that day but one, then a child of seven, was to weather the storm.

As soon as the Mehtar had departed, Robertson 000
interviewed his Kafirs, and brought them to me to be

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given presents. This was his way of impressing upon them that he was merely entering their country as a doctor and friend, empty handed, and that if any one gave presents it was not he. They were a fine, representative set of savages who had come to escort him into Kafiristan, and to make as much out of the transaction as possible. The chief among them were Turg Murg, a very grave, handsome, old man, Diwan Malik, a shrewd, more pleasant-looking elder, and a wild-looking priest. The old men were rather absurd to look upon, as their beards were dyed, and for about an inch from the roots the hair was bright violet, shading from there gradually down to black. They all carried walking-sticks, Turg Murg's being ornamented with a small brass bell, in token of his having killed over a hundred men. One's disgust at these murderous savages increased when the fact was realised that women and children, even babies at the breast, were indiscriminately murdered to make up the tale of killings.

The assembled elders promised to look after Robertson in every possible way, and to let him come and go in Kafiristan as he liked. After some talk, during which the frogs of my uniform were handled in a way which showed how maddening our new friends would be to live among, owing to their inquisitiveness, I took the Kafirs off to give them their presents. Turg Murg declined to receive his, and asked for money and breech-loading guns, which I promptly refused to give him. The others took theirs, some, of course, wanting more. It was a mistake my giving them their presents in person—it would have been wiser to send them out to them by an orderly—

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but I was anxious to help Robertson in every way, and we neither of us saw the mistake till too late. 000

An extract from my diary sums up the Kafiristan question pretty fairly as it looked then:—"The episode showed the difficulty of dealing with these savages. They claim to be of the same stock as we are, and profess to be delighted to see us, but the moment they are given anything the trouble begins. Every one wants the same present as his neighbour, or something a little better. One cause of the failure of previous attempts to penetrate into the country was undoubtedly the present difficulty, and the hideous jealousies raised amongst the Ḳafirs by it. Robertson's is the only plan, to go in as a doctor, prepared to rough it, with no presents. What will be the end is curious to speculate on. The Amir is evidently anxious to conquer the country; the Mehtar has brought a certain part of it under his sway; the Pathans across the mountains in Bajour all want to wipe the Kafirs out. The end will probably be gradual annexation, incorporation in the neighbouring states, and Mahomedanism. It seems now that they are too divided amongst themselves to become a people, and with a well-armed girdle being drawn tighter and tighter round them, conquest can but be a matter of years."

Personally I did not expect the *dénouement* to come so soon as it did, but I cannot say I was sorry when it did come. The only real cause of sorrow, when the Amir conquered the country, lay in the unscientific character of his methods, which destroyed the possibility of fully studying the Kafirs before their conversion to Mahomedanism. Many most

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interesting questions of race, of language, and of religion must go unstudied, not the least fascinating being the suggested connection between their religious songs and those used by the Greeks in the worship of Bacchus. This connection was, I think, first pointed out by Colonel Sir T. Holdich, R.E., who has localised close by in Swat, a country which must have been Kafir, both Nysa, the city of Bacchus, and Mount Meros.* From the archæological point of view, the fact that a fanatical Mahomedan soldiery has swept over Kafiristan, and subdued it, gives much cause for grief. But the sentimentalism which in the Kafir saw the noble savage stretching out his arms to welcome his brother Aryan, the Englishman, prepared to receive his religion, and to form, under his guidance, a homogeneous power, ready and willing to fall into line with our armies in the defence of the Empire, was born of ignorance. The Kafir was a savage, pure and simple; every valley was held by a different clan, each alike ready to fly at its neighbour's throat, and to call in the nearest Mahomedan power to subjugate its enemy. They were a murderous set of brutes, who were a curse to their Mahomedan neighbours. The latter had, after all, just as much right to live as the Kafir, and a perfect right to conquer them if they could, in order to put a stop to their incessant frontier raids. I never understood the attitude taken up by some eminently enlightened people in England, who, while fulminating against the policy which had landed us in Chitral, and apparently desiring our withdrawal from that kingdom, cursed the Indian Government by all their gods for not establishing a

* *Journal, Geographical Society*, January 1896.

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protectorate over Kafiristan, and for not preventing 000
the Amir from conquering the country. An entire ignorance of geography, and a want of appreciation of the racial and territorial questions involved, and of the ties which bind us to the Afghan ruler, alone explain the position assumed.

We stayed some time in Chitral, and I saw a good 159
deal of the Mehtar, and again was much taken with him. He must have been a strikingly handsome man in his youth; even now it was a very fine face, stern and bold, but with a charming expression when he smiled. He was in high good humour during my visits, and we used to go to the Janáli together and watch the polo. He wanted to play the first day, but I dissuaded him, not desiring to be present in Chitral during the inevitable free fight which must follow his death. When we got off our horses at the side of the ground there was but one chair, on which of course neither of us would sit, so we stood talking while another was being brought. Something I said 515
pleased the old man so much that he turned and hugged me, and stood with his arm round my neck for some moments. It showed how pleased he was, and was satisfactory from that point of view, but it was a dreadful ordeal from another—for the Chitrali gentleman does not wash too much, and his clothes swarm with vermin. After an interview in one of their houses it was always a case of a complete change, all one's under-linen going into boiling water and outer garments being put into the sun and searched. It is a sickening experience for the Englishman.

After Robertson had started for Kafiristan I broke 000
up the camp, sent off all coolies and most of the

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000 baggage, guard, etc., by single marches to Gilgit, and prepared to move myself in either direction, as the fates might decide. I paid the usual ceremonious visits to the Mehtar at the fort, took my guard with me, had them put through their drill for the Mehtar's amusement, and made them fire volleys at a mark. Their firing impressed the local people very much; they were not accustomed to the Martini. The 517 Mehtar[1] offered to present me with a little Kafir girl "habited proper," but I declined the embarrassing offering.

000 All the time I was in Chitral I was waiting for the promised instructions as to my dealings with Umra Khan. They never came, my brother's illness having caused the question to be hung up, but I expected them every post, and awaited their arrival eagerly. I spent my time seeing all the leading men, amongst others whom I interviewed with much interest being Humayun, the refugee Wazir from Hunza. He gave me a good deal of information about Hunza, mostly erroneous, and calculated to show that he, and not his brother Dadu, was the man to make friends with. But much that he said was of value, and I knew enough of the effect of exile to sift the false from the true. He had a very strong party on his side, that I knew, but I could not fall in with his suggestion that he should compass the murder of the Thum. This man was, I think, after the Mehtar, by far the cleverest native gentleman I met in the Hindu-Kush. In some ways I think he was superior to the Mehtar; he seemed to take a more extended view of questions affecting the welfare of the frontier states. He belonged to a younger generation, and

1 [ie. of Chitral -- Analyst]

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may have imbibed some knowledge of the power of the Indian Empire from men who had travelled, but that could not quite explain the difference. His appreciation of the value and power of outside states seemed to me to be almost intuitive. He had never read a book; he read men instead. He was a born diplomat, courteous, polished, and pleasant, a man who could make up his mind rapidly and act decisively, and to a winning charm of manner he added a great personal reputation for courage. He longed to have an opportunity of revenging his old master's death, and of repaying the indignities he had been put to, on the heads of Safdar Ali Khan and his own murderous brother Dadu. 000

Nizam-ul-Mulk came to dinner with me one night accompanied by a Kashmiri officer. Nizam regretted the absence of champagne, but I was adamant; it would never have done to have had here in Chitral a repetition of the former scene. It was curious to see how easily these native gentlemen, who had never dined in the European fashion, adapted themselves in their new surroundings. Nizam's sole lapse from the customary manners of the dinner table was when he blew his nose on his table napkin. Otherwise the dinner was a complete success, and my cook, the best camp cook I ever had, surpassed himself. Nizam's enjoyment of foreign cookery surprised me, but everything appealed to him from a *hors d'œuvre* of anchovy to the final strawberry ice. 186

At last, after many days of anxious waiting, came a letter from Umra Khan, the upshot of which was that, unless I could make definite terms with him on the part of Government, there was no use in my 000

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000 coming to Jandol. Unfortunately no instructions had reached me, so there was an end of the matter. I have often wondered what effect my going with full powers to treat might have had. The Napoleon of Bajour was a gentleman, as was shown by the treatment of two British officers who fell into his hands during the Chitral campaign. He was perfectly straightforward in his dealings with me. He pointed out that he had for the moment conquered his enemies, but that they were still on the watch in a ring round him, ready to take advantage of any slip. Could he be certain of the support of Government he avowed himself ready to throw in his lot with us, and he was then the most powerful factor in Swat and Bajour politics. Had I been empowered to go down, and to make definite terms with him, it is possible that the troubles of a few years later might have been avoided, but it would have been difficult to arrive at an agreement satisfactory to both sides. Umra Khan's was a personal rule, born of war. His demands might have been prohibitive, and would most likely have included the payment of a subsidy which it might have been advisable to grant, and the presentation of a number of rifles which it might not have been wise to give. Had we been able to establish a powerful and friendly Chief, ruling the country from the Swat river to the borders of Chitral, the peace of that portion of the frontier would have been assured, and the question of opening the road between Chitral and India would have been solved for the time, but there would always have been the risk of chaos in the event of his death. This is the ever-present difficulty in dealing with frontier states. You can scarcely

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ever count with certainty as to the succession. You may sometimes strengthen a vigorous ruler with advantage; to bolster up a weak one is, in the end, almost always useless. 000

The visit to Dir hinged on that to Bajour, and both now had to be abandoned. Preparations were at once made for the return march to Gilgit. Several posts reached me during my last few days in Chitral, and some had been tampered with and parcels stolen. I reported the matter to the Mehtar, who was furious, and who caused instant enquiries to be made, and a man sent for from each of the houses which had furnished the runners. The culprits were tracked, and the Mehtar proceeded to order condign punishment. The men were to be sold into slavery, but escaped at my intercession. The old Chief said it was no use he knew to offer me the wives and children of the robbers, but that he thought my Pathans would appreciate the gift. I had much difficulty in persuading him to leave the unfortunates in peace. But if no one suffered very severe pains and penalties, the fuss made had the desired result, and our posts were sacred for the future. 681 643

My last days in Chitral were full of business, and the evenings were spent as usual round a camp fire watching the dancing, and listening to the boys singing. Three Kafirs joined the circle one night, one of them having the most revolting type of face I ever saw, and danced badly for some time. Nizam then asked them for the chaunt which is sung when a successful raiding party arrives near its own village. They refused to sing it unless a goat was given them to eat, so one was brought and presented 000

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000 to them. To my disgust one of them rushed at it, knocked it down with a tremendous blow of his fist, and a second dashed in with his dagger. It was done like lightning. I saw his hand clutch the hilt, and the next moment the dagger crashed through the poor creature's ribs. It was a most disgusting exhibition, and one we had not bargained for, merely the pure savage devilry and love of killing coming out. The goat was removed at once, and the Kafirs came into the ring and sang two or three times over the same few bars; the air had a very weird refrain, a sudden rise and fall in the cadence. One could well understand the effect being most telling if the song broke out suddenly in the silence of the night near some sleeping village, and roused its savage inhabitants with the glad tidings of successful raid and murder. The Kafirs had so disgusted me with their cruelty in killing the goat, and looked such low brutes, that I was glad when they went, and we returned to the "legitimate drama," our dances and singing boys. Nizam promised me a glorious reception if I would come to Yasin and visit him next year. We were to have the band and dancing boys all night, and not one of them twice over. It was a terrible prospect, and I should have had to go through with it, for I meant to make friends with my host, but the visit never came off.

159 The last day was spent in farewell visits, in sending the Mehtar and his ladies their presents, and in distributing rewards to my various friends. The Mehtar accompanied me for a couple of miles when I left Chitral, and after giving me some really sensible advice against wandering about my own

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A GROUP OF KAFIRS.

[facing p. 194]

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159 kingdom without escorts, parted with me for the last time. I never saw him again, though we had three years more to work together in, and whatever snares he laid for me, however much he plotted to my annoyance and sometimes to my anger, my personal friendship and admiration for the old man [661] never changed. Considering his surroundings he was a great man. He was a typical border chief of the old school; for him and his brothers the question had been whether to kill or to be killed. He had chosen the former, and had carried out his plans with unwavering determination, backed by the coolest calculation and the most ruthless execution.

000 The lines from Sir Alfred Lyall's well-known poem, "The Amir's Soliloquy," used to ring in my head as I sat looking at the old man's striking face:—

> "The virtues of God are pardon and pity, they never were mine;
> They have never been ours, in a kingdom all stained with the blood of our kin;
> Where the brothers embrace in the war field, and the reddest sword must win."

The brothers who opposed him slept where they had embraced, and his red sword was sheathed. He ruled over a united country, and no man might gainsay him.

My return journey was uneventful. Afzul-ul-Mulk entertained me at Mastuj. We crossed the Shandur ahead of a heavy snowstorm which overtook us next day, but nothing of importance happened. I received *en route* a letter from Younghusband, forwarded by the Hunza Chief, saying that

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000 the latter was on his best behaviour, and was making all necessary preparations to speed him through his territory. This was so far satisfactory that it showed that the Thum for the present meant to abide by his engagements.

And so we passed out of Chitral territory, and left "the land of mirth and murder," as we named it in opposition to "the land of gold and apricots." I was not to see its capital again until my old friends had all gone. The Mehtar was the only one to die in peace and the fulness of years; six of his sons lie in bloody shrouds.

567 At Gakuch, Syed Shah, the Scripture reader from Peshawar Mission, met me, too late to accompany Robertson into Kafiristan. As it turned out this was probably for the best. He gave a harrowing description of the slave trade in Chitral, and told how women were torn from their husbands and children to be given to other men, families broken up, the boys and girls sent as presents to Kabul, and the rest sold to go to Yarkhand, small children exchanged for sporting dogs, and boys for horses. The slave trade was one of the things I most wished to see put an end to in this beautiful country, but it was not a question to be approached easily. In the end I am glad to think we had our way, but if we left the country to itself to-morrow the trade would flourish again.

000 Four days' halt at Gakuch rested the camp, and, knowing that accumulations of work were piling up for me at Gilgit, I pushed on, and regained the shelter of my house by the middle of November, well pleased with the results of my long tour. We

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had been marching steadily for four months and a half from the time we left Kashmir, and had covered nearly a thousand miles. 000

In a few days Robertson passed through on his way to India, Younghusband followed him shortly after, having safely accomplished the object of his mission, and Manners-Smith and I settled down to our first winter in Gilgit. Within a month[1] the first heavy snowfall of the year came down, hermetically sealing the passes in our rear, and we were left, two solitary Englishmen, shut up in the wilds of Hindu-Kush. For weeks at a time no letters were to reach us; for six months the great snow barrier would prevent all possibility of help from India in case of trouble, and all that I had to rely on in the shape of an armed force was a body of two hundred Gurkhas of the newly-organised Kashmir Imperial Service Troops. Though of excellent material this little body was entirely undisciplined, untrained, and ignorant of the use of the rifles served out to it. The outlook was, however, peaceful, and I relied with confidence on the result of my visits to the neighbouring states. My confidence was not misplaced, and the winter passed quietly. [132] 704

1 [In December -- Analyst]

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CHAPTER VII

DARDISTAN

101 THE limits of the Gilgit Agency correspond roughly with the region to which has been given the name of Dardistan. The name Dardistan, or country of the Dards, is misleading, for there is no race to which the title of Dard can fairly be given, no country so called by its inhabitants. However, such as it is, the name is a convenient one, and has been adopted, if not invented, by the scientific. Dardistan comprises the whole of Chitral, Yasin, Punyal, the Gilgit valley, Hunza and Nagar, the Astor valley, the Indus valley from Bunji to Batera, the Kohistan-i-Malazai, that is the upper reaches of the Panjkora [103] river, and the Kohistan of Swat. Kohistan means the country of the hills, and corresponds to our word Highlands. The section of the Indus valley included in the above is again divided into two main portions, the upper containing the Shin republics of Gor, Chilas, Darel, Tangir, called Shinaka or Shinkari, and the lower generally known as Kohistan. It is in this lower portion alone, from the Kandia river to Batera, that the inhabitants of the right bank of the Indus are said to use the

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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word Dard, and they apply it to the dwellers 101
on the left bank. Throughout the rest of the country inhabited by the Dard races, a block roughly two hundred and fifty miles from east to west, and a hundred and fifty from north to south, the name is, to the best of my belief, entirely unknown. It is a name found in the ancient geographers, both Pliny and Ptolemy use it, but it is very difficult to define exactly the limits occupied by the tribes to whom the name was applied. It is perhaps safe to conclude that the whole of the mountainous portion of the Indus valley from the plains of India to the source of the great river, was held to be occupied by tribes so called.

Who the Dards were originally is a most puzzling 174
question, and one for the trained ethnologist and 563
philologist rather than for the plain soldier. However, following Leitner, Drew, and Biddulph,* who made a special study of the question, it is possible to arrive at certain broad principles, which is all that the general reader requires. The Dard races may be put down as largely Aryan, and the position now held by the different classes and languages points unerringly to waves of conquest. The mass [197]
of the population of Chitral are the Kho, speaking Khowar, and they probably represent the earliest wave of invasion which swept into Chitral from the north over the passes of the Hindu-Kush. So remote is their antiquity that they may fairly be considered aboriginal. They owned the whole of

* Leitner: "Dardistan." 1
Drew: "Jummoo and Kashmir Territories." 2
Biddulph: "Tribes of the Hindu-Kush." 3

1 [See 1: Leitner in AV3 Dard file — Analyst] 2 [See 1: Drew in AV1 Kashmir file — Analyst] 3 [See 1: Biddulph in AV1 Dard file — Analyst]

4: Durand G-3 (1888-93) 1900 AVI Kashmir
Dard AVJ

174 the country of Chitral, but were dispossessed by the
563 Ronus, the most honoured caste amongst the Dards, and by various other privileged classes, among whom are certainly the offshoots of families from Badakshan, who followed the fortunes of the founder of the present ruling dynasty. These upper classes have absorbed all the power, and treat the Kho with contempt, calling them "Fakir Mushkin," which
564 one might translate *les misérables*. The despised aborigines, however, have imposed their language on their superiors, and are interesting from the fact that they have no castes. This, I think, conclusively shows that they belong to the earliest Aryan race, and broke off from it before the acquisition of Hinduism; for in all other cases the Dard proper is emphatically a man with a caste. The principal caste is that of the Ronus, a small body held in the highest respect, always ranking next to royalty, and from whom the Wazirs are as a rule taken. Then come the Shins, below whom are the Yeshkuns, and lastly a collection of low castes, Kramins, Doms, etc., the millers, potters, and musicians of the com-
[582] munity. There is one plainly marked rule about the three leading castes; they give their daughters in marriage to the caste above, never to the caste below. The Ronus give their daughters in marriage to the ruling families, and in return receive the illegitimate daughters of princes, but not a daughter born in wedlock. The Shins give their daughters to Ronus, the Yeshkun to Shins, but a lawful daughter is never given to a man of the lower caste.

174 It would seem from a study of the map, and of

4a Durand G-3 (1823-92) 1900 AVI Kadunk
Dard AV3
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A. GILLOT SCULPTAT.

[facing p. 200]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

174 the proportions in which the main castes occupy the country, that the later waves of Dard invasion rolled in succession up the Indus valley from the plains of the Punjab, penetrating into the side valleys as the tide rose, and either completely submerging the aborigines, or else driving them and the wrecks of previous waves into the inmost recesses of the hills. The first of these waves must have been Yeshkun,
197 the second Shin. There are no less than eleven different languages and dialects spoken in Dardistan, and their distribution confirms the above view. Putting aside eight of the dialects, and taking the northern half of the country under discussion, you find Khowar generally spoken in Chitral; Burishki, the language of the Yeshkuns, spoken in the inaccessible Hunza, Nagar, and Yasin valleys; Shina, the language of the Shins, in the Gilgit, Astor,
162 Punyal, and Ghizr valleys. Roughly speaking, the proportion of Shins to the whole population falls from ninety-five per cent. at Koli, in the Lower Indus valley, to thirty-five per cent. at Gilgit. In Nagar, the Shins are about twenty per cent.; in Hunza, five per cent. of the population. The Yeshkuns are in inverse ratio. In Yasin, almost the entire population; in Hunza, eighty per cent.; in Nagar, sixty per cent.; in the side valleys of Astor and Sai seventy-eight and sixty-five per cent. of the people are Yeshkuns, driven up the valleys by the advancing Shins. The numbers generally go falling as the Indus valley is descended, until at Koli you find perhaps only four per cent. of the inhabitants are Yeshkun. In Chitral you find neither Shin nor Yeshkun; the waves had spent

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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162 themselves at the Chamarkand and Shandur passes.

174 563 As to the dates of the different invasions, or the last stage occupied semi-permanently in the tribe wandering before Yeshkun or Shin turned from the plains, and came surging up the Indus valley, who can give a definite answer? Biddulph inclines to take the Yeshkun, or Boorish, as they style themselves, to be the Yuechi who conquered Bactria about 120 B.C. Boorish, he says, may stand for Pooroosha, the ancient name of Peshawar, the seat of the Indo-Scythian kingdom founded by the son of Kitolo of the little Yuechi tribe who conquered Gandhara and Ariana in the fifth century of our era. The tribe must have swept up the Indus, and occupied it and the tributary valleys from Jalkot to the Shigar valley in Baltistan, subjugating the Aryan inhabitants as it passed. The beauty of the Aryan women—famous in all time—would soon tend to merge the races, and to stamp the Aryan type on the invader.

172 Buddhism must have flourished now, as the countless "mannis," or long stone altars, which abound throughout the Hindu-Kush show. The topes, chortens, and sculptured Buddhas scattered about in Chitral, Punyal, Gilgit, Nagar, and Baltistan, also testify to the spread of the gentle faith, and the voice of history in the writings of the Chinese pilgrims is not silent. With the Buddhist era came a proficiency in the arts never since equalled, as is shown by the masonry, sculpture, and clean-cut sockets to support the timbers of wooden irrigation channels taken across 174 perpendicular cliffs near Gilgit. After an interval 563 of some centuries, but how soon seems impossible

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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to decide, followed the Shins. That the Shin race was Hindu there can be no reasonable doubt; this is shown by their peculiar regard for the cow, their strict regard for caste, and the absence of the slightest feeling or reverence for the Buddhist remains abounding within their limits. Biddulph places their last home before the final move at Pukli, the modern Hazara district, a corner between Kashmir, the Indus, and the plains of the Punjab, and thinks that they swept up the Indus valley as far as Leh. Certain enclaves of Shin-speaking villages in Baltistan, the inhabitants of which are called Brokpas, or highlanders, by the Baltis, prove the latter proposition. The Baltis again are Tartars, who swept in from the east, swamped the Shin population, and drove it in its turn into inaccessible fastnesses.

The smaller broken Dard tribes, living for the most part in the southern portion of Dardistan, it is unnecessary to mention in detail. Biddulph considers that they fled from the increasing pressure of the Afghans in the sixteenth or seventeenth century. Like a shoal of small fish when attacked by a pike, they seem to have broken up and scattered in all directions, never to reunite. The Gawaré of the Indus valley, and the Gabars of the Chitral valley, near Narsat, are probably of the same stock, and may be identified with the Gabrak of the Emperor Baber's Memoirs, possibly with the Gourœi of the ancients. Similarly many other of the smaller scattered tribes may be traced to a single root located probably in the north of the Punjab, or in the Swat and Panjkora valleys. But the research is tedious,

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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000 and enough has been said to explain the origin of the races now occupying Dardistan.

101 Conjectures have been hazarded that to the northern half of Dardistan applied the name of Bolor, the country mentioned by Marco Polo immediately after his description of the Pamirs. Colonel Yule disagreed with the view, and placed Bolor north-west of the Pamirs, and in a note quotes Colonel Alexander Gardner's testimony in confirmation. In one of the final notes on Marco Polo, however, Colonel Yule leans to the opinion first held by Forsyth that the word Bolor is merely a corruption of the Persian "bálá," high. This seems extremely probable, for to the European ear the broad pronunciation of the "a," which is turned into "aw," verges very closely on "or." This would explain the great difficulty in fixing on the actual position of Bolor, for the term may well have been applied to the highlands surrounding the Bám-i-Dunya, or roof of the world, as the Pamirs are called in Central Asia. Bilauristan, the name given in a seventeenth-century Pushtu poem, as Yule points out, to the mountainous country north of Swat, on this supposition, merely means the same thing as Kohistan, the Highlands. A similar use of the corresponding word occurs in Chitrali, where one of the main valleys is called Turikho in the higher half, Murikho in the lower, the literal meaning being "the upper valley" and "the lower valley." "Bálá" and "páin," high and low, are words constantly used by all the Persian-speaking people in the Hindu-Kush for describing ground, and travellers have very likely hundreds of times, on asking the

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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name of lines of mountains, merely received the 101
word "bálá," for with one or two very rare exceptions, mountains, and certainly mountain ranges, are never named in this part of the world. In this way one can understand the adjective passing into a name. At the same time it is difficult to account for a man like Gardner, who, living as he did as a native among natives, must have talked Persian perfectly, being taken in in this way, and it seems not unlikely that the word "Bolor" may be the corruption of "bálá," picked up by the non-Persian-speaking population from their Persian-speaking superiors, and applied to definite tracts of country north of the Hindu-Kush. The corrupted word might well, under these circumstances, have come into general use among all classes to express the highlands, which would explain its use by Marco Polo and later travellers. Personally, I never heard the word "Bolor" applied to any tract of country, but I never crossed the Hindu-Kush, and to a region north of Hindu-Kush alone was the name applied by Marco Polo and Gardner.

My time at Gilgit was too much occupied by 161
my multifarious duties to enable me to study the race and language questions, but I was naturally constantly in contact with the people, and gained a very fair knowledge of their peculiarities. There is no doubt that the Shins are a dying race: in Chilas their numbers have dropped with dreadful rapidity during the last few years; it is the same lower down the Indus valley, and in Gilgit they are being gradually supplanted by immigrants. They are 000
unenterprising, wanting in stamina and in persever-

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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181 They are unenterprising, wanting in stamina and in persever-
ance. They are men of fine enough physique, but they are soft, and have little or no warlike instinct.
[511] Very much attached to their lands, they will not move except under official pressure or the compulsion of the direst poverty. Half a dozen able-bodied men of one family prefer starving on a tiny piece of ancestral land to dividing their forces and taking up ample grants, distant perhaps but a few miles from
[661] their old home. The systematic oppression of their rulers, which deprived a man of much of the fruit of his labours, accounts in part for their attitude on this particular point, but, allowing for this, the race is sadly wanting in initiative. The Yeshkun is, I am inclined to think, a better man than the Shin, there is no doubt about his being a better fighting man, and the small caste or clan of the Ronu is the best of all.

[795] Taking the whole of Dardistan the inhabitants are not warlike, and in the southern portion alone, which is under the religious influence of the Mullahs of Swat, do you find fanaticism. The people are peaceful; there is none of the natural devilry, dash, love of war, and enterprise, which you find in the neighbouring Pathan, and they never have stood up, and never would stand up, against severe losses.
726 But that they could fight behind suitable defences I always felt was pretty certain, and we found this at Nilt. Centuries of desultory warfare have made them adepts at the art of field fortification, and awkward customers to deal with when on the defensive. In attack they are contemptible, and only dangerous when overwhelming numbers force disciplined troops on to the defensive, as at Chitral.
1 [the Shins -- Analyst]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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Burusho AV7

Even then they would never push an attack home, it is always an affair of a ring of stone breastworks drawn tighter and tighter round the invested body, of incessant fire and perhaps mining, never of a stern open assault such as Pathans would deliver. From the soldier's point of view they are certainly not first-class fighting men. Their rulers alone are blood-thirsty, and that really from the accident of birth and of religion. Even among them, though you might find instances of ruthless severity such as must accompany succession in a Mahomedan state, you but very rarely found the cruelty of the savage who delights in the torture of his victim. It was generally a case of a short sharp shrift. Among the people murders are very rare, and are almost invariably the result of a slip on the part of a lady. By their own laws the resulting punishment, if inflicted under certain circumstances, is perfectly lawful, so that it can scarcely be called murder.

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The great difference between the Dard and the Pathan cannot be better illustrated than by the condition of Hunza and Nagar after our fighting there in the year 1891. Within a day of the last fight which decided the short campaign, officers could and did traverse the country unarmed: Conway's mountaineering party wandered all over it six months later without the semblance of an escort, and not one single shot was fired at us after the power of the tribesmen had been broken. They "took their licking," and bore no malice, and within a year, from the very men who had fought against us, I had organised local levies who were ready to fight on our side, who turned out without hesitation when called on, and who did excellent work.

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4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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000 when called on, and who did excellent work. Had the country been held by Pathans a small force could never have done what ours did, we should have lost dozens of officers and men on the line of communication, and the real trouble would have begun when the final successful action gave us access to the heart of their country. The characteristics of the two races could not be more dissimilar.

301 174 An incidental proof, if one were needed, of the connection of the Dards with an Aryan race is to be found in the ornaments worn by men and women. These are of gold, silver, or brass, many being of rather debased design, overloaded with filigree detail. But some of the designs are remarkable and interesting. The brooches worn by all classes are discs of metal with a large hole in the centre crossed by a pin, and are identical in design with the fibulæ so common in Scotland and among the ancients. The necklaces of round and oblong beads, one of which in gold is figured in the plate of ornaments, are curious. The beads, more especially the long ones, are practically replicas in metal work of beads in coloured clay at least two thousand years old, dug up on the site of ruined Buddhist cities in India. So marked a persistence in designs would go far to prove a connection between races employing them in the common objects of everyday use.

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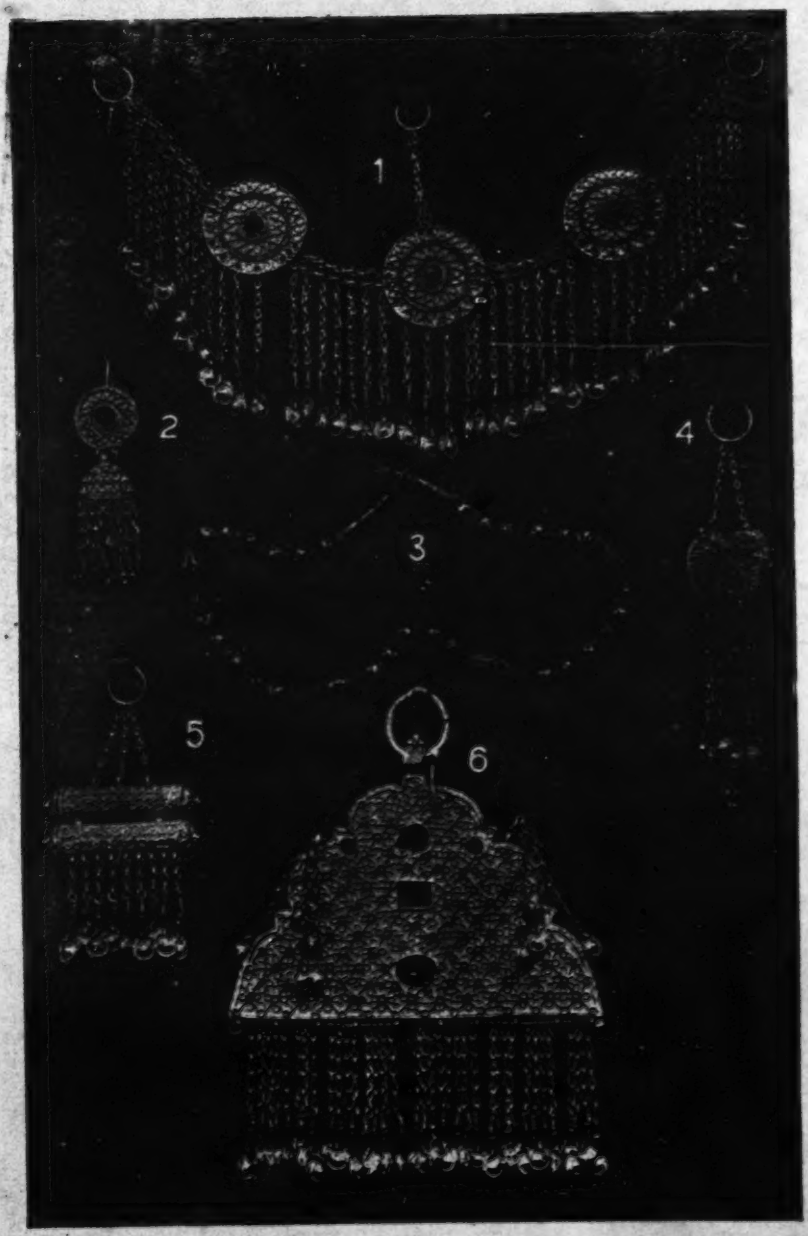

ORNAMENTS WORN IN GILGIT.

1. HEAD-DRESS—FRINGE WORN HANGING OVER FOREHEAD.
2. EAR-RING. 3. GOLD BEAD NECKLACE. 4. SCISSOR-CASE.
5. AMULET-CASE. 6. BREAST ORNAMENT.

[facing p. 208]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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CHAPTER VIII

FOLK-LORE AND SPORT

788 THE folk-lore and the festivals are most interesting, but for want of time I could not follow up the researches I should have loved to make. Vestiges of dead faiths meet you at every turn. Fires blaze at certain seasons on the hill-sides and on the mountain top, and remind you that what we call fire-worship originated but a stone's-throw to the north on the
778 other side of the Hindu-Kush. The cedar, sacred in
[776] Kafiristan, and still exported to India for Hindu ceremonials, is sacred here; outside every village almost is a stone altar yet visited by the women, the names of the village gods are remembered, often surreptitiously invoked, and soothsayers and witch-
789 craft abound. Some little distance up the Chaprot nulla is a clear spring of water, and if a piece of cowskin is thrown into this, by order of the Thum of Hunza, to the accompaniment of suitable incantations, the heavens are immediately obscured with clouds, and the most dreadful storms rage over the district, to the terror and danger of the obnoxious wayfarer or invader. I was solemnly warned on more than one occasion against this particular power for evil possessed by

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789 the Hunza Chief. The power was not confined to him, and seemingly in some cases lay more in the spring than in the person, for I heard of various other springs in different places, the throwing into which of any defiling substance was followed by bad
783 weather. It is curious here to see the cowskin considered an impurity, and it shows the connection
231 with Hinduism. Sacred as the cow is, no high-caste Hindu will touch cow leather. The regard for the cow amongst the Shins is most marked, but I think that in the main valleys, where there is now considerable communication with the outer world, it is losing its hold. It has gained for the Shins the name of Dangarik, or the cow people. The Shin used to have some one of another caste to tend his cows, and nothing would induce him to touch a new-born calf. If there was no one else handy, and it was necessary to put the calf to the mother, the little creature's head would be caught at the end of a cleft stick, and pushed to the udder. The Shin hatred of hens was another distinct link with Hinduism.

178 The feasts, many of which must be of Hindu
241 rather than Buddhist origin, are beginning to fall into desuetude; Mahomedanism is gradually pushing them out, but they, and the observances which accompanied them, are still to be seen in some parts. I have assisted more than once at the "Chili" festival, which marks the commencement of wheat-sowing, and which had years ago a further connection with the worship of the cedar, now in the main dropped. What the connection was I failed to find out, most probably the dates of the aboriginal feast of

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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"Chili" or cedar worship, and of the Shin feast of 178
sowing synchronised, and the two thus became welded 241
together. The connection now is limited to a certain amount of wheat being smoked over a cedar wood fire, and of cedar twigs being in use next day when the sowing takes place. From a portion of the smoked grain a large unleavened bannock is made overnight, which is carried before the Rá or Chief of Gilgit when he rides out next morning to the sowing. Arrived on the selected ground the headman of the village holds up to the Rá the skirt of his choga full of the smoked grain, and into this the Rá throws small quantities of gold dust. The golden grain is [823]
then scattered amongst the circle of villagers, the ceremony being repeated till the grain has been thrown to all four points of the compass. The Rá then dismounts, a plough is brought, and, taking the handles, the Chief draws two furrows, one running east, the second west, and over these he again scatters the golden seed. A goat is then sacrificed, the drums [782]
strike up, and the Rá rides off, the rest of the day being one of continuous feasting, polo-playing, drumming, and dancing.

There are many other festivals, almost all con- 241
nected with agriculture; spring-time and harvest, autumn and winter, are all marked by appropriate feasts. The Yudeni drum, or fairy's drum, which 776
was kept on the top of every Chief's castle, played a 777
part in the ancient ceremonies. It was very unlucky to look towards it while the sounds rang out; if the fairy drummer was seen, the direst calamities followed. I never to my knowledge heard the fairy drum my- 776
self, but no feast in the old days was complete

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

776 without its note, no warlike expedition could be expected to succeed which started without the fairy 791 approval. But if I never heard the fairy drum, I have seen what few will ever have the chance of seeing again, the Dainyal, the diviner or soothsayer inspired by the fairies. Dainyals are usually women, but men sometimes become possessed, and the seers are seemingly of all ages. The one I saw was a buxom married village girl of about twenty, held in great estimation in the village and district on account of her supernatural powers, and ruling her household with a rod of iron.

312 I had ridden up the Bagrot valley, down which a stream from the southern glaciers of Rakapushi reaches the Gilgit river, in order to see what could be done to improve the water channels, which were carried along very difficult cliffs, and which the people only kept in even partial repair with the greatest 727 labour. It was a melancholy ride. The valley had been raided years ago by the Yasin ruler, and some two-thirds of the population carried off into slavery or killed, and the traces of the tragedy were recognis- [311] able on all sides. At the mouth of the Bagrot valley lay hundreds of acres of land gone out of cultivation, the terraced fields and the raised irrigation channels still intact, their lichen-grown and sunburnt stones showing that water had not run over them for decades. Further up the valley half, and sometimes two-thirds, of the village land lay in the same state, the dead and gone vineyards easily recognisable by the small stone vats, which had once run full of foaming must; the flat stones above them, on which the grapes had been trodden out, and the little stone runnels, through which the juice had poured, were still in their places.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AVJ

which the juice had poured, were still in their places. 000

For several miles the road runs up the narrow gulley between what was a lateral moraine and the hillside, not a drop of water is passed, not a tree or glimpse of vegetation is to be seen, not a sound is heard save the ring of one's horse's hoofs on the burning rock, for the stream frets a thousand feet below; not a sign of life is there, but perhaps the passing shadow of an eagle. I had been riding slowly on, lost in a reverie, my horse picking his own way, when there came a sudden change. There was a sharp turn in the path which led into a deep ravine cut by a side stream, and then rose in sharp zigzags to gain the crest of the opposite bank. The moment I turned the corner a shot rang out, the edge of the cliff "sprung to life with armed men," and a rapid *feu de joie* rippled along the crest above me. Arrived at the top I was met by the village elders, was incensed with the smoke from a platter of burning cedar twigs, and presented with a flat unleavened cake soaked in clarified butter, the local variant for bread and salt. As I broke a piece and ate it, I noticed that the bread itself was apparently consecrated, sprays of the sacred cedar lying on the dish on which it was carried. 487 622 262 778

I spent some days making friends with the people, and visiting every yard of their watercourses, which were, as usual, a monument of patient skill. To carry water channels across the face of perpendicular conglomerate cliffs cut out of moraines by the action of a stream which rages below, sometimes impinging on one bank, sometimes on the other, is no easy 312 133

[In the Bagrot valley --Analyst]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

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matter even for that most handy of creatures, the Royal Engineer, however well he may be equipped. For the poor villager it is a labour of Sisyphus. The stream is always cutting away a frail prop, undermining a high retaining wall, breaking the side of the water channel, or washing away the intake headworks, and the work has to be done all over again. Truly, the people compelled one's admiration by their steadfast patience and determination, and filled one with a desire to help them in every way in their desperate fight with nature.

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As I passed through a stretch of abandoned cultivation given up to the barberry, the wild pomegranate, and the brier rose, we stumbled on a time-worn altar, the stones of which attested its great age. It was covered with a few cedar boughs, others lay scattered around as the wind had displaced them, and the men with me said it was the shrine of the village god, and that these were the offerings of women who had come to pray. It was a scene which made a vivid impression on me. Far away above us, the culminating point of the valley, rose a snow peak against a bright blue sky, open hillsides fell back on each hand, swept by a fresh spring wind, patches of bright cultivation lay across the stream whose voice rose from the gorge to our left, but no house marred the view. Before us, backed by the silent terraced fields of a dead generation, lay the little altar of a dead faith. And yet one felt it was not dead; the great god Pan laid his hand upon one's heart, all nature was filled by his presence, and one felt the impulse which brought the women there to offer their humble

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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sacrifice to the living god of the stream and the hillside rather than turn to the cold deity of Mahomedanism, so essentially the god for men, and not for women. I replaced the scattered boughs, and invoked peace and prosperity on the stricken valley. 778 776

Above the village where we were camped was a conical hill inhabited by the local fairies. It is easy to realise how certain their existence is to the people. It always seems to me that it is only in the heart of the great mountains, thousands of feet above the last trace of human habitation, when you lie by some time-worn rock, lulled by a silence which can be felt, and gazing at the eternal snows, that the real voice of Nature speaks to you. Then truly do the heavens declare the glory of God; you feel the pulse of the All-pervading Presence, the beauty and sublimity of Nature sink into your soul, and for the moment the mysterious veil which falls between us and the light wavers and half fades away. If Nature so speaks to us what must she say to men and children who spend days and weeks of absolute solitude on the mountain sides. A simple mountain people must have a simple faith, must bow to visible and tangible deities, not to abstract objects of pious belief. It needs the pure clear skies of the desert to produce a race which can recognise that "there is no god but God," centuries of high civilisation working on the acute and introspective Indo-Aryan mind are required to produce the Buddha. The gods of the valley and the mountain, of the mist 000

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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000 torrent, are the natural first step in worship and in the supernatural. They are born of the solitary watching of the wandering flock in the day-time, of the sheepfold at night. The supernatural is ever with the lonely shepherd; the avalanche sweeping down the mountain side is the protest of the solitary god against any attempt to scale the approaches to his throne; the mountain sickness which seizes the wayfarer on some pass is the vengeance of the disturbed fairies; the shriek of the wind behind the veil of mist attests their presence; the snow flag streaming from some great peak is a sign of the god's abode; the voice of the gods speaks in the moaning forest and the rushing waterfall. The fairy and the god seem at first to trench on each other's domains, and the distinct separation between them is a thing of later growth. At least so it seemed to me was the case in the Hindu-Kush.

787 The last day before I left the valley I saw the
791 Dainyal. We were taken to the village dancing ground, round which sat all the men of the village, and were accommodated in the verandah of the guest house, from which an excellent view of the scene was obtained. A few old women and children were seated in an outer ring, but all the young women, dressed in their smartest clothes, were collected in the surrounding houses. The inevitable band formed part of the inmost ring. After a short interval of waiting the Dainyal stepped into the circle and sat down. She was at once covered with a woollen choga, and a platter of burning cedar-twigs was placed before her, over which she bent, inhaling the smoke. After a few minutes she

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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rose, and stood facing the orchestra, leaning her 787
hand upon a drum. Bare-headed, her long black 791
hair streaming down her back, she stood swaying slowly backwards and forwards to the accompaniment of low music from the band; gradually the band played faster and faster, the swaying quickened, until it seemed as if her neck must be dislocated by the violence of her movements, and her locks stretched to their full extent threshed in a heavy mass, at one moment over her face and bosom, the next down her back to her waist. She looked horrible, a very Mænad. Suddenly she ceased, and stood as if dazed. Then with slow and faltering step she began to wander round the circle, keeping the spectators on her right hand. The pace gradually increased until she danced round, the band keeping time to her every motion. The fairy [778]
hill lay to the north-west of the place where we were sitting, and her eyes were constantly fixed in its direction as she came round the circle and faced towards it.

I watched her very carefully, and for some time failed to detect anything but an expression of entire abstraction from her surroundings, till, in one of her circlings, she suddenly shot a glance at us, which showed that, however much the fairies possessed her, she was still fully conscious of our presence. At last, after many weary wanderings, she halted by the band, the music of which dropped to the faintest murmur, and listened first to a pipe then to a drum for the fairy voice, to be heard only by her. There was a slight pause, and then she sang a couplet, which was taken up and repeated by the village elders, who

4: Durand G-3 (1888-93) 1900 AVI Kashmir
Dard A43

787 formed a sort of chorus and sat by the band. The
791 onlookers listened with rapt attention, and it was easy to see that they were full of implicit faith in the genuineness of the "possession," and in the importance of the spoken words. Again and again the Dainyal spoke, her words being caught up and repeated by the chorus of old men. Then she wandered round the circle again, till she could think of something more to say.

We were not deprived of interludes, comic and otherwise. There was a man hanging some dyed cloths to dry in the bare branches of a walnut tree, beyond which rose the fairy hill. The man's presence, when he climbed high among the branches, infuriated the Dainyal, and she tried hard to break the ring of spectators, and to get at him. She was good-humouredly but firmly stopped, but the man was ordered out of his tree at once, and she solaced herself by throwing stones at him. I never quite made out what would have happened had she broken out of the ring while under the influence of inspiration, but it was evidently something bad, either for her or for the community at large, possibly for both.

At one period the Dainyal got tired, and sat down on a drum waiting for water to be brought. During this interval a baby began to cry, and was ordered to be removed by a peremptory glance and gesture, which were instantly obeyed. A dog came gently wandering by to investigate what was going on, and retired much injured in his feelings before a shower of stones, thrown by his familiar friends in the crowd, for dogs and babies were particularly distasteful to the Dainyal during her periods of active inspiration.

4: Durand G-3 (1888-93) 1900 AVI Kashmir
Durd A13

When the water arrived, an old man pronounced a long incantation over the gourd containing it, then handed it to the woman, who, after drinking a little of it, began again her weary wanderings, sprinkling the water as she went round the circle. And so it went on, the Dainyal occasionally chewing a piece of the sacred cedar as an additional help, until all the subjects she had learnt up, or thought of interest to her hearers, were exhausted. She prophesied various things in our favour, and gave vent to one or two shrewd sayings about local abuses, which seemed to please her audience immensely. No doubt in the old days public opinion could often only reach a chief in this manner, and full advantage seems to have been occasionally taken of the opportunity, which the performance of the Dainyal afforded, of enlightening the mind of an unpopular ruler. Finally, when it was evident to all that the source of inspiration had for the day run dry, a couple of men came into the ring, and one of them stooping down and giving the Dainyal a back, she took a run and flying leap on to it, and was so gracefully carried out of the circle. A few minutes' rest in a neighbouring house, and a sprinkling of water, enabled her to come to. The whole performance was extremely curious, and there is no doubt whatever that the onlookers firmly believed in the woman being inspired.

The ceremony of initiation is unpleasant; we fortunately were spared seeing it. If any one, man or woman, claims to be inspired by the fairies, they have to go through the rites described above with a recognised Dainyal. At the end of the performance a goat is brought in and decapitated, and the novice

4: Durand 2-3 (1888-93) 1900 AV1 Kashmir AV1
Dard AV3

D has to seize the neck and drink the spouting blood.
791 If successful in this, he or she is at once recognised as inspired. If the ordeal is too much, then a contemptuous pity is extended to the aspirant, as to one who has been on the verge of attaining to great things, but has failed owing to personal defect. Those who cannot fulfil the conditions are said invariably in the end to go mad.

D The Bagrot valley, where we saw the Dainyal,
135 was further of interest in that about the best gold
31L of the country is found in its bed, and in the Gilgit river below where the Bagrot stream runs in. Every year, after the summer floods are over, the deposits in back waters and sand-banks are carefully washed, and a fair amount of gold, considering the rough methods and unskilled labour of the prospectors, is collected.
K When we first went to Gilgit pure gold was selling
661 there at two-thirds its price in Srinagar, and the Kashmir officials and soldiers were doing a profitable trade. The amount collected by the officials each year must have been considerable. Every petitioner or visitor, as a rule, presented his little *nazar*—the complimentary offering from an inferior to a superior
K always given in the East—in gold dust. The gold
436 was poured into the blossom of a dried flower like a lupin, of a very tough texture. The mouth of the flower was screwed together, and the tiny packet was popped into another flower, and again screwed
K up, each packet containing a recognised weight. I
661 have had double handfuls of the little packets poured on to my table by an anxious royal petitioner, an unsatisfactory arrangement so far as I was concerned, for my *nazars* were returned to the donors. A

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AVL

native gentleman naturally keeps the offerings, and the amount of gold which left Gilgit when a Governor was changed, or his confidential man went to Kashmir, was pretty considerable. We had rather an amusing instance of the differences of method after I had been at Gilgit for a couple of years, and the local chiefs had become accustomed to having, in official language, their offerings "touched and remitted" instead of kept. One of the Kashmir princes, Raja Ram Singh, came to Gilgit, and I had summoned all the neighbouring chiefs and leading men to a Durbar held in his honour. As each man came forward he produced, according to custom, gold or silver, and the looks of horror and bewilderment which followed when the Raja with a graceful movement of his hand indicated that the offerings were to be put down and left were most entertaining. The word was soon passed, however, and the presents fell off in value with extraordinary rapidity. The disgust of the donors when their offerings were collected and sent to the Government Treasury afforded us all, even the victims, considerable amusement. 661

But if we could not collect gold, we set ourselves to collect heads. The sport round Gilgit was magnificent for those who could get time for it. Personally, I only managed twice to get away for any length of time, once during my last months at Gilgit, when I got the best ten days in the year, when the ibex in the spring are just off the snow enjoying the fresh spring grass, and once in winter, when I went a little way down the Indus valley after markhor. 000

This was within an ace of being my last shoot, for I left my escort a march below Bunji, and made a

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

000 dash for a nullah ten miles lower down with only my shikari and servant. I had meant to be only one day on this ground but heavy snow and rain came, and having seen some grand markhor I stayed on three or four days. I was nearly shot for my pains, for the Chilasis heard of my move, collected fifty men, and came up the valley to rush my camp. Luckily for me the Gor men, with whom my shikari was connected, assured them that I had only remained one day, and had returned to Bunji, and they did not persevere in their search.

133 It was not a lucky expedition; the weather was horrible, snow leopards spoilt my best stalk, which had practically lasted three days, and as I was regaining my camp, walking along the bed of a ravine in the dusk, I found myself confronted with an absolutely impassable place. Perpendicular walls of conglomerate towered above me on either hand, the path which had run along the cliff to the right had been destroyed by a spate in the spring, and only a remnant, just visible a hundred feet away, showed where it had been. We stood on a platform forty feet above the level of the ravine bed below, the general slope of the stream bed being here broken by a band of huge rocks, at the base of which boiled sulphur springs. In the fast-growing dusk it was impossible to find a way down. To regain my camp by the way I had come meant a round of many miles and a climb for several thousand feet, some of it in very bad ground. There was nothing for it but to remain where we were, and to seek the shelter of the most convenient rock. It was not very pleasant, for there was a sharp frost, we had nothing to drink but sul-

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

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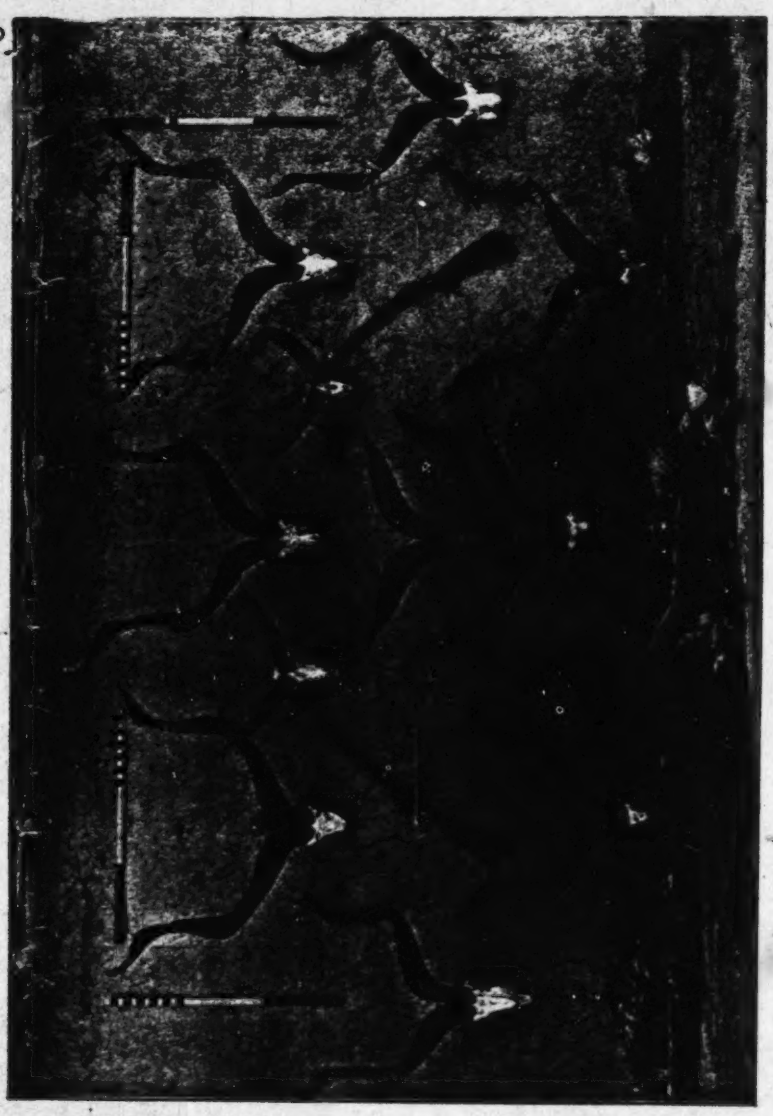

A WINTER'S BAG AT GILGIT.
MARKHOR AND OORYAL HEADS. YARD MEASURES TO SHOW SIZE.

[facing p. 222]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

133 phurous water, very little to eat, no spare blankets beyond one from which I never parted, and, owing to the rain of the previous days, we were in constant danger from falling stones, which had pitted the rocks in the bed of the stream as if they had been under a heavy musketry and shell fire. All night long above us we heard the roar of small stone avalanches, followed by silence as the stones shot into space a thousand feet above, and then by the rattle and crash as they struck the stream bed. However we found a small water-worn cave, the mouth of which was protected by a large rock, under the cliff from which most danger was to be expected, and we passed a safe and fairly comfortable night. Next morning, after a very nasty shave of being brained by a falling stone, we discovered a way down, which involved one of the worst pieces of rock-climbing I ever came across. For about fifty feet the only foothold was a line of depressions a couple of inches deep, the only hold for the hands was well above one's head, and that was the smooth round cornice of a water-worn rock round which the fingers could bend, but which gave no grip; thirty feet below steamed the boiling sulphur water. It was 000 nearly too much for me, but the knowledge that breakfast was within half a mile, that to go back meant several hours' work, carried the day. Even then I could not have crossed without help, but my shikari, who was like a monkey, got on to the cornice above me, and dropped me the end of his turban, with the assistance of which I got over all right, the shikari moving along the ledge above. It was impossible for him to get down at the end, and he had

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

000 to go back and follow by the path I had come, an easy enough job for him. My weight and height were against me at performances of this sort, and I used to envy my light and lithe shikari, to whom no ground came amiss.

One way or another we all had exciting times stalking. I have a nightmare recollection of one snow slope, which dropped a couple of thousand feet below one and ended in ghastly precipices, which we had to cross to reach ibex. The slightest slip meant death, and we had no ropes or ice axes, nothing but one small alpen stock with which to dig out steps in the frozen snow. Providence protects the ignorant mountaineer. A Pathan orderly of Manners-Smith's flew down a similar snow slope on one occasion, and, luckily for himself, took the first turn to the right, which landed him in a soft snow bank. The first turn to the left would have carried him over a cliff a couple of hundred feet high on to rocks.

136 On the other hand, at certain seasons, both markhor and ibex can be got on fairly easy ground, and during a severe winter we have more than once watched markhor feeding on the slopes of the mountain behind my house at Gilgit, on ground almost as easy as the South Downs. There are, generally speaking, four well-defined belts of ground on which you find game. The snow to which in summer the ibex retire, never leaving it except to feed, and the grass and juniper-covered slopes immediately below the line of perpetual snow, where at the same season you will find the markhor, form the first belt; the second is generally a line of cliffs,

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

the third a slope varying from a few hundred to /36
some thousands of feet in depth; and the fourth, the final perpendicular cliffs into the valley. Of course this is a generalisation, and some ground goes up thousands of feet into the snows like a sheer wall, broken with but tiny patches of forest and narrow lines of grazing, and on this you find the biggest markhor.

The altitude at which you find game depends generally on the snow line, and the work is easier perhaps in winter than in summer, except that you are handicapped by the shortness of the days, and that in some valleys the lower ground is distinctly worse than the higher. To 000
me three-quarters of the enjoyment of the stalk lies in the scenery, in getting up above the animals and studying them, perhaps for hours, in listening to the call of the snow cock at dawn, in lying watching the little round-eared rock rats, or the circling flight of the eagle, in the freedom and the silence of the mountains. I always feel like a murderer when successful, and miserable when I have missed, but I loved going out, and envied the easier-worked subaltern under me, who could get away fairly often for his few days' shoot. With all who worked under me I always went on one plan,—I asked of them their best work and got it, and it was often at very high pressure for weeks at a time, but the moment I could I gave leave for shooting. The results were excellent, no man was ever better or more loyally served, no man had ever a cheerier, brighter, and harder set of officers working for him.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

CHAPTER IX

ADMINISTRATION AND WAR

648 701 643 OUR first years in Gilgit passed in peace and hard work, tempered by "excursions and alarms," born of the wild and ever-varying plots and intrigues indulged in by my native friends on all sides.

My position presented some of the curious anomalies to which the Indian Administrator on the frontier is accustomed. I was the representative of the British Government on the frontier, and the external relations with the neighbouring States were under my control. But the rule within the Gilgit border was in the hands of the Kashmir Governor, while the command of the forces rested with the Kashmiri General, with the proviso that no important move of troops should be undertaken without my sanction. It was a difficult position, for every one recognised that, in addition to my own responsibilities, I was really answerable for the proper government and progress of the Gilgit district, and for the discipline and control of the troops.

647 The difficulty was solved by the formation of an unrecognised Committee of Public Safety composed of the Governor, the General, and myself. We met two

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV I

647 or three times a week at my house and discussed our various schemes, the necessary steps for which were invariably carried out in the name of the Kashmir Durbar and by order of its own officers. Even so the task set one was no easy one—a reformer's rarely is, but patience and courtesy go a long way in the east. Personally my Kashmiri colleagues and I were very good friends, and in the end what was required was
153 generally carried through. For the first few months we turned our attention mainly to the re-modelling of the Forts occupied by the troops, with the object of replacing the foul huts in them by proper barracks, and of building suitable granaries and stores. Much time and labour were also spent in improving the irrigation channels in the Gilgit district, on which the food supply of the inhabitants and the troops depended. The whole subject of the grain and other revenue was also gone into, and the question of the improvement of the local communications exhaustively examined.

648 Christmas, 1889, saw the beginning of a series of gatherings of the neighbouring native chiefs, and of their leading men, at Gilgit. I held a formal Durbar, and had as much trouble over the precedence of the different chiefs as might have been expected in India had all the nobles of Hyderabad, Central India, and Rajputana met at once. I took advantage of the opportunity to make a speech, informing all of the intention of Government that the British Agency should be permanent. The doubts on this point, carefully kept alive by interested people, whose power was slipping from their hands, were the main cause of all my
000 initial difficulties. After the Durbar we had a week of sports of all kinds, during which, to our satisfac-

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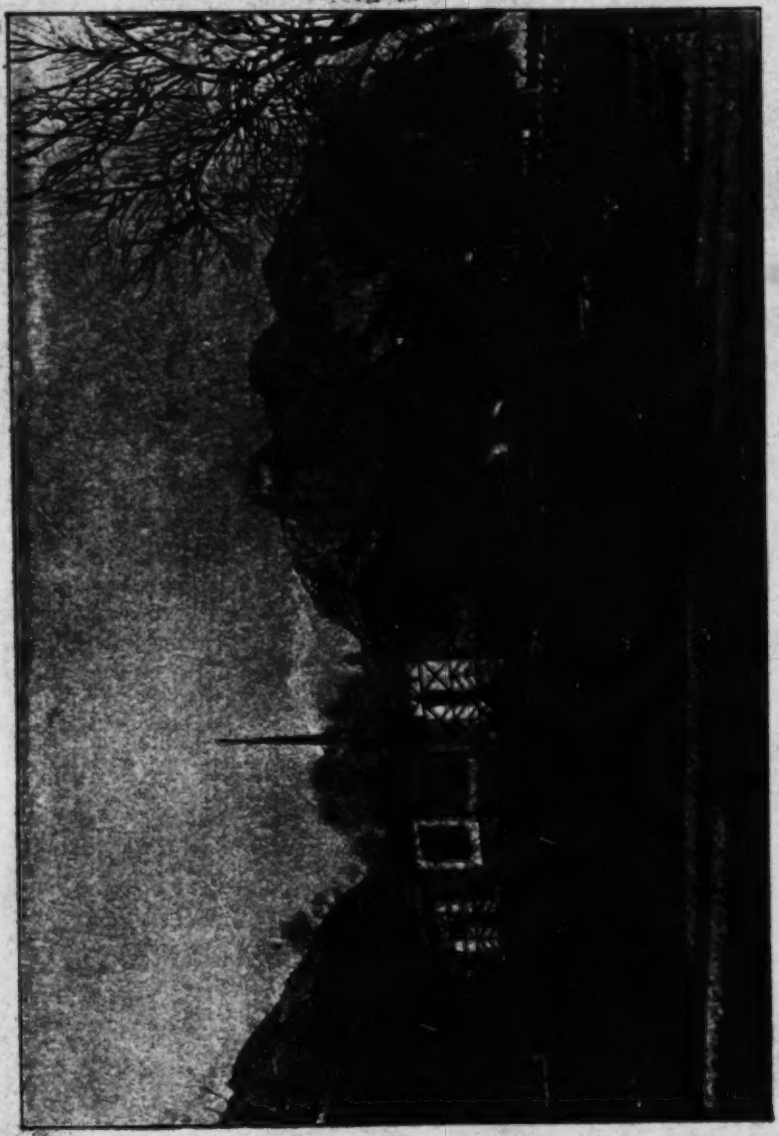

THE BRITISH AGENT'S HOUSE, GILGIT.

[facing p. 227]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

000 tion, and to the great astonishment of the natives, Manners-Smith and I, with a couple of Gilgiti players, defeated the Nagar team completely at polo. This was one of the most useful lessons of the week, for the Nagar men were, till then, undefeated, and fancied themselves accordingly. Another little object-lesson provided for my guests lay in a small field-day, an attack on a ruined fort by my Pathan guard and the Kashmiri Gurkhas. The accuracy of the shooting impressed the tribesmen very much, but my outside friends had no intention of fighting should the necessity arise except behind good walls, and they knew that rifle-fire was of no use against those.

The spring of the year 1890 was at Gilgit itself one long struggle against incompetence and opposition on all hands. I went down to Kashmir in the summer to interview the Resident, then on to Simla and saw the Viceroy, Lord Lansdowne, and got promises of all that was wanted, and cheering words of encouragement from one whom all men in India loved to serve. The rabble in the Gilgit command were to be withdrawn, and I was to have a couple of the new Kashmir Imperial Service regiments by the autumn. As I wanted to see the engineers' stores, the staff for the new road, and all the treasure, ammunition, and troops over the passes ahead of me, all of which would take several months to collect, I took three months' leave and went home, for there was nothing much to be done at Gilgit till my wants were partially supplied, and the organisation of the troops and the collection of stores was not in my hands. I could only point out my wants, my authority only began on the Gilgit side of the passes.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

During my absence, Manners-Smith acted for me; 000
the long-expected doctor went up to Gilgit in July, George Robertson passed through, *en route* to Kafiristan, and lost all his baggage in the Indus at Bunji, much to his annoyance. On my return from England I found things very much as I had left them, and to my great regret the Resident, Colonel Parry Nisbet, was going home, and another, who knew not Joseph, was to reign in his place. The troops had gone up, or were just leaving, but treasure, stores, and ammunition were all on the wrong side of the passes. I sat down for three weeks and worried the Governor of Kashmir daily till he must have hated the sound of my name; you realise the point of the story of the unjust judge in the East, none but the importunate can get anything done. The arrangements of the Kashmir authorities were just as inept as they had been two years before, and no proper scheme of transport had been worked out. Finally, having got 499
all the essentials in money and stores for the troops over, I crossed the passes myself, just in time to avoid the first heavy fall of snow, but having to abandon to next year most of my own stores, and, what was far more important, the *personnel* of the road-making establishment. The engineer of the road got through, but with the scantiest number of skilled workmen, the contractors, with their men, remained behind. It was very disgusting, but one learnt patience by experience, and it was better to delay the road than to have fifteen hundred Pathan and Hazara coolies, for whom no food had crossed the passes, turned loose on the country. The engineer spent his time in hunting for bridge sites, searching for lime, recon-

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

499 noitring lines of road along the cliffs between Gilgit and Bunji, and in laying out the approaches and collecting material for the bridge over the Indus.

000 My time was now fully occupied at Gilgit. The year before I had drawn up complete schemes for putting the postal and transport arrangements on a proper footing. Both had, of necessity, been shelved, and the matter had to be gone into again. The first difficulty was finally solved by including Kashmir in the Imperial postal system of India, the second by placing the whole of the commissariat and transport arrangements under an officer of the Indian Commissariat Department. These changes were not, however, carried out for another two years, and I had to struggle on as before.

661 705 On going into the question of supply I found that the figures given me the year before by the Governor of Gilgit, with reference to the grain revenue, were incorrect. There was a deficit of over a hundred and forty tons of grain, no light matter with no surplus grain in the country, and a brigade of troops and a mule battery to feed. By dint of the most careful supervision the troops were fed, but at the beginning of June 1891, when the first crop was cut, I had but a week's consumption left in hand. It was most anxious work. My enquiries into the management of the grain stores—the whole revenue of the district was paid in grain—showed that extensive peculation was going on. After weeks of patient investigation, I found that the Governor's right-hand man was the chief culprit. I handed over the papers proving the case up to the hilt against this man to the Governor, who acknowledged his servant's guilt,

4: Durand G-3 (1888-93) 1900 AV1 Kashmir A✓ |

but informed me that he would do all he could to prevent his being punished, and that, if necessary, he would spend five hundred pounds in Kashmir to ensure his acquittal. 661 705

The troops were now well and regularly fed so far as their grain ration went, but they received no issue of salt, clarified butter, etc., and I had another year's struggle with the Durbar before this was righted. In Kashmir the grain issue might have sufficed; the men could buy salt, ghi, and vegetables for a trifle, but these necessaries were ruinously dear and very scarce in Gilgit. We did our best for the men by getting up vegetable seeds from India and starting gardens for them, but this was merely a palliative. Every year, towards the beginning of spring, scurvy broke out, and the troops suffered seriously, until, when my cultivation had spread, I was able to check it by issuing Lucerne grass to the men to eat as a vegetable. 705

The investigation of the supply difficulty showed that for my next year's consumption I should require, in addition to what the Gilgit district supplied, a little over five hundred tons of grain to be landed at Astor from Kashmir, of which four hundred and eighty tons must come on to Bunji, and of this again three hundred and sixty tons to Gilgit. This was a terrible prospect with no mule road beyond Astor, and the serious result of the road contractors and their workmen not having crossed the passes became every day more evident. It was in no way their fault, but that of the authorities in Kashmir. The latter, however, were, I knew, heavily handicapped, owing to changes in the administration of the country, and to embarrassed finances.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
Dard AV3

K 705

Feeling that the whole secret of supply for the Gilgit troops lay in extending cultivation, I had turned my energies to making water channels which would bring thousands of acres of waste land under the plough. To this end I had obtained the services of a company of Kashmir sappers under a most excellent and well-trained officer, Major Gokul Chand. His men were badly equipped, but willing, and he was a tower of strength. We had done a good deal towards improving the irrigation of the valley before I realised the full extent of my coming difficulties in supplying the troops. When I found out exactly how we stood I took off every available man from this most necessary work, and turned all my strength on to the still more urgent task of improving the existing tracks into paths fit for mule traffic. The necessity for this was evident. Over bad roads coolies can only carry a load of from sixty to eighty pounds, in addition to five days' food for themselves. After the first few days they begin to consume what they carry, and bad roads make short marches. Mules carry four and five times as much as men, and only eat twice as much. Roughly stated, that is the whole problem of supply over frontier roads.

K [482]

K 712 D 487

Eighteen miles from Gilgit was the fort of Nomal, which the tribesmen had besieged three years before. For fourteen miles the road was fairly practicable for mules, but four miles were impassable in summer. In winter the road ran down into the bed of the river, and mules could use it, but when the snows began melting and poured their floods down the valleys the lower road became impassable, and only

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV 1
Dard AV3

men using the upper path could reach Nomal. There were ominous mutterings of a coming storm brewing in Hunza and Nagar, and it was imperative that I should be able to move troops to Nomal and reinforce the garrison at a moment's notice. The road was therefore taken in hand in November 1890, and in a couple of months we had driven a good six-foot road through the bad piece. It was not a pleasant road to ride over when it was finished, for there were sheer drops of two and three hundred feet into the river below, but it sufficed. The last hundred yards of the worst bit of cliff nearly broke our hearts. The hillside was formed of alternate layers of sand and loose water-worn stones, and, cut back as we would, we could not get to firm ground. Four times our carefully-built supporting walls went with a run. The men were in despair, even my ever-cheery Major Gokul began to despond. Then, at the men's request, we sacrificed a goat, and made offerings to the god whose business it was, erected a little cairn with a duly consecrated flag, rebuilt our walls with layers of brushwood between the stones, and our road stood. I could now sleep in peace so far as Nomal was concerned, and I turned my attention to the bad cliffs between Gilgit and Bunji, and to the road further back.

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D [782]

The labour question was an incessant difficulty. The people of the country were very bad at road-making, and, moreover, had already plenty of work, and I had not enough tools to employ, or money to pay, large numbers. The men of the Kashmir Imperial Service Troops could not be taken away from their drills, musketry, and hut-building. They

D 464
K 702

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
Dard AV3

K 702

had come up the autumn before made up into regiments it is true, but they had received no instruction in the use of their arms, and were useless from the military point of view when they arrived. Willing as they were, they had to be licked into shape, and taught everything from the beginning. It was out of the question to use them for road-making. I had therefore nothing but my company of sappers, and for ten months they worked on the roads practically every day, except on Sundays. It was hard on the men, for road work is very severe, but it was absolutely necessary, and I did my best by giving them extra food and pay to make it easy for them. The result was excellent; before the passes opened we had made the road to Nomal, opened a mule road between Gilgit and Bunji, a distance of thirty miles, and run a track practicable for laden animals up most of the six thousand feet of the dreadful Hattu Pir Mountain, besides improving some bridges on the road to Astor. Luckily much of the thirty miles between Gilgit and Bunji was open ground, but there were many miles of bad going, and to open a mule track through this was a triumph for my men, vile as I must admit the road was to the uninitiated. All this work kept me pretty busy, and I was in the saddle almost every day, riding backwards and forwards to inspect the work.

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K 648 721

With the spring of 1891 from all directions came renewed rumours of trouble. The Indus valley tribes, and indeed most of my neighbours, habitually spent the winter, when there was no agricultural work to do, in discussing the advantages and disadvantages of resuming their raids on Kashmir

4: Durand G-3 (1888-93) 1900 AVI Kashmir AVI

territory, or of attacking each other, and in weaving plots. Embassies passed from republic to republic, and from ruler to ruler, suggesting combinations and general risings. It was the custom of the country, and as a rule it meant but little, but this year, as the scraps of information from all sides reached me, and were collated and pondered over, it seemed to me that all tended to show that real mischief was brewing. The threads I held in my hands persistently wove themselves into one pattern, and that pattern meant war.

However, it was no business of mine to meet my troubles half way, and we went about our work as usual. Thinking it would do the troops good, I moved in April with a couple of guns and some infantry to Gakuch in Punyal, forty miles from Gilgit. The road I have described before; it was an education to the officers and men of the mule battery, and also taught the infantry much that was useful. The marches, short as they were, were very severe. The Governor of Gilgit and the Kashmiri General accompanied the party, of which I was very glad. We, of course, never left the troops, and saw them over the difficult pieces. I gave the men meat rations occasionally, and we saw to their comfort ourselves. This may seem not worth mentioning, but it was a revelation to the Kashmiri officers. Most of the regimental officers and the men were already with us, grateful for the increased comfort of their quarters, for the punctual issue of pay, and for the good quality of their rations, but one and all were unaccustomed to being cared for on the march by their superiors, and appreciated

4: Durand G-3 (1888-93) 1900 AVI Kashmir A✓1
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K the attention accordingly. Our little expedition had
702 the best effect on the troops. On our return to
703 Gilgit it was much discussed, and I heard with satisfaction that the Governor himself, in an assembly of the senior officers at his house, had pointed the moral. "Which of you," he said, "would have remained out in the sun on the march, and come into camp with the men? Not one. You would have all ridden on and made yourselves comfortable in camp, and left the men to look after themselves. It is the same all through; no wonder that the 'ikbal' (the fortune) of the English Government is great, and that they rule India."

000 In the beginning of May, as the snow was now melting and the forests were approachable, we began to fell timber, and to bring it down for the new quarters being built for the troops. The labour was very severe, for the mountain torrents were too violent to admit of floating logs down, and the whole of the wood had to be carried for ten miles by the men. The work was hardly completed by the autumn. We found good timber and a site for a summer camp a couple of hours' ride from my house, up a narrow valley at the head of which was a pass leading to Darel. I went up there one day in May to look at the timber, and to see if we could manage to erect a saw-mill, for we had nothing of the kind, and all sawing had to be done by hand. On my way down I heard that the expected storm had broken in Nagar.

B The old chief of Nagar had a favourite son named
441 Gauri Tham, who was married to the daughter of the Raja of Astor. I had met the boy there,

4a Dwarid G-S (1898-99) 1908 AVI Kashmir
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RAJA GANSI SINGH KHAN.

MATERNAL UNCLE OF HIS HIGHNESS RAJA HARI SINGH.

[facing p. 236]

4: Durand G-3 (1888-93) 1900 AVI Kashmir
Burusho AV7

661 and he had been a good deal in Gilgit. He was a very bright cheery fellow of about nineteen, a capital polo player, and we were all fond of him. To my sorrow I heard that he and a younger brother had just been murdered by their elder brother, Uzr Khan. They lived in a village at the lower end of the Nagar valley, given them by their father to keep them out of Uzr Khan's way, and to enable them to reach the frontier quickly in case of trouble, and Gauri Tham had left his home on a visit to his old father. Half way between his village and Nagar is the Yol Parri, a piece of road which runs across a shingle slope some three thousand feet in height, at the far end of which the path rises through a tangle of rocks to the cultivated plateau. As Gauri Tham reached the rocks he called out to the man behind him that he smelt a burning matchlock fuze; he pulled up his pony and tried to turn, but the beast was awkward, and before he got him round he was shot dead. The pony breaking loose galloped home, and the younger brother, who was outside the village gate at the moment, caught him. Seeing blood on the saddle he jumped on the pony's back, and started to ride for his life towards the frontier. But Uzr Khan's plans were well laid, and he was at once surrounded and stopped. Seeing that all was over he threw himself off, tore open his shirt, and called on his murderers to complete their work. In another moment he was dead.

I felt the murder deeply, for, at the old chief's request, I had advised Gauri Tham to return to Nagar territory some months before. I had known for some

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
Durusli AV7

B 661 time that Uzr Khan was desperately jealous of the boy, who was his father's favourite, and very popular with the people, that he hated his brother with added bitterness for his popularity with us, and that in his ignorant and suspicious mind lurked the fear that on the old chief's death we should support his young brother, should he attempt to gain possession of the little kingdom. Yet I had been obliged to advise the boy to act as his father wished, and this was the result.

K 712 The murder did not affect the position on the frontier, but the news which came at the same time that I heard of it did so very seriously. Twelve miles beyond Nomal lay Chalt, a small fort held by Kashmir troops under an agreement with the Nagar Chief. Close to it lay Chaprot, in which also there was a detachment of Kashmir troops. B 662 721 Uzr Khan was now collecting his forces, and preparing to attack both Chalt and Chaprot. He would have moved the moment the murder was committed, but that he was not quite sure of what his father would do, and that he was in correspondence with the Hunza Chief and not in complete accord with him. Two young nephews of his were in Hunza, and he had sent to the Thum and asked that they might also be killed. The Hunza Chief had declined; he was apparently of opinion that they might be useful later in case of trouble with Nagar, being nearer in succession than Uzr Khan, and, moreover, they were his sister's boys. So he declined with indignation, and relations for a few days were strained between the two scoundrels.

K 678 721 There was not much time to think; moreover, I naturally had in mental pigeon-holes plans to

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

meet emergencies, and I decided at once to make a dash for Chalt. I thanked my stars for Major Gokul and his sappers, and for our new road to Nomal. I gave the order at three in the afternoon, and by dusk two hundred men of the Kashmir Body Guard regiment, little Gurkhas and Dogras, were over the rope bridge and on their way, with their full complement of ammunition and rations. It could not be done quicker, for not more than half a dozen men at most could be on the bridge at one time. 648 721

To cross the guns was a more difficult matter. The Gilgit river was in full flood, a hundred and fifty yards wide, and running like a mill race. The mules we swam over, their kit and ammunition crossed by the rope-bridge, but we had to make a raft and cross the guns on that. It was ticklish work, but by two in the morning the detachment of two guns was safely over.

There were other things to think of, and selecting a couple of men I could trust I started them off as hard as they could go to Chalt, with orders to cut the rope bridges over the Hunza river and over a stream which ran into it just above Chalt from the Hunza side. If they succeeded in doing this before Uzr Khan moved I knew that I should forestall him, for I calculated that he would not dare to cross on rafts even if he could, and that it would take several days to repair the bridges. At the same time I sent an express to Raja Akbar Khan of Punyal, calling on him to turn out his merry men, and to move across the hills and join me at Nomal. We had organised a couple of hundred Punyali levies, who on this and subsequent occasions did

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

648 721 yeoman's service. The moment I decided to move I also sent off a handful of local levies to seize the Chaichar Parri, a terrible cliff position on the Gilgit side of Chalt, the possession of which was rightly held by the Hunza-Nagar people, and by the inhabitants of the neighbouring states, to be of the utmost value. Once this was in our hands our march to Chalt could not be disputed, though a column might be harassed by fire from the left bank of the Hunza river. Knowing the nature of the road between Nomal and Chalt I sent an urgent order to Major Gokul to leave all standing on the Hattu Pir, on which he was at work, and to bring his sappers up by forced marches. Finally, having set everything going, I reported by letter my proceedings to the Resident in Kashmir, and started after the troops.

[206] This was one of the numerous occasions on which the absence of a telegraph line was a godsend. A man must be able to take responsibility on the frontier, and so long as he honestly sticks to the spirit of his general instructions, it is much better that he should have a fairly free hand.

A couple of hours' canter in the early morning carried me to Nomal, where I found my little army in high feather, and full of fight. I had left the Governor of Gilgit wringing his hands and prophesying disasters, but the General girded on his sword and came cheerfully along, confident in my star. At Nomal I heard that the Chaichar Parri was in my hands, and in the afternoon we pushed on another six miles before halting for the night. The last part of the road had been so bad that I could not

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
Burusho AV7

bring on the guns, but I turned out every available man of the Nomal garrison and set them to work to improve it, and arranged for the guns to be brought on later. Early next morning we pushed on, being caught up half-way by Raja Akbar Khan and the Punyali levies under their chiefs, mostly the Raja's cousins and brothers, and after a severe march reached Chalt in the afternoon. I found that my men had cut the bridge, and that my arrival was totally unexpected. I made the best dispositions feasible for my little force, and sat down to wait events. An attack was threatened the first and second nights, but it did not come off. I heard afterwards that my move had come as a complete surprise on Uzr Khan, who was collecting his forces at Nilt, eight miles off.

K 648 721

The next few days were a little anxious, but each day that passed without my being attacked made for peace. Uzr Khan wanted war, but feared to make it, and his old father and the more sensible men of the country were against fighting. Every hour's delay saw us strengthened, and the chances of an attack on Chalt by the Nagar forces being crowned with success rapidly diminished. The guns got through on the third day after my arrival, though getting over the Chaichar Parri was difficult work. The mules had to be swum across the river below the great cliff, and recrossed again above it, a reach of fairly smooth water making this possible. It was dangerous work at the best, and some of the men had narrow escapes of being carried down the river and drowned. The arrival of the guns strengthened my position very much, and I awaited events with equanimity,

B 721
K 648 721

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
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K 648 721

utilising every moment to improve the road behind me. When we marched up there were eight places where mules had to be unladen in as many miles, on our return, three weeks later, there was a practicable mule road open right through from Chalt to Gilgit, a distance of thirty miles.

K 648 B 721

After ten days or so of *pourparlers* the Hunza-Nagar envoys came to my camp in a suitable frame of mind, and we discussed the situation. Both states were for the moment honestly anxious to avoid war. Uzr Khan's contemplated coup had completely failed, and the boot was on the other leg very completely. The fort of Chalt, though contemptible from the military point of view, was now three times as strong as we had found it; it was garrisoned by picked Kashmir troops amply provisioned, and last, but not least, we had driven a road through the Chaichar Parri. I had been told that any attempt to make a road, or to strengthen the fort, would inevitably lead to war, that the tribes looked on Chalt "as on the strings of their wives' paijamas," and by a timely move I had prevented war, strengthened the hold of Kashmir on its frontier posts, and made it easy to reach them. The first and most important step towards curbing the tribesmen and barring the road to their raids had been taken, and without firing a shot.

Having come to an understanding with the envoys, and given them some advice which I much doubted their taking, and a plain warning that any attempt to occupy the Kashmir frontier posts, or to hold the road between them and Nomal, would be taken as an "unfriendly act,"

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

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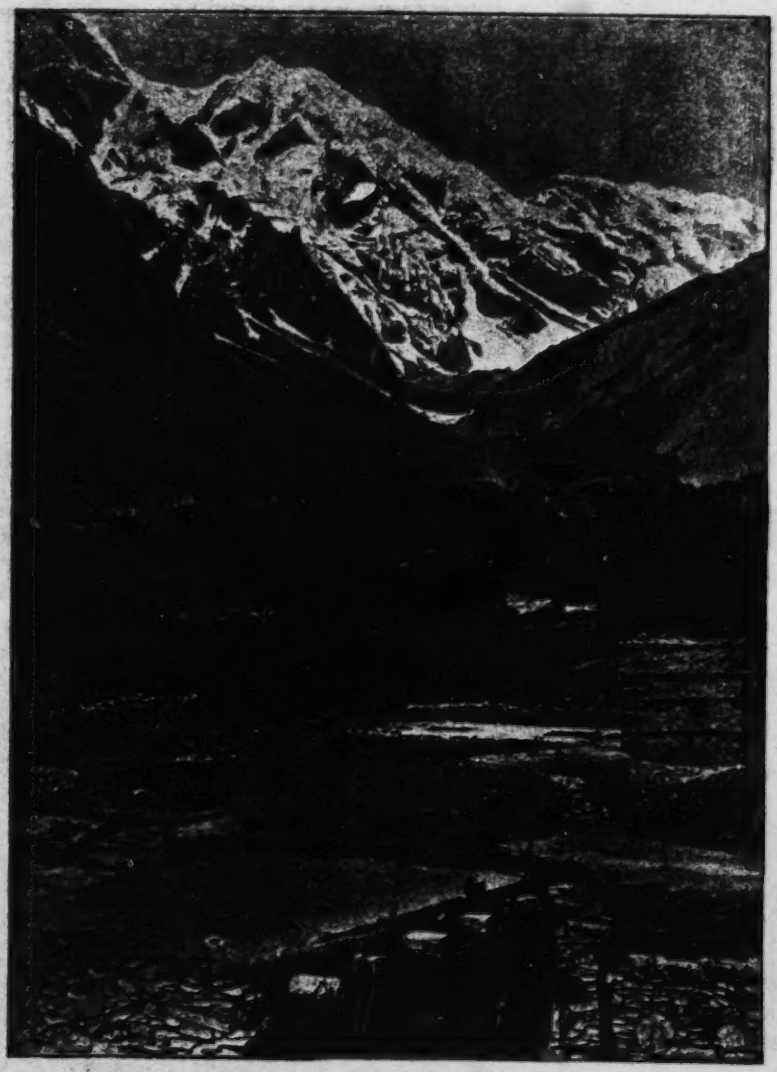

THE CHAPROT VALLEY, FROM THE WALLS OF THE FORT.

[facing p. 242]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
Burusho AV7

K and treated accordingly, I marched back to Gilgit.
648 The storm was for the moment averted, but I had no hope that the settlement was permanent,
B for I knew Uzr Khan's ambition to make himself
648 master of Chalt, and the Hunza Chief was busy
B breaking every one of the terms of his agreement
[721] with us. He was still raiding across the northern passes; a band of his ruffians had had the insolence to kidnap a Kashmiri subject at Nomal, and to sell him into slavery on the Pamirs, and we had further serious causes of complaint. In other ways than those mentioned above my move had been a success. The Punyali levies were radiant at our having forestalled Uzr Khan, and occupied the Chaichar Parri without striking a blow. The news spread through the country-side like wild-fire, the prestige of the Kashmir troops and their own which was connected with it rose with a bound, and they felt confidence in our leadership and fortune.

000 For the next few months nothing of importance occurred, until early in August Raja Ram Singh, the Maharaja's brother, and the Commander-in-Chief of the Kashmir army, came up to inspect Gilgit. I was delighted at his coming, for it gave me an opportunity to show him what we were doing to increase the comfort and efficiency of his troops, and to consolidate the power of the Kashmir Government on the frontier. Various little traps were set with the object of embroiling me with him, but my Intelligence Department was fairly well organised, and I was able to avoid them. It afforded me much interest to explain them to him, and they gave us both a good deal of innocent amusement. The meanest was got up by one of the

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

000 military officers. I heard that he had collected the sweepings from a condemned store of old and weevil-eaten grain, and had made up a packet which he meant to submit to the Raja as a sample of the rations issued to the men.

The evening after the Raja's arrival I took him all over the fort, showed him some of the dog holes the troops had been accustomed to live in, all of which were not yet cleared away, and the fine new quarters for the men which were just approaching completion. I then took him round the grain stores, and showed him the grain being issued to the troops. After a most exhaustive inspection, for I was determined that he should see everything as it really was both good and bad, we were standing outside the fort gate in a large group; every officer, British and Native, being present, and my turn came. Turning to the Raja I said I understood that an officer had some grain he wished to show him, and that with his permission I would ask the gentleman to produce it. If a shell had burst in our midst it would not have produced a greater effect. The culprit turned white, and looked helplessly round, his fellow-conspirators showed consternation in their faces, and those who were not in the secret bent eagerly forward. I insisted on the sample of grain being brought, and when it was produced I opened it and showed it to the Raja. It was, of course, absolutely unfit for human consumption, but the visit we had paid to the granaries had completely knocked the bottom out of the plot. Pouring the stuff on to the ground I said to the Raja that any explanation was unnecessary, and, addressing my friend, advised him

4: Durand G-3 (1888-93) 1900 AV1 Kashmir A✓1

to get up a better case if he wished to make mischief 000
between his Commander-in-Chief and myself.

In consequence of my reports as to the condition of the frontier, and of the difficulties likely to arise with Hunza and Nagar, war with which had only been averted by my dash to Chalt, I had been summoned to Simla. Taking leave therefore of Raja Ram Singh, who extended his tour to Nomal, I started for India. During my absence the frontier was much excited by the military promenade of the Russians on the Pamirs, portions of which they annexed, and by their arresting Captain Younghusband on them, and marching him back to the limits of their newly acquired territory. On my 701
arrival in Simla the whole question of the Gilgit frontier was exhaustively examined, and the Government of India decided to reinforce the Kashmir troops in the Gilgit Agency by a detachment of two hundred men belonging to the 5th Gurkha regiment, and by two guns of one of our native mountain batteries.*

Further, in consideration of the fact that the 648
Hunza ruler had broken all his engagements with us, that an attack on the Kashmir garrison of Chalt had only just been prevented, and that it was more than likely that a further attempt would be made in the autumn by the tribesmen, the Government of India decided to order me to move troops to Chalt in October, to built a small fort there, and to improve the road between that place and Gilgit. I was instructed, when I moved the troops to Chalt,

* Blue Book. Correspondence relating to the operations in Hunza-Nagar, 1892.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

648 to write to the Chiefs of Hunza and Nagar, saying nothing about their misconduct, but informing them that it was necessary for their safety, and for that of Kashmir, that we should have free access to their territory, in order to make all requisite arrangements for holding the line of the frontier. They were to be told that we had no intention of interfering in their form of Government, but that our arrangements would include the making of military roads, and that, as they owed allegiance to the British Government, they would be expected to give any aid in their power. If the Chiefs refused their consent to the road-making they were to be told that the roads must be made, and that unless they complied with our demands, troops would enter their country, and make the roads in spite of them. In this case, or in that of the Chiefs assembling their forces to prevent the building of the Chalt fort, I had orders to move across the frontier.

In order further to strengthen my hands, the want of British officers having been much felt by me in the previous May when I had moved to Chalt, I was given a picked lot of fifteen young officers. Orders were also sent to Gilgit to occupy at once 000 the Chaichar Parri. It took some time to settle all this, and it was October before I left Simla. From there I went to Srinagar to see the Resident in Kashmir, and to make various final arrangements for the move through Kashmir and up to Gilgit of my reinforcements. I found the Durbar fully occupied in making arrangements in connection with Lord Lansdowne's coming visit to Kashmir, and from what I heard of the transport arrangements I feared

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

that the supply of the Gilgit force was in a bad way. How bad matters were I did not discover until I had crossed the passes. We crossed the Burzil in a heavy snowstorm, which entailed some danger and two days of extreme discomfort, and which boded ill for the troops coming up behind us, and for the transport on the road. The shelter houses on each side of the pass, the construction of which I had unavailingly urged, were not completed, and the lives of many men were in consequence sacrificed.

On arrival at Astor the full measure of my difficulties disclosed itself. The arrangements for the supply of the Gilgit force had this year been put by the Durbar into the hands of a great contractor in the Punjab, totally ignorant of the conditions existing on the frontier, and of the nature of the roads over which transport had to work. His arrangements had absolutely broken down, nine-tenths of the grain and stores were lying at Astor, eighty miles from Gilgit, and the contractor's agent was waiting my arrival at Astor utterly helpless. Again I was thrown on to my own resources, but this year the difficulties to be solved were greater than usual. War on the frontier was almost a certainty, and in addition to the Kashmir brigade I had to feed two hundred of our own men, a section of a mule battery, and some thousands of coolies. I spent a few days at Astor trying to evolve order out of chaos. I ordered Manners-Smith from Gilgit to Skardu in Baltistan to collect coolies and send them to Astor, placed an officer in charge of the transport, granaries, and stores at the latter

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

705 place, and scattered others along the road to act as transport officers. All responded well to the calls I made on them, and in little over a month I had a sufficiency of grain and stores landed at Gilgit, at the expense of tremendous exertions on the part of officers and men, and of considerable suffering to coolies and transport animals. For the third year in succession I cursed the ignorance and mismanagement of the authorities in Kashmir.

000 Before leaving Astor I received bad news. The detachment of Gurkhas, crossing the Burzil in cloudy weather, had been caught in fresh snowstorms, and eighty men and coolies were seriously frost-bitten. Among the sufferers was their Commanding Officer, Captain Barrett. Many of the unfortunate men died, and many more were maimed for life. Having made the best arrangements possible for the relief of the sufferers, I pushed on rapidly to Gilgit, and was not altogether pleased with the news which awaited me there. There were fresh persistent rumours of an intended attack on Chalt, and the garrison of that post had been allowed to fall short of food supplies. Foreseeing the necessity which might arise for rapidly preparing flour for the troops, I had given orders for a number of water-mills to be constructed; not one had been built. However, if there were shortcomings on the one hand, on the other there was cause for 701 satisfaction. The two best Kashmir regiments, under 648 the careful instruction of my staff officer, Captain Twigg, and of Captain Townshend, now Lieutenant-Colonel Townshend, C.B., D.S.O., of Chitral fame, had made rapid strides, and were in fairly efficient condition.

4: Durand G-3 (1888-93) 1900 AVI Kashmir
Dard AV3

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AT THE FOOT OF THE KURZEL PASS.

[facing p. 248]

4: Durand G-3 (1888-93) 1900 AVI Kashmir AVI

000 It was a time of stress and anxiety, and I sent pressing representations to Kashmir, urging that every effort should be made to push on stores and munitions of war to Astor. Late as the season was, I kept a thousand mules working between Astor and Bunji for another month, at the risk of having the passes closed behind them, and of having to sacrifice the greater number, for I had no fodder to keep them during the winter. They were sent back late in November, and got through to Kashmir after great hardships, but with no serious loss.

I had obtained the services of a lot of boatmen and boat-builders from Attock, in the Punjab, men accustomed to dealing with the Indus in flood, and with their help we had built several good boats, and established a ferry across the Indus above Bunji. But, great as their help was, it would have been but of little use but for the talent of my friend, Captain Aylmer, R.E., who had come up with me. Some fifty miles of telegraph wire was lying at Bunji, sent up by the Durbar, with the object of opening a line between Gilgit and Skardu in Baltistan. This we impounded, and with it and such frail timbers and scraps of wood as we could hastily collect, Aylmer, in three weeks after his arrival, built a temporary bridge over the Astor river, another over the Gilgit river, and established a wire-rope ferry over the Indus, which worked the big boats, and crossed hundreds of tons of grain and military stores, and thousands of baggage animals and coolies. It is impossible to over-estimate the value of this work to me at the moment. Duncan, of the Pioneers, was in transport charge at Bunji, and his indomitable energy, and that of the other

4: Durand G-3 (1888-93) 1900 AVI Kashmir A VI

000 officers working behind him, piled the landing stages with mounds of grain and munitions of war. But even his ceaseless activity could not have conquered the difficulty of crossing convoys over the Indus in barges that had to be rowed, and of landing the stores in Gilgit in time. The establishment of the wire-rope ferry over the great river solved the question. A good Royal Engineer officer on the frontier is worth his weight in gold, and Aylmer was one of the best. He was invaluable; without him my force would have been paralysed.

By the middle of November all was ready. The necessary troops were collected at Gilgit, and I had a month's supply in hand, and more coming in daily. It was a month later than the Government had meant me to move, but that was not my fault. The position was not without elements of risk. To the south the Indus valley tribes, as usual on the approach of winter, were discussing the advisability of forming a strong coalition, and of attacking Bunji.
721 If we failed in Hunza, I knew that the attack would come off. I had, therefore, to leave one Kashmir regiment at Bunji, and on the road near it, guarding the line of communication with Astor, where my grain reserves were, and holding the posts at bridges and ferries. Chitral was uneasy, and my friend Prince Hal, from his headquarters in Yasin, was in communication with the Indus valley tribes, and was ready for a dash at Gilgit in case we came to grief.

No one on the frontier believed in the possibility of a peaceful settlement of our differences with Hunza and Nagar. These states were arming. Confident

4t Durand G-3 (1888-93) 1900 AVI Kashmir A V I

in the strength of their defiles, and of their power to seize Chalt, and to defeat Kashmir troops as of yore, they meditated seizing the Chaichar Parri, and possibly besieging Nomal. A spy of theirs had been captured near Nomal, and gave valuable information as to the intended move. The tribesmen were collecting for a dash, and the time was come to advance. The detachment of the 5th Gurkhas, reduced by losses from frost bite to a little over a hundred and eighty men, and the two guns of the Hazara mountain battery were accordingly moved to Chalt, and the improvement of the road behind them was undertaken. Mr Spedding, the head of the firm of contractors which was making the road from Gilgit to Kashmir, had placed his European staff and a body of picked Pathan labourers at my disposal, and they did splendid work on the road, and subsequently advanced with the force as far as Nilt.

A few days before I started the remainder of my force to the front George Robertson rejoined me from Kafiristan. We had much to talk over. Having a presentiment that I should not see the little campaign through, and feeling that the next senior officer, from his ignorance of the people and country, would not be in a position to deal with the chiefs when opposition was over, I wrote an order appointing Robertson chief political officer to the force, in the event of the command passing out of my hands. I had reason later to congratulate myself on having done so.

By the end of November my troops were concentrated at Chalt, and I moved there myself. I had for some time been in constant

4: Durand G-2 (1888-93) 1900 AVI Kashmir A v I

648 communication with the chiefs, and had exhausted every means of persuasion by letter, and by the mouth of trusted envoys, in the hopes of arriving at a peaceful solution, but in vain. Finally, on the 29th of November, I sent in my ultimatum to the chiefs who were with their forces, Safdar Ali Khan of Hunza at Mayun, and Uzr Khan at Nilt, about eight miles from my camp. I gave them three days to think it over, but on the second my envoy returned on foot, having been robbed of his horse, insulted, and threatened with murder, and informed me that the chiefs had decided to fight. The Nagar Chief wished for peace, but Uzr Khan and the war party were too strong for him to resist. The Hunza Wazir had drawn his sword during the deliberations, and sworn to kill the first man who spoke of agreeing to our demands. The answer from Nagar was firm and dignified, that of the Hunza Chief was couched in the most insulting terms. There was nothing more to be done, and on the afternoon of the 1st December 1891 we crossed the Hunza river above Chalt by a temporary bridge thrown by Aylmer, and bivouacked on what was now the enemy's ground. I had done my best to preserve peace, and I had failed. But as I lay under the stars, listening to the talk and laughter of the bivouac, and went over again and again in my mind the events of the last few months, I knew that I had left no stone unturned to avoid war. The tribesmen had rushed on their fate, the die was cast, and all that remained was to strike quick and to strike hard.

000 There is a certain school which is never tired of accusing soldiers and political officers on the frontier

4a Dwand G-3 (1888-92) 1900 AVI Kashmir A V I

of stirring up strife, out of a desire to extend the limits of our power at any cost, and to snatch personal distinction from the resulting war. If those critics had ever commanded, even in the smallest expedition, they would understand the terrible responsibility which weighs on a leader, not alone on account of the hundreds of lives depending on his judgment, but from the fact that the honour of his country's arms, and its good name for truth and honesty are in his hands. Had they once felt what this means they would be less free with their unworthy imputations. If there are responsible English gentlemen who would plunge their country into the smallest war *le cœur léger* for the pure lust of conquest, or for the sake of their own paltry personal ambition, I thank God that I have not met them. Such men must be few and far between.

000

CHAPTER X

THE HUNZA-NAGAR EXPEDITION

I HAD chosen the Nagar bank to advance on, although it involved leaving a bridge in my rear which had to be guarded, because the left bank of the Hunza river was easier to move along, and I could make certain of reaching my objective, the fort of Nilt, in one march by midday. The fort of Mayun on the Hunza bank, though the same distance as Nilt from Chalt by the map, was further by road, and the last mile of the approach to it lay under precipitous cliffs, the tops of which I could not crown with my little force, and to pass under which, without holding them, would have been insane. The task before us was difficult. Nilt, I knew, had been strongly fortified, and it was essential to storm it the day we moved, for the road to it ran several hundred feet above the river for some miles, there was no way down to the water within a reasonable distance of the fort, and without water I could not keep my force before the place. With the first streak of dawn the little force fell in, and small as it was as I saw it defile past me, I felt full confidence in its power to do the work appointed. I had a thousand rifles and two guns. There were a hundred and eighty of the 5th Gurkhas, the back-

4: Durand G-3 (1888-93) 1900 AVI Kashmir
Burushe AV7

bone of the force, four hundred Gurkhas and Dogras of the Kashmir Body Guard Regiment, two hundred and fifty Dogras of the Kashmir Ragu Pertab Regiment, a hundred and fifty Punyali levies, and a small detachment of twenty men of the 20th Punjab Infantry, my personal escort, half with a gatling gun and half attached to the Punyalis to stiffen them, and the seven-pounders of the Hazara mountain battery. A larger force could not have been fed in the country, a smaller could not have undertaken the job. Opposed to us I counted on finding some four or five thousand men indifferently armed, but very skilful and dangerous enemies behind stone walls. 000

Our advance was unopposed, but the path had been cut away in places, and the march was slightly delayed, so that it was about midday before we crossed the last rising ground and saw Nilt and Mayun before us. Flags fluttered gaily from their walls, and a burst of cheering and the roll of drums told us we were expected. Men could be seen hurrying into the fort and entering the sungahs, stone breastworks, on the hills behind it. At the foot of the slope we were descending I halted my little army, which looked tinier than ever as the detachments closed up, and sent for the officers commanding the different bodies to explain my plan of attack. 726

The forts in the Hindu Kush are generally square, with towers at the corners, the solid walls, often ten to fifteen feet thick for some feet from the base, are built of stones and mud strengthened by timbers, but the towers, which are high, are more flimsy, and the loosening of a timber frame might bring them down with a crash. 712

4: Durand G-8 (1888-93) 1900 AVI Kashmir Gurkhas AV7

688 down with a run. My intention was to try the corner of a tower with my pop guns, in the hopes of bringing down the tower and giving us a point to storm; if this failed, Aylmer, with a handful of sappers covered by the Gurkhas, was to make a dash for the gate, and blow it in with gun cotton. The necessity of storming the fort at all costs was known to all. The moment the fort was ours the Body Guard Regiment, which was held in reserve, was to be pushed past it into the ravine behind to storm the defences on the far side. The fort stood at the junction with the river of a great ravine coming down from the snows of Rakapushi. The cliffs forming the ravine and river bank from which the walls rose were some three hundred feet in height.

The fort was too far off for the little guns to make the necessary accurate shooting, and every one having their orders we pushed on. The river here took a sudden bend, and we had to march round this to our right, and in doing so lost sight of the fort, which was hidden by a spur of hill. Closer and closer we moved, till we were right under the spur, which I occupied with the Punyalis; as we rounded its end the top of a tower came into view. But only a foot or so was visible, and we had to get nearer in. At last, when about ten feet of the towers and half the wall could be seen, we
724 halted the guns and came into action. A death-like silence had prevailed, and the enemy made no sign, but as the first shell sailed over the wall and burst behind the fort a wild cheer rose from the garrison, which was caught up from point to point

4x Dumont G-8 (1810-BB) 1000 AVI Kodak AV1

[facing p. 256]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Burusho AV7

and went rolling up the valley ahead of us. We had got in closer than the officer commanding the guns, Lieutenant Gorton, R.A., thought, and the range was only two hundred and fifty yards.

Then the game began in earnest; the little guns pegged away at the corner tower and burst shells inside the fort, and the enemy opened a very heavy but ill-directed fire on us, from which we suffered but little, for they were firing down hill, and our men were fairly well under cover of the walls of the terraced fields, and the bank of a big irrigation channel. Ten minutes was enough to show Gorton and me that we were doing no good; the tower, we found out afterwards, had been built up solid to the top, and the time had come for the decisive attack. The order was given, and with a cheer a covering party of Gurkhas dashed forward, lined the last terrace wall, and opened a hot fire on the loopholes of the fort; under cover of their fire Aylmer and his storming party crossed the open and threw themselves into the ditch.

The gate of the fort was in the centre of the main wall, and was hidden from our view by a six-foot wall built on the edge of the ditch, which the enemy had loopholed but had omitted to hold. The ditch was full of abattis made of whole trees, which also stretched from it to the end of the spur above the fort. A path was found through the abattis leading to a small door which gave access to the passage between the outer and main wall; this door was under a heavy fire from the sungahs across the ravine, but it was speedily forced with the loss of one man, and once through it the

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

000 little party found themselves in comparative safety, for there was no flanking fire covering the gate.

Aylmer laid his gun cotton, lit the fuse and stepped back under the wall; the fuse did not burn, and he had to return, cut it, and relight it. It was a desperate venture, for the defenders now knew what was going on, and were firing through loopholes in the gate itself. But the second time the explosion succeeded, and the gate was blown open. The little party dashed in, and were at once engaged in a furious hand-to-hand fight in the tunnel through the wall behind the gate. It was then that Boisragon, who was commanding the Gurkhas, found that he had only half a dozen men with him; the rest were still struggling through the abattis, and had missed the only possible path. His bugler had picked up a rifle and was in the thick of the fight, and he himself never thought of sounding the "advance," which would have told us the place was ours. There was nothing to be done but to go back under a hot cross fire and fetch up more men. Badcock, his junior officer, volunteered to go, but Boisragon insisted on going himself. The little party, too weak to push on, held their own grimly, repelling gallant and repeated attacks, till their reinforcements arrived and the fort was stormed. Badcock was severely wounded, and Aylmer desperately hurt, hit in three places. The struggle lasted twenty minutes.

I meanwhile was getting a little anxious. Only a couple of minutes after ordering the assault, I had seen a column of smoke from an explosion behind the covering wall, but it was so soon after the party had rushed forward that I hardly dared believe it was

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

Aylmer's gun-cotton, and I was inclined to put it down to the blowing up of a magazine of the enemy's, who had a small gun in action firing through a loophole in the wall quite close to the spot. There was no bugle call, no cheer of troops dashing into the assault, and there was nothing to be done but to possess one's soul in patience for a few minutes. I walked across accordingly from the guns near which I had been standing, and after looking at the position of the Kashmir troops, who had been pushed up under cover of the irrigation channel to within a hundred yards of the fort, I moved back a few yards to take cover under the end of the spur of the hill, where Robertson and others were standing.

As I stepped into the irrigation channel I halted a second to take another look at the fort, and was knocked over. It was hard luck, for the command passed out of my hands in the moment of victory. Picked up and my wound hastily dressed, I was put into a litter, and lay for a couple of hours listening to the firing in front of me, watching the wounded as they came dropping in, and longing for news. At last it came; the fort was ours and the wounded were to be moved into it. As my litter was carried into the fort we passed within eighty yards of the sungahs on the opposite bank of the ravine without a shot being fired at us; their defenders had bolted, and a golden opportunity had been lost. The Body Guard regiment, specially kept in reserve for the duty by me, instead of being led across the ravine after the flying enemy, had been allowed to enter the fort, and once in had become broken up in the desultory fighting which was going on within. Officers

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

000 and men, flushed with victory, had been ferreting about the fort, taking prisoners and capturing useless flags. When the idea of advancing had been taken up it was considered too late, and the advance was put off till next day. It was to be three weeks before that advance could be made.

Early next morning Robertson came to my bedside, told me the troops were falling in, and explained to me the programme. As we spoke a couple of bullets whizzed over the little tent I was in, and it had to be hurriedly struck and my bed pushed under the wall for safety. In a few minutes Gorton came in wounded, and later I heard that the troops were checked and could not move. They had been formed up to descend into the ravine behind the fort, when it was found that the path up the other side had been cut away during the night, and that an impracticable cliff faced them; the guns exposed on the edge of the ravine had in a few minutes lost their only officer, several men and mules had been killed and wounded, and they had been withdrawn. It was a bad business; we had lost four British officers, and close on forty men killed and wounded, and owing to the failure to advance after storming the fort half the value of our success was discounted.

Three days afterwards all of us wounded were sent back to Gilgit, where I think I spent the most miserable fortnight of my existence. Lying helpless, I was consumed by terrible anxiety. My calculations had been, I knew, correct, and the little campaign should have been a brilliant success. If it failed, not only was my reputation as a soldier gone, a bitter enough prospect, but I felt that the Government of

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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India would be landed in serious difficulties. The Indus Valley tribes would be certain to rise, the Chitralis might join in, the whole frontier might be in a blaze, and though I knew neither Gilgit nor Bunji could possibly fall, the difficulty of feeding the troops at the front would become insuperable; added to this the passes were closed, and no help could possibly come till June. I knew I should not want troops to enable me to hold my own, but the anxiety of the authorities in India might prompt them to try and despatch them; and failure now would necessarily entail the despatch of a costly relief expedition in the spring. It was a miserable time, and nothing but the knowledge that George Robertson was political officer with the force, and that his fiery courage and stern determination would brook of no failure, kept me confident.

Day by day reports reached me from the front, and they were not very cheerful reading. Our troops occupied the captured fort of Nilt and the open ground over which we had advanced. Their water supply was assured, and there was a sufficiency of food. The enemy were unenterprising, were wedded to a passive resistance, and showed no desire to attempt the recapture of Nilt, or to work round the little force and to attack the line of communications. So far all was well; the question was, how to break through their guard?

There were the traditional three courses open. It was a case of either crossing the Hunza River and storming the fort of Mayun, or of pushing up the river bed and thus turning the enemy's position

4: Durand G-3 (1888-93) 1900 AV1 Kashmir Burusho AV7

000 on the Nagar bank, or, lastly, of finding a way up the opposing cliffs and piercing his line of defence by direct attack. There was yet another alternative—to blow up the captured fort and to retire to Chalt to await the arrival, six months later, of help from India. The last had but to be raised to be at once rejected. That way madness lay, and a general conflagration of the frontier.

It was decided to try and tackle Mayun, and one night a force crossed the river and felt its way silently towards the walls. The reconnaissance—for such the movement resolved itself into—effected nothing, and the troops were back in Nilt by daylight. The first course held out no promise of success. The fort was strongly fortified and held, and was very difficult of approach.

The feasibility of moving troops up the river bed and of turning the enemy's position was next considered. The game was too risky. Our troops would have had to pass for six hundred yards under a line of cliffs held at every point, and then to push up the river, exposed to a raking fire from both banks, before they could get round the right of the Nagar
725 position. The cliffs into the river were some hundreds of feet high. Only at rare intervals did a path lead up a ravine to the plateau above, and down these well-known passes the enemy had turned water, which, freezing at once, converted them into sheets of ice. To storm up such paths seemed impossible, and the enemy, ever on the alert, redoubled the difficulty by letting down fire balls at night into the river bed, which lit it up plainly. The second alternative, after careful consideration, had to be given up.

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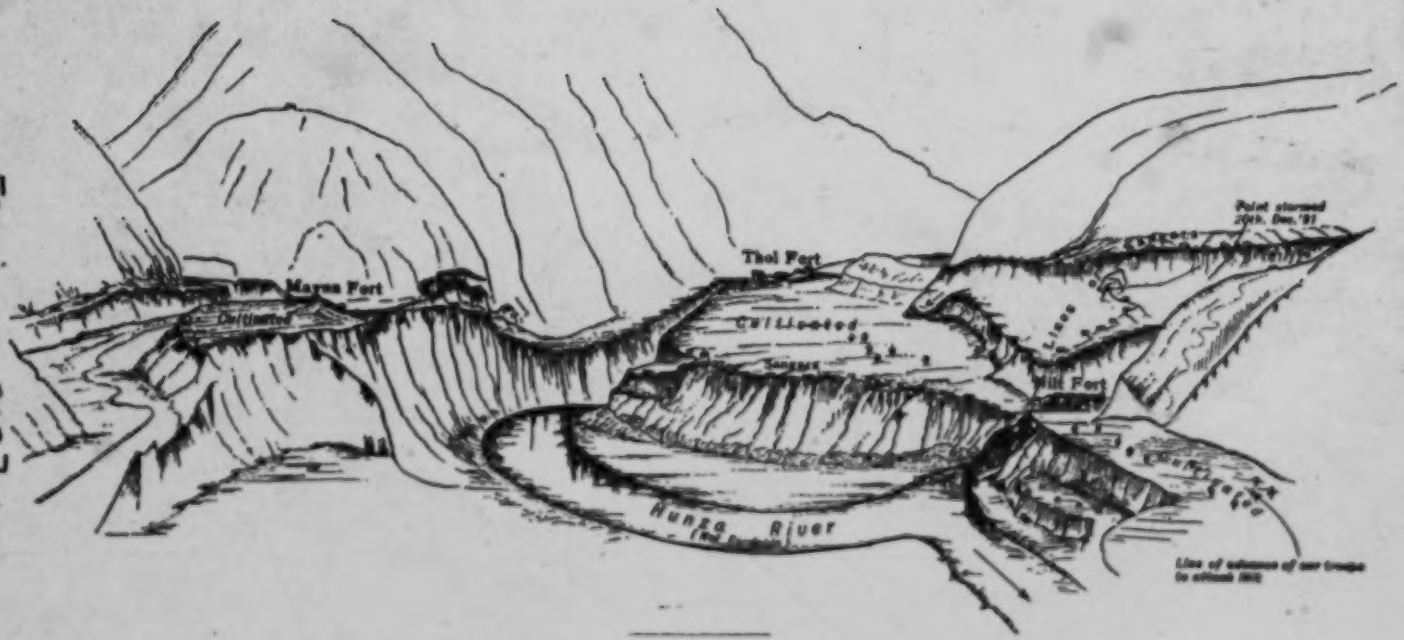

THE NILT - MAYUN POSITION
from the West.

[facing p. 212]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

000 There remained but the third course—to find a way up the cliffs opposite Nilt and to deliver a direct assault. Night after night reconnaissances were pushed up the great ravine leading to the glaciers of Rakapushi, and the opposing cliff was explored. The enemy's posts ran right up to the glaciers, and the cliffs became more forbidding the farther our men pushed their researches. Finally, with the necessity came the man. A little Dogra sepoy called Nagdu one night succeeded in climbing twelve hundred feet up the cliff, and found a practicable path, and preparations were made for the final assault.

For some days I had heard nothing definite, though I knew the decisive moment had nearly come. At length one morning, after days of horrible anxiety and nights of ceaseless pain had almost worn me out, Manners-Smith burst into my room with the glad news that the position had been carried, and that the troops were far on their way to Nagar. The success had been obtained under the command of Captain Colin Mackenzie of the Seaforth Highlanders, an Aide-de-Camp of Lord Roberts', who had come up with me, and whom I had made quarter-master-general of my little force. The officer in command had been obliged to return to Gilgit for a few days to see about the ever-anxious question of supply; an opening had offered in his absence, and Mackenzie, who was in temporary command, had seized it. The action is admirably described in my friend Knight's book, *Where three Empires meet*, and does not call for description from a man who was not present. Suffice it to say that Manners-

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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000 Smith led a little body of Kashmir troops up a cliff a thousand feet in height, under cover of a tremendous fire from our side of the ravine, that the attacking column was not discovered until more than half of the ascent was completed, that in consequence it escaped the danger of an avalanche of stones hurled down from the sungahs covering the path, and that these sungahs once taken the enemy's line was pierced, his opposition ceased, and the campaign was over. Within two days we had occupied Nagar, the Hunza Chief and Uzr Khan fled northwards across the frontier, the Hunza people made submission without striking a blow, and our plans were crowned with success.

148 It was an open secret that Safdar Ali Khan had counted on help from the north, and had sent an embassy to the Russians, at Tashkent. The Governor-General had refused any assistance, but by all accounts his staff had held very different language, and Safdar Ali Khan had apparently attached some importance to the reports his messenger brought. In his reply to my ultimatum he had threatened me with the wrath of the three Empires—Hunza, Russia, and China. The help expected had not been forthcoming, and the "descendant of Alexander" was now an exile. The result of the little war may best be summed up in the words of a well-known Russian statesman, who said when he heard of our occupation of Hunza: "*Ils nous ont fermés la porte au nez*" (They have slammed the door in our faces).

000 The gallantry of officers and men during the operations was fittingly rewarded. Aylmer, Beisragon, and Manners-Smith received the Victoria Cross, and

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MAHOMED NAZIM KHAN, CHIEF OF HUNZA.
WAZIR HUMAYUN, THE CHIEF MINISTER.

[facing p. 264]

4; Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

000 a number of Orders of Merit, the equivalent to the Victoria Cross in the native army, were distributed among the rank and file.

My friend Humayun, the ex-Wazir of Hunza, had naturally been with us, and arrangements having been made for the civil government of the country, and a small body of troops left there temporarily, the force was withdrawn, and the headquarters reached Gilgit six weeks after the first move from Chalt. I may mention that no interference in the internal affairs of the states was attempted. Nazim, a half-brother of Safdar Ali Khan, was installed later as Chief of Hunza, with Humayun as his Wazir, and the old King of Nagar continued to reign, with his son Sikandur Khan as heir-apparent. Uzr Khan came back, gave himself up, and was deported to Kashmir, where he now lives. Safdar Ali Khan fled to Yarkhand, where he lives on a small property granted to his father by the Chinese, and his truculent Wazir Dadu died in exile.

Robertson returned with the troops and started in a few days for India, taking in his train a selection of chiefs and head men from Punyal Hunza and Nagar, to whom I thought a visit to India would prove instructive, and some Kaffirs who had followed him from their native home. These last had accompanied us to Nilt to see the fun, to which they had looked forward with much interest, but they had not enjoyed themselves at all, and had been terrified by the heavy fire and serious fighting.

I was now much better, though really unfit for hard work, but there was no one else to do it, and I

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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600 had to set to at once. Not that I was the only one. Aylmer, though still suffering severely from his wounds, spent all his time designing bridges, and, as soon as he could crawl, passed his days on the river bank, superintending the preparations for throwing a wire-rope suspension bridge over the Gilgit river. The bridge he had built in the previous November was only a temporary one to serve while the river was low.

My first difficulty was food, and I had to send one regiment away at once eighty miles up the Indus valley to Skardu in Baltistan, where the state granaries were full. There was no danger in doing this now, for the sound of our success in Hunza and Nagar had reverberated through Chitral, and rolled down the Indus valley. No one felt in the least inclined to attack us at the moment.

The failure of the Kashmir transport arrangements during the previous autumn had been too marked to be overlooked, and I received orders from the Resident in Kashmir to submit a scheme to remedy the existing evils. I was pretty sick of submitting schemes, but I knew what was wanted and could point out the difficulties, which no one who had not visited Gilgit would ever believe in or realise. The result was that the whole commissariat arrangements for Gilgit were put into the hands of an officer of the Indian Commissariat Department, and that the difficulties properly grappled with were conquered.

164 An untoward event occurred in the spring of 1892. I had started vaccination in the Gilgit district with marked success, but the work had been put a stop to

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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by the campaign, and our supply of lymph had run out. More was sent for, but the first consignment was frozen crossing the passes and proved useless. Before the second lot arrived small-pox broke out, and most unfortunately one of the prisoners taken at Nilt contracted it. This was not discovered before the men were dismissed to their homes, and the disease went up with them. In a few weeks it was raging, and in Nagar alone two hundred and fifty people died of it. The danger was increased by the habit of inoculating which obtained in the country. 164

By the beginning of April I was sufficiently recovered to travel, and I started to visit Hunza and Nagar. Colin MacKenzie, now a Major for his conduct of affairs, accompanied me, and we visited Nilt with interest and fought the battles over again. The country was recovering, but showed traces of the war. Nilt and Mayun were in ruins, many villages along the road had been set fire to by Uzr Khan in his flight to spite us, and the people, sore and angry with him for the losses his folly had entailed on them, were civil but depressed. Small-pox was raging—almost every man, woman, and child you met showed signs of the disease. I received the old chief of Nagar at the village of Sumayar opposite Hunza, and had to sit for an hour hand in hand with him discussing the affairs of his country. He had been inoculated and had small-pox on him. It was not a pleasant experience, but I had been vaccinated shortly before, and it had to be gone through. 727 164

We had a very pleasant time in Hunza, where the people were delighted to have got rid of their 000

4: Durand G-3 (1888-93) 1900 AVI Kashmir AV'

tyrant, and rejoiced at Mahomed Narim reigning over them. Moreover, in consequence of our attack having been directed on Nilt and not on Mayun they had suffered trifling losses, half a dozen men or so, and they were proportionately delighted, and chaffed the Nagar men, who had suffered heavily, most unmercifully. While on this expedition I laid the foundation for raising the Hunza Nagar levies, which were within a year to do good work for us.

Leaving Hunza we went up, escorted by Humayun, then, as always, a most interesting companion, to the foot of the northern passes, seeing some of the wildest and most picturesque country in the world. The roads were appalling, but luckily the water in the river was only just beginning to rise, and we used the river bed both going and returning. The fords were getting very deep, and in one place we all had to swim for it, only for a few yards, but enough to wet one through with icy water. On our way back one of my assistants developed small-pox; he was the only officer unvaccinated, having put off the operation in order to play a polo match in Hunza, and we had some difficulty in getting him back.

I returned to Gilgit after a pleasant month's tour, very much better in health for the change, but with the knee of my wounded leg seriously injured from climbing too soon up one of the horrible cliffs of the country. The injury was of no moment at the time, but it was a serious handicap a few months later. I had felt for three months that I was not fit to carry on my work, and had begged to be relieved, and now heard that George Robertson was to come up and take my place. Before I left for India, Conway

4: Durand G-3 (1888-92) 1900 AVI Kashmir AVI

arrived in Gilgit with his mountaineering expedition, and it was very pleasant to greet some one from the outside world. It was not the time I should have selected to send a party touring through Hunza and Nagar, for the people wanted rest, but I did the best I could for them, and then in May 1892 started for India.

I remained some time in Simla, and having settled my business, prepared to go home on leave. I was on the point of starting when the news came that my old friend the Mehtar of Chitral had died, that Afzul-ul-Mulk had seized the throne, and that Nazim-ul-Mulk had fled to Gilgit without striking a blow. At the same time came reports of unrest in the Indus valley, of Chilasi raids and murders in Kashmir territory near Gilgit, and the customary threats of coalition and attack.

There was nothing for it but to offer to return to Gilgit, and a couple of days after I should have started for home I was on my way back to the frontier. The Gurkhas and guns were on their way down, and a couple of hundred Sikhs were to take their place as my escort. Not liking the look of things, I had wanted some more, but I saw that it would be a fight to get them, and I did not care to press the demand, thinking I might with luck pull through without them. I did pull through, but it was a near thing, and a couple of hundred more men would have made all the difference.

On the way to Gilgit I heard that the agent representing the Kashmir Government in Chilas had been turned out by the wayward tributaries of that power, and that he had arrived at Gilgit alive, but

4a Durani G-3 (1889-93) 1900 AVI Kashmir A✓I

with a bullet through his shoulder. The path of the diplomatist is not always smooth on the frontier; he was the same man who had carried my ultimatum to Hunza and Nagar, and who had then also escaped by the skin of his teeth.

At Astor I had a conversation over the telegraph wires with Robertson, and found he had stopped the Body Guard regiment, which was on its way back to Kashmir, at Bunji. I did not like it; I had the strictest orders against any interference in the Indus valley, and I naturally meant to stick to them, but it looked as if the tribes meant to be the aggressors, and that keeping an extra regiment was a necessary precaution. In any case there was nothing to be done until I had seen Robertson, and resumed charge of my appointment. Feeling anxious to know exactly how things stood I pushed on and rode into Gilgit a couple of days later.

4c Durand G-2 (1889-92) 1909 AVI Kashmir
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CHAPTER XI

THE INDUS VALLEY RIFLES

THERE were many changes since I had first come up to Gilgit. A ten-foot mule road now ran through all the way from Kashmir, only a few bad cliffs were still being worked on, good bridges existed over the Kishengunga and Astor rivers, and the Indus bridge, a wire-rope suspension bridge, was being rapidly constructed. Aylmer, who to my great regret had been transferred elsewhere, had before leaving built a temporary four-foot wide suspension bridge of telegraph wire over the Indus, just below the site of the permanent structure, which was of the greatest assistance, and for the first time in the history of the mighty river its upper reaches had been spanned by a bridge over which men, if they dared, could ride, and across which laden baggage animals could pass. I found the whole road covered with long trains of properly organised transport, and, *mirabile dictu*, on arrival in Gilgit, eighteen months' supply for the troops in hand. The change was startling and welcome.

There was much to discuss with Robertson after I had again taken over command.[1] The Government of India were considering the advisability of de-

[1] Blue Book. Correspondence relating to Chitral, 1895.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

000 spatching a mission to Chitral in accordance with the wish of Afzul-ul-Mulk, who seemed to be establishing his power firmly throughout the country. My unlucky friend Nizam-ul-Mulk was a refugee in Gilgit, and his affairs required delicate handling; and last, but not least, the Indus valley tribes were uneasy.

563 631 A word of explanation as to the position of these tribes and their relation to Kashmir may not be amiss. Looking down the Indus from Bunji, there were on the right bank of the river three independent Shin republics—Gor, Darel and Tangir; on the left bank, some forty miles below Bunji, was the Shin republic of Chilas. The Chilasis had been confirmed disturbers of the peace of old, and had raided into Kashmir territories much to the detriment of the valleys between Astor and Kashmir proper, some of which had been practically ruined and depopulated in consequence of their incursions. In 1855 the Kashmir Durbar had in retaliation invaded Chilas and captured the principal fort. Since that time the Chilasis had been tributary to Kashmir, and an agent [164] of the Durbar's had resided amongst them. The fighting strength of the tribe was estimated at between two and three thousand men, but the calculation was too high, for the race had suffered very severely of late years from the ravages of [795] small-pox. The Chilasis were bigoted Sunni Mahomedans, much under the influence of the [361] Mullahs from Swat who visited the country. Gor, the smallest of the republics, lay nearest Bunji, and was a group of village forts perched thousands of feet above the Indus. The people were quiet and in-

4; Durand G-3 (1888-93) 1900 AVI Kashmir AVI
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Chitral

K 662 631 K [Pol] offensive, and much in fear of the Chilasis, who in any raids in the Gilgit direction had to pass through their territory. The fighting force of Gor was insignificant, and the little state was tributary to Kashmir. The next republic was Darel; it was more important than Gor, and could turn out from a thousand to fifteen hundred men. The Durbar troops had in 1866 penetrated into the country, the people of which had made submission, and every year hostages were sent in to Kashmir, and a small tribute paid. Tangir, which lay next, was about equal in importance to Darel, and paid tribute to the rulers of Yasin. Below these tribes stretched a band of country inhabited by Kohistanis of different clans until the Pathan border was reached.

I found on my arrival at Gilgit that the Gor headmen had expressed their anxiety to come more directly under the protection of Kashmir. They were anxious to avoid being drawn into trouble should the Chilasis, as seemed likely, create disturbances, and to throw in their lot openly with Kashmir seemed to offer them the best chance of security. In a few days their representative deputation arrived, and after listening to their views I dismissed them to their homes with suitable presents, pointing out that they had nothing to fear from our side.

D 643 159 648 Rather disturbing news now began to come from Chitral. Umra Khan of Jandol had moved over his border, and occupied a portion of Chitral territory, and Afzul-ul-Mulk clamoured for the despatch of the mission. The arrival of a mission and his recognition as Mehtar by the Government of India would

4z Durand G-3 (1888-93) 1900 AV1 Kashmir
David Ms
Chitral

643 strengthen his hands, and would tend to prevent
159 aggression from the neighbouring powers. To my
649 disgust but not surprise, for I knew the little savage well, he had signalised his acquisition of the throne by wholesale murders of his elder brother's adherents, and had killed three of his brothers in cold blood. However it was no business of mine to interfere, and I could only watch from a distance. Robertson was very anxious to reciprocate the advances made by the Gor people, and I suggested to the Government of India that the wishes of their representative should be acceded to, and that he should visit the country. Sanction was accorded to the proposal, and early in November Robertson started for Gor.

643 The day he was to leave Bunji came a messenger
721 in frantic haste, bearing the news that Sher Afzul, a brother of the old Mehtar, who had been in exile for years in Afghanistan a pensioner of the Amir's, had crossed the frontier by the Dorah, surprised and killed Afzul-ul-Mulk in his fort of Chitral, and proclaimed himself Mehtar. This was bad, but the most serious news was that he had proclaimed a religious war against us, that our native agent and doctor were in danger of their lives, and that troops were being collected and hurried towards Yasin, the
000 tract of Chitral just beyond our borders. Later in the day the late Mehtar's minister and the Governor of Mastuj rode up to my door. I could hardly recognise in the haggard travel-stained man, carrying his favourite son on his saddle-bow, who swung himself off his horse and stood broken with hard riding before me, the picturesque, cheery gentleman,

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

who, clothed in silks and cloth of gold, had ridden, hawk on fist, so many a pleasant mile beside me. He had ridden a hundred and forty miles for his life, only stopping to change horses.

The story the refugees brought tallied with the first news received; Afzul was dead, the country in the wildest confusion, and no man's life was safe. For the next few days refugees poured in, until I had nearly all the leading men of the old *régime* in Chitral camped outside my gates. The news they brought, and that which reached me from other sources, tended to show that unless I acted at once and decisively the whole frontier would be in a ferment. There was no possibility of referring to Government for orders, and once more I had to act on my own responsibility. Nizam-ul-Mulk and his nobles came hourly to see me, vowed that the audacious usurper whose successful *coup de main* had put Chitral under his feet had no real following either among the leading men or the people, and that once Nizam crossed the frontier he would be received with acclamation, and his uncle's power would crumble to pieces.

I knew enough of the effect of exile to discount their views, and did not attach too much importance to them, but I was in a difficulty. Nizam-ul-Mulk was our guest, free to come and go as he pleased; he had not dared to face Afzul-ul-Mulk, but he seemed determined now to make a bid for power. I could not prevent his going without violating the right of asylum, and making him a prisoner. This was out of the question. On the other hand, if I did nothing, and he failed in his enterprise, I should have his beaten forces flying into our territory pursued by

4: Durand G-3 (1888-93) 1900 AVI Kashmir AVI

his uncle's exultant following, the Indus valley tribes probably pouring over the yet open passes to join Sher Afzul in an attack on Gilgit, and serious fighting within our borders. I decided therefore to move a force to a point just beyond our border, opposite to the mouth of the Yasin valley. Here I could watch events, and should be in a position to close the road into our territory, to prevent disturbances in Yasin and our western border, and to treat with Sher Afzul if necessary.

Hunza and Nagar I was fairly sure of, and the moment I had made up my mind I sent an express to Captain Frank Younghusband, who was now my assistant political officer in Hunza, and called on him to start at once bringing the Hunza-Nagar levies with him. In sixty hours they were in Gilgit, full of enthusiasm and spoiling for a fight. There was very little carriage at my command, but I took all there was, and started with two hundred and fifty men and two guns and the levies for the border. When I arrived at Gakuch, our last post to the west, I heard that Sher Afzul's forces had crossed the Shandur pass sixty miles or so further to the west, and had advanced two marches down the valley. I halted here awaiting news of Robertson, who was, I hoped, on his way out of Gor, and took leave of Nizam, who started on his venture to recover the throne of his fathers.

A curious episode now happened which I did not hear of till later, but which turned many waverers to Nizam. I had taken my confidential Persian-writing clerk with me to carry on correspondence. At the last camp before Gakuch the local headman

4: Durand G-3 (1892-93) 1900 AV1 Kashmir Av |

had brought him a present of a water melon, and 000
some grain for his horse. Both had been put down in the shelter where he slept, and were overlooked in the morning. After we had marched the headman of the village went round the camp to see if anything had been left behind, and found his little present. Giving it to a passing postal runner, he told him to deliver it at the next camp. We had established a service of runners all the way to Chitral, and being men of the country the disturbance did not affect them, and they remained at their posts. The first runner handed the parcel at the end of his six miles to his relief, but apparently with no message. The parcel sped on its way, passed our camp, which was off the postal road, and went from hand to hand till the last runner carried it into the camp of Sher Afzul's forces. The parcel was taken to the men in command, and the bearer was interrogated as to its meaning. He was, of course, unable to throw any light on the subject. The question was discussed at length, and the conclusion arrived at was that this was a message from me. Its purport was deciphered; the grain meant the number of the army which I was moving into Chitral, and the water melon, that as a melon is cut to pieces so would those be who opposed our wishes. The interpretation, I was told, had a marked effect, and Nizam reaped the benefit.

The second day after my arrival at Gakuch came news from the Indus valley, and it was my turn to receive a bolt from the blue. I heard that Robertson, instead of being as I hoped safe at Bunji, was forty miles below it at Thalpen, that he had been

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attacked,-had retaliated by crossing the Indus with fifty men and burning Chilas, that the Indus valley was up, and he himself in urgent need. As he had gone in to Gor on a peaceful mission I had given him an escort of fifty rifles of the Body Guard regiment, and some of the Punyali levies, and had moved another small body to a point within our border a few miles below Bunji, to keep up communication with him. Before leaving Gilgit for Gakuch I had written to him explaining my movement and its object, and recalling my staff officer, Major Twigg, who had accompanied him. I was under the impression that, Robertson's visit to Gor over, he would at once return to Bunji, and that the whole party would be out of Gor by the time I had reached Gakuch. What had taken him to Thalpen I could not for the moment imagine.

The fighting in the Indus valley had come at the most inopportune moment. There were plenty of troops, it is true, at Gilgit and Bunji, but I was absolutely devoid of carriage, and to send troops in any adequate number forty miles down the Indus through one continuous and most difficult defile, along a path over which no animal could be taken, seemed an almost impossible task. My presence was urgently required on the Chitral frontier, but I could not remain there, and handing over the command of the troops to Major Daniell, my second in command, and the political duties to Captain Younghusband, and leaving them to carry out my programme, I started back for Gilgit next day. The moment I received the news I had sent an express into Gilgit with orders to collect every

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available man in the country, and to send them to Bunji to carry loads. I sent at the time to Bunji and asked Captain Capper, R.E., who was there as Executive Engineer, to take command and to push reinforcements at all hazards down the river. I also asked the Governor of Gilgit to send expresses to Skardu in Baltistan to collect a corps of Balti coolies. They could not reach Bunji, I knew, for three weeks at least.

My ride to Gilgit was not a pleasant one. I had come up from India charged as usual with instructions to keep the peace, and especially to avoid at all costs trouble in the Indus valley, and here were we in the thick of a fight with the tribes. There was no saying how far the conflagration, once started, might spread. My closest friend and a handful of troops were besieged by thousands of tribesmen, and I had not enough carriage to move a strong body of troops forty miles down the Indus. There was no food to be found on the road below Bunji, so that it was useless to push troops down trusting to their living for a few days on the country. Every ration, and every spare round of ammunition, must be carried by coolies. I had to watch Hunza and Nagar pretty closely, for though the former state was I knew sound, and I had drawn the teeth of both for the moment by sending the levies towards Chitral, the latter was very shaky. Last, but for me not least, my knee had gone wrong, and though I could ride any distance, I could barely walk half a mile on the flat, and to try and walk down the Indus valley with the troops was out of the question. I had to sit chafing at Gilgit, and to devote the whole of my

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000 energies to getting Robertson out of the hole into which he had fallen.

What had happened was simple enough. Robertson, at the invitation of the Gor people, had moved down the valley to their border, and while there had received the headman of Chilas, who had visited his camp. This worthy on leaving confided to one of our men that the Chilasis were collecting, that he meant to fool Robertson, to seize the most difficult point in the defile behind him at once, and to cut up the whole party. Robertson's position was bad, he could not move his escort with the rapidity of the tribesmen; if he started back hurriedly it would only precipitate matters, and he might after one short march find himself confronted by a strong cliff position held by the tribesmen, and also attacked in rear by a force coming up the valley. A march lower down lay Thalpen, a small village fort which, if he seized it, he could hold against twenty times his strength. He naturally chose the boldest course, made a dash for Thalpen, entrenched himself, and sat down to await events. They developed rapidly; a raft manned by Gurkhas which had been sent over the river to bring back a deputation was treacherously fired on, three men killed, and Captain Wallace, who had replaced Major Twigg in command of the escort, was wounded while exposing himself in a vain attempt to save the men. Desultory fighting went on for some days, culminating in an attack on Thalpen by thousands of tribesmen which was beaten off. Robertson then turned the tables, and with the sublime disregard for odds which characterised him, attacked in his turn with about eighty men, and

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routed the enemy. Reinforcements began to arrive, one body under a native officer after some very pretty fighting in which the Kashmir troops cleared a hill held by ten times their number at the point of the bayonet, and after an anxious fortnight our troops were installed in Chilas, the line of communication was shifted to that side of the river, and the first round of the game was over. There had been many instances of gallantry and devotion amongst men and officers. The troops had responded to the call made on them with the greatest eagerness, detachments had carried double the usual allowance of cartridges and several days' food, and had marched cheerfully forty miles with no real halts. The Sikh native officer commanding a detachment, seeing Capper was anxious, had asked him what was the matter, and was told that there was no sign of an expected convoy of supplies. "Never mind, Sahib," was the answer; "give us another hundred cartridges, we can tighten our waist-belts and go three days without food." With such men much can be dared.

Major Twigg had an extraordinary escape. He had left Robertson in compliance with my order, which had reached them before the trouble began. On his way back he was fired on while crossing a cliff by men posted above him; charging them single-handed, he put them to flight and pursued his way. He and his orderlies had been taken for the survivors of the little mission, for his attackers belonged to a party who knew of the intended treachery, and were on the look-out to kill stragglers. A short distance further on was the ferry where he

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was to cross the Indus, but the raft could not be found, and in the search his orderlies got separated from him. There was nothing to do but to pass the night in the rocks by the river, emerging from which in the morning he saw moving off a party of the tribesmen who had evidently been searching for him. Mounting the bank, he hastily built a little sangah with the help of his shikari. It was not long before he was attacked, and all day long he lay behind his little stone wall returning the fire of his cowardly assailants, who had not the pluck to come to close quarters. Late in the afternoon a detachment of troops appeared, the enemy drew off, and he was in safety.

Chilas having in this manner fallen into our hands, I decided to retain possession of it until the orders of Government were received, and we set to work making a six-foot track down the river to it. Chilas was occupied by three hundred men of the Body Guard Regiment under Major Daniell, and a line of posts was established between it and Bunji. Robertson returned to Gilgit in December, and prepared to carry out the mission to Chitral which Afzul-ul-Mulk's death had prevented. For Nizam-ul-Mulk had recovered the kingdom, his uncle having fled without striking a blow, and he was most anxious to receive an officer deputed by the Government of India. Early in January 1893, Robertson started for Chitral, taking with him fifty Sikhs of my escort, and accompanied by Captain Younghusband, who was selected to remain as political officer in Chitral should Government decide on keeping an officer there. Robertson found the people

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as usual excellently inclined towards us, but the condition of the country was bad. The successive revolutions had shaken the little kingdom to its foundations, the leading men mistrusted each other, and feared they knew not what. The weak and vacillating prince sat on an unstable throne, and had not character and decision enough to make himself respected and obeyed; his promise to me not to indulge in a carnival of slaughter tied his hands, and the absence of reprisals caused him to be not even feared.

In February, I received certain information that a great rising of the Indus valley tribes was really preparing, that large detachments from the Indus valley Kohistan were mustering, and that in conjunction with the forces of Darel, Tangir, and Chilas, they meant to make a determined attack on Chilas and the post ten miles in rear of it. I warned Daniell at once, and a few days later was able to tell him the day—a day of great virtue amongst Mahomedans—on which the attack was to be delivered. With Daniell was the Kashmir Agent in Chilas, a Mahomedan who knew the frontier well. By some unfortunate mistake this man, working out the dates from his Mahomedan calendar, calculated wrong. The mistake was found out, and a fresh calculation made, but I believe a confusion still existed. The day passed off quietly, and the last letter I got from Daniell expressed his belief that the enemy would not come. So certain was he of this that he gave Lieutenant Moberly, the only British officer with him, leave to go for a few days' shooting. Luckily for him, he put off starting till next day. It had been the custom to post a picquet

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[facing p. 272]

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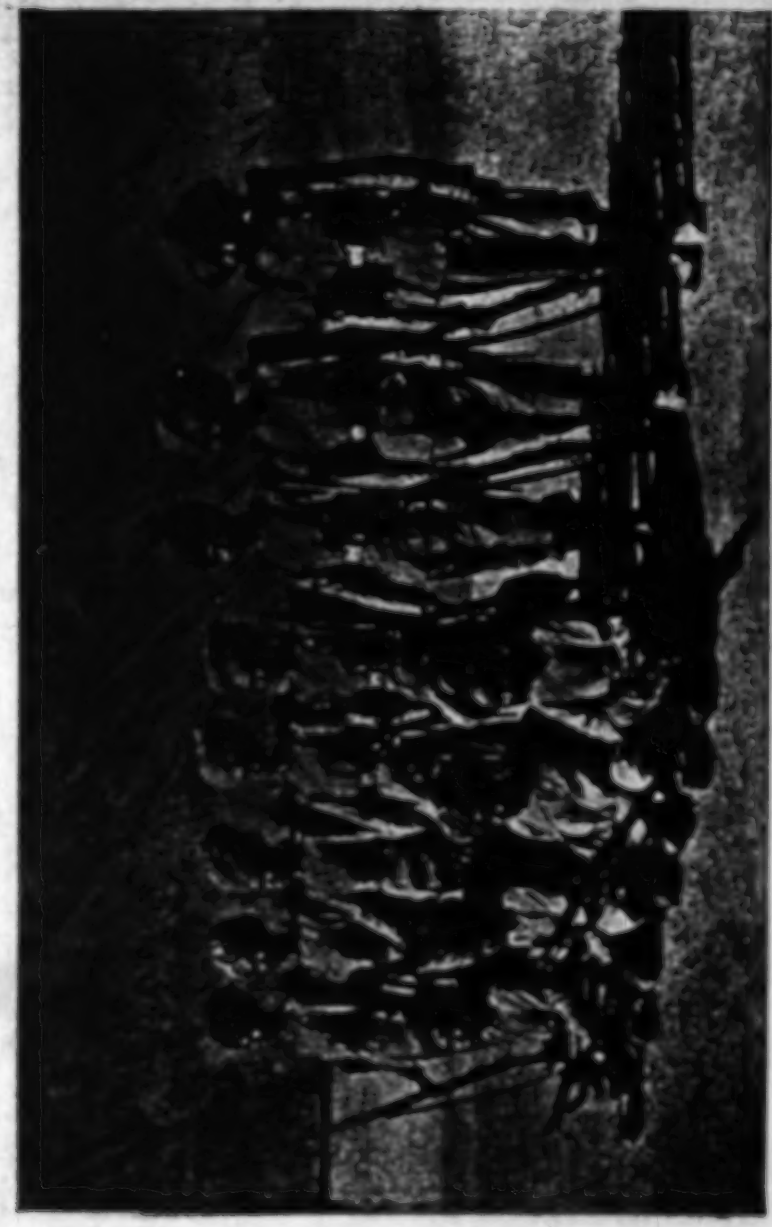

IMPERIAL SERVICE TROOPS. BRACKNELL OF THE LANCERS BODY GUARD ENGINEERS.

[facing p. 284]

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000 every day a mile below the enclosure held by the troops. From this point a native officer with a telescope commanded the Indus valley for ten miles down. On this day, as no signs of the enemy had been seen, and the men were very hard worked building up the stone breastwork round their enclosure, the picquet was not posted. Had it been in its accustomed place, the enemy's advance must have been noted. In the middle of the night Moberly was awakened by the sentry challenging the officer going the rounds, and heard them talking. He got up and asked what was wrong, and was informed by the sentry that he had heard many men in the ruined village a couple of hundred yards off. Hastily waking Daniell, Moberly turned the men out of their tents and lined the walls. As he did so, a couple of shots rang out in the village, and an instant later a dark mass of men left its cover and advanced to the attack, to be driven back by a couple of quietly delivered volleys. The long foretold Indus valley rising was a fact.

At three o'clock Moberly with a handful of men left the enclosure, with orders to clear the village. He got into it to find himself in the face of overwhelming numbers, and after twenty minutes of fighting, at the end of which he had lost a couple of men and had been stunned by a bullet which grazed the top of his head, he saw that the thing was hopeless, and withdrew his men. The available number of rifles in Chilas on that day was two hundred and seventy, a detachment being on the road to Bunji on convoy duty. At half-past eight Daniell moved out with a hundred and fifty men—more could not be

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000 spared, as the enemy were now holding positions all round the entrenchment—and attacked the village. Heavy fighting went on till eleven when wounded men began to dribble in, and Daniell's orderly returned reporting that his officer had been killed. Shortly after Moberly heard that the men were running short of ammunition, and sent some out. Then came news that three native officers were killed, and shortly after the attacking party fell back in good order under the remaining native officer. Our loss was severe: one British officer, three native officers and twenty-two men killed; one native officer and twenty-five wounded, most of them severely.

For the rest of the day a desultory fire was kept up, and all night Moberly lined the walls. No further attack came, and in the morning the enemy were gone. Their loss had been very heavy; a hundred and twenty men lay in the village. Eighty more were buried in their flight down the valley, and at their first camp. The wounded were not so numerous, the fighting had been too close and deadly. We had to mourn in Major Daniell one of the most gallant and experienced soldiers on the frontier, and in Adjutant Nain Singh, Subadars Man Singh and Dir Singh, three of the most fearless of their race. The little Gurkhas and Dogras had fought like men, but they had been tried a trifle too high; another hundred men with the attacking party, had it only been possible to spare them, would have achieved a complete and immediate success. As it was, fifty-one officers and men were down out of a hundred and fifty, and all their leaders but one were dead, before they acknowledged that the task set them was too

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

000 heavy. Then they fell back sullenly in good order, checking by steady fire any attempt of the enemy to follow. It was a grand piece of work.

I had been playing polo at Gilgit, and was changing my pony when I saw my cheery staff officer coming up to me, with a more serious face than usual. I was anxiously awaiting news from Chilas, and he brought a telegram from Bunji giving it. To prevent worse rumours getting about, I read out the telegram to the Rá of Gilgit and the leading men, who had all been playing with us, and rode home to see what could be done.

I sent down Twigg at once to take command, pushed down reinforcements, and gave orders that the village which the enemy had held was to be razed. An instance of shutting the door after the horse was stolen, perhaps, but an instance also of the importance of seeing everything with one's own eyes. I 361 had heard that the ruined fort of Chilas was close to our entrenchment, and also of the village, but I had understood that, as is generally the case in the Hindu Kush, village and fort were one, and I had sent orders to raze the fort. This had been done, but the village allowed to stand, with dire results. A 000 second attack was threatened, and as for various reasons the entrenchment could not be moved, the village should not a second time give cover to the enemy.

I remained myself long enough in Gilgit to inform Robertson, who was still in Chitral, of what had happened, and to discover what effect the action was likely to have on the frontier. There were rumours of difficulty in Chitral, and

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warnings from there of a great coalition of the Indus valley tribes to avenge their heavy losses. The second attack was to come off after the forty days of mourning for the dead were passed. Robertson wanted troops pushed up in his support to Ghizr, seventy miles to the west from Gilgit, I had the Hunza-Nagar valley to watch carefully fifty miles to the north, a reverse on our part might upset the latter state, and Chilas, seventy miles to the south, was none too strong. I felt like a man throwing up three balls in the air; it is a pretty game to watch, but a difficult one, and one ball going a little out of its course brings down the others. Fortunately for me my knee was now all right, and I started a week before the promised attack was to come off for Chilas.

I took with me my last reserve, my old guard, two hundred men and two guns. I had not one single man more available anywhere. The two hundred extra Sikhs I had wanted to bring from India would have been worth their weight in gold now, and I felt their absence every day. The further I went down the Indus valley the less I liked it, and the more I wondered at Robertson's audacity in going below Gor. I could only get the mules down two marches, and even then I lost a couple down precipices. I tried to take the guns with me on coolies, but the first march it took them two hours to do a mile, and I pushed on with the infantry alone. The road was awful, even for the Hindu Kush; it ran along the face of precipices a thousand feet above the river, plunged down into great ravines with perpendicular conglomerate sides

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000 hundreds of feet high, and offered a series of positions almost impossible to force. The posts I found the troops in nearly turned my hair grey; they were a nightmare from the military point of view. The only water to be obtained was from the great river, and they had been built here and there in the best places available. But these places were either close to the water, and therefore commanded on all sides, or far from it, and with no means of reaching it in case of siege. There was no timber available, and consequently no possibility of making proper head cover for the men, and I could only be thankful that the tribesmen had been stupid enough to break their heads against Chilas instead of masking it and attacking the other posts. I reached Chilas a day before the attack was expected, and was honestly very glad when Twigg came into my tent late at night and said that information just received showed that the tribesmen's hearts had failed them, and that the gathering some miles below us had broken up. Those posts behind were too great an anxiety for me to wish for any further fighting.

I found now that the explanation of the very 563 determined fighting the month before was that the bulk of Daniell's opponents were Kohistanis, much better fighting men than the Shins, who had been Robertson's opponents in November. They had reviled the latter for their cowardice, and had killed one of their headmen to encourage the others. There had been two detachments of Kohistanis, five hundred strong each, the first one day's march ahead 000 of the second. The Chilasis had told the first lot that there were only fifty men in our entrenchment,

[In Chilas -- Analyst]

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000 and, anxious to get all the loot they could, they had forced the fighting without waiting for the second detachment. About one-half of the party never returned to their homes, and it was, I believe, the fact of the patent very severe punishment which had fallen on half a dozen villages eighty miles down the Indus, which prevented a second great gathering assembling and making another attempt. When it was evident that no more fighting was to be expected, I returned to Gilgit, leaving Chilas now really impregnable, and with two guns in position there.

I had gone through grave anxiety during the last two months, but the worst was over. I had to play a game of bluff, and I held my annual durbar somewhat later in the year than usual, and spoke to the assembled kings like a father. After the failure of the second coalition to effect anything, the frontier very rapidly quieted down, and in a month affairs had resumed their normal condition.

My move to the Chitral frontier was considered by the Government of India to have been justified by events, and they conveyed officially to me through the Resident in Kashmir their approval of my conduct. I was glad to get it, for the game, though it had turned out well and had prevented a conflagration, had been risky, and I expected to be sharply criticised. Lord Lansdowne's approval was worth having, and the kindly terms in which it was conveyed gave me great pleasure. The Chilas business would I knew raise a storm, and I was not disappointed. The occupation of Chilas was, however, a *fait accompli*, and the Government of India

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eventually decided to retain it. Its position on the flank of the Gilget-Kashmir road made it of considerable military importance, and a force stationed there effectually barred the way to any incursion of the Indus valley tribes. Moreover, it gave us command of new and shorter road to British territory crossing only one pass, the Babusar, and leading through the uplands of Kaghan to Abbotabad in the Punjab.

In the month of May I left Gilgit for India, as it turned out for good, Robertson, who reached Gilgit a few days after I left, taking over the work of the Agency. My last official act was of a pleasing and peaceful character, and consisted in unlocking with a silver key the gates of the completed Indus Bridge, which was declared open and named after His Highness the Maharaja of Kashmir.

I spent some weeks at Simla, during which the affairs of the Gilgit frontier were again gone into. It was decided that a regiment of British Indian troops, one of the Pioneer battalions, should be sent up, and some other modifications were made in the arrangement of the frontier garrisons. The whole of the troops were to be placed formally under my command. Matters having been settled satisfactorily, I took three months' leave and went home, intending to return again in the autumn. But the fates decreed otherwise, and I did not rejoin my appointment.

And so I parted without formal leave-taking from the people I had learnt to love so well, from the work into which I had for five years thrown my whole heart, and from the great mountains whose fascination can never be forgotten. The changes

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The changes
five years had wrought were great; the Kashmir 701
troops on the frontier, instead of an ill-paid, undisciplined and ill-armed rabble, were an efficient body of troops regularly paid and well fed, who had given
their proofs in severe fighting; good roads existed in 491
the place of tracks torturing alike to baggage animals and laden men using them, and the rivers were
bridged; extensive irrigation schemes, which were to 312
prove of inestimable value to the people, were in
hand; the authority of the Kashmir Government was 648
firmly established on its frontier, and the influence of the British Government was paramount in the tract of country immediately south of the Hindu Kush.

I do not mean for a moment to infer that the 000
work was complete, that perfection was attained, or that what credit there may have been was due to us on the frontier alone. The Kashmir troops, for instance, were but part of the great force of Imperial Service troops put at the disposal of the British Government in India by the Native Chiefs, but under us they had received their baptism of fire. It had been a great source of pride to me, who had followed the novel experiment with such cordial interest, to command Imperial Service troops at Nilt on the first occasion they had been in action, and to see them later in Chilas and elsewhere side by side with our own troops earning the admiration of all, and justifying their existence and the wisdom of the policy which had called them into being.

But some success we had achieved, and the object of the Government of India in establishing the

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000 British Agency at Gilgit had been attained. The work had been hard, the times often anxious, but the difficulties I had to encounter had been overcome owing to the sympathy, devotion, and courage of the band of young British officers who had served under me, to the pluck and uncomplaining endurance of the troops at our command, and to the intelligence and loyalty of our native assistants. Several officers have watched over the Gilgit Agency since my day in peace and war, but none can have been better served. They entered into our labours and found troops, roads, and administration ready to their hand; to none can have been given the stern joy of evolving order out of chaos, of inception and creation, which fell to my lot as first Warden of the Marches.

THE END.

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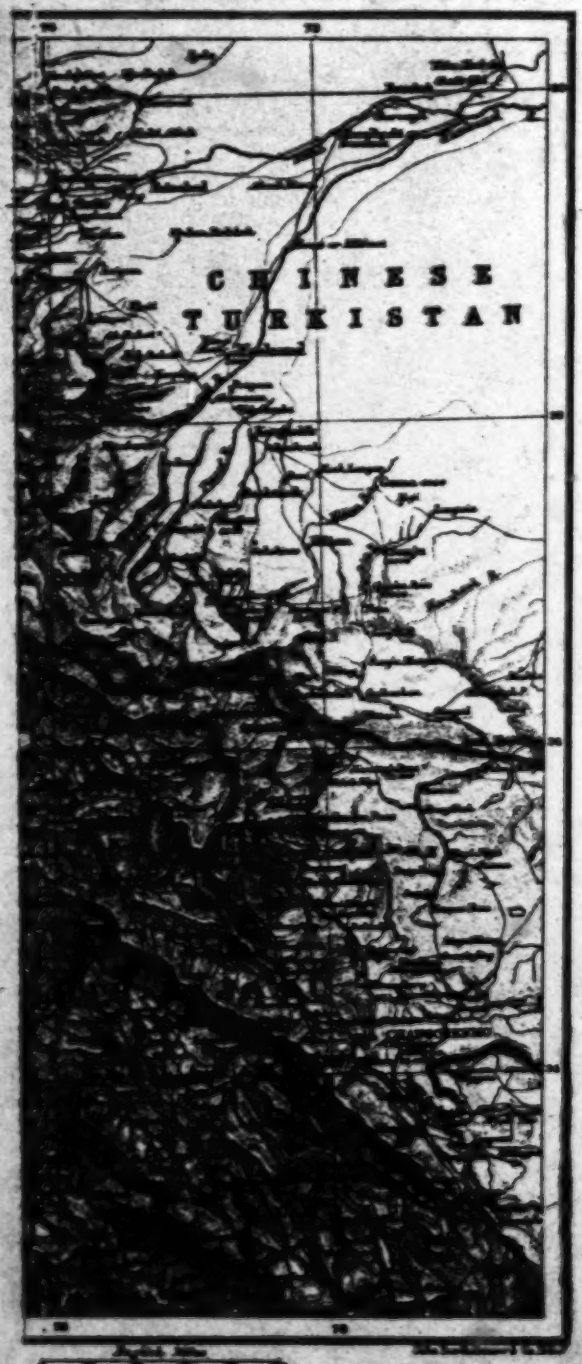

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HIS HIGHNESS' GOVERNMENT, JAMMU AND KASHMIR.

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A HAND BOOK

OF

JAMMU AND KASHMIR STATE.

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A HAND BOOK

OF

JAMMU AND KASHMIR STATE.

CHAPTER I.—PHYSICAL & POLITICAL GEOGRAPHY.

101 **Area.**—The total area of Jammu and Kashmir
131 State is 84,471 square miles. It lies between 32°-17' and 36°-58' North Latitude and 73°-26' and 80°-30' East Longitude and is the largest State in India. It is larger than Hyderabad, about as large as Mysore, Bikaner, Gwalior and Baroda put together, and two-thirds the size of the whole of the Bombay Presidency.

Boundaries.—On the north it is bounded by Chinese and Russian Turkistan, on the east by Chinese Tibet, on the south by the Punjab and on the west by the North-Western Frontier Province. The territories of three powers, *viz.*, Britain, China and Russia, and of the independent kingdom of Afghanistan meet on the northern borders of the State.

133 **Physical features.**—In addition to a small strip of land along the borders of Jammu, which is a continuation of the great plain of the Punjab, and a bleak tract adjoining the Karakorum Mountains, the territories of His Highness the Maharaja Bahadur of Jammu and Kashmir include valleys formed by the Chenab and the Jhelum and the middle reaches of the Indus.

Geographical divisions.—The generally accepted geographical divisions of the territories are as follows:—

1. The Sub-montane and Semi-mountainous Tract, consisting of the plain contiguous to the Punjab and broken *kandi* country skirting the Himalayan ranges. The rivers Ravi, Chenab and Jhelum and several perennial streams flow through the southern plain area, which borders
[241] upon several Punjab districts. Rice, wheat, maize and other crops are grown in this area. Canals drawn from the big rivers and small village streams are the main sources of irrigation. The northern portion of the region called

133 *bandi* has an altitude of 2,000 feet or less. Its soil
[241] is stony and sandy and cultivation depends mainly
[162] on seasonal rainfall. The area of this division is 2,609 square miles. The population at the census of 1941 was 8,14,028.

2. The Outer Hills, consisting of the comparatively low hills to the south of the mountain ranges. This division comprises the whole area covered by the ranges of low hills to the south of the Pir Panjal mountains, which divide the two provinces of Jammu and Kashmir, one from the other. The altitude of the greater part of this belt varies from 2,000 to 4,000 feet, though the hills in Bhadarwah reach heights of over 5,000 feet. On the lower levels, and stretched between the hills are patches of cultivated lands or stunted forests. The higher elevations
[241] are covered with pine and *deodar* forests. The cultivation is greatly helped by the proximity of the Pir Panjal mountains, whose tremendous altitude causes the moisture-bearing winds to deposit most of their aqueous vapours in this part of the country. Rice and wheat are grown in some parts, while maize is the staple food. The area of
[163] this division is 9,769 square miles; the population at the census of 1941 was 11,67,405.

3. The Jhelum Valley, consisting of the valleys that drain into the Jhelum and the Kishanganga rivers. The mountains enclosing this tract have an average altitude of 12,000 feet. Many of the peaks exceed 14,000 feet. Water for irrigation is supplied by the perennial streams which have their sources in the surrounding snow-clad mountains. The Jhelum valley situated at over 5,000 feet above the sea level, and the beautiful lateral valleys of the Sindh, and the Liddar (the three together forming the famous Kashmir Valley) and the hilly tract of Muzaf-
[241] farabad are included in this division. The Kashmir valley is fertile and yields abundant harvests of rice. Fruits of various kinds are produced. Wheat and maize are grown. In Muzaffarabad district, agriculture is precarious and the cultivated area is small. The area
[162] of the division is 8,539 square miles; the population at the census of 1941 was 17,28,705.

4. The Tibetan and Semi-Tibetan Tract, consisting of the middle reaches of the Indus. The river has its source in Lake Manasarovar in Tibet and traverses the whole of the division running from south-east up to the

133 bend round Nanga Parbat, where it assumes a south-westerly course. The mountains in the north stretch up to the Pamirs, and reach great heights; one of the peaks, Mt. Godwin Austin 28,250 feet above the sea level, is [136] the second highest peak in the world. The Himalayan ranges north and south of the Indus have been described as the "Sportsman's Paradise", where ibex, *markhor*, and ovis ammon, besides other big game, are met with. A number of mountaineering expeditions have been to these regions for exploration. Except in Gilgit, the ranges in this division vary from 17,000 feet to 22,000 [241] feet. The cultivable area in the Ladakh district is very small and the rainfall deficient, and agriculture is carried on by artificial irrigation. *Grim* (a kind of wheat) is the chief crop and is grown even at a height of 15,000 feet. The small tract of Gilgit enjoys good climate and cultivation, and produces wheat and other crops and fruits. The [162] area of the whole division is 63,554 square miles. The population is very sparse—the density at the census of 1941 was 5 persons to a square mile and the total population 3,11,478.

The first two of these divisions form the province of Jammu, the third is Kashmir proper, while the fourth comprises the district of Gilgit and the Frontier *illaqas* of Skardu, Ladakh, and Kargil.

132 **Climate.**—The climatic conditions of the country vary from the arctic cold of the Ladakh district to the extreme heat of the Punjab plains.

In the sub-montane and semi-mountainous tract of Jammu Province, tropical heat is experienced. Kashmir enjoys a temperate climate in summer, but is very cold in winter. In the Frontier district, especially in Dras, Zanskar and Rupshu, there prevails extreme cold. The deep narrow valleys between Kashmir and Gilgit are hot and damp. Kishtwar and Bhadarwah have a more salubrious climate.

Rainfall is scanty in the Frontier *illaqas* and the Gilgit district, but in the rest of the State it varies from 30 to 65 inches a year. Reasi and Poonch receive more than 60 inches each annually. The annual rainfall of the Jammu district is nearly 45 inches and that of Kashmir Valley varies from 30 to 35 inches.

Places of interest.—(A) The following are some of the

361 Places of interest.—(A) The 4 following are some of the chief places of interest for tourists in Kashmir :—

(1) SRINAGAR.

Srinagar, the summer capital of the State, extends over an area of about 4 miles in length by about 2 miles in width. The river Jhelum winds its way through the thick-
[491] ly populated city situated on its banks. The river in the city is spanned at intervals by several bridges built by different rulers of Kashmir between the 15th and the 18th centuries. Some of these bridges have very recently been reconstructed. Going down the river in a *shikara* (a small boat), one comes across many picturesque sites, including old mosques and temples as well as numerous shops of woodcarvers, silver-smiths, papier mache manufacturers and dealers in the arts and craftsmanship for which Kashmir is famous. The main streets are all metalled and afford facilities for wheeled traffic through the city. An excellent and abundant supply of pure water is provided for the city by a network of pipes fed from a reservoir at Harwan, twelve miles away in the mountains. Just above the 7th bridge in the city is situated the Bonded Warehouse of Central Asian traders. Below the bridge has been constructed a weir or barrage to maintain the level of water in the river during the winter season. Higher up above the first bridge are situated the Civil Lines or residential sections with well-built bungalows and nicely laid out gardens. Nedou's Hotel is centrally situated in the Civil Lines. With the growth of tourist traffic in recent years, several new hotels have sprung up, particularly on the Boulevard which fringes a part of Lake Dal.

[162] The population of Srinagar according to the census
[484] of 1941 is about 2,08,000. It should, however, be remembered that during the six months of summer when visitors flock to Kashmir, the population of Srinagar rises by many thousands.

The Srinagar Club is the centre of amusements, and recreation for European visitors and permanent residents. It has six excellent tennis courts as well as a good 18-hole golf course laid out near Nedou's Hotel. Tennis tournaments and many golf competitions are held every year by the Club. The Amar Singh Club consists mostly of Government officers, but it also takes a limited number of visitors as temporary members every season. There are

three Cinema Halls, one of which caters chiefly for Euro- 361
peans and educated Indians.

(2) MUGHAL GARDENS.

Chashma Shahi.—About five miles from the Srinagar 367
Civil Lines on the hill-side above Lake Dal is situated the well-known spring, ***Chashma Shahi*** or the "Royal Spring." It is famous for its pure, transparent and cold water. The spring is enclosed by a small garden in which the fountains play, fed from the same spring. The garden was laid out by Shah Jahan in 1632. It commands a beautiful view of Lake Dal and its environments.

Nishat.—Two and a half miles beyond ***Chashma Shahi*** and right on the edge of Lake Dal lies the famous ***Nishat Bagh*** or the "Pleasure Garden" which was laid out in the time of Shah Jahan. It is arranged in twelve terraces and its cascades and fountains, flower-beds and lawns, cypress and ***chinar*** trees, heighten the beauty of the prospect presented by the panorama of the lake against the background of imposing and magnificent mountains.

Shalamar.—This garden lies about two miles beyond ***Nishat Bagh*** on the way to Harwan. It was built by Jahangir for his beloved Nur Jahan, with whom he passed several summers here. The garden has many majestic ***chinar*** trees and is ornamented with terraces and fountains. On one of the terraces is built a magnificent pavilion of black polished stone closely resembling marble.

Nasim.—This is a fine green plain on the bank of Lake Dal shaded by a wonderful grove of ***chinars***. It is an ideal camping ground situated at a distance of 6 miles from Srinagar. Four tennis courts have been constructed, in the garden recently. Bathing may be enjoyed in ideal surroundings in ***Nagin Bagh*** which is close by. Sailing boats, bathing boats and motor boats for aqua-planning are available on hire for visitors.

Achhabal.—This garden is situated at a distance of 40 miles from Srinagar, from where it can be reached by car in less than two hours. The water which is cold and refreshing gushes out of the foot of the hill, which skirts the garden on the southern side. The garden with

367 its beautiful cascades and fountains was laid out by Jahangir. There is a Trout Hatchery at Achhabal, which is fed by the water of the spring. Outside the garden, there is a small beautiful ground shaded with *chinar* trees. There is also a rest-house, with catering arrangements, situated quite close to the ground.

Vernag.—Another Mughal garden is at Vernag below the beautiful spring there. The place is fifty miles from Srinagar and 6,100 feet above the sea level. It is situated at the foot of the Pir Panjal and has a large spring in an octagonal basin and an arcade built by Jahangir. The [133] limpid water flowing from the spring is one of the principal sources of the river Jhelum.

(3) HILL STATIONS.

361 **Pahalgam.**—This hill station is situated at a distance
485 of 59 miles from Srinagar at an altitude of about 7,000
133 feet above the sea level, in the heart of the finest side
[491] valley of Kashmir, the Liddar Valley. The road to Pahalgam from Srinagar is suitable for motor and lorry traffic during the spring, summer and autumn months. It attracts an increasing number of visitors every summer. It has hotels, post and telegraph offices, a Tehsil office, a dispensary, a police station and a conservancy staff. It is an important stage in the pilgrimage to the sacred cave of Sri Amarnath, which is 27 miles away. The great Kolahoi glacier, another attraction for visitors, is about 22 miles from Pahalgam.

Kokarnag.—Kokarnag which is at a distance of 50 miles from Srinagar and 10 miles from Achhabal has a group of springs from which ice-cold water flows. The camping ground is close to the springs. A cafe has recently been opened there.

Gulmarg.—This far-famed holiday resort is about twenty-eight miles from Srinagar, and 8,700 feet above the sea level. It provides many amenities for visitors. It has a high class hotel, post and telegraph offices, a dispensary, a police station and a Tehsil office. The hill station is placed under a Town Area Committee. A magnificent panorama is unfolded to the view from the circular road, 7 miles long, which commands a view of the Nanga Parbat ranges and the whole of Kashmir Valley. Khilanmarg, which is a favourite place for excursions

from Gulmarg, affords a glorious view of Kashmir Valley 361
and its surrounding mountain ranges including Nanga 485
Parbat. It is 1,600 feet higher than Gulmarg and can 133-
be reached by a rough pony track through forest area. Towering over Khilanmarg is Affarwat, 14,000 feet above the sea level. It has a picturesque blue lake. One can ride to Khilanmarg and thence climb Affarwat on foot. Gulmarg has been developed as a modern hill station and continues to attract visitors, mostly Europeans, in increasing numbers, in the summer. It also attracts ski-ing enthusiasts in December, January and March each winter, when meetings are arranged by the Ski Club of India.

Toshmaidan.—This can be reached by three marches from Gulmarg, and is one of the most beautiful *margs* (literally meadows or pasture lands) of Kashmir. The path is steep, but fit for ponies.

Ganderbal.—This is a small village on the banks of the Sindh river at a distance of 13 miles from Srinagar, and 5,220 feet above the sea level. Visitors generally stay in boats moored along the river. By road it is half an hour's drive from Srinagar. As in Pahalgam and Gulmarg, there are here post and telegraph offices, the Government dispensary and a police station. The Sindh river and its tributaries in Ganderbal supply fish in abundance. Ganderbal is the starting point of excursions to famous places like Sonamarg, Baltal, Zojila mountain, Lake Gangabal and the Harmukh mountains.

Sonamarg.—This glacier valley is at a distance of 51 miles from Srinagar, and is 8,750 feet above the sea level. It presents one of the finest pieces of scenery in Kashmir and is noted for its bracing climate. A portion of the road [491]
to Sonamarg is metalled and the remaining is a fair-weather motor road. Large camping grounds are available in the valley. The famous Sri Amarnath cave and the Kolahoi glacier in the Liddar valley are accessible from this place also. Snow trout are available in the river at Sonamarg.

Gangabal.—This glen is about 11,720 feet above the [788]
sea level and contains an attractive lake. On one side of the lake rises the towering peak of Harmukh (16,900 feet). It is a place of pilgrimage for Hindus.

(4) Lakes.

133 **Dal.**—This beautiful lake is over 3¾ miles by over 2½ miles in size. The background is provided by mountain ranges which rise 3,000 to 4,000 feet above the level of the lake. The water is fresh and abundantly supplied [367] with fish, wild duck and water-fowl. One of the main features of this lake is the famous floating gardens. The lake is a favourite place for the mooring of house-boats. One of the corners of the lake is Gagribal, noted for its very clear water. It is an ideal place for bathing. Registered bathing boats, sailing boats and motor boats for aqua-planning are available on hire at the Gagribal point.

Anchar.—This is 5 miles long and 2 miles wide, and extends towards Ganderbal. It is a good place for duck and snipe-shooting in winter months. Lotuses and lilies are to be seen here in profusion in the month of August.

Wular.—This is the largest fresh water lake in India, and is 12½ miles long and 5 miles wide. The lake can be reached from Srinagar by river as well as motor road.

Manasbal.—This lake, about 16 miles from Srinagar, is accessible both by road and river, and is considered to be the loveliest of the Kashmir lakes. About 2 miles in diameter, it is surrounded by majestic hills, and its water is blue and clear. The ruins of a fine Mughal garden are situated on one of its banks.

Kaunsarnag.—This is the largest mountain lake in Kashmir. It is situated on the Pir Panjal range, about 13,000 feet above the sea level and is over 2 miles long. It is surrounded by some of the most picturesque of the Himalayan peaks. Three of these peaks, each about 15,500 feet high, tower over this lake which usually remains frozen till the month of June.

Shishnag.—This is a mountain tarn situated at an altitude of 12,000 feet on the pilgrim road to the Sri Amarnath cave.

(5) Ancient Monuments.

172 **Pari Mahal (Palace of fairies).**—A massive building, now in ruins, standing on the side of the mountain to the south of Lake Dal: it is said to have been erected in the time of the Mughal emperors for astronomical

observations. It has a garden attached to it with 6 terraces. 172
The retaining wall is ornamented with a series of arches. It has a domed ceiling.

Pandrethan.—The temple of Pandrethan is situated about 4 miles away from Srinagar. The pond in which it was erected has been drained and the plinth excavated. The domed roof is a fine piece of sculpture. The temple is about 18 feet square with projecting porticos. It was erected by King Partha in A. D. 921.

Harwan.—Recent excavations have revealed one of the oldest monuments at Harwan, containing the only remains of its kind in India. A temple and some tablets have been unearthed, which date the monument as belonging to the Kushan period, when Kashmir was closely connected with Central Asia. The remains are situated only a few furlongs below the water reservoir at Harwan.

Avantipura.—It is situated on the right bank of the Jhelum at a distance of 18 miles from Srinagar. It was the capital of the famous king, Avanti Varman, who built here two temples of Avanti Swamin and Avanti Sura, one before his accession to the throne and the other subsequently. These temples were dedicated to Vishnu and Shiva. The gateways of both are standing and the conspicuous ruins attract the attention of all visitors to Kashmir, as revealing the old art of carving.

Martand.—The celebrated temple of Martand possesses far more imposing dimensions than any other existing temple. The total length of the temple is 63 feet. The walls are still standing, though the roof has been totally ruined. The pillared quadrangle round the temple is 220 feet by 142 feet. The stones are very finely carved.

Pattan.—This place is situated at a distance of 17 miles from Srinagar. The ruins of two temples are found here. These were erected by Sankaravarman and his queen, Sugandha.

(B) Among the chief places of interest in Jammu Province mention may be made of the following :—

Kishtwar.—This is one of the best places for 485
trekking, and big game is found here abundantly. Forest 361
rest-houses and tourists' huts have been constructed at several places for housing facilities of tourists and sportsmen.

Bhadarwah.—It is a small beautiful town, surrounded by hills on all sides, with an altitude of 5,540 feet above

485 the sea level. It is situated at a distance of 42 miles
361 from Batote on the Banihal Cart Road, and a fair-weather motor road from this place to Bhadarwah has been constructed recently. The climate of the place is very cool.

Batote.—This is a hill station on the Banihal Cart Road at an altitude of 5,116 feet above the sea level, and at a distance of 78 miles from Jammu. It has a natural sanatorium surrounded by pine trees.

Kud.—This hill station with an altitude of over 5,700 feet above the sea level is situated on the Banihal Cart Road, at a distance of 66 miles from Jammu. It commands picturesque scenery. During summer months, it is an ideal hill station for the people of Jammu Province and the neighbouring areas in the Punjab.

Sanasar.—Sanasar is a beautiful valley at the top of Batote Range and is a good health resort. A fair-weather motorable road has recently been constructed from Patni top to provide easy access to this place.

788 Besides, there are a number of places of pilgrimage
491 both in Jammu and Kashmir, which attract a large number of people. Sri Amarnath cave in Kashmir situated at an altitude of 12,729 feet above the sea level, is an all-India Hindu shrine and attracts pilgrims from places far and near every year. The road from Srinagar to Pahalgam, about 60 miles, is metalled, and thence there is a ponyi road of about 27 miles to this cave. Sri Vaishno Deva in Reasi Tehsil in Jammu Province similarly attracts large number of pilgrims every year. The road is open to motor and lorry traffic as far as Katra, and from that place, the cave can be approached by ponies or mules. Hazratbal, at a distance of about 5 miles from Srinagar, has a shrine of Muslims associated with the holy Prophet. The shrine is approached both by a metalled road and Lake Dal and attracts many Muslim visitors.

000 The Jammu and Kashmir State provides a vast field for men of different tastes and interests. The holiday-maker finds in Kashmir the chief garden of Asia, with scenery hardly surpassed anywhere else in the world. For the lover of sport a wide range of game is available. The botanist and the zoologist have here a great wealth of flora and fauna. The lovely glens and the shaded mountain spurs in their picturesque settings provide an inexhaustable theme to the genius of the poet and a background for the contemplation of the philosopher. For the

linguist, the State has a variety of dialects belonging to 000 different branches of the human family. For the geologist, it offers an interesting study of soils and rocks with chronological data unobtainable elsewhere in India. For the archaeologist, there are numerous monuments of different ages and traces of cultural influences showing the interplay of civilizations. The scholar has an extensive field for research in systems of philosophy peculiar to Kashmir. The explorer has mysterious lands on the boundaries and the lofty mountains to merit his attention.

Census.—(A) Population.—The total population of the 161 State according to the census of 1941 was 40,21,616. The distribution according to religions is shown below :—

Muslims	31,01,247 [162]
Hindus	8,09,165
Sikhs	65,903
Buddhists	40,696
Others	4,605
Total ..	40,21,616

Muslims form 77·11 per cent. of the total population.

(B) Variation in population.—The increase of population during the decade 1931-41 was 10.3 per cent. against 9.8 per cent. of the previous decade.

(C) Density.—The density of population per square mile in 1941 was 48 against 43 in 1931. Excluding the Indus Valley which occupies 63,554 square miles and is very sparsely populated, the density per square mile was over 177.

(D) Rural and urban population.—At the census of 162 1941, there were 39 towns and 8,740 villages in the State. The number of persons living in the urban areas was 4,14,435 and of those living in rural areas 36,07,181. The number of occupied houses was 7,64,424, of which 67,983 were in the towns and 6,96,441 in the villages.

(E) Civil conditions.—Of the total population, 21,29,872 were males and 18,91,744 females. This works

162 to 888 females per thousand males of the total against 881 in 1931. The number of married persons was 17,34,733 and of widowed persons 2,94,402. These included 53 married and 25 widowed children of ages between 0 to 5 years.

(F) Distribution of population according to age.—The distribution of population according to the age-groups shows that the percentage of older people to the total population was a little higher in 1941 than it was in 1931. The increase in the age-group from 35-40 upwards was 13.7 per cent. against an increase of 10.3 per cent. for the whole population. The percentage of population in the age-group of 0-15 was 40.1.

The mean age recorded at the census was 23.83 years for males and 22.66 years for females.

212 **(G) Literacy.**—Below is shown the position of the main communities in the State, excluding Gilgit Agency, as regards literacy :—

Above 5 years of age.

Community.		Persons.	Literates.	Percentage.
Muslims	..	26,15,491	1,10,692	4
Hindus	..	7,08,954	1,06,877	15
Sikhs	..	55,815	17,765	32
Buddhists	..	37,153	1,920	5

The following table shows the progress of literacy from 1921 to 1941 :—

Literate per 1,000.

		1921	1931	1941
State	..	26	41	70
Jammu Province	..	27	49	74
Kashmir Province	..	26	35	70
Frontier District (Excluding Gilgit Agency)	..	19	25	31

(H) Cultivated area.—Of the total area of the State, 311
5.6 per cent. is cultivable and 4.9 per cent. is actually 241
cultivated. The percentage of irrigated area to cultivated area is 35.1 The percentage of gross cultivated area under rice is 19.3; under wheat 19.5; under barley 2.3; under bajra 3.9; under maize 29.6; and under other food crops including pulses 10.7.

Dialects.—The principal languages spoken in Jammu 197
and Kashmir Provinces are Kashmiri, Dogri, Punjabi, Gojri and Pahari. Bhotia and Shina are spoken in Ladakh and Gilgit. Owing to the existence of natural barriers, such as high and vast mountain ranges severing the Indus valley from the rest of the country, Bhotia and Shina languages have remained localized within their territorial boundaries and are not understood in other parts of the country.

Land Tenures.—Prior to 1933, land in Kashmir 423
Province and in the Frontier districts was held by ***zamindars*** either in "***Haq-i-assami***" or as Tenants-at-will and in some cases also as Occupancy tenants. Under ***Haq-i-Assami***, all the land was owned by the State, the actual holders or ***assamis*** had the right of occupancy as against the State as long as they paid the dues, but had no right of alienation by sale or mortgage.

Transfers were, however, permitted within the municipal limits of Srinagar and in Anantnag, Shopian, Bijbihara, Pampore, Sopore, Baramulla and Muzaffarabad towns.

Tenants-at-will held land subject to the will of the proprietor, who could eject them at any time. In Kashmir, tenants-at-will included a large number of ***zamindars*** who had been found in 1924 to have encroached on huge ***khalsa*** areas and to have brought them under cultivation. Occupancy tenants had the right of occupancy of land under a proprietor or an ***assami***. They could not be ejected without special reasons, nor could rent on the land be altered at the will of the landlord. Their right was hereditary, and could be sold with the permission of the landlord.

Occupancy tenants were of two kinds, ***viz.***, (1) those who held land direct from a land-holder or the State, and (2) those who held land under occupancy tenants of class (1). In Kashmir, occupancy tenants consisted mainly of tenants who held land at the first Settlement,

423 and had since been declared by a competent court to be such. They were granted *assami* rights in subsequent Settlements.

In Ramnagar, Basohli and Mirpur Tehsils of Jammu Province also, almost all lands were owned by the State, but the land-holders were *malguzars*. They enjoyed the right of selling and mortgaging land. In other parts of Jammu Province, some of the lands were held by the Government, and there were numerous occupancy tenants in addition to tenants-at-will. The remaining lands in which the people enjoyed proprietary rights were parcelled out for cultivation to tenants, who had either occupancy rights, or rights of tenants-at-will.

In 1933, His Highness was pleased to grant proprietary rights to *assamis* in Kashmir Province and the Frontier district as well as to occupancy tenants in Jammu Province, in order to create in them a greater sense of self-respect, and self-reliance. The payment of *nazarana* was waived, as a matter of grace. In order, however, to check alienations in favour of non-agricultural classes, the Land Alienation Act and the Right of Prior Purchase Act were enacted, and alienation of land by the land-holder beyond one-fourth of his holding except with the permission of the Wazir Wazarat was prohibited for the first ten years.

No occupancy tenants under the Government exist in Jammu and Kashmir Provinces now. But such tenants exist in the Frontier district, where the *zamindars* were previously allowed to break waste land up to 20 kanals in each individual case. On the recommendation of the Glancy Commission, this limit was removed. Further, lands brought under cultivation prior to S. 1990-91 (October-November 1933) were ordered to be shown as lands held under proprietary rights and lands brought under cultivation subsequent to that date to be shown as lands held under occupancy rights of the cultivators. The *zamindars* of the Frontier district are thus the only occupancy tenants directly under the Government at present.

651 **Settlement.**—The assessment of land revenue, though one of the many functions of the Settlement Department, was perhaps the most important. The standard for fixing revenue in places where the Government did not enjoy

proprietary rights was the same as in the Punjab, namely 651
"half net assets" or half the profits of the proprietor from land cultivated by tenants-at-will. To arrive at the percentage represented by "half net assets," some deductions were made from the gross produce, 8 per cent. to 10 per cent. altogether, on account of customary payments from the common harvest heap before division. This left the divisible produce at about 90 per cent. At the prevailing rent-rate of half the produce, the net profits of the proprietors would be 45 per cent. of the gross produce, which could leave the share of the State at 22½ per cent. Where cash rents were common, which was seldom the case, another set of "half net assets" was obtainable by the simple process of dividing by two the average net cash rent per acre of a given class of land. Where the State held proprietary rights in all land, as in Kashmir, it was in theory entitled to half the gross produce, which it actually took before the first regular Settlement, but this was changed subsequently, and the standard fixed at 30 per cent. of the gross produce.

Record-of-Rights.—The "*Misal-i-Haqqiyat*" or the 423
Record-of-Rights incorporates in a continuous form all 651
facts relating to each holding and field, and these include, among other things, areas, class of soil, source of irrigation, number and kind of trees, rights of holders and tenants, rents, revenue and cesses and statement of special village customs and of rights in irrigation. Details of *jagirs* and other revenue-free grants and genealogical tables of right-holders are also incorporated in the Record-of-Rights. Changes in the Record-of-Rights in respect of revenue or right-holders, are recorded after every four years in what is known as quadrennial or *Charsala Jamabandi*.

Civil Divisions.—For purposes of civil administration, 631
the State is divided into three parts :—

(1) the province of Jammu,
(2) the province of Kashmir, and
(3) the district of Ladakh.

Consequent on the transfer on lease of the Trans-Indus *illaqa* to the Government of India, the Cis-Indus area comprising Tehsil Bunji which was formerly included in the Gilgit district was amalgamated with the Ladakh district during S. 1992-93 (1935-36). It has, however, now been placed under a Revenue Assistant and is included in the province of Kashmir. The heads of the revenue

[651] 631 The heads of the revenue administration in the provinces of Jammu and Kashmir are the two Governors, while the Ladakh district is under a Wazir Wazarat.

Each province is divided into districts called Wazarats and each district is divided into several Tehsils. Some Tehsils also have sub-divisions called Niabats under them. A statement of these divisions is given below :—

Province.	District.	Tehsil.	Niabat.
Jammu	Jammu	1. Jammu.	
		2. Samba.	
		3. Akhnoor.	
		4. Ranbirsinghpura.	
	Mirpur	1. Mirpur	Naushera.
		2. Bhimber.	
		3. Kotli.	
	Udhampur	1. Udhampur.	
		2. Ramban.	
		3. Ramnagar.	
		4. Bhadarwah.	
		5. Kishtwar.	
	Reasi	1. Reasi	Gulabgarh.
		2. Rajouri.	
	Kathua	1. Kathua.	
		2. Jasmergarh.	
		3. Basohli.	
Kashmir	Anantnag	1. Anantnag.	
		2. Kulgam.	
		3. Avantipura.	
		4. Srinagar.	
	Baramulla	1. Baramulla.	
		2. Sripratapsinghpura.	
		3. Uttarmachipura.	Gurez.
			Sopore.

Province.	District.	Tehsil.	Niabat. 631
Muzaffarabad.		1. Muzaffarabad.	
		2. Uri.	
		3. Karnah.	
Astore	..	(Under a Revenue Bunji. Assistant).	
Ladakh.	..	1. Ladakh.	
		2. Kargil.	
		3. Skardu.	

CHAPTER II.—A BRIEF HISTORY.

175 **Past History.**—Kashmir is the only region of India which has a connected history of her own dating from the earliest times. Kalhana began his famous book in Sanskrit verse, the *Rajatarangini* (literally "River of Kings)" in the twel fth century A. D. On account of the paucity of historical material relating to the Hindu period of India as a whole, this book has long attracted the attention of historians—European and Indian. The work was continued after Kalhana by other historians and brought down to the conquest of the Valley by Akbar in 1586. Kashmir was a part of the empire of Asoka. After the commencement of the Christian era, the Valley was invaded by Tartars, and Buddhism became the State religion. In the sixth century A. D., came the white Huns. Hiuen Tsang visited Kashmir in A. D. 629-631. Lf litaditya is the most famous of the later Hindu kings. Ha is said to have subdued many kings in India in a tour ofeconquest and then turned his attention to Central As ia and returned victorious from there by way of Tibet after 1 2 years. It is recorded of him that he was a patron of art and culture and carried out many public works and built many temples. Mahmud of Ghazni attempted to invade Kashmir, but failed to effect entry. Dynastic revolutions followed, and with the propagation of Islam, the Valley passed into the hands of Muslim rulers. The most notable of the Muslim rulers was Sultan Zain-ul-Abidin (1420-70) who is said to have introduced paper-making, sericulture and shawl-manufacture in Kashmir. He was generous and brave and earned the goodwill of the Hindus, who had been persecuted by his predecessor, Sultan Sikandar, known as "*Butshikan*" or Iconoclast. He encouraged letters, fine arts and polytechnics. Akbar conquered Kashmir in 1586. Jahangir and Shah Jahan were very fond of Kashmir, built stately houses there, planted *chinars* and laid out various pleasure gardens round Lake Dal and elsewhere. In 1750 Ahmed Shah Abdali invaded Kashmir and occupied it. The Afghan rule that came in his wake was harsh, and in 1819 a few of the persecuted people called Maharaja Ranjit Singh to their rescue. The Maharaja sent Raja Gulab Singh, the founder of the present ruling dynasty of Jammu and Kashmir State and another trusted

lieutenant in command of his troops. The Afghan Governor was defeated. From 1819 to 1846 Kashmir was under the Sikhs. In 1842, when a rising took place in the province, Raja Gulab Singh was sent to deal with it. He put down the insurrection and after appointing a Governor of his own, left to return, only a few years later as the Maharaja of Jammu and Kashmir. 175

Present Ruling Dynasty.—The present ruling dynasty of the State is an offshoot of the princely house which ruled over Jammu till the annexation of that principality by the Sikh Government of Lahore. What is now the province of Jammu was really a congeries of small principalities. The princes of this territory generally recognized the supremacy of the Rajas of Jammu. Bhimber and Rajouri which were on the Mughal road to Kashmir were more directly under the domination of the Mughal Government until annexed by the Sikhs.

About the middle of the eighteenth century, Raja Ranjit Dev whose capital was at Jammu, achieved great power and welded together most of the principalities round and near Jammu into one kingdom, of which he was the ruler. Soon after his death in 1781, the destinies of his house and country became involved in the political currents which pervaded the Punjab at the time and which culminated in the establishment of the Sikh rule in that country. Jammu and other principalities of the neighbourhood became a part of the Sikh State. The subsequent history of these principalities and their unification is the story of the career of Raja Gulab Singh. He joined Maharaja Ranjit Singh's service about 1812 and so rapidly achieved distinction that he was created Raja of Jammu in 1819. Thereafter Raja Gulab Singh entered upon a policy of consolidating and expanding his power; and annexed, one after the other, the principalities situated between Kashmir Valley and Jammu. He conquered Ladakh and Baltistan between 1835 and 1840. As early as 1831, M. Jocquemont, a French traveller, had written of Raja Gulab Singh: "After Ranjit Singh he is the greatest lord in the Punjab."

At the death of Maharaja Ranjit Singh in 1839, Raja Gulab Singh was one of the most important figures in the Punjab. But the Government of Lahore became weak by internecine quarrels and by factious rivalries. In 1841, the British Army suffered reverses in Afghanistan

175 and Raja Gulab Singh was deputed to help them. It was then that the seeds of future friendship betwen the Dogra potentate and the British power were sown. Early in 1846, Raja Gulab Singh was installed as Prime Minister of the Punjab State. But the Sikhs crossed the Sutlej against his advice and the battle of Subraon went against them. He had now to perform the delicate task of negotiating a treaty. The Treaty of Lahore was signed on the 9th March 1846, and among other things, provided for the independent sovereignty of Raja Gulab Singh in such territories and districts in the hills "as may be made over to the said Raja by separate agreement between himself and the British Government with dependencies thereof, which may have been in the Raja's possession since the time of Maharaja Kharrak Singh." On the 16th of March 1846 was signed the Treaty of Amritsar. Under this treaty, the British recognized him as Maharaja.

The Treaty of 1846 transferred Hazara, among other areas, to the Maharaja. But to make his State more compact, he obtained shortly afterwards Mandir, Dadhi, Kathua and Suchetgarh in exchange for Hazara. For similar reasons, the boundary was further altered in 1847. Under the treaty, Poonch had also passed to Maharaja Gulab Singh. He conferred the principality on Raja Jawahir Singh, a son of Raja Dhyan Singh, his brother, with the status of a feudatory. In 1859 it passed to Raja Jawahir Singh's younger brother, Raja Moti Singh, whose descendant is the present *Illaqadar*.

The earliest historical notice of Ladakh is of the Chinese pilgrim, Fa Hian, who visited Ladakh in A. D. 400. In very early times, it owned temporal and spiritual allegiance to Chinese Tibet. About 1687, it came under the nominal sway of the Mughal Emperor, but it was really in 1834 that Ladakh lost its independence for the first time in history. In that year, the arms of Gulab Singh turned towards the eastern frontier, and it was conquered through the heroism of the famous General Wazir Zorawar. In 1841, Wazir Zorawar undertook the conquest of the Central Tibetan province. He actually advanced up the Indus into the district of Manasarowar overrunning the country. A force from Lhassa, however, approached the invading army and on the 12th December, Zorawar was wounded and died on the

battlefield. This changed the course of subsequent events 175
and Gulab Singh's army had to withdraw. Regarding this battle, Alexander Cunningham says in his book on Ladakh (London: W. H. Allen and Co. 1854):—"The Indian soldiers fought under very great disadvantages. The battlefield was upwards of 15,000 feet above the sea and the time mid-winter, when even during the day the temperature never rises above the freezing point and the intense cold of night can only be borne by people well covered with sheep skins and surrounded by fires."

The history of Baltistan is obscure, but its chiefs had made themselves felt as early as the beginning of the seventeenth century, when they overran Ladakh. It seems to have been independent till its annexation by Raja Gulab Singh.

Gilgit was ruled at the beginning of the 19th century by independent Rajas. During the thirty years preceding the advent of the Dogras, several dynastic revolutions took place, in which the chiefs of Yasin, Punial and Nagar took part. In 1841, Gauhar Rahman, the eldest son of the chief of Yasin occupied Gilgit after killing its ruler. At this stage, the Sikh State intervened and sent Syed Nathu Shah to subjugate Gilgit. Syed Nathu Shah succeeded in subjugating the country. After the Treaty of Amritsar in 1846, he transferred his services to Gulab Singh, who entrusted him with the government of Gilgit which he knew so well.

It will thus be seen that Jammu, Kashmir, Poonch, Ladakh, Baltistan and Gilgit had all along been under numerous dynastic rules before the advent of the Dogras. The Jammu and Kashmir State as it exists to-day is, therefore, the creation of Maharaja Gulab Singh. Mr. K. M. Pannikar says in book: Gulab Singh: Founder of Kashmir (London: Martin Hopkinson, 1930):—"In a century barren of historical achievement in India, Gulab Singh stands out as a solitary figure of political eminence.....He is the only ruler in India's long history who could be said to have extended the geographical boundaries of India....No previous Indian ruler, not even Samadra Gupta or Akbar, had ever dreamt of invading Tibet: and though Zorawar, who ventured too far, paid the penalty for his adventure, the Maharaja's forces routed the Tibetan army and extended the border of India to the other side of the Himalayas."

Chapter III.—The First Three Maharajas.

175 **Maharaja Gulab Singh** (1846-57).—Before giving an account of the progress of the State under the Dogra rule, we may pause to consider the condition of Kashmir under the Afghans and the Sikhs. A brief reference has already been made to the period of the Sultans of Kashmir. The rule of the Mughals was on the whole a period of prosperity for Kashmir. Bernier, who accompanied the emperor Aurangzeb to Kashmir, during the early years of his reign, was very well impressed with what he saw. He was struck with the charms of "Cachemire, the Paradise of Indies" and particularly the beauty and grandeur of the mountain glens and flowing waters along the Mughal route and of gardens like Achhabal. In his book, he made special mention of the industrious habits of the people and the huge outturn of shawls, for which the valley was then famous. But in the wake of the Afghan onslaught, followed religious persecution, rapine and devastation. The brief rule of the Sikhs was no better and did not improve the condition of the cultivators in any way. Conditions were unsettled, and the Sikh Governors had neither the time nor the inclination to effect any lasting improvement in the administration. Moorcroft, the first Englishman to visit Kashmir, found in 1824 that everywhere the people were in a most abject condition "subjected to every kind of extortion and oppression." According to him "not one-sixteenth of the cultivable area was under cultivation." The taxation was exorbitant and corruption was universal. Another visitor, Vigne, who came to Kashmir a decade after, draws almost the same picture as Moorcroft and speaks of whole villages thrown out of cultivation.

The Sikh Government took one-half of the *kharif* crop plus four *fraks* (1 *frak*=5¼ seers) per *kharwar* (1 *kharwar*=16 *fraks*=83 seers). The village officials got in addition about a *frak* per *kharwar*. Besides, *nazarana* and other taxes and *fambal* had to be paid to the Government. About two-thirds of the gross produce was appropriated by the State in one form or the other. The collection was made in kind, and the villages were farmed out. The Government had the monopoly of grain. In such circumstances, pressure had to be exercised on the peasants to keep the land in cultivation. They lived on the margin

of sustenance and their condition was little better than that of serfs. 175

On his assumption of sovereignty, Maharaja Gulab Singh found that there were over 3,000 *jagir* grants in *dharmarth* and numerous other alienations. The last two Sikh Governors had been very lavish in making these grants. Maharaja Gulab Singh instituted an enquiry, which had the effect of setting aside some of the alienations. The Maharaja also did something to alleviate the misery caused by *begar* (a kind of corvee system, that had prevailed from times immemorial). A number of men was determined in each village for *begar* and every man when on *begar* duty was to be paid a *kharwar* of rice per month and given food. Another reform was the rationing of rice in the Valley.

The shawl industry in Kashmir was so important that a Government department had been maintained for long to deal with it. Maharaja Gulab Singh reorganized the department. Before 1833, the duty on shawls was levied at three annas per rupee of value. Afterwards a tax of Rs. 96 per annum per shop was fixed and extended to one thousand shops. Subsequently, the duty was raised to Rs. 120 per shop. The shawl weavers were grossly under-paid. On the 6th June 1847, they struck work; and about 4,000 shawl workers set out for Lahore. The Maharaja promised them redress and recalled them, and in pursuance of this promise, he abolished the system of indenture under which shawl-weavers worked. He further fixed minimum wages for workers, and introduced a system of taxation by which the amount of tax was regulated in accordance with the price of shawls.

Maharaja Gulab Singh was a strong and stern ruler. But as the frontiers of his State were in a disturbed state, most of his energies were spent in consolidating them. He subdued the turbulent tribes on the borders of the State, and established order in his vast territories, which had never been under one ruler before.

In 1851, trouble arose on the Tibetan frontier over the refusal of the *zamindars* of Ladakh to allow full transport to certain trade missions from Tibet. The dispute was, however, settled by an agreement between the representatives of the Maharaja and the Dalai Lama.

In 1856, the Maharaja's health began to fail. At the outbreak of the Mutiny—in 1857, when he was on his

175 death bed, he called his Council and sent a contingent of 2,000 infantry, 200 cavalry, and 6 guns under the command of his son and heir-apparent, Sri Ranbir Singhji. The Maharaja died in August 1857, at the age of 66 before the Mutiny had been finally quelled. For the brave part played by the State forces in putting down the Mutiny, Maharaja Ranbir Singh, who succeeded his father, was offered a *jagir* in Oudh, which he declined, declaring that he had acted as a loyal friend and ally of the British.

Maharaja Ranbir Singh (1857-85).—Eleven years of Dogra rule had witnessed the gradual establishment of order in the State. But Maharaja Ranbir Singh's reign was not without military activity, as the frontier tribes still gave trouble and several expeditions had to be sent against them, which resulted in the subjugation of Gilgit and the adjacent territories.

After the termination of the Mutiny, the Maharaja turned his attention towards strengthening his position in Gilgit. In 1860, he sent a force under Colonel Devi Singh, which reduced the fort built by Gauhar Rahman, who had just passed away. Gilgit was re-occupied. The forces then advanced towards Yasin and took it. After the reconquest of Gilgit, Raja Isa Bagdur of Punial, who had incurred the wrath of Gauhar Rahman and sought refuge at the Dogra Court, was re-installed in his old principality. At the time of his re-instalment, he acquired the territory of Ishkoman. In 1863, Yasin was reduced by a force led by Colonel Hoshiara. In 1865, disturbances which originated from Hunza, made the occupation of Gilgit difficult again. The ruler of Chitral assisted the insurgents. Reinforcements were sent by the Maharaja and Darel Valley was occupied. The garrison was re-established at Gilgit. In 1867, Punial was invaded by its enemies from Yasin. But relief was sent from Gilgit and order restored. About this time, the valley of Chaprot was occupied by the Hunza, ruler. In 1877, the then ruler of Nagar occupied Chaprot and Chalt, and from that day these areas were held by the Nagar and Kashmir troops. In 1876, Yasin, Kuh-Ghizr and Ishkoman were under the rule of Mehtar Pahlwan Bahadur, who belonged to the ruling dynasty of Chitral and professed allegiance to the Maharaja of Kashmir. But he proved treacherous, and Aman-ul-Mulk was permitted by the Maharaja's Government to incorporate the whole country. He

partitioned the districts among Governors, who were 175
given the position of paid Governors under the Maharaja after their severance from Chitral in 1895.

Nevertheless, Maharaja Ranbir Singh was essentially a man of peace and devoted himself to the carrying out of administrative reforms. Administration was reorganized by the constitution of regular departments. Petition boxes were set up. Many imposts were abolished. The marriage tax was abolished; the tax on shawl manufacturers was reduced. Steps were taken to put down infanticide and kidnapping. Crime and drunkenness were put down with a stern hand. The Maharaja supervised the drilling of soldiers. A large number of schools was opened. A telegraph system and a postal system were established. Attempts were made to introduce a system of revenue assessment. The Maharaja started the cultivation of vines at several places. He placed the industry of sericulture on a firm footing. On the whole, trade 175
increased. But the shawl trade received a very serious 439
set-back after the Franco-German war of 1870. Prior to this, fine shawls made in Kashmir and known as Cashmeres were the fashion in aristocratic societies in Europe and were exported in large numbers to the Continent.

The following extract from the Administration Report of the Punjab for 1864-65 will be read with interest:—
"The reduction of customs effected by His Highness last year has led to a considerable increase in the trade with the adjacent districts in the British territory. The trade with Sialkote is reported to have increased in value from Rs. 1,35,000 to Rs. 1,71,000 per annum, that with Jullundur and Hoshiarpore to have more than doubled. Chiefly in regard to the items of saccharine produce and native cloth, in Gujrat there is said to have been a general increase in the trade with Kashmir. The export of silk from Jhelum is stated to exhibit a similar increase and the value of shawl, wools and saffron imported to the Kangra district, an increase of Rs 9,000." In 1867, His Highness decided to apply the rate of 5 per cent. charged for goods in transit from the Punjab to Yarkand to all imports from Central Asia to India, of which the bond was not broken in the State territories. In 1870, a trade treaty was concluded with the British Indian Government. Under its terms, His Highness the Maharaja undertook

175 to forgo all duty on the trade between Central Asia and
439 British India, in return for the same concession made by the Indian Government for goods imported into the State through British India.

175 Maharaja Ranbir Singh was a great patron of letters and art. He encouraged research and gathered a good library of Sanskrit and Persian manuscripts.

In 1872, there occurred a fierce clash between the Shia and Sunni Muslims in Kashmir. The disturbances were put down and the Maharaja gave Rs. 3 lakhs to the Shias for relief. The great famine of 1877 followed, when owing to excessive rains, much of the harvest was washed away. The misery of the people became unbearable: whole villages were in ruins; fields were deserted and trade became extinct. The calamity marked the end of the old system. During the last five years of Maharaja Ranbir Singh's reign, the assessment of revenue was revised, and the cart road connecting Rawalpindi with Srinagar was commenced.

[692] In 1872, a mixed court of British and State officials
648 was set up for the decision of civil suits between European
175 British subjects and their servants on the one hand and the subjects of His Highness the Maharaja on the other. Political relations between the State and British India were conducted through the Punjab Government up to 1877, when the Officer on Special Duty was placed directly under the Government of India. In the Afghan War of 1878-80, the Maharaja sent a contingent of troops and artillery to assist the British Government.

175 **Maharaja Pratap Singh (1885-1925).**—Maharaja
648 Ranbir Singhji died in 1885 and was succeeded by his
643 eldest son, Maharaja Pratap Singhji. After the new Maharaja's accession, a British Resident was appointed in place of the Officer on Special Duty. The mixed court appointed in 1872 was abolished, and the Resident and his assistants were invested with powers to dispose of civil suits in which both parties were British subjects, or the defendant was a British subject or an Indian subject of His Majesty. A Council was constituted for the administration of the State with Raja Sir Amar Singh, the Maharaja's younger brother, and two selected officers from the Government of India as members. Raja Sir Amar Singh played a very large part in the administration till his death in 1907. He was keenly interested in the development of

the country's resources and in the expansion of trade. 175
Another brother of the Maharaja, Raja Ram Singh was for 648
several years the Commander-in-Chief of the State forces. 643

In 1877, a British Officer had been stationed as Political Agent at Gilgit. He had been withdrawn in 1881, 175
but in 1889 the Agency was re-established. The Agency 648
comprised the chiefships of Hunza and Nagar and the governorships of Punial, Yasin, Kuh-Ghizr and Ishkoman. Hunza and Nagar, separated from each other by a river, are in the extreme north of the territory. The inhabitants of the former are mostly Maulais and of the latter Shias. In 1885, the Kashmir garrisons at Chaprot and Chalt were attacked. When the British Political Agent, Colonel Durand, visited Hunza and Nagar in 1889, the chiefs made an apparent submission, but they failed to keep the conditions agreed upon. Hostilities broke out, and after some fighting, Hunza and Nagar were occupied by a combined force of the British India and the State troops in 1891. The Chief of Nagar was reinstated by His Highness' Government. But the Chief of Hunza fled to Chinese Turkistan, and his half brother, Safdar Khan was installed in his place.

The Sialkot-Jammu Railway was opened to traffic in 496
1890. The Jhelum Valley Cart Road, 132 miles long, 491
which had been commenced in the time of Maharaja Ranbir Singh, was completed in the early nineties. The part of it between Kohala and Baramulla (98 miles) had been opened in 1889. The road connects Srinagar with Kohala. A bridge at Kohala joins His Highness' territory with British India, and from the bridge runs a 64 miles road through Murree to Rawalpindi. The construction of the Banihal Cart Road is another achievement of the late Maharaja's reign. Its importance lies in the fact that it connects Srinagar, the summer capital of the State with Jammu, the winter capital, which is also a railway station, without passing through British Indian territory. The two routes together with their branch roads form one of the finest systems of mountain roads in the world.

A few words about the old routes to Kashmir appear 487
to be necessary here. The Murree route from Deval to Baramulla consisted of eleven marches. Deval could be reached by cart from Rawalpindi. It was usual to take a boat at Baramulla for Srinagar. But even this short journey took more than 24 hours. Then there was the

487 Pir Panjal route. In the reign of Maharaja Ranbir Singh, visitors generally used this way. It had been the favourite route of the Mughal emperors and nobles, and the remnants of the Mughal *sarais* are still to be met with almost at every halting place. The nearest railway station for this route is Gujrat. The distance from Gujrat to Bhimber, which was about thirty miles, could be covered by cart. From Bhimber, Srinagar could be reached in 12 marches of 10 to 15 miles each. The high Pir Panjal range had to be crossed on this route. Thana Mandi lay at a distance of 70 miles from Bhimber. A traveller could take the Poonch route from Thana Mandi and complete the journey in 8 marches by way of Uri. This was, however, difficult and not much favoured.

491 It will thus be seen that the construction of the two roads connecting the Punjab with Srinagar was no mean achievement. Lakhs of rupees were spent on the *pucca* bridle road to Gilgit. Another bridle road connected Srinagar with Leh in Ladakh. Considerable expenditure was incurred on the maintenance and repairs of these roads, all of which passed through difficult mountainous 205 countries. In 1894, the postal service of the State was 648 amalgamated with the imperial service, and in 1897, His Highness' Government entered into an agreement for exchange of services between the State and the Imperial telegraph systems.

651 In 1887, His late Highness requisitioned the services of a British Officer from the Government of India for the purpose of land settlement. But the real credit for the settlement must go to Mr. (afterwards Sir) Walter Lawrence, who was appointed Settlement Commissioner in 1889, and who brought great sympathy and understanding to bear on his task. The first settlements in Jammu and Kashmir were completed in seven years. The settlement of Astore and Gilgit was completed in 1894. The main features of Mr. Lawrence's work which had the complete approval of His late Highness and the State Council were :—

(a) The State demand was fixed for 10 years.

(b) As a first step towards substitution of payment in cash for payment in kind, the proportion of the latter was so fixed as to cause the least hardship to the cultivators and maintain the confidence of the city population.

(c) The sepoys who attended at harvest to coerce 651
the cultivators were removed.

(d) *Begar* in its more objectionable form was abolished, and the cultivators who had abandoned their lands for fear of being impressed under *begar* were recalled and settled on their lands.

(e) Occupancy rights of *zamindars* in undisputed lands were confirmed.

(f) Careful enquiry was made into the status of privileged holders of land. The special rates were continued for the term of the first Settlement, but were made subject to re-assessment. Lands in excess of the sanctioned area were, however, assessed at the ordinary rates, even in the case of privileged holders.

(g) Waste lands were entered as *khalsa*, but preferential right for acquiring such lands was granted to *assamis*.

(h) Permanent but non-alienable hereditary occupancy rights were granted to those who accepted the first assessment so long as the revenue was paid.

(i) All land was carefully evaluated on the basis of the next produce, previous collections and the possibility of irrigation.

Mr. Lawrence's work was followed after him by a succession of Settlement Officers. By 1912, practically every Tehsil and district directly administered by the Government was settled either for the first time or in revision. The State share of revenue was fixed at 30 per cent. of the gross produce:

Elementary education was provided throughout the 871
State. Two first grade colleges and two technical schools besides nearly 50 secondary schools and over 600 primary schools were established. Two *zenana* Hospitals at 743
Srinagar and Jammu and over 60 dispensaries in the *mufassil* were opened. Municipalities were established to 364
look after the sanitation and water supply of the cities. Several irrigation canals were constructed in both the 312
provinces. The longest of these, the Ranbir Canal, now serves an area of over a lakh of acres. Tanks were constructed in the *kandi illaqa* of Jammu. Electric installa- 377
tions for lighting and supply of power to factories and workshops were erected in Kashmir and at Jammu. A Flood Spill Channel for diverting the waters of the Jhelum 312
at the time of floods was constructed. Dredging

312 operations were conducted below the town of Baramulla for removal of silt and other barriers. Scientific departments
474 were established. The Co-operative movement was introduced.

648 The assistance rendered to the British Empire in
175 times of emergency and war may also be briefly mentioned. The brilliant services of the State troops in the Black Mountain, Agror Valley and Tirah expeditions met with grateful appreciation of the British Government. The contribution of the State during the Great War in man power was the highest (31,000) among all Indian States.
652 The cost of maintaining the troops sent over-seas came to Rs. 1,11,00,000. In addition, the State contributed three-fourths of a crore to the war loan. Battle Honours were won by the State forces in several fronts in East Africa and Palestine.

CHAPTER IV.—MODERN JAMMU & KASHMIR—1925-43.

With the accession in September 1925 of His Highness Raj Rajeshwar Maharajadhiraj Shri Maharaja Hari Singhji Bahadur, Inder Mahinder, Sipar-i-Saltanat-i-Inglishia to the throne, a new era in the history of the State begins. His Highness is the great-grandson of Maharaja Gulab Singhji and son of the late General Raja Sir Amar Singhji, younger brother of the late Maharaja. Born in 1895, he received education under a number of qualified European and Indian instructors. In 1908, he joined the Mayo College, Ajmer. After completing the full course of studies there, he received training in the Imperial Cadet Corps, Dehra Dun. His late Highness appointed him Commander-in-Chief of State forces in 1915, before he had attained the age of twenty. He took an active part in the training and equipping of the units despatched for service in the Great War and in sending reinforcements to keep them up to the sanctioned war strength. In 1922, he was appointed Senior Member of the then State Council, and a number of reforms were initiated by him in this capacity. 643 159

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On the occasion of the *Rajtilak* ceremony, which was performed at Jammu in February 1926, in the presence of distinguished guests including several Ruling Princes, His Highness announced a number of boons. One of the boons conferred on the land-holders the right to cut down and utilize all royal coniferous trees on areas assessed to land revenue; another extended from 3 months to 12 months in the year the right of the villagers to remove dead and fallen timber; and a third bestowed certain rights on village communities with regard to the land of land-holders dying without issue. The most important of the boons was the bestowal of *khalsa* land on village communities which had no *shamlat* (village commons) up to cent. per cent. of their holdings. His Highness also sanctioned on the occasion the extension of technical education to certain localities in both the provinces; the opening of more schools and hospitals; the provision of a special allotment every year for the supply of 423 [313] 657

657 drinking water in the *kandi illaqa* ; and the reconstruction of the bridge over the Tawi at Jammu. The concessions then announced have materialized, and the beneficent activities of the Government have increased year after year.

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641 During His present Highness' term of office as
647 Senior Member of the then State Council, His late Highness had issued orders to provide for (1) employment of State-subjects only to all ordinary vacancies, and (2) grant of lands for house building and other purposes to State-subjects only ; and a Committee of official and non-official members had been appointed to suggest a definition of the term State-subject for the purpose of these orders. The definition proposed by the Committee was accepted by His Highness, and it protects the children of the soil in the matter of recruitment to Government services and several other privileges against outsiders.

658 A committee had been appointed in 1923 to consider the future requirements of the different departments in technical qualifications and experience, and make proposals for grant of scholarships for training to qualified State-subjects. This committee was reconstituted in 1927 as the Scholarship Selection Board. In recent years, thirty qualified State-subjects selected by the Board have received training in several institutions in Europe and America and British India in Civil Engineering, Architecture and Town Planning, Medicine, Veterinary Science, Pharmaceutics, Horticulture, Sericulture, Forestry, Printing, Law and Public administration ; and most of them are now in Government service. Training, academic and technical, has also been given in Indian institutions to over 275 State-subjects. Lump sum provision has been made in the budget since 1937-38 for grant of loans to persons desirous of prosecuting advanced studies or undergoing advanced or special training in India or abroad and out of this provision, loans of over Rs. 70,000 have been granted so far to a number of State-subjects for training in Forestry, Chemistry, Mathematics, Medicine, Public Health etc., in England and for Accounts, Law and Post-graduate studies in India.

His Highness also impressed upon the Heads of

His Highness also impressed upon the Heads of 563
Departments the imperative need of providing a fair 647
representation in Government services to communities not adequately represented therein, and since his accession this policy has been adhered to. In his proclamation of the 9th July, 1931, His Highness declared that while in the matter of service, prior consideration is and always shall be given to public interest, and the obligation of maintaining the efficiency of the administration at the highest possible level can never be overlooked, the policy of his Government would be to give adequate representation to all communities in the services, without giving any preponderance to any community. Following the publication of the report of the Glancy Commission referred to below, further steps have been taken to ensure a fair representation in services to the Muslims. The rules for recruitment of services recently sanctioned provide expressly that regard should be had to the securing of adequate representation to the various communities in the State. The rules relating to recruitment to the Gazetted services provide that in making recruitment in the various services, special attention should be paid to the securing of adequate representation to different communities.

There has been considerable improvement in the representation of Muslims in the services* during the last decade. In April 1943, there were 3,989 Muslim officials, including 133 Gazetted officials out of a total strength of 11,762 officials including 478 Gazetted officials in the superior service. This may be compared with the condition in April 1932, when there were 2,052 Muslim officials including 55 Gazetted officials, out of a total strength of 8,683 officials including 355 Gazetted officials. In the inferior service, Muslims numbered 3,841 out of a total strength of 8,196 in April 1943 against 3,542 out of a total strength of 8,360 in April 1932. It will thus be seen that there has been an increase of 94.4 per cent. in the number of Muslims in the superor service during the last 11 years. In the Gazetted ranks, the increase nas been nearly 142 per cent. The Muslims are no doubt still in a minority in the services as a whole, but their proportion is growing every year. In April 1943 they formed 39.23

*The figures given in this paragraph are for the civil departments only.

563 per cent. of the total strength of services. What is more
647 important to note is the fact that out of the total increase of 2,915 in the strength of all services, the share of the Muslims was 2,236 or 76.7 per cent., as against 679 or 23.3 per cent., the share of other communities.

647 In the matter of Government purchases, preference is
441 given to local firms. The Department of Civil Supplies, which has been established to arrange supplies for Government Departments, maintains a list of registered local firms. Preference is also given to locally manufactured goods when available, for use by Government Departments.

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563 Following the outbreak of communal trouble in the
647 State in 1931, His Highness was pleased to appoint a
423 Commission, with Mr. B. J. Glancy of the Political Department of the Government of India (now H. E. Sir B. J. Glancy, Governor of the Punjab) as President and with four non-official representatives of Hindus and Muslims of Jammu and Kashmir Provinces as members to inquire into the grievances, religious and secular, of different communities. The Committee made a number of recommendations, which His Highness was pleased to accept. The more important of these related to :—(1) religious places that had passed into the hands of the Government, (2) recruitment of different communities in Government services, and (3) grant of proprietary rights, accompanied by controlling legislation, in regard to lands of which the ownership was held by the State. As regards the first, Government ordered the restoration of the places to the community which was able to substantiate its claims to them. Regarding the second, minimum qualifications were fixed by which educationally less advanced communities could secure an adequate share in the services. Regarding the third, His Highness not only granted proprietary rights to the *zamindars*, but also waived the condition of payment of *nazarana*. This concession represented in money value an amount of over Rs. 20 lakhs. Recently, this concession has been extended to villages transferred to the State from His Highness' Private Department.

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Another step then taken was the removal of restrictions 204
that existed on the freedom of the press and the platform. The Press laws in the State were brought in line with those of British India. To-day there are in existence in the State over 60 newspapers and periodicals.

After the enquiry into grievances had been completed, 642
a reforms conference with Mr. Glancy as President was 646
held to give effect to His Highness' desire to associate his 666
people with the administration of the State. The result of the recommendations made by the conference and the Franchise Commission under the chairmanship of the late Sir Barjor Dalal, Kt., I. C. S. (Retired), was the establishment in 1934 of the Jammu and Kashmir Praja Sabha. A very low set of franchise qualifications was adopted, and the right of vote was at once given to about 6 per cent. of the population, including a number of women.

The Constitution then introduced permitted the asking of questions, moving of resolutions, introduction of Bills as also discussion of the State Budget. The Sabha consisted of 75 members, over 60 of whom were non-officials, 33 of them being elected. This Constitution remained in force until 1939, when His Highness the Maharaja Bahadur was pleased of his own accord, to sanction further constitutional advance by a proclamation issued on the 11th of February 1939.

The main features of the new constitutional advance were that :—

(a) the elected element in a house of 75 members was raised from 33 to 40 ;

(b) the Sabha was given the right of electing a Deputy President from amongst its non-official members ;

(c) provision was made for the appointment of [645]
non-official members as Under Secretaries to work with His Highness' Ministers and ensure closer association between the Government on the one side and the members of the Praja Sabha and the constituencies on the other ;

(d) the Sabha was given the right to vote, except with regard to a few non-votable items, on the demands made by Government for Budget appropriations ; and

(e) the Sabha was given the right of passing all legislation pertaining to taxes, as distinguished from fees and penalties.

[i.e. after an outbreak of communal troubles in 1931 -- Analyst]

642 The Constitution Act subsequently promulgated embodies the provisions of the proclamation of the 11th February, 1939. Its note-worthy features may be summarized as follows :—

645 (1) Subject to His Highness' inherent legislative, executive and judicial powers in relation to the State and his Government, the Council of Ministers, comprising the Prime Minister and such other Ministers of State as His Highness may appoint, is invested with the power of superintendence, direction and control of Civil Administration and Government of the State ;

(2) provision is made for the appointment of an Advocate General ;

646 (3) the legislature of the State is to consist of His Highness and the Praja Sabha, which comprises 75 members, excluding the President who is appointed by His Highness. The members of the Council are *ex-officio* members of the Praja Sabha and of the remaining members, 40 are elected and the rest nominated. Of the nominated members, not more than 8 (excluding members of the Council) are officials. The Praja Sabha has power to make laws for the whole of the State or any part thereof and for all the subjects of His Highness, wherever they may be.

652 Provision is made for laying before the Praja Sabha in
646 respect of every financial year, a statement of the estimated receipts and expenditure of the State for the year, and so much of the Budget estimate as relates to expenditure not charged to the revenues of the State is to be submitted to the Praja Sabha in the form of demands for grants. The Praja Sabha has the power to assent to or to refuse to assent to any demand or to assent to it subject to a reduction of the amount. The Council, however, has the power to restore the grant refused or reduced by the Praja Sabha, provided it considers that the expenditure is necessary for the carrying on of any department or for the discharge of the Council's responsibility for administration. Besides, His Highness may, in cases of emergency, authorize such expenditure as may in his opinion be necessary for the safety or tranquillity of the State or any part
642 thereof, or for the carrying on of any department.

646 The principal matters reserved from the purview of
the Praja Sabha are :—

[643] (a) His Highness or any member of His Highness' family or the management of His Highness' household;

family or the management of His Highness' household; 642

(b) relations, treaties, conventions or agreements 646
between the State and His Majesty the King Emperor of India or the Government of India or with the Foreign Powers or the Government of any State in India;

(c) matters of frontier policy;

(d) organization, discipline and control of the State Army;

(e) the provisions of the Constitution Act and the rules made thereunder.

The Praja Sabha has constituted Standing Committees [647]
for Finance, Industries, Public Health, Agriculture, Co-operation and Education.

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A High Court comprising a Chief Justice and two 692
puisne Judges was established by His Highness the Maharaja Bahadur in March 1928. The Judges of the High Court hold office during the pleasure of His Highness. In 1930, in view of the marked improvement in the judicial administration of the State, the jurisdiction exercised by Residency courts in certain categories of civil cases was ceded to the State courts. Almost all the judicial [693]
officers in the State are either barristers or graduates in law. Rules similar to those in British India govern the enlistment of pleaders and advocates in the State. Generally speaking, the civil and criminal laws of the State are similar to and modelled upon the British Indian laws. Recently, the jurisdiction of the High Court of Judicature has been extended to Poonch and Chenani *Jagirs*. Altogether there are 150 civil and criminal courts in the State. The total number of legal practitioners including advocates practising in all the courts is 319.

As provided by the new Constitution Act, a Judicial Advisory Board was established to advise His Highness in regard to the disposal of judicial cases going up to him. The Board discharges the same functions in the State as are performed by the Privy Council in the case of British India. Last year, the Board consisted of three retired Judges of the High Court of Allahabad.

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The 10th of September 1943 was a red letter day in the history of the administration of justice in the State.

692 On this day, His Highness the Maharaja Bahadur was graciously pleased to grant Letters Patent to the High Court of Judicature similar to those of High Courts in British India. This gave the court a status and prestige of its own.

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647 In July 1943, His Highness was pleased to appoint a Commission of Enquiry, under the presidentship of
657 R. B. Ganga Nath, Chief Justice and President Praja
185 Sabha, consisting principally of non-official members of the Praja Sabha and others representing different interests and communities to ascertain whether the existing constitution of the State had worked well and with a view to formulating a policy for the future and the evolution of an organic scheme for the administration of the State. The Commission has also been required to make recommendations to secure (1) the safety, integrity and security of the State, (2) the efficient and progressive character of the administration, (3) the uninterrupted and harmonious progress of the State with the object of drawing all the communities inhabiting its territories closer to one another in the common service of the State, (4) the development of the economic resources of the State and its people leading to a higher and healthier standard of life, (5) the increasing representation of the State-subjects in the higher offices of the State and the adoption of a policy aiming at the association of State-subjects of all denominations with the administration of the State, (6) the strict enforcement of the policy that appointments under the Government shall be reserved for the subjects of the State except where the possession of expert or technical knowledge or experience unavailable within the State, may make it essential to import outsiders for a temporary period only or except where any special reasons may justify the appointment of an outsider to an administrative post for a definite period, and (7) the adoption of effective measures to stamp out corruption in any shape or form from all departments of the State.

The particular attention of the Commission has been drawn to a number of specific matters, mentioned below :—

(1) provision of nursing and medical facilities particularly in the rural areas;

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(2) improvement of sanitary conditions in the towns of Jammu and Srinagar;

(3) prevention of venereal diseases, specially in Udhampur, Ramnagar and Ramban Tehsils;

(4) provision of water-supply in the entire *kandi* area;

(5) economic rehabilitation of the Frontier districts;

(6) the present position of State industries and their further development;

(7) grant of adequate aid to hereditary State-subjects to establish or promote industries suited to the conditions prevailing in the State territories;

(8) provision for technical, industrial and scientific education;

(9) reforms in the educational system tending to give a practical bias to education in all its stages, primary, secondary and higher, with the object of equipping the youth of the State to earn their livelihood;

(10) taking of practical steps *e. g.*, by the appointment of an Employment Board or any other suitable means to guide and help the youth of the State in securing employment or in adopting profitable careers;

(11) insuring of economic security amongst all classes of people, particularly the peasantry by developing their economic and material strength, securing a better standard of life, improving their health and by fostering co-operative effort directed to their welfare;

(12) investigation into the question of migration of labour from the State into British India and examination of the question whether from the point of view of the people such migration is profitable and deserving of encouragement or whether it is harmful calling for check;

(13) the desirability of stopping the purchase of agricultural and other lands by outsiders either directly, or indirectly through the intervention of the State-subjects;

(14) prevention of illicit traffic in women;

(15) investigation into the question whether the present marriage law is effective or whether it requires amendment;

(16) further intensification of the rural uplift movement;

(17) further measures for the more effective

647 prevention of erosion ;
657 (18) the development of Local Self-Government in
185 cities, towns and the village areas ;

(19) preservation and beautification of the country side ;

(20) planned framing of the Budget and apportionment of finance for nation-building activities over a period of years ;

(21) fixing of a suitable ratio between the expenditure on Medical relief, Education and Public Works Departments.

The Commission held its inaugural meeting on the 9th August 1943, when the President read out the following message received from His Highness:—" On this the first day of the sitting of the Commission, I desire to send a personal message of goodwill and encouragement in the arduous task which lies before you. I decided to appoint this Commission and to entrust to you the duty of making a thorough enquiry into matters that affect the well-being of my subjects and of submitting to me a well-considered report containing practical suggestions for the advancement in different spheres of life of the different communities. I shall watch with keen interest the progress of your work. If you work together, not in a narrow and mutually distrustful spirit, but with the fixed resolve to serve the best interests of the State and that loyalty on which I depend, I feel confident that your labours will be fruitful, and add to the moral and material welfare of the inhabitants of this State. I charge you to apply yourselves zealously and wisely to the task that lies before you with a fixed determination to arrive at wise and practical conclusions which would redound to the credit of the State and bring us all greater happiness. Very sincerely and earnestly, I wish you god-speed."

This was followed by a speech from the President in the course of which he said that they were all beholden to His Highness the Maharaja Bahadur for his gracious message. He went on to say: " Luckily, we are working under the aegis of a sovereign to whose heart your happiness, prosperity and progress are very near; and who, I am assured, is keenly anxious that this Commission should lead to happy results. The terms of reference, I need scarcely remind you, are very wide and they cover

practically the whole of the life of the people in different 647
spheres. I shall make an earnest appeal to you to make a 657
response to the command in the spirit in which it has been 185
issued and to try for yourselves whether co-operation is not more fruitiul than mere non-co-operation, when you are called upon not merely to pass resolutions. But to recommend definite proposals for the amelioration of your fellow citizens."

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The status of cultivators of land, whose condition [566]
was little better than that of serfs before the introduction 651
of Settlement of land, has been improved considerably. The maximum State share of revenue is fixed at 30 per cent. of the gross produce, and suspensions and remissions are granted from time to time. The term of a Settlement has been extended to 40 years. Long before the establishment of the Praja Sabha, His Highness had studied conditions of life in the interior of the State by extensive tours. He had also introduced an effective 635
method of keeping in touch with the rural population through conferences of the representatives of each Tehsil in Jammu and Kashmir held annually at the headquarters of the Government. This form of consultation with popular representatives gave His Highness a more intimate knowledge of the real needs and requirements of the masses. As a result of the representations made at these conferences and the discussions that followed, attention was directed towards the improvement of means of communication in the villages, improvement of livestock, grant of cultivable land as *nautor* and provision of more
facilities for education and medical relief in the villages. 426
The Agriculturists' Relief Act was enacted, several years before the institution of the Praja Sabha, to protect the agriculturists from the extortion of money-lenders who charged high rates of interest, and was the first of a series of legislations for the protection of the agriculturists. It prescribed the maximum rates of interest and empowered the courts to examine the accounts of a loan and to fix instalments for discharging debts on the basis of the paying capacity of the debtor. Special *silans* were issued declaring agricultural holdings, livestock, agricultural implements, seeds, etc., as non-attachable for redemption of

426 decrees by civil court. About 4,000 co-operative credit societies with a working capital of about Re. 1 crore
[646] provide facilities for credit to agriculturists. The Praja
423 Sabha has a good record of progressive laws passed ever since its inception.[1] The Right of Prior Purchase Act has imposed restrictions on the alienation of agricultural lands, and recognized the right of pre-emption among agriculturists in respect of such land. The Land Alienation Act has further protected the interests of the agriculturists, and stopped transfer of agricultural land to non-agriculturists.
426 The agricultural classes have been defined. The Aid to the Agriculturists and Land Improvement Act provides for grants of loans for improvement of land and relief of distress and the repayment of these loans by easy instalments. In special circumstances under this Act, the payment of particular instalments of a loan may be suspended
- 651 and even free aid may be granted. The *Kahcharai* Act removed inequalities in the incidence of the *kahcharai* tax, and granted exemption to owners of livestock in respect of particular animals of a given age. Before the enactment of this measure, relief had been granted to owners of livestock by executive action in a number of ways. The *nambardari* cess formerly realized on
423 nomadic animals was remitted. Proprietary rights have been conferred on the *assamis* in Kashmir Province and in the Frontier districts, as well as on occupancy tenants in Jammu Province. But the one concession which has substantially added to the resources of village communities throughout the State is the *Rajtilak* boon already mentioned regarding grant of *khalsa* land to the *zamindars* concerned up to cent. per cent. of their holdings. Several *silans* have been issued to ensure that the boon is properly
313 implemented. Reference has also been made to the extension of rights of the inhabitants of villages in regard to products of forests bordering on these villages. Recently His Highness' Government have further extended these rights on the recommendation of the Forest Enquiry Committee. Millions of cubic feet of timber and fire-wood are every year removed by *zamindars* from the forests free of charge. Forest products are also sold to *zamindars* at concession rates. Forest industries
[463] and rearing of cocoons provide employment to tens of thousands in the villages.

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[1] [in 1934 -- Analyst]

The Government have undertaken the execution of a scheme for improvement of livestock in the State on a systematic basis. A five-year scheme under which a large number of bulls of *Dhani* and *Sindhi* breeds are purchased and distributed among well-to-do *zamindars* in selected centres every year has also been sanctioned. Horse and mule breeding activities also have been started on a small scale, but a more comprehensive scheme is under consideration. Special interest has been taken in sheep-breeding, which is so important for the development of the wool industry in the State. Livestock shows are held at different places in the State every year, with a view to encouraging livestock improvement. More veterinary dispensaries are being opened every year. A laboratory has been established recently at Srinagar, where Goat Tissue vaccine is prepared for the treatment of animals. 232 656

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The Agriculture Department is doing useful work to improve agricultural conditions in the State. The activities of the Department which were at first confined to Kashmir Province only have been gradually extended to Jammu Province also. Agricultural and Horticultural experimental work and the demonstration of improved methods of cultivation of crops and fruit plants are important features of the Department's work. It also distributes improved seeds, grafted fruit plants, implements and manures, gives technical advice to orchardists and agriculturists and fights the San Jose Scale and other pests. Agricultural training is imparted to sons of *zamindars* at Government Farms. The Department has introduced high yielding varieties of wheat and corns including sugarcorns from the U. S. A., Canada and Russia, and several foreign vegetables and fruits. 654 242

The soils of Kashmir Valley are very fertile and irrigation is easy in areas removed from water. The improved seeds distributed by the Agriculture Department have found favour with the *zamindars*. Hand labour in Kashmir Province has been found to compete favourably with agricultural machinery. In Jammu Province, the use of new iron ploughs has been demonstrated and the *zamindars* have purchased such implements for their farms. [134] [312]

659 The saffron of Kashmir grown in one important locality
292 in the valley, is very famous. The Department has recently made some successful experiments in growing this saffron in Kishtwar in Jammu Province.

The Department also sends peripatetic parties of gardeners to the villages to demonstrate to the *zamindars* the operations connected with orchard laying. Demonstrations are given and the people educated regarding the control of pests. An Act for compulsory spraying of fruit plants has been promulgated. Agriculture, fruit,* and flower shows are held annually at several places in the *State to arouse the interest of the people in improved* methods of agriculture, horticulture and floriculture.

The Department maintains poultry farms in which improved breeds are raised. Eggs and chicks are supplied to *zamindars* from these farms. His Highness' Government are a member of the Imperial Council of Agricultural Research and the Council has provided funds for (1) the San Jose Scale and the Woolly Aphis Research Scheme, (2) the Rice Research Scheme and (3) the Vegetable Seed Production Scheme in the State. A fruit survey scheme has also been sanctioned by the Council.

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657 The establishment of *panchayats* in the villages of the
[47] State under the Panchayat Act has received a great fillip
623 since 1937 with the creation of a separate Department of Rural Development. To start with the Government
[651] sanctioned a lump sum grant of Rs. 40,000 for execution of improvement works. The grant was raised to Rs. 1,00,000 later. Subsequently the grant of Rs. 40,000 provided for the *bandi* water supply was transferred to this Department, raising the total to Rs. 1,40,000 in S. 1976-97. In S. 1999 the grant stood at Rs. 2,00,000. The *panchayats* do not merely decide petty cases. They are engaged in the work of rural reconstruction and are co-operating with the Government in the matter of execution of improvement schemes in rural areas. Besides providing free manual labour for construction of village roads and sinking of wells and similar other works, the *panchayats* have also made cash contributions for these public utility works. Villagers are also contributing towards the purchase of the community Radio sets, digging of wells,

* [i.e., village councils, usually composed of five members.—Analyst]

paving of village lanes, construction of drains and linking of villages by fair weather roads. In the domain of health and sanitation and anti-epidemic work, *panchayats* have shown especially good results. Cleanliness weeks have been celebrated and houses, compounds, lanes, springs, wells etc., have been systematically cleaned. Latrines and bath rooms have been constructed in a number of villages, thousands of manure and soakage pits have been dug and a large number of drains has been prepared. Cattle pounds have been opened in several *panchayat* areas and vehicle stands and slaughter houses have also been provided. Carefully planned campaigns are being arranged in selected areas with a view to educating the ignorant masses about the causes and prevention of common diseases. A Health and Sanitation campaign in Kashmir Province and an Anti-malaria campaign in Jammu Province have now become regular features of the activities of the Department. The *panchayats* take a prominent part in the distribution of better seeds and poultry to the *zamindars* under the guidance of the Agriculture Department. Extensive work has been carried on by the Rural Development Department in the cause of village uplift. Comprehensive economic surveys have been launched with a view to understanding the causes of the economic, social and cultural backwardness of the rural population. Over 2,700 villages have been surveyed so far.

Among the matters receiving the attention of the Department are the development of decaying village industries and propaganda for adult education. Two schools, one for shoe-making at Neloi and the other for knitting at Jatlan, in Mirpur, are functioning under the guidance of the Department.

The Department has also built tanks, bored deep wells, laid pipes and provided hydrams for water in the *kandi illaqa* of Jammu Province. Experiments in rock boring for drilling wells in the *illaqa* are in hand. During S. 1999, the budget allotment of Rs. 40,000 for supply of drinking water to the *kandi illaqa* was raised to Rs. 75,000. Further, His Highness the Maharaja Bahadur was gracious enough to donate Rs. 25,000 for construction of wells in the *illaqa*. Shri Yuvaraj Karan Singhji also donated Rs. 10,000 for the purpose.

657 To insure against food scarcity that had previously
623 threatened the village areas in Kashmir Province, the *panchayats* in Kashmir Province collected in S. 1999, 60,000 *kharwars* of *shali* and maize on *khush-kharid* basis for use in times of scarcity.

With a view to minimizing the migration of unskilled workers from Kashmir Valley to the plains in the winter for work and finding suitable productive work in the State itself for the men who migrate and as near their homes as possible, the Rural Development Department was entrusted with investigating the matter and preparing lists of men who migrate and the kinds of work suited to them. With the help of the *panchayats*, the Department was able to submit the details to the Government within a very short time of a month and a half. On the basis of this information, the Government appointed a committee for devising schemes calculated to provide labour to such labourers. As a result of the recommendations of the committee, Government sanctioned several schemes for providing employment to large numbers of people.

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656 Nor have the interests of the masses of the urban population which include manufacturers and traders, artisans and craftsmen, owners of house-boats and boatmen and skilled and unskilled labourers been lost
658 sight of. Primary education for boys has been made free and compulsory in the cities and important towns. As recommended by the Glancy Commission, the fees previously imposed on visitors to the Mughal Gardens near
651 Srinagar were abolished. Taxes on boat-men have in certain cases been reduced or remitted, and sites for mooring of house-boats have been provided either at
441 cheap rates or free of rent. An industrial exhibition has been held at Srinagar annually since 1929. The
543 exhibition attracts a large number of people including visitors, with the result that not only have there been greater sales, but there has been marked improvement in the variety and the finish of the goods produced. In order to provide assistance in the marketing of goods manufactured in the State, an Industrial Museum and Sales Emporium was opened at Srinagar towards the end of 1941. A similar institution has been started at Jammu also.

end of 1941. A similar institution has been started at Jammu also. The Sericulture industry which is a Government monopoly and the carpet industry which has in recent years received subsidies provide employment for thousands of labourers. The increased industrial activities of the State have opened new avenues for industrial labour.

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The first Municipal Committees established in the State were purely official bodies, financed by Government and consisted of 24 nominated members in the case of Srinagar and 18 in the case of Jammu. The Governors of the respective Provinces functioned as *ex-officio* Presidents. In 1913, the constitution of the Municipal Committees was revised. The Srinagar Municipality was given 8 elected and 16 nominated members, and the Jammu Municipality 6 elected and 12 nominated members. One elected seat in each municipality was specially reserved for traders. In 1921 the right of election of a Vice-President from among the members of the Committee was granted.

The constitution of the Municipal Committees was further revised in 1927-28 and the elected element raised to one-half. In 1936, the franchise qualifications were lowered and brought in line with those prescribed for the Praja Sabha election. The elected element was substantially increased to provide a clear majority. The Municipal Act recently passed provides that unless the Government otherwise direct, the appointed members should not exceed one-fourth of the whole Committee. This Act has also enlarged the scope and powers of the Committees in many respects. A new procedure has been laid down for constituting municipalities and altering units or excluding areas from municipalities, and provision has been made for giving opportunities to the inhabitants of those areas that are proposed to be included in or excluded from the municipal limits to submit their objections within a specified time limit.

To guard against overcrowding in the cities of Jammu and Srinagar, several areas have been notified under the Town Planning Act and schemes for their development are under consideration. The Town

361 Planning Department advises the Town Area Committees with regard to their Town Planning problems. Special surveys for the development of important holiday centres like Sonamarg in Kashmir Province and Sanasar in Jammu Province are being carried out.

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158 Education has made very great advance in recent years. University education is received by over 2,400 pupils including a number of girls, in the colleges maintained by the Government at the capital cities, and is very cheap. The Sri Pratap College, Srinagar, has been split into two separate colleges, *viz.*, an Intermediate College and a Degree College, in order to remove congestion and improve the standard of the teaching. Pre-University education has been practically free. The Compulsory Primary Education Act was passed in 1930 and as stated above, primary education for boys is free and compulsory in cities and important towns. Books are supplied free to boys of primary classes throughout the State on a very generous scale. Secondary education is free, except in a few High Schools in the capital cities and Mirpur town, and even in these schools, only about 33 per cent. of the boys pay fee and the rest are free scholars. Liberal scholarships have been provided to encourage education. In addition to this, special grants are included in the budget every year for scholarships to pupil belonging to educationally backward or poorer communities. Special scholarships have also been ear-marked for students from the Frontier district who read in the high schools or the colleges at Srinagar and for girl students reading in colleges within the State or outside.

Since 1925, the number of pupils in Government and aided educational institutions has increased from 44,601 by about 165 per cent., to over 1,18,000; the number of the institutions from 706 by over 167 per cent. to 1,888 and the expenditure on education from Rs. 10.75 lakhs by over 144 per cent. to Rs. 26.24 lakhs. Although the pace of education has thus been accelerated, much still remains to be done, and His Highness' Government are quite alive to their responsibilities in the matter. Following the publication of the report of the Basic Education Committee (popularly known as the Wardha Committee),

His Highness' Government appointed an Educational Reorganization Committee under the presidentship of Mr. K. G. Saiyidain, Director of Education and an eminent educationist who had served on the Basic Education Committee and with Dr. Zakir Hussain, who was the Chairman of that Committee as one of the members, to examine the suitability and adequacy of the existing system of primary and secondary education in the State and make recommendations for its improvement. The new schemes recommended by the Committee included besides acceleration of the pace of educational expansion at the primary stage, the introduction of Basic education in which craft teaching and book learning are closely integrated. 658

In pursuance of the scheme for the introduction of Basic education, a number of ordinary Primary schools were converted into Basic schools.

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A well-equipped Medical Department is rendering medical aid to the people. In recent years, several qualified doctors were deputed for higher training in different branches of medicine and surgery to British Universities and the medical staff today includes doctors with high specialized and general qualifications. The number of civil hospitals and dispensaries wholly maintained by the Government is 92. Besides, there are 4 Mission hospitals which receive aid from the Government. A grant-in-aid was also sanctioned by the Government in favour of the Kashmir National Hospital and Maternity Home in Srinagar. To supplement the existing arrangements for providing medical relief to the people, the Government have undertaken the appointment of subsidized practitioners in rural areas. Under this scheme, there are at present 70 practitioners practising in rural areas and receiving subsidies from the Government. Recently the construction of 2 new hospitals, one at Srinagar and the other at Jammu, was started. The hospital at Jammu was completed at the close of the last year at a cost of over Rs. 8 lakhs, and opened by His Highness in April 1943. His Highness also opened a well-equipped hospital at Mirpur. The hospital at Srinagar, estimated to cost over 744

744 Rs. 17 lakhs, is in progress. His Highness' Government were among the first in India to set up a special organization for T. B. diseases. The Tuberculosis Department now maintains 5 institutions, 3 in Kashmir and 2 in Jammu, including a well-built and properly staffed Sanatorium at Tangmarg in Kashmir. Special staff is maintained for fighting epidemic diseases. Jammu Province was perennially afflicted with considerable outbreaks of plague in certain areas. An anti-plague scheme was tried in Jammu some years ago and since then this Province has been comparatively free from the disease. The magnitude of work done by the special epidemic staff may be judged from the fact that during the cholera epidemic of 1935, 13,00,000 inoculations were performed in Kashmir Province. This is believed to be the record number of mass inoculations performed anywhere at one time. In August 1941, there was another outbreak of cholera in Kashmir Province, but it was soon brought under control. Special measures to combat malaria in Jammu Province are under consideration. Active measures have been taken to meet the danger of venereal diseases that are particularly prevalent in certain areas in Jammu Province. Special dispensaries have been maintained for the treatment of these diseases. In addition, educational propaganda is being carried on so that enlightenment may lead to the prevention of these diseases. A Committee has been set up to consider the adoption of further measures to check these diseases.

The Medical Department has recently been reorganized with the object of extending the range and quality of medical relief to the people. The staff has been strengthened and medical officers appointed in each district to supervise the medical and health work in the districts concerned.

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791 In a mountainous country like Jammu and Kashmir State, the problem of communications is very important. The two principal roads that link the State with British India are (1) the Jhelum Valley Road and (2) the Banihal Cart Road. Both are metalled. The length of the Jhelum Valley Road is 132 miles, of which about half is

tarred. This road runs from Srinagar to Kohala connecting Kashmir Valley with Murree and Rawalpindi. From mile 111 (Domel), a branch of this road runs towards Ramkot and connects the valley with the Hazara district. There is heavy vehicular traffic on this road which is maintained in a fairly good condition and remains open to traffic throughout the year. 491

The Banihal Cart Road, which has a length of 200 miles, connects Srinagar with Jammu, the winter capital of the State. The road traverses the Banihal Pass which is at an elevation of 9,000 feet from the level of the sea. About 100 miles of this road have been tarred. It is the most important road in this State, as it runs through the heart of Jammu and Kashmir territories to the Jammu (Tawi) railway station. Due to heavy snow-falls, however, a portion of the road generally remains closed during winter months. A heavy snow-plough and a bull grader have been purchased for the clearance of the snow. They have been found very useful in removing the snow quickly and economically when it has not accumulated to a depth of more than 2 feet.

Attention has been given recently to the work of widening of this road at bad corners and removing the curves on it, and thus shortening the distance between Srinagar and Jammu.

The Leh Treaty Road is in point of importance, the third road in the State. It is the main trade route connecting Ladakh and Central Asia with India. This road is metalled up to Ganderbal. From there to Sonamarg, a distance of 38 miles, a fair weather motorable road has been constructed. The rest of the road is a bridle path.

The fourth road is the Bandipur-Gilgit road with a political importance similar to the Leh Treaty Road. It runs over the Burzil pass and is 193 miles in length. Owing to the lease of Gilgit to the Government of India in 1935, the State is now maintaining only 165 miles of this road. It is a bridle road throughout.

Several minor roads have been newly constructed in recent years and interior mountainous parts of the State have been thrown open to traffic to provide better facilities for trade. The Batote-Bhadarwah fair weather road was recently opened to light motor traffic.

The Jammu-Suchetgarh Railway is so far the only railway in the State. But motor lorry services connect [496]

491 all the districts and important towns, except those in the frontier, with one another. Two bridges, one over [731] the Chenab at Akhnoor and the other over the Tawi at Jammu, have been built at a cost of about Rs. 8 lakhs. The bridge at Akhnoor is believed to have the largest unsupported span (450 ft.) in India. The bridges over the Jhelum between Muzaffarabad and Domel and those over the Kishanganga between Muzaffarabad and Garhi Habibullah, which had been washed away during the flood of 1929 were replaced at a considerable cost. Following this flood, an elaborate scheme estimated to cost about Rs. 20 lakhs was sanctioned for the prevention of floods in future. The bunds of the river Jhelum have been raised at several places, and it is gratifying to note that there has been no major flood in Kashmir during the last 12 years. The moderately heavy flood of September 1941 passed on with no damage to the city. The Ujh River in Jammu Province is, as an experimental measure, being spanned by a reinforced concrete submersible bridge, the foundations of which are so designed as to safeguard against scour in heavy floods. If the experiment succeeds, similar bridges will be constructed on the large sandy streams.

655 Telegraph, telephone and wireless services have also been developed in recent years, and all important places have been linked up. There are two wireless Radio Stations, one at Jammu Cantonment and the other at Naushera. Proposals for establishment of aeronautical services between British India and the State are under 313 consideration. For irrigation purposes, the P. W. D. 657 maintains 10 canals, five in Jammu Province and five in Kashmir Province. Of the latter, one was completed about 13 years ago, while two have been completed recently.

Water supply in the cities of Srinagar and Jammu has been considerably improved and old pipes have been replaced at several places by new ones. In the remote parts of Jammu Province where there is scarcity of water, efforts have been made to supply drinking water by means of tanks, wells and pipes. Where spring water and other natural sources of supply are available, satisfactory arrangements for drinking water have been made. As has been shown elsewhere in this note, great efforts are being made by the Rural Development Depart-

ment for supply of drinking water to the *kandi illaqa* of 657
Jammu Province, and a special allotment is made in the 312
budget for the purpose every year. Tube wells have been constructed at several places, and water supply schemes for a number of localities are under consideration.

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Reference has already been made to one of the chief 655
industries in the State, *viz.*, the Sericulture industry, 288
which is a Government concern. The silk filature in Srinagar is the largest of its kind in the world. A special quality of raw silk has been produced in Kashmir, which can favourably compete with silk produced anywhere else. It is interesting to note that the rearing of cocoons for silk provides employment for thousands of homes in the villages, exclusive of the labour that finds employment in the factories themselves. Owing to the rise in the price of silk, sericulture has already made a good contribution to the revenue of the State. A scheme for a large expansion of the industry has been taken in hand. A five-year plan for the expansion of the factory at Jammu has already been sanctioned, and it is expected that at the end of five years, the labour employed in the sericulture operations in the factory premises and in cocoon rearing in the province as a whole will show an increase of 150 per cent. High class carpets are manufactured in Kashmir and exported to Europe and America. Owing to the war, however, this industry has suffered a set-back recently. The industry, as stated before, continues to receive a subsidy from the Government.

A Department of Industries was established in 1923 647
to develop and foster industries in the State. The chief among the older industries which have become established are a Match Factory, a Santonine Factory, a Tannery, a Pottery Factory and the Shri Karan Singh Woollen Mills.
A Government Silk Weaving Factory has been established 655
to produce high class silk fabrics of different kinds. It 288
has recently been developed and expanded to four times its original size to give a further fillip to the silk weaving industry in the State. A Research and Commercial 232
Sheep Breeding Farm with a research and commercial 654
section has been established to develop the sheep breeding

232 and wool growing industry in the State. For purposes
654 of research work, the Government have granted subsidy to the Farm.

655 Forests which cover about one-eighth of the total area
313 of the State, and Forest industries provide a large field of employment for skilled and unskilled workers, besides yielding a large revenue to the Government. In recent years, the Forest Department has shown particularly good results. The net revenue of the Department for 1942-43 was Rs. 63.46 lakhs, which gives it precedence over other parts of India. The demand for timber grown in the State has increased considerably and owing to war conditions it has brought good prices. Cultivation of pyrethrum has made good progress. The Rosin and Turpentine Factory at Miransahib has done particularly well. The factory has led to the establishment of a number of minor private-owned industries and contributed to the development of Miransahib into what promises to be a new industrial town. The Half-wrought Factory at Baramulla received orders exceeding Rs. 10 lakhs for 1942-43.
284 The feasibility of establishing a newsprint paper industry in the State was investigated by Tata Sons Ltd. with whom the Government have entered into an agreement for a comprehensive investigation of industrial possibilities in the State. But owing to the impracticability of importing heavy machinery in the
742 present conditions, the proposition has to wait. A Drug Research Laboratory has been established under the expert guidance of Sir Ram Nath Chopra, its Director, and it is expected that within a few months it will be in a position to meet a part of the requirements of medical
322 institutions in the State. Another noteworthy industry is Kashmir Willows, which besides manufacturing cricket bats has taken in hand the production of other wooden articles of great utility.

471 The establishment of a sugar mill at Miransahib near Jammu, is in hand and the manufacturing operations are expected to start early. The Shri Karan Singh Woollen Mills and the Indianite Factory which are not State-owned, but in which the Government have a substantial interest, have been kept busy executing orders received from outside the State. Well established cottage industries producing woollen fabrics, like *pattoos*, tweeds, blankets, shawls, *namdas*, *gabbas*, papier-mache and

wooden articles, silver-ware, knitted ware, leather and metal articles etc., are making steady progress. Two private joint stock concerns have taken up the manufacture of pearl barley, jams, oats, etc. A number of minerals like Bentonite, Barytes, Sulphur, Borax, Gypsum, Ochres, China clay etc., are being worked. A canning factory has been constructed and a glass factory is under construction. 471

Tata Sons Ltd., inquired into the condition of the existing power installations in the Jammu and Kashmir Provinces, and the measures necessary for making them function satisfactorily. But, as in the case of newsprint paper, the necessary machinery could not be imported to work out this large scheme. Provision has, however, been made for improving the existing installations, particularly in Jammu area, where the demand for power exceeds the capacity of the present installations. The Government continue to have under consideration the establishment of new sources of power to feed the growing industries of the State. 371

The Jammu and Kashmir Bank started in 1938 has already declared a dividend. It has taken over the treasury at Srinagar and will soon be taking over the treasury at Jammu. It has established branches in a number of towns in the two provinces. 652 453

Because of its natural scenery and cheapness of living, Kashmir has long attracted visitors. A Visitors' Bureau has been in existence for the guidance of visitors. Recently His Highness' Government have turned their attention to the development of the tourist traffic. Small Tourist Bureaus have been established at Rawalpindi, Suchetgarh, Jammu, Domel, Pahalgam, Nagin and Ganderbal to assist visitors on the spot and guide them. A Boulevard has been constructed in Srinagar along the banks of the lake at Gagribal. This road has added to the beauty of Srinagar and provided a good healthy place for morning and evening walks. A programme of providing more amenities to tourists, increasing the attractiveness of places of interest and extending the roads to beauty spots which are not easily accessible is being worked out. A hanging garden has been constructed at Gagribal for recreation of the visitors. The two islands, Rup Lank and Sona Lank, in Lake Dal have been improved. Pahalgam is being developed into an ideal hill station. To provide 484

484 greater housing accommodation for travellers, huts have been constructed at a number of places. It is proposed to construct a chain of huts in Jammu. The existing camping grounds have been improved and new ones provided. A cafe has been established at Kokarnag and a tea shop opened at Patni top. Facilities have been provided for anglers. The rules regarding fishing and shooting in the State are liberal and more and more licences are issued every year.

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701 Eight Units of the State Army have been placed, one after the other, at the disposal of the Government of India for active service outside the State. Of these, the two Mountain Batteries and the Artillery Training Centre have been transferred to the Indian Army permanently. The demand for recruits is being met, and the Government of India have raised a large number of recruits for the Indian Army from the State.

652 Against the expenditure of Rs. 8,81,500 incurred by the Government on the Army Department in connection with the measures connected with the war during 1939-40, the expenditure for war purposes in the Army Department rose to Rs. 25,62,000 during 1941-42 and Rs. 22,75,000 during 1942-43. The total Army expenditure in 1941-42 amounted to Rs. 76 lakhs. The pay of all ranks serving in the State Army was recently revised, and the rates of Kit and H. M. Allowances were raised from Rs. 50 and Rs. 15 respectively to Rs. 120 and Rs. 50 respectively.

648 The State forces have distinguished themselves in the battles of Keran (Eretrea) and Damascus (Syria). His Highness presented eighteen completely equipped motor ambulances, and also placed a portion of the Kashmir House, Delhi, at the disposal of the Government of India free of rent for the accommodation of Government offices. Recently, His Highness placed his Lock-heed plane at the disposal of the Government of India for use in connection with the war.

747 His Highness has set up an influential War Aid Committee with Her Highness the Maharani Sahiba as President to raise funds for providing comforts for the troops. His Highness subscribes a sum of Rs. 1,000 per mensem

747 from his Privy Purse towards the aims and objects of the Committee. The rest of the members of His Highness' family contribute Rs. 850 per mensem. In addition to the monthly contributions, His Highness has been making big donations to the funds of the Kashmir War Aid Committee from the savings effected by curtailment of expenditure on a number of ceremonies in connection with His Highness' person. Government servants also contribute voluntarily one per cent. of their monthly gross salaries to the funds of the War Aid Committee. Provincial District and Tehsil War Aid Committees affiliated to the Central Committee, have been formed to collect funds in aid of the war and to disseminate correct information regarding happenings in connection with the war. The total receipts of the War Fund up to the end of June 1943 amounted to Rs. 6,91,586 of which Rs. 5,46,213 have been spent in providing amenities to troops and other activities calculated to contribute towards winning the war. A goodly collection of trinkets was collected and forwarded to Her Excellency the Marchioness of Linlithgow for her Silver Trinket Fund by Her Highness the Maharani Sahiba who issued an appeal for trinkets of gold or silver, broken bits of gold or silver ornaments, toys, etc., and old *saris* borders of brocade. Ladies' Working Parties have been organized and the co-operation of boys' and girls' schools and Hospitals as well as of private medical practitioners and medical officers in Government employ has been secured for the purpose of assisting in the production of articles required for the troops at the front. As a result of the labours of Ladies' Working Parties, the War Aid Committee has sent parcels of goods for the use of forces overseas. In addition to knitted woollen garments, gramophones with records and needles, cigarettes and other articles are being sent from time to time.

648 To commemorate the visit to India of Generalissimo Chiang Kai-Shek and Madam Chiang, China Day was celebrated throughout the State on the 7th March 1942. On this occasion, a sum of Rs. 20,393-4-0 was collected in voluntary contributions in aid of China War Charities and the War Aid Committee added a sum of Rs. 5,000 to this amount and sent a cheque for Rs. 25,393-4-0 to Madam Chiang.

747 In response to His Excellency the Viceroy's appeal,

747 His Highness 'adopted' 5 Polish refugee children in British India for a period of one year. The War Aid Committee similarly 'adopted' 10 of these children for the same period.

His Highness has also contributed large sums of money from his Privy Purse for particular purposes connected with or arising out o the war.

722 His Highness visited the Middle East in October 1941 and inspected his own as well as other Indian troops there. He broadcast a message from there calling upon the people in this country to put forth further efforts in the war and inspiring them with hope in the ultimate triumph of justice.

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656 Long before the regulation of prices of foodstuffs was introduced in many parts of India, His Highness' Govern-
435 ment had set up the Food Control Department for the control and distribution of *shali*, the chief staple of the Valley. The arrangement continues to the present day and *shali* is sold to consumers in Srinagar at fixed rates in Government controlled sale centres. Over a year ago, however, the soaring prices of other foodstuffs and the general food situation in the valley, as a whole, caused much anxiety, and His Highness' Government had to adopt several measures to relieve the situation. The measures included the fixation of the maximum sale prices of food-grains, restrictions on the movement of food-grains, restrictions on the export of potatoes, *til*, *sarson*, *alsi* and oil extracted therefrom and the opening of shops in Srinagar and certain towns and villages in the *mufassils*, where the poor classes of people could get grains at fixed rates. Food-grains were made available n deficit areas at low prices, at a considerable loss to the Government. Boards of Food Control, with representatives of diferent communities and interests, were constituted in both the provinces to deal with questions of policy relating to food-grains. Rationing of other important essentials of life, like fuel and sugar, was introduced. A Department of Supplies was set up.

657 Early in January 1943, His Highness the Maharaja Bahadur placed at the disposal of the Government a sum of Rs. 2,00,000 to serve as the nucleus of a Fund for

L57 alleviating the distress of the poor. The gift rendered it possible for the Government to supply food-grains to the poor at Jammu at the cheapest possible rates, *viz.*, 15 seers of food-grains (12 seers of wheat and 3 seers of rice) per head per month, for Rs. 2-8-0 only, when in the adjoining British territory ordinary wheat was selling at Rs. 9-4-0 per maund and ordinary rice at Rs. 17-4-0 per maund. But, as the quota of wheat and gram fixed by the Government of India was drastically reduced, and the relief from His Highhess' Fund had to be distributed to the poorer classes living in all parts of the State on an equitable basis, the poor relief shops in Jammu City were closed in August last.

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L48 His Highness has played an important part in the joint effort concerning the political future of British India and the Indian States. At the first Round Table Conference, His Highness uttered the following memorable words : "As the Allies of Britain, we stand solidly by the British connection. As Indians and loyal to the land of our birth, we stand as solidly as the rest of our countrymen for our land's enjoyment of a position of honour and equality in the British Commonwealth..... ..... Neither England nor India can afford to see this Conference end in failure. We must resolve to succeed. Difficulties shall not be insuperable. We must exercise patience, tact and forbearance and be inspired by mutual understanding and goodwill ; and we must give and take. If we succeed, England no less than India gains. If we fail, India no less than England loses." His Highness kept in touch with the subsequent conferences in London, and other deliberations held from time to time in connection either with the States or with India as a whole. Before the commencement of the talks of Sir Stafford Cripps with Indian leaders towards the end of March last, His Highness issued an historical statement, in the course of which he said that it was the duty of the Princes to show that as patriots, they were desirous that their countrymen should feel themselves the equals of nationals anywhere in the world. His Highness expressed the view that every autonomous unit of a self-governing India

648 will share its fiscal and financial advantages as well as its responsibilities and burdens, and that, therefore, such of the Princes' prerogatives as enable them to ameliorate the lot of their people should remain. His Highness urged that the Princes could not logically object to dealing with a Central Government in India which the Crown might constitute in future, and they had no reason to assume that they would not get a square deal from such a Government.

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Census of India, 1931

VOLUME XXIV

JAMMU & KASHMIR STATE

PART I—REPORT

BY

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INTRODUCTION

1. Past Censuses.—Leaving out of calculation the crude enumeration attempt of 1873 which yielded unreliable results, the first Census of the State excluding the Frontier Illaqas was taken in 1891 synchronously with the rest of India although it substantially fell short of the Indian standard both in respect of the statistical data and the descriptive material. The Census of 1901 was again no better as it failed to effect any appreciable improvement on its predecessor on account of scant attention which it received. The honour of being called the First Regular Census of the State was, no doubt, reserved for the 1911 Census when the operations were conducted in strict and punctilious conformity with the Imperial rules under the supervision of a whole-time lent officer who collected detailed first-hand information about the country by undertaking extensive tours. 659x

The results of his untiring efforts and zealous labours in the cause of the State Census are embodied in the Census Report of 1911 which is one of the most comprehensive and valuable documents on the subject. This was followed by the Census of 1921 which also precisely followed the lines laid down by the Government of India Census authorities.

2. Present Census.—The present report embodies the results of the fifth ordinary Census taken on the night of the 26th February 1931, which in reality is the third regular Census of the State. The Census operations of 1931 have from start to finish synchronized with the rest of India by conforming in all its essentials to the standard instructions issued by the Census Commissioner for India for the various stages of the Census. This report accordingly forms a part of the All India Census Volumes issued under the general editorship of the Census Commissioner for India who has assigned to this volume the 24th number in his Census series. The report is divided into three parts—Part I being the main report with subsidiary and marginal tables, Part II containing the Imperial and State tables, and Part III being the final Administrative Report of the Census operations. Besides these village tables have also been printed in vernacular to give at a glance the population of each village by religions as also the number of inhabited houses. A complete account of the method and procedure followed in bringing to successful completion the various important stages of the 1931 Census will be found in the Administrative Volume (Part III) which being mainly intended for the technical guidance of the future Census Officer is not of sufficient interest or utility to the general reader of the Census Reports who at the most requires a very brief description of the various stages of the Census to enable him to understand as to how the thing is done. The following paragraphs have therefore been inserted in this introduction just to give our readers a birds-eye-view of the practical stages of the operations. If any reader is not satisfied with this brief account he would be well advised to refer to the Administrative Volume.

3. Census Divisions and Agency.—The Census office was started on the 21st of February 1930 by Rai Bahadur Lala Tulsi Ram (formerly Finance Minister of His Highness' Government) who was designated as Officer on Special Duty and was given a Secretary in the person of Pandit Hira Nand Raina, B. Sc., LL. B., formerly Secretary to the Minister for Development. 647

Besides the Census the Rai Bahadur was entrusted with various other important duties viz., Private Domains' assimilation, the Investigation Commission' work and the settlement of the pending Public Works cases of the Domains. During his eight months' connection with the Census Department he also officiated for the Home and Judicial Minister for three months and the Public Works Minister for a month and a half.

Just on the eve of the commencement of House-numbering stage at the end of Asuj 1987 the Raj Bahadur reverted to his permanent service under the

647 Indian Government and the Census Department was placed under the control of Rai Bahadur Pandit Anant Ram, B. A., Settlement Commissioner, and the designation of the Secretary to the Officer on Special Duty was changed into that of Assistant Census Commissioner.

*659 Soon after the starting of the office a Census Regulation was enacted to arm the Census agency with necessary powers for the taking of the Census. Next came the preparation of the general village register containing the number of villages and hamlets together with the number of inhabited houses in each which was followed by the division of the entire country into fifteen Census districts each under District Census Officer which office was filled by the Wazirs Wazarat in the districts, the Municipal Presidents in cities and the Political Agent in the Political Illaqas in Gilgit. In the tahsils the operations were conducted by the Tahsildars who had under them the Charge Superintendents, Supervisors and Enumerators exercising control over their respective units—the charges, circles and blocks. A block contained upto 50 houses, a circle comprised 10 to 15 blocks and a charge included a number of circles. All these jobs were manned by voluntary workers both official and non-official—the enumerators being generally recruited from the ranks of private gentlemen, school teachers, village Lambardars, forest guards and students. The bulk of supervisors was supplied by the Patwaris while the Charge Superintendents were selected from amongst the Girdawars, Naib-Tahsildars, Forest Rangers, Inspectors of Police, Sericulture and Customs Departments. With the exception of the workers of the Political Illaqas for whose remuneration Rs. 800 were got sanctioned at the instance of the Political Agent, Gilgit, no remuneration was paid to the Census workers most of whom were, however, granted Census Certificates for meritorious services.

4. **House-numbering and Training of Census Staff.**—After the correct preparation and check of the general village registers and the delimitation of Census Divisions the next step was the numbering of houses and preparation of house lists which was completed on the 10th of November 1930. In the cities of Jammu and Srinagar as also in the town of Sopore which had a Municipality at the time of the house-numbering, permanent house-numbering was carried out by nailing to the outer door of each house black iron plates bearing white Census house-numbers. After the house-numbering, training was imparted to the Census agency to equip them for the work of preliminary enumeration. The instructions poured from the Census Commissioner to the District Census Officers whence they filtered down to the Charge Superintendents, Supervisors and from the Supervisors to the Enumerators. Census Conferences were held at all principal centres where the object of each column and the correct method of filling it were explained to the workers to elliminate errors as far as practicable.

5. **Preliminary Record.**—The preliminary enumeration work was started on the 1st of January 1930 and completed on the 1st of February 1931. In the Mufassil this work was mostly done by the Patwari-Supervisors (instead of enumerators) who in some cases wrote up the entire number of the enumeration books of their circles during the first fortnight, leaving only the record of fresh arrivals and deletion of absentees to the enumerators. The first twenty-five days of the month of February 1931 were reserved for check and correction of the preliminary record and this period was one of the greatest activity for the Census officers. The entries were scrutinized by the Supervisors and the mistakes coming to the notice of the Census authorities were circulated through inspection notes to the Census agency to enable avoidance of similar pitfalls in other districts. During this period of 1½ months the Census Commissioner toured extensively throughout the Kashmir Province while the Assistant Commissioner covered a number of tahsils of the Jammu Province to impart first-hand instruction and afford authentic interpretation of doubtful points.

6. **Actual Census.**—The final enumeration or the actual Census was taken on the night of the 26th February 1931 between 7 P. M. and 12 P. M. when the enumerators visited each house to verify the record of the preliminary enumeration. Ordinary movement was restricted by previous issue of a proclamation asking people not to fix this date for any festivals, ceremonies or weddings and stay

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awake in their homes with a light till the enumerator had visited them. Special enumerators posted at the principal outlets and inlets of the cities and at the principal crossings did not allow anybody to pass unless he was enumerated and granted a pass. Special arrangements for Census of cantonments, railway areas, boat population, camping grounds, cart stands on roads, hotels, and sarais etc., were also made to make the Census as accurate as possible. The Census of distant localities whose totals could not reach within the prescribed time was arranged a few days prior to the 26th of February 1931, but special care was taken to keep the number of such non-synchronous localities as small as possible.

7. **Attitude of the People.**—The people in general extended close and cordial co-operation at the present Census by readily supplying all the information demanded of them and the fact that although a Census Regulation was duly enacted no occasion arose for its enforcement, is sufficient testimony of the friendly attitude and good will of the public.

8. **Provisional Totals.**—After taking the final Census the enumerators of each block met their Supervisors on the morning of the 27th February 1931 at an appointed place to prepare the enumerators' abstract for each block giving the number of houses and the total of persons male and female residing in the block. From the block abstract was forthwith compiled the circle summary with the utmost care and precaution by getting the totals of each block worked up independently by different enumerators. The circle summaries were personally taken by the Supervisors to the Charge Superintendents concerned at a previously fixed centre with the greatest possible expedition where the charge summary was prepared and checked by independent totalling. The Charge Superintendents despatched these to the District Census Officers who telegraphed the district totals to both the Census Commissioner for India and the State Census Commissioner. The first telegram containing the totals of the whole State was sent up to the Census Commissioner for India on the 4th March 1931—one day earlier than in 1921. The efficiency of the arrangements made and the accuracy of the totals collected can be judged from the fact that the provisional totals (3,645,339) fell short of the final totals (3,646,343) by 1,001 persons only yielding a difference of ·028 per cent. or 28 persons per lac of population.

9. **Abstraction and Tabulation.**—Soon after the despatch of final totals two Tabulation Offices were opened—one at Jammu and the other at Srinagar, and the work of abstraction and tabulation comprising three distinct stages was commenced. During the first stage of slip-copying the entries of the Census schedules were copied on small slips of different colours bearing different symbols to distinguish between different religions and civil conditions. This was followed by sorting, which required sorting and counting of slips for extraction of material for the Imperial and State Tables. At the third stage of compilation the entries on the sorters tickets were posted in the compilation registers wherein the district, provincial and the State totals were struck for putting the tables in the final shape.

All these stages occupied about eleven months, from the 10th of Chet 1987 to the 15th of Phagan 1988, when on the exhaustion of the budgetted grant the Tabulation Offices were closed, the pending compilation work being taken over by the Direction Office for completion.

10. **Special Enquiries.**—The unemployment of English educated persons and sex constitution of the families and the fertility of marriage were the special enquiries undertaken in conjunction with the Census by the circulation of separate schedules which required separate copying, sorting and compilation. The economic enquiry though originally intended to be conducted through the Census staff was subsequently dropped under orders of His Highness' Government, and the ethnographic enquiry proposed by the Census Commissioner for India during the closing months of the Census could not be undertaken for want of time and expert medical staff.

11. **Subsidiary Tables.**—The Subsidiary Tables exhibiting the statistical data of the Imperial Tables in proportional figures tending to prompt and correct

*659 appreciation of the results were prepared by the Direction Office which had also to prepare the various marginal tables, maps and diagrams. For this additional work a bonus of Rs. 400 was distributed amongst the clerks of the Direction Office.

12. **Report Drafting.**—The drafting of the Census Report was taken in hand in the month of Bhadon 1989 and completed before the 15th of Magh 1989, the whole work occupying slightly over five months. Instead of receiving handy notes of decennial departmental activities for use in connection with the preparation of this report some of the departments sent us their whole volumes of annual administration report files for the first ten years transferring to our shoulders the labour of culling out the necessary materials.

13. **Cost of the Census.**—The total cost of the 1931 Census as shown in the statement appended to the Administrative Volume amounts to Rs. 149,508 only out of which Rs. 15,698 and Rs. 433 are recoverable from the Jagirs of Poonch and Chenani respectively being the proportionate share of the cost of Census operations of the Jagirs concerned which were borne by the State from start to finish. The incidence of cost per mille of the population works to Rs. 41 against Rs. 44 of the 1921 Census. In case Rs. 14,000 spent on printing which was got done at the Government Presses were also deducted on the analogy of all other Government Departments none of which pays a penny to the Government Presses for printing charges the total cost falls down to Rs. 135,508 on the basis of which the cost per mille works to Rs. 37 *i. e.*, Rs. 7 less than that in 1921.

In making this deduction we are supported by the instance of the Cochin State which has excluded the printing charges from their cost as is evidenced by the following extract from the Cochin Census Administration Report :—

"This does not include the cost of the forms, reports etc., printed at the Cochin Government Press which is debited to stationery and printing".

It is indeed highly gratifying to record that the present Census has been able to show substantial decrease in expenditure in spite of the considerable increase in work as compared with 1921. Against 24 tables (22 Imperial and 2 Provincial) of 1921 the present Census has 39 tables (20 Imperial, 8 State and 11 Fertility) besides the much larger volume of the report.

The present Tables Volume having 337 pages beats its predecessor by over one hundred pages of print while the printed matter of the Report Volume occupies 340 pages against 216 of the 1921 Report. The bulk of both these volumes therefore exceeds the 1921 Reports by about 225 pages which viewed along with the decrease of Rs. 7 in cost of Census per mille of population discloses no mean achievement of the present Census. The Census Superintendent of Cochin State is not far from truth in styling the work of 1931 as almost double that of 1921.

000 This could not have been possible without the genuine and whole-hearted co-operation of the District Census Officers and Municipal Presidents on whom devolved the responsibility of conducting the Census in their respective districts. To them as also to the large bands of honorary workers under them—the Charge Superintendents, Supervisors and Enumerators—we offer our sincerest thanks for the devotion of their precious hours and energies to the Census work. It was the close and cordial co-operation of all the workers, official and non-official, that enabled the successful completion of the Census operations. It is indeed a pity that financial stringency did not permit a substantial recognition of the services of the workers by grant of cash rewards. Still good work was not allowed to go unnoticed and appreciation was all the same conveyed through grant of Census Certificates as a token of meritorious service rendered to His Highness' Government. These certificates besides being emblems of loyalty serve as good recommendation for obtaining paid temporary service in the Tabulation Offices of the next Census as the Census authorities prize the Census experience among subordinates much above their academic qualifications.

In this connection the name of J. H. Todd Esquire, Political Agent, Gilgit, who was in charge of the Census operations within the Political Illaqas of Gilgit is deserving of special mention as it is through his commendable efforts that the present Census has been able to place before the public greater details of these less-known regions which hitherto used to be enumerated on a Special Simple Schedule consisting of only three or four columns bearing name, religion and sex of the enumerated. He is the first District Census Officer of these Illaqas, who enumerated the population on the Ordinary Census Schedule with its complicated columns for which we are highly indebted to him. 000

The Central Office which co-ordinated the activities of the various District Offices and directed the operations had to bear the brunt of the strain, and the pressure upon the Tabulation Offices which had to copy, sort and compile the statistics, was by no means a small one. It is really a great pleasure to record that almost all extended co-operation to the best of their ability although the names of Mr. Raja Ram, B. A., Office Superintendent, Lala Charan Das, B. A., Tabulation Officer and Mr. Raghunath Das Kohli, B. A., Inspector, are deserving of special mention. Mr. Raja Ram, B. A., as Superintendent Central Office was very helpful in all the three stages of the Census operations while Mr. Kohli assisted both on the clerical and the executive side. L. Charan Das spared no pains in extracting the maximum output from the huge establishment of the Tabulation Office Jammu and thus contributed in a large measure towards economy in expenditure.

Our indebtedness to Mr. J. Sharma, Superintendent and the Staff of the Ranbir Government Press Jammu, which printed almost the entire Census requirements from beginning to end, is really great as through their zealous labours and genuine co-operation good deal of savings have been effected.

The Jail Press Srinagar was in no way wanting in co-operation whenever requisitioned.

For the supply of information pertaining to the decennial activities of the various Government Departments which is embodied in the opening chapter of this report, we are highly obliged to the Departmental Heads of His Highness' Government.

We are at the same time deeply grateful to V. N. Mehta Esquire, M. A., Bar-at-Law, I. C. S., the Honourable Revenue Minister of His Highness' Government, who always extended prompt and favourable consideration to the proposals of the Census Department.

The debt of our obligation to Dr. J. H. Hutton, Census Commissioner for India, for the guidance received during the entire course of the operations is indeed inestimable as none else than ourselves is more conscious of the pains and trouble which the Doctor had to undertake for our sake in checking the huge mass of the tiresome statistics and reviewing the unending pages of the dozen chapters of the Report Volume.

No Census Officer can close his report without reflecting on the great help which he has obtained by the consultation of the almost inexhaustible store of previous works and records of the Census. So far from claiming originality the authors regret that they had not enough time to derive the maximum good from the treasure-house available to them to embellish their report. In the preparation of their report they have frequently consulted the Census Reports of India as well as those of the Provinces and the States and are greatly indebted to the great brotherhood of Census authors from whom the report has taken many useful suggestions and hints.

DATED JAMMU:
The 15th March 1933.

ANANT RAM,
Census Commissioner.

HIRANAND RAINA,
Assistant Census Commissioner.

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REPORT

ON THE

CENSUS OF JAMMU & KASHMIR

1931.

CHAPTER I

DISTRIBUTION AND MOVEMENT OF POPULATION.

131 1. The big patch of yellow lying upon the top of the pink map of India (between 32°17′ to 36°58′ North Latitude and 73°26′ to 80°30′ East Longitude) represents the territories known as the Jammu and Kashmir State which originating upon the northern borders of the great Punjab plain stretch extensively northwards to the meeting point of the three empires of Britain, China and Russia. Situated on the north-western extremity of India the State occupies a unique position in the Political Geography of the Indian Empire forming a part of the Frontier of India controlling as it does a boundary line of several hundred miles of Frontier touching Tibet, Chinese Turkestan and Russian Turkestan from which countries it is securely isolated and protected by several chains of parallel Himalayan Ranges whose snow-covered peaks render foreign ingress very difficult if not altogether impossible. It is bounded on the north by the Pamirs (the "Roof of the World") and Chinese Turkestan from which it is completely segregated by the eastern off-shoots of the Hindu Kush and the Mustagh or Karakoram mountains which lend an opening into the interior of the Eastern Turkestan through the Karakoram Pass at a height of 18,000 ft. above sea level and own Mount Godwin Austin the second highest peak of the world having an altitude of 28,265 ft. above sea level. The eastern and the western boundaries of the State are made up by the Chinese Tibet and the North-Western Frontier Provinces respectively while on the south it is bounded by the Punjab districts of Jhelum, Gujrat, Sialkot and Gurdaspur, the Chamba State, Spiti and Lahol.

659 In no country of the world are there such magnificient masses of the[1] snow-covered mountains rising to heights before which the Alpine giants will simply dwindle into insignificance.

2. **Natural Divisions.**—The dismemberment of a country into smaller administrative units such as Provinces, Districts and Tehsils being chiefly based on administrative and political considerations does not always provide a satisfactory basis of division for proper presentation and sound analysis of demographic statistics essential requisites of which demand comparison of like with like and scrupulous avoidance of wide generalisation.

Another mode of division of a country would be to partition it into regions possessing more or less similar characteristics based on the similarity of the soil or geographical, geological or meteorological conditions. For the purposes of Census the essential characteristics of physical conformation, climate and rainfall which influence to a very considerable degree the character, distribution and

[1] [Errata: delete "the"; cf Errata Sheet, p. 229, category 116 -- Analyst]

659 standard of living of population in general, and of India (which is 80 per cent. agricultural, depending upon the mercy of timely monsoons) in particular would constitute a fairly good criterion for natural divisions.

But from the practical viewpoint neither of the above two criteria would by itself be sufficient as the presentation of results merely by the natural divisions will defeat the very objects for which a Census is taken by the Government who want to know the distribution of people and their condition in each administrative unit of the country to enable their provincial Governors, District officers, and Tehsildars to take necessary steps for the improvement of conditions in their respective jurisdictions. Experience has shown that it is always wiser to steer the middle course and accept a compromise between the two criteria by following both the methods in exhibiting the conclusions of the Census. The facts should therefore be stated by administrative divisions and the theory based on natural divisions whenever possible. Nowhere is the task of formation of natural divisions fraught with greater difficulties and complications than in the Jammu and Kashmir State where vicissitudes of climate and rainfall and variation of altitude are so pronounced that it is well nigh impossible to find fairly large tracts possessing homogeneous characteristics to enable sound grouping into distinct natural divisions. Not to say of homogeneity of physical features in a province it is rather difficult to find a district possessing same characteristics throughout. Speaking of the Kashmir Valley Sir Walter R. Lawrence has observed:—

> "Every hundred feet of elevation brings some new phase of climate and of vegetation and in a short ride of thirty miles one can pass from the overpowering heat to a climate delightfully cool, or can escape from wearisome wet weather to a dry and sunny atmosphere."

If these remarks are true of the great valley a level stretch of country, they are applicable with much greater force to the Frontier Districts having ranges with perpetual snows ensconsing within their folds a large number of valleys and places enjoying the driest climate in the world with practically no rainfall. In view of the aforesaid difficulties it would be futile to attempt any fresh classfication of the natural divisions of the State and consequently we adopt the scheme of Natural Divisions propounded by Fredric Drew Esquire, F. R. G. S., F. G. S., in his "The Jammu and Kashmir Territories" (a geographical account) published in 1875 A. D. with necessary modifications made by Khan Sahib M. Matiuzuman Khan, the Superintendent of Census of this State in 1911, to suit the special requirements of the Census. Sticking to the old divisions has the further advantage of judging the comparative values of the figures with a great degree of accuracy than would otherwise be possible.

The Four Natural Divisions are :—(*i*) *The Sub-montane and the Semi-*
131 *mountainous Tract.*—This is partly plain and partly broken Kandi country
skirting the mountain ranges of the Himalayan series, and consists of tehsils
133 Kathua and Jasmergarh of the Kathua district, the entire district of Jammu
comprising Samba, Ranbirsinghpura, Jammu and Akhnoor tehsils, and tehsils
161 Bhimber and Mirpur of the Mirpur district. The southern portions of these tehsils bordering upon the Punjab districts of Jhelum, Gujrat, Sialkot and Gurdaspur possess fertile tracts growing rice, wheat, maize and other crops. This region has been designated by Mr. Drew as "The plain in front of the hills" through which flow the three great rivers of the Punjab namely the Ravi, Chenab and Jhelum as also some perennial streams flowing with sufficient water throughout the year. The irrigation of this tract is carried out partly by canals drawn out of the big rivers (The Ranbir Canal, the Upper Jhelum Canal, the Basantpur and the Ujh Canal) and partly by small *Zimindari Kuhls.* The Ranbirsinghpura tehsil is the most fertile tract in this region having the best soil and receiving sufficient water from the Ranbir Canal; while Samba is the poorest with sandy soil thirsting for water. The northern portions of the above tehsils called "Kandi" being located at a higher level 1,100 to 1,200 ft., has* stony and sandy soil where cultivation is meagre and uncertain mostly

*[Errata: read "have" for "has"; cf errata sheet, p. 329, category 116 -- Analyst]

depending upon timely rainfall. The population of this division consists of 7,12,456 souls and the area is only 2,606 square miles. 131 133

(ii) *The Outer Hills.*—This comprises the whole country of low-lying hills (called Sewalik or Sawa Lakh) in the south of the Pir Panjal mountains which partition the Jammu and Kashmir provinces and whose snowy peaks render the Kashmir valley inaccessible from the Jammu side during the winter months. Tehsil Basoli of Kathua district, the Riasi district, the Udhampur district and tehsil Kotli of the Mirpur district are all included within this belt which consists mostly of country 2,000 ft. to 3,000 ft. high, though in Bhadarwah and Kishtwar the hills reach a height of over 5,000 ft. 161

Excepting the fertile valley of Bhadarwah the country has only patches of cultivated areas spread between the hills covered with scanty and stunted forest growth which assumes larger and thicker proportions as higher elevation is reached where the pine and deodar forests form a great source of wealth to the State. Much of the mineral wealth of the State also lies buried in this part of the country and Reasi bids fair to play the role of an important metallurgical centre of the State in future. Although irrigational facilities are very scanty being arranged by small *Kuhls* drawn from mountainous nallahs or springs, but the cultivation is greatly helped by the larger precipitation that this region is blessed with on account of its proximity to the high Pir Panjal mountains which compel the moisture bearing winds to deposit most of their aqueous vapour in this part of the country. There are fairly populous and well cultivated valleys among the mountains such as Poonch and Rajouri and in the valley of the upper Chenab are the valleys of Ramban and Bhadarwah. Rice and wheat are grown in some parts while maize is the staple food of the Illaqa. The area of this division is 9,795 square miles and population runs upto 1,075,985 persons.

NOTE.—The Division I and II constitute the entire Jammu Province.

(iii) *The Jhelum Valley.*—This includes all the three districts of the Kashmir Province having ten tehsils in all:— 631

1. Srinagar District	...	1. Srinagar,
		2. Anantnag,
		3. Kulgam,
		4. Awantipura,
2. Baramulla District	...	5. Baramulla,
		6. Sri Pratapsinghpura,
		7. Uttarmachhipura,
3. Muzaffarabad District	...	8. Uri,
		9. Karnah, and
		10. Muzaffarabad.

The seven tehsils of the Srinagar and the Baramulla districts constitute the Kashmir valley proper while Muzaffarabad district (of which only a few villages in Uri enjoy similar characteristics) has also been clubbed into this group to coincide with the administrative division; otherwise this hilly tract with insufficient cultivation and precarious agriculture would rightly fall within the Outer Hills Division. The mountains enclosing this tract have been termed as "The middle mountains" ranging on the average between 8,000 to 10,000 ft. in height although many of the peaks reach 14,000 to 15,000 ft. The valley 133 131

[Errata: cf. Category 116, p. 329 for corrections -- Analyst]

131 of Kashmir situated at over 5,000 ft. above sea level and the beautiful side
133 valleys of Sindh and Liddar also belong to this division.

It is needless to speak here of cultivation in the valley which is very close
241 and plentiful yielding abundant harvests of Shali (Paddy) the staple food of the
161 Kashmiries. Irrigation is supplied by the *Kuhls* drawn from natural water courses fed by the surrounding snow-clad mountains. The valley is famous for the large variety of its fruits which are exported to the plains in ever-increasing quantities. Besides rice or paddy, maize, wheat and tilgogla also are grown while Trumba (Buckwheat) is grown on the higher regions in small quantity. The area of this division is 8,539 square miles and the population comprises 1,569,218 persons.

131 (*iv*) ***The Indus Valley or the Tibetan and Semi-Tibetan Tracts.***—These form the central portion of the valley of the great river Indus, which taking its
133 source at the Mansarowar lake in Tibet proper traverses the whole of the frontier region of the State running from south-east to north-west upto the bend round
161 Nanga Parbat whence it assumes south-westerly course till it enters the sea after covering a total length of 1,800 miles from the source. Enclosed by Karakoram on the north and the central range of the Himalayas on the south this division comprises three-fourth of the area of the State but on account of its high altitude and highly mountainous and barren character maintains a population of only 288,584 people giving a density of 5 persons to a square mile. Except Gilgit the ranges in this Illaqa vary from 17,000 ft. to 22,000 ft. and in Ladakh there are vast deserts, *i. e.*, Linghaithang 1,6000 ft. and Ksenlun (17,000 ft. above
631 sea). This includes the three separate administrative divisions:—

1. Ladakh District	...	1. Ladakh, 2. Skardu and 3. Kargil Tehsils.
2. Gilgit District	...	Gilgit Tehsil.
3. Frontier Illaqas	...	Hunza, Nagar, Yasin, Chilas, Ishkoman, Kuh-Ghizar, Punial Illaqas included in the Gilgit Agency.

133 The physical characteristics of the various portions of this country differ very widely and we have almost rainless and therefore dry and barren tracts of Ladakh on the one extreme and Baltistan and Gilgit with their lower hill sides and valleys verdant with orchards and corn fields on the other.

*162 The Ladakh tehsil is peopled by the Mongoloid (Tibetan) race who
241 own allegiance to Budhism while Skardu and Kargil are inhabited by Muslims of Shia and Nurbakhi sects belonging to semi-Tibetan race called Balti. The cultivable area being very small and the rainfall very deficient agriculture is carried on by artificial irrigation with great difficulty and labour, and it is not unoften that terraced fields are reclaimed at the foot of the overhanging cliffs. The Ladakhi custom of polyandry keeps the small holdings intact as the joint family and common-wife system of the Budhists prevents fragmentation of holdings and also acts as a great check on population. Grim[4] is the chief crop of Ladakh which grows even at a height of 15,000 ft. The population of Gilgit is constituted of Muslims of the Dard race and this small tract enjoys far better climate and cultivation than Ladakh; producing wheat and other crops as also fruits. The production in Political Illaqas is again of an inferior kind.

631 **2. Administrative Divisions.**—As at the preceding Censuses, the State may be divided administratively into two broad divisions:—

(a) The State proper.

(b) Dependencies and Jagirs.

4 [Errata: read "giram" for "grim"; cf. errata sheet, p. 329, category 116 -- Analyst]

The State proper has been divided into Provinces, Districts and Tehsils as shown below :— 631

A—STATE PROPER.

Districts or Wazaratas.	Tehsils.
	(1) *Jammu Province.*
1. Jammu ..	(1) Jammu, (2) Akhnoor, (3) Samba, (4) Bashlitaghipura.
2. Kathua ..	(1) Kathua, (2) Jasrotagarh, (3) Bandlal.
3. Bhaypur ..	(1) Bhaypur, (2) Bilaskot, (3) Kotli.
4. Udhampur ..	(1) Udhampur, (2) Ramnagar, (3) Ramban, (4) Bhadarwah, (5) Kishtwar.
5. Riasi ..	(1) Riasi, (2) Reasyar Rajouri.
	(2) *Kashmir Province.*
1. Kashmir North (Baramulla)	(1) Sri Pratapsinghpura (Sopore), (2) Uttarwahiliipura, (3) Baramulla.
2. Kashmir South (Srinagar) ..	(1) Srinagar, (2) Awantipura, (3) Kulgam, (4) Anantnag.
3. Muzaffarabad ..	(1) Uri, (2) Karnah, (3) Muzaffarabad.
	(3) *Frontier Districts.*
1. Ladakh ..	(1) Skardu, (2) Kargil, (3) Ladakh (including Nubra village situated in Tibetan territory).
2. Gilgit ..	(1) Gilgit.

There are thus altogether ten Districts and thirty one Tehsils in the State proper.

In reality there are only two Governors Provinces *i. e.* Jammu and Kashmir with Head-quarters in the cities of Jammu and Srinagar respectively. These provinces are not to be construed in the sense in which the word is used in British India as the administration is not provincialised but is controlled from the centre by His Highness acting through his Ministers and Departmental Heads whose jurisdiction extends all over the State in their respective spheres. The Provincial Governors however, are invested with duplicate functions of Collector and District Magistrate and are subordinate to the Revenue Minister in Revenue matters and to the Minister-in-charge of Judicial and Police Department in matters of maintenance of peace and order in their respective charges. Each province is divided into a convenient number of districts or Wazaratas controlled by the Wazir-Wazarat who also act as Sub-Divisional Magistrates. Each district is further sub-divided into tehsils under a Tehsildar.

The Frontier Districts though shown as a province do not in reality constitute a province under a Governor but each of the districts *i. e.* Gilgit and Ladakh is separately controlled by a Wazir-i-Wazarat who is (unlike other Wazirs) directly under the Revenue Minister like the Provincial Governors.

B—DEPENDANCIES.

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The following Jagirs and Dependancies are also included in this Census Report as in the past :—

	Tehsils or Hoqas.
1. Poonch Jagir ..	(1) Haveli, (2) Sudhnoti, (3) Mandhar, and (4) Bagh Tehsils.
2. Chenani Jagir ..	
3. Frontier Hoqas ..	(1) Punial, (2) Ishkoman, (3) Yasin, (4) Ish and Ghizar, (5) Hunza, (6) Nagar, and (7) Chilas.

636 Poonch and Chenani are jurisdictional Jagirs and their Rajahs enjoy internal powers of management subject to general superintendence and control of His Highness' Government. The Chief chieftaincies of the Frontier Ilaqas classed under item 3 are in feudatory relations with the State and are under the direct charge of the Political Agent who is an officer of the Government of India.

During the decade 1921-1931, the external boundaries of the State did not undergo any alterations while internally the Bhaderwah and Langet tracts which formed the Jagirs of His Highness the Maharaja Bahadur were under his commands amalgamated with the State territories after his accession to the throne. The Bhaderwah Jagir was included in the State as a tehsil of the Udhampur district while Langet was merged into the adjoining Handwara tehsil.

The private Jagirs of His late Highness i. e., Nanipura and Kiwan, were after his demise also amalgamated with the State.

I. The Area dealt with.

131 The total area of the State, as adopted at the present Census is 84,471 square miles as against 84,258 square miles of the last Census. A reference to the marginal table will show how the area figures have varied from Census to Census.

TABLE A.

Drew 1875	... 80,900 square miles	
Census Report 1891	... 80,900 "	"
" " 1901	... 80,900 "	"
" " 1911	... 84,258 "	"
" " 1921	... 84,258 "	"
" " 1931	... 84,471 "	"

TABLE B.

	1875.	1891.	1901.	1911.	1921.
Jammu Province including Jagirs ...	80,900	6,500 (approximate estimate)	12,000	12,000	12,000
Kashmir Province including Jagirs ...		7,000 (approximate estimate)	6,000	6,000	6,000
Frontier Districts ...		66,400 (approximate estimate)	66,000	66,000	66,000
Total ...	80,900	80,900	84,000	84,000	84,471

From the above figures it is clear that the estimate of Drew in 1875 A. D. was very low being mostly conjectural as at that early date the areas of even the two provinces of Jammu and Kashmir had not been surveyed not to speak of the estimates of the areas of the districts of Ladakh and the Agency Ilaqas whose limits upto the present date remain to be completely surveyed. Rejecting Drew's estimate we come to the estimates of area adopted at the Censuses of 1891 and 1901 at both of which the area figures were put at 80,900 square miles, the information being chiefly based perhaps upon the Imperial Gazetteer of India. It may be taken for granted that regular surveys had not been conducted prior to 1891 and only partially conducted between 1891-1901 as the 1891 Report does not showcase figures by provinces but gives the total for the whole State.

It is in the 1901 Report that we meet with the partial area figures by provinces which shows that figures of Settlement surveys were made use of in the Report. It was in the year 1887 that the Settlement of Kashmir Valley was commenced by Mr. Wingate I. C. S., C. I. E., who was succeeded by

4:India G-3 (1932)1933 AVI Kashmir AV I

131 Mr. (now Sir) Walter R. Lawrence, I. C. S., C. I. E., who was appointed permanently as Settlement Officer Kashmir in 1890. The work of survey was commenced in the summer of 1887 and completed in 1893. So the 1901 Report contains somewhat reliable figures but being incomplete these are of very little practical value for the requirements of the Census as these relate only to the areas measured within the village boundaries and leave out of account Bhadarwah and Poonch as also the Political Ilaqas.

At the Census of 1911, the Superintendent in charge seems to have made strenuous efforts to arrive at a correct figure and his estimate of 84,432 square miles based on data furnished by the Survey of India and verified by the State Settlement Department wherever possible may be considered to present a fairly reliable figure for the State.

The 1921 Census figures were again obtained from the Survey of India (Party No. 1) which queried for all districts except Ladakh district, Political Agency Ilaqas and part of Gilgit, areas of which units were adopted from the 1911 Report as will be proved by a comparison of the area figures for Frontier Districts at these two Censuses which are quite identical being 63,500 miles in both cases. The area of the State so computed in 1921 stood at 84,258 square miles.

At the current Census also the figures adopted in Imperial Table No. I have been obtained from the Survey of India so far as the Jammu and Kashmir Provinces and the Gilgit Wazarat are concerned, but as regards the Ladakh district and the Frontier Ilaqas the figures of the past Censuses have been repeated. The Survey Department have supplied the area of such places only as are covered by Modern Surveys wherein Tehsil boundaries have been shown on the Survey Maps; and for the rest, such as tehsils in Ladakh district no areas are available with the Survey Department as even the District boundaries are not marked. There is an increase of (84,471—84,258) = 213 square miles at the present Census which will be explained by a reference to the subjoined comparative statement :—

District or State.		1921 Census (in square miles).	1931 Census (in square miles).	Difference.
I.—Jammu and Kashmir State	..	84,258	84,471	+213
1. Jammu District	..	3,147	3,146	—
2. Kathua "	..	1,000	1,000	—
3. Udhampur District including Bhadarwah	..	4,000	4,000	+213
4. Riasi District	..	1,000	1,000	—
5. Mirpur District	..	1,000	1,000	+1
6. Chenani Ilaqa	..	50	50	—
7. Poonch "	..	1,000	1,000	—
II.—Kashmir Province	..	4,000	4,000	+1
8. Srinagar District	..	2,000	2,000	—
9. Baramula District	..	2,000	2,000	—
10. Anantnag District	..	2,000	2,000	+1
III.—Frontier District	..	10,000	10,000	+1
11. Ladakh District	..	10,000	10,000	—
12. Gilgit "	..	2,000	2,000	+1
13. Frontier Ilaqas	..	8,000	8,000	—

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AREA OF THE STATE

DIAGRAM SHOWING AREA OF THE PROVINCES

DIAGRAM SHOWING AREA OF THE DISTRICTS

[facing p. 47]

131 The only material variation of area has taken place in the Udhampur district which records an increase of 213 square miles over the last Census which has been explained by the Officer-in-charge, No. 6 Drawing Office in the following words :—

"Officer-in-charge, No. 1 Party supplied you figures only for the area covered by Modern Surveys while I supplied you the figures both for the area covered by the Modern Surveys as well as that which is yet uncovered. In other words Officer-in-charge, No. 1 Party gave you figures for a portion of the district while I gave you for the whole."

The differences in Muzaffarabad, Rizai, Mirpur and Gilgit Wazarats are very small and may be ascribed partly to inter-district transfer of some villages and partly to the more accurate measurements of the Modern Surveys.

Every attempt has been made to get at the correct figures and the discrepancies in the past have been reconciled by exchange of good deal of correspondence with the Survey of India Department and the area figures as recorded in this Report may be taken to be reliable and authentic. The finality of these figures for the areas covered by the Surveys has been admitted by the Surveyor General of India who in his letter No. 1712/S, dated Calcutta, 12th May 1932 has remarked :—

"These areas have been computed from the latest Surveys available and supersede those given in official Gazetteers, small changes may have to be made in areas that come up for new Surveys, or in other cases, where boundaries are re-adjusted."

Note.—The revised area figures (84,471) square miles) adopted in the Imperial Table I of this Note as well as in the Report Volume were supplied by the Surveyor General of India at a time when it was too late to incorporate in the All India Table. Meanwhile the area has been shown as 84,510 square miles.

The area figures were also obtained from the State Settlement Department but these could not be made subservient to our purpose as in some cases these figures were very old while in other tehsils big, uncultivated sandy and mountainous areas were left out of measurements and consequently the *Thakbasts* of the adjoining villages of such tehsils do not coincide with each other. This data was therefore, not taken into account in the computation of area.

8. Inter-boundary.—During the decade 1921-31, there has been no change in the constitution of the provinces or districts with the exception of the Udhampur district to which has been added a new tehsil of Bhaderwah which formerly formed the Jagir of His Highness. Chenani Jagir which hitherto was dealt with as a part of the Udhampur district has for the first time been constituted into a separate Census District on account of the Jagir being Jurisdictional one. As regards changes between tehsils the Akhnur tehsil has been enlarged by the addition of some ten villages of the Rizai tehsil and four villages from tehsil Bhimber. Tehsil Uttarmachhipura has acquired within its bounds the area of the Lanpat Jagir except Chak and Rakh Hygam which have been absorbed by Baramulla tehsil. Sri Pratapsinghpura tehsil has given away one village to Awantipura tehsil. The above changes do not effect the Provincial Totals either with respect to area or to population.

The Municipal limits of the city of Srinagar were enlarged by the addition of (1) Zoonimar tract containing 36 Mohallas and the villages of (2) Bemaline, (3) Bagh Nand Singh, (4) Sozwar, (5) Bonamour, (6) Shivpura and (7) Rathpura. This necessitated a good deal of adjustment in the population of the Srinagar city for 1931 Census for purposes of comparison with the 1921 figures. The adjusted population of the city is shown in the Imperial Table IV and a full explanation has been given in the remarks recorded on the fly-leaf which will also be discussed later in its proper place.

9. Comparison of area with other States and Provinces.—A comparison of the recent area figures of the various Provinces and States as shown in the

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marginal table shows that Jammu and Kashmir occupies the first place amongst the Indian States in respect of its territorial extent possessing an area of 84,471 square miles which is distinctly larger than Hyderabad State (82,698), about thrice as large as Mysore (29,469), ten times the area of Baroda (8,164), about four times that of Gwalior (26,367) and Bikaner (23,317). The States of Jaipur (11,459) and Mewar (12,694) reach only one-seventh while Travancore (7,625) has only one-eleventh of territory as compared to this State.

Province or State.		Area in square miles.
A.—Ajmer Merwara	..	2,711
Assam	..	55,014
Baluchistan (Districts and Administered Territories)	..	54,228
Bengal	..	77,521
Bihar and Orissa	..	83,054
Bombay Presidency (including Aden)	..	123,679
Burma	..	233,492
Central Provinces and Berar	..	99,920
Delhi	..	573
Madras	..	142,277
N. W. F. Province (Districts and Administered Territories)	..	13,518
Punjab	..	135,496
United Provinces	..	112,191
B.—Baroda State	..	8,164
Central India Agency	..	51,397
Gwalior State	..	26,367
Hyderabad State	..	82,698
Mysore State	..	29,469
Jammu and Kashmir State	..	84,471
Rajputana Agency	..	129,069
(a) Bikaner	..	23,317
(b) Jaisalmer	..	16,062
(c) Marwar	..	35,014
(d) Alwar	..	4,019
(e) Jaipur	..	11,459
(f) Mewar	..	12,694
Travancore State	..	7,625
Cochin	..	1,480
C.—France	..	20,000
Belgium	..	11,755
Switzerland	..	15,940
Bhutan	..	20,000
Nepal	..	54,000
Afghanistan	..	245,000

On a comparison with the Provinces of British India the State will be found larger than Bihar and Orissa (83,054), Bengal (77,521), Assam (55,014), N. W. F. Provinces (13,518), slightly smaller than Central Provinces including Berar (99,920), about ⅔rd of Bombay (123,679), about ⅗th of Madras (142,277), ⅔ of United Provinces (112,191), ⅗th of Punjab (135,496).

Among the Foreign Asiatic countries, the State is 1½ times larger than Nepal (54,000), 4 times as big as Bhutan (20,000), and about 3½ times bigger than Ceylon (25,332). It is equal to ⅓ of Afghanistan (245,000), over one half of Japan (147,655) and is almost on par with Korea (86,000).

England and Wales combined (58,344) will go to make up only ⅔rd of the State while Scotland (30,405) and Ireland (32,360) are each a little more than one third. The State is about six times the size of Switzerland (15,940) and more than seven times the size of Belgium (11,755).

7. **Inter-District Comparisons.**—A reference to the Imperial Table I, the State Table I and the map given at the beginning of the Report will show that of the total area of 84,471 square miles, three fourths—63,553 square miles—is absorbed by the Frontier Districts which are mostly covered by high mountains, vast deserts, and forests with very scanty population sheltered in valleys and other habitable spots. This region is not very important from the Census point of view at present unless further opening up of this difficult country attracts larger population for which there are very little grounds to be optimistic in the near future.

This leaves us with the ¼ of the total area 20,917 square miles of which the Jammu Province (inclusive of Jagirs) occupies 12,375 square miles *i. e.* ⅗th; and the Kashmir Province shares the remaining ⅖th equal to 8,539 square miles in all.

151 The marginal table gives an idea of the average area of a district and a tahsil in each of the British Indian Provinces and States and is useful for comparative study. It will be seen that this State occupies the second place by having an average area of 6,501 square miles which is exceeded only by the desert Province of Baluchistan where the figure rises to 9,333 square miles i. e. almost one and a half times that of Jammu and Kashmir.

Provinces or States.	Average area of district.	Average area of tahsil.
	Sq. Miles.	Sq. Miles.
Assam	6,011	----
Baluchistan	9,333	2,100
Bihar and Orissa	4,000	----
Bombay Presidency	4,740	900
Bengal	3,700	----
Madras	4,000	----
Central Provinces	4,040	1,010
Mysore	3,970	----
N. W. F. Province	3,700	----
Punjab	3,700	900
United Provinces	3,000	850
Central India Agency	800	----
Hyderabad State	4,000	----
Mysore State	4,000	----
Rajputana Agency States	4,000	----
Travancore State	4,000	----
Baroda State	1,000	----
Jammu and Kashmir State	6,501	1,500
Gwalior State	----	970

Although for purposes of comparison the average is correctly given yet it should not be taken to mean that the jurisdiction of a district officer generally extends over 6,501 square miles which is too big an area for effective control of a district in this country which has no net work of railways and where internal communications are not yet fully developed.

In case we exclude the large areas of the Frontier Districts (which has only two districts and the Political Agency Haripur) and of the Jagirs the average area of a district will work up to 2,300 ½ or say 2,400 square miles which is quite reasonable for this difficult country and also compares favourably with the other Provinces and Indian States.

$$\frac{20{,}917 \text{ Miles } (1{,}627 + 95)}{\text{Area of districts } \& \text{ Frontier Districts} \quad \text{Jagirs}} = 2{,}392\tfrac{1}{2} \text{ square miles.}$$

8 (Number of Districts)

This average is larger than Baroda and Travancore; nearly equal to United Provinces, N. W. F. Province and Bengal.

Similarly the average area of a tahsil is 1,040 square miles inclusive of Frontier Districts and 20,917/27 = 774 square miles excluding the Frontier Districts which approximates to Punjab (805) and is higher than United Provinces (516), Bombay (404) and Gwalior (676) and is less than only the Central Provinces (1,218) and Baluchistan (2,100); the figures of the latter two Provinces being unsuitable for comparison on account of inclusion of large sandy deserts in the former and big forests in the latter.

We shall revert to this topic in detail as we progress outwards to the relation of Area, Population and Density and for the present having given a preliminary idea of the area and the proportion of the districts and the tahsils of the State, it is essential to acquaint the reader with the basic principles of population upon which further comparisons have to be made.

II. POPULATION.

161 **8. Population.**—The Census of the State along with its dependent Jagirs and Ilaqas was taken on the night of 20th February 1931 between the hours of 7 P. M. and 12 P. M. revealed a population of 3,646,241 souls all told; (of which 1,938,336 were males and 1,707,905 were females) as against 3,158,512 persons counted at the last Census taken on the 18th March 1921. The total

increase in 325,725 persons which gives a percentage increase of 7.8 over the last Census, the increase at 1921 Census over the 1911 Census being only 3.1 per cent. 161

Before launching upon the discussion of figures of the current Census it is of paramount importance to make clear the sense in which the word 'Population' has been used in the Report. The population recorded at this Census consists of all persons who were enumerated as being alive and present within the territories of the Jammu and Kashmir State on the night of the 26th February 1931. It includes visitors as well as residents, subjects of the State and persons of foreign nationalities and thus it constitutes what is called, 'the de facto population' which alone has been taken into consideration in all the imperial and other tables. The basis of classification generally adopted by the Indian Census has been 'de facto' population which takes account of the location of population at a given point of time and is consequently more simple and administratively convenient. Since the Census data is arrived with such care and forethought as to include the possibilities of large movements of population not only to and from the country as a whole, but even within the different parts of the country itself, the days of big fairs such as Kamish, Id and other festivals, Holiday Resorts and other gatherings and even the days considered to be propitious for Hindu marriages which would disturb the normal distribution of population are scrupulously discarded. These precautions, no doubt, secure a distribution substantially equivalent for a majority of places to a classification by place of normal residence or the "de jure" population. 158

As actual enumeration on the "de jure" basis requiring the distribution of each person's residence and the assignment to arrangement of data would lack in a troublesome and costly effort, the general practice has, almost everywhere favoured the "de facto" criterion especially when the selection of a suitable date would lead us to a close approximation of the normal resident population or the "de jure" population. As the Census was taken on the 26th of February when the Kashmir Valley and the Province had hardly emerged from the tight grip of winter to assume their normal activity the population of these two tracts consisting 1,837,832 souls may be taken to represent the permanent resident population subject to a slight bit occasioned by the temporary winter emigration of the Kashmiri mendicants to the plains in search of labour to supplement their income. Similarly with the exception of the city of Jammu and a few trading towns the rural population of the Jammu district enumerated on the Census night may safely be taken to represent the "normal resident population".

For want of improved means of communications and transport and the general stay-at-home nature of the residents of these mountains the approximation between the "de facto" and the "de jure" population is perhaps nowhere as close as in this State. Moreover in the preliminary enumeration which is taken a month in advance of the Final Census, registers the permanent residents and only such guests as are expected to stay upto the Final Census night and whose number cannot conceivably be very large; the record will hold closer resemblance to the "de jure" population than the record of the "Final Census" which strikes off the entries of persons who have died or left the place of preliminary enumeration and adds the fresh arrivals and births.

8. Non-enumerations Issue.—Although the Census or the Final Enumeration is assumed to have been taken simultaneously at all the places at a given point of time (Between 7 p. m. to 10 p. m. on the 26th of February 1931) yet in practice there are regions which on account of their situation is difficult and dangerous localities such as snowy mountains, impenetrable forests and unbridged torrents, gorges and nullahs which render right work by Census staff a physical impossibility and which in consequence require enumeration during the day time. Besides, the above there is yet another class of regions called "Seasons and Fairs" such as are frequently met with in the Frontier Districts of Ladakh and Gilgit where for want of communications and speedy transport arrangements the birth cannot be brought to the Tehsil Head-quarters or the nearest Telegraph office except after passing of several days by the fastest course.

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In the former case the Census can be taken during the day hours preceding the Census night or during the next morning and the enumerator between the two enumerations can be usually manipulated by a few hours inconvenience to the public, in emergent cases the permission to leave the place of count being given by grant of passes. This contrasts to Synchronous Census as the restriction of movement keeps the population static and fixed.

The latter case, no doubt demands a different treatment and the Census in such remote tracts cannot help from being non-synchronous since allowance of sufficient time has to be made to enable prompt despatch of totals and this was managed by getting a preliminary list of all such villages formed by tehsils and mentioned sufficiently before hand. The Census Department granted sanction to hold the enumeration a few days before the Census in case of such villages according to its requirements from Tehsil or Telegraph office. As the result of the Census Agency has to prompt despatch of totals to the Government of India, the holding of Census of such villages on the Census night will necessarily denote the totals of the other districts and evidently it would not be possible to strike off the total population of the State, however quick the other districts might have been in the submission of totals.

Proper precautions were, however, taken against inflation of the list of such places simply to suit the convenience of the Census Agency with the result that out of total population of 3,646,242 only 157,281 (4.3 per cent.) persons were non-synchronously dealt with as will be apparent from the subjoined table. The number of non-synchronous villages was 623 and the area 1361 square miles i. e. 2.75% of the total area as against 16 per cent. of non-synchronous area of Dorada Issue which has for better communications. Had the Census day been fixed at the end of March or in April the season on account of its warmth would have synchronous area.

Districts	Total of Villages	Number of Villages Enumerated (during Sept. 1931)	Population
Srinagar	[illegible]	[illegible]	[illegible]
Udhampur	[illegible]	[illegible]	[illegible]
Jammu	[illegible]	[illegible]	[illegible]
Mirpur	[illegible]	[illegible]	[illegible]
Muzaffarabad-Baramula	[illegible]	[illegible]	[illegible]
Gilgit-Astore-Ladak	[illegible]	[illegible]	[illegible]
Kathua	[illegible]	[illegible]	[illegible]
Total	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]

III. *Accuracy of the Enumeration.*—Other things being equal it is a foregone conclusion that each succeeding Census exhibits a greater degree of accuracy in enumeration than the preceding ones as the defects and flaws noticed are at the succeeding Census removed by more vigilant and efficient arrangements which the enumerator is able to make having profited by the experience of his predecessor.

The chief consideration of a month's night, on footing of gatherings having been duly weighed in fixing the Census date the big dwelling houses are automatically tenanted from the Census statistics and what small movement be still possible is easily controlled by the Census Agency and accompanied by grant of passes. All entrants into the cities or the villages were scrupulously guarded by the enumerator standing with a lantern and with a sufficient number of blank schedules to enumerate the incomers. Between the hours of the Census all traffic was suspended save that of the Census workers. All ferries, Dharamsalas, Sarais, Hotels, Caravansals on the roads were completed into proper

[illegible]

161

DIAGRAM SHOWING RELATIVE
DENSITY
AND
PROPORTION OF PROPERTIES
OF
[illegible]

[Facing p. 12]

6 Delhi G-3 (9332)933 AVI Kashmir AVI

659 Census blocks under the general or special enumerators and very satisfactory arrangements were made for the enumeration of the floating population of Kashmir Province and the Railway population of the Jammu district. With all these precautionary measures and vigilance of the Census staff the results were found to be satisfactory. No weddings were reported with the exception of one in Udhampur tehsil for which special enumerator was allotted.

659 **11. Normal Population.**—The "*de facto*" population counted on Census night represents the actual population and does not make allowance for migration. At the present Census the total number of emigrants to British India and Indian States (persons born in Jammu and Kashmir but enumerated elsewhere) is 94,448 persons, while the number of immigrants into the State comes to 64,196, the balance of migration being therefore in favour of the State by 30,252 souls as against 20,000 persons in 1921 Census. (221) (61)

The Normal Population of the State will therefore, compiled by the addition of this figure to the actual population, come to (3,646,343+30,252) 3,676,595 persons as against 3,541,380 of the 1921 Census. The increase in the Normal Population accordingly works upto+10·02 per cent. The figures do not, however, represent a permanent state of affairs as most of the emigrants are composed of the Kashmiri labourers who, as already hinted, go out during the winter for work in the plains and return to their homes at the beginning of summer to follow their agricultural pursuits. If the Census were taken during the summer months the figures of emigrants will show a considerable diminution while those of immigrants will exhibit a substantial inflation on account of the influx of traders and visitors who are attracted by the salubrious climate of Kashmir in summer and in their turn give an impetus to the trade. Further notice of this phase of the subject will be taken in the Chapter on Birthplaces.

III. AREA, POPULATION AND DENSITY.

12. A general account of the area of the State and its comparison with other Provinces, States and Countries having been detailed in the preceding paragraphs time is now ripe for us to take up more important and wider problems of population to which we shall be introduced in this part of our study. The words Area, Population and Density taken individually by themselves do [illegible] relations they form the entire basis of the Science of Population by leading us from the elementary plane into the higher realms of intricate problems of pressure of population on the means of subsistence and leading us into the lofty regions of Malthusian Doctrine the truths of which once ridiculed and refused are daily impressing themselves upon the public mind.

161 The whole Area and Population having been explained we start with the definition of Density which simply means the number of persons inhabiting per square mile of the territory or the average which is obtained by the simple process of dividing the total population by the total area (in square miles). The Density for the State works to 43 persons per square mile.

From the above it should not be understood that each square mile of the territory has a uniform distribution of 43 inhabitants as in the State there are miles and miles of land without a single permanent resident (for instance in Ladakh) while on the other hand the city of Jammu with an area of only 1 square mile boasts 30,000 people. The local density therefore in some places of Ladakh is zero while in Jammu it is 30,000. But on this criterion no comparison would be possible and the chief object of density which lies in its furnishing a standard for comparisons of population problems with other countries will be defeated. This is the reason why average densities are calculated and compared to deduce the comparative results.

6:India G-3 (1931)1933 AVI Kashmir AVI
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The subjoined table shows the Area, Population and Density for the various British Indian Provinces and the States and it will be observed that the Jammu and Kashmir State which occupies the topmost place amongst the States in point of area, stands very low in respect of density. The density of Gwalior (154) in three times, Hyderabad (175) four times, Mysore (224) five times, Baroda (299) seven times, Travancore (668) fifteen times, and Cochin (814) nineteen times that of Jammu and Kashmir. It stands no comparison with British Indian Provinces, its neighbours Punjab (238) and N. W. F. (179) being more than 3 and 4 times denser respectively, and it cannot make a respectable approach even to Burma which has a density of 63 only.

STATEMENT SHOWING AREA, DENSITY AND POPULATION OF INDIA.

[illegible]	Provinces, States or Agency.		Area in square miles.	Population.	Population per square mile.
	India	..	[illegible]	[illegible]	[illegible]
	I.—Provinces	..	[illegible]	[illegible]	[illegible]
1	Ajmer-Merwara	..	[illegible]	[illegible]	[illegible]
2	Andaman and Nicobar	..	[illegible]	[illegible]	[illegible]
	Andaman Islands	..	[illegible]	[illegible]	[illegible]
	Nicobar "	..	[illegible]	[illegible]	[illegible]
3	Assam	..	[illegible]	[illegible]	[illegible]
4	Bihar (Bihar and Orissa)	..	[illegible]	[illegible]	[illegible]
5	Bombay	..	[illegible]	[illegible]	[illegible]
6	Burma and Coorg	..	[illegible]	[illegible]	[illegible]
	Burma	..	[illegible]	[illegible]	[illegible]
	Coorg	..	[illegible]	[illegible]	[illegible]
	Central Provinces	..	[illegible]	[illegible]	[illegible]
7	Bombay Presidency (including Aden)	..	[illegible]	[illegible]	[illegible]
	Bombay	..	[illegible]	[illegible]	[illegible]
	Sind	..	[illegible]	[illegible]	[illegible]
	Aden	..	[illegible]	[illegible]	[illegible]
8	Madras	..	[illegible]	[illegible]	[illegible]
9	Central Provinces and Berar	..	[illegible]	[illegible]	[illegible]
	Central Provinces	..	[illegible]	[illegible]	[illegible]
	Berar	..	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	..	[illegible]	[illegible]	[illegible]
[illegible]	Delhi	..	[illegible]	[illegible]	[illegible]
[illegible]	N. W. F. Province (Baluchistan & Administered Territories)	..	[illegible]	[illegible]	[illegible]
[illegible]	Punjab	..	[illegible]	[illegible]	[illegible]
	United Provinces of Agra and Oudh	..	[illegible]	[illegible]	[illegible]
	Agra	..	[illegible]	[illegible]	[illegible]
	Oudh	..	[illegible]	[illegible]	[illegible]
	II.—States and Agencies	..	[illegible]	[illegible]	[illegible]
[illegible]	Ajmer Central	..	[illegible]	[illegible]	[illegible]
	[illegible]	..	[illegible]	[illegible]	[illegible]
[illegible]	Baluchistan States	..	[illegible]	[illegible]	[illegible]
[illegible]	Bombay States	..	[illegible]	[illegible]	[illegible]
[illegible]	Bengal	..	[illegible]	[illegible]	[illegible]
[illegible]	Bihar and Orissa States	..	[illegible]	[illegible]	[illegible]
[illegible]	Central India Agency	..	[illegible]	[illegible]	[illegible]
[illegible]	Central India States	..	[illegible]	[illegible]	[illegible]
[illegible]	Central Provinces States	..	[illegible]	[illegible]	[illegible]
[illegible]	Madras States	..	[illegible]	[illegible]	[illegible]
[illegible]	Punjab States	..	[illegible]	[illegible]	[illegible]
[illegible]	Rajputana States	..	[illegible]	[illegible]	[illegible]
[illegible]	United Provinces States	..	[illegible]	[illegible]	[illegible]
[illegible]	Mysore State	..	[illegible]	[illegible]	[illegible]
[illegible]	N. W. F. Province (Agencies and Tribal Areas)	..	[illegible]	[illegible]	[illegible]
[illegible]	Punjab States	..	[illegible]	[illegible]	[illegible]
[illegible]	Punjab States Agency	..	[illegible]	[illegible]	[illegible]
[illegible]	Rajputana Agency	..	[illegible]	[illegible]	[illegible]
[illegible]	Sikkim State	..	[illegible]	[illegible]	[illegible]
[illegible]	United Provinces States	..	[illegible]	[illegible]	[illegible]
[illegible]	Western India States Agency	..	[illegible]	[illegible]	[illegible]

Some exceptions can, however, be found in comparison with Baluchistan (7), Andaman and Nicobar (9), Chota Nagpur of Bihar (31) and Sikkim State (36), all of which have smaller densities.

A comparison with the foreign European countries will not be of much practical value as there is hardly any important European country which is so

161 thinly populated as the State. A mere glance on the following density figures will disclose the futility of any attempt at such comparison :—

		Density per square mile.
Great Britain	...	480
Germany	...	347
Italy	...	340
Belgium	...	669
Holland	...	605
China	...	272
Japan	...	606
Java	...	817

But if on the other hand we resort to the sparsely populated countries which have only recently added to their indigenous population by taking in immigrants from the densely peopled areas it is seen that there are countries with very large habitable area having far lesser density than ours and even United States of America is included therein sustaining only 40 persons to a square mile.

		Density per square mile.
Australia	...	2·12
Canada	...	2·55
United States of America	...	40·0
Newzealand	...	14·1
South African Union	...	15·2
Brazil	...	13·0
Mexico	...	19·0

161 133 Although arithmetical calculations yield an average density of 43 persons only as against 39 of the last Census but this low figure is calculated to give a false impression to the outside world to the effect that there is ample scope in the attractive Valley of Kashmir (by which name the State is generally known abroad) for raising to at least five times its present population, as such a conclusion can easily be based on the Theory of Trunniers, a German statistician who held the view that even agriculture alone can support upto 250 persons to a square mile, although this theory has not been accepted without reservations.

To give a correct idea of the State of affairs it is essential that abnormal factors should be eliminated from the computation of density and if in the present case the figures of the Frontier Districts (which have only 5 persons to a mile) which have large barren tracts comprised of naked deserts and mountain ranges several thousand feet above the sea-level are eliminated the density for two provinces *i. e.*, Jammu and Kashmir will approach the respectable figure of 160·5 persons to a square mile which compares very favourably with Gwalior, Hyderabad, Central Provinces, N. W. F. Province, Bombay and also with India as a whole (195).

161 13. Inter-territorial Density.—Although we must reserve the discussion of growth of population by Natural Divisions of the State to subsequent pages, yet it seems essential to give a brief account of the densities of the internal Administrative Divisions to complete the picture. In this connection reference may be made to last column of the State Table I in Volume II of the Report which will disclose a very wide disparity between the densities of tehsils. Commencing at the lowest rung of the ladder with the Ladakh tehsil having a density of 1 person per square mile we rise higher and higher through every range of density passing Kishtwar (18), Karnah (39) and Shadarwah (73) till we reach the heavy

4. [illegible] "Inner" for "Interstitial" of [illegible] sheet. P.

161 populated tehsils of the Kashmir and Jammu provinces and ultimately attain the top in the region of the Outer Hills where the Ranbirsingpura tehsil records the maximum density of 527 persons to a square mile.

As regards the district densities the Jammu district (327) stands the highest, and is followed by Kashmir South (Srinagar district) density 274, Poonch Jagir, (238) Mirpur (212), Kashmir North (169), Riasi (131) and Chenani (18). The hilly districts of Muzaffarabad and Udhampur show a low average, the former recording a density of 99, while in the latter case the figure reaches only 54, the Frontier Districts conspicuously holding to their last position with 5 persons only to a square mile.

14. Factors affecting Density.—The various factors influencing the distribution of population are discussed below. The Census Commissioner for India in 1921 has pithily summed up the chief factors governing density in the following words :—

"In order to increase and multiply man must have certain essential conditions—water, food, clothing and shelter, a climate not fatally unhealthy and sufficient security of life and property to make it possible for him to settle and abide. All these factors interact upon one another and the absence of any one of them may counteract the influence of others. In India where the economic conditions are closely connected with the cultivation of soil, the physical configuration of the area must for a primary factor as continuous cultivation is impossible in a rocky or mountainous country".

It goes without saying that in a predominantly agricultural country like the Jammu and Kashmir where communications have not yet opened up the interior and the great industrial and mineral resources are still lying mostly untouched the growth of population may be said to be governed chiefly by the agricultural conditions namely :- Rainfall, Irrigation, configuration of the surface and the fertility of the soil ; and density is consequently directly influenced by the productiveness of the soil which is dependent upon a healthy combination of the above four factors.

132 (a) *Density and Rainfall.*—For agricultural countries, rainfall is one of the most potent factors in determining density as it acts upon the productiveness of the soil on which depends the sustenance of the increasing population. Although for obtaining high yields from agricultural production a certain amount of rainfall is essential yet it does not follow that produce will go on increasing with increasing amounts of rainfall, as excessive precipitation may instead of helping production bring in baneful results. The Indian Census authorities have opined that equitably distributed annual rainfall of 40" is sufficient in most parts of India. From the geographical point of view a country can be divided into four broad rainfall divisions, namely :-

(a) *Good Rainfall Division.*—Enjoying more than 80" of annual rainfall. In the plains, rice is everywhere the most important crop, and the hills are covered with thick evergreen forests or jungle.

(b) *Moderate Rainfall Division.*—With an annual rainfall between 40" and 80". Forests flourish in the hills and many crops can be grown in the plains without irrigation and there is a mixture of dry and wet zone crops.

(c) *Poor Rainfall Division.*—With rainfall between 20" and 40" in the year. Here the dry zone crops (Millet) grow ; wet zone crops such as rice can only be grown with the help of irrigation. The hills are largely covered with scrub, because it is not wet enough for forests to grow properly.

4 [Errata: delete "the"; cf. errata sheet, p. 229, cate-

132 (d) *Desert and Semi-desert Division.*—With less than 20" of rain. It is almost impossible to grow any crops at all without irrigation.

(e) According to the above standard there is no region in this State with a higher rainfall than 80" and we have to start with the second Division namely the Moderate Rainfall Division (40" to 80"). From the accompanying table in which the tehsils have been arranged in order of the rainfall and their position with respect to density has also been shown alongside it will be seen that the first seventeen tehsils commencing with Ramnagar down to Jammu fall into this Division but with the exception of the Jammu tehsil (387) whose density figures are inflated by the inclusion of Jammu city there is no tehsil in this rainfall belt enjoying a density of 300 persons. Furthermore out of 16 tehsils there are only four tehsils namely Jasmergarh, Akhnoor, Samba and Muzaffarabad where the density is above 200 and the governing cause is no doubt rainfall coupled with the level character of the land surface providing greater extent of cultivable area, although in the case of the hilly tracts of Muzaffarabad the ordinary density of 206 is partly due to the working of the Kishanganga Forests on the large scale which provide sufficient inducement for settlement and livelihood of a population comparatively larger than that of other sister hilly tehsils.

161 132

Serial No.	Tehsil.	Rainfall in inches.	Order.	Density.	Order.
1	Ramnagar ..	71·02	I	106	XXIV
2	Riasi ..	66·12	II	107	XXIII
3	Bassohli ..	61·91	III	108	XXII
4	Rampur Rajouri ..	59·43	IV	126	XVII
5	Udhampur ..	56·15	V	129	XIX
6	Uri ..	52·91	VI	137	XVIII
7	Muzaffarabad ..	52·02	VII	206	XII
8	Bhadarwah ..	49·26	VIII	76	XXV
9	Kathua ..	48·20	IX	192	XIV
10	Akhnoor ..	47·14	X	254	VIII
11	Ramban ..	46·00	XI	181	XX
12	Kotli ..	45·95	XII	179	XVI
13	Kishtwar ..	45·78	XIII	39	XXVI
14	Samba ..	45·42	XIV	242	XI
15	Udhampur ..	44·12	XV	110	XXI
16	Jasmergarh ..	43·31	XVI	281	VII
17	Jammu ..	43·27	XVII	387	III
18	Kulgam ..	39·38	XVIII	248	X
19	Ranbirsinghpura ..	39·78	XIX	327	I
20	Baramulla ..	39·31	XX	222	IX
21	Khaveer ..	36·16	XXI	18	XXVII
22	Bhimber ..	34·38	XXII	302	XIII
23	Mirpur ..	33·77	XXIII	285	VI
24	Pulwama ..	33·31	XXIV	254	IV
25	Anantnag ..	29·31	XXV	180	XV
26	Srinagar ..	25·73	XXVI	301	II
27	Sri Pratapsinghpura ..	22·41	XXVII	254	V
28	Kargil ..	9·23	XXVIII	7	XXX
29	Skardu ..	7·46	XXIX	13	XXVIII
30	Gilgit ..	4·77	XXX	10	XXIX
31	Ladakh ..	3·18	XXXI	1	XXXI

The fact that Ramnagar (71"), Riasi (66") and Bassohli (61") which get the highest rainfall stand very low with respect to density which is 106, 107 and 108 respectively, goes to show that the mountainous character of these tehsils leaves very little cultivable area to support large population and consequently the advantage rather the blessings of rainfall are uselessly wasted.

1 [Errata: Read "a" for "the"; cf. errata sheet, p. 327, category 116--Analyst]

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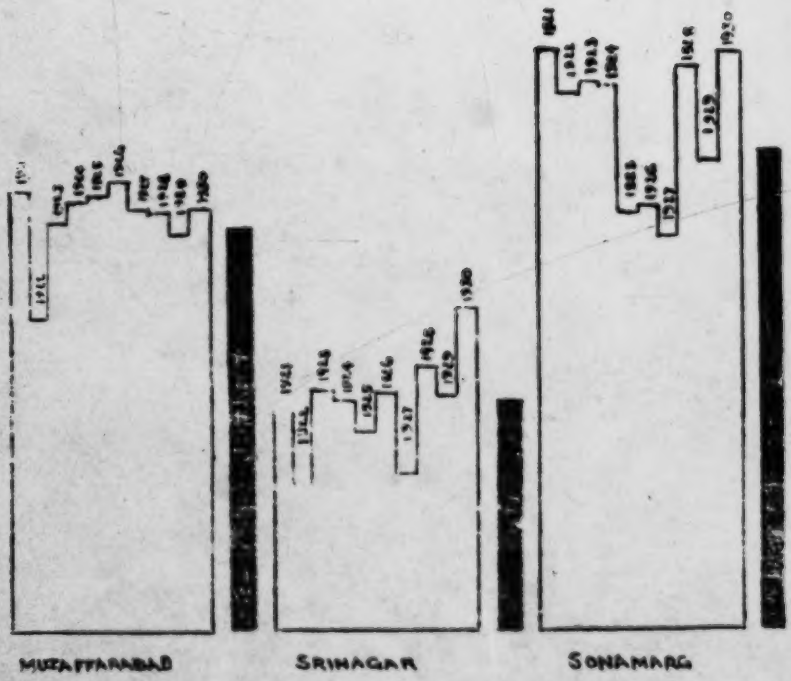
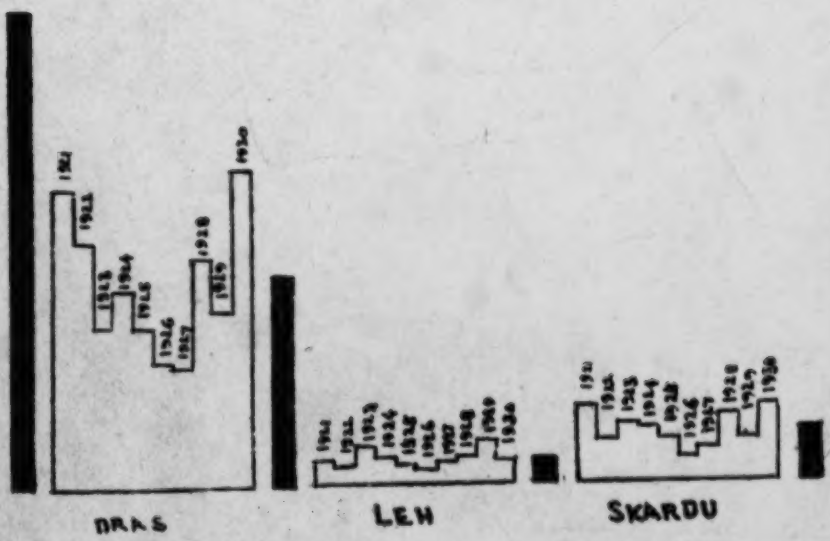


NOTE :- AVERAGE RAIN FALL FOR THE DECADE 1921-1930

[Facing p. 17: a]

132 RAIN FALL FOR THE DECADE 1921-1930



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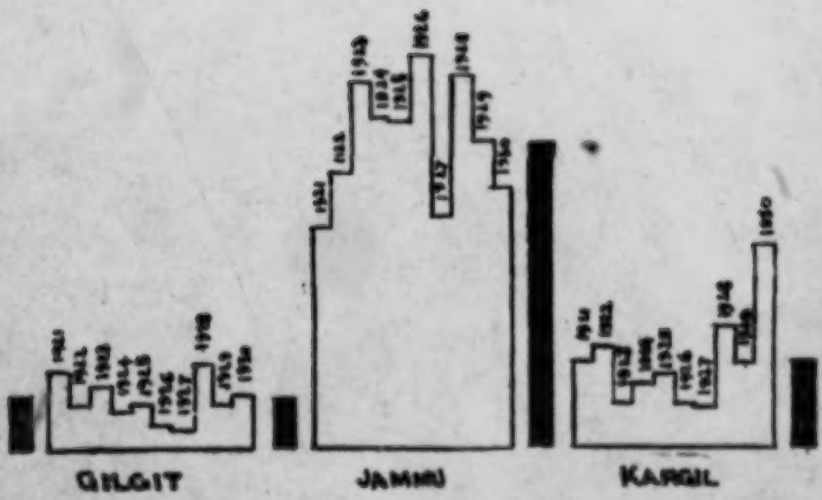

[Facing p. 17;c]

132 The cause of high precipitation here is that the Monsoon which manages to reach these outer ranges of the Himalayas is deprived of its entire aqueous vapour by these mountains on the Punjab side of the Pir Panjal preventing its onward march and penetration to the Happy Valley which is very slightly, if at all, influenced by Monsoons.

132 161 (b) The second belt classed as the Poor Rainfall Division (20" to 40") comprises ten tehsils which have a density above 200 excepting entirely mountainous tehsil of Kishtwar (18) and partly mountainous Anantnag. It is in this belt that the highly populated tehsils of Ranbirsinghpura (527), and Srinagar (501) are located as also the fairly dense tehsils of Pulwama (334), Sri Pratapsinghpura (334), Baramoula (252), Kulgam (248), and Mirpur (285). For Kashmir which has a temperate climate a rainfall between 15" and 40" is considered sufficient for all kinds of cultivation as in such regions both evaporation and rainfall are generally less and consequently the population all over the Kashmir Valley is fairly dense.

(c) Next comes the belt of a very poor rainfall (below 15") with Kargil (density 7), Skardu (13), Gilgit (19) and Ladakh (1) all of which come last in regard to density; Ladakh tehsil having a rainfall of 3" exhibiting one man per square mile. Here the relation between rainfall and density is self-evident.

The above shows that rainfall has a great influence over the growth of population in all tehsils provided other conditions are equal.

161 312 241 (b) *Density and Irrigation.*—For the conduct of cultivation, water is the essential element and where Nature is not liberal enough in the distribution of a fair quantity of rainfall artificial means of irrigation whether by canals, tanks or wells make up for the deficiency. Instances are numerous where barren and dry tracts of land have been converted into flourishing fields through the improved irrigational facilities and have in consequence attracted large masses of human settlers. Lyallpur in the Punjab with an annual rainfall of 15 inches had in 1891 a density of 7 persons to a square mile but during the last 40 years it has grown so populous that its density at 1931 Census has now reached to 368 persons and is still growing.

The non-reliability of Census statistics of the State before 1911 makes it difficult to properly appraise the effects of irrigational works in influencing the growth of population, but even during the last twenty years the increase of density in Ranbirsinghpura tehsil from 428 to 527 and that of Jasrotagarh from 241 to 281 and of Jammu from 313 to 387 is undoubtedly due in a large measure to the irrigational facilities afforded by the Ranbir canal and the Ujh and Basantpur canals in Kathua district.

133 141 (c) *Density and Configuration of the surface of land.*—Even where the supply of water by rain or irrigation is sufficient cultivation will not be full if the surface of the land is uneven. Throughout India, it is the level plains (of the Ganges, Punjab and other rivers) which are most thickly populated as in such places every inch of the land can be brought under the plough and water can be retained in the field to supply the moisture.

The table given under rainfall and density shows that in the State also it is the level plains at the foot of the hills in Jammu and the plains of the Kashmir Valley that support large populations while the hilly tehsils of Ramnagar, Riasi and Bagohli etc., inspite of having highest rainfall are not thickly peopled on account of their hilly character.

132 161 (d) *Climate.*—The presence of masses of snow-covered mountains and the high altitude render the climate of part of Kashmir Valley very cold during the winter and the closing of the passes to the Frontier Illaqas during the

winter makes free communication almost impossible and under such circumstances the cold regions of the Frontier have little to offer by way of attractions for the growth of population which largely accounts for low density. Malaria which constitutes the chief cause of death in a majority of cases is greatly influenced by climate and consequently a malarial climate is perhaps the least conducive to the growth of population. Malarial climate of Kathua is an instance on the point. 132 161 [164]

(e) *Density and Crops.*—It is difficult to trace definite connection between the density and crops such as would lead to the formation of general formula on the subject; and the hypothesis that "the tracts which can support most people are those where rice is grown", although challenged by various Census officers, has been found to be true to a certain extent in the case of the tehsils of the Kashmir Province by the last Director of Census of this State. 241 161

(f) *Historical and Industrial Consideration.*—History of a tract has exercised a great influence over the growth of population, as the civilized countries were strong and good Government ensures Law and Order with its concomitant blessings of security of life and property and impartial dispensation of justice between man and man will naturally encourage expansion of population not only by growth from the indigenous elements but also by a flow of immigrants from outside.

To these may be added the prospects of industrial development based upon the factory system of large scale production requiring the services of numerous workers which compels the movement of the rural population to the Industrial Centres and results in the creation of new towns and cities. Such growth of population is equally visible in parts of country newly opened out by railways and roads which create fresh avenues for trade and exchange of commodities encouraging the transport of surplus agricultural or mineral production to such places where they are scarce.

IV. Variations in Population at Previous Censuses.

18. For statistical reference the Imperial Table II and the State Table I may be examined as also the marginal table which shows at a glance the results of variation during the past 40 years. 161

			Variation per cent. Increase (+) Decrease (−)
[illegible]	..	[illegible]	[illegible]
[illegible]	..	[illegible]	+ [illegible]
[illegible]	..	[illegible]	+ [illegible]
[illegible]	..	[illegible]	+ [illegible]
[illegible]	..	[illegible]	+ [illegible]

From the Report of the 1891 Census which was the first proper Census of the State, it appears that some sort of enumeration was conducted in the year 1873 but its results were far from reliable. The Report does not record any figures of population of this Census but from other sources the fact of an enumeration having been undertaken in 1873 at least of the Kashmir Province is confirmed and the results of this enumeration give a population return of 491,846 persons for the whole of Kashmir Province inclusive of Muzaffarabad district.

It requires no elaborate argument to establish the unreliability of these figures as a simple comparison with the population of the Kashmir Province at 1891 Census reveals that the count of 1873 places the population at a very low figure. It seems on the face of it incredible that the population of Kashmir Province should have increased during a period of 18 years (1873-1891) by about 100 per cent. i. e., from 491,846 to 949,041 in 1891 especially when the highest rate of decennial increase of population during the subsequent decades has in no instance exceeded +26 per cent. in the Kashmir Province and this high percentage of variation has not been accepted as reliable by the subsequent Superintendents of Census of the State.

161 The total population of the State has during the last forty years undergone an increase of 42·2 per cent, which gives a decennial average of 9·43 per cent, which rate is quite normal and if maintained from Census to Census will double the population in about one hundred years. The percentage increase of 9·8 during the decade under review which has been the most favourable being conspicuous by its freedom from any serious visitations of epidemics such as Cholera, Plague, Influenza and at the same time blessed with good agricultural conditions having of course a few local exceptions confirms the above view namely that the normal rate of decennial growth will range round 10 per cent, for the whole State given any speedy industrialisation of the country and development of its mineral possibilities open up fresh opportunities for expansion of population at a higher rate.

161 132 18. **Causes of Variation.**—The causes of variation from decade to decade have been examined in detail in the previous reports and it is not necessary here to trend the general shrub and consequently we shall make only a passing reference to them and revert to them in detail in the paragraphs explaining the growth of population by Natural and Administrative Divisions.

1901-1911.—Due to absence of rainfall gauges till 1905 no accurate past record of districts was available but the record Shimbler shows that in 1908 the Jammu district, Shimbler and Jawala districts suffered from drought which in 1909 brought famine conditions leading to the desertion of their homes by people of Kandi and Barani Areas. Cattle also died for want of fodder and scarcity of drinking water. Relief measures in the shape of suspension of Land Revenue to the extent of Rs 12,800, Taccavi advances upto 20,000 for purchasing seeds, bullocks not making wells and opening of Relief Works such as construction of roads from Jammu to Jawala, Shimbler to Mirpur, Dalpat canal in Akhnoor tehsil were promptly introduced by the State which went a long way in ameliorating the distress of people. The decade was free from epidemics in the Jammu Province.

Kashmir Province.—Industry had timely rainfall during the decade excepting the year 1903 when an continuous rainfall for three days brought floods in the Jhelum which inundated several villages in the Srinagar district causing ruin and devastation. As a result of the Settlement operations the conferment of the *Amami Right* on hereditary cultivators, the substitution of cash revenue for kind and [illegible] of agriculture in engagements forces with the *Amamis*—doing away with [illegible] middlemen brought in [illegible] ancillary benefit to the lot of the Kashmir peasantry by securing them of fixity of revenue demand and security of tenure which hitherto before they could not dream of.

[164] The visitation of Cholera in this province in 1902 A.D., caused a mortality of 11,712 souls in a few weeks but its 2nd attack in 1909, although responsible for carrying away 10,000 lives, was notorious by its continuing for a period of seventeen months. Introduction of vaccination contributed considerable decrease in mortality from Small-Pox.

Frontier Districts.—The Frontier Illaqa was split up into two districts Gilgit and Ladakh. The rainfall here is of very little practical importance and the cultivation depends on natural water courses and irrigation channels. Astore and Gilgit were settled for the first time during the decade. The percentage increase of 14·21 was considered high by the 1911 Census Superintendent who placed the true increase at 12 per cent.

1901-1911.—The condition of crops in Kashmir was throughout good resulting in increased cultivation excepting the damage suffered by paddy crop of lower areas of the valley by the great flood of 1903. The Kashmir Province also experienced three Cholera epidemics resulting in 17,118 deaths and one attack of Pneumonic Plague of a severe type carrying away 1,455 persons. The Jammu Province had crop had harvests and visitations of Malaria in the

[Errata: add "Rs." before the figures, cf. errata above, p. 329, category 116—Rohtak]

lower tracts. The Rambir canal was thrown open in the Jammu Province but its effect on population were naturally adverse. Conditions in the subsequent decades. Percentage increases of 22 and 17·3 for Jammu and Kashmir Provinces and 8·6 for the entire State for the decade is quite reasonable and reliable. 161 132

1931-1941.—The normal rainfall was generally better than in the previous decade. The condition of crops in the State during the decade was about the average on the whole with the exception of the extraordinarily dry year 1939 which caused serious distress in some tehsils of the Jammu Province. The greatest suffering was experienced in the tehsils of Kotli, Mirpur, Bandor and Poonch Jagir and to a slightly lesser degree in the tehsils of Kathua, Ramnagar, Bandara of the Udhampur district. Liberal Taccavi advances were made through the Co-operative Department in the district of Mirpur for purchase of grain and cattle, among whom the mortality was very heavy, owing to dearth of fodder and desertion of the population to neighbouring districts in search of livelihood. Since others supplemented by private charity succeeded in partially easing the situation, but the adverse effects of this long drawn suffering had an important bearing on the movement of population in the affected tracts. The total amount of Revenue suspended during the decade was Rs. 196,587 of which Rs. 120,700 was suspended in the Jammu Province[1].

The suspensions in the Frontier Districts and Kashmir Province amounted to Rs. 1,623 and Rs. 70,000 respectively while remissions throughout the State aggregated to Rs. 21,000.

Irrigational Extensions.—The decade witnessed an increase in the number of canals by 2, in total mileage by 40 and in irrigated area by 15,032 acres which is a fairly satisfactory record of demand improvement, greater share of improvement falling to the lot of Jammu Province as in Kashmir the natural water courses fed by snows require little further help by artificial means. In Jammu the Rambir canal with 6 distributaries was completed in 1932; the Bhaunjpur canal in Kathua district was completed in 1937 and Ujh canal was started in 1935, while 8 distributaries from Upper Jhelum canal were laid out in Mirpur in 1936. 161 312 [illegible]

Public Health.—Out of the total 88,358 deaths during the decade influenza levied the heaviest toll (44,514 deaths) by causing 50 per cent. of the total mortality in 1918 and the disease held sway over both the provinces. Kashmir was free from Plague while Jammu had 9 visitations of this epidemic resulting in the total mortality of 9,134 persons in the decade. Cholera did its usual havoc in Kashmir and took away 18,384 lives—the 1919 attack being the most virulent. Small-Pox inflicted considerable mortality both in Jammu and Kashmir Provinces, the total number of deaths being 16,425. It is reported that the absence of reliable vital statistics renders comparisons with the past Census difficult. 161 164

Prices and Wages.—The exceptional feature of the decade was the abnormal rise in prices and wages during the War and the Post-War years as against the easy prices and steady conditions prevailing prior to 1914. The prices of food stuffs increased by 150 to 200 per cent. on account of the War and the wages of artisans and labourers were universally more than doubled. A mason who received a daily wage of -/8/- would not be paid for less than Rs. 1 or even Rs. 1/4/-. 458

Apprehending that the export of large quantities of food grains from the State to outside places where higher prices were obtainable will lead to considerable famine conditions the State had to place an embargo on the export of wheat, maize and rice. It is, however, unfortunate that the number of deaths in the War is not given in the Report as the absence of the able bodied population from their homes for a period of five years and the deaths of 161 722

1 [Errata: add "to Extent shown"; cf errata, text, p. 239, category 114 -- Analyst]

141 742 people in the prime of their lives constitute very strong factors in reducing the birth-rate and the effects of War would naturally have been most disastrous on the population of the Jammu Province which supplies the cadre of the State Military. This factor greatly accounts for the small percentage increase of only 27 per cent. in the Jammu Province during the decade 1911-1921. In view of the above circumstances, the increase of 31 per cent. for the whole State during the decade was fairly satisfactory as compared with the average increase of 1·2 per cent. for the whole of India.

V. THE CONDITIONS OF THE PAST DECADE 1921-1931.

132 17.—From a survey of the remote past we turn our attention to the closing decade 1921-1930 with which our Report is principally concerned and start with a general review of the agricultural, economic and seasonal conditions of this period in more greater detail since these exercise a substantial influence over the growth of population. The quantity of annual rainfall during the decade has already been shown by districts in the Subsidiary Table 1 and by tehsils in the marginal table under the paragraph dealing with Density and Rainfall. What remains now is to trace the course of rainfall during the ten years drawing attention to the exceptionally dry years as also to the good rainfall periods. Instead of giving a general account of these conditions for the whole decade it would be more advantageous to discuss them from year to year so far as possible in order to single out the good and bad years and avoid the confusion which the running account of such a long period involves. In preparing this brief account frequent help has been taken from authoritative sources such as the Annual Administration Reports of the State as also the Departmental notes obtained from the Heads of the State Departments for purposes of the Census.

The 1921 Census having been taken on the 18th of March 1921 corresponding to the Bikram date (Chet 1977) our review should naturally commence with the Sambat year 1978 but as only one combined Administration Report of the State was issued for three years 1977, 1978 and 1979, it will be advantageous to take these three years together and so also the subsequent six years period till the adoption of Fasli year by His Highness' Government with effect from the 1st of Kartik 1984.

Triennium 1977, 1978 and 1979 (1921, 1922 and 1923).—Weather crops and general conditions of the people.—In the Jammu Province the rainfall was untimely and deficient during 1977 causing damage to both the *Rabbi* and *Kharif* crops, but in 1978 and 1979 it was fairly distributed, timely and sufficient and in the last year the condition of crops was well above the average. In Kashmir the rainfall in 1977 was below normal and not well distributed partially damaging the *Rabbi* crops; in 1978 also unfair distribution damaged the *Kharif* crops; but in 1979 conditions of the crops improved by the advent of timely and sufficient rains. In Gilgit the abnormal rainfall and early snowfall of 1977 brought considerable misfortune to the *Rabbi* and *Kharif* crops though this very year gave equal distribution of rain and snowfall resulting in a good crop in Ladakh. 1978 proved, however, inappropriate as insufficient rainfall brought about a scarcity of food stuffs in Gilgit while in Ladakh crops suffered from excessive rainfall.

241 *Cultivated area.*—The total cultivated area in the State fell, from 2,016,000 acres in 1976 to 2,021,801 acres in 1977 and 2,021,424 acres in 1978 but rose to 2,032,024 acres in 1979.

164 435 *General condition of the people: Kashmir Province.*—The general health of the people was fairly good as there was no epidemic and the birth-rate was higher than the death rate. Prices ruled high in 1977 and experienced a slight fall in subsequent years 1978 and 1979. The rise in wages benefitted the labourers who, there few from agriculture took to labour. The number of live-stock increased.

Jammu Province—Provinces of severe famine in Samvat 1977 followed by diseases of various kinds increased the death rate and it was not possible for the population of the Kandi Ilaqas to recover from the evil effects till Samvat year 1979 when the season took a favourable turn resulting in good crops. The abolition of *forced labour* or *begar* also proved a great boon for the cultivators. 731 141

Frontier Districts—Prices were high and prevalence of famine conditions in 1977 and 1978 rendered the people destitute in Gilgit although in Ladakh the health of the people was better and the birth rate higher than the death rate. The burden of begar enforced for the sake of Supply and Transport Department is a sore vexation to the people and an impediment to agricultural operations.

Four and a half year's period—1929-1930-1931-1932 and first half of 1933 (1986-1987-1988-1989 and part of 1990)—Seasons.—In the year 1930 the rainfall in the Jammu Province was sufficient and well distributed there being no complaint even in Kandi tracts, while Nature caused belated sowings in 1931 but the position was restored in 1932 which gave sufficient and well distributed precipitation all over the province excepting portions of Rezai and Kathua districts where excessive and untimely rain affected the *Kharif* crops. In 1933 and first 6 months of 1934 the rainfall was irregular, the Mirpur and Kathua districts suffering from insufficiency of rain while abnormal rains in Reasi brought much damage to life and property. 132

In the Kashmir Province the excessive rainfall in 1930 gave bumper harvests excepting the Anantnag tehsil, in 1931 the rainfall was comparatively much less but the deficiency was made up by sufficient snowfalls maintaining a richer and continuous flow in the irrigation channels and streams. In 1932 and 1933 and first 6 months of 1934 the precipitation was again sufficient and well distributed.

The Frontier Districts experienced scarcity of rains in 1930 especially in tehsil Kharpi of the Ladakh district where the cultivated area decreased by 340 acres. In 1931 the fall was again not good, but there was an increase of 344 acres in Gilgit and 38 acres in Ladakh in the area irrigated by *Kuhls*. In 1932 there was again shortage of both rainfall and snowfall but fortunately the crops which have do not depend so much on rain as on artificial irrigation [illegible] in the cultivated area. In 1933 and the first 6 months of 1934 the snowfall was heavier in the Gilgit district and the cultivated area increased by 600 acres.

Cultivated area.—The following table shows the variation in cultivated area during the 4½ years under review:— 241

Year.		Total area cultivated.	Variation.
1979	—	2,050,054	——
1980	—	2,049,793	—261
1981	—	2,039,206	—10,587
1982	—	2,037,230	—1,976
1983	—	2,045,267	+8,047

It will be apparent that the figures of area under cultivation had suffered a continuous fall since 1979 and it was only in the last year i. e., 1983 that an upward tendency began to demonstrate itself by an increase of 8,047 acres. The area cropped also decreased during these years from 2,086,113 in 1980 to 1,945,589 in 1981; and to 1,936,119 in 1982.

The General conditions of the people: *Jammu Province*—The favourable seasons and good harvests of 1980 materially improved the condition

241 of people who for the past years were subjected to the ravages of famine and scarcity conditions. There was enough grain and to spare for exportation. The opening of Banihal Cart Road which is the one all-State route connecting the two provinces of Jammu and Kashmir was the greatest work of the decade. The health was generally good save in the Jammu
164 district where Plague caused much mortality. In 1981 the condition was
435 practically the same but there was no epidemic while in 1982 the general
241 economic condition was slightly better owing to the general fall in the prices of cloth, sugar, tea and salt which are the main commodities for which the cultivator is dependent on the market. The higher prices of food stuffs also brought gain to the agriculturist. There was not much improvement in 1983 excepting the slight rise in prices of food grains.

Kashmir Province.—In Kashmir the year 1980 was responsible for good harvests, high wages, absence from epidemics, decrease in forced labour, flourishing condition of people and prohibition of import of Shali into Srinagar and permission for its export to British India by Private Agencies. In 1981 with the exception of a Cholera outbreak the province had fair harvests, nice weather and good economic conditions which but for the feeble outbreaks of Cholera and Plague in 1982 were well maintained during 1982 and 1983.

Frontier Districts.—But for a mild attack of Influenza in Gilgit, the year 1980 proved to be a healthy year being free from disease and attended with satisfactory conditions. The people no doubt are generally poor which is due not only to the labour being unskilled and unable to fetch high wages but want of any industry or a brisk trade, the whole population being engaged in agriculture which unfortunately has no further land for expansion. The remaining years 1981, 1982 and 1983 were normal.

Fasli year 1994-95.—It is necessary to explain here the fact that His
985 Highness' Government ordered the abandonment of the old Bikram year and adoption in its stead of the Fasli year which commences with the seventh month of the Bikram year namely on 1st of Katik and closes with the month of Asoj. The first Fasli year 1994-95 started with the 1st of Katik 1994 (about the middle of October) and is represented in duplicate figures as shown above and consequently the conditions for the years after 1983 are represented by the Fasli years instead of Bikrami years.

Character of the Seasons.—The years 1994-95 proved very inauspicious
731 for Kashmir Province as the unprecedented and heavy rainfall continuing incess-
132 antly for well over two days brought disastrous floods which besides flooding the valley inflicted terrible destruction on crops and cattle alike. All communications with the outside world were cut off and the Kashmir valley was for several days completely isolated. Although the crops in Muzaffarabad district did not, on account of high elevation, suffer so much from floods as through excessive rainfall yet the washing away of the Kishenganga and Doodal bridges by the unprecedented floods both in the Jhelum and the Kishenganga rivers brought about a serious dislocation of the trade of the district by cutting off the transport communications between Abbottabad and Doodal. During the winter when the snows block the Murree road all traffic between Srinagar and the Punjab is diverted to this road which is free from snow throughout the year but loss of the above two bridges rendered the use of this route by wheeled traffic impossible. The bridges have, however, been reconstructed now in 1932 i.e. after 4 years of their destruction and consequently this period was not favourable for the flow of the trade of this district. The tehsils of Muzaffarabad district continued under the Settlement operations. The province was free from epidemic diseases but for the Small-Pox outbreak in Srinagar city in 1983 resulting in 1,032 deaths.

The annual Amarnath pilgrimage started in good weather from Srinagar but was curtailed by heavy transport rains accompanied by snows in high alti-
A [Errata: read "first" for "first", cf. errata sheet, p. 329, category 116 "Analysis"]

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tudes. Although many pilgrims were detained by the authorities still many Sadhus and other enthusiastic pilgrims proceeded despite warnings and met with untold miseries and privations. Some lives were lost due to extreme cold and starvation.

In the Jammu Province, the vagaries of heavens displayed themselves at their worst during this year when the rains which balked the hopes of the tiller at the time of the sowing season descended on earth in unprecedented fury in the month of Bhadon 1985 causing every river, stream, rivulet and nallah to rise to unknown of heights bringing wholesale destruction to all life and property that came before the fatal current. The loss was immense. Crops were washed away, cattle drowned, bridges and buildings destroyed and some human life swallowed up by the furious floods.

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The *Rabbi* crops had a severe blast in the bargain. The general condition of the people was on the whole average, public health being comparatively better on account of absence of any epidemic excepting the usual malarial fever which is regarded an every day affair and not viewed as a serious thing. The prices of food staples continued stationery and import of grains into Mirpur district was kept free of customs duty.

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Fasli year 1985-86.—For the Kashmir Province the year 1985-86, however, started with propitious signs and the rainfall being sufficient and well distributed in the earlier part of the year resulted in good crops all round and bade fare to make up for the misfortunes of the previous year, but Heavens intervened and all hopes were blighted by heavy rains in Bhadon bringing in their train floods of the same magnitude as of the last year followed by immense loss to crops, cattle, and houses. Scarcity of fodder caused much suffering to the livestock. Muzaffarabad district had well distributed rains with fairly good crops. Relief measures necessitated by two consecutive floods of 1985 and 1986 were continued by the Government by sanction of liberal grants for Taccavi (Rs. 167,613), restoration of the means of communications and relief works. The Government also obtained on loan the services of a flood expert whose scheme involving an expenditure of 24 lacs has been sanctioned by the Government.

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The prices of *Kharif* crops continued high while those of the *Rabi* suffered some reduction. The prices of food stuffs are generally dependent in this province on the price of Shali which is the staple food of the Kashmiries. Since the issue price of Shali for the city requisement which is the only market of grain is authoritatively fixed by the Granaries Department; the rates of food stuffs in general remained normal in the face of the embargo laid on the export of food stuffs. The province had no epidemic during the year.

In the Jammu Province prices were lower and import of grain into Mirpur continued free of customs duty. Timely and sufficient rains yielded good crops although the floods repeated their visit on a smaller scale in Bhadon 1986. The visitation of locusts in Kathua, Udhampur and Mirpur districts was a great calamity as it destroyed 378 acres of crop in Mirpur tehsil although no appreciable damage was done in other tehsils. Special measures adopted by the Government aided by the willing co-operation of the zamindars went a great way in minimising the damage. The public health was comparatively better as there was no epidemic outbreak.

Government measures continued to check the growth of venereal diseases in the hilly tehsils of Jammu. The Government besides specially holding the Zaildars, Lambardars and Chowkidars responsible for keeping a strict watch over cases of abduction of women also deputed religious preachers to enlighten the public opinion against such immoral practices. The prices of grains remained gradually higher. With the inauguration of Agriculturists Relief Regulation the lot of the zamindars underwent a considerable improvement.

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Fasli year 1986-87.—In Kashmir valley the rainfall was excessive compared with the preceding year resulting in water logging of considerable areas in the

[Errata of category 116, p. 329 for corrections--Analyst]

132 Sailabu Circle, which sold heavily on *Rabbi* and *Kharif* crops. The Mandhar-
[164] ahad district had well distributed rainfall and good crops. Hailstorms did
ing an outbreak of Cholera claiming 133 victims. There was a disastrous fire
at Mandhardahad and with the exception of the Treasury all State office build-
ings the Tehsil, Wazarat and the Court were burnt down.

435 Prices of *Rabbi* crops remained generally higher. The Shali situation
was under full control. The general condition of the people was good. The
fresh land revenue assessment of the Uri tehsil was announced during the
year and was received well by the remainder.

731 With the exception of Mirpur and Bhadarwah tehsils the Jammu
Province had timely and sufficient rain and good harvests. The visitation of
locusts constituted a great nuisance throughout the province including the
Jammu city where as if to give a demonstration of their strength they one day
invaded even the Government offices and in a minute the walls, the doors
electric posts and trees were literally blackened by their swarming numbers
and their flying legions outside actually clouded the sun from view. The
Government spent considerable amounts in the destruction of the pests by
actually offering price per unanid of the eggs destroyed by the numbers. The
Revenue officers had a busy time and the visits of high officers and the interest
taken by the Minister went a great way in freeing the country from the locusts.

241 Inscrutable are the purposes of heaven as instead of anticipated scarcity
and starvation fields yielded bumper crops and the over-flowing of grain
markets lowered the prices so much that they touched the bottom and the
agriculturists began to find it difficult to adjust themselves to the changed
conditions.

164 General condition of the people was on the whole average the year being
immune from diseases. The import of grain free of duty continued as also the
measures against venereal diseases and abduction of women.

Fasli year 1997-98 (upto end of 1937).—Although the Fasli year is styled
132 1997-98 our account ends with the close of Bikrami year 1937 when the final
435 Census was taken.

Jammu district had well distributed rain attended with fair harvests;
Mirpur had scarcity at *Rabbi* and excess at *Kharif* thus adversely affecting
crops; Riasi and Udhampur districts had less rainfall than the previous year
while Kathua had sufficient and timely rains. On the whole the rains were less
favourable than of the past year.

The prices of grains showed a downward tendency due to the world
slump; and fall in prices in the contiguous districts prevented the prices from
rising here. Import of grain in Mirpur and Kathua continued free of customs
duty. The general health of the people was satisfactory as there was no
epidemic.

In the Kashmir Province the rains were scarce although better than the
last year. There were no accidental calamities and no appreciable difference
in prices. The general condition of the people continued good till end of 1937
as the political agitation started in the month of Mar 1938 which does not fall
within our discussion.

The condition of the mandhar is one of steady progress. The abnormal
fall in prices in British India did not affect the Kashmir mandhar who obtain-
ed fixed prices from the Food Control Department which has proved a great
boon both to the urban and rural population.

312 **18. Relations of Religions.**—Having discussed the character of the

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for each year of the past decades, we are seeing to a detailed consideration of some of the principal factors affecting growth of the agricultural population and among which is the irrigation which alone can enable our agricultural production to meet the increasing requirements of growing population. The element of economical economy of the principal irrigation schemes of the State in any of the previous Census Reports provides ample justification for the duration of larger space to the subject in this Report as it is well nigh impossible to assess the improvement of our agricultural resources without a knowledge of the irrigational systems that form the base for this development.

The history of irrigational works in the State may safely be divided into three definite periods, (i) period prior to year 1921, (ii) 1921 to 1931, (iii) 1931-1939. Prior to 1921 attempts were made in the reign of Maharaja Ranjit Singh Zafar-ul-Jabbar to construct irrigational works in the valley and even as far back as 3,000 years Raja Ram Dev is said to have constructed a 21 miles long canal from Gandhipura to Martand Temple.

Besides the Bajpur canal down from the Chenab at a cost of several lacs in the reign of the late Maharaja Sir Pertab Singh Saheb Bahadur which did not prove successful on account of outlets to lands there were some major-irrigation takes out direct from the Chenab and six from the Tawi stream all of which irrigated the Jammu district alone, while there existed Kashmir canals both in the Kashmir valley and other parts. The first irrigational work constructed by the State Public Works Department in the Jammu Province was the Jagi Canal canal 14 miles long with a bed width of 4 feet and a discharge of 33 cusecs which cost Rs. 42,000 and besides irrigating some lands near about Jammu supplied water to the State gardens.

1931-1939.—It was in 1931 that expansion of irrigation on scientific lines was actively commenced under the supervision of the Public Works Department and a regular irrigation division under a Divisional Engineer was opened in the Jammu Province while the irrigation in the Kashmir Province was looked after by the Divisional Engineer Kashmir Public Works in conjunction with the Roads and Buildings. During this period 1931-1939 the following canals were constructed :—

Kashmir Province ...	1.	Martand Canal.
	2.	Lal Kuhl "
Jammu Province ...	1.	Pratap "
	2.	Ranbir "
	3.	Dewanpur "
	4.	Uji Canal (open R. D. 30,000).
	5.	Upper Jammu Canal Distributaries.

Martand Canal.—It takes off from the Lidder river and has a total length of 3[illegible] miles (Main line 2[illegible] and Distributaries 9[illegible]) the canal was originally being 11,000 acres of which 1,500 were already irrigated by the old Khuls. It was started in 1931 with a project estimate of Rs. 21,[illegible] and is having a successful run since 1937 serving the twofold object of irrigating the crops and supplying pure drinking water to the inhabitants of the Martand plateau.

Lal Kuhl.—The project at an estimated cost of Rs. 5[illegible] was completed in 1933 and was designed to irrigate 7,[illegible] acres of which 1,[illegible] acres already obtained irrigation from the old Kuhl. The total length is 2[illegible] miles and it serves for *Kharif* irrigation only.

The Pratap Canal.—Excavated originally in 1875 the canal was remodelled and extended in 1930-1934 at an estimated cost of Rs. 71,[illegible].

312 Taking off from the right bank of the Chenab near the canal from [illegible] over a total length of 2[illegible] miles commanding an area of 15,000 acres. It is [illegible] of a productive than productive irrigation work and the maintenance of a good canal has not been fully realized as the minimum are not been to utilize canal water in spite of the low abiana rate.

312 *Rasul Canal*—This is the longest and most important canal in the State and was started with a project estimate of Rs. 1,[illegible],000 in 1903 and
376 opened in 1908. Taking off from the left bank of the Chenab near Akhnur and following for the first 42 miles in the line of the old Shahi canal it flows for 30 miles in the main channel and 213 miles in the distributaries (total 243 miles) and is capable of commanding an area of 108,000 acres. Besides serving as the irrigation channel for 42 miles, propelling the turbines of the Jammu Hydro-Electric installation which supply electricity for lighting the city of Jammu, running the Water Works pumping plant, driving the [illegible] of the Sericulture Department and mills of the city, the canal has greatly ameliorated the condition of the rural population of the Jammu District and has proved a great productive work bringing a fine revenue to the State.

312 *Samba Canal*—Commenced in 1910-12 with a project estimate of Rs. [illegible] and provided to irrigate 7,427 acres the irrigation from the canal has not been satisfactory as the discharge of 120 cusecs which could be taken [illegible] is under an agreement with the Punjab Government has proved very inadequate as the land lying porous and spray absorbs a large percentage of the supply. The canal takes off from the right bank of the Tawi about 9 miles above the Mathnagar Road Works (Kathua) and has a total length of 13 miles. It has no Rabi irrigation since under the agreement water can be drawn only from 1st of April to 30th September only.

[illegible] Canal—Started in 1911 with a sanctioned cost of Rs. [illegible] the canal was completed only in 1921-1, a during the current decade with a total length of [illegible] miles. It takes from the river [illegible] and serves an area of 1,[illegible] acres of land in the jurisdiction of the Kathua district.

Upper Jhelum Canal Distributaries—These distributaries 8 in number, 12 miles in length and constructed at a cost of a lac of rupees take out from the Upper Jhelum Canal in the area through which the canal passes in the State territory. The total area of Mogha and Bhambar tehsils expected to be irrigated was 7,[illegible] acres but as the very little irrigation has been received on the [illegible] from the Upper Jhelum Canal has done considerable damage to the [illegible].

312 *Reservoir Rabis*—Besides the above irrigation works the following few
657 Rabis have been constructed to help the irrigation in the Chak District and Ladakh Wazarat the income thereof is appropriated by the Revenue Department.

(i) *Kachalung Rabi in Kargil tehsil.*

(ii) *Rabi Pari Rabi*—A vast tract of uncultivated land near Rabi Pari and Chakachan station between miles 18 and 22 of the Srinagar-Leh road was flooding for irrigational facilities in spite of its proximity to the Dras River. Scarcity of fodder and grass in Dras and Chak and high temperature of the tract invited the attention of officers who in 1912 attempted the construction of a small Rabi through a company of Sappers and Miners but the work was left incomplete. In 1913 construction of Rabi from the Nullah on the other side of the left range about 4 miles above Dagrain village along with its Chakachan branch was started at an estimate of Rs. [illegible] and successfully completed in [illegible] years. The Rabi apart from irrigating 1,[illegible] acres has proved a boon for travelling public by considerably ameliorating the climate of the district and providing forage for numerous Dagrainers and other people.

(iii) *Kangar Kohl*—Owing to insufficiency of water in the old Shen- 312
gar Kohl a new Kohl taking off from Kangri Nullah was con- 651
structed in [illegible] at an outlay of Rs. [illegible] to irrigate lands of Shengar, Sidra and Sherwan villages as also to compensate the zamindars of Sherwan village who were provided water in exchange for the Sherwan Spring water diverted for Gilgit water supply.

(iv) *Kachan Kohl*—The construction of the Kohl in Shewah Shop in Gilgit District which was completed only last year is expected to substantially ameliorate the condition of the Shop.

[illegible]—The period which entirely falls within our decade is unique in the history of irrigational development in the State as in the capacity of the Senior and Foreign Member the present Ruler of the State drew up a scheme for the breaking up of the Public Works Department into three separate departments namely (1) Roads and Buildings, (2) Irrigation and (3) Electricity, each under the control of a separate Executive Chief Engineer who will be able to devote his whole-hearted attention and energies to the development of his particular branch. Since this scheme came into effect the inauguration of a vigorous policy of development is only left to quote briefly the highly beneficial operations of the Ruler which show the depth of paternal feelings and considerable love for the welfare of the people :— 312 653

"Under the present system our State Engineer controls Roads and Buildings, Irrigation and Electricity. In all these branches the State is in a very backward and underdeveloped condition and our only hope of progress appears to be in separating these three branches and placing each under the control of a competent and energetic officer who could devote his able to devote his whole time and attention to the development of the particular branch.

Taking each branch separately we find that our communications are exceedingly bad. We have to Kashmir roads leading into the valley, one from Baramulah, being long established, is in good order. The road from Poonch is quite undeveloped and requires a very great deal of attention. This road being an all-Mahomedan route, should be developed as rapidly as possible and made into the main trade and passenger artery of the State. There we have to consider and make into the main trade and passenger artery of the State. There we have also very quite roads we find that outside the valley of Kashmir, hardly a road worthy of the name exists in the State. I have hardly travelled from Jammu to Bahu and Bhadarwah and Udhampur and over the Shahdara Pass into the valley of Kashmir and I am personally certain in the first necessity of developing our internal communications. Apart from the needs of our people roads are necessary for the development of our great forest properties.

Turning to Irrigation, the production of more and more food is necessary because our population continues to increase as a matter of course. All our cultivable areas included Kohl lands have been brought under the plough, and the production of more food cannot be hoped for from additional area dependent upon rainfall alone. The only hope lies in extension of irrigation whereby the produce of already cultivated fields could be greatly increased. We are the happy possessors of abundant rivers and streams and it is most Reasonable that we have not taken full advantage of this bounty of nature.

In conclusion I propose that in future instead of having one State Engineer to control these three branches of our Public Works, we should employ three men".

This resulted in the construction of the Irrigation Department having two Canals in Jammu and one in Kashmir during the following program during the decade 1921-30. 7

In Kashmir besides minor work for various irrigation schemes the main 312
extension of Zainagir Canal started in 1926/1930 at an estimated cost of rupees [illegible] has been brought to completion and opened during the year 1929-30[illegible]. The canal having a total length of [illegible] miles (Main [illegible] and Distributary [illegible]) is expected to irrigate an area of [illegible] acres annually and of canal commanded area of [illegible]. It takes off from Shahkoot stream.

312 In Jammu the extension of the Ujh Canal was started at an estimated cost of Rs. [illegible] in the year 1924 and major portion of the work is nearly finished. Minorities extension to Distributary No. 9 of the Bunder Canal has also been carried out at a cost of Rs. 140,000.

During the decade under report the length of the canals has increased from 325·21 miles to 402·78 miles giving a net increase of 137·40 miles in length and increase of 46,302 acres in area which no doubt is a record of good progress. Out of a total expenditure of Rs. 11,811,000 incurred on irrigation works from 1922-23 upto end of 1929-30 Rs. 3,496,301 were spent during the last decade. The expenditure on irrigation works from 1921 to 1929 amounts to Rs. 3,496,301 while the receipts come to Rs. 3,641,384. The position may be summed up in the words of the Chief Engineer, Public Works Department as follows:—

"Looking at either from the point of view of the revenue realised by the State or the prosperity of the Ilaqas in which the various canals pass there can be no doubt that they have more than amply fulfilled the expectations with which they were started. Tract after tract in the Jammu and Kashmir Provinces have now been made fertile. Areas which at one time appeared wilderness and uninhabitable and suffered even from want of drinking water are now full of green fields and well grown fruit gardens. The price of the land has considerably increased and the inhabitants are now in a comparatively prosperous condition".

133 164 **18. State of Public Health.**—In a vast country like Jammu and Kashmir State with an heterogeneity of climate and seasonal conditions, the factors governing public health are so varied that it is difficult to form a correct estimate for the entire country as to the proportionate or otherwise of the individual years each less of a decade. The big mountain barriers divide the territory into distinct water tight compartments each possessing separate traits of climate with the result that while the Jammu Province might be passing through a severe epidemic of Plague the province of Kashmir is found to be immune from the touch of the epidemic, and on the other hand prevalence of Cholera in Kashmir in particular years has little effect upon Jammu, not to say of the far-flung Frontier regions.

164 744 This view derives ample support from the survey of the various epidemics during the last decade. During the period of ten years 1921-30 there have been 5 annual outbreaks of Plague in the Jammu Province most especially in the Jammu district while Kashmir Province enjoyed complete immunity for all these years with the exception of 1929 when in the month of November Plague broke out in the Awantipore and Kulgam tehsils claiming 35 victims. As regards Kashmir Cholera has visited the province in 1924, 25, 27, 28 and 30 but with the exception of 1929 when 70 persons died of Cholera in Shopian tehsil the Jammu Province has been almost free from the disease. The total mortality from the infectious diseases is given in the following table:—

Cholera	... 19,607
Smallpox	... 15,546
Plague	... 5,251

Plague.—The total deaths from plague in the Jammu Province come to 5,252 as against 9,134 of the last decade which shows that although the visitations of the epidemic have been frequent and regular the loss of life has been reduced by almost 50 per cent, which is due to the prompt and effective measures taken to combat the disease by the Health and Medical Departments in the shape of systematic trapping of rats, disinfection of houses and anti-plague inoculations. With the exception of the epidemic of 1924 which levied a toll of 3,042 from the course of the disease has been sporadic and recurrent.

The only exceptional turn taken by the disease was to render its appearance in the Kashmir Province in 1929 when the Kulgam and Awantipore tehsils

were affected by 9 cases out of 21 villages [illegible] died. Prompt and effective measures with the promotion of sanitary improvements, vaccinating and [illegible] have of 28 infected houses after payment of compensation of Rs. [illegible] to the villagers, inoculation of 1,000 persons, segregation of the sick, destruction of the sick [illegible] to completely stamping the disease out of the province in the subsequent years have fortunately been quite free from its ravages.

Cholera.—The next disease of epidemic nature is cholera which may be said to have localised in Kashmir. The total mortality inflicted by it during the decade comes to 19,857 of which 18,252 deaths occurred in the Kashmir Province and 1,605 in Poonch. The opening three years of the decade 1921-23, 23 were practically free from the disease till 1924 when Dis. Uttarmachipura, Baramulla tehsils and few villages of the Srinagar tehsil suffered from a mild attack resulting in 115 deaths in all. The year 1925, however, saw the outbreak of cholera in a virulent and widespread form in the valley which was responsible for a mortality of 11,397 souls out of a total of 18,252 for the decade in the Kashmir Province. Anti-cholera inoculation was carried out on a large scale and met with an unprecedented success, 51,000 being inoculated with the first dose and 37,000 with both doses of cholera vaccine which cost the State Rs. 30,000 during this year. The year 1927 and 1928 passed off peacefully and in 1929 the disease made another appearance but was soon driven out with the help of prompt and energetic measures. Out of 227 cases only 123 proved fatal. Out of a total of 1,605 deaths from cholera in Poonch in decay in 1,071 took place in 1928 (1929-30) the remaining 793 being divided between two years.

The number of deaths from cholera in the Kashmir Province has fallen from 17,139 in the last decade to 13,252 which no doubt shows an improved state of affairs. The slight increase in the State death between is due to a heavy mortality of 1,605 in Poonch as against 156 of the past decade.

Smallpox. The next mortality for the State is 15,240 as against 15,455 of the last decade which shows that there has been a decrease but the decrease is not commensurate with the progress of the times. Although a good deal of progress has been made in the vaccinating arrangements in the cities it is apparent that efforts on a much wider scale are necessary in the Mofussil to stop mortality from such preventible causes. The disease has a severe hold on the Kashmir Province that on the Jammu. The mortality in the Mofussil was phenomenal during the year 1921 when 1,971 deaths occurred from smallpox while for the city of Srinagar the years 1922 and especially 1924-25 were conspicuous, the last being responsible for 855 and 1,231 deaths (total 1,231). Out of total deaths of 1,231 that took place within Srinagar Municipal limits during these years 1,231 deaths i.e. 50 per cent occurred during these two years, the remaining 50 per cent, deaths being distributed over 8 years. The figure of 1 and 1 deaths in the city during 1924-25 and 1925-26 given by the Health Officer Srinagar would (if reliable) emphasise an ideal state and absolute control over the disease provided this is continued in subsequent years. There can be no doubt that the exposition of the vaccination activities throughout the city by appointing vaccinators by the Municipality in each ward has done a good deal to stamp out this scourge and if years will happen the responsibility lies with the citizens who do not avail of the facilities offered.

Of the remaining diseases fevers are responsible for 108,475 deaths but it would not be of much use to examine this cause which is in very indefinite, as both and every death is attributed by the non-technical village agency responsible for record of vital statistics to fever. Influenza made appearance in the Province but did not do much damage and cases of Typhus occurred in Kashmir Province.

To sum up it may be safely concluded that the decade has been comparatively healthier and prosperous as compared to the predecessor on account of its enjoying complete immunity from the baleful visitation of Influenza which

149 [illegible] carried away about 41,000 souls or other causes like the War or the big famine. The attacks of plague and cholera mentioned above have also been fewer and of lesser intensity and much less of life was averted by the prompt and effective measures taken by the Medical and Health Departments.

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Venereal Diseases.—Although the mortality figures under venereal diseases are not separately available for absence of a separate column in the death registers yet it is an established fact that these diseases are working great havoc amongst the population of Rawalpindi, Bannu and other hilly tracts of the Jammu Province, where the rate of increase in population is comparatively much lower. In order to prevent the further spread of the highly contagious diseases and also to eradicate it in the localities where it holds sway at present the Highness' Government opened a Venereal Diseases' Hospital under the charge of an Assistant Surgeon in the Rawalpindi which has been treating the sufferers in Western Jammu and the ignorant rural population which formerly looked askance at the modern methods of treatment has now grown accustomed and shows considerable eagerness to avail themselves of the treatment. The work done by the hospital during the last 4 years is recorded in the following statement. The Chief Medical Officer, Jammu states that probably 80 per cent. of the adult population or less are tainted with syphilis and about 20 per cent. with gonorrhoea, which seems to be an exaggerated view.

[793]

Year	Syphilis	Gonorrhoea	No. of times treated in the hospital
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	1,[illegible]	[illegible]	1,[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]

During the decade under review the Government has been contributing in a greater measure towards the extension of the Medical Department and the annual expenditure which stood at Rs. [illegible] in 1921 rose to Rs. [illegible] in 1930 which gives an expenditure of 2 annas per head of population against 0-1-7 of 1921 and 0-4-10 of 1931.

Expenditure per head of population, 1931	
	Rs. a. p.
Nepal	0 1 0
Jammu Province	0 1 1
Kashmir "	0 0 8

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The number of hospitals and dispensaries has increased from 79 in 1921 to 91 in 1930 and the increasing popularity of these institutions is evidenced by the regular increase in the number of out-patients from year to year. In 1921 the number of out-patients was 715,[illegible] while in 1930 the number went up to 1,138,[illegible] giving an increase of about 4 lacs or 59 per cent. in ten years. The number of operations (major and minor) rose from [illegible] in 1920 to [illegible] in 1930 i. e. an increase of over [illegible] per cent. in the decade.

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36. Sanitation.—The expenditure on sanitation has also increased from Rs. [illegible] in 1921 to Rs. [illegible] in 1930 and the decade has been particularly favoured by enactment of greater attention of the authorities towards sanitary improvements. It has witnessed the inauguration of three new Notified Area Committees in Bagnoti, Udhampur and Mirpur towns, sanitation whereof is now entrusted to these Committees which receive a handsome contribution from the Government and also raise further funds by taxation. The two Municipalities in the cities of Jammu and Srinagar are of course looking after their respective sanitation through technical experts and sanitary staff. The various schemes of sanitary improvement particularly the Drainage and City Extension Scheme of Srinagar are already being put in proper shape and other schemes will be in hand when ensure sympathetic treatment to the cause.

The total expenditure incurred by the Jammu Municipality during the decade is as under :— 744 364

	Rs.
Expenditure on Public Health	— 330,849
" " Sanitation and Sanitary improvements	— 165,230
" " Public Instruction	— 5,921

50 streets were paved and drained, 43 were drained only, one new road and one outlet were constructed, 2 roads were metalled, and 300 lights were added.

II. Improvement in Communications.—The principal requisite for the material prosperity of a country is a sound system of communications by land, by water and during the recent progressive times also by air. By breaking up the isolation of the different parts of a country, bringing into closer and intimate contact the village and the town and enabling the speedier development of the agricultural, mineral and other industrial resources of the country a backward tract is soon brought to the front rank of civilised and advanced countries through the blessings of improved systems of transport and communications. 491 494

Want of suitable communications and transport facilities have proved great obstacles to the political and economic development of India and constitute still greater impediments in the case of our State. In India a large part of deficiency has been made up by the various systems of Railways and Roads which have worked great economic and social improvement by breaking up the isolation of the village, the mobility of labour and the conservatism of the people.

Unfortunately due to the hilly character of the country the average height of which is 5,000 feet above sea level and the mountain barriers that intervene it, the work of improvement is not so easy and the progress cannot be expected to be as speedy as in the plains. In 1900 there was no continuous road to drive through to Kashmir although there existed patches of small lengths between different towns. The routes were difficult and passed over dangerous passes and descents rendering the journey to Kashmir valley very difficult. Thanks to the generous grants expended by His Highness' Government on improvement of communications from year to year that during the short space of 40 years we find that marvellous progress has been made in this direction. The following are the principal road systems :—

The Jhelum Valley Road.—This road has a length of 132 miles from Srinagar to the Kohala Bridge where a further length of 24 miles of Kohala-Murree-Pindi route of the British territory connects the valley with the Punjab. Till the year 1922 this was the only road for vehicular communication between the Punjab and Kashmir. This road has no doubt opened up the country to a great extent and gives great impetus to export and import trade which during the last decade has considerably increased in volume. The old type cities and bullock-carts a dilapidated and costlier means of transport have been replaced by modern means of cheap and speedy transport by motor lorries. The increase of trade and traffic is evidenced by the increased revenue from the road toll which amounts to 3 lacs a year.

Garhi-Shahdullah Road from Domel.—This road, with a length of 12 miles links up the State with the Simoon border at Shahdul Sim where vehicular traffic passes over the Garhi-Shahdullah road in the British territory till a joint Railway at Abbottabad. During the decade improvements costing Rs. 97,[illegible] were effected on this road.

The Baramul Cart Road.—Only the above routes to Srinagar being graveled and motors did not bring that close touch between the two provinces

491 of Jammu and Kashmir which was so essential for the development of the State. A long travel through the railway from Jammu to Rawalpindi, a
494 tedious nightly change at Wazirabad Junction, arrangements for transport at Rawalpindi and then a halt on the way either on the British or the State side of Kohala were factors which combined to make the journey a tedious and
491 uninviting one. To remedy this defect the Banihal Cart Road was started in 1909 and completed in 1922 at a cost of 43 lacs. It provides a direct link between
653 Jammu and Srinagar (the two capitals of the State) and passing entirely through the State territories it covers a total length of 203 miles rising from Jammu to the Patani Pass at an altitude of 7,000 feet and then after dropping down to the valley of the Chenab at Ramban it rises to the Banihal Pass at an altitude of 9,000 feet whence it drops again to the valley of Kashmir which has a uniform level of over 5,000 feet above sea. The opening of this important road in 1922 imparts to the decade under review a special significance as the work is perhaps the biggest and noblest feat accomplished in the history of the State Public Works Department. The road is progressively gaining in importance and popularity and during the last few years the volume of traffic has so much increased that in 1987-88 (1931) 14,017 motor lorries, 3,612 motor cars, 495 tongas, 63 ekkas, and 197 bullock-carts passed over the road in a single year and the road toll receipts averaged to Rs. 200,000 per annum. The small figures of traffic in the case of tongas, ekkas and bullock-carts is a clear evidence of the facts that these slow means of transport have been almost completely ousted by the motor vehicles and the slight trace still lingering only plies between short stages and not on the entire length of the road journey.

The Srinagar-Gandarbal Road, the Naseembagh Road and Achhabal-Aishmuqam Roads were metalled during the decade while general improvement and tarring of the Srinagar roads, the widening of the Gupkar Road and the construction of the Boulevard Road from the Gagribal to Shersalbagh round the Dal Lake mark a great step towards advancement. In the Jammu Province the progress during the decade has by no means been slow as is evidenced by the completion of the Mirpur-Chechian Road at a cost of Rs. 251,913 in 1986 (1929) which has greatly helped the development of trade, traffic and the resources of the country. Its utility for military purposes was established during the recent disturbances when it served a very useful purpose in carrying regiments of the State and British Military to quell the agitation in Mirpur and surrounding area.

491 *Samba Road*—Although only 17 miles out of 21 of this road have been metalled and wire netting has been spread over the sandy portions to facilitate traffic, yet the road is open to lorry traffic and Samba—important stronghold of the Dogra Rajputs—is only at one hour's distance from Jammu now.

Jammu-Kathua Road—Though only a fair weather road and katcha yet its opening has brought the Kathua District Head Quarters (which formerly could only be reached in two days through a circuitous route proceeding upto Pathankote by Railway and then over miles of bad road) into direct touch with the Capital (Jammu). The journey of two days can now be accomplished in four hours in a lorry which also goes to Jammugarh tehsil. It is hoped that greater attention to this road in future will open out this part of the country which has very good rice producing areas.

Akhnur to Hamirpur Sidhar (length 37 miles)—Passing along the meandrine of the Penjag Canal upto its tail it takes a turn to Hamirpur Sidhar. This is a katcha road and if it is extended to Mazawar, as is proposed, Jammu will be connected with Mirpur through an all-State route leading to greater security and prosperity of His Highness' subjects in Mirpur Wazarat and Akhnur tehsil.

Kathua-Bandhi Road—Formerly a wholly bridle road with a length of 24 miles out of which 18 miles pass almost through hilly tracts has now been made fit for wheeled traffic for the first nine miles and estimate of Rs. 68,000 has been sanctioned to make the whole of it fit for wheeled traffic.

Katra-Sakstar Road.—This motor road branching off at Sakstar (18 miles from Jammu on the Basohal Cart Road) and terminating at Katra town has brought the head-quarters of the Riasi district nearer to Jammu and is a great boon for the pilgrims to Trikuta Devi. Out of a total length of 10½ miles 8 miles have been metalled during the decade at a cost of Rs. 72,955. 491

Besides the above the improvement and metalling of the Jammu roads has made the city more neat and beautiful and the construction of the Gumat-Shalimar road has relieved the congestion of traffic in the city.

Bridges.—In Kashmir apart from the construction of the Barbarshah and Safakadal bridges and laying out of separate footpaths on the Amirakadal bridge in the city, the Domel and Kishenganga bridges which were washed away by the floods of 1929 were rebuilt at a cost of Rs. 114,300 restoring communication with Muzaffarabad; and Khadwani bridge over the Vishow river was also reconstructed and has restored the communication to the Kulgam tehsil.

In the Jammu Province the Karai Suspension bridge on Marwa river on Kishtwar Synthan Pass was newly built at a cost of Rs. 12,487 and suspension bridge over the Chenab at Doda was also completed at a cost of Rs. 20,426 during the decade. Of the big bridges that on the Bahlol Nalla which in the rainy season widened to ½ mile and rendered passage of wheeled traffic impossible on the Jammu-Sialkot Road was completed at a cost of Rs. 123,278, thus removing a great nuisance of the motorists who were held up half way on the road and had to wait till the subsidence of the waters. The volume of wheeled traffic over the old suspension Tawi bridge had assumed such abnormal proportions that it became essential to widen the bridge and have a new pukka construction substituted in its place. A new girder bridge having a central roadway of 18 ft. for vehicular traffic and side walks of 8 ft. each for pack pony and pedestrian traffic has been constructed over the existing piers and abutments. The bridge is five feet higher than the highest flood level and was completed at a cost of Rs. 3,44,000 after the close of the decade under review.

The total road mileage as maintained by the Public Works Department shows an increase of 415 miles out of which 247 miles represent the increase in the metalled roads only as will be shown by the following statement :—

	[illegible]	[illegible]	Increase.
Metalled Roads ..	[illegible]	[illegible]	[illegible]
Semi-Metalled Roads ..	[illegible]	[illegible]	[illegible]
Kutcha Roads ..	[illegible]	[illegible]	[illegible]
Total ..	[illegible]	[illegible]	[illegible]

The total expenditure on the Public Works Department including roads and buildings is Rs. 33,377,010. Besides the above roads, some roads in the Kashmir Province are looked after by the Revenue Department and some forest roads by the Forest Department.

III. Development of Industry.—It has now become a proverbial saying that the State of Jammu and Kashmir is exceedingly rich in natural resources which at the present moment are in an inactive state or have reached only the infant stage of development. The principal natural resources available to the State and its people for raising wealth and converting that wealth into necessities of life required by the higher standard of life into which the progress of civilisation is pushing the peoples of the world day by day are noted below and the succeeding pages shall take account of all these sources of wealth, starting with 000

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an introductory account of the general industrial expansion of the decade and taking up each item in succession.

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With a view to devote intensive attention to the development of the forest, mineral and industrial resources of the State a new portfolio of Commerce and Industries was provided in the Constitution which came into force during the Samvat year 1979 (1922 A. D.) resulting in the creation of a new Department of Industries under an expert. The department after doing preliminary survey work busied itself with the problem of examining possibilities for the establishment of new industries but for want of a definite industrial policy much progress could not be made especially when the period was one of all round trade slump and falling prices and when necessary capital for outlay in big ventures was not readily forthcoming. Still with all these handicaps the industrial utility of the various minor forest products was examined and experimented upon as also the economic value of the various minerals was established by tests in the Government Industrial Laboratory and by certain manufacturing firms of England. During the short period of its existence the department has succeeded in spreading an industrial atmosphere in the State and creating a desire in the people to take to industrial pursuits. Creation of industrial reserve, organization and holding of the State Exhibition, provision for registration of Joint Stock Companies, Patents and Designs, formation of a Civil Supplies Department have all contributed materially towards industrial advancement. Below is recorded a list of some of the important industries established during the decade under review and in these operations are conducted on a fairly large scale:—

1. Match Factory.
2. Ice "
3. Tanneries.
4. Saw-mills Factory.
5. Fruit Preserving Works.
6. Soap Manufacturer.
7. Tent Factory.
8. Oil Factories.
9. Furniture Factories.
10. Willow Works.
11. Silk Weaving Factories.
12. Carpet Factories.

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The above shows the fresh industrial ventures of the decade but Kashmir handicrafts and cottage industries too continues hand side by side with a satisfactory all round progress which is evidenced by the birth of new manufacturing firms of carpets, pashmina, lac, silks, shawls, embroideries, papier machie works, silver-ware and wood-carving, etc. Commercial value of the following raw materials have further been investigated and there is no early possibility of these products being exploited for commercial purposes through the establishment of new industries in the State :—

1. Jute Manufacturer.
2. Ink "
3. Wine "
4. Rose Distillation.

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5. Saffron Oil.

6. Extraction of Jasamin, Narcissus and Lilac essences.

7. Shimla Oil (Sweet).

8. Casein preparation.

9. Paints and Varnishes.

10. Honey Purification.

11. Black board chalk Manufacture.

12. Starch Manufacture.

The famous Silk Industry of the State continued its function although its known experienced a considerable fall in the latter half of the decade due to the extraordinary fall in the price of the silk. [288]

Cottage Industries.—A peripatetic demonstration party employed by Government has done useful work by introducing improved fly-shuttle looms and teaching new patterns and designs to the village weavers. The schedule of Government for the improvement and welfare of the cottage workers is sufficiently exhibited by the handsome grant of Rs. 71,000 sanctioned for greater well loom to the workers. Further proposals for State aid to industries and establishment of an industrial and commercial bank are also under consideration of the Government. 472 654

Birthday Exhibition.—The holding of an annual exhibition at Srinagar of the Industrial and Agricultural products of the State on the auspicious occasion of His Highness' birthday has served to give a wide publicity to the industrious arts and manufactures through the large mass of visitors who annually flock to the Happy Valley to engage the rigorous best of the plains as also to enjoy the beauties of nature in Kashmir. 543

The department has prepared a Statistical Atlas for the State and is engaged in bringing out other useful publications such as the Statistical Abstract, Development Map and a Commercial Directory. A clear proof of the rapid of industrial atmosphere will be found in the formation of the following Joint Stock Companies during the decade while formerly the business on Joint Stock System was much less known than prevailed in the State:— 473

	Share Capital.
	Rs.
1. The Dogra Commercial and Industrial Company Limited, Jammu —	[illegible]
2. Jammu and Kashmir Commercial Syndicate Limited —	[illegible]
3. The Lakshmi Trading Company Limited, Srinagar —	[illegible]
4. Kashmir Textiles Limited, Srinagar —	[illegible]
5. Apna Limited, Srinagar —	[illegible]

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III. Expansion of Trade.—The following table shows the total trade of the State during the various years of the decade :—

Year.	Quantity in maunds.			Value in Rupees.		
	Imports.	Exports.	Total.	Imports.	Exports.	Total.
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

From a perusal of the above figures it transpires that both the imports and the exports have during the decade increased in bulk—imports having gone up by 23 per cent. and exports by 24 per cent. although the value in exports has remained the same.

The disparity between the figures of quantity and value is due to the fluctuations in the prices of commodities but the general tendency towards increase in trade is quite pronounced which is a fair index of the increasing prosperity of the State. The chief articles of import are Jaggery and Kashmir Provisions are Salt, Sugar, Liquors, Cotton goods, Tea, Grains, Metals, Seeds, Tobacco, and Shall while amongst the export articles, Live-stock, Drugs and Medicines, Fruits and Vegetables, Grains, Ghee, Seeds, Raw-silk and Cocoons, Hides and Skins, Wood, Wool and Woollens figure prominently.

The following table will show the trade figures of the two provinces as well those for trade between Central Asia and the Punjab which is carried on by three routes viz. Leh, Bunhar ferry in the Kulu district of the Punjab and Gilgit :—

	[illegible]			[illegible]		
	Imports.	Exports.	Total.	Imports.	Exports.	Total.
1. Jammu Province ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
2. Kashmir " ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
3. Central Asia trade with Punjab ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

The all round growth in both the export and import trade of the State is due to the improved means of communications which have opened up the country. The opening of the Banihal Cart Road has given a considerable impetus to trade by providing a cheaper all-State route and bringing Jammu, the Capital of the State and other Punjab towns such as Sialkot, Lahore and Amritsar much nearer to Kashmir. The prevalence of peace and order ensuring perfect security of life and property, the development of industries and expansion of agricultural production and requisitions of forests have, amongst other things all combined to produce these results. The trade in

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land is growing exceedingly popular since on this system the merchants of the Punjab and the State can compete on entirely equal footing and articles imported in bond are sold within the State almost at the same price for which they sell in the Punjab as under this system the State traders have to pay the customs duty at the British Indian Port and no additional duty is levied at the State Frontiers on these imports as the State, under Treaty terms, automatically receives the credit of duties on all such imports made into the State in bond. As regards articles imported from any place in British India into the State, a State customs duty has to be paid which increases the price of the articles for the consumers in the State. The idea of the growth of bonded imports during the decade can be gathered from a survey of the following comparative figures which show an increase of 130 per cent. in the decade.

	Imports in Bond.	
	[illegible]	[illegible]
Jammu Province ..	[illegible] Rounds.	[illegible] Rounds.
Kashmir " ..	[illegible] "	[illegible] "
Total ..	[illegible] Rounds.	[illegible] Rounds.

As regards Central Asian Trade the value of which is given above for the purpose of comparison it will be observed that the trade has experienced considerable fall both on the export as well as the import side since the year 1921. The causes of this depression are to be found in the propaganda of the Soviet Government to increase their own trade in Central Asia by ousting the British Indian imports through a process of economic undercutting of their goods and consequently depriving the British Indian goods from competing on favourable terms. The Inspector General of Customs and Excise thinks that unless the propaganda against imports from British India is counteracted there is hardly any chance for the import trade to show any appreciable improvement.

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24. Mineral Wealth.—The State possesses extensive Mineral Wealth the scientific development of which will besides meeting the pressing need of augmenting the financial resources of the State materially solve the problem of economic depression and unemployment. The Mineral Survey Department has succeeded in locating a large number of minerals a list of which is given below :—

Fuels—(1) Coal, (2) Lignite, (3) Possibility of Petroleum.

Metalliferous Minerals—(1) Bauxite, (2) Iron ore, (3) Copper ores, (4) Lead (Silver ores), (5) Zinc, (6) Nickel ore, (7) Manganese, (8) Gold, (9) Arsenic, (10) Chromite.

Non-Metalliferous Minerals—(1) Ochre, (2) Gypsum, (3) Graphite, (4) Kaolin, (5) Steatite, (6) Fullers earth, (7) Mica, (8) Slate, (9) Sandstone, (10) Serpentine, (11) Barytes.

Precious and Semi-precious Stones—(1) Corundum (Sapphire and ruby), (2) Beryl and Aquamarine, (3) Tourmaline.

Besides these are other minerals which are suitable as chemical fertilisers (Gypsum and Saltpetre), for glass manufacture, for making refractories and for other chemical industries.

It will be interesting to note that the above Mineral Wealth has been located in 1/17th part of the Kashmir Territories which has only been surveyed so far and suffices it for the imagination of the reader to fill up the picture when the entire territories [illegible] surveyed.

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000 ed so far and we have it for the imagination of reader to fill up the picture when the entire territories have been surveyed.

316 654 Although a good deal of survey work has been done but actual working has not so far been seriously commenced save in the case of Corundum Sapphires of which about 50,000 Tolas have been dug out from the Padar Mines and the Aquamarines which have been won from the Skardu Mines. Prospecting licenses for Ochre, Gypsum, Talc and Lignite have been issued to private individuals or firms and applications for grant of prospecting licenses for some other minerals are under consideration. This no doubt shows that some beginning in the exploitation of Mineral Wealth has been made though on a small scale and day by day increasing number of people are getting interested in the business bringing within reach of the Government fresh sources of income. The working of the principal minerals on a commercial scale on which the State can build its hopes especially Sheetha, Iron, Copper, Lignite and Coal is ruled out problem unless communication to the mines situated over high mountains are improved to facilitate their carriage in raw condition to commercial centres to compete in the market or to facilitate the carriage of heavy machinery and engineering plants to the mines for converting the raw material into finished commercial products.

433 For the conversion of these inert resources into actual wealth which will flow into and fill up the coffers of the State in ever-increasing bulk bringing all-round prosperity in the country it is necessary to impart requisite training to the people in industrial development.

Some of the minerals have so far been developed and worked on scientific lines for lack of proper communications, public enthusiasm or for other reasons. To derive full advantage of these resources, it is hoped, the State would formulate vigorous industrial policy, grant adequate protection, concessions and other guarantees so that big capitalists might feel encouraged to invest their wealth in large scale ventures. Even for small undertakings working whereof can be immediately taken in hand the following facilities should whenever necessary, be extended to the lessees so that the traditional shyness of the local residents might be worn over and sufficient nerve, confidence and spirit of adventure be developed in our youngsters who may feel an instinct for industrial careers in preference to clerical jobs. Some of the more important requisites for industrial development as stated by the Industrial Department are :—

1. Transport facilities,
2. Steam coal,
3. Protective tariffs during the stage of infancy,
4. Preservation of indigenous manufactures,
5. An efficient and wide-spread Banking System,
6. Organisation of Markets,
7. Scientific researches, and above all
8. The quality of Human Factor.

The present low standard of output and of comfort, the scarcity for manual labour, the low vitality, the absence of initiative, the inclinations reluctance to borrow for productive expenditure are individually or collectively responsible for keeping a large proportion of the State population low in the scale of civilisation and progress. A weak and ignorant population, however, richly endowed with natural resources cannot be made to appreciate the numerous possibilities around them and to seize the opportunity for bettering themselves.

Not with the spread of education but, academic and technical the progress in trades and crafts, the general awakening and the propagation of information regarding the discoveries of fresh mineral and other resources and the ways of utilising them the conditions here and are progressively improving and with the State head the people will not be found lacking in the necessary wherewithal to take up to the industrial modes of life. 4-33

Although the occurrence of the big mineral resources such as Coal, Iron, Bauxite, Copper etc., into liquid wealth which, still lying in an age of prosperity and material welfare in His Highness' Dominions is a question of time and necessity, yet the following minerals can be taken up for working immediately either through private capitalists or through the Department itself and thus prove a source of supplementing the income of the State in some measure and at the same time opening out new careers for youngsters in these days of trade slump and unemployment :— 135

1. Sapphires of Pakhlar (Kishtwar tehsil).
2. Aquamarines of Doda (Bhaderwah tehsil).
3. Gypsum, Ochrite, Lignite and Bauxite.
4. Raw materials whose working will lead to the establishment of profitable Glass and Pottery industry, Cement industry and other chemical industries.

It is needless to mention that prosperity of many advanced countries of the World—Canada, France, Great Britain, Germany etc., has been due to the scientific exploitation of their mineral wealth (especially Coal and Iron occurring in close association with each other) and here is no reason why by working on similar lines the Jammu and Kashmir State which is so rich in mineral wealth and has got both Coal and Iron occurring side by side in the Riasi tehsil where large Hydro-electric power can also be developed from the Chenab river, should not one day assume the role of a big industrial country contributing to the mental prosperity of both the Ruler and the ruled. May the Almighty accelerate the advent of that millennium.

III. Forests—Area.—During this decade the area under the control of the Forest Department increased from [illegible] square miles to [illegible] square miles. This was due partly to more area having been demarcated, but more largely to taking over the forests belonging to the Bhaderwah and Lungar Jagir in the case of the annexation by the Sirkar of His Highness' Private Domains. 647 652 (185)

Organisation.—The main event during this decade was the re-organisation of the department in June 1934, when the department was placed under a Chief Conservator with four Conservators for Jammu, Kashmir, Working Plans and Utilisation. The number of Forest Divisions was also increased from 14 to 20.

Financial.—The expansion of the departmental activities is best shown by the financial results. The following compares the results for 1927 and 1936-37 (in lacs of rupees):—

	1927.	1936-37.
Revenue ...	[illegible]	[illegible]
Expenditure ...	[illegible]	[illegible]
Surplus ...	[illegible]	[illegible]

During this decade the net income derived by the State from its forest values nearly doubled.

245 **Silviculture**—Great progress was made during this decade in silviculture. The establishment of a specialist Working Plan Circle enabled all the valuable
659 commercial forests to be brought under modern methods of management, thus enabling the forests to be fully utilised without impairing their future productivity. Silvicultural research was undertaken for the first time and a special Research Division was formed.

[313] **Commercial Development**—Considerable progress has been shown in developing the commercial side of the department's activities. The revenue of
[314] timber rose from 11 millions c.ft. to nearly 20 millions. The markets for minor products were developed and extended. The production of crude resin rose from about 4,000 maunds to 15,000 maunds greatly adding to the prosperity of the people in parts of Jammu Province where resin tapping has now become a well established village industry. Kashmir Accounts has been brought under commercial working and now contributes considerably to the world's supply of Saffron.

General—The expansion of the Forest Department's activities have very largely benefitted the people of the State. Not only has the larger income produced by the department enabled the Government to spend more money on social services such as education and medicine, but the increasing outturn of produce has provided a great deal of work for the inhabitants many of whom now rely on forest works to enable them to pay their land revenues.

241 **16. Agriculture**—A glance at Imperial Table X (Occupations), will show
242 that by far the greater portion of the inhabitants of the State depend on agriculture for their livelihood. The prosperity of trade and transport is also indissoluble bound with the bright prospects of agriculture for if the purchasing power of the masses goes low no any amount a season of depression sets in the trading sections of the community. The activities of the Agriculture Department to improve the conditions of farmers by introduction of better varieties of seed, more scientific manures, better implements and last but not least by awakening a new interest in agriculture by commenting the quality of agro are particularly relevant to the Census Report. Any innovation or discovery which can double the yield of crops in this country is bound to multiply to the same extent the wealth that land on it. The activities of the Agriculture Department of the State are, however, unfortunately concentrated in the Kashmir valley only, and the province of Jammu has not derived any material advantage from its existence so far. The extension of the department's activities to that province on a larger scale is apparently necessary.

In the Kashmir valley the Agriculture Department maintains two experimental farms where several varieties of agriculture and vegetable seeds imported from India and foreign countries like America, England, Russia, Italy are tried and recommended for adoption to cultivators after the experiments have met with success on the Government farms. In some cases acclimatised seeds have multiplied the yield by 30 per cent. About 100 varieties of foreign vegetables are also grown on the farm. The seed is distributed twice a year in the valley and demands from other places are met by post.

241 **Implements**—Several implements such as Mason plough, Horse Hoe,
177 Bar Harrow, Chaff Cutter, Mason Huller and Sheller, Automatic Seed Drill have been introduced and though a few only of the cultivators who are employing them have come forward to purchase them and try their utility on their farms an innovation has been started which might prove of considerable value in the future.

543 **Shows**—Agricultural shows used to be held on the occasion of seed distribution and have now come to form a part of the Industrial Exhibitions held annually in Srinagar. The Agriculture Department occupies a separate section where several varieties of different agricultural and horticultural products are exhibited besides the implements and provide a source of valuable information and instruction to the people. In 1929 an agricultural show was held at Jammu

on the occasion of the visit of His Royal Highness the Prince of Wales. Similar supporting education by "shows" Departmental bulletins were also published and circulated. The bulletins dealt with the sowing of Maize, Groundnuts, Soybeans and Beans and the removal of certain crop diseases. 543

Manures.—The Agriculture Department has tried several measures on the farm to test their utility on different crops. 242 654

II. Horticulture.—The department maintains fruit plant nurseries including commercial plants. Fruit canning is receiving attention though the industry is still in the incipient stage. A firm known as Kashmir Fruit Preserve Works has been authorized to manufacture fruit beverages, apple-brandy, grape wine and cubes etc. A new nursery has been opened at Achabal and experiments regarding seed and seed controllability have been started in all the varieties and seed wood from Australia has been introduced. The department has been distributing about a lac of young plants annually to the cultivators without any charge.

The only disquieting feature of the decade has been the appearance of San Jose Scale disease which has inflicted a very heavy damage on the fruit industry of Kashmir. Remedial and control measures have been adopted to get rid of this pest. [136]

III. Veterinary.—For maintenance of agricultural prosperity the maintenance of live-stock in health is essential. Previous to 1921 the system of treatment did not exist and consequently the mortality among cattle was heavy. There are now 18 Veterinary Hospitals in the State and the outbreaks of Rinderpest, Haemorrhagic Septicaemia and other epidemic diseases were encountered. Hemorrhagic Septicaemia and other epidemic diseases were successfully dealt with on modern scientific lines and many animal lives saved. Facilities have been provided by the Department for bringing to its notice the outbreaks of epidemics and other individual patients. For improvement of cattle several schemes have been under consideration and awaiting to be put into effect as funds permit. The cattle bull pool is being replaced by castration of the scrub bulls. The enclosed table shows the variation in live-stock during the last decade. 282

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TABLE SHOWING FIGURES OF LIVE-STOCK FOR 1921 AND 1930.

		1921				1930				Actuals.
		Jammu Province.	Kashmir Province.	Frontier Districts.	Total.	Jammu Province.	Kashmir Province.	Frontier Districts.	Total.	Variations in total live-stock between 1921 and 1930.
1	Bulls	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	Bullocks	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	Cows	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	Young stock	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
2	Male buffaloes	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	Cow "	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	Young stock	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
3	Sheep	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	Goats	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
4	Camels	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	Horses	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	Young stock	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
4	Mules	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
5	Donkeys	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
5(2)	Camels	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
5(3)	Ponies	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
5(4)	Mules	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

(1) Excludes Young stock. (2) Includes Camels. (3) Only Horses and Ponies. (4) Includes Horses.

28. Co-operation.—"In Co-operation lies the hope of the Agriculturist". Co-operation is a league of the weak against the strong. It has made rapid strides during the decade. The number of Central Societies has risen from 9 to 14, the agricultural societies have similarly gone up from 948 to 2,438 while non-credit societies number 170 and the non-agricultural societies are 294 compared to 40 in 1923. The total membership of these societies is 63,364 nearly 300 per cent. more than it was formerly. The working capital of these societies amounts to Rs. 7,019,190 and is made of share capital, reserve fund, deposits, loans from Government and loans from Central Banks and societies. The loan from Government amounts to Rs 435,000 only while share capital and deposits stand at Rs. 1,505,386 and 1,804,511 respectively. The objects for which loans are advanced will be clear from the statement given in the margin which will show that purchase of cattle and payment of land revenue stand foremost. 154 societies in Kashmir and 72 in Jammu Province have grown self-sufficient while 187 societies in both the provinces have failed. The Government has granted material concessions to these societies. 75 per cent. rebate is allowed on money order commission, exemption is granted from stamp and registration fees, the money of societies is kept in safe custody in the Government treasuries, the societies are empowered to issue *hundies*. ¼ of land revenue of *Kharif* is remitted in favour of mutation societies besides several other facilities. The Co-operative Department has roused in the people a joint social endeavour to restrict extravagant expenditure on ceremonial occasions and take to education. In 134 villages the department has pursued a scheme of consolidation of holdings and raised the average area per field from 3·49 acres to 22·09 acres. The movement has received a vigorous fillip from the enactment of the Agriculturists Relief Regulation. The Co-operative Department is also knitting together the artisan classes like weavers and others as will be seen from the number of non-agriculturist societies.

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Growth of loans, 1931 A. D.

Serial number	Object.	Financing.	
		No. of loans.	Amount.
1	Purchase of cattle ..	17·00	17·42
2	Payment of land revenue and Abiana	12·13	10·01
3	Purchase of seed ..	·9	·45
4	Marriage ..	9·21	9·11
5	Payment of Sahukari debt ..	11·15	12·14
6	Household expenses	4·26	4·23
7	Purchase and repairs of buildings ..	12·07	12·02
8	Purchase of boats ..	·2	·22
9	Trade ..	8·45	9·91
10	Purchase of fodder..	·29	·17
11	Purchase of raw materials ..	·05	·05
12	Purchase of seeds of grass ..	·07	·04
13	Redemption of mortgaged lands and houses ..	1·02	3·72
14	Purchase of land and houses ..	·42	1·42
15	Purchase of foodstuffs	12·34	9·17
16	Domestic expenses ..	·30	·21
17	Miscellaneous ..	1·10	1·10

29. General Administration.—The saddest event of the decade was the demise of His Highness Lt.-General Shri Maharaja Pratap Singh Ji Bahadur, G. C. S. I., G. C. I. E., G. B. E., LL. D., who passed away on the 23rd of September 1925 at the age of seventy six.

He was succeeded by His Highness Shri Maharaja Harisingh Ji Bahadur, G. C. I. E., K. C. V. O., who now holds the reins of Government. His accession to the *Gaddi* was a harbinger of number of social and political measures of sweeping importance. The Agriculturists Relief Regulation which has saved the peasantry from the money-lender is a case in point. His Highness has always striven to act in accordance with the wishes of his people and has for the first time established the convention of calling annually the Representatives of the people to the capital in conference to consult them on measures touching their welfare, and the step is one of unique importance in the history of the State as ushering an era of popular Government. Besides the re-organisation of the Kashmir State Forces, constitution of a High Court Bench, re-organisation of Police and of several other departments which form the outstanding feature of the period of his reign he has evinced a keen interest in social reform and has placed on the statute book of the

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657 State some measures vital to the advancement of the people, such as the
642 Prevention of Infant Marriage Regulation, raising the age of consent to 14 for girls and 18 for boys and the stoppage of female infanticide amongst Rajputs and prohibition of juvenile smoking. Many of the improvements in trade, industry, communications, education, irrigation, sanitation etc. which have already been dealt with owe their origin to his solicitude to see his subjects happy and prosperous.

642 The administration is conducted by His Highness through Ministers (now headed by a Prime Minister) who enjoy large powers in their respective portfolios. His Highness has followed a policy of decentralisation of powers in all branches of administrative consistent with efficiency and good Government.

692 **31. Courts.**—The stability and growth of society hinges to a large extent on the efficient and speedy administration of justice through the channel of Judicial Courts and on the enactment of laws conducive to the welfare of the masses. The Census Report is not the proper place to record an account of the various salutary laws passed during the decade as the space is naturally limited and no justice can be done to the subject. As regards the Judicial system of the State it is modelled on the British Indian system of administration of justice with certain important differences such as the exercise of civil and criminal jurisdiction by the same judicial officers and the facilities allowed to litigants to appear personally in the High Court to plead their case. The separation for which a vigorous and persistent demand exists in British India is already in operation here.

The decade has witnessed the formation of a High Court Bench consisting of a Chief Justice and two Judges in supersession of the former system of a single Chief Justice of the High Court. His Highness takes a personal interest in the selection of Judges who can consequently compare favourably with their compeers in British India. The judiciary in the subordinate courts is recruited from amongst qualified hands who are either barristers or graduates of law.

691 The total number of Courts has increased as will be seen in the margin.
692 The number of suits disposed in 1931 comes to 21,904 while the suits
652 filed number 20,641 which is a sure proof of the fact that justice is not deferred but promptly administered. Moreover the spirit of litigation seems on the decline as the number of suits filed in 1921 was 23,009. The expenditure of the Judicial Department has risen from Rs. 510,938 in 1921 to Rs. 648,346 in 1930. The highest expenditure was incurred in 1928 when it came to Rs. 733,302. The total cost of administration of justice for the decade is Rs. 7,008,725.

	Number of Courts.	
	1921.	1931.
Civil Courts ..	80	61
Criminal Courts ..	133	137
Revenue Courts including criminal process ..	96	97
Lawyers including Advocates ..	175	177

625 **32. Police.**—The decade has witnessed the augmentation of the Police
652 Force in all ranks and a rise in the status and emoluments of these custodians of public peace and safety. The diagram in the margin will convince the reader of the rapid progress made in the State in this direction. The Executive and the Clerical Staff was separated. The total cost of Police Force in 1930 was Rs. 712,588 compared to Rs. 414,621 in 1920, giving an increase of 71·8 per cent.
674 As regards offences, those against State and public tranquility, murders and other offences against persons exhibited an increase, while

	1931
Inspector-General of Police ..	1
Deputy Inspector-General of Police ..	2
Superintendents of Police ..	7
Assistant Superintendents of Police ..	6
Inspectors ..	10
Sub-Inspectors ..	50
Head Constables ..	197
Constables ..	2,477

174 Jammu, Gilgit and Iskardu suffered a decline. In murders, dacoities and other offences against person the district of Mirpur holds an unenviable position while in theft the Srinagar district stands out first. In house-breaking and trespass the Jammu district seems abnormally adept. The total number of offences reported during the decade came to 11,811 while 4,876 offences came at a legacy of the previous years. The number of accused arrested during the decade was 16,382.

VI. THE MOVEMENT OF THE POPULATION.

161 **33.** In the preceding pages the conditions of the decade have been recorded in somewhat detail and we are now in possession of fairly enough data to trace the causes of the growth of population in the different parts of the country during the closing decade. With the exception of the floods which made appearance towards the close of the decade, the decennium has been one of all round peace and progress, as it escaped broadcast from virulent epidemics like influenza which carried away about 6,000,000 souls during the last decade, and from wars requiring the removal of a large amount of adult population from the country giving rise to factors which reduced the birth rate considerably. On the other hand maintenance of peace and order and development of communications, commerce, trade and industry were factors helpful to the growth of population which consequently has registered an increase of 101,721 souls or 9·8 per cent. during the decade as against 7·1 per cent. increase of 1901 and 9·0 of 1911. The percentage increase i. e. 9·8 is highly satisfactory as it is almost on par with the increase for the whole of India which comes to 10·6 per cent. The increase is also quite in level with the increase in Mysore (9·7 per cent.), Cochin (10·3 per cent.) and Punjab States (11·2 per cent.) although the Baroda and Hyderabad States show a big jump of 14·9 per cent. and 13·8 per cent. increases between 1921 and 1931 as against the 4·6 per cent. increase in case of Baroda and 0·8 per cent. decrease in Hyderabad in the decade 1911-1921.

Of the British Indian Provinces the percentage increases are :—

Bengal (7·3), Bihar Orissa (10·8), Bombay (13·3), Burma (11), Central Provinces (11·5), Madras (10·4) North-West Frontier Province (7·7), United Provinces (9·7) and Punjab (14·0).

The average density per square mile has also increased to 41 from 39 of the last Census and as already observed from 147 to 162·5 in case of the Jammu and Kashmir Provinces excluding the Frontier Districts.

163 **34. Vital Statistics.**—The adjoining table shows the vital statistics for
165 the ten years and it may be stated without any fear of contradiction that the accuracy of these statistics continues to be full of suspicion and the results are so faulty that it would be simply wasting time to attempt to build up the birth and death rates from these unreliable data.

Name of districts.	Number of deaths in the decade 1921-1930.	Number of births in the decade 1921-1930.	Excess of births over deaths.	Excess of deaths over births.	Increase or decrease in population between 1921-1931.
Jammu Province ..	[illegible]	[illegible]	[illegible]	---	+ [illegible]
Jammu City ..	[illegible]	[illegible]	---	[illegible]	+ [illegible]
Poonch Jagir ..	[illegible]	[illegible]	---	[illegible]	+ [illegible]
Chenani " ..	[illegible]	[illegible]	---	[illegible]	+ [illegible]
Kashmir Province ..	[illegible]	[illegible]	[illegible]	---	+ [illegible]
Srinagar City ..	[illegible]	[illegible]	[illegible]	---	+ [illegible]
Gilgit District ..	[illegible]	[illegible]	[illegible]	---	+ [illegible]
Kashmir " ..	[illegible]	[illegible]	[illegible]	---	+ [illegible]
Total State ..	[illegible]	[illegible]	[illegible]	[illegible]	+ [illegible]

The arrangements for recording the vital statistics continue to be faulty as the agency through which these records are gathered is both illiterate and incompetent. While one might put some faith in the figures of death which on account of the congregation of people gave sufficient publicity and importance to induce the Chaukidars to a sense of duty in getting the event registered, very little care is taken to ascertain and record the accurate number of births in rural areas and especially the birth of daughters which event is not readily disclosed by the parents who feel greatly disappointed. The figures carry their own condemnation with them especially of the Panch Mahals where the deaths in ten years exceed the births by 8,128 which is a fallacious result on the comparison of the Census figures establishes an increase of (301,[illegible]—[illegible]) or 35,[illegible] persons or 10·12 per cent. during the decade. This increase could only take place either through births or through immigration and since the vital statistics show a large excess of deaths over births and surely there has not been any discovery of a Gold Mine so to speak as many thousands to these hills, the conclusion that the birth statistics are absolutely rotten and fictitious is self evident.

Taking this data for what it is worth there is an excess of 165,[illegible] births over the deaths during the ten years period while the actual increase of population is 105,[illegible] which leaves a difference of (165,[illegible]—105,[illegible]) or 100,[illegible] which unaccounted for. If we take into consideration the variation allowed by adjustment the unexplainable difference increases to 100,[illegible]+[illegible] (which is the excess of emigrants over immigrants) or 1[illegible] which shows that a large proportion of births have really escaped registration and consequently the figures need not be subjected to any further analysis since they are calculated to lead to fallacious conclusions.

161 **III. Growth of Population.**—Postponing the discussion of migration to subsequent chapters it is now time to proceed to the discussion of the "Growth of Population" by Provinces, Districts and Tehsils and offer suitable explanations for variations in figures.

The population of the State has during the last forty years (1891-1931) increased from 2,543,952 to 3,646,343 persons which gives a rise of 42·3 per cent.—the percentage variations during the four decades being 12 for 1891 to 1901; 8·7 for 1901 to 1911; 9·1 for 1911 to 1921 and 9·6 for 1921 to 1931. The density per square mile has also during the same period risen from 31 in 1891 to 43 in 1931, which shows that the population of the State is progressively on the increase. A reference to the Subsidiary Table III of this Chapter which gives variation in relation to density for the various Natural Divisions will show that the Jhalawar Valley Division stands the highest with a decennial increase of 13·5 per cent. and is followed by the (ii) Submontane Tracts (9·9 per cent.), (iii) The Outer Hills (8·5 per cent.) and (iv) The Indus Valley (3·6 per cent.).

As regards the total increase during 40 years the Indus Valley Division stands the highest having increased its population by 80·1 per cent. This however is too exaggerated a figure and the inflation is due to the unreliability of the first two i.e., 1891 and 1901 Censuses. The 1911 Census which was close and careful represents the true state of affairs and both at this and the 1921 Census the rate of decennial increase works out to 31 and 36 respectively which clearly proves the incredibility of the statistics of earlier Censuses.

In density, however, the Natural Division No. 1 (i. e.) the Sub-mountainous Tract stands the highest having an average density of 273 and next comes the Jhalawar Valley with a density of 184. The Outer Hills with a density of 110 stand third in order of density and the Frontier Districts occupy the last position having only 5 persons to a square mile. The position is graphically represented in the accompanying map which shows at a glance the increase by Natural Divisions.

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Considering the variation of population from the point of view of increase or decrease of density we see from the margin of table that the increase of density during the decade has been the highest in the Semi-mountainous Tract, this division being 10 per cent., against 3·6 and 3·9 of the Outer Hills and the Jammu Valley Divisions respectively.

Natural Divisions.	Densities.			Variation [illegible]	
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1. Semi-mountainous Tract ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
2. The Outer Hills ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
3. Chillikam Valley ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
4. The Indus Valley ..	0	0	0	0	[illegible]

Although theoretically the increase of density has been 10 per cent. in the case of the Indus Valley yet in view of the very thin population the rise is not of much consequence. Moreover, the increase has also taking place in two decades since the increase of density from 1911-1921 was zero and consequently the decennial increase would be only 5½ per cent. Now if we take the variation in the percentage rate of decadal during the two decades we again come to the finding that the increase of rate has been the highest in the Indus [illegible]. Divisions where the percentage increase of density has increased from 3·5 per cent. in the decade 1911-1921 to 10 per cent. in 1921-1931, the variation being + 6·5 per cent., while in the case of the Jammu Valley the variation is only 3 per cent. and in the case of the Outer Hills decennial rate of increase of density has actually gone down by 3 per cent.

The above consideration conclusively points to the result that growth of population as compared to area is at the maximum in the Semi-mountainous Tract which consequently will be the first to experience the problems of population out-running the means of subsistence if corresponding development and expansion of agricultural production does not take place. The Semi-mountainous Tract as will appear from Subsidiary Table III is composed of the lower tehsils of the Jammu Province which border upon the Punjab plains and has a level surface, good irrigational facilities and a fair rainfall.

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36. The Jammu Province (General).—The population of the Jammu Province inclusive of the Jagirs (Poonch and Chenani) has increased from 1,640,250 to 1,798,441 giving a total rise of 148,182 persons and a percentage increase of 9·03. The growth of population of this province during the last forty years can be judged from the marginal statement which shows that during this period the total increase has been of 353,735 persons or 24·6 per cent., against a total increase of 67·1 per cent. of the Kashmir Province and the general increase of 43·3 per cent. for the whole State during the same period of forty years. The comparison establishes beyond doubt the fact that this province labours under unfavourable circumstances as compared to the sister province of Kashmir which is comparatively immune from the effect of the adverse forces preventing the growth of population. Excluding from calculation the lowest rate of 2·7 per cent. increase for the disastrous decade of 1911-1921 which was subject to the sweeping attack of Influenza claiming about 45,000 victims, an overwhelming majority being contributed by this province, the losses during the Great War, through actual deaths as well through loss of births due to absence from homes of a large number of able-bodied youths, we find that even during the previous decades the rate of increase has varied between 5 per cent. and 6 per cent. only. On the basis of the above figures the average rate of increase for a decade works

Year.	Actual Increase.	Percentage Increase.
[illegible] ..	[illegible]	[illegible]
[illegible] ..	[illegible]	[illegible]
[illegible] ..	[illegible]	[illegible]
[illegible] ..	[illegible]	[illegible]
[illegible] ..	[illegible]	[illegible]

161 to 5·6 per cent, which means that the population of the province is growing very slowly and will take about 175 years to double itself.

From the observations made above it can be seen that the present decade has proved to be exceptionally propitious for the province as it is for the first time that the increase has reached 10·2 per cent, which is about 1½ times the average rate and more than three times the rate for the last decade. The reasons for this favourable growth will be found in detail in the preceding paragraphs dealing with the "conditions of the decade" and need not be recapitulated here.

II. Districts and Tehsils : Jammu District.—We shall now take up the variations by the Administrative Divisions such as Districts and Tehsils and examine the growth of population in these smaller units.

Name of District or Tehsil.	Population 1921.	Density.	Percentage of variation.		
			1901-1911.	1911-1921.	1901-1921.
Jammu District (including of Jammu City)	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1. Jammu Tehsil (including City) ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
2. Samba Tehsil ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
3. Ka Bachirangipura Tehsil ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
4. Akhnur Tehsil ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

The above table reflects the growth of population in the four tehsils of the Jammu district. The total increase for the district is very satisfactory being 11·10 against 2·3 of the preceding decade. The highest increase of 17·6 per cent. has been registered by the Samba tehsil which for the decade 1911-1921 showed a decrease of 3 per cent. The abnormal increase which has more than restored the previous fall is due to the return to their homes of a large number of residents of this tehsil after the termination of the Great War who were serving in the State forces as well as in the British Indian Army. Consequent upon the establishment of roads for wheeled traffic between Jammu and Samba as well as between Jammu and Kathua the internal trade has received considerable stimulus and the prosperity of the Samba tehsil has also increased. The increase in the Jammu tehsil is 10·8 per cent. which is largely due to the inclusion of the City figures which show an increase of 24 per cent. and will be discussed in the 2nd Chapter. The Bachirangipura tehsil shows an increase of 7·82 per cent. against 12·8 per cent. of the former decade which indicates that at least in this tehsil the 'optimum' is being reached. The area being small and the density having reached the high figure of 337 persons to a square mile, it is clear that there is little room for expansion and their food supply would begin to fall short of the numbers especially when the irrigation is at its best in the tehsil, but the evil day will be put off by the migration of population to the towns or the deficiency will be met by imported grain. The tendency will be sufficiently marked by the time of next Census when final conclusions can be built. Unfortunately the soil which is so fertile for crops is also very favourable to Plague which always makes its first appearance on the soil of this tehsil and so the people have to drink of a mingled cup of joy and sorrow. The increase of 9·1 per cent. in the Akhnur tehsil is also satisfactory.

241 In the Jammu district 41·7 per cent. of the total area is cultivable out of which 83·2 per cent. is not cultivated. Of the total sown area 33·8 per cent. is under wheat, 11·9 under rice, 10·9 under Bajra, 10·2 under maize and 17·3 per cent. under other food crops, the remainder being taken up by sugarcane, oil-seeds, spices etc. This district possesses the highest percentage 25·5 per cent. of irrigated area to total cultivated area in the whole of the Jammu Province.

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[illegible] is a specially populous one and with the exception of the Jamnagarh (1901-11) showing a density of 201 the density of the other tehsils or sub-divisions of the entire district does not exceed 200. The decade 1901-1911 gave a decrease of [illegible] per cent in Kalavad and Dhrol tehsils and during 1911-1921 while Dhrol recovered from the downward tendency by showing 3 per cent increase, Kalavad continued the lowering tendency and recorded a decrease of [illegible] per cent. It is fortunately the first decade during which there has been increase in all the tehsils, Jamnagarh topping the list with an increase of [illegible], Kalavad coming next with [illegible] per cent, and Dhrol showing a nominal rise of [illegible] during the decade. This district is the most backward one so far as growth of population is concerned and the principal cause is the prevalence of fevers especially in Kalavad which has a dusty climate and low fields at low level. The existence of the essential diseases in the hilly parts of the district also act as a check on the increase of residents.

Name of Division or Tehsil	Population 1921	Density	Decrease or Increase		
			1901-1911.	1911-1921.	1901-1921.
Kalavad Division	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1. Kalavad Tehsil	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
2. Jamnagarh Tehsil	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
3. Dhrol Tehsil	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

Out of the total area, [illegible] per cent, is cultivable of which [illegible] per cent is not cultivated. The normal rainfall is [illegible]". As regards crops [illegible] per cent of the total gross cultivated area is under corn, [illegible] per cent under wheat, [illegible] per cent under millets, [illegible] per cent under Bajra, [illegible] per cent under other food crops.

The irrigated area is [illegible] per cent, of the total area which shows that with extension of irrigation the agricultural production can be considerably increased to meet the needs of larger population whose rate of progress is largely due to the district.

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During the last forty years the population has increased from [illegible] in 1901 to [illegible] i. e. by [illegible] souls only which yields an increase of [illegible] per cent, during a period of forty years—serious situation which requires the immediate attention and fostering care of the Government who are already taking steps to provide medical facilities for fighting effectively against Malaria and the essential diseases. An increase of [illegible] during this decade in this backward district only proves that the decade has been exceptionally a bright one and free from adverse forces.

[illegible]. Dhrangadra District.—The district comprising the five tehsils of the Outer Hills Division has come out with a very satisfactory increase of [illegible] per cent—the highest increase being shown by Kishtwar (1944) and the lowest by

Name of Division or Tehsil	Population 1921	Density	Decrease or Increase		
			1901-1911.	1911-1921.	1901-1921.
Dhrangadra Division	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1. Dhrangadra Tehsil	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
2. Kishtwar	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
3. Bandhu	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
4. Ramnagar	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
5. Shahpurda	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

161 Dasuyagar [illegible]. Bandoon registers [illegible]; Bhadarwah [illegible] and Udhampur [illegible]. The intervals comparing very favourably with the decade [illegible] when the highest increase in case of Bandoon which reached only [illegible] per cent. and the district increase was only [illegible].

241 Although the normal rainfall in this Natural Division is [illegible], the density per square mile is only [illegible] on account of the highly mountainous character of the district which offers very little space for cultivation and unfavourably for human settlement. Of the total area of [illegible] square miles only [illegible] per cent. is cultivable. Of this [illegible] per cent. only [illegible] per cent. is yet cultivated. The possibilities of agricultural expansion are small and for the settlement of larger populations on this area one has to look forward to the development of the Forest Mineral and other resources wealth of the country rather than confine himself to improvements in agriculture.

The principal crop is maize which is grown on [illegible] per cent. of the total cultivated area, wheat occupying [illegible], rice [illegible], barley [illegible], other food crops [illegible] per cent. Cultivation is dependent mostly on rainfall and irrigation helps only [illegible] per cent. of the cultivated area.

161 **iii. Riasi District**—Comprising of the tehsils of Riasi and Reasi Regional the district has an area of [illegible] square miles and a density of [illegible] which though much better than Udhampur is still low. The decennial increase has been [illegible] per cent. against [illegible] per cent. of the last decade which shows that adverse factors have been at work here to a greater extent than in [illegible]. Of the total area only [illegible] per cent. is cultivable out of which again [illegible] per cent. is yet cultivated. The normal rainfall is [illegible]—the highest of all the districts in both the provinces but the high altitude and consequently mountainous character of the tract prevents full use being made of this boon of Nature.

Name of Tehsils or Wazirs	Population 1931	Density	Percentage of variation		
			1901-1911	1911-1921	1921-1931
Riasi District	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1. Riasi Tehsil	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
2. Reasi Tehsil	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

241 Maize the principal crop of the tract covers [illegible] per cent. of the gross cultivated area; wheat [illegible] per cent.; rice [illegible] per cent.; other food crops [illegible] per cent. and oil-seeds [illegible] per cent. The Riasi tehsil is exceptionally rich in Minerals, Coal, Bauxite, Iron and other minerals are found here side by side.

[135] The high rainfall of [illegible] is responsible for cultivation while irrigation plays a very poor part as it helps only [illegible] per cent. of the total cultivated area.

161 **iv. Mirpur District**—Consisting of three tehsils spread over an area of 1,627 square miles the district is a thickly populated one as with a population of 344,747 it stands second only to the Jammu district which has 375,840 persons. As will appear from the marginal table, the density of the district is [illegible] and of the three tehsils constituting it Mirpur is no doubt comparatively conjested as is evidenced by

Name of Tehsils or Wazirs	Population 1931	Density	Percentage of variation		
			1901-1911	1911-1921	1921-1931
Mirpur District	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1. Kotli Tehsil	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
2. Mirpur	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
3. Bhimber	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[Errata: read "congested" for "conjested" cf. errata sheet, p. 329, category 116 — Analyst]

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the high density of [illegible], but Dhandoo Gungh having a smaller density possesses a population much larger than that of Mirpur or Kotli because of its situation under better agricultural conditions. A general increase of [illegible] per cent. in the decade under report as against a decrease of (−18) in the previous decade represents a very satisfactory improvement. The recovery of Kotli and Mirpur from the decrease (−19 and −18) to an increase of [illegible] and [illegible] could only take place under very auspicious and favourable conditions. The rate of increase in Dhandoo is also gratifying being [illegible] as against [illegible] to [illegible]. 161

One of the total area of 1,627 square miles [illegible] per cent. i. e. slightly over one-fourth is cultivable out of which again [illegible] per cent. is not cultivated. The normal rainfall is [illegible] and the principal crop is wheat which holds [illegible] per cent. of the sown area, while maize and barley each occupy [illegible] per cent. and other food crops including pulses [illegible] per cent. As already observed in the foregoing pages the district frequently suffers from insufficiency of rains and consequently scarcity of food-supply sometimes leading to famine conditions makes appearance when the deficiency is met by imported grain from the adjoining districts of British India. During the decade under review the import of grain into the Mirpur tehsil was for many years exempted from customs duty to meet the shortage of food-supply. 241

62. Pounch Jagir.—Of the four tehsils comprising it the two western tehsils of Haveli and Bandhar are somewhat thinly peopled having a density of [illegible] and [illegible] respectively while the two eastern tehsils of Dagh and Sudhnoti are fairly dense 161

Name of Tehsil or Taluk.	Population 1901.	Density.	Percentage of increase.		
			1891-1901.	1881-1891.	1871-1881.
Pounch Jagir ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1. Haveli Tehsil ..	[illegible]	[illegible]	[illegible]	.....	.....
2. Bandhar " ..	[illegible]	[illegible]	[illegible]	.....	.....
3. Dagh " ..	[illegible]	[illegible]	[illegible]	.....	.....
4. Sudhnoti " ..	[illegible]	[illegible]	[illegible]	.....	.....

presenting [illegible] and [illegible] persons to a square mile. The total area of the Jagir is 1,627 square miles, the population being [illegible] with a mean density of [illegible]. The total increase for the Jagir has been 10·12 per cent. almost on par with that of the whole State whereas generally the western tehsils show a higher rate of increase than is presented by the eastern ones—Sudhnoti coming at the top with 12·70 per cent. of increase while Haveli standing the lowest with only [illegible] per cent. as will appear from the statistics given in the margin.

Of the total area of 1,627 square miles only 20 per cent. is cultivable out of which [illegible] is not cultivated. The double cropped area forms only 10·9 per cent. of the total cultivable area. The normal rainfall is quite fair being 46 inches and on this depends about 90 per cent. of the cultivation of the Jagir as irrigation helps only 12 per cent. of the gross cultivated area. 241

The mountainous character of the entire Jagir with the exception of a few valleys or level areas concealed here and there renders the cultivation difficult and precarious and the principal crop naturally thriving in such localities is the maize which consequently is grown over 66 per cent. of the cultivated area, wheat the next important crop occupies 14, rice 8, Bajra 2, barley 1 and other food crops including pulses 9 per cent.

Although as shown in the foregoing pages the vital statistics show an excess of deaths over births but they have already been condemned by us as untrustworthy in view of the 10·12 per cent. increase in population which could only take place under the auspices of a healthy decade.

63. Ghanoti Jagir.—In the preceding Censuses the figures of this Jagir used to be amalgamated with the Udhampur tehsil but at the present Census the 161

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D 161 Chenani Jagir was constituted into a separate Census district and consequently in each table the territory has been treated as a separate unit. The total area of the Jagir is only 85 square miles and the population at the Census in 19[illegible] general yielding an average density of 113 persons to a square mile. The percentage increase during the decade under review is 4·[illegible] against 4·[illegible] of the preceding decade which although showing an improvement over the past is not a satisfactory sum. The Banihal Cart Road which links up many venue between Jammu and Srinagar does not pass through Chenani, the capital of the Jagir which unfortunately is deprived of the advantage of expansion of trade which other towns situated on the road are enjoying at present. Further the additional duty levied by the Jagir over the State duty renders the price of imports prohibitive and is consequently the trade is growing worse day by day. Being situated just on the foot of the Pir Panjal mountains the annual rainfall is sufficient being [illegible]" and in severe winter the Jagir also receives falls of snow as it did only a few days before the Census when the Assistant Census Commissioner personally checked the entries of the Schedules in the Ilaqas where the snow was actually falling.

D 241 Only 13 per cent. of the total area (70 square miles) is cultivable out of which 80% is not cultivated. From the situation in the mountains the principal staple of the people is naturally maize which grows over 75% per cent. of the cultivable area, wheat, rice and barley following it in descending order of 17·3, 9·6 and 2·6 per cent. respectively.

K [131] K 161 **66. Kashmir Province: General.**—The Kashmir Province which covers the whole of the Natural Division known as the 'Jhelum Valley' has an area of 8,126 square miles and its population at the present Census consisted of 1,[illegible] souls. It comprises three districts which are further sub-divided into two tehsils. The marginal table shows at a glance the growth of population of the province during the last 40 years.

[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]

During the past 40 years the province has increased its population from 9[illegible] persons to 1,[illegible] persons i. e. by [illegible] souls or [illegible] per cent. which gives an average decennial rate of 1[illegible] per cent. increase. If we leave out of calculation the percentage variation of the decade 1891-1901 which looks somewhat abnormal the mean decennial rate will work to 10% or say 11 per cent. On this basis the population of the Kashmir Province will take about 90 years to double itself as against 175 years required by the Jammu Province to double its number.

The density for the province at the current Census is 184 against 165 of the last Census yielding an improvement of 19 in ten years which shows that the decade has been blessed with piping times except for the disastrous floods of 1905 and 1906 when as already detailed under the 'decennial conditions' much loss of cattle and destruction of crops took place in the valley. The calamity which overtook the Amarnath pilgrim has also been one of the tragic events of the decade.

K 132 K 134 It goes without saying that this province is blessed with copious boons of Nature and enjoys a decided superiority over the sister province of Jammu. The fertility of the Kashmir soil, its temperate climate, its natural water-courses, navigable rivers, productive lakes, rich forests, abundance of fruits, its numerous handicrafts and manufactures all combine to give it precedence over any spot on the face of earth not to speak of the province of Jammu or the Frontier Districts. The salubrious climate, natural scenery, beautiful springs, pleasure grounds and health resorts annually attract a large number of Europeans and Indian visitors

K 439 [Errata: read "Pathi" for "Patiri" cf. errata sheet, p. 329, category 116 -- Analysis]

439 who constitute a ready market for the products of Kashmir. Instead of the Kashmir manufacturers going in search of the market it is the market itself which naturally comes to Kashmir to carry away the products of the country.

Under such auspicious there is naturally greater scope for multiplication and the population being 95 per cent. Mohammedan who do not place restriction on widow re-marriage, the birth rate is bound to be high especially when the climate is so good. Reserving the consideration of the reasons to the subsequent pages we proceed to examine the growth in each of the districts and to ascertain merely the totals.

161 [431]

1. Baramulla District or Kashmir North } or Kashmir Valley.
2. Srinagar District or Kashmir South }
3. Muzaffarabad or Poluar District.

The total number of births during the decade was 417,614 and deaths amounted to 348,419 thus leaving an excess of 68,195 births over deaths according to vital statistics. The actual increase in the actual population of the province during this decade has been 162,132 which gives an increase of about 100,000 persons unaccounted for. As already remarked the statistics of birth are worthless being extraordinarily low and consequently it is futile to base any conclusion on them.

163

165

161 **61. Districts and Tehsils : Baramulla District or Kashmir North.**—The total area of the district is 3,317 square miles and its population is 519,228 persons. As shown in the table, percentage increase during the decade is 11·47 against 91 of the preceding decade while the density has increased from 131 to 156, and both these increases denote a very satisfactory improvement over the decade (1911-1921). Amongst the tehsils Uttarmachipura supports the largest population while Sri Pratapsinghpura records the highest density of 336. The cultivable area constitutes 189 per cent. of the total area of the district, and of this 189 per cent. against 96·8 per cent. is not cultivated leaving a small margin of only 3·2 per cent. for extension of agriculture, which means that practically every acre of land has been brought under the plough and the only remedy lies in increasing the yield from the land and not bringing new land under cultivation which is a well-nigh ruled out problem, unless the cultivable area is supplemented either by encroachments on the forests or the drying up of the Wular Lake or breaking up the hill sides. The normal rainfall is 35·28 and 45·8 per cent. of the gross cultivated area is irrigated which shows that the irrigational facilities possessed by this district are doubly favourable as compared to any district of the Jammu Province wherein the highest percentage of irrigated area (25·5 per cent.) is met with only in the Jammu district. Of the remaining area quite a large portion will soon be brought under irrigation by the Zanagir Canal which has been constructed during the current decade and the benefits whereof will become amply visible as time passes on.

Name of District or Tehsil.	Population 1931.	Density.	Decrease or Increase.		
			1901-1911.	1911-1921.	1921-1931.
Kashmir North or Baramulla District	[illegible]	[illegible]	+ 10·40	+ 9·1	----
1. Uttarmachipura Tehsil	[illegible]	[illegible]	+ 10·96	+ 10·0	----
2. Baramulla Tehsil	[illegible]	[illegible]	+ 10·96	+ 10·0	----
3. Sri Pratapsinghpura Tehsil	[illegible]	[illegible]	+ 10·40	----	----

241 As regards crops 34·7 per cent. of the total gross cultivated area is taken up by rice, 30 per cent. by maize, 12·8 per cent. by wheat, 9·6 per cent. by oil-seeds and 6 per cent. by pulses and other food crops. Just as wheat and maize

Kashmir: 449

241 Among the principal crops in the Jammu Province here rice is the principal crop in the valley while maize is largely grown in the hilly tracts. The terraces of the mountain tracts contribute considerable increment from the production of fruits, which are exported in ever-increasing quantities to the plains. The walnut, apples, pears, almonds and many other trees are sources of sufficient income.

161 46. Srinagar District including city of Kashmir South.—As shown in the table the district consists of four tehsils and has an area of 2,614 square miles which is far less than that of the Baramulla district. The population of the district however, is 771,941 persons which is the highest record encountered by any of the four districts. The density of the district is 274 against 245 of the decade 1911-1921 and the increase of population has been 17·1 per cent. against 7·7 per cent. of the preceding decade which establishes a very satisfactory record of decennial improvement.

Name of Tehsil or District	Population 1931	Density	Percentage of variation		
			1921-1931.	1911-1921.	1901-1911.
Kashmir South or Srinagar District	[illegible]	[illegible]	+ [illegible]	+ [illegible]	—
1. Tral Tehsil	[illegible]	[illegible]	+ [illegible]	+ [illegible]	—
Srinagar City	[illegible]	[illegible]	+ [illegible]	+ [illegible]	—
2. Awantipora Tehsil	[illegible]	[illegible]	+ [illegible]	+ [illegible]	—
3. Kulgam Tehsil	[illegible]	[illegible]	+ [illegible]	+ [illegible]	—
4. Anantnag Tehsil	[illegible]	[illegible]	+ [illegible]	+ [illegible]	—

Variations in the city of Srinagar which has a population of 173,573 persons, a density of 15,779 per square mile and a percentage increase of 22·46 will be considered in the next Chapter dealing with towns and we start with the comparative study of the variations in the several tehsils forming the district. In density Srinagar tehsil tops the list with a record of 501 persons to a square mile which is excelled only by Bandipore-Sopore having a density of 527. Next comes Awantipora with a density of 334, which in its turn is followed by Kulgam (248) and Anantnag (186).

As regards increase during this decade Awantipora shows the highest rise of 11·01 per cent. While Anantnag, Srinagar and Kulgam follow in descending order with increases of 10·15, 8·38 and 7·0 respectively. As compared with the rates of variation for the preceding decade namely 1911-1921, while Awantipora, Kulgam and Anantnag show a regular progress in percentage increase, the rise in the Srinagar tehsil has during 1921-1931 been comparatively less than 1911-1921 when it amounted to 13·5 per cent.

241 The normal rainfall is 31·79" which is the lowest as compared to other districts of both the provinces but the deficiency is made up by the natural and artificial irrigational facilities available in the district. The district has the highest percentage of irrigated area as will appear from the fact that 62·0 per cent. of the gross cultivated area is irrigated against the 25·5 per cent. maximum of the Jammu district and 42·8 per cent. of the Baramulla district. As regards crops the district has the richest rice-fields and 40·3 per cent. of the total cultivated area is occupied by rice which is followed by maize with 23·3 per cent. and oil-seeds 14 per cent. whereas occupying a very inferior position having under it 5·7 per cent. of the cultivated area.

269 The city of Srinagar registers a very high increase of 22·46 per cent. against 9·0 per cent. of the preceding decade. The high rate of increase is due to the inclusion of new rural areas within the city limits during the decade

Ki 369 and appurtenances of increase due to demandal growth and that due to transfer of new areas will be discussed in the next chapter which deals with the rural and urban phases of the population. Suffice it to say here that the total population of the city at the present Census is 173,173 which compares quite favourably with other cities of British India save the capital cities of the various provinces. The density of the city population is, however, only 15,779 against 36,474 of [illegible] city.

Ki 141 **27. Muzaffarabad District.**—The district, known as Wazarat-i-Pakhtun, is composed of three tehsils extending over an area of 2,457 square miles; of which Kurnah comprises 1,347 square miles and Muzaffarabad and Uri 546 and 563 square miles respectively. The total population is 237,447 persons.

As represented in the marginal table Kurnah tehsil has the lowest density in the district i.e. 30 while in Muzaffarabad tehsil the population is fairly satisfactory 150 density being 256. The district is extremely mountainous in character and has got very little level area for cultivation and maintenance of large population. The rate of increase of population of the district during the current decade is 9·9 per cent. against 10·7 per cent. of the preceding decade. Kurnah showing the highest increase 11·89 in the district while Muzaffarabad displays only 9·42 per cent. increase.

Ki 241

Name of District or Tehsil.	Population 1931.	Density.	Percentage of Variation.		
			1901-1911.	1911-1921.	1921-1931.
Muzaffarabad District ..	[illegible]	90	+ 9·9	+ 10·7	----
1. Muzaffarabad Tehsil ..	[illegible]	256	+ 9·42	+ 12·5	----
2. Uri Tehsil ..	[illegible]	150	+ 12·72	+ 9	----
3. Kurnah Tehsil ..	[illegible]	30	+ 11·89	+ 10·5	----

Out of the total area only 9·2 per cent. is cultivable out of which 97·1 per cent. is not cultivated. There is very little double-cropped area (·04 per cent.).

The normal rainfall is 50·42" for the district which is the highest in the Kashmir Province although on account of the physical configuration the irrigation is the present, the irrigated area being 22·7 per cent. of the total cultivated area. Maize is the principal food staple covering as it does about 73·9 per cent. of the total cultivated area, rice, wheat and other food crops including pulses occupying an area of 8 per cent., 0·5 per cent. and 0·7 per cent. respectively.

Ki 161 Although the rate of increase is smaller than that of the previous decade yet the result is satisfactory and could be possible only under a favourable decade. The dislocation caused by the washing off of the Dumel and Kishanganga bridges by the floods did give a serious set back to the traffic and trade of the district which is regaining its position after the completion of the bridges.

K 761 631 **28. Frontier Districts : General.**—Though not a separate province the tract constitutes a distinct Natural Division known as the Indus Valley and comprises the Ladakh district, the Gilgit district and the Frontier Illaqas consisting of small chieftainships. The variation of population in these backward tracts can be studied by a reference to the accompanying table which shows that the "total population" of these districts at the present Census is 288,584 persons against 273,173 of 1921 and in consequence the percentage

K 161

Name of District or Tehsil.	Population 1931.	Density.	Percentage of Variation.		
			1901-1911.	1911-1921.	1921-1931.
Frontier Districts ..	[illegible]	8	+ 9·96	+ 9·1	----
1. Ladakh District ..	[illegible]	4	+ 4·72	— 1·7	----
2. Gilgit District ..	[illegible]	10	+ 11·18	+ 10·9	----
3. Political Illaqas ..	[illegible]	4	+ 9·96	+ 18	----

R 161 decennial increase comes to 2·64 per cent, against 21 of the previous decade representing a fairly satisfactory state of affairs for these tracts.

R [161] The total area of this division is 63,500 square miles or three-fourths of the area of the entire State while the population supported by this large area amounts to only 288,384 persons i. e., 79 per cent. of the total population leading to a resultant density of only 3 persons to a square mile against 183 of the Kishtwar Province and 144 of the Jammu Province inclusive of Jagirs. The figures of density offer their own commentary and no words are needed to establish the extreme sparseness of the population in these parts. Taking into consideration the variation from decade to decade it will be evident that internally the tract had grown in population from 165,323 in 1891 to 288,384 in 1931 yielding a total increase of 128,339 persons or 87·1 per cent. in the forty years which represents the highest increase over this long period as compared with the other two provinces or any of the districts. But a study of the figures of percentage variation of this division in the Subsidiary Table No. III shows that there is a progressive decline in the percentage increase rate from decade to decade as is evidenced by the big fall from 44·0 per cent. decennial increase in 1891-1901 to 14·2 in 1901-1911 and to 2·1 in 1911-1921. This leads us to the conclusion that the figures of the earlier Census of these tracts were far from being accurate and as such succeeding decennium is evaluated to greater accuracy we may rightly conclude that the rate of increase which is manifesting itself at the recent decades represent the true state of affairs and the figures of the remote decades are not free from suspicion.

Coming to density proper the present Census gives a record of 3 persons to a square mile against 4 of the last Census which naturally means an increase in density by 25 per cent. but looking deeper into the figures we see that the actual density in 1921 was 4·29 and in 1931 it is 4·54 which gives a net increase of ·25 and reduces the percentage increase to a reasonable figure of 5·9 per cent. from 25 per cent. shown above on the basis of round figures.

R 133 241 The reasons for this dearth of population in this part of the State are not too far to seek as the highly mountainous character of the tract coupled with vast trackless deserts at an altitude of 17 or 18 thousand feet above the sea-level offers very little attractions to settlers who will scarcely find any land available for cultivation here especially when only ·3 per cent. of the total area is fit for cultivation and the normal rainfall does not exceed 37" which is hardly suitable for growing any crops. The passes remain closed during the winter when communications are generally cut off and the transmission of post is also attended with considerable difficulty. There are no roads worth the name.

R 161 The decade under report presents a record of increase in all the constituent units and the variation from 17 to 472 in the Ladakh district marks a decided improvement while the lowering of the percentage increase in Gilgit and Political Iliaqas is due to more careful enumeration leading to greater accuracy. It is a patent fact that at the present Census efforts have been made for the first time to obtain more detailed data of the Frontier Iliaqas which hitherto were enumerated on a special form having four or five columns instead of the General Census Schedule provided with eighteen columns.

W.T. 161 **68. Ladakh District**—Having said so much by way of introduction we shall review the tehsil comprising this district in passing with the help of the marginal table. Starting with the Ladakh district having an area

Name of District or Tehsil.	Population 1931.	Density.	Percentage of variation.		
			1891-1901.	1911-1921.	1921-1931.
Ladakh District ..	288,384	4	+ 8·8	− 2·7	....
1. Ladakh Tehsil ..	34,420	1	+ 6·6	− 2·9	....
2. Kargil	39,820	7	+ 8·8	− ·1	....
3. Skardu	107,477	13	+ 4·4	− 3·6	....

[Errata: cf. category 116, p. 329 for corrections — Analyst]

W. Tibet: A34
Dard A43
Burushu A47

of 43,702 square miles and a population of 192,138 persons it will at once appear that the Ladakh tehsil though possessing the greatest area supports the smallest number of people. Its density is one per square mile, the lowest figure in the whole State. Kargil and Skardu, however, with their respective densities of 9 and 13 present a better record the latter supporting 107,477 persons. All the three tehsils of the districts show a plus variation ranging between 4 and 5 per cent, which bear a happy contrast to the all-round decrease registered by these tehsils at the 1921 Census. WT 161

Of the total area of the Ladakh district only ·28 per cent. is culturable which in plain language means that out of a total area of 43,702 square miles only 120 square miles are culturable. Again out of ·28 per cent. culturable area 91·7 per cent. is not cultivated and there are very little prospects of agricultural expansion in this district. WT 241

The annual rainfall is 6·7" only. The entire gross cultivated area has to depend upon irrigation for growing crops. Rice, Bajra, maize are conspicuous by their absence, wheat only occupies an inferior position having under it 17·5 per cent. of the culturable area, 47 per cent. being under other food-crops including pulses of which gram is the chief staple.

50. Gilgit Tehsil.—The district consists of only one tehsil (Gilgit) with an area of 3,118 square miles and a population of 31,602 persons which gives a resultant density of 10 persons to a square mile. The increase at the present Census comes to 11·13 per cent. which compares well with other districts. D 161

Name of District or Tehsil.	Population 1931.	Density.	Percentage of variation.		
			1891-1901.	1901-1911.	1911-1921.
Gilgit District ..	36,000	10	+ 17·10	+ 19·9	.....
1. Gilgit Tehsil	31,602	10	+ 17·10	+ 19·9	.....

Of the total area ·8 per cent. is culturable out of which 81·8 is not cultivated, the balance still available for being brought under crops being about 18 per cent. The normal rainfall being very low i. e. 4·77" the entire agriculture depends upon irrigation which has received good attention from the Government during the present decade as has already been shown under paragraphs dealing with irrigational improvements. To counteract Nature's frugality in the matter of rainfall human effort has shown itself at its best in providing irrigational facilities as is reflected by the fact that 99·9 per cent. of the gross cultivated area is irrigated which conclusively proves that natural rainfall by itself would not help even an acre to produce crops. D 241

Here 35·6 per cent. of the area is under wheat, 9·7 per cent. under barley, 30·7 per cent. under other food-crops including pulses while 23·4 per cent. is taken up by miscellaneous crops. The supply for the military garrisons located at Gilgit is provided through a special "Supply and Transport Department".

51. Frontier Illaqas.—With an area of 14,680 square miles and a population of 64,544 persons the Frontier Illaqas show an increase of 5·82 per cent. over the last Census and the variation in each of the constituent units is shown by the marginal table. D 161 B 161

Name of District or Illaqa.	Population 1931.	Population 1921.	Density.	Percentage of variation.	
				1921-1931.	1911-1921.
1. Hunza	13,117	12,341	3	+ 6·27	+ 19·7
2. Nagar	14,160	13,971	6	− 2·66	+ 6·5
3. Punial	6,600	5,109	4	+ 11·21	+ 26·3
4. Yasin	7,000	6,000	7	+ 16·6	+ 17·9
5. Kuh	5,970	5,000	6	+ 19·7	+ 37·9
6. Ghizar	5,023	4,113	3	+ 22·08	+ 9·5
7. Ishkoman ..	3,760	2,900	3	+ 9·65	+ 29·3
8. Chilas	12,135	12,004	5	+ 2·62	+ 9·62

D 161 The greatest increase in population has taken place in Kuh which registers a percentage of 227 increase over the last Census while Chilas on the other hand shows a 102 per cent. increase. The case of Singar is no doubt startling as instead of an increase it shows a decrease of 116 persons or a variation of −2·63 per cent. In this blessed dominion therefore Singar forms the one single exception of decrease of population in the State in contrast with all other tehsils which register all-round increases. The causes of variation have been explained by the Political Agent Gilgit in the following words :—

B 161

"All districts show an increase except Singar which shows a decrease of 116. The increases are doubtfully due to the healthy normal life of the past 10 years, peace and security having more than out balanced small epidemics of Influenza in 1920-1920. Singar, however, is undoubtedly nearing the saturation point as regards population—space land are being very scarce. Moreover, the Influenza epidemic in 1919 took large toll as did an epidemic of Typhus in 1920."

K 161 **32. General.**—Having attempted to offer a detailed analysis of the growth of population in the different Administrative Divisions such as Provinces, Districts and Tehsils, and having also made detailed survey of the flourishing conditions of the decade responsible for producing such happy demographic results occasion is now ripe for us to take stock of our position and to bring the scattered data and arguments to a focus to enable proper penetration into the more intricate problems of population about which a promise was held out by us in the opening portion of this discussion.

The causes of the highly favourable growth of population which is almost on par with the All India increase (The decennial increase in the State being 9·8 per cent. against 10·6 per cent. of India) have already been studied in detail in the paragraphs dealing with the "Conditions of decade" but it would be advantageous to briefly review them here so that the reader may have an opportunity to refresh his memory and be better equipped to appreciate the theme. Sufficient, timely and well distributed rainfall (except for certain bad years of scarcity in the Mirpur and to some extent in Kathua district) bringing good harvests in its train effected a considerable improvement in the economic condition of the agriculturist and highly favoured the growth of population during the last ten years.

K [132]

K [164] Exceptionally favourable conditions of public health in the decade which was characterised by the absence of severe epidemic of Influenza which during 1911-1921 inflicted greater mortality here than the Great World War. Although Plague in the Jammu Province, Cholera in Kashmir, mild Influenza and Typhus in the Frontiers did make occasional attacks but the prompt, vigorous and effective measures taken by the Medical authorities coupled with the co-operation of the people (who on account of the spread of education and accumulation of experience readily avail of the medical help and do a good deal to combat the diseases) did not allow the epidemics to levy a high toll on the precious human life which consequently had a favourable occasion for rapid multiplication. Extension of irrigational facilities causing a considerable enlargement in the irrigated and irrigable area was further responsible for expansion of agricultural production. Improvement of communications especially the opening of the Banihal Cart Road, Jammu, Samba, Kathua, Akhnur and various other minor roads has imparted a good stimulus to trade resulting in increased prosperity of the people. Again the development of some of the industries and immediate possibilities of the growth of a larger number in the near future has besides providing employment to some people opened an era of hope for the youth of the country, who in the progressive permeation of the industrial atmosphere around him see a magnificent vision of effective industrialisation in which lies the solution of the unemployment problem. Above all the prevalence of peaceful and orderly conditions ensuring security of life and property was highly conducive to the growth of population during the decade 1921-1930. In this connection it may be noted that the communal clashes and the political agitation in the State which created so much stir throughout the country commenced in July 1931 *i. e.*, after the close of the decade 1921-1930 which alone is under review in this report.

K [312]

K [471]

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The above reasons are of general applicability to all the Districts and Tehsils which registered an increase during the decade but some arguments are still necessary to explain the disparity between the rate of increase in the Jammu and Kashmir Provinces as also among the Frontier Districts. As already shown the increase in the Kashmir Province amounts to 11·52 against 9·22 of the Jammu Province and 7·64 of the Frontier Districts. The positive causes of the Kashmir Province is now a recognised fact which lies in the healthy climate of Kashmir enjoying immunity from the malarial enemy and the visitations of Plague which works great havoc in the other provinces of Jammu, and the only epidemics being Influenza and Small-Pox over which even through modern inventions has obtained considerable control. The excellent conditions of agriculture, the rich alluvial soil, natural sources of irrigation, the level sheet of contiguous fields extending over the whole valley where water can be easily saved and retained in the fields to produce rice (Paddy) in rich abundance always ensures rich harvest and consequently keep the province secure from famine. In Jammu Province only 14·4 per cent. of the area being irrigated (against 50 per cent. of Kashmir Province), 85 per cent. of the area has to depend upon the mercy of the rain clouds or dearth of which not only means absence of crops but also the absence of drinking water for human beings and the animals in the Kandi tracts where population have often times to leave their homes temporarily to save themselves from starvation. Besides agriculture various other subsidiary means of raising income are open to the Kashmir population—Cotton, rearing, sale and export of fruits such as apples, pears, walnuts and almonds etc., and Cottage Industries of different kinds followed in the spare hours of winter such as Lac-working, embroidery, preparation of fire-pots (*Kangrias*), twig baskets etc. During winter a large number of surplus population of Kashmir emigrates to the plains of India to work as labourers and return to their homes to revive agricultural activities as soon as spring sets in. This migration helps the emigrants to eat themselves during the five winter months from wages earned as also to bring a good portion of their earnings to their homes on return. Influx of large number of visitors, European and Indian, gives great impetus to trades and handicrafts of Kashmir which factor is totally absent in Jammu or the Frontier Districts. The last though not the least factor responsible for the higher increase in Kashmir Province is the fact that the population consists predominantly of Muhammadans who on account of prevalence of widow re-marriage, a more generous and rich dietary and harder life and for other reasons which will be discussed in the Chapter on 'Religion' multiply much faster than the Hindu. This is amply borne out by the figures of All India increase which for Muslims shows an increase of 13 per cent. against 10·4 per cent. of the Hindus. As regards the State the rate of increase in Hindus is still lower as will be shown in the Chapter on 'Religion' although the rate of increase amongst Muslims is also slightly lower than British India.

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52. Pressure of Population.—The extremely low density of 43 for Jammu and Kashmir is apt to give rise to the wrong impression that the State is very thinly populated and consequently has ample room for expansion of population without any immediate fear of its pressing upon the means of subsistence. But in the determination of the pressure of population on food-supply the spatial density is not the governing criterion but on the other hand to arrive at some conclusion we must calculate density not on the entire area of the State but upon the net cultivated area—

Name of District.		Pressure per square mile of the entire area.	Pressure per square mile of the net cultivated area.
		Net cultivated area in acres.	Pressure per square mile.
Jammu and Kashmir State	..	2,014,000	1,037
1. Jammu Province (including Jagir).	..	1,101,700	1,001
2. Jammu District	..	324,000	940
3. Kathua "	..	131,777	740
4. Udhampur "	..	138,041	1,001
5. Reasi "	..	147,010	1,000
6. Mirpur "	..	268,100	907
Jagir	..	207,000	2,001
7. Poonch Jagir	..	185,000	1,000
8. Chenani	..	7,077	888
9. Kashmir Province	..	913,000	1,000
10. Srinagar District	..	313,004	1,701
11. Baramulla "	..	208,100	980
12. Muzaffarabad "	..	131,000	1,001
13. Frontier District (including Political Agency)		84,241	1,010
14. Leh District	..	70,000	1,000
15. Gilgit "	..	11,000	1,000

4 [Errata: read "of" for "in", at errata sheet, p. 329, category 116 -- Analyst]

161 241 Figures where *i* are given in the margin by districts. When we keep in mind the fact that out of a total area of 24,471 square miles only about 1 per cent. is cultivable and 4 per cent. net cultivated the importance of the calculation on the basis of special density is at once brought to light.

The table shows that density on net cultivated area is highest in the Frontier Districts being 1,612, 0 to 1,222 in the Kashmir Province and 1,021 in the Jammu Province which reveals not a very hopeful state of affairs showing as it does sufficient congestion[illegible] cultivation. If agriculture is to form the principal source of livelihood of the State population it would appear that the pressure on the resources is already starting itself in most of the districts and is in almost overwhelming the limits so far as the Frontier Districts are concerned. Even in these figures different kinds of crops enter into calculation and vitiate the inter-district comparisons. Since it is obviously the quantity of food produced on a cultivated area and not the bare area, which is to support the population, the fertility of the soil, rainfall, irrigation are also factors which have certainly to be considered. For example the density of 867 in Mirpur district where soil is not so rich and rainfall is deficient and irrigation negligible might present a greater pressure than a density of 1,704 for Srinagar district which has a richer soil and better irrigation. For want of up-to-date and reliable quantitative figures of agricultural production (in tons or maunds) for the different districts or for the whole State we are not in a position to say whether our food-supply is keeping pace with the increase of population or what further population it can support; but from the statistics obtained from other sources we find that far from being self-sufficient in the matter of food-supply the State has during the past ten years been all along importing food-grains to meet the shortage of local supply. The following table prepared from the trade statistics of the State during the past decade gives us a fair insight into this problem. It will be seen that save for the year 1921 when the exports of food-grains considerably exceeded the imports for which the removal of embargo on the export of rice from Kashmir is chiefly responsible, the normal conditions have always required the supplementing of the local production in the Jammu Province by imported food-grains as is evidenced by the higher figures of import as compared to export. The largest quantity imported was 630,400 maunds in 1918 when on account of prevalence of famine in the Jammu Province and exemption from import duty granted by Government the imports flooded the State markets to make up for the local deficiency.

439 STATEMENT SHOWING QUANTITY OF GRAIN IMPORTED INTO AND EXPORTED FROM THE JAMMU AND KASHMIR STATE FROM SAMBAT 1978 TO 1986-87.

Name of year.	Jammu Province.		Kashmir Province.		Entire State.	
	Quantity in Maunds.		Quantity in Maunds.		Quantity in Maunds.	
	Import.	Export.	Import.	Export.	Import.	Export.
1978 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1979 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1980 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1981 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1982 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1983 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1984-85 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1985-86 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1986-87 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Total ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Average ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

*[Errata: read "congestion", cf. errata sheet, p. 329, category 116 -- "Analyst"]

Taking the average of the nine years for which the trade figures have been calculated our average annual import of grains amount to 281,434 maunds while exports come to 170,000 maunds which yields a net excess of 111,434 maunds imported grain, and naturally proves that we are not self-sufficient in the matter of food-supply. 241 939

Again a study of the provincial figures shows that it is the Jammu Province which is not self-supporting and stands in need of supplementing its food supplements by import while the Kashmir Province is so far quite self-supporting except of course, in the years of scarcity and famine. In normal years this provides produces enough and in spare provided there is no embargo, but no export by the Government in the interest of keeping sufficient reserve within the country for future years. The average of the last nine years yields annual imports amounting to 21,283 maunds and exports amounting to 33,333 which gives an excess of about 300 per cent. exports over the imports for the Kashmir Province.

There is no gain-saying the fact that with the expansion of irrigation and improvement of agricultural methods considerable increase in food-supply can be effected for some time but since the cultivable area is very small the tendency to diminishing returns from agriculture must set in probably after a few decades especially when the fragmentation of holdings and deficiency of level stretches of area in the Outer Hills, the Indus Valley and larger portions of the Sub-Montane Divisions constitute serious handicaps to the application of Western methods of agriculture here. 000

Considering, however, the rate of growth of population which on the average comes to about 9 per cent. the situation is not in the least alarming as the numbers at this rate can only double themselves in 110 years and it is believed that with the increase in the area brought under cultivation, advance in the systems of irrigation, use of fertilizers and scientific methods of cultivation the production should be able to keep pace with the increase of population and consequently the tendency to over-population is not an immediate terror although it should at the same time be borne in mind that the increasing numbers will only be able to drag an existence at a low standard of life unless a substantial improvement takes place in the national income per head through the progressive industrialisation of the country. If necessary relief is not extended to agriculture by release of pressure from land and its diversion into fruitful channels of trade, industries and other occupations the over-population would in the next few decades stand before us as a stubborn fact and Nature will be compelled to interfere and effect adjustment through positive checks if we do not ourselves have recourse to the preventive checks.

24. Checks.—In this connection our account will not be complete unless we briefly take notice of checks which control the growth of population in the State. The checks are of two kinds (1) Positive and (2) Preventive.

1. *Positive.*—The positive checks are those which cut down numbers already brought into existence such as :—

(a) Starvation.

(b) Disease.

(c) War.

(d) Misery in all its forms.

2. *Preventive.*—The preventive checks prevent numbers from being brought into the world :—

(a) Infanticide.

(b) Postponement of marriage.

000

(e) Abortion.

(d) Celibacy.

(e) Abstinence.

(f) Birth control.

(g) Certain social customs.

(h) Prolonged lactation.

(i) Hypergamy.

163 164 Of the positive checks war is becoming a rare phenomenon these days and starvation and famine though in a mild form does affect the birth-rate in the Jammu Province and the Frontier Districts while the Kashmir Province is in this respect better situated. As regards disease this check also receives full play in Jammu Province where Plague cuts off the natural increase to a great extent and malarial fever is responsible for considerable mortality and is thus unfavourable to fertility. In Kathua and other malarial localities most of the deaths are due to the malarial fever and the surviving population is reduced to a considerably low pitch of vitality which make the sufferers an easy prey to other diseases. The venereal diseases act as another powerful positive check by causing premature death of the sufferers and leaving their children to propagate misery and further suffering.

163 847 842 As regards the preventive checks female infanticide which was much in vogue amongst the Rajputs is considerably reduced—thanks to the measures taken by His Highness the Maharaja Bahadur to stamp out this inhuman practice from his territories. Abortion is not practiced by the people as a means of checking larger number of births but is only resorted to prevent illegitimate births which the society regards as an unpardonable sin. Again celibacy and voluntary abstinence being against human nature play a very inferior part in limiting births and the Neo-Malthusian methods of "Birth Control" are very little known in the rural areas not to speak of their being put into practice by the uneducated villager who is so reckless about production of children. Confidential enquiries made regarding the sale of rubber goods from private practitioners and Chemists and Druggists who stock these articles only go to show that even in the cities the use of these methods is practiced on too small a scale to have any appreciable results. The Customs Department which was also requested to supply the figures of import of these articles regretted that separate figures were not available. The only preventive check which has proved highly effective in controlling the birth-rate in the advanced countries is almost absent in the State.

163 564 853 As regards social customs of hypergamy which forbids the marriage of a girl with a man of a social group equal to or inferior to her and forces her to marry a man of a superior group is completely absent in the State while practice of prolonged lactation which results in decreased conceptivity being within the knowledge of common people does act as a very mild preventive check.

163 582 The "postponement of marriage" especially in the case of girls acts as a powerful check in restraining births but this check also has had very little play in India where marriage amongst the Hindus being a religious necessity enjoined by the Shastras is universal and the practice of marrying girls before puberty resulting in high birth-rate was universally recognised. Now by the passing of legislative enactment within the State the age of marriage has been raised to 18 for boys and 14 for girls which it is hoped while preventing much misery consequent upon deaths of child-wives and of children produced by them, will instead of acting as a check favour the growth of population by preventing deaths.

[On population -- Analyst]

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III. Conclusions.—In modern days of scientific improvements when advancement in means of communication and transport have brought the different parts of globe into much closer contact it is no longer necessary that every unit should be self-sufficient in respect to its requirements of food and other articles. Had this been so, over-populated countries of the Western Europe would since long have ceased to exist on account of starvation since for want of enough land they were incapable of producing all the food they need. The fact that the populations of the countries especially Great Britain, Germany and Belgium have received mammoth increases during the nineteenth century shows that the expanded populations were able to support themselves not by a corresponding increase in the cultivated area at their disposal which could give them increased food-supplies but the governing factor is that the national incomes of these countries also increased in the same proportion as the population if not faster. England produces negligibly small proportion of its food requirements and still it is one of the richest countries in the world while India even producing its entire requirements might still remain the lowest in the standard of life and comfort and even experience starvation if the income of the people per head does not undergo an increase. According to the most optimistic estimates of Finlay Shirras the average income of India per head was computed at Rs. 116 which at the then prevailing rate of exchange came to less than £ 8 while the corresponding figure for Great Britain was £ 95 *i. e.*, (twelve times India's income vide Simon Commission Report Volume I Para. 374). In 1926 the income of United States of America was placed at about Rs. 1,925, that of Britain at Rs. 1,000 per head, Australia and Canada Rs. 550 per head, whereas India's income has been estimated variously from Rs. 67 to Rs. 116.

The above figures present a glaring contrast between the incomes of Agricultural India and the Industrial West and it does not need a very vivid imagination to estimate the standard of comfort in which the Indians pass their lives at present. From intensive enquiries made, Dr. Mann came to the conclusion that out of 103 families only 36 or just near 35 per cent. can pay their way on the standard they themselves lay down. The other are living below that standard and this conclusion shows an exceedingly serious state of affairs.

What is true of India as a whole applies with equal force to this State where on account of backwardness of communications, irrigation and agriculture, the condition of the masses is similar if not poorer. It is regrettable that we have no authoritative data of income per head of the people of this State which would have confirmed the conclusion as to the poverty of the people of this State as compared to India or some other important provinces. If the economic enquiry which was ordered to be held by His Highness' Government in conjunction with the Census had actually materialised, we should have been on a more firm footing in forming our conclusions but the subsequent dropping of the proposal has deprived this Census Report of the opportunity of dealing with the subject in an exhaustive manner.

Just as in India the remedy to counteract the evil effects of over-population predominantly lies in the systematic development of the economic resources of the country, similarly the solution of population problem of the State has to be found in the scientific exploitation of the State resources. In the West the industrial development may be said to have attained its zenith and consequently with further increases of population the "optimum" will soon be crossed when the "Law of Diminishing Returns" would effect necessary adjustment by cutting down the numbers or materially reducing the standard of comfort. The tendency is already visible in the daily increasing figures of unemployment, the general fall in prices and the great economic depression. To repeat, we may premise that while in the West the exploitation of economic resources has reached the maximum the process has not seriously commenced in India much less in the State which consequently will be able to support its increasing population through industrialisation of the country redounding to great improvement in the material welfare of the people whose present low standard of life will also be appreciably raised.

[Errata: see category iii, p. 329 for corrections-- Analyst]

VII. HOUSES AND FAMILIES.

*659 592 **56. Definition of House.**—There are two different definitions of the term 'House' and the Provincial Superintendents of Census are allowed the option of choosing either of the two. According to the one—

(a) The house is defined as "the enclosure or residence of one or more families having a separate entrance from the common way".

This further requires the term "Family" to be defined, as in the house lists the name of the head of each family has to be recorded as it is from him that the enumerator has to obtain the whole information for filling in the Census schedule. According to the second definition—

(b) The house is the "dwelling place of a commensal family with its resident dependents such as widows, minors and servants".

The idea of commensality or eating from the common hearth or "*chula*" is thus the main criterion for determining a house and not the enclosure or homestead. The first treats the wooden or mud structure as the unit irrespective of the number of families residing therein. Such a definition might be suitable for cities and towns for purposes of municipal taxation but is defective for the requirements of the Census where the family or the social household and not the mere building constitutes the more convenient unit, as the family furnishes better guidance for the formation of blocks and calculating the number of Census schedules and other forms needed by each enumerator. The former definition of entrance from a common way was of universal vogue until the 1891 Census but has gradually given place to the commensal definition which is at present followed by a majority of provinces with the exception of Madras and Central Provinces which seem to stick to the structural definition.

Like the previous Censuses the commensal definition which seems to be best fitted for the conditions of the State has been adopted at the current Census also. The house-numbering was carefully checked and every precaution was taken to see that no house, shed or homestead was left without a number. Not only were the structural houses given a number but every cart-stand on the roadside or halting place in the open where there could be a likelihood of any person staying overnight was provided with a house-number and included in the regular Census block of the enumerator. Inspections were conducted by the Census Commissioner in the Jammu Province while the Assistant Census Commissioner was deputed to carry out inspections in the tehsils of the Kashmir Province. The mistakes found were circulated to all the Census Agency for guidance and thus sufficient degree of accuracy may be attached to the statistics collected which can be considered as reliab'e.

*162 The total number of occupied houses as computed from the Census schedules comes to 6,71,638 against 5,99,287 in 1921, which gives a total increase of 72,351 houses in the State during the decade and a percentage increase of 12·7. The number of houses at the 1911 and 1901 and 1891 Censuses stood at 5,53,124, 4,64,635 and 4,47,993 respectively and the percentage increase between 1891-1901 comes to 4 per cent., between 1901-1911, 19 per cent. and between 1911-1921, 8·3 per cent. From these figures it will be clear that the increase in the number of occupied houses during the current decade is very satisfactory being 12·7 per cent. *i. e.*, almost 1½ times the increase registered by the preceding Census. The increase has also been much higher than the percentage increase in population which is 9·8 per cent. only. This affords another proof of the extraordinary favourable conditions of the decade which were highly conducive to the material well-being and prosperity of the people. Taking a longer view of things it will be

found that during the last forty years, from 1891 till 1931, while the population has increased by 43 per cent. the number of houses has also kept not only steady pace therewith but has actually exceeded the proportion the increase being 49·9 per cent. or say 50 per cent. The highest increase in the number of houses has taken place in the Kashmir Province which records a rise of 20·3 per cent. over the last decade, the Frontier Districts follow with an increase of 11·3 per cent. and Jammu Province showing only 6·6 per cent. increase. The higher increase in Kashmir Province is due to the high rate of increase of the Kashmir population as compared to Jammu, which during the last 40 years has only increased by 24 per cent. against 65 per cent. increase of Kashmir Province during the same period. This reveals a close correspondence between the increase in the number of houses and in population. 162*

A novel feature of the present Census was the carrying out of permanent house-numbering in the cities of Jammu and Srinagar which was done by affixing iron plates bearing house-numbers on the doors of houses which besides serving the purposes of Census will prove of great utility to the Municipalities, Electric and Postal Departments. 342 361

57. Variation in the size of house-hold.—The marginal table shows for the whole State the number of persons per house as also the average number of houses per square mile at each of the five Censuses commencing with the Census of 1891, while the Subsidiary Table VII of this chapter contains the figures for each of the natural divisions.

Census.	Persons per house.	Houses per square mile.
1891 ..	6	6
1901 ..	6	6
1911 ..	6	6
1921 ..	6	7
1931 ..	5	8

It is apparent that in the present decade the number of houses per square mile has increased from 7 to 8 *i. e.*, by 14 per cent. which no doubt presents a satisfactory improvement in the building activities. The area of the State being much larger in proportion to its population the figure of 8 houses per square mile represents an exceedingly low density of inhabited houses as compared with other parts of India. The house density of the Baroda State at the current Census comes to 69 houses per square mile while that of All India stands at 31·7 in 1921, and consequently the comparative position of this State in respect of houses per square mile, is an inferior one. The increase has been the highest in the Jhelum Valley Division which shows an improvement of 19·2 per cent. over the past decade, the Sub-montane and Outer-Hills following in descending order of 5·3 per cent. and 5·2 per cent. and the Indus Valley registering no improvement at all.

From Subsidiary Table VII, it will appear that the average number of persons per house in the entire State has dwindled from 6 to 5 *i. e.*, by 20 per cent. which would represent an abnormal reduction in the size of the family but in reality this is not the true state of affairs as in the calculations the decimal figures have been altogether left out of account, quantities above ·5 being taken as full numbers and below ·5 being omitted. The actual figures show that the number of persons has really decreased from 5·5 in 1921 to 5·4 in 1931 which shows a decrease of 1·8 per cent., a very negligible difference practically pointing to the conclusion that the size of the family is steady or has grown smaller by an inappreciable degree. The internal natural divisions show that there has been no change either in the Semi-mountainous Tract, the Outer-Hills or the Jhelum Valley Division.

58. The Family.—The "Family" for Census purposes was understood to consist of persons who usually lived and dined together with their resident dependents, but the definition is not complete as there may be certain families whose members on the Census night might be residing and dining elsewhere and might have escaped registration. Similarly on the Census night certain families from different localities may be residing together in a 592 659*

592 *659 train, serai or Dharamsala or boat and count as one family. But as already discussed the movement of people in the State being limited no great changes are likely to be introduced in the number of families, and the Census house may safely be taken to represent a family.

*[162] The total number of married females aged 15-40 comes to 6,48,171 and acting on the assumption that each such female aged 15-40 represented a family, in view of the fact that the population of the State was predominantly Mohammadan, who are not generally used to the Joint Family System, the correspondence between the number of such families and the Census houses would appear to be remarkable. The excess of 23,467 houses would partly be explained by the large number of shops, temporary sheds and huts where even a single person was present on Census night having been treated as a separate house and partly by other reasons.

SUBSIDIARY TABLE I.

District.	Area density per Square mile in 1931.	Percentage of total area which is		Percentage to cultivable area of		Percentage of gross cultivated area which is irrigated.	Normal rainfall.	Percentage of gross cultivated area under													
		Cultivable.	Not cultivable.	Not cultivated.	Double cropped.			Rice.	Wheat.	Barley.	Bajra.	Maize.	Other food crops including pulses.	Oil-seeds.	Spices.	Sugarcane.	Fibres.	Dyes & tanning materials.	Drugs and Narcotics.	Miscellaneous including Fruits.
Jammu and Kashmir State.	48	4·6	·3·7	81·1	15·9	33·1	41·33	29·1	20·5	2·3	4·6	20·5	13·4	8·4	·3	·4	2·3	·004	·3	9·6
I. Jammu Province ..	120	16·9	16·1	83·4	20·3	16·4	51·10	19·1	23·9	3·9	9·5	23·3	19·5	9·4	1·5	·7	3·4	·030	·3	2·7
Jammu District ..	219	41·7	34·5	82·3	31·2	29·5	43·97	11·9	23·8	4·6	10·9	10·3	17·3	2·1	·1	1·9	2·9	....	·4	3·4
Kathua	156	23·5	20·1	79·7	20·8	31·2	50·67	22·9	20·7	2·1	5·8	18·5	15·6	2·1	·4	·7	2·4	....	·3	1·4
Udhampur	84	7	4·9	69·8	35·8	13·1	51·73	10·5	17·1	10·5	....	37·3	30	2·6	·1	·1	·6	·05	·6	·4
Reasi	139	13·5	12·9	90·1	17·1	9·7	52·26	11·2	22·7	1·5	·3	51·1	7·9	2·1	·2	·1	1·2	....	·7	·2
Mirpur	213	27·6	22·6	80·3	20·2	1·2	30·16	·2	34·7	·5	17·5	17·7	19·5	·9	·1	·08	7·9	....	·1	1·7
II. Kashmir Province ..	135	12·7	14·6	77·2	10	49·4	31·97	33·9	9	1·5	·2	33·3	9·4	30·2	·2	·02	·7	....	·2	3·9
Baramulla District ..	168	10·9	19·3	90·6	4·3	43·9	30·38	34·7	12·6	3	·6	30	·6	9·6	·1	..	·6	....	·1	3·1
Srinagar	274	20·1	19·1	87·1	17	63	31·73	46·3	8·7	1·1	....	22·3	4·3	14	·3	·03	·9	....	·3	·9
Muzaffarabad	90	8·2	7·6	97·1	·04	22·7	50·43	3	6·5	1·4	....	79·9	6·7	·4	·02	·01	·03	....	....	·9
III. Frontier Districts (excluding Political Agency Gilgit) ..	5	·3	·2	50·1	21·2	34·5	9·77	·1	20·4	32·5	....	....	42·4	·4	·1	..	·002	....	·2	22·3
Leh District ..	4	·26	·25	91·7	20·1	100	9·78	....	17·5	11	....	....	47	·5	·1	..	..	....	·2	23·4
Gilgit	10	·3	·6	81·6	27·1	100	4·77	1·1	36·6	9·7	....	....	30·7	·08	·005	..	·5	....	·9	15·4
Poonch ..	229	5·0	10·5	92·9	10·9	12·1	48·0	8·0	14·0	1·0	2·0	68·0	9·0	..	..	..	..	....	....	....
Chenani ..	115	13·0	7·9	60·4	43·2	....	53·2	9·0	11·3	2·2	....	73·0	·7	..	..	..	..	....	....	....

1. Figures worked out from the Tables of the Agricultural Statistics for 1927-28.
2. Figures for Political Agency being not available have been omitted.

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SUBSIDIARY TABLE II.

DISTRIBUTION OF THE POPULATION CLASSIFIED ACCORDING TO DENSITY.

District, Jagir, or Ilaqa and Natural Division.	Tehsils with a population per square mile of							
	Under 150		150-300		300-450		450-600	
	Area.	Population (000)	Area.	Population (000)	Area.	Population (000)	Area.	Population (000)
1	2	3	4	5	6	7	8	9
Jammu and Kashmir State	74,449 89·1	1,118 30·6	7,287 9·3	1,716 47·1	1,290 1·5	445 12·2	900 1·1	365 10·1
I. The Sub-montane and Semi-Mountainous Tract.	....	....	2,196 50·3	497 69·3	342 13·2	133 18·6	237 6·9	82 11·6
Jammu District	....	....	644 50·7	160 42·6	342 29·9	133 35·4	237 13·7	82 22·1
Kathua District (Jammugarh & Kathua tehsils only).	....	....	409 100	95 100	....	....	....	....
Mirpur District (Mirpur and Bhimber tehsils only).	....	....	1,033 100	242 100	....	....	....	....
II. The Outer Hills	6,720 52·3	452 42·9	3,015 30·3	613 57·4	....	....	....	....
Kathua District (Basohli tehsil only).	613 100	96 100	....	....	....	....	....	....
Mirpur District (Kotli tehsil only).	....	....	574 100	103 100	....	....	....	....
Udhampur District	5,189 100	285 100	....	....	....	....	....	....
Reasi District	908 54·9	107 49·6	830 45·1	128 54·5	....	....	....	....
Poonch Jagir	....	....	1,621 100	387 100	....	....	....	....
III. Jhelum Valley	4,109 42·0	372 23·9	2,708 32·4	601 23·5	937 10·9	318 19·0	742 3·7	298 18·1
Kashmir North	2,343 67·6	347 44·2	580 17·7	149 20·6	488 14·7	162 29·2	....	....
Kashmir South	....	....	1,630 57·7	339 44·1	449 15·9	149 19·4	742 26·4	298 50·9
Muzaffarabad	1,861 77·3	124 52·6	548 22·7	112 47·4	....	....	....	....
IV. Indus Valley	41,860 100	222 100	....	....	....	....	....	....
Ladakh District	45,782 100	162 100	....	....	....	....	....	....
Gilgit	3,119 100	31 100	....	....	....	....	....	....
Frontier Ilaqas	14,680 100	64 100	....	....	....	....	....	....

The figures in italic represent the population per cent. which the area and population of each density group bear to the total area and population of the unit concerned.

Density groups with no entries have been omitted.

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SUBSIDIARY TABLE III.

VARIATION IN RELATION TO DENSITY SINCE 1891.

District, Jagir or Ilaqa and Natural Divisions.	Percentage of variation Increase (+) Decrease (—)				Percentage of net variation—1891 to 1931.	Mean density per square mile.				
	1921 to 1931.	1911 to 1921.	1901 to 1911.	*1891 to 1901.		1931	1921	1911	†1901	†1891
1	2	3	3	5	6	7	8	9	10	11
Jammu and Kashmir State	+9·8	+8·1	+9·7	+13	+43·8	43	39	37	34	31
I. The *Sub-montane and Semi-Mountainous Tract*	+9·9	+1	....	....	....	273	248	235	..	—
Jammu District ..	+13·0	+3·5	....	....	....	327	292	290	..	..
Kathua District (Jasrota and Kathua tehsils only) ..	+7·4	+2·6	+1·5	+4·7	‡....	233	210	211	205	196
Mirpur District (Mirpur and Bhimber tehsils only) ..	+7·7	—1·8	....	....	....	230	215	198	..	—
II. The *Outer Hills* ..	+8·5	+2·3	....	....	....	110	104	98	..	—
Kathua District (Basohli tehsil only) ..	+·3	+·2	—8·3	—1·6	‡....	108	109	113	119	121
Mirpur District (Kotli tehsil only) ..	+9·0	—1·9	....	....	....	179	175	161	..	—
Udhampur District ..	+11·2	+1·2	....	....	....	54	50	49	..	—
Reasi District ..	+4·7	+9·6	....	....	....	131	122	110	..	..
Poonch Jagir ..	+10·1	+9·2	+9·8	+13·3	+44·2	233	216	203	185	163
Chenani Jagir ..	+2·87	+·3	....	....	....	115	111	..	..	..
Jammu Province ..	+9·0	+3·7	+8·3	+9·7	+34·6	144	135	128	122	115
III. The *Jhelum Valley (Kashmir Province)* ..	+11·5	+8·6	+11·9	+21·9	+62·3	184	165	154	137	113
Kashmir North ..	+11·4	+9·1	....	....	....	169	151	130	..	..
Kashmir South ..	+12·1	+7·7	....	....	....	274	245	228	..	..
Muzaffarabad ..	+9·9	[illegible]·7	+10·0	+24·7	+76·1	80	80	94	81	65
IV. The *Indus Valley (Frontier Districts)* ..	+3·6	+3·1	+16·8	+19·8	+89·1	5	4	4	4	3
Ladakh District ..	+4·7	—1·7	....	....	....	4	4	4	..	..
Gilgit	+11·1	+19·8	....	....	....	10	9	8	..	..
Frontier Ilaqas ..	+8·8	+13·0	....	....	....	4	4	4	..	..

* The percentage of variation in this column differs from that of Indian tables as the figures of Kashmir Imperial Table II for 1901 were subsequently re-adjusted in view of territorial changes.

† The density figures of 1891 and 1901 are based on the figures of area as ascertained in 1911.

‡ The population of tehsils Jasrota, Kathua, Basohli for 1891 being not available, information required under column 6 has not been given.

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SUBSIDIARY TABLE IV.

Variation in Natural Population.

District, Jagir or Ilaqua and Natural Divisions.	Population in 1931.				Population in 1921.				Variation per cent. in Natural Population—1921-1931.
	Actual Population.	Immigration.	Emigration.	Natural Population.	Actual Population.	Immigration.	Emigration.	Actual Population.	
Jammu and Kashmir State	3,846,348	64,196	94,448	3,875,485	3,320,818	82,480	96,288	3,341,250	+ 10 per cent.
I. Jammu Province	1,732,441	52,049	....	....	1,540,519	61,047	54,362	1,507,834	
Jammu District	270,310	28,810	....	....	234,934	41,301	13,327	206,260	
Kathua "	161,222	9,005	....	....	154,309	18,199	6,971	143,081	
Mirpur "	344,747	10,303	....	....	318,071	12,798	11,154	317,360	
Udhampur "	273,068	1,540	....	....	268,875	9,373	5,250	264,260	
Reasi "	236,345	1,063	....	....	234,580	25,620	23,016	232,884	
Chenani Jagir	10,995	183	....	....	....	....	....	....	
Poonch "	287,204	1,163	....	....	281,781	4,430	9,066	286,299	
II. The Jhelum Valley (Kashmir Province)	1,609,218	8,327	....	....	1,497,039	10,138	30,351	1,401,301	
Kashmir North (Baramulla)	505,528	2,236	....	....	501,690	7,782	8,901	490,719	
Kashmir South (Srinagar)	771,343	4,087	....	....	696,487	10,543	7,085	684,909	
Muzaffarabad District	327,447	2,004	....	....	218,100	8,105	2,358	213,178	
III. The Indus Valley (Frontier Districts)	255,594	2,229	....	....	272,172	2,237	1,509	272,710	
Ladakh District	192,138	294	....	....	183,479	684	278	183,170	
Gilgit "	21,902	1,082	....	....	23,708	1,806	3,448	25,155	
Frontier Ilaqas	61,544	853	....	....	60,991	....	....	60,991	

NOTE.—Figures of Population in 1921 against Udhampur District include the figures of Chenani Jagir also as those of the latter are not ascertainable separately.

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SUBSIDIARY TABLE V.

COMPARISON WITH VITAL STATISTICS.

Administrative Divisions.	1921-1931. Total number of Births.	1921-1931. Total number of Deaths.	No. per cent. of population of 1921 of Births.	No. per cent. of population of 1921 of Deaths.	Excess (+) or deficiency (—) of births over deaths.	Increase (+) or Decrease (—) of population of 1921 compared with 1921. Natural Population.	Increase (+) or Decrease (—) of population of 1921 compared with 1921. Actual Population.
1	2	3	4	5	6	7	8
State & Kashmir State	780,074	635,157	24	19·1	+ 163,947	+ 263,967	+ 225,725
Jammu Province...	268,358	204,078	22·7	19·5	+ 65,282	—	+ 148,182
Kashmir " —	275,821	202,676	20·7	21·8	+ 73,145	—	+ 192,122
Frontier Districts of Ladakh and Gilgit.	22,825	22,405	18·9	13·3	+ 5,420	—	+ 11,898
Cities.							
Srinagar City —	41,793	35,743	29·4	29·2	+ 6,050	—	+ 34,052
Jammu " —	7,290	8,160	29·4	30·6	—770	—	+ 7,107

SUBSIDIARY TABLE VI.

VARIATION BY TEHSILS ACCORDING TO DENSITY.

(a) *Actual Variation.*

Natural Division.	Decade.	Variation in tehsils with a population per square mile at the commencement of the decade of: Under 150	150-300	300-450	450-600
1	2	3	4	5	6
State and Kashmir State —	1921-1931	+ 88,329	+ 146,142	— 197,121	+ 288,465
	1911-1921	+ 61,055	+ 39,647	+ 41,890	—
	1901-1911	+ 145,484	+ 116,394	— 8,725	— 10,726
The Sub-tropical and Semi-mountainous Tract.	1921-1931	—	+ 43,290	+ 12,965	+ 6,008
	1911-1921	—	— 2,978	+486	+ 8,719
	1901-1911	—	— 12,045	— 8,725	— 10,726
The Outer Hills —	1921-1931	+ 34,733	+ 49,098	—	—
	1911-1921	+ 20,586	+ 18,609	—	—
	1901-1911	+ 95,151	+ 18,629	—	—
Jammu Province —	1921-1931	+ 34,733	+ 94,976	+ 12,965	+ 6,008
	1911-1921	+ 20,586	+ 12,031	+486	+ 8,719
	1901-1911	+ 95,151	+ 5,884	— 8,725	— 10,726
Jhelum Valley (Kashmir Province)...	1921-1931	+ 28,596	+ 51,166	— 210,086	+ 282,457
	1911-1921	+ 22,244	+ 34,619	+ 48,482	—
	1901-1911	+ 27,007	+ 110,500	—	—
Indus Valley (Frontier Districts) ..	1921-1931	+ 15,411	—	—	—
	1911-1921	+ 5,113	—	—	—
	1901-1911	+ 22,226	—	—	—

SUBSIDIARY TABLE VI.

VARIATION BY TEHSILS ACCORDING TO DENSITY.

(b) *Proportional Variation.*

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Natural Divisions.	Decade.	*Proportionate variation in tehsils with a population per square mile at the commencement of the decade of*			
		Under 150	150-300	300-450	450-600
1	2	3	4	5	6
JAMMU AND KASHMIR STATE ..	1921-1931	+ 7·6	+ 20·5	— 30·6	+ 376·4
	1911-1921	+ 5·6	+ 3·9	+ 7·7	....
	1901-1911	+ 18·7	+ 5·3	— 6·6	— 13·7
I. The Sub-montane & Semi-mountainous Tract	1921-1931	....	+ 10·9	+ 10·6	+ 7·9
	1911-1921	....	+ ·7	+ ·4	+ 12·8
	1901-1911	....	— 2·9	— 6·6	— 13·7
II. The Outer Hills ..	1921-1931	+ 5·0	+ 6·7	...	....
	1911-1921	+ 3·9	+ 3·6	....	....
	1901-1911	+ 18	+ 5	...	....
Jammu Province ..	1921-1931	+ 5·0	+ 9·3	+ 10·8	+ 7·9
	1911-1921	+ 3·9	+ ·3	+ ·4	+ 12·8
	1901-1911	+ 18	+ ·8	— 6·6	— 13·7
III. Jhelum Valley (Kashmir Province) ..	1921-1931	+ 11·5	+ 9·2	— 40·1	+ 100
	1911-1921	+ 10·7	+ 6·2	+ 9·5	....
	1901-1911	+ 16	+ 11·2	....	....
IV. Indus Valley (Frontier Districts) ..	1921-1931	+ 13·1	....	....	....
	1911-1921	+ 3	....	....	....
	1901-1911	+ 14·2	....	....	....

SUBSIDIARY TABLE VII.

PERSONS PER HOUSE AND HOUSES PER SQUARE MILE.

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District, Jagir or Illaqa and Natural Divisions.	*Average number of persons per house.*					*Average number of houses per square mile.*				
	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891
Jammu and Kashmir State ..	5	6	6	6	6	8	7	6	6	6
I. The Sub-montane and Semi-mountainous Tract ..	*4*	*4*	*5*	..	..	*59*	*58*	*52*	..	..
Jammu District ..	5	4	4	..	..	69	65	61	..	..
Kathua District (Jammugarh and Kathua tehsils only) ..	5	5	5	6	5	48	44	43	35	..
Mirpur District (Mirpur and Bhimber tehsils only) ..	4	4	4	..	..	51	51	45	..	..
II. The Outer Hills ..	*5*	*5*	*6*	..	..	*30*	*19*	*27*	..	..
Kathua District (Basohli tehsil only)	5	5	5	5	5	22	24	25	38	..
Mirpur District (Kotli tehsil only) ..	5	5	5	..	..	29	30	33	..	..
Udhampur District ..	5	5	5	..	..	10	9	8	..	..
Reasi	6	6	6	..	..	28	22	20	..	..
Poonch Jagir ..	6	6	7	7	7	41	36	31	..	..
Jammu Province ..	5	5	5	6	5	28	27	25	..	..
III. The Jhelum Valley (Kashmir Province).	*6*	*6*	*7*	*8*	*7*	*31*	*30*	*23*	*19*	..
Kashmir North ..	6	6	7	..	..	28	24	19	..	..
Kashmir South ..	6	6	6	..	..	49	40	36	..	..
Baramulla District ..	6	7	7	7	7	16	14	13	9	..
IV. The Indus Valley (Frontier Districts)	*5*	*6*	*6*	*6*	*4*	*2*	*2*	*2*	*·75*	..
Ladakh District ..	5	5	6	..	..	1	1	1	..	..
Gilgit	6	7	7	..	..	2	1	1	..	..
Frontier Ilaqas ..	6	7	6	..	..	1	1	1	..	..

* Apparently based on cultivated area.

CHAPTER II.

URBAN AND RURAL.

59. References to Statistics:—

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Imperial Table III—Towns and villages classified by population.

" " IV—Towns classified by population with variation since 1891.

" " V—Towns arranged territorially with population by religion.

Subsidiary " I—Distribution of the population between towns and villages.

" " II—Number per mille of the total population and of each main religion who live in towns.

" " III—Towns classified by population.

" " IV—Cities.

60. Scope of the Chapter.—In the previous chapter the population has been treated *en masse*. This chapter proposes to split up that whole into two classes *viz.* Town Dwellers and the Village Folk. The towns and villages are further arranged into several classes according to their importance from the demographic point of view. But before anatomising the statistics it would be of interest to inform the reader of the principle which has been acted upon in determining the status of a locality as a town or otherwise, of the method by which the final Census was conducted and of the value to be attached to the figures.

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61. Definition of City, Town and Village.—The definition of Town and City as laid down in the Imperial Census Code, 1931, did not differ from that adopted in 1921 and is reproduced below for facility of reference:—

"28. Town includes :—

(1) Every Municipality.

(2) All civil lines not included within municipal limits.

(3) Every Cantonment.

(4) Every other continuous collection of houses, inhabited by not less than 5,000 persons, which the Provincial Superintendent may decide to treat as a Town for Census purposes. In Native States, where there are no municipalities, this definition will have to be extensively applied.

NOTE :—In dealing with questions arising under head (4), the Provincial Superintendent will have regard to the character of the population, the relative density of the dwellings, the importance of the place as a centre of trade, and its historic associations, and will bear in mind that it is undesirable to treat as towns overgrown villages which have no urban characteristics.

29. City means :—

(1) Every town containing not less than 100,000 inhabitants.

(2) Any other town which the Provincial Superintendent may decide to treat as a City for Census purposes.

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In dealing with such cases the considerations mentioned in the note to Article 28 should be borne in mind—

27. *Village.*—The definition must vary according to local conditions. Where there has been a recent survey, and the revenue village (or *Mauza*) is a well-recognised unit with definite boundaries, it is clearly desirable to take this area as the Census village. The whole district being parcelled out into such villages, of which a complete list is kept at head-quarters, the adoption of this definition obviates all risk of any houses in any portion of the district being over-looked.

Where the territorial village is uncertain, recourse must necessarily be had to the residential village".

Municipalities	..	2
Cantonments	..	3

62. **Standard adopted.**—There are no civil lines in the State while the municipalities and cantonments are numbered as shown in the margin. Action under head (4) was therefore necessary. But it will be seen from the above extract that although a Provincial Superintendent is allowed certain latitude in framing his list of towns under head (4) he is not given a *carte blanche* and his discretion is circumscribed by considerations of urbanity, density of houses, and other concomitants of modern town life. The element of urbanity is indeed of vital concerment to prevent mere grown up rural tracts from masquerading as towns and it is exactly here that one feels like walking on treacherous ground. In the information supplied by the District Census officers the factor of personal equation plays no little part. The Provincial Superintendent must therefore possess an intimate knowledge of local conditions before either accepting or rejecting the claims of a particular place to recognition as town.

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Many writers have nevertheless sought to impose distinction between the two sections of population by holding the urban life as communal and the rural as individualistic and in support of it have pointed to the provision and use of several civic amenities like water supply, sewerage system, means of communication etc. in common by the inhabitants of the cities. The individualistic living in the villages is brought out by saying that the villagers own their separate wells, cesspools etc. But this cannot be accepted without reserve, for every inhabitant of a village cannot dig a well for his sole use without converting the whole village site into wells nor can a citizen rely for his supply of water on the public tap alone, which by the way conduces more to petty quarrels and wranglings than to amicable relations. The facts indeed seem quite the reverse. In villages the people generally partake of each other's joys and sorrows irrespective of caste or religion, while in cities and towns sympathy interacts within a limited circle of friends and acquaintances and an individual can secure isolation in the busy hum of urban life to his heart's content, even though he may not be of the tribe of Marcus Aurelius. It does not mean that communal living can be ignored altogether in determining the urbanity of a locality but it does mean that it cannot be relied upon as the sole or the most important line of demarcation between urban and rural. On this point Mr. J. T. Martin, M. A., I. C. S., the Census Commissioner for India for 1921 thus remarks in his all India Report:—

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"It is always difficult to make a clear distinction between a small town and a large village, and there is little doubt the municipalities and places treated as towns contain a considerable population which is largely rural in character, especially as the boundaries of some municipalities are owing to local sentiment widely extended and include a good deal of agricultural land."

Enough of it however, we need not indulge in erudite discussions as it would be utopian to expect an ideal definition free from all drawbacks. The definition in the code is well suited to Census requirements. The indigenous population also understands tolerably well the distinction between a town and a village as is indicated by their use of the word "Qasba" for

town. A "Qasba" is derived from "Qamba" i. e., art and craft and this is decidedly an improvement on the fine spun criterion of communal living. As arts and crafts presuppose some sort of education and vocational training the prevalence of a higher rate of literacy in a locality becomes another criterion of its fitness to rank as urban. Further arts and crafts create a demand for aesthetic in production and develop into luxury articles, which bring in more money and lead to a better style of houses and a higher standard of living which may be taken as further evidences of township. In brief then the native name for a town is well adapted to our requirements and one has to be cautious only against its loose application.

A detailed circular in which all these considerations were kept in view was accordingly issued to the District Census officers who were required to report on all major details of life of a particular locality like trade markets, industries, eductional, sanitary and other amenities before recommending it for treatment as town. The population test was, however, relaxed to 2,000 and had to be abandoned in certain cases which though decidedly urban were precluded from entry in the town list due to small number. As regards the population limit of 5,000 for a town the following extract from the Census Report for India for 1911 will be found of interest :—

"Our definition has been criticised by a distinguished German statistician on the ground that the adoption of a double criterion—the possession of municipal government and of a population of 5,000 introduces an element of uncertainty. He also holds that in taking 5,000 as the minimum population of a town the standard is drawn too high. In framing the definition the object in view was, as far as possible, to treat as towns only places which are of a more or less urban character. In most provinces there is a provision of the law which prohibits the creation of municipalities in places which contain a large population of persons who depend on agriculture for their subsistence. It may thus be assumed that all places which are under municipal government possess some urban characteristics. The converse proposition, however, is not always true ; and it sometimes happens that places of a distinctly urban nature have not yet been raised to municipal rank. If therefore the first criterion alone had been adopted various places which deserve to be treated as towns would have been excluded from the return. It was for this reason that the second criterion, that of population, was introduced."

In justification of 5,000 limit the same Report adds in the succeeding paragraph:—

"It remains to consider the suitability of the standard which has been taken for the population test. In Germany "Lanstadte", or places with a population of 2,000 to 5,000 are included in the urban category ; in America the same category is used to include all "incorporated" places with a population of 2,500 and upwards, and in England all sanitary districts with 3,000 or more inhabitants. In fixing the standard for India at 5,000, however, we have certainly not erred in the direction of over-exclusiveness. The local conditions are wholly different from those prevailing in western countries ; and the great majority of places with that number of inhabitants, whether municipalities or not, partake rather of the nature of overgrown villages than of towns as the term is understood in Europe.....if the standard had been lowered, many places would have been included which bear no resemblance to the ordinary conception of a town ; and thus would have obscured the statistics, especially those relating to the distribution of the population of towns by sex and religion."

In view of this extract coupled with the fact stated in the previous chapter that the territory of this State is interspersed with high mountain ranges, dotted over with cliffs and forests and traversed by gigantic rivers, no apology is, I think, needed for the lowering of the population limit.

According to the standard definition the town of Jammu would also have been excluded from being classed as a city but its historic associations, its importance as metropolis of His Highness' Government and as a centre of trade etc. all entitle it to rank as a city which position has accordingly been conceded to it.

From out of the alternative definitions of village laid down in the Imperial Census Code the former i. e. the revenue *Mauza* separately assessed to

[Errata: read "Qasab"; cf. errata sheet, p. 329,

659 land revenue has been adopted as the entire State with the exception of the area known as Political Agency (Frontier Illaqas) has been covered by the Settlement Surveys and a complete record of the villages is now available.

63. Manner of obtaining Statistics.—Elaborate arrangements were made to collect accurate figures of population in the two cities on the Census night. A special posse of enumerators was posted at all points of ingress and egress and at important market crosses with instructions to permit no one to pass by without censusing him unless he could produce a pass and thus convince the enumerator concerned that he had been enumerated already. Traffic had been suspended except in emergency cases and the public in general had been requested to keep at home between the hours of 7 P. M. to 12 P. M. The travellers by Railway at the Jammu City Station were censused within the Railway premises and supplied with passes to prevent double enumeration. The supervising Census agency kept on making rounds and checking the work of enumerators. The arrangements were maintained till the dead of night. The Census Commissioner was out on tour inspecting the arrangements in the Muffasil and his car which entered the Jammu City limits at 11 P. M., was challenged at not less than half a dozen places for production of a pass and it was only when the enumerator recognized him at close quarters that his car was allowed to proceed after a word of cheer from the Census Commissioner. It can, therefore, be safely said that the margin of inaccuracy in city figures does not exist, and if it is there at all it is so microscopic as not to deserve any serious consideration. As regards other urban localities they were censused like the rest of the country. The time for final enumeration did not coincide with the celebration of marriages on any large scale nor were there any fairs and as such no appreciable fluctuation in population was evident. The statistics of urban population may therefore be taken as reliable.

369 361 **64. Number of Towns.**—If there is truth in the proverb "God made the country and Man made the town", it will be conceded without demur that India is essentially a God-fearing country and has not ventured to disturb His plan of creation to any great extent. While every country of the West which proudly prefaces her name with 'civilised' or 'advanced' has quickly urbanised herself India has remained predominantly rural. The State as a part of India does not share a better fate. The pace of urbanisation in the State is necessarily slow, conditioned as it is by paucity of good internal communications, lack of industrial initiative and enterprise, low literacy of its inhabitants and consequent conservative outlook on life, to which may be added comparative poverty of the people which acts as a check to ambition or flourishing trade conditions. Moreover while towns in other countries are great manufacturing centres, here the title is generally appropriated by places which are held in historic or religious veneration. There are of course a few notable exceptions but they are exceptions which prove the rule. In the presence of such hard facts it requires a stoic's courage to face any excision from the town list without trepidation and the list at the current Census contains accordingly 39 towns inclusive of cantonments which have been treated as full-fledged towns. The number as determined at previous Censuses is shown as below :—

1891	1901	1911	1921
8	2	61	37

and may be taken as a commentary on the factor of personal equation already referred to. Thus while the Census Superintendent in 1901 seems to have carried the principle of rigid application of the definition to one extreme that of 1911 seems to have taken it to the other. My predecessor was disposed to be less liberal and followed the golden mean though in treating Hunza as a town he also seems to have attached undeserved importance to that locality. On the present occasion five new towns have been added *viz.* (1) Katra in the Reasi district, (2) Uri in Muzafferabad district and (3) Gilgit Cantonment in the Gilgit district, (4) Badami Bagh Cantonment and (5) Machh Bhawan in Srinagar district, while Hamirpur Sidhar in Jammu district and Hunza in Political Agency Area have been deleted, the former having

been deposed from its urban pedestal by the action of the Chenab river and the latter having been denied the privilege of being classed as a town by the Political Agent, Gilgit. Zunimar which was treated as a separate town in 1921 has also lost its separate position by having been amalgamated with Srinagar City. The net increase in the number of towns thus comes to two only. 369 361

65. Distribution of Towns by Natural and Administrative Divisions.—Imperial Table V gives the number of towns in each administrative division. The number found in each natural division is given in the margin. The Jhelum Valley Division comprising as it does the Happy Vale of Kashmir with its fertile soil and bracing climate naturally takes the lead. The mountainous country of the Jammu Province comes off second best as the gregarious instincts of man cannot flourish on hills and ravines with scant vegetation and scattered cultivation. The Indus Valley segregated by mountain barriers which in their pride kiss the sky afford the least scope for urbanisation and is relegated to the rear. 361

I.	Sub-montane and Semi-mountainous ..	10
II.	Outer Hills ..	10
III.	Jhelum Valley ..	13
IV.	Indus ..	4

With the reader's indulgence we shall go a little into detail about the characteristics of these towns in these divisions. 361

Towns in the sub-montane and semi-mountainous tract are market places for the surrounding country. Leaving aside the city of Jammu for a later consideration, the town of Akhnoor occupies a commanding position on the river Chenab at a place where the river debouches into the plains and becomes navigable. The town exports *Ghee* (clarified butter) *Bunafsha* (Viola adorata) and *Anardana* (Pomegranate Seed) to British India and other parts of Jammu and supplies the adjoining villages with salt, oil and other articles which the soil cannot yield and have to be imported by the farmer. Timber is available in a large quantity and an industry for building materials and furniture has bright prospects of success. The town was visited by famine in 1978 and by plague in 1979 which exacted a toll of nearly a hundred human lives. Samba, Sri Ranbirsinghpura, Kathua, Parol, Bhimber and Manawar are other towns of the same type. Samba was once a hill principality. It is noted for its *Khadi* weaving and calico printing. Sri Ranbirsinghpura possesses the advantage of being served by Railway. It was founded by the late lamented Maharaja Ranbir Singh Sahib Bahadur, after whom it is named, but it has not flourished according to royal expectations. The town has indeed little room to expand except on the northern side and there is no industry which can attract population from the villages surrounding it. Kathua exports rice to Pathankote and Gurdaspur in the Punjab and is linked with Jammu by a motorable katcha fair weather road. Mangoes abound in the locality. Parol suffers from lack of good communications which affect its trade balance. It is further the Bengal of the State where malaria rages in an endemic form. Bhimber trades in wheat, rice, hides and a little *Khadi* with Gujrat and Lalamusa in the British territory and with Rampur Rajouri and Kashmir in the State. It is an old historic town. During the Mugal period it was at the summit of its glory as the road from Delhi to Kashmir by which Mugal Emperors travelled lay through it. Manawar is connected with Gujrat in the British territory and with Jammu, Akhnoor and Bhimber in the State. It exports wheat, rice, hemp, banana, and a few varieties of fruits like pomegranate. It was visited by drought in 1979 and by the locust swarms in 1986 which foreboded calamity to the agriculturists and which was averted by the prompt and effective measures adopted by the State. Mirpur carries on a thriving trade in wool, hides and *Ghee* with Jhelum, Gujranwala, Lyallpore and Amritsar. *Khadi* is manufactured and sold in mountainous tehsils of Kotli, Rampur Rajouri and Poonch. The linking of the town with the British territory by a motorable road and the opening of the interior of the surrounding country by good roads are necessary for the maintenance and increase of its commercial prosperity. In 1978 it was visited by a famine and in 1981 by plague which carried away about 200 human lives. A Notified Area Committee has been formed in the town to look to its sanitary needs. 439

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Towns in the Outer Hills.—These do not differ in any remarkable detail from those in the sub-montane tract. Basohli, a very old town, has trade relations with Amritsar in the Punjab where it exports *Ghee* (clarified butter), wool and hides. It was once a great wool producing and manufacturing town but the industry received a serious set-back from several causes, notably the high customs duty charged on the production by the then Raja of the place and the decreased demand from France which was its best customer for shawls. The industry is now extinct and a decay has set in the economic conditions of the place. In Kotli the occupation of the people is agriculture, trade and money-lending. The place suffered from a severe drought in 1978 and in 1979 it was visited by cholera. Udhampur is better off and has grown steadily due to the opening of the Banihal Cart Road. It carries on trade with Lahore, Amritsar, and other markets of the Punjab and the State. The main articles of trade are *Ghee* (clarified butter) *Anardana* (Pomegranate Seed), *Gucchis* (Morels), *Banafsha* (Viola adorata) and resin. The town also possesses two furniture factories. It has also been granted a Notified Area Committee during the decade under review. Below the town flows the Devaka Nullah regarded as sacred by the Hindus who assemble there on Baisakhi day to hold a fair and have a bath. Bhadarwah has been described as miniature Kashmir due to the similarity of climate. Its chief product is *Ghee* (clarified butter) which is exported to Lahore, Amritsar and other trading centres. In 1985 the town suffered from an unexpected flood leading to loss of life and property.

Kishtwar exports *Ghee* and saffron and manufactures woollen blankets just sufficient for local requirements. It is situated amongst mountains and the provision by the Government of pipe water for drinking speaks of the Government solicitude for its well being and prosperity. But to enhance its prosperity a motorable road from Kishtwar to Batote is necessary.

Ramnagar once the Jagir of Raja Suchet Singh when it was in a thriving condition as borne out by the testimony of Vigne who visited it in 1839, is no longer a flourishing town. Venereal disease is rampant and provision for potable water badly required. The trade is confined to local requirements and a few woollen blankets which it manufactures are absorbed locally. Reasi is an old historic town and is the birthplace of the late Maharaja Pratap Singh Bahadur of blessed memory. It has trade relations with Jammu and deals in *Ghee* (clarified butter), *Anardana* (Pomegranate Seed) *Gucchis* (Morels), rice, wheat, potatoes and *Banafsha* (Viola adorata). Katra owes its importance to its situation at the foot of the hill leading to Trikuta Bhagwati where thousands of pilgrims flock from far and near in the months of Assuj, Katik and Maghar each year to pay their devotions to the Goddess. The trade during that period of the year is brisk and for the rest of the year it is left to its fate of catering to the needs of the neighbouring Illaqa like towns of its kind. Rampur Rajouri may be dismissed briefly as an old historic town sharing the characteristics of Reasi, the chief article of export being *Ghee* (clarified butter). This brings us to Poonch, the last town in this division. It is the chief town of the Jagir and Head-quarter of the Poonch Administration. The town has attracted some Khatri trading families of Rawalpindi, Jhelum and Sialkot districts and Mahajan families of Mirpur and Kotli tehsils of the State. It is an emporium of trade in *Ghee* (clarified butter), *Anardana* (Pomegranate Seed), *Gucchis* (Morels) and *Banafsha* (Viola adorata) which are generally exported to Gujarkhan, Rawalpindi and also find their way to Lahore, Amritsar and Jhelum. In 1928 the town was visited by a severe famine and the Jagir authorities did their best to alleviate distress.

Towns in the Jhelum Valley.—The towns in this division enjoy better conditions being industrial and accessible to motor traffic. Baramulla is an old historic town where weaving, shawl-dying and calico printing are carried on. It was visited by cholera in 1982 and 1985 which decreased the population by about 200 souls. Pattan is famous as emporium for fruit and agricultural produce. The town is electrically lit. Sopore possesses a Notified Area Committee and is noted for manufacture of a special variety of *Pattoo* of square pattern. Cherar Sharif is noted for its *Kangris* and basket work but it is more

a religious town possessing the tomb of Sheikh Nurdin which is held in veneration by the Kashmiri Muslims. Machh Bhawan is a sacred town of the Hindus where people from different parts of India and the State flock annually to perform *Sharadhas* of their deceased relatives. *Lois* are manufactured and carving work is carried on. Pampur is famous for its crop of saffron. *Pattoo* is also manufactured and sold. In 1985 and 1986 floods inflicted damage on the town but Government aid in the form of Taccavi advance, remission of revenue, grant of timber and Shali at concession rates quickly alleviated distress. Anantnag, Verinag, Doru and Bijbehara are trading and industrial towns. Willow work, manufacture of *gabbas*, *pattoos* and *namdas* are carried on. Anantnag is also famous for its wood-carving. Verinag and Anantnag possess beautiful springs, the former being the source of the river Jhelum. Shopyan is famous for its fine apples and woollen blankets. Muzaffarabad is an emporium of trade for Karnah, Kishenganga valley and the rest of the neighbouring country. Turbans and blankets are manufactured and exported. Weaving is the chief industry. *Ghee* (clarified butter) and walnuts are exported to Rawalpindi. Uri owes its importance to its situation on the Jhelum Valley Road which has given a great fillip to its trade. 361 439

Towns in the Indus Valley Division.—Gilgit owes its importance to its being the head-quarters of the district. The Political Agent also has his head-quarter here. Ordinary trade in cotton piece-goods, brass utensils, tea, sugar and salt is carried on with Bandipur, Srinagar, Yarkand and Kashgar. Ladakh is inhabited mainly by the polyandrous Buddhists who follow agriculture. Trade is in the hands of Hindus and Muslims. It has commercial relations with Central Asia and serves as an exchange for *Namdas*, *Charas*, silk, woollen carpets from Chinese Turkistan and tea, sugar and cloth to Chinese Turkistan. Skardu, another town in this division, is famous for its apricots and *Zarishak* which form the main articles of export.

66. Types of Towns.—The above analysis which might have seemed boring to some and might have called up in others the happy or unhappy reminiscences of school days will be found to be a necessary preliminary to the determination of types of towns in the State. From what has been said above it will be clear that most of the towns in the State are old historical towns or *foci* for exchange of agrarian produce and have much leeway to make before they can be designated as industrial towns. This is specially the case with the towns in the Jammu Province and Frontier Districts. In the Kashmir Province Pattan, Bijbehara, Verinag, Muzaffarabad and Uri partake of the nature of agricultural and trading towns while the remaining 10 are industrial. Even in industrial towns machinery plays only a limited part in production which is carried on as a cottage industry except at places where the Co-operative Department has organised unions of artisans. The Industries Department has indeed started peripatitic parties for demonstration of upto-date designs and modern scientific appliances to the weavers in the Muffasil. 361

67. Rising & decaying Towns.—Parol, Basohli and Ramnagar in the Jammu Province seem to possess little prospects of a bright future. The ravages of malaria in Parol, extinction of weaving industry in Basohli and venereal curse in Ramnagar have already been referred to as causes of their anticipated decay.

Katra and Uri are rising towns. The former due to the influx of pilgrims and the latter due to its importance as a halting station on the Jhelum Valley Road bid fair to prosper.

68. Towns by class.—Excluding cities from consideration the number of towns in each class with their aggregate population is exhibited in the margin. The only two towns in class IV (10,000 to 20,000) are in the Jhelum Valley Division while towns in class V (5,000 to 10,000) come exclusively from the Jammu Province (2 from the Sub-montane and 1 from the Outer Hills) with the exception of Baramulla which falls in the Jhelum Valley Division. The rest of the lot 31 in number are all below 5,000 falling in class VI. The aggregate population as we rise to each higher

Class.	No.	Population.
IV ..	2	31,718
V ..	4	27,585
VI ..	31	60,889

361 class decreases. Thus the population living in towns of class IV is only 6·3 per cent. of the total urban population of the State, that in class V is 8 per cent. while population in towns of the lowest class is 23·7 per cent. The remaining 62 per cent. of the urban population dwells in the two cities. If we consider the statistics of each Natural Division they will be found to be further illuminating. In the Sub-montane Division only 39 per cent. of the urban population of the division excluding the city lives in towns of class V with a population of 5,000 to 10,000 and the remaining in the lowest class. In the Outer Hills the percentage dwindles down to 28 in class V thus leaving 72 per cent. to the lowest class. In the Jhelum Valley Division, barring the city, the percentage is 30·7 in class IV and 11·7 in class V. The Indus Valley Division has no urban population in any class higher than the VI.

68. Variation in the number of Towns of each class.—The cities of Srinagar and Jammu which belonged to class I and III respectively have maintained their status as heretofore. A new class of towns has, however, sprung up in Sopore and Anantnag which have progressed from V to IV class during the decennium. It is remarkable that there was no town in class IV either in 1921 or in 1911. This has led to a corresponding reduction in the towns in class V which are 4 only as against 7 in 1921. In 1911 the number of towns with population between 5,000 to 10,000 was 7. At both the previous Censuses, however, Zainimar was treated as a separate town which on the present occasion has been merged in the Srinagar city. In the lowest class the number of towns at the current Census shows an increase of 3 compared to 1921 and a decrease of 21 compared to 1911, when an unduly large number was included in this class.

70. Variation in the populations of each class.—The inset diagram exhibits the population in each class since 1911 and shows the fluctuations that it has undergone during each decade. All classes have flourished excepting V which as already stated has suffered because some of the towns which were included in it have risen to the next higher class. The increase in classes III and VI is particularly welcome as these were showing a retrogressive tendency in 1921.

Class.	Town.			Variation or Increase (+) Decrease (—).	
	1931.	1921.	1911.	1911-21.	1921-31.
I ..	139,346	141,710	118,510	+ 19·6	+ 18·4
III ..	31,500	31,000	34,833	— 1·7	+ 19·8
IV ..	....	....	31,713	....	....
V ..	21,871	26,840	37,000	— 4·7	— 40·1
VI ..	41,134	46,304	40,400	— 10·1	+ 18·9

71. Coincident Urban Areas.—But in the above comparison places which were not treated as towns in 1921 or in 1911 or which were then treated at that time but have been left out now stand included and their figures of population have been adopted as given in the tables for 1911 and 1921 without attempting any adjustment, and a critical reader might not be satisfied with the result, however, sanguine. In the statement on the left the urban population of coincident urban areas alone is taken. The aggregate population of all classes of each towns at the current Census comes to 336,957 compared to 292,673 in 1921 and 281,652 in 1911 showing an increase of 15·1 per cent. over the figures of 1921 and 19·6 over those

Class.	Town.			Variation.	
	1931.	1921.	1911.	1911-21.	1921-31.
I ..	139,000	140,310	118,510	+ 18·4	+ 18·9
III ..	31,700	31,000	34,833	— 1·7	+ 19·4
IV ..	....	....	31,713	....	....
V ..	21,870	26,840	37,000	— 4·7	— 40·1
VI ..	41,740	40,700	40,400	+ 2·4	+ 12·4

361 of 1911. Compared to the general increase in the population of the State the pace of urbanisation has not been slow. No doubt the cities contribute to this increase in the main by their progress of 156 and 225 per cent. in the decade but the conditions in general have been favourable to increased fertility and human production every-where and but for the towns in the margin every town has shown an upward inclination. The only decreases that arrest attention are those under cantonments which do not merit serious consideration as the population of a cantonment varies with the strength of army present there at a particular time and not as a result of ordinary laws of natality and mortality. The decreases under other towns are too trifling to deserve attention and may be attributable to migration without implying defect in the birthrate or being an index of decline. The decrease in class V is misleading as explained in para. 70 above. On the whole the prospect is full of promise.

Shopyan	..	18
Rampur Rajouri	..	89
Tarlong	..	93
Ramnagar	..	73
Kotli	..	38
Bahramtlagh	..	1,359
Gilgit Cantonment	..	814

73. **Some large Towns.**—In the margin are given a few large towns with their population figures for 1921 & 1931. Of these Sopore and Anantnag may be taken as specimens of industrial towns approachable by motorable roads while Poonch and Kathua may be treated as agricultural and trading towns. A glance at the figures will convince the reader that the future of urbanisation is bound up with industry and not with agriculture as the latter profession is already overworked and a safety valve for the surplus population now concentrated on the soil is badly needed. Thus Sopore shows the highest increase while Kathua the lowest. Poonch inspite of being the head-quarters of Raja Sahib of Poonch and the seat of jagir offices which thereby naturally lures a large number of outsiders within its precincts cannot compete with Sopore. Kathua which has no such temptations to hold out is the last in the scale. Whatever therefore stimulates industrialisation quickens the pace of urbanisation in proportion to the extent of the former. In Western countries also the population was preponderantly rural before the reverberations of the industrial revolutions were felt.

Towns.		1921.	1931.	Percentage of increase.
Sopore	..	8,184	10,867	+ 29·0
Anantnag	..	8,464	10,750	+ 19·1
Poonch	..	7,559	8,132	+ 10·0
Kathua	..	5,073	5,248	+ 3·9

*162 74. **Total Urban Population.**—The total urban population of the State at the current Census is 342,314 compared to 291,693 in 1921 and 300,879 in 1911. The urban population in Natural Divisions is given in the margin. The increase is not due to any tendency on the part of the rural population to desert its habitation for the town but due to a high rate of natality in the towns itself. No doubt education, trade, hospitals, etc., serve to attract the village-folk into urban areas, particularly cities, but such migration is only of a temporary nature and does not affect the figures of town population to any appreciable extent. If we compare these figures of urban population in other countries and parts of India as has been done in the diagram facing this page we find that though we have been advancing from decade to decade, there is still much room for improvement. Thus in England the percentage of urban to total population is 79·3 while a similar percentage for this State comes to 9·4—an unenviable figure indeed, pointing unmistakably to the concentration of population on the soil. The ratio is highest in the Jhelum Valley where it is 14·8 per cent. and lowest in the Outer Hills Division where it is a poor 27 per cent. In the Indus Valley the population goes up slightly so as to come to 3·6 per cent. while the Sub-montane Tract has a respectable 9·6 per cent. if the city figures are included, in which case it exceeds the general average for the State.

Sub-montane	..	70,571
Outer Hills	..	24,702
Jhelum Valley Division		[illegible]
Indus Valley Division	..	10,418

361 75. **Average Population of a Town.**—The average size of a town (including the city of Jammu) in the Sub-montane Tract is limited to 7,047 persons

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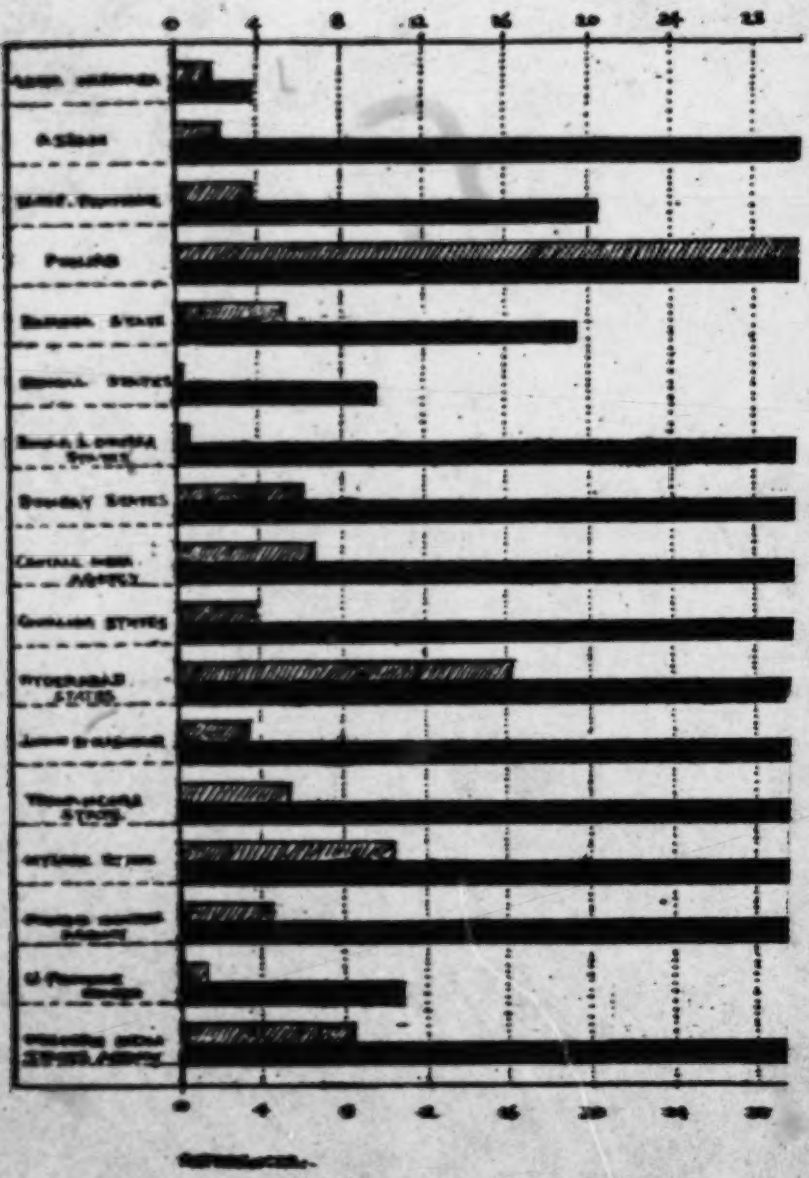
DIAGRAM SHOWING URBAN & RURAL OF PROVINCES & STATES



RURAL POPULATION

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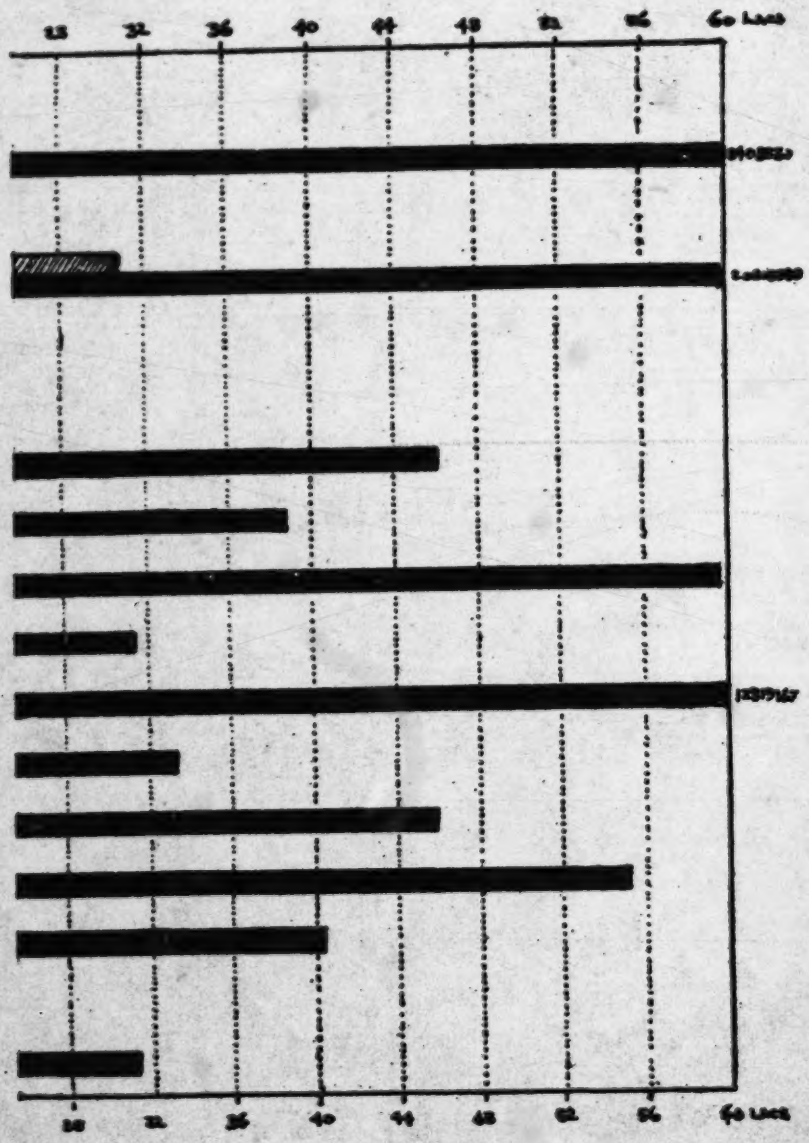

[Facing p. 93:b]

361 as compared to 5,505 in 1921 and 4,535 in 1911. If the city were excluded the average would sink to 3,540 persons per town. In the Outer Hills a town contains on an average 2,876 souls compared to 2,690 in 1,921 and 2,045 in 1911. In the Jhelum Valley Division the average population per town works out at 15,510 inclusive of the Srinagar city and shows an excess of 441 persons over 1921 figures and of 6,531 over 1911 figures. If the city were left out of count the average would descend to 4,220. In the Indus Valley the conditions under which urbanity labours seem to be on a par with those in the Outer Hills and the average per town stands at 2,603 compared to 2,758 in 1921 and 1,683 in 1911. For the entire State the average comes to 8,777 persons as against 7,884 in 1921 and 4,932 in 1911 the increase being 17·3 per cent. which is higher than the general increase in the entire population. The statement in the margin illustrates the percentage of increase in the average population of towns in each Natural Division when compared to last Census. The average population of a town in some of the Indian Provinces and States is compared with the average for this State in the diagram opposite which needs no comment.

I.	Sub-montane ..	+22·5
II.	Outer Hills	+10·6
III.	Jhelum Valley Division ..	+2·9
IV.	Indus " " ..	—8·7

369 *162 **75. Sexes in Towns.**—The distribution of urban population by sex is intended to give an insight into the character of a town as the preponderance of males over females is taken as an index of the town being industrial and commercial. For it is industry and commerce which by their rising wages attract rural labour which is generally male, the reason obviously being the precarious nature of the labourers' livelihood precluding the labourer from taking kindly to the idea of carrying a burden of wife in the working market. The labourer himself is more often than not a migratory bird who comes to eke out his meagre resources and returns home as soon as his purse is full. But this object is to a great part baffled when we find that a great disparity prevails between the sexes throughout the State. For every thousand males in the State there are only 881 females. In the urban population the fact is more disquieting as the proportion falls to 781 females per 1,000 males only. In the Natural Divisions by which statistics are exhibited in the Subsidiary Tables the figures are found to fluctuate between 675 to 891. The Sub-montane Tract inclusive of the Jammu city shows the lowest number of females per 1,000 males *viz.* 675 but if the city figures be ignored the figure rises to 702. The disparity is thus most acute in this tract. In the Outer Hills the males outnumber females by 227 per 1,000 *i. e.* there are 773 females per 1,000 males in the urban population of this division. In the Jhelum Valley Division the proportion is 821 to 1,000 including the city of Srinagar and 795 without it. This disparity is the least observable in the Indus Valley where the proportion is happily above the average for the State, being 891. It is probably the Buddhist custom of polyandry and polygamy that tends to arrest any abnormal rise in either sex and thus secures a comparatively better proportion between the sexes. The proportions in some other Provinces and States of India are illustrated and compared in the diagram facing this page.

*162 779 **76. Religion in Towns.**—As will be seen from Subsidiary Table II the Sikhs leave all others behind in their fondness of town life in the Sub-montane and the Indus Valley Divisions. The figures of Buddists in the former tract are misleading as there were only 9 Buddhists in that tract at the time of the Census all of whom were caught in the heart of the city of Jammu, otherwise this division has no permanent Buddhist population. In the Outer Hills and the Jhelum Valley Tract the Hindus lead the way while Sikhs come second. The Muslims follow the rear. The reasons are obvious. It is a common almost a state observation that minorities flourish most in the towns which are more cosmopolitan than the villages. Though this table does not include Zoroastrians and Christians it will not be remiss if a word is added about them. The Europeans in the State are either traders or Government servants or Missionaries who generally reside in cities and towns. Possibly there might be an individual driven to embrace the austere life of a village by a nobler desire to convert the local inhabitants to his mode of religious

6:India G-3 (1931)1933 AVI Kashmir AVI

*162 779 thinking but such exceptions are very rare and very few. The Indian Christians on the other hand being generally drawn from the lower classes both in towns and villages do not change their abode with their religion and are to be found both in urban and rural localities. The followers of Zoroaster are eminently traders by profession and have no occasion to stay in villages. Their number at the current Census is 5 only and four of them were censused in the Srinagar city. Nobody thus shirks town life because he has religious aversion to it but because the economic forces which buffed human life, fix his sphere of action without caring much for his choice, in a particular locality to which he must stick, to make his ends meet. The love of Home is moreover deeply implanted in the human breast and when the definition of Home is narrowed down to the four walls of the house where a person was born those walls acquire a sanctity which is treasured with fondness and love and to desert those walls for a better house in the town looks like a sacrilige and repugnant to the mind.

361 77. **Areality and Proximity.**—It will be interesting to enter into a bit of technical calculation and find out what the mean distance between the towns comes for the whole State as well as for the various divisions composing it. Assuming each town to be a point the mean distance between the towns can be worked out by the application of the following formula:—

$$D^2 = \frac{200}{N\sqrt{3}}$$

Where D is the distance between towns and N is the number of towns per 100 square miles of area. The area of the State being 84,471 square miles and the total number of towns adopted at the current Census being 39 the value of N can easily be worked out as follows:—

$$N \text{ is equal to } \frac{39 \times 100}{84471}$$

$$= \log 3900 - \log 84471$$

$$= 3{\cdot}5911 - 4{\cdot}9267$$

$$= 2{\cdot}6644$$

The value of N having been obtained D that is the mean distance can be found out as below:—

$$2 \log D \text{ is equal to } \log 200 - \log N - \log^2$$

$$= 2{\cdot}3010 - 2{\cdot}6644 - 2{\cdot}385$$

$$= 2{\cdot}3010 - 2{\cdot}9029 = 3{\cdot}3981$$

$$\therefore \overline{\log D} = \frac{3{\cdot}3981}{2} = 1{\cdot}6990$$

$\therefore$ D=50 miles (By consulting the antilog tables).

Extending the above calculation to the different Administrative Divisions the following results will be obtained:—

Division.	Area.	Number of towns.	Mean distance.
Jammu Province ...	12,378	20	23·8 miles.
Kashmir " ...	8,539	15	25·6 "
Frontier Districts ...	63,554	4	135·5 "

361 It is manifestly clear from the above that the mean distance between towns is highest in the Frontier Districts and the lowest in the Jammu Province, the Kashmir Province occupying the middle position. The mean distance between the villages according to similar calculation comes to 2·94 or say 3 miles for the whole State. The total number of villages is 8,903 and the total area 84,471.

361 369 **78. Factors influencing growth of Towns.**—The following factors may be taken as determining the growth of towns to a large extent:—

(1) *Situation on great land or water ways.*—This means easy and cheap transport which is vitally essential to foster trade. The cities of Srinagar and Jammu and the towns of Ranbirsinghpura, Udhampur, Akhnoor, Muzaffarabad, Uri, Baramulla, Sopore, Pattan, Anantnag owe their importance to this factor.

(2) *Administrative importance.*—If a town happens to be the headquarters of a Wazarat with Tehsil, Treasury, Post Office, Hospital, School and a Telegraph Office, it naturally attracts a number of shopkeepers and other businessmen and its trade receives incentive. In the District, Tehsil and Munsiff's Courts litigants have to come daily in numbers. The Hospital, Post Office and Telegraph Office also attracts outside population. The School does so in a greater degree. This accounts for the importance of Mirpur, Sri Ranbirsinghpura, Samba, Kathua, Kishtwar, Bhadarwah, Ramnagar, Reasi, Rampur Rajouri, Leh, Skardu, Gilgit, etc.

(3) *Trade Centres.*—For meeting the needs of every day life, however simple they be, the establishment of a market somewhere is required, as each village cannot be self-sufficient or import its requirements from manufacturing centres. Such market places steadily but surely grow into towns catering to a greater and greater number of villages around them and themselves drawing their supplies from bigger emporia of trade or cities. Towns like Akhnoor, Sri Ranbirsinghpura, Samba, Manawar, Bhimber, Kotli and practically every town in Jammu Province and Frontier Districts owes its importance to this factor.

(4) *Organised Industries*—attract rural population into factories and lead to congregation in localities where they are situated. There is not much of organised industry in the State except in the cities but there are towns where it does exist to some extent combined with cottage industry carried on an extensive scale. Thus places like Sopore, Anantnag, Shopyan owe their importance to their industrial activity.

(5) *Religious Veneration*—also leads to growth of towns especially if fairs are held frequently or extend over a long period of time. Katra, Cherar Sharif and Machh Bawan are instances of towns of this nature.

(6) A factor which is likely to give a fillip to urbanisation in an altogether new direction is the exploitation of minerals which is likely to be taken up actively in the near future.

369 **79. Effect of concentration in Towns.**—In villages with a limited population and consequently closer ties of acquaintance or friendship the ignoble passions find little scope for play and are quickly avenged if attempted. Moreover nearly every one has his family and the human passions that lead men astray are consequently little in evidence outside the family circle. In the towns the restrictive influences are comparatively weaker. The labourer is not accompanied by his wife, and his castemen and kinsmen who otherwise exercise a healthy

check upon him are away from the scene of action. The impulse of passion has not to count with any obstacle especially as in cities there is a certain class of "fallen angels" who are prepared to pander to his cravings for monetary consideration. To it may be added the contribution of the "Country Liquor Shop" which is frequently patronized by the labouring classes to drown their cares and worries and relieve them of the fatigue born of physical toil. "With wine in wit is out", and animal passions are inflamed to a degree that is irresistible especially in the case of these illiterate classes. With physical energies enervated by excessive drinking the power of mental resolution and steadfastness is gradually replaced by a weak and effeminate will which cannot resist temptation and is driven to wrong paths. This lax atmosphere is no doubt a blot on urban life though it can be asserted without fear of contradiction that most of the towns in the State are free from it. 369

80. Villages : Number of Villages.—The definition adopted for a village at the current Census has already been referred to. The total number of villages comes to 8,903 compared to 8,915 in 1921 and 8,865 in 1911. The number of villages has thus decreased by ·1 per cent. while the population of the State shows an increase of 9·8 per cent. This is due to the amalgamation of smaller villages at the revised Settlements. It is not possible to hazard any conjecture regarding congestion in villages on this basis as we have no means to ascertain the area available for residential purposes in each village. All that we can say is that there is visibly no tendency amongst the new generation of the rural classes to sever their connection with the parent stem. 361

81. Classification of Villages.—The inset diagram gives the number of villages of each class at the last three Censuses. It will be seen therefrom that the villages with a population below 500 have been showing a steady decline in numbers for the last three Censuses. All the other classes have on the other hand been steadily increasing. As regards population it is generally congregated in villages with a population of 500 to 2,000 and in those below 500. The bigger villages contain only 8 per cent. of the total rural population. This is due to the mountainous nature of the country affording a meagre livelihood here and there, the number of settlements at a particular place depending on the availability of culturable land. Sometimes indeed a village extends over a number of miles with houses scattered in all directions, each house drawing its livelihood from a small terraced field close-by.

Grade of village.		1931.	1921.	1911.	Percentage of population living.
Under 500	..	6,919	7,130	7,268	41·9
500 to 2,000	..	1,902	1,703	1,524	50·1
2,000 to 5,000	..	80	80	64	7·1
5,000 and over	..	2	2	1	·9

82. Uninhabited Villages.—The total number of uninhabited villages comes to 154 compared to 176 in 1921 and 178 in 1911. These are such places as are treated as different units for purposes of land revenue assessment, the arable land whereof is cultivated by non-resident cultivators. These villages abound in the Sub-montane and Outer Hills Divisions of the Jammu Province.

83. Average Size of a Village.—The average population per village for the State is 371 compared to 340 in 1921 and 322 in 1911. The increase during the last 20 years registered by an average village comes to 15·2 per cent. while compared to 1921 the increase is 9·1 per cent. In this respect the Poonch Jagir still holds its enviable position, having 785 persons per village. The lowest average is possessed by the sister Jagir of Chenani which has only 192 souls in an average village. Amongst Natural Divisions the Outer Hills with 421 persons per village comes first, followed by 377 of the Jhelum Valley, 340 of the Indus Valley and 308 of the Sub-montane Tract. The average for India as a whole worked out to 417·7 in 1921 and thus exceeds the average for the State by 47 persons.

4 [Errata: read "separate" for "different"; cf.

162 **84. Rural Population.**—The entire population classed as rural on the present occasion comes to 3,303,929 and bears a proportion of 95·5 to the total population of the State. The State is thus preponderantly rural as is natural for a country depending chiefly on the soil for its livelihood. In 1891 this proportion was 92·2, in 1901—94·5, in 1911—90·4, and in the preceding Census 91·2. The present proportion thus beats all its predecessors notwithstanding the fact that in 1901 only two places were treated as towns. Coming to Natural Divisions the rural population in the Sub-montane Tract is 641,985 *i. e.*, 90·1 per cent. of the total population, slightly lower than the percentage for the State. The population living in village in the Outer Hills Division which comes next is 1,047,217 and bears a ratio of 97·3 to the total population of the division. The figures for the next division are slightly better, the total rural population being 1,336,558 bearing a ratio of 85·1 to the total population of the Jhelum Valley Tract. In the sparsely inhabited Indus Valley Division the figures of rural population stand at 278,169 being 96·4 per cent. of the population of the tract. According to the percentage of rural population then the divisions would stand as in the margin, the Jhelum Valley Division having the privilege of being least rural in the State due to its industries and commerce.

I. Outer Hills.
II. Indus Valley.
III. Sub-montane.
IV. Jhelum Valley.

85. Sex in Villages.—The statement in the margin gives the figures of males and females in each Natural Division of the State and the number of females per thousand males. If women are the true stabilisers of society and on their number depends the life that a country may be expected to enjoy the Indus Valley Division which was eclipsed by the Jhelum Valley Division and Sub-montane Tract in urbanisation outshines them both in this respect, for which full reasons have been given in the Census Report of 1921 *vide* Chapter VI. The Outer Hills, the most rural tract, comes off second best and can justly pride on its position. The Sub-montane Division sticks to its third place in the classification while the Jhelum Valley Tract which topped the list in being most urban goes down to the bottom in disparity of sex and carries home the sad truth that women do not thrive in an industrial atmosphere. The rural section of the State has only 892 females to a thousand males. The economic and other factors that lead to this disparity will find their place in the chapter on 'Sex'.

Natural Division.	Males.	Females.	Number of females per 1,000 males.
Sub-montane ..	340,012	301,977	888
Outer Hills ..	544,802	502,715	923
Jhelum Valley ..	719,318	617,242	858
Indus Valley ..	142,308	135,861	954
State ..	1,746,139	1,557,790	892

162 779 **86. Religion in Villages.**—The State being overwhelmingly Muslim, the followers of *Islam* are naturally in a majority in the rural population but the first place is occupied by Buddhists. Out of every thousand Muslims, 917 live in villages. As regards Hindus the most important minority in the State 865 out of every 1,000 are rural residents. The Sikhs divide every thousand of their population between town and village in the ratio of 92 to 908 while Buddhists outstrip even the Muslims in their love of genial country life and 956 out of 1,000 prefer this mode of living. The table below exhibits the place occupied by each religion in each Natural Division in its preference for country life :—

Natural Division.	Hindu.	Sikh.	Buddhist.	Muslim.
Sub-montane ..	II	III	IV	I
Outer Hills ..	III	II	.....	I
Jhelum Valley ..	III	I	IV	II
Indus " ..	III	IV	II	I

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Thus only in the Jhelum Valley Division the Muslims yield their place to the Sikhs while the Hindus occupy a third position in all divisions except the Sub-montane. The causes of variance in proportion of different religious communities in urban life have been referred to above and need not be reiterated here. 162x 779

87. Cities : Area and Density.—The cities of Jammu and Srinagar have witnessed so many improvements during the outgoing decennium that little apology is needed for assigning them a little larger space in this chapter. The Jammu city with a population of 38,613 is situated on an elevation and occupies a single square mile. It is a city of spires and its view from afar is simply charming. Its natural position helps drainage and leads to sanitation but the city is frightfully congested. The only outlet for the city population is towards the Ranbir Canal but even there the almost prohibitive price of land for building site practically bars the average citizen from possessing a more commodious and sanitary house. The city of Srinagar has an area of 11 square miles to 173,573 souls *i. e.*, 15,779 persons per square mile less than half the number living in the sister city. This looks better but need not lead us to infer that the city is free from congestion and there are houses where sun's rays do not penetrate in their diuranal course. The city includes a number of suburbs with agricultural land and open spaces and that accounts for its greater area and lesser density. These also enable it to expand without limit, the open spaces providing healthy lungs to the city. 361

88. Variation in Population.—The proportional increase in city population is exhibited in Subsidiary Table IV. Both the cities show a record increase of 22·5 per cent. but in the case of the Srinagar city the increase is partly ascribable to the inclusion in the city precincts of certain areas, not formerly treated as Municipal. The Jammu city which was showing a fall in numbers for the last two decades has happily entered on a new career of growth and has besides covering the lost ground made a positive addition to its population. This increase is in part attributable to the presence of Government offices at Jammu at the time of Census and the existence of Kashmir coolies who migrate to the comparatively less cold clime of the place in winter, which besides affording protection against weather adds appreciably to their income.

89. Sex in Cities.—Though according to the industrial character of the cities it is Srinagar that should have a less number of females than Jammu, in the table the case is the reverse and the Jammu city shows the greatest disparity in the number of the sexes. This is inexplicable except partly on the ground that the Kashmiri labourers do not carry their families to Jammu and the Government employees belonging to Kashmir Province are also unaccompanied by their wives and children except in a few cases. 162x

90. Religion in Cities.—In their composition by religion the cities of Jammu and Srinagar present a contrast. The former has 62·4 per cent. of its population composed of Hindus and leaves 31·1 to Muslims, 3·3 to Sikhs and 1·4 to Jains and slightly more to Christians. The latter on the other hand has 79·9 per cent. of its population comprised of Muslims and draws from the Hindus 19·4 per cent. of the population only, leaving ·5 to Sikhs and an insignificant proportion to others. The Hindus living in Srinagar city are mostly Kashmiri Pandits, the number of emigrants from the Punjab being insignificant though they form an important trading community. 162x 779

91. Migration in Cities.—In the Subsidiary Table IV the figures under foreign born represent those born outside the State but enumerated in the cities. Specific instructions were issued to the Enumerating Agency to record the cities of Jammu and Srinagar in the column for birthplace but the low intelligence level of our enumerators confounded the question and entries like 'Jammu, Srinagar' were made which could be taken as indicating the particular city or district. The intention to separate figures of city born was accordingly partially fulfilled and figures of emigrants had to be abandoned though with much reluctance. 659x

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32. Future of Cities.—Wide-reaching improvements have been effected in the cities already. Municipal Cinemas, Drainage Schemes, Compulsory Vaccination, Compulsory Primary Education, Widening of roads and shaving off of dangerous corners, Recreation Grounds, and Gardens for women and children are some of the benefits conferred by the Government on the inhabitants of the cities. For Srinagar which stands a constant menace of flood a special flood protection scheme has been chalked out and is being put in effect. To encourage its trade and advertise its art an annual Exhibition is run by the Government. There is no doubt that His Highness' Government, is doing its utmost to make city life attractive and agreeable and that the future of cities is bright and glorious.

SUBSIDIARY TABLE I.

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Distribution of the Population between Towns and Villages.

District, Jagir or Ilaqa and Natural Division.	Average population per		Number per mille residing in		Number per mille of Urban population residing in towns with a population of				Number per mille of Rural population residing in villages with a population of			
	Town.	Village.	Towns.	Villages.	20,000 and over.	10,000 to 20,000.	5,000 to 10,000.	Under 5,000.	5,000 and over.	2,000 to 5,000.	500 to 2,000.	Under 500.
1	2	3	4	5	6	7	8	9	10	11	12	13
Jammu & Kashmir State	8,777	371	94	906	620	82	90	227	9	71	501	419
I. The Sub-montane and Semi-mountainous Tract	7,047	303	96	904	547	..	177	276	18	62	422	497
Jammu District ..	10,160	320	125	865	700	..	..	240	..	54	360	586
Kathua District (Jasrota & Kathua tahsils only) ..	4,130	326	87	913	..	..	635	365	..	..	312	688
Mirpur District (Mirpur & Bhimber tahsils only) ..	3,808	404	47	953	..	..	636	364	51	70	557	322
II. The Outer Hills ..	2,276	421	27	973	..	..	283	717	4	206	436	354
Kathua District (Basohli tahsil only) ..	2,002	426	32	968	..	..	..	1,000	..	..	584	416
Mirpur District (Kotli tahsil only) ..	1,537	438	15	985	..	..	..	1,000	..	71	650	279
Udhampur District (including Bhaderwah)	2,943	279	43	957	..	..	..	1,000	..	34	439	527
Rural District ..	1,740	366	22	978	..	..		1,000	28	8	542	431
Chenani Jagir ..	....	192	..	1,000	..	..	..	..	..	..	217	783
Poonch " ..	8,182	768	21	979	..		1,000	..	..	240	602	158
III. The Jhelum Valley	11,130	377	148	852	748	82	29	141	8	52	502	438
Baramulla ..	6,086	265	43	957	..	651	262	365	13	62	507	418
Srinagar ..	22,300	412	248	757	825	82	..	93	10	65	538	387
Muzaffarabad ..	1,722	302	22	978	..	..	..	1,000	..	30	430	540
IV. The Indus Valley	2,802	349	30	964	..	..	..	2,000	..	43	434	473
Leh District ..	2,705	307	23	977	..	..	..	1,000	..	82	323	438
Gilgit " ..	2,452	342	154	849	..	..	..	1,000	..	..	466	534
Frontier Ilaqas ..	.....	230	..	1,000	..	..	..	..	..	34	362	608

SUBSIDIARY TABLE II.

NUMBER PER MILLE OF THE TOTAL POPULATION AND OF EACH MAIN RELIGION WHO LIVE IN TOWNS.

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District, Jagir or Ilaqa and Nazool Division.	Number per mille who live in towns.				
	Population	Hindu.	Sikh.	Buddhist.	Muslim.
1	2	3	4	5	6
Jammu and Kashmir State ..	94	135	92	44	83
I. The Sub-montane and Semi-mountainous Tract ..	*96*	*127*	*164*	*1,000*	*69*
Jammu District ..	135	144	206	1,000	113
Kathua District (Jasrota & Kathua tehsils only)	87	78	154	....	100
Mirpur District (Mirpur & Bhimber tehsils only) ..	43	118	131	....	24
II. The Outer Hills ..	*27*	*46*	*33*	....	*18*
Kathua District (Basohli tehsil only) ..	48	30	800	....	40
Mirpur District (Kotli tehsil only) ..	15	165	22	....	30
Udhampur District ..	43	43	104	....	43
Reasi District ..	22	28	25	....	14
Poonch Jagir ..	21	100	32	....	18
III. The Jhelum Valley ..	*142*	*529*	*77*	*1,000*	*128*
Baramulla ..	43	190	13	....	15
Srinagar ..	263	691	254	1,000	230
Shopian ..	22	311	40	....	15
IV. The Indus Valley ..	*38*	*436*	*567*	*44*	*31*
Ladakh ..	29	683	619	44	23
Gilgit ..	154	579	647	....	138

SUBSIDIARY TABLE III.

TOWNS CLASSIFIED BY POPULATION.

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Class of town.	Number of towns of each class in 1931.	Proportion to total Urban population.	Number of females per 1,000 of males.	Increase per cent. in the population of towns as classed at previous Censuses.				Increase per cent. in Urban population of each class from 1891 to 1931.	
				1921 to 1931.	1911 to 1921.	1901 to 1911.	1891 to 1901.	(a) In towns as classed in 1891.	(b) In the total of each class in 1931 as compared with the corresponding total in 1891.
1	2	3	4	5	6	7	8	9	10
Jammu and Kashmir State ..	30	100	791	+ 17·8	— 9·1	+ 29·5	— 22·7	+22	+ 77·1
I. 100,000 and over ..	1	50·7	821	+23·46	+ 12·2	+ 3	+ 9·1	+ 43·9	+ 45·9
III. 20,000 to 50,000 ..	1	11·2	852	+ 22·5	— ·7	— 12·2	+ 4·6	+ 11·7	+ 11·7
IV. 10,000 to 20,000 ..	2	9·2	800	+100	....	....	....	+ 4·9	+102·6
V. 5,000 to 10,000 ..	4	9·9	773	— 45·1	— 4·7	....	....	+ 12·5	—19
VI. Under 5,000 ..	21	22·7	740	+ 10·9	— 24·1	....	....	....	+100

NOTE.—1. For purposes of comparison figures of Urban population as given in tables volumes of previous Censuses have been changed without affecting any change.

2. In column 9 comparison has been instituted between individual towns.

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SUBSIDIARY TABLE IV.

(CITIES)

City.	Population in 1931.	Number of persons per square mile.	Number of females to 1,000 males.	Proportion of foreign born per mille.	Percentage of Variation.				
					1921 to 1931.	1911 to 1921.	1901 to 1911.	1891 to 1901.	Total 1891 to 1931.
1	2	3	4	5	6	7	8	9	10
Jammu ..	32,613	30,613	683	155	+ 22·5	— ·7	— 12·2	+ 4·6	+ 11·7
Srinagar ..	173,573	15,779	821	8	+ 22·46	+ 12·2	+3	+ 3·1	+ 45·9

NOTE.—By foreign born is meant born outside the State.

The figures are worked out on unadjusted population.

For variation after adjustment reference is invited to para. 12 of Chapter II of the Report.

CHAPTER III.

BIRTH-PLACE AND MIGRATION.

93. References to Statistics.—The statistics of birth-place are contained in the following Imperial and Subsidiary Tables:— 000

Imperial Table VI	...	Birth-place.
Subsidiary Table I	...	Immigration.
" " II	...	Emigration.
" " III	...	Migration between Natural Divisions of the State compared with 1921.
" " IV	...	Migration between the State and other parts of India.

94. Instructions to Enumerators.—Column 13 of the Census Schedule provided for the entry of birth-place in the case of the enumerated. The Enumerator was instructed to write the name of the village with that of the district in brackets in the case of persons born in the State and to write the name of the city for persons born in the cities of Jammu and Srinagar. For persons born outside the State but enumerated within territories of the State on the Census night the Enumerator had instructions to record the district of birth together with the province in which that district is situated. For persons of foreign extraction even the necessity of entering the district of birth was waived and the entry of the country of birth was deemed sufficient. A list of Districts and States in British India with the Provinces and Agencies in which they are situated was printed as an appendix to the Pamphlet containing instructions for filling in the Enumeration Schedule and was supplied to the enumerating agency and the supervising staff for guidance. Some Provincial Superintendents had asked for a return of emigrants from their States by tehsils and necessary instructions were embodied in the Pamphlet which gave the names of the tehsils to be recorded. This arrangement was reciprocal as a similar request for entry of the districts of the Jammu and Kashmir State instead of the vague entry Kashmir State in the case of persons born in this State but enumerated in other Indian Provinces and States had issued from our side. 659*

95. Reliability of the Return.—This elaborate record, however, was not utilized to the full as the intervention of financial stringency and revision of instructions by the Census Commissioner for India required the waiving of minute details and the record by districts was replaced by a record by provinces. The other Provincial Superintendents of British India and Census Commissioners of States also failed to furnish the statistics of emigrants from this State by districts and thus had no cause to complain of our failure to meet their requirements. The change of instructions, however, did not affect the accuracy of work so far as this column is concerned as the filling in of this column required no uncommon intelligence. The entries may therefore, be taken as reliable. This statement is corroborated by the fact that while in 1911 there were 202 persons whose birth-place was not returned and in 1921 a population of 60,991 was altogether excluded from this table, there is no individual whose birth-place has not been recorded on the present occasion. There are, of course, persons who have failed to return the district of birth and have, in answer to the query of the Enumerator, furnished him with only the name of the province or the country of their birth.

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*659 **96. Utility of the Return and its Limitations.**—The statistics extracted from this column are utilized to account for the movement of population in provinces and districts and to gauge the ebb and flow of migration. Incidentally they throw a side light on the nature of the inhabitants of the country whether they are stay-at-home or venturesome, how the contact with outside countries is breaking the isolation of the tract and introducing changes in its social, material, moral and intellectual life.

It is, however, admitted that birth-place is a very treacherous guide to rely upon, in respect of migration as there are some obvious anomalies introduced by it. Thus a woman born in one district and married in the same district will continue to be classed as a native of the same district but her sister who may happen to marry in a neighbouring village which belongs to a different administrative division or district and thus adopt her as her permanent home will still be treated as a native of her original district. This means that so long as the Hindu custom of obtaining brides from villages other than their own prevails, this exchange of girls will never cease and the anomaly will not vanish. Further married girls sometimes repair to their maternal homes for confinement and relatives freely and frequently repair to each other's on occasions of sorrow and rejoicing and if such a festivity or misfortune happens to fall on the Census night the birth-place column ceases to function as a true indicator of residence. Besides these may be mentioned the case of an Indian born in England or some other foreign country during a pleasure trip of his parents to that country. According to our birth-place guide he will always be treated as a native of England though this will be wholly opposed to facts. It, therefore, seems advisable to provide a column for entry of "District or Province of normal residence" in the Census Schedule in addition to the column of birth-place so as to arrive at better results by correlating information collected in both columns. This innovation might puzzle the nomadic *Basigar* and others of his tribe whose one occupation in life seems to wonder from place to place but their number will not vitiate the main results to an appreciable extent and there will still be the birth-place column to come to our rescue. As things stand the only consolation is that as anomalies exist not only in figures of immigrants but in those of emigrants also, these spurious *Va et Vient* tend to balance each other to a great extent. With these remarks we proceed to discuss the salient features of migration in the State as disclosed by birth-place statistics.

97. Types of Migrants.—The Census distinguishes five different kinds of migration :—

(1) *Casual*—or the minor movements between adjacent villages. These affect the returns only when the villages in question happen to lie on opposite sides of the line which divides one district from another.

In this type of migration females generally preponderate. It arises largely from the very common practice amongst Hindus, which has already been referred to, of taking a wife from another village, and from the fact that young married women often go to their parental home for confinement.

(2) *Temporary*—due to journeys on business, visits to places of pilgrimages and the like, and the temporary demand for labour when new roads or railways are under construction.

(3) *Periodic*—such as the annual migration which takes place in different tracts at harvest time, and the seasonal movements of pastoral nomads.

The amount of temporary and periodic migration varies greatly at different seasons of the year. It is usually near the maximum at the time when the Census is taken.

(4) *Semi-permanent*—The natives of one place reside and earn their living in another, but retain their connection with their own homes, where

4 [Errata: read "wander" for "wonder", cf. errata sheet, p. 329 category 116.- Analyst]

they leave their families and to which they return in their old age, and at more or less regular intervals in the meantime. 659

(5) *Permanent—i. e.*, where over-crowding drives people away, or the superior attractions of some other locality induce people to settle there.

Another form of migration which is probably increasing in India is what may be called daily migration, the practice of living outside some large urban area and coming and going daily for business of one kind or another.

The Census figures do not of course, distinguish between the different types of migration, but a clue to them may be obtained from the proportion of the sexes and the distance of the district of enumeration from the district of birth. In the case of temporary migration, as already stated, females are usually in excess; and the same is the case with periodic migration, so far as it is due to visits to places of pilgrimage. The bulk of periodic and semi-permanent migrants are men; while, where the movement is a permanent one, both sexes are usually found in fairly equal numbers.

I. MIGRATION.

98. Historical Survey.—For a proper understanding of the question of migration in the State it is necessary to sketch for the information of the reader a brief historical survey of the conditions prevailing here prior to its consolidation and occupation by the Dogras. The tract or collection of tracts known as Jammu and Kashmir State has witnessed several historical vicissitudes. The hilly tract which forms the Province of Jammu at the present day was never before the time of Maharaja Gulab Singh united under any single ruler. The ruling classes of this hilly tract were Rajputs, who seem to have taken refuge in these mountain fastnesses when the Rajput hegemony in the Punjab received a shattering blow in the 12th Century by the invasion of Mohammed of Ghor. Their petty principalities maintained their independence during the Moghul times, though they acknowledged the suzerainty of the Moghul Emperors and paid a nominal tribute to Delhi. On the disintegration of the Moghul Empire they regained complete but short-lived independence. The Khalsa Power under the able leadership of Maharaja Ranjit Singh was then rising and the political and territorial ambition of the Khalsa misls included within its orbit the principality of Jammu which could not withstand the tide of the Khalsa Power and passed under its suzerainty. In 1822 Maharaja Gulab Singh was formally installed on the *Gaddi* by Maharaja Ranjit Singh who personally came to Akhnoor to perform the Raj Tilak. The conquest of Kishtwar, Rajouri, Reasi, Chenani and other areas followed from time to time and need not detain us as not relevant to the purpose in hand. 175 167

Kashmir Valley.—The Kashmir Province has also been the play-ground of many historic events. The inquisitive reader may refer to the pages of Raj Taringini by Kalhana for a historical account of the Dynasties that held sway in the land. For our purpose it is enough to say that the country after having been ruled by the Hindus for a number of centuries, passed under the Muslim Rulers and was held by the latter before its conquest by the Khalsa. In the beginning of the nineteenth century it was considered a part and parcel of the Durrani Empire and not a part of India. In 1912 Maharaja Ranjit Singh started on his first expedition against Kashmir which eventually acknowledged his rule. It was ceded to Maharaja Gulab Singh in consideration of his efforts to bring about amicable relations between the Sikhs and the British, and Kashmir passed into the hands of the Dogras as a result of the treaty between the British Government and Maharaja Gulab Singh signed at Amritsar in 1846.

Ladakh, Baltistan and the Frontier.—The Plateau of Ladakh does not belong geographically to India. It is a part of the Himalayan Tableland and has for a very long time been ruled by a Tibetan Dynasty of Rulers. It formed originally a part of Tibet, but in the fifteenth century it became

K 175 167 independent under a line of Tibetan Kings who accepted the suzerainty of the Grand Lama. It was the last King of this Dynasty Tsepal Namgyal during whose time the country was invaded by the Dogra forces of Maharaja Gulab Singh under General Zorawar Singh. Beginning from 1834, Zorawar had to lead no less than six expeditions before Ladakh and Baltistan finally accepted Dogra rule in 1840. The Frontier Illaqas were also brought under the dependence of the Maharaja at various times.

K 167 It will be clear from the above that the area now known as Jammu and Kashmir had never been effectively united under one ruler before the time of Maharaja Gulab Singh and it may be added much of it had never known settled government. This historical notice has not, however, been taken to arrive at this conclusion but to see how it affects migration and we are justified in drawing the following conclusions pertinent to our subject:—

(*a*) The number of Punjabi immigrants in the State must exceed those of any other Indian Province as nearly all parts of the State were once under the Sikhs of the Punjab.

(*b*) In Jammu Province the number of Afghan immigrants should be less compared with their number in Kashmir as the former province never acknowledged their sway while the latter was for long a part of the Afghan Kingdom.

(*c*) In the Frontier Districts the Tibetan and Afghan immigration should be considerable.

We shall see in the course of the chapter whether our conclusions are borne out by statistics.

D 166 167 221 **39. General : Jammu Province.**—(*i*) *Jammu District.*—Casual migration between different tehsils of the district prevails to a considerable extent. The district also exchanges a big volume of migration with the Punjab. The immigrants from the Punjab are nearly of all types. Those who have taken up State service or trade are semi-permanent or permanent. Those who come to visit their relatives and friends are casual and temporary immigration. The emigrants from this district to the Punjab and other Indian Provinces either go out periodically for labour or semi-permanently seeking employment. The Dogra soldiers in the British Army are generally drawn from this district.

(*ii*) *Kathua District.*—There is no permanent migration. Bakarwals and Gaddis with their flocks flow in the district in winter from cold places like Bhadarwah and Ramnagar and after a temporary stay of four to five months retrace their steps to their summer retreats. The non-agriculturist inhabitants of the district like Brahman, Jhewar, Barber go to British territory hunting jobs and labour according to their respective occupations when the season at home is slack. They return home after a few months' stay.

At harvest time labour is imported from adjoining British territory as the local labour cannot cope with the work.

This migration of a temporary and periodic character has not brought about any noteworthy change in the life of the people except that the locals who are accustomed to emigrate annually have shed some of the caste prejudices and learnt a lesson of cleaner living.

(*iii*) *Udhampur.*—The people of Banihal Illaqa who are mostly Kashmiri Muslims migrate to Jammu and the Punjab when their land is covered with snow and agricultural work is at a stand-still. Their migration generally lasts from Maghar to Chet when they return home with their earnings and the satisfaction of having escaped the rigorous winter of their own place.

[Errata: read "dependency" for "dependence"; cf. errata sheet, p. 329, category III — Analyst]

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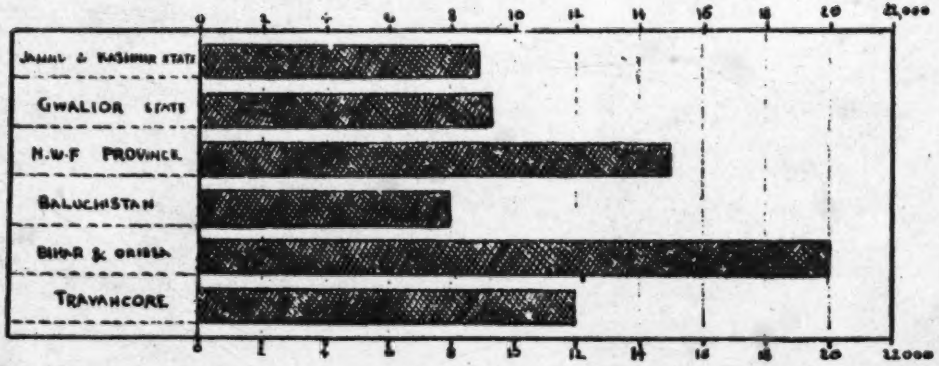
AVERAGE POPULATION OF A TOWN



[p. 84: a]

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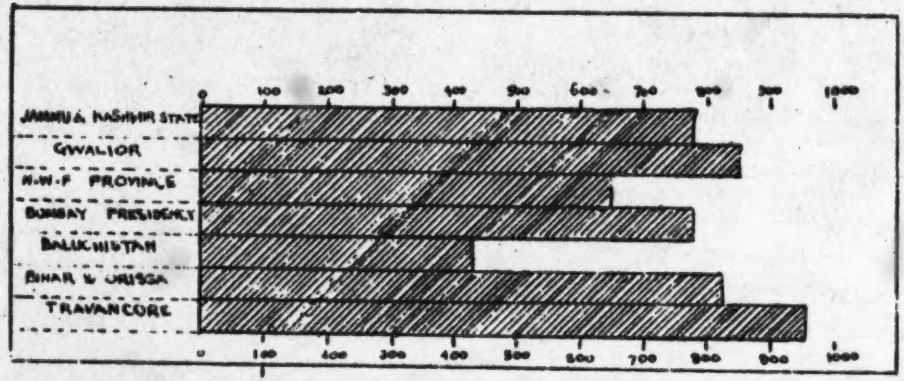
PROPORTION OF FEMALES IN
URBAN AREAS TO 1000 MALES



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x 162

[p.84:6]

Kashmiri AV9
Dogra AV6

A few of the agriculturists of Doda, Bamban proper and Pogal migrate to warmer climates in winter within the State. They keep large flocks and during the winter the plains offer better grazing facilities and warmer climate. They are Gaddis and Kashmiri Muslims and this periodic migration of theirs has not in any noticeable manner affected their customs and traditions. D 166 167 241

The same story is repeated in Kishtewar. The local agriculturists emigrate to the warmer regions of the Punjab in winter and return home in summer. The Bakarwals immigrate in summer and return to their homes in winter.

Udhampur lies on the Banihal Cart Road and thus enjoys special facilities for migration. It has established trade relations with Srinagar, Jammu, Amritsar and even so far as Bombay, Delhi and Karachi. The Gaddis living in snowy parts of the tehsil migrate in winter to warmer climes of Rajauri, Akhnoor and Jammu tehsils.

(iv) *Rasi.*—There are very few immigrants from the Punjab who have permanently settled in the district.

The emigrants from the district go to the Punjab in winter where they spend a comparatively more pleasant time and also add to their annual income. Some of the emigrants go to Bhaderwah and Kishtewar during summer where they are employed in felling and sawing trees by contractors who usually advance them money and provide them with meals. They are generally Gujjars, Thakkars and Kashmiri Muslims.

A third class of emigrants consists of the Hindus, especially Brahmans from the Bhagas of Katra, Pusni, etc., who go to Gujranwala, Sialkot, Lahore and Gujrat for labour. They serve as cooks, water-bearers, apprentices in workshops and coolies. They are generally driven by poverty to leave their home and in nearly all cases earn enough to meet the Government demand on land.

(v) *Mirpur.*—The people are adventurous and do not fight shy of migration. The cultivated area being insufficient people are forced to seek employment in British India in large numbers. Quite a large number of people from this district serve in the Army both State as well as British, and Military pensioners return to their villages as fairly rich men. The traders of Mirpur are to be found in nearly all difficult parts of the State. Some men of the district go to foreign countries in search of livelihood, such as Australia and Africa, while numbers of men go to Bombay to work at the Docks.

(vi) *Chenani.*—There is no migration worth the name. The people are home-loving. Some immigrants generally come to Chenani when felling of forest trees is undertaken and they generally belong to Kashmir and Bhaderwah.

(vii) *Poonch.*—Though away from the din of motor cars and the thundering roar of Railway the inhabitants of Poonch are not lacking in enterprise, as is evidenced by their making a substantial contribution to the rank and file of the Indian Army and the State Forces. The Bakarwals also live on their periodic visits to Kashmir and labourers go to the Punjab in search of employment. Though it has not produced any marked change in the life of the people it has certainly widened their outlook and weaned them from narrow prejudices.

(viii) Kashmir Province: Srinagar District.—Attracts a large number of immigrants. The inhabitants of the Punjab, N. W. F. Province, Afghanistan and foreign countries are all to be found there. They have mostly settled temporarily or permanently to carry on trade or missionary work. Some are in the employ of the State. K 167

[Errata: read "homes" for "home"; cf. errata sheet, p. 249, category 116 -- Analyst]

Kashmiri AV4

167 The number of casual immigrants is at its height in summer when thousands of visitors from nearly every part of India and outside countries flock to the valley.

166

221 The stream of emigration grows strong with the setting in of winter when locals emigrate to the Punjab and other Provinces of British India to escape from the snowy winter and supplement their income by labour. The Kashmiri Hindus are also enterprising and go to distant countries for prosecution of studies.

(iv) *Anantnag Tehsil.*—1. Local zamindars especially of villages migrate to the Punjab in winter and return in summer, working there as coolies.

2. In summer visitors from India, Europe and other foreign countries come to this tehsil and usually stay in tents at places like Pahlgam, Achhabal, Kokernag and Verinag which then assume a populous appearance. This adds considerably to the income of the locals.

3. Nomads from the Jammu Province come and spend their summer in the tehsil.

4. Hindu and Sikh traders from the Punjab have settled in Anantnag and usually stick to it all the year round. Some send their families to the Punjab in winter and recall them in summer.

5. This tehsil contains the famous cave of Shri Amar Nathji where hundreds of Sadhus and house-holders go annually. This pilgrimage generally lasts for a week and brings in thousands of rupees to the local zamindars who act as labourers and supply horse transport.

6. Priests of Machh Bhawan emigrate to the Punjab in winter to realise their annual fees from their adherents.

(v) *Baramulla.*—Some Hindus and Sikhs of the Punjab have permanently settled in the district which being a part of the valley attracts immigrants like Srinagar though in a less number. Some foreign nationals have also almost permanently settled in the district. In summer this district receives its quota of casual visitors and in winter sends out emigrants for labour to down countries.

(vi) *Muzaffarabad: Karnah.*—The decade has not witnessed any migration of semi-permanent or permanent character. Casual migration has always taken place being mainly due to the search for rich pasture grounds or intravillage relationships. Temporary migration has been both external and internal. The people from Drawa side of the tehsil come down to the Karnah side when there is a demand for labour and vice versa. The labour demand is generally from the forest farms. Some people from the eastern Karnah temporarily migrated to Handwara tehsil and returned home when work in the forests lying in the north-west of that tehsil was over. Temporary labour on roadside in Muzaffarabad tehsil also attracted a few men of Karnah. 1 A

Forest labour in Karnah attracted immigrants from Kangra, Kain and Mandi. All of these immigrants are generally Hindus mainly Brahmans. Want of skilled labour in the tehsil partial non-living tendencies of the local zamindars, and poverty of the immigrants account for this immigration.

Periodic migration consisting of movements of labour at harvest time and the seasonal movement of zamindars is very common.

A few Hindus and Sikhs of Muzaffarabad tehsil and from the Hazara district of the N. W. F. Province have of long settled in the tehsil. Besides trading they own land and carry on agriculture. Karnah is mountainous and cut off from the surrounding country by ridges and nullahs. The means of communication are not good. The cultivable land is limited. All these factors combine to forbid permanent settling of immigrants.

1 [Errata: read "intervillage" for "intravillage"; cf. errata sheet, p. 229, category #1.— Analyst]

Kashmiri AV4
W, Tibetans AJ4

In summer people from Muzaffarabad tehsil, Chilas and Kagan migrate with their live-stock to the rich pasture grounds of this tehsil and with the advent of cold season return to their homes. Ki 166

In Drawa Illaqa of the tehsil, however, some three Kaganis are said to have settled under the impulse of marriage. 167 221

The enactment of the Kahcharai Rules by the Government has had a striking effect upon the well known nomadic tribe of Bakarwals, whose immigration into the tehsil has practically stopped.

From the eastern part of the tehsil zamindars emigrate to the Rawalpindi district in the Punjab where they work as coolies.

Muzaffarabad.—1. Bakarwals have acquired cultivable land in the tehsil.

2. Several zamindars of Poonch Jagir have similarly acquired plots of land.

3. Khatri shopkeepers from the Punjab and Abbotabad have settled in the tehsil for trade purposes and acquired land and property.

4. Local zamindars emigrate to the Punjab in winter where they work as coolies.

Kashmiri Muslims especially Khojas, Sheikhs migrated from Kashmir and settled in Muzaffarabad tehsil driven by a famine in the past and have now permanently adopted it.

Pathans from Hazara and Rawalpindi similarly settled here in the long past. But these tribes have now risen to the status of locals.

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(*xii*) **Frontier Districts : *Ladakh.***—The Ladakhis are not accustomed to migration to any appreciable extent. In summer a number of European visitors and the Punjab and Yarkand traders go to Ladakh and provide the locals with enough labour which renders emigration unnecessary. In winter the Zojila Pass blocks the path with snow and makes exodus impossible. Further the Buddhist custom of inheritance of property by the eldest son and his consequent responsibility for supporting the family coupled with their instinctive contentment acts as a bar on emigration. It may be remembered that the Buddhists in Ladakh practice both polygamy and polyandry which check any abnormal increase in population and have so far enabled the people to live contentedly with the limited means of subsistence available.

As regards immigrants, barring overseas immigrants who go to view its natural scenery, the traders of Hoshiarpur and Kangra numbering between 40 and 50 go there annually. The Kangra traders generally do not stir out of Ladakh tehsil but dispose of their merchandise there while the Hoshiarpur merchants often go to Yarkand and Kashgar. The imports into Ladakh consist of piece-goods, crockery, tea, oil etc. and exports from Yarkand include Namdas, Silk, Carpets, Charas, raw cotton, wool and leather. This stream of migration is periodic i. e., for four months in the year from Sawan to Maghar. At the time of Census about 15 of such traders were enumerated in the tehsil of Ladakh. From Yarkand a counter current of slender volume enters Ladakh. Only three persons from Yarkand have settled permanently in Ladakh during the last decade.

The Kashmiri Muslims have settled in Ladakh of long and have married local women. Their descendants are called Arghun.

Some of the permanent settled immigrants are of the Balti tribe of Skardu. They came in the past for trade but finding that it paid better to stay than to return home they adopted the former course, some marrying Ladakhi

[Errata: add "outside"; cf. errata sheet, p. 329, category 116 -- Analyst]

6:India G-3 (1931)1933 AVI Kashmir
W. Tibetans AJ4
Dard AVJ

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women while others importing their own Balti wives. These people live in Leh or the villages surrounding it and carry on trade in butter, salt, wool, apricot etc.

(*xiii*) *Gilgit.*– Several tribes from Yaghistan, Afghanistan, Chitral, Hazara, Hunza, Nagar, Kashmir and the Punjab have come and settled in Gilgit. Some of the Yaghistanis have migrated to Gilgit and settled there. Others have fled from the country to escape the penalty attendant on family feuds so common among primitive and uncivilized people. Some have been driven by poverty and debt to come to Gilgit from Yaghistan. Some of them have succeeded even in acquiring land. These people are generally habitual criminals and constitute a scourge to the local inhabitants whose morals have also been affected by coming in contact with them.

From Afghanistan, Chitral and Hazara in the N. W. F. Province have come Pathans, Shins and Yashkuns. Their chief occupations are service, labour and trade. The Punjab has contributed some Hindus and Sikhs who are mainly engaged in trade.

From the Jammu Province some Hindus have migrated on trade mission and some Gujjars have also settled in the area and follow their own calling.

A large number of Kashmiri Muslims from the province of Kashmir have gone to Gilgit for purposes of trade and settled there.

From Ladakh have come Baltis who are usually labourers or are employed in some sort of service. The postmen in Gilgit are generally of Balti tribe. The Baltis stay there for a year or so and return home after that period. Some of them have married local women and thereby acquired land. In Baltistan they are divided into separate tribes but here they are labelled as Yashkum without distinction.

Trade in this part of the country holds out bright prospects which have attracted immigrants of so many countries and parts of countries to settle in Gilgit.

The local inhabitants are generally landholders who do not take kindly to labour. There are no black-smiths, cobblers or carpenters in the country. Naturally therefore labourers from Baltistan, Hunza and Nagar and the artisans are hired into the place and return home after making money.

Before Gilgit passed under the Dogra rule there were no roads. The paths led over mountains and were perilous in the extreme. Such a state of affairs interdicted immigration of the trading community though it did not present an insurmountable obstacle to agriculturists and pastoral people. After the establishment of Dogra rule communications underwent a distinct improvement which led people to keep ponies for transport. In Astore at present the people generally depend on this form of transport for a major part of their income. In Gilgit proper even carts are maintained by some zamindars now.

Labour in Gilgit especially for construction of roads and bridges comes from Hunza, Nagar, Baltistan and other surrounding villages.

Were there no Burzil pass between Kashmir and Gilgit migration would expand but the pass remains closed for nearly six months of the year and permanently bars egress and ingress. Gilgit, however, does not hold out unlimited possibilities for immigrants as the population is on the rise while the culturable land is limited and the produce insufficient.

D 771 177

Immigration has affected the customs of the people. The Yaghistanis are Sunnis while the people of Gilgit belong to the Shia sect. In the past the Gilgit-walas observed no distinction between Sunnis and Shias and mutual

marital relations were frequent but the growing influx of Yaghistanis has served to make the distinction pronounced and now such relations are rare. D 771

The religious life of the people in the past was also simple but contact with outsiders has brought about a change in religious outlook and has made the people turn to Quranic injunctions with greater zeal and fidelity. 177

Formerly the local population was divided into castes and each caste was endogamous but this practice is now giving way as a result of observance of Mohammaden law. The people have no emigratory tendencies and do not go out for labour or service but they have begun to send out boys to College at Srinagar for prosecution of studies which marks a change.

Frontier Illaqas.—Hemmed in on all sides by high mountain passes the Frontier Illaqas seem to be intended by Nature to remain untouched by the problem of migration. Nevertheless inquisitiveness and search for livelihood makes man penetrate into this isolated country also. There is a periodic flow of Gujjars from Yaghistan and Gilgit to the hill grazing grounds in the upper valleys of the mountain block that separates the two territories. This lasts for some four months in the year. D 167

Besides Gujjars, Khiliwals from the Lower Indus Kohistan come to these Illaqas for trade or labour and have brought about a slight change in caste occupations by inducing a few of the locals to take up trade. The number affected is, however, almost negligible though no doubt a beginning has been made.

From Hunza where the population is greater than the country can comfortably support, a few individuals come down to Gilgit in search of work, and occasionally go to India to seek employment, but the people in general are so devoted to their homes that they prefer scarcity and want there to greater prosperity elsewhere.

100 **Conclusion.**—We are now in a position to state the general facts about migration which follow as a conclusion from the above account. K 167

(1) The castes that are comparatively more migratory are the Gujjars, Gaddis and Bakarwals who follow pastoral professions. 166

Next to them come Kashmiri Muslims whose annual exodus to British India constitutes the main emigration current. The Baltis and Mirpur people are also more on the move than others. The Brahmans and other Hindu castes who go to the Punjab for labour are comparatively fewer in number. The trading section of the Hindus, and the Rajputs who go out in quest of service, contribute a fair share to the volume of migration.

(2) The emigrants from the State are generally males while immigrants also have a preponderance of males. Those immigrants who have permanently or semi-permanently settled in the State either as traders or missionaries or State servants are accompanied by their families though some of them send out their families to down countries in winter which detracts from female population in winter, the time when census is taken. During summer the casual visitors to the Kashmir valley are accompanied by their wives but the male element is in excess.

(3) The emigration of the State inhabitants has no effect on sex fertility as the emigration is periodic lasting from 4 to 5 months.

(4) Migration has resulted in greater fidelity to religion especially in the case of Muslims who by coming in contact with outside Muslims have begun to follow the Quranic injunctions with greater devotion. The changes effected in religious sphere in Gilgit illustrate this tendency. As regards Hindus, a liberalising of beliefs is noticeable especially as the result of Arya Samaj activity.

[Errata: read "move". cf. errata sheet, p. 329, category 116 -- Analyst]

166 The foreign missionaries have succeeded in converting a number of local
167 inhabitants to Christianity.

178 (5) As regards caste grouping migration has led to a loosening of the
167 tight hold of caste. Narrow prejudices have been swept away. In Gilgit the
[564] disappearance of endogamy in Muslim Shia castes is noticeable.

[562] (6) The old customs are gradually giving way. Thus widow marriage is finding favour with the people, while the *Purdah* system is on the decline.

[291] (7) In dress great changes are noticeable. The Kashmiri Pandits are discarding the wearing of *Pheran*, a long loose gown and taking to Punjabi dress. The English dress is more in evidence in literate circles. The hat is gradually supplanting the turban. Even in villages, Punjabi trousers and slippers are overcoming Dogra trousers, and shoes in the case of females. The *Saree* is coming into vogue amongst females of the upper classes.

[197] (8) So far as language is concerned Punjabi is easily spoken and understood in those parts of the State where the inhabitants come in contact with the outside world either as emigrants or as hosts of immigrants. The Kashmiri labourers who go to the Punjab understand and talk Punjabi tolerably well. The shopkeepers and Hanjis (boatmen) in Kashmir who have English speaking customers speak English though broken and full of solecisms. The immigrants in Kashmir especially traders command a fair knowledge of Kashmiri dialect.

[564] (9) In the sphere of occupation changes have taken place. Some of the castes no longer stick to their old hereditary occupations. Labour or service is not regarded as degrading by any caste though Rajputs do not take to domestic service especially the task of cleansing utensils as they regard it menial duty. The Kashmiri Pandits are gradually relinquishing their ideal of Government service and turning to trade and even manual labour in increasing numbers.

II. IMMIGRATION.

167 **101. Main Results for the State.**—The total population of the State as ascertained by actual count on the Census night came to 3,646,243, out of which 3,582,047 *i. e.*, 98·2 per cent. were born within the State. Immigration thus accounts for a trivial increment of 1·8 per cent. to the State population. The immigrants are mainly drawn from the neighbouring British Indian Provinces of the Punjab and the N. W. F. which stretch along the boundary line of the State for a considerable distance. The contiguous districts of these two provinces given in the margin contribute nearly 1·3 per cent. of the population, leaving ·2 per cent. to be contributed by the non-contiguous districts of these provinces. In all thus these two provinces claim 1·5 per cent. of the increment to population of the State while all other Provinces in India and outside countries have only ·3 per cent. to their credit. Among other Indian Provinces the United Province stand foremost while amongst States, Chamba tops the list, being contiguous. As regards Asiatic countries Afghanistan, our neighbour, scores highest, the second best being Nepal due to her sons being in the State Forces. The share of other countries is nominal. The foreign countries benefit us to a very limited extent, the United Kingdom being the greatest contributor as her sons are employed in State service or are engagad in carrying on trade or missionary work. They will be discussed in greater detail in the paragraph on over sea[*] migration.

N. W. F. PROVINCE.

1. Hazara.

PUNJAB PROVINCE.

1. Gujrat.
2. Gurdaspur.
3. Jhelum.
4. Kangra.
5. Rawalpindi
6. Sialkot.

[*] [Errata: read "overseas". cf. errata sheet, p. 329, category III — Analyst]

6:India G-3 (1931)1933 AVI Kashmir AV1
Dogra AV6

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102. Variation in Immigration.—The total number of immigrants in the last three decades is given in the margin. As will be seen therefrom the number underwent a serious decrease in 1921 but has showed a slight increase in the outgoing decennium. The reason of diminution in the number of immigrants in 1921 was probably the desolation wrought by the Great War and the fell epidemic of influenza. The increase in the number of immigrants would have been larger in the current decade but for the reduction in the strength of State employees which has operated to eliminate a greater number of outsiders. To it may be added the ban laid on the recruitment of Non-State-subjects in the State so far as qualified State-subjects are available. This has also tended to ward off the in-comer from outside. These persons came usually from the Punjab.

1931	.. 64,196
1921	.. 63,420
1911	.. 76,975

This receives support from the marginal statement which shows that inspite of an increase in the volume of immigration the Punjab has exhibited a decrease in the number of her immigrants.

Immigrants with principal provinces and countries of their birth.	1911.	1921.	1931.
N. W. F. Province ..	12,904	3,738	6,384
Punjab ..	59,707	52,463	52,368
Other Indian Provinces ..	1,786	4,360	2,432
Afghanistan ..	943	329	1,607
Nepal ..	1,077	1,187	974
Other Asiatic countries ..	213	196	296
United Kingdom ..	109	148	146
Other European countries ..	17	10	37
Africa ..	6	6	9
America ..	13	8	12
Australia ..	1	4	17
Birth-place not returned ..	203	....	....

The migration from N. W. F. Province and the Punjab especially from the latter is of a permanent and semi-permanent character as immigrants are mostly traders or State servants. It may also be added that in several Districts of British India lying on the borders of the State the inhabitants of Dogra tribe reside and marriages between the Dogras in the State and their brethren of race in British India are frequent which also go to swell the number of the Punjab immigrants.

The immigrants from Afghanistan comprise traders and coolies. They are chiefly to be found in Gilgit, Frontier Illaqas and Srinagar districts. These immigrants are of a temporary and periodic kind. The contingent from Nepal is represented by the valiant Gurkha soldiery in the State Army who are now almost domiciled in the State though they do sometime go on leave to Nepal to refresh the sweet memories of Home. The foreign immigrants are generally State employees, traders or missionaries whose vocation tends to make the migration permanent and semi-permanent. The date on which the Census is taken is, however, the time when casual immigration is at its nadir as the valley of Kashmir which attracts a large number of visitors on their butterfly visits in summer is then covered with a pall of snow and entirely denuded of its holiday company.

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103. Migration between Districts of the State and India—(*a*) *Jammu District (excluding city)*.—The number of immigrants from Indian Provinces and States to the Jammu district is 22,704 composed of 8,675 males and 14,029 females. The preponderance of females would lead the reader to infer that the migration is casual and the conclusion will not be wrong. The district of Jammu is the only district partly approachable by Railway. It is adjoined by British territory notably the district of Sialkot which accordingly contributes 5,897 males and 9,811 females, a total of 15,708 persons. The other districts of the Punjab are responsible for 6,695 persons which leaves a balance of 301 only to other

D 167 Indian Provinces. As already stated the separation of villages into different administrative areas does not act as a bar to contract of relationship between the members of a community and the Jammu district is an instance in point. It has got a large number of social relations with Sialkot and accordingly oscillations due to search for brides and kindred causes are frequent. Since the Sialkot district includes only a strip of the Dogra country, the Dogras inhabitants of the border land have perforce to give their daughters in marriage mostly to the Dogras of the State (since marriage restrictions between Dogras and Punjabis still subsist) which consequently accounts for the preponderance of female immigrants from that district. The immigration is thus casual and permanent. A glance at Imperial Table VI will show the reader that in the case of immigrants belonging to the Punjab the females are in excess while for every other Indian Province the male element preponderates which points to the migration being of a temporary nature.

Kathua District—This district adjoins the district of Gurdaspur in the Punjab and consequently draws the highest number of immigrants *viz.* 7,849 persons, 3,579 males and 4,270 females out of the total Indian immigrants of 9,840 from the district of Gurdaspur. The remarks against Jammu apply *mutatis mutandis* to this district also.

Udhampur District—Udhampur gets a very limited number of immigrants from India *viz.* 1,508 the main reason being its remote situation from British territory. But even out of this the lion's share belongs to the Punjab which contributes 1,198 persons (790 males and 408 females). The other provinces have only a nominal share, the U. P. of Agra and Oudh leading them. The immigrants in this district are mostly traders and some employees of companies engaged in working the rich State forests of this district.

Reasi District—Claims only 1,021 immigrants even less than those of Udhampur, the cause being its situation at a distance from the highways of traffic. More than half of these belong to the Punjab.

Mirpur District—This district adjoins the districts of Jhelum and Gujrat of the Punjab Province which combine in contributing 6,705 immigrants out of a total strength of 10,342. The non-contiguous districts of the Punjab contribute 3,273 leaving a residue of 364 to the rest of India. It may be added that amongst Indian Provinces excepting the Punjab, the U. P. of Agra and Oudh make a notable contribution to all districts in the Jammu Province.

Poonch Jagir—Had only 1,136 Indian immigrants at the time of Census, K 167 out of which 903 came from the Punjab. These are generally traders of Rawalpindi, Gujarkhan and Jhelum whom prospects of trade have attracted to the jagir and whose migration is consequently of a semi-permanent and permanent nature. Some of the immigrants are undoubtedly the employees of the Raja Sahib of Poonch.

D 167 *Chenani Jagir*—Chenani has only 152 Indian immigrants to boast of, out of which 94 are Punjabis, 17 come from the N. W. F. Province and 21 from Mandi State. The remaining belong to different localities which need not be detailed.

Baramulla District—Before entering into an account of the immigrants K 167 into Kashmir Province one feels tempted to invite the reader's attention to the State map which will show that but for Muzaffarabad district which is contiguous to Hazara district, the province of Kashmir is removed by a distance of two days from the plains of the Punjab which naturally deters the people from undertaking a journey to it. The journey by lorry is hardly a pleasure but the hardship is counter-balanced by the attractions of its scenery and manufactures which command a large sale in the Indian market, especially due to the impetus given to Swadeshi manufacture by the Indian Press and Platform.

The district of Baramulla receives only 2,167 immigrants out of which the N. W. F. Province claims 1,569 relegating the Punjab to a second position. Baluchistan ranks third.

Dard AV3
AVI Kashmir AV1
Kashmiri AV4
w. Tibetans AJ4

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Srinagar District (excluding city)—Has a lesser number of outsiders than even Baramulla, the number being 2,053 only, out of which 1,805 belong to the N. W. F. Province and 212 to the Punjab. The U. P. of Agra and Oudh resume their position amongst the remaining provinces.

This number, however, represents semi-permanent and permanent migration and does not reflect casual migration which swells to several thousands in summer when the valley is free from snow.

Muzaffarabad District—Has 2,447 immigrants, the largest number in Kashmir. The N. W. F. Province retains its premier position by accounting for 1,735 persons while the Punjab has 624 to its credit and the U. P. of Agra and Oudh occupy the 3rd position as in the case of Srinagar district.

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Ladakh District—Belongs to that part of the State which is isolated from the rest of the world for a number of months. The journey occupies a number of days and the room for migration is limited. It has, however, ties of religion and trade with Tibet, China and Turkistan dating from ancient times and a few families of enterprising Punjabis have settled there and some also migrate to the country periodically for purposes of trade as Ladakh is the emporium of Central Asian Trade.

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The total number of Indian immigrants as is naturally to be expected is 133 out of which 38 are females pointing to the hardships of travel in those parts which makes the immigrants reluctant to take their families with them. Out of these 120 are Punjabis while 6 persons are residents of U. P. of Agra and Oudh.

Gilgit District—Gilgit shows a better record of 230 out of which 50 per cent. is contributed by the Punjab and 71 persons by the N. W. F. Province, the U. P. of Agra and Oudh occupying the 3rd position.

Frontier Illaqas—The Indian immigrants total upto 447 and N. W. F. Province stands first with 157 while the Punjab has only 92, the U. P. of Agra and Oudh being 3rd.

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104. Migration between the State and other Asiatic Countries.—The number of immigrants from Asiatic countries beyond India is only 2,786 the major portion of which is absorbed by Gilgit, Frontier Illaqas and Kashmir South. Afghanistan, Chinese Turkistan and Tibet are the most notable contributors and the reason is apparent. They are contiguous to the Frontier Districts just as the Punjab is to the Jammu Province. The Central Asian Trade attracts them all. As regards Tibet and China, the Buddhists of Ladakh belong to the Tibetan race and are their kinsmen in religion. The country was under the Tibetan rule prior to its conquest by W. Zorawar Singh under Maharaja Gulab Singh as stated in the historical survey.

105. Inter-District Migration.—To understand the causes of migration and its course it is necessary to refer to the geographical situation of the districts. To make the discussion easily understood the districts contiguous to each district are given in the margin. Coming to each district we shall see how contiguous areas play a great part in exchanging migrants. The statistics of immigrants and emigrants are given in the table below:—

District.	Contiguous Areas within the State.
Jammu ..	Rezai, Kathua, Udhampur and Mirpur.
Kathua ..	Udhampur, Jammu.
Udhampur ..	Kathua, Jammu, Rezai, Chenani, Ladakh, Srinagar.
Rezai ..	Jammu, Udhampur, Mirpur, Poonch.
Mirpur ..	Rezai, Jammu, Poonch.
Poonch ..	Rezai, Mirpur, Baramulla, Srinagar, Muzaffarabad.
Baramulla ..	Poonch, Muzaffarabad, Srinagar, Ladakh, Gilgit.
Srinagar ..	Udhampur, Rezai, Ladakh, Baramulla.
Muzaffarabad ..	Poonch, Baramulla, Gilgit, Chilas.
Ladakh ..	Udhampur, Srinagar, Baramulla, Gilgit.
Gilgit ..	Ladakh, Chilas, Punyal, Hunza, Nagar, Baramulla, Srinagar.
Frontier Illaqas ..	Gilgit, Ladakh, Muzaffarabad.

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District.	Immigrants.				Emigrants.			
	Contiguous Areas.		Remote Areas.		Contiguous Areas.		Remote Areas.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
I. Jammu Province.								
1. Jammu ..	4,160	3,615	367	318	4,584	4,352	1,303	642
2. Kathua ..	2,111	2,025	220	69	1,500	2,297	291	107
3. Udhampur ..	4,088	3,468	833	343	5,903	5,382	309	120
4. Reasi ..	4,913	3,274	1,329	710	3,963	4,191	1,183	604
5. Mirpur ..	2,411	2,258	1,091	151	13,428	12,535	428	116
Jagirs.								
6. Chenani ..	704	908	281	134	222	258	41	25
7. Poonch ..	12,032	11,923	334	210	3,060	2,516	697	304
II. Kashmir Province.								
8. Kashmir North ..	2,838	2,306	172	90	2,519	1,541	882	142
9. Kashmir South ..	2,147	1,384	810	442	4,963	2,960	3,705	1,010
10. Muzaffarabad ..	1,065	729	731	256	810	722	789	363
III. Frontier Districts.								
11. Ladakh ..	222	89	96	12	874	208	117	15
12. Gilgit ..	451	111	688	43	188	91	127	36
13 Frontier Illaqas ..	30	33	386	164	8	6	22	11

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(*i*) *Jammu District (excluding city)*—The Jammu district as will be clear from the above table receives 89 per cent. of immigrants from contiguous districts of the State and only 11 per cent. from remote districts. It sends out 89·9 per cent. of its emigrants to the former areas and 17·1 per cent. to the latter ones. It does not receive a single immigrant from the Frontier Illaqas though 134 of her sons were enumerated in these Illaqas. It is on the whole a loser in the bargain by 2,822 persons.

(*ii*) *Kathua District*—The Kathua district seems to have translated that salutary advice given by the author of Panchtantra to a Minister, for receiving more and giving less, into action, for it receives 95·4 per cent. of its immigrants from adjacent districts and gives them in exchange slightly more than half the number. Its net gain in migration is 2,278.

(*iii*) *Udhampur District*—The contiguous districts play as usual a very important part both in adding to and sub-tracting from the figures of population. Its loss in migration is even greater than that of the Jammu district The hilly nature of the country and the severity of winter in the tehsils of Bhadarwah and Kishtwar compel the residents to migrate to other districts in search of livelihood and more genial conditions. The immigrants from contiguous districts come up to 89·5 per cent. of total immigrants while emigrants to contiguous districts form 96·3 per cent. of the total. It is a loser by 3,322 persons.

(*iv*) *Reasi District*—The percentage of immigrants from and emigrants to contiguous areas is 84·0 and 83·1 respectively *i. e.*, almost equal though Reasi stands to gain in the process. From amongst remote areas the district of Srinagar supplies the largest number of immigrants.

(*v*) *Mirpur District*—The Mirpur district tops the list in its fondness of migration. The district cannot support itself and the people have to seek livelihood abroad to supplement their annual income. The people are also adventurous and migrate even to far off countries to better their prospects. The district thus shows a net loss of 22,125 in internal migration. The major portion of emigrants *viz.* 98·1 per cent. however, is absorbed by the contiguous districts. The emigration causes the heaviest drain on this district. The immigrants from contiguous districts are 82·2 per cent. of the total number of their class.

Kashmiri AV4
AVI Kashmir AV1
Dard AV3
Dogra AV6

(vi) *Jagirs of Chenani and Poonch*—Take in more than they give. The immigrants and emigrants as usual are contributed by or to contiguous districts, the remote areas having only a minor share. Ki Dd 167

(vii) *Kashmir Province*—The same story is repeated here. The number of immigrants from neighbouring districts is in all cases in excess of those from remote tracts while emigrants also move in the same rut. In Kashmir South or Srinagar, however, the emigrants even to remote areas are considerable in number. Ki 167

(viii) *Frontier Districts*—In this tract the Gilgit district and the Frontier Illaqas refuse to fall in line with other districts of the State as in their case the contributions from remote areas is larger than from the adjoining Illaqas and they are not niggardly in sending emigrants to remote areas. A reference to Table VI will show that the immigrants are mostly from the Jammu Province. This is due to the State Force staying at these places which has its soldiery generally drawn from the Jammu Province. Dd 167

As regards emigrants there is nothing uncommon in Gilgit and the number of emigrants from Frontier Illaqas is too insignificant (47 only) to be taken into consideration. None of the emigrants of this Illaqa was enumerated in the Jammu Province. The largest number is reported by the Srinagar district.

106. Emigrants.—While it is possible to give a reliable account of the immigrants from all countries into the State it is impossible to ascertain the number of emigrants to all countries for the Census operations are confined to India and no arrangements exist for a return of emigrants to other Asiatic countries like China, Afghanistan, Turkistan etc. Leaving the question of overseas emigrants to later consideration we would confine our attention to emigrants in India alone. K 167

The total number of emigrants to India from this State is 94,448 which shows an increase of 10,156 over the figures of 1921 and of 12,500 over those of 1911. This shows that the isolation of the State if it ever existed, is being gradually and systematically broken. The contiguous provinces of the Punjab, the N. W. F. and Baluchistan absorb the lion's share out of the emigrants *i. e.*, 90,505 of the emigrants are enumerated in these provinces. Out of the remaining Indian Provinces the U. P. and the Bombay Presidency stand foremost. The United Provinces occupy a conspicuous position in supplying immigrants and the flow of emigrants to that area is thus natural being based on well established reciprocal relations. The State is, however, represented in nearly all major provinces like Bengal, Central Province and Berar, Bihar and Orissa, Assam. The Madras Province forms the only exception. As regards Indian States the Mysore State reports the large number of 73, Hydrabad comes second with 42, Gwalior third with 39, the Bombay States return 30 persons, the State of Boroda 28 and Western India States Agency 22.

It is a pity that the lack of information about the birth district of emigrants precludes us from discussing the quota made by each State, Province or District, to the volume of emigration. It may, however, be assumed that with the exception of Frontier Districts, the Provinces of Jammu and Kashmir contribute a fairly good share, the Kashmir Province topping the list as its population migrates in winter to India, especially to the Punjab, in large numbers to escape the rigours of Kashmir cold and to supplement their income.

107. Sex and Migration.—The figures of immigrants show that the number of females is in excess of males in the case of the Punjab, Assam, Burma, U. P. States and China. With the exception of Punjab the number is, however, too small to need any comment. As regards the Punjab it has already been stated that the marriage relations between the two adjoining areas are frequent and the people of the Punjab are also found in a much larger numbers in State service and trade than those of any other province. The improvement of communications and the security of life and property in the State have combined to induce the immigrants to bring their families with them, for Kashmir is now no longer an isolated tract and one can reach the Punjab from

167 Srinagar in a single day. The women of other provinces like the N. W. F. Province, the U. P. of Agra and Oudh, Bihar, and Orissa etc., also bear a fair proportion to the male immigrants belonging to those provinces though they are always in a minority. This is due mainly to the tedium of a long journey which women usually shirk and to the temporary nature of the migrants' stay, who do not like to add to the cost of journey by importing all their household.

In emigration the women are nowhere in excess though in the Punjab Province they are well represented. This is easily understood. The motive that actuates the emigrant is labour and the wife is of little use in the labour market except as a drain on the hard-earned money. The prospects of labour are also uncertain and hazy at the time of starting from home which further stand in the way of taking women along with. The house-wife has moreover to superintend the house during the absence of her companion and cannot be torn away from the village.

108. Religion and Migration.—In the absence of accurate statistics of emigrants by religion it is only possible to hazard a guess in this matter. Nevertheless it is true that the emigrants from the Frontier Districts and the Kashmir Province are in the main Muslims while emigrants from the Jammu Province are generally Hindus excepting Mirpur district where Muslims preponderate among emigrants.

The immigrants are generally Hindu and Sikh traders from India who penetrate right upto Central Asia in pursuit of their aim.

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109. Overseas Migration.—The immigrants from overseas countries are very few being 183 from Europe, 9 from Africa, 12 from America and 17 from Australasia, making a total of 221 out of which 93 are males and 128 females. The marginal statement assigns them to their countries of birth. They are mainly congregated in Srinagar city where they carry on trade and missionary work. Those in service are also to be found either in Jammu or Srinagar city. The Canadians are generally found in Poonch where a Presbyterian Mission has only of late been started.

Immigrants	Male.	Female.
Europe.		
United Kingdom and Ireland	84	99
Austria ..	....	1
Czechoslovakia ..	1	....
Denmark ..	2	1
France ..	1	1
Germany ..	2	2
Greece ..	1	....
Italy ..	2	5
Portugal ..	....	1
Russian Union ..	2	1
Spain ..	....	2
Switzerland ..	2	2
Unspecified ..	7	....
Africa.		
Cape Colony ..	1	1
East Africa (Province) ..	....	1
Unspecified ..	....	6
America.		
Canada ..	3	7
United States ..	1	1
Australasia.		
Australia ..	2	6
New Zealand ..	....	3
Tasmania ..	....	2

The missions indeed extend to as far as Leh where a Moravian Mission exists. In the Jammu city and in Kathua district also missions exist. In Srinagar city a hospital and school are conducted by the mission.

The excess of females over males in the case of immigrants of nearly every nationality bespeaks of the liberty that women enjoy in the West and their venturesome spirit. In the race of life women do not like to keep behind. They rather prefer to walk, not abreast, but ahead. The modern times have given an additional fillip to this tendency and the figures speak eloquently of the results.

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The emigrants from State to overseas as intimated by the Census Commissioner for India are given in the margin. They are mostly students and traders who have proceeded to foreign countries to prosecute studies or carry on trade. Their number is, however, negligible and a marked feature of the statistics is the absence of females which again shows the pronounced difference between the East and the West, the females of the East being shy and not so venturesome as their sisters of the West.

Emigrants.	Male.	Femal.
Hongkong ..	12	....
North Borneo ..	1	....
Scotland ..	14	....

110. Why do people move at all?—It is pertinent to ask this question in this chapter confined to movement.* It is impossible to imagine of a stagnant humanity. The very laws of nature require some sort of movement and co-operation between different parts of a country and between different countries. Migration, though not of a particular kind, is thus a necessity of human existence and a very wholesome factor in adding to the material, moral and cultural wealth of the world. Man, however, moves according to certain laws. His movements are not motiveless like a lunatic's. Some of the important motives that stimulate movement of the people may be briefly laid down as below:—

(*a*) *Economic Pressure.*—When the population of a country outgrows its normal food supply the surplus population has of necessity to seek fresh lands for its means of subsistence. Such oscillations may be periodic or permanent. The people of Baltistan are a case in point. The agricultural land in Baltistan is exceedingly limited and cannot support the population, a part of which emigrates to British India and as soon as it has earned sufficient money to last for a year or so, returns home. When the pinch of necessity is again felt a fresh journey to the plains is undertaken.

(*b*) Migration may also be induced by superior attractions of livelihood in a locality. This sort of migration may also be periodic, semi-permanent or permanent.

The Indian and European traders in Kashmir and Indian traders in the far Frontier Districts are apposite examples of this kind. They find it more profitable to trade in State goods than the ordinary trade that engages their countrymen at home. In the case of the European trader the additional advantage of climate also counts. A class of traders moves annually to Ladakh where they transact business during the trade season and return home to repeat their venture next year.

(*c*) Religious persecution may force people to leave their land of birth and migrate to some other place.

(*d*) Wars, invasions and mal-administration may propel an exodus from a country. The Rajputs as stated in the historical notice migrated from India to the State as a result of the invasion of Mohammed of Ghor. This class of motive has no weight in the movement of population at the present day.

(*e*) Expansion of trade and love of colonisation act as stimuli to migration. The advent of the Europeans in India was the result of these causes. The conquest of Kashmir by Maharaja Ranjit Singh and the subjugation of Ladakh and Baltistan etc. by Maharaja Gulab Singh were the direct out-come of their love of territorial expansion.

(*f*) *Migration may be for educative purposes only.*—In the civilized countries travel is considered a necessary part of education. Indeed extensive travel is necessary to give a finishing touch to education. In the State we

* [Errata: delete "confined to movement"; cf. errata

167 find outside students joining the colleges and schools because of lower scale of fees and cheaper living. While State students go to far off countries to acquire necessary training.

Archaeologists, Geologists and Scientists and others of their kin also fall under this heading.

(*g*) Social amenities lead to reciprocal migration. The custom of finding brides in a village other than one's own among the Hindus furnishes an illustration of this type of migration.

Such movements are usually casual or permanent, casual when people gather to attend a social function like marriage and return home when it is over; permanent for the bride who relinquishes her claim to her maternal home and enters the family of her bridegroom permanently.

(*h*) Travel for climatic reasons and purposes of health. Such movements are only casual and temporary. The vast number of immigrants who flock to Kashmir in summer to escape from the scorching heat of the plains and are seen for a short period, belong to this type. They disappear as soon as winter sets in.

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6:India G-3 (193)1933 AVI Kashmir Avi

SUBSIDIARY TABLE I.

IMMIGRATION.

District and Natural Division where enumerated.	Born in (last three figures omitted)																	
	District (or Natural Division).			Contiguous Districts in the State.			Other parts of the State.			Contiguous parts of other provinces (in India).			Non-contiguous parts of other provinces etc. (in India).			Outside India.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1.	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Kashmir State ..	2,582	1,908	1,674	....	....	....	....	....	....	50	31	20	10	6	4	2	2	....
I. The Sub-montane and semi-mountainous Tract ..	*641*	*349*	*292*	*11*	*5*	*6*	*3*	*2*	*1*	*31*	*19*	*12*	*11*	*4*	*7*	....	....	....
Jammu District ..	226	153	143	11	5	6	1	1	....	21	8	13	1	1	....	....	....	....
Kathua " (Jasrota and Kathua tehsils only) ..	81	45	36	6	3	3	....	....	....	7	3	4	1	....	1	....	....	....
Mirpur District (Mirpur and Bhimber tehsils only) ..	228	120	108	5	2	3	1	1	....	6	2	4	3	1	2	....	....	....
II. The Outer Hills ..	*1,014*	*577*	*437*	*31*	*10*	*16*	*3*	*2*	*1*	....	....	....	*2*	*2*	*1*	....	....	....
Kathua District (Basohli tehsil only) ..	62	32	30	....	....	....	....	....	....	....	....	....	1	1	....	....	....	....
Mirpur District (Kotli tehsil only)	98	51	47	....	....	....	2	2	....	....	....	....	....	....	....	....	....	....
Udhampur District ..	263	137	126	5	2	3	3	2	1	1	1	....	....	....	....	....	....	....
Reasi District ..	222	117	105	8	4	4	3	2	1	....	....	....	....	....	....	....	....	....
Chenital Jagir ..	8	4	4	1	1	....	1	1	....	....	....	....	....	....	....	....	....	....
Poonch " ..	360	184	176	24	12	12	1	1	....	....	....	....	1	1	....	....	....	....
Jammu Province ..	1,534	854	780	6	3	3	1	1	....	50	31	20	11	7	4	....	....	....
III. The Jhelum Valley (Kashmir Province) ..	*1,547*	*831*	*716*	*4*	*2*	*2*	*1*	*1*	....	....	....	....	*6*	*4*	*2*	....	....	....
Baramulla ..	520	296	224	5	3	2	1	1	....	....	....	....	2	1	1	....	....	....
Srinagar ..	550	280	270	1	1	....	2	2	1	....	....	....	2	1	1	....	....	....
Muzaffarabad ..	232	123	109	1	1	...	1	1	....	1	1	....	1	1	....	....	....	....
IV. The Indus Valley (Frontier Districts)	*229*	*111*	*109*	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
Ladakh District ..	191	95	96	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
Gilgit District ..	38	16	13	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....

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SUBSIDIARY TABLE II.

Emigration (Actual Figures).

Enumerated in last three figures omitted)

District and Natural Division of birth.	District (or Natural Division).			Contiguous Districts in the State.			Other parts of the State.			Contiguous parts of other provinces etc. (in India).			Non-contiguous parts of other provinces etc. (in India).			Outside India.			Natural Population.
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Kashmir State ..	3,582	1,908	1,674	....	....	....	....	....	....	59	27	32	1	1	....	....	....	....	2,678,495
I. Jammu Province ..	1,735	917	818	3	4	1	....	....	....	49	16	36	7	5	2	....	....	....	....
Jammu District ..	302	168	134	9	4	5	1	1	....	19	7	12	2	1	1	....	....	....	....
Kathua " ..	144	78	66	6	3	3	....	....	....	8	4	4	1	....	1	....	....	....	....
Mirpur " ..	326	171	155	5	2	3	1	1	....	6	2	4	4	2	2	....	....	....	....
Udhampur " ..	263	137	126	5	2	3	3	2	1	....	....	....	1	1	....	....	....	....	....
Reasi " ..	222	117	105	8	4	4	2	2	1	....	....	....	1	1	....	....	....	....	....
Chenani Jagir ..	8	4	4	1	....	1	1	1	....	....	....	....	....	....	....	....	....	....	....
Poonch " ..	360	184	176	25	13	12	1	1	....	....	....	....	1	1	....	....	....	....	....
II. The Jhelum Valley (Kashmir Province) ..	1,563	845	718	4	3	1	4	3	1	....	....	....	6	4	2	....	....	....	....
Baramulla ..	520	256	264	6	3	3	1	1	....	....	....	....	2	1	1	....	....	....	....
Srinagar ..	560	290	270	1	1	....	3	2	1	....	....	....	2	1	1	....	....	....	....
Muzaffarabad District ..	234	124	110	1	1	....	....	....	....	....	....	....	2	1	1	....	....	....	....
III. The Indus Valley (Frontier Districts) ..	221	113	108	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
Ladakh District ..	191	96	95	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
Gilgit " ..	30	17	13	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....

SUBSIDIARY III.

MIGRATION BETWEEN NATURAL DIVISIONS (ACTUAL FIGURES) COMPARED WITH 1921.

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Natural Division in which born.		Number enumerated (000's omitted) in Natural Division.					
		Entire State.	I—The Sub-montane and Semi-mountainous Tract.	II—The Outer Hills.	Jammu Province.	III—The Jhelum Valley (Kashmir Province).	IV—The Indus Valley (Frontier Districts).
1		2	3	4	5	6	7
Kashmir State ..	1931	3,583	987	1,047	1,734	1,563	285
	1921	3,190	601	966	1,587	1,398	211
I. Sub-montane and Semi-mountainous Tract ..	1931	987	640	46	686	1	....
	1921	601	554	16	600	1	....
II. The Outer Hills ..	1931	1,047	14	1,038	1,040	5	2
	1921	966	18	962	980	5	1
Jammu Province ..	1931	1,734	654	1,072	1,726	6	2
	1921	1,587	600	979	1,580	6	1
III. The Jhelum Valley (Kashmir Province) ..	1931	1,563	4	5	9	1,553	1
	1921	1,398	1	6	7	1,391	....
IV. The Indus Valley (Frontier Districts) ..	1931	285	....	....	....	1	284
	1921	211	....	....	....	1	210

SUBSIDIARY TABLE IV.

MIGRATION BETWEEN THE STATE AND OTHER PARTS OF INDIA.

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Province or State.	Immigrants to Kashmir State.			Emigrants from Kashmir State.			Excess (+) or Deficiency (−) of immigrants over emigrants.	
	1931.	1921.	Variation.	1931.	1921.	Variation.	1931.	1921.
1	2	3	4	5	6	7	8	9
Total India ..	*61,129	61,561	−272	94,442	94,345	+10,268	−33,259	−32,884
Total Provinces ..	60,905	61,267	−455	94,077	83,865	+10,206	−33,172	−22,597
Ajmer-Merwara ..	6	11	−5	104	208	−104	−98	−197
Assam ..	7	2	+5	34	46	−32	−17	−44
Andaman and Nicobar ..	....	....	....	14	2	+12	−14	−2
Bihar and Orissa ..	23	32	−9	22	294	−272	−69	−262
Baluchistan ..	93	94	−1	2,081	2,229	−148	−1,988	−2,135
Bengal ..	111	105	+6	200	180	+20	−89	−84
Bombay (Districts and States) ..	169 (150+19)	129 (119+10)	+40	1,202 (1,169+33)	714 (685+29)	+488	−1,033	−584
Burma ..	39	8	+31	127	149	−22	−88	−141
Central Provinces and Berar	45	30	+15	272	197	+75	−227	−167

* Includes 127 India Unspecified.

SUBSIDIARY TABLE IV—*concld.*

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MIGRATION BETWEEN THE STATE AND OTHER PARTS OF INDIA.

Province or State.	Immigrants to Kashmir State.			Emigrants from Kashmir State.			Excess (+) or Deficiency (—) of immigrants over emigrants.	
	1931.	1921.	Variation.	1931.	1921.	Variation.	1931.	1921.
1	2	3	4	5	6	7	8	9
Delhi ..	93	144	—51	470	185	+285	—377	—41
Madras ..	33	34	—1	....	33	—33	+33	+1
N. W. Frontier Province (Districts and States) ..	6,472 (6,384+88)	7,739	—1,266	8,263	3,006	+5,257	—1,791	+4,733
Punjab (Districts and States)	53,034 (52,366+668)	52,463 (51,832+631)	+571	76,891	76,189 (71,722+3,267)	+4,532	—23,857	—23,726
U. P. of Agra and Oudh (Districts and States) .	796 (789+9)	587 (581+6)	+211	1,421	1,404 (1,386+18)	+17	—625	—817
Total State ..	*169*	*173*	*—34*	*377*	*249*	*—5*	*—212*	....
Baroda State ..	22	6	+16	28	6	+22	—6	....
Central India Agency ..	11	11	....	160	40	+120	—149	—29
Cochin ..	....	....	....	1	1	....	—1	—1
Gwalior ..	22	23	—1	39	34	+5	—17	—11
Hyderabad State ..	19	7	+12	42	12	+30	—23	—5
Mysore State ..	2	2	....	73	154	—81	—71	—152
Rajputana Agency ..	64	113	—49	34	123	—89	+30	—10
Travancore ..	....	....	....	....	....	....	....	....
Goa and French Possessions	17	16	+1	....	....	....	+17	+16
Sikkim State ..	2	....	+2	....	....	....	+2	....

CHAPTER IV.

AGE.

111. **Statistical References.**—The two Imperial Tables concerned with the age statistics of the population are Table VII and VIII. The Table VII presents in one place the combined statistics of age, sex and civil condition which in the Report Volume form the subject of three separate chapters. This table is divided into three parts—Part I shows the age distribution for the entire State as well as for the three provinces constituting it, Part II exhibits the statistics by districts and Part III gives the details for the two cities of Jammu and Srinagar. The volume of this table is somewhat larger than that of its predecessor because at the current Census the statistics of age, sex and civil condition have been collected for first time in the Frontier Illaqas which hithertofore were enumerated on a special brief form. The Imperial Table VIII shows these statistics for some of the selected castes and will also be discussed in this chapter. At the end of this chapter will be found the following subsidiary tables :—

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Subsidiary Table I—Age distribution of 10,000 of each sex in the State and each natural division.

" " II—Age distribution of 10,000 of each sex in each main religion.

" " III—Age distribution of 1,000 of each sex in certain castes.

" " IV—Proportion of children under 14 and of persons over 43 to those aged 14-43 in certain castes; also of married females aged 14-43 per 100 females.

" " V—Proportion of children under 10 and of persons aged 60 and over to those aged 15-40; also of married females aged 15-40 per 100 females.

" " V (*a*)—Proportion in certain religions of children under 10 and of persons aged 60 and over to those aged 15-40; also of married females aged 15-40 per 100 females.

" " VI—Variation in population at certain age-periods.

" " VII—Showing longevity of population above 70.

112. **Instructions to the Enumerators.**—Instructions were given to enter in column 7 of the schedule the age of each person as it was or will be on the birthday nearest to the date of enumeration *i. e.*, to the nearest number of years. It was clearly laid down that only complete years should be recorded, months or fractions of years being omitted. The age of children below six months was to be entered as zero and of those above six months as one year. If the age stated appeared manifestly absurd, the enumerator was given the discretion to amend it. The instructions issued at the current Census varied from those issued at the 1921 Census in the respect that while in 1921 the number of *years completed* on the Census night was to be entered and surplus months whatever their number, were to be omitted from calculations, at the current Census these surplus months, if less than six were omitted but if more than six they were to count as full one year which was to be added to the age of the enumerated person. If a person on the date of enumeration was 25 years and 5 months old, his age was recorded as 25 years only, but if he was 25 years 7 months the enumerator recorded him as 26 years old in the age column.

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*659 *[805] **153. Accuracy of the Age-return.**—Of all the questions asked for the purpose of filling in the Census Schedules, that pertaining to age is generally attended with dubious results. The ordinary villager who has received practically no education is not only ignorant of his actual age but on account of traditional reticence he would not give away his correct age to any outsider even if he knew it. There is a tendency to declare a higher age than he has actually reached. The timely issue of printed circulars and verbal instructions to the Census agency enjoining upon them the necessity of exercising a strict and careful check on the entries of age column went a long way in securing a reliable return of age but still the mistakes which are inherent to this enquiry may have played their part though to a smaller extent. It is accordingly not possible to assert that the returns of age have reached the ideal accuracy which must needs elude the grasp of many a Census till the percentage of literacy of the rural population is considerably increased and the wholesome effects of widespread education and enlightenment have broken the weakening cords of superstition and traditional reticence of the masses who at present do not fully realise the value of the Census statistics. The principal causes responsible for inaccuracy of the age-return have already received sufficient comment in the previous Census Reports but to enable the reader to correctly appreciate the figures it is essential to review them briefly here also.

802 1. An average person shows a special preference for stating his age in numbers which end in zero or which are multiples of 5 and it is rare that he states the intervening numbers unless he is challenged or persistently interrogated. There is a further preference for even over odd numbers.

2. No accurate distinction is made in their minds by people in giving the ages of children; and children from two months upto two years or over may be inadvertently clubbed together in the category of 0-1 age-period.

581 3. Amongst the Hindu parents there is a strong proclivity to understate the age of unmarried girls for fear of social obloquy, while on the other hand there is some overstatement in the ages of young boys who are pushed into premature manhood.

4. In middle-life, the understatement is greater in case of males than the females since amongst the former there is a large number of bachelors or widowers who can best promote their object of securing wives by appearing of a younger age while the latter who are generally married do not stand to gain much by the lie.

562 5. The tendency so marked amongst the Western women to understate their age, does not find much favour among the Indian women who on account of social restrictions such as *Purdah* system etc., have little chance to move out in society and consequently feel little temptation towards understatement.

888 6. The tendency to materially exaggerate their age amongst the old people is very common in India and any old man after he has crossed eighty is apt to declare himself a centenarian, and it is not another that to inspire belief in others he relates old incidents which he proudly states as having occurred and been seen by him when he was a boy.

805 562 7. Another element of error is introduced by the fact that the enumerator has to make enquiries from the head of the family who has to answer questions not only for himself but also for dependent residents. He might remember with somewhat exactness the ages of his sons but the ages of women who observe *purdah* can only be roughly declared by him and it should be no surprise if sometimes the error of 5 years or even a decade creeps in.

*659 The inaccuracies due to the above factors were partly guarded against by previous training of the enumerators and the vigilance of the checking staff, and partly by adjustment effected in the statistics by adjusting the crude figures

to a smoothening process with the help of mathematical formulae. These adjustments were effected in the Tabulation Offices and the Imperial Table VII as now printed presents the smoothed age figures instead of the crude figures used in the 1921 table. The smoothening process was predominantly intended for elimination of errors arising by the almost universal preference of the rural or illiterate population for ages ending in zero or multiples of 5 over all others. The prescribed formula was printed in Part II of the Imperial Census Code 1931, copies whereof were supplied before hand by the Census Commissioner for India to all the Provinces and States, and consequently the smoothed age statistics may be taken to represent a greater degree of accuracy than could hitherto be possible.

194. The subjoined table shows the age constitution of the entire State population by quinary groups as also the age constitution for the same groups by sexes for the 1921 and 1931 Censuses.

Religion	Age	Population in 1931.			Population in 1921.		
		Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8
All Religions	Total ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	0-1 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	1-2 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	2-3 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	3-4 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	4-5 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	Total 0-5 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	5-10 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	10-15 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	15-20 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	20-25 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	25-30 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	30-35 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	35-40 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	40-45 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	45-50 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	50-55 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	55-60 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	60-65 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	65-70 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	70 and over ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

It is easily seen that the first group (0-5) contains the largest population and thereafter each succeeding group has a decreasing number of persons belonging to it till we reach the group 20-25 which shows a slight increase over the predecessor i. e., 15-20 group. The decreasing tendency continues to show itself regularly in each of the succeeding age-groups till we reach the very last group '70 and over', which of course is not a 5 year age-group but has all ages above seventy clubbed together under it, and consequently cannot be compared with quinary groups. A study of corresponding figures for the entire State [illegible] age constitution of the State.] [illegible]

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*162 at the 1921 Census shows that this regular order of descent as we rise in age-groups is not visible in the last Census figures and groups 25-30, 50-55, 60-65, and 70 and over, all contain a larger population than their preceding groups. The regularity of the current Census age-returns is to a large measure due to the adjustment carried out in the figures of age-groups. The diagram facing this page shows graphically the constitution of the population at each of the quinary age-periods by sexes and it will be observed that save for a slight rise at 20-25 group all the black lines representing the population of 1931 at various age-periods become smaller in length as we proceed towards higher age-periods till 65-70 after which a slight rise is again registered. The diagram of the 1921 Census will at once disclose that there is no such regularity of fall and there are four lines which interrupt the regular descent by being longer than their preceding lines.

The subjoined table demonstrates the age constitution of the population of the State by natural divisions for the 1931 Census.

AGE DISTRIBUTION BY 10,000 OF EACH SEX IN THE STATE BY NATURAL DIVISIONS.

Age.	Sub-montane.		Outer Hills.		Jhelum Valley.		Indus Valley.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
0—5 ..	1,487	1,677	1,588	1,715	1,609	1,706	1,469	1,586
5—10 ..	1,264	1,327	1,322	1,248	1,237	1,294	1,265	1,199
10—15 ..	1,177	1,184	1,230	1,198	1,215	1,178	1,184	1,050
15—20 ..	967	967	903	1,022	948	1,050	957	889
20—40 ..	3,100	3,074	3,094	3,243	3,380	3,422	3,305	3,230
40—60 .	1,354	1,397	1,388	1,309	1,261	1,040	1,486	1,416
60 & over ..	900	480	860	445	948	967	848	866
Name age ..	30	32	....	....	30	32	....	....

Subsidiary Table I at the end of this chapter shows the age distribution of 10,000 of each sex in the State for the four consecutive Censuses and changes in the composition of population at any quinary group can be easily seen by a reference thereto. The characteristic feature of the Indian population is that it has great preponderance of children in the 0-5 group and a small proportion of old men in the quinary age-group beyond 60 as compared to Western countries. The truth of this statement is established by the Subsidiary Table I, which shows that out of every 1,000 males the group 0-5 possesses 150 males and the group 60 and over has only 45 males while in England and Wales at the 1921 Census for every 1,000 of each sex there were recorded 93 males in the age-group 0-5 and 85 males in the age-group 60 and over.

Now turning our attention towards the age constitution of the internal natural divisions it will be seen from the above table which shows the age distribution for 10,000 of each sex, that in the group 0-5 the Jhelum Valley takes the lead for the males while the Outer Hills Division has got the largest number of females in this group. Further in each of the four divisions there is a general preponderance of girls over boys in this group. As we rise to higher groups it seems that the Jhelum Valley retains its supermacy as regards males in each of the subsequent age-groups 5-10, 15-20 and 20-40 although in the group 10-15 it is beaten by the Outer Hills by an increase of 13 males. After the group 20-40 as old-age groups approach the field is taken away by the Sub-montane Division which shows the largest proportion of males in the age-groups 40-60 and 60 and over; and the second position for these groups being won by the Indus Valley which is followed by the Outer Hills, the Jhelum Valley standing last in this

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respect. The preponderance of the population in the 0-5 group points to the higher birth-rate due to the larger fecundity of the Kashmir population which breeds much faster, and the thinning away of population in the old-age groups may partially be due to the severity of climate with which the older pople are ill-equipped to cope on account of poverty. Figures of the 1921 Census for these age-groups lend complete support to the conclusions deduced above although no such results have been mentioned in the last report which shows that this aspect of the statistics did not receive much attention.

In the last report, however, a novel feature of age-return which was contrary to the natural law of age distribution in a progressive population was prominently brought to light. Persons aged 5-10 in each sex were generally found to outnumber those aged 0-5 in the State as well as in the provinces of Jammu and Kashmir and this excess was equally demonstrated in the figures of 1911 and 1901 Censuses. The reason for this abnormality was sought in the inaccuracies in the statements of age especially the inclusion of persons who have completed their fourth year, but not the fifth, in the 5-10 group instead of 0-5. Amongst the girls the tendency of parents to understate the age of their unmarried daughters was held to be responsible for inflation of group 5-10.

At the present Census, however, the 0-5 group has unlike past Censuses beaten the 5-10 group both in the entire State as well as in each of the three constituent provinces and has thus re-established the shaking veracity of the natural law of age distribution. This affords an indirect proof of the fact that age-return of the current Census is far more accurate than that of the preceding ones which is due to the instructions this time being more certain and definite, check more immediate and careful, and the decade healthy and prosperous. Above all the adjustment of age-groups effected for the first time eliminated to a great extent the errors due to natural preference of the enumerated for certain digits.

115. Variation in Age-returns.—As regards the variation of population at the principal age-groups during this decennium a reference is invited to the following table which shows the percentage variation for the State and the Provinces.

State or Province.		*Variation in population 1921-1931.*					
		All ages.	0—10	10—15	15—40	40—60	60 & over.
Jammu Province	..	9·0	7·6	11·4	20·3	—·05	—11·5
Kashmir "	..	11·6	4·9	19·9	20·3	2·7	—34·1
Frontier Districts	..	36·0	30·0	38·0	43·0	32·6	—7·5
Whole State	..	11·9	8·2	15·0	22·9	3·2	—24·0

Subsidiary Table VI records similar data for the past Censuses and is very useful for comparative study. The variation per cent. for the State for all ages comes to 11·9 against 5·1 per cent. of 1921 and 8·6 of 1911 which shows that the decade has been a very healthy one and this increase is the cumulative result of a gain of 8·2 per cent. in 0-10; 15 per cent. in 10-15; 22·9 per cent. in 15-40 and 3·2 per cent. in 40-60 while there is a loss of 24 per cent. in the last group *i. e.*, 60 and over.

The increases in Jammu, Kashmir and Frontier Districts have been 9·0 per cent., 11·5 per cent. and 36 per cent. respectively, the abnormal percentage for the Frontier Districts being due to the inclusion of the Frontier Illaqas in age tables for the first time at this Census. With the exception of the last group (60 and over) which has suffered a depletion the current Census registers an all-round improvement in almost all the age-groups and in all the provinces. The percentage decrease in the old-age group is the highest in Kashmir Province which might

*162 be due to several visitations of Cholera and to the diseases like Pneumonia to which the old age easily succumbs on account of low vitality, while in Jammu plague, fevers and scarcity conditions in some districts might be held responsible for thinning this age-group.

The excess of emigrants over immigrants in the closing decade amounted to 30,252. As the population which emigrates to other countries in search of service, trade and labour naturally consists of able-bodied youths, their absence from homes reduces the proportion of the middle-aged and raises that of children and old persons. On this basis it was presumed at the last Census that comparatively large proportion of persons in the later age-groups in the State especially in the Jammu Province was in part the result of a large increase in the number of emigrants.

*162 779 **116. Age distribution by Religion.**—The age distribution for each of the main four religions of the State is given in Subsidiary Table II which records the figures for 10,000 of each sex. For facilities of comparison following table showing age distribution by few important age-groups for the 1921 and 1931 Censuses per 100 males only whose age-return is generally more reliable will be helpful :—

Religion.	Year.	0—5	5—15	15—40	40—60	60 & over.
Hindu ..	1921	11	24	39	18	8
	1931	13	23	40	16	8
Muslim ..	1921	15	28	37	14	6
	1931	15	26	42	13	4
Sikh ..	1921	15	29	36	14	6
	1931	16	27	38	13	4
Budhist ..	1921	9	19	41	21	10
	1931	11	20	38	21	10

The above figures reveal a close correspondence between the Muslims and Sikhs both of whom have a large proportion of population in the earlier age-groups *i. e.*, 0-5 and 5-15 while the old-age groups 40-60 and 60 and over possess a smaller proportion. The Hindus on the contrary have a comparatively smaller proportion in the age-groups 0-5 and 5-15, while the proportion of the Budhists for these groups is still smaller. As regards the age-groups 40-60 and 60 and over the Budhists out-number the proportion of Hindus and both of these show a considerable excess over the Muslims and Sikhs. Regarding the middle-age group 15-40, the Muslims lead with 42 per cent. and are followed by Hindus with 40 per cent. next to whom come the Sikhs and the Budhists with 38 per cent. The progress since the last decennium shows that the healthy conditions of the decade have enabled the Hindus to increase their proportion in the 0-5 group from 11 per cent. to 13 per cent. While the Muslims, Sikhs and Hindus have each gained by 5 per cent., 2 per cent. and 1 per cent. respectively in the group 15-40, the Budhists have lost by 3. It would be interesting to follow this item of analysis at the next Census and build proper conclusions as to the non-progressive nature of the age constitution of the Budhists.

*162 564 **117. Distribution by Caste.**—The Subsidiary Table III gives the age composition for certain selected castes per 1,000 of each sex and it appears that among the Hindus the proportion per mille of male children aged 0-5 is the highest amongst Jats (194) who are followed by Chamars (190), Brahmans (174), Khatris (170), Megh (165), Arora (159) and Kashmiri Pandits occupying the lowest position as at the last Census with a proportion of 150 per thousand. Female children preponderate among Chamars (212) and Jats (208) and are the lowest in proportion amongst the Kashmiri Pandits. Amongst the Muslims in the groups 0-5 of male children Rajputs retain their first position with a

proportion of (216) and are followed by Brukpa (215)—a mixture of Ladakhi and Dard race, and then come Gujjar (214), Balti (210), Kashmiri Muslims (188) and Arain (186) bring up the rear. 162* 564

The proportion of females aged 44 and over varies from 150 to 177 amongst the Hindus and 93 to 170 in case of Muslims. The present age constitution lends material support to the view held at previous Censuses that procreation in the uppper (advanced) classes takes place at a slower rate than amongst the lower strata thus supporting the well-known economic principal that advancement in education, arts and crafts resulting in improvement in the standard of living of the population goes a great way to reducing birth-rate. Amongst the poor who see no prospect of escape from miseries multiplication takes place without thought of the future, thus increasing the birth-rate, and this very multiplication shuts the door to hope.

118. The Age Pyramid.—The Subsidiary Table I gives the age distribution for 10,000 of each sex for the last four Censuses and comparisons can be easily made regarding variation in respect to any particular age-period. The diagram facing this page shows the age pyramid by the quinquennial groups and it will be evident that from the age-returns of the Census it has been possible to construct a very regular age pyramid. Commencing with the group 0-5 at the base there is a gradual and systematic shortening of the rectangles as we rise in groups save for a slight deviation at the age-group 20-25 where the increase is too nominal to detract from the diagram its pyramidical character. Then there is a second bulging out of the rectangle at the top which is a necessary feature of the diagram since the last group is not a 5 year age-group in which case the rectangle would have been smaller than the rectangle of 65-70 group but contains the persons of all ages above seventy. 162*

A comparison with the figures of 1921 will show that if a pyramid was constructed therefrom we would have got bulging out of rectangles at no less than 5 places both on the male and female side and the resulting figure would have borne no resemblance to a pyramid. The age-group 25-30, 30-35, 50-55, 60-65 and 70 and over on the male side and groups 20-25 40-45, 50-55, 60-65 and 70 and over on the female side would have proved great obstacles in the construction of the age pyramid.

119. Mean Age.—The mean age of a population denotes only the average age of the persons who were alive on the date of Census and should not be confused with average expectation of life. It does not coincide with the mean duration of life and consequently the phrase 'mean age' by itself does not serve any useful purpose but its chief utility lies in respect of the questions which it suggests and in offering a standard of comparison for figures of different Censuses. Since the characteristic errors of the age-returns springing either from ignorance or from wilful mis-statements of the enumerated have now become a common feature of each Census, it may be presumed that much error is automatically eliminated where the comparison of figures of different Censuses is undertaken, and consequently the calculations of mean age of the population at different Censuses provide a suitable standard for purposes of comparison. Again, since the mean age refers only to the average age of the enumerated population, the conclusion that in a growing population like ours with a large proportion of children, the mean age of the living will be less than in a decadent population where the children are relatively few in number. 659*

120. Method of calculation.—Although apparently the working out of the mean age would at first sight appear a simple task yet in actual practice elaborate process of arithematic is needed to deduce the necessary results. The previous Census reports of the State do contain the mean ages for different provinces and religions etc., but as regards the method of their working the reports are quite silent. The only method which had been in vogue in previous Censuses was that described on page 390 of the administrative volume of the India Census Report 1901 according to which the mean age of the population by sex and civil condition can be obtained by finding the total number of years lived by the

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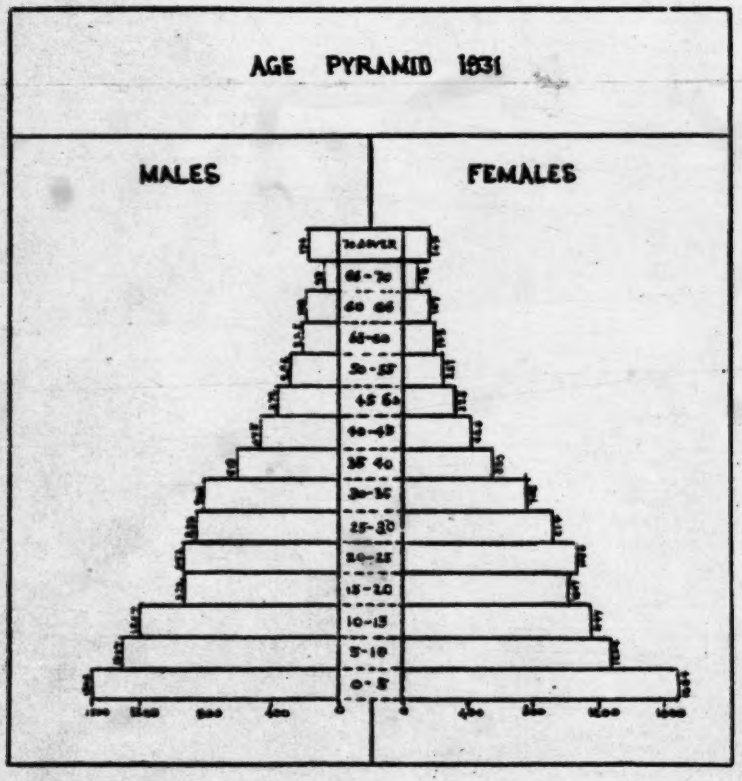

[Facing p. 121]

*659 aggregate population of concerned sex or civil condition and then dividing (the total years lived) by (the total population). The determination of the total years lived requires the determination of the total number of persons living at the close of each age-period. The sum of these totals (total of persons living at the close of 5 year, 10 year, 15 year etc. periods) multiplied by 5, the difference of age divisions, and raised by 2½ times, the number of persons of that sex or civil condition, gives the number of years lived. The mean age is then obtained by dividing this last number by the number of persons living.

Applying the above method to the present age-returns of the entire male population of the State the resulting mean age of males for the entire State comes to 23·6 years while according to the second method which has been adopted at this Census the mean age for males comes to 24 years.

At the present Census a simpler method of determining mean age was adopted under instructions of the Census Commissioner for India (*vide* his letter No. 24 Rept., dated the 21st of September 1931) which requiries the taking of a middle point in the quinary age-groups by dividing the number of groups by 2 and then multiplying the absolute figures of each age-group by the deviation number of that group from the middle group. The products should then be summed up separately (the minus and the plus products separately). The difference between these two totals should then be divided by the total of figures of all ages. The result of this division is then multiplied by 5, the difference of years in the age-group, and the product is subtracted from the middle point of age taken and resultant figure gives the mean age. From the above account it is difficult to clearly comprehend the method and the following example will afford ample elucidation of the process which at first sight presents a complicated appearance:—

Age-groups (class-intervals).	Mid-values of the class-intervals.	Persons (frequency distribution).	Deviation from arbitrary value.	Products (column 3×column 4).
1	2	3	4	5
3—5	3	219	— 6	— 1,314
6—10	8	175	— 5	— 875
11—15	13	63	— 4	— 252
16—20	18	274	— 3	— 1,122
21—25	23	4,300	— 2	— 8,600
26—30	28	1,720	— 1	— 1,720
31—35	33	740	0	(— 13,883)
36—40	38	464	+ 1	+ 464
41—45	43	189	+ 2	+ 378
46—50	48	119	+ 3	+ 357
51—55	53	43	+ 4	+ 172
56—60	58	15	+ 5	+ 75
61—65	63	7	+ 6	+ 42
Total		8,448		+ 2,488

1,488—13,883= —12,404

$\frac{-12,404}{8,448}$* = —1·47*

— 1·47 × 5= —7·35

33—7·35=25·65

*It must always be remembered that this gives the value in class-intervals and must not be directly added to or subtracted from the arbitrary value (i. e., 31-35 in this case unless the interval is also a unit. In the present illustration the class-interval is 5 units and accordingly the quotient is multiplied by 5 in order to obtain an answer in units.

According to the above method the mean ages for the whole State as well as for the provinces work out as shown in the marginal statement from which it will be observed that there has been a depletion in the mean ages since the last decade, which shows that the decade has been favourable to the birth and growth of children whose preponderance has reduced the mean age. The smoothening of the age-groups at the current Census has also played some part in bringing about the disparity in the figures of the two Censuses. The absence of Influenza epidemic and the infrequent visitations of other epidemics and that too in a mild form are greatly responsible for these results. The results of mean age by religion are given in the Subsidiary Table I to this chapter and the following extract will show the principal tendencies of the age statistics for the religions in the State.

District or Province.	Males.		Females.	
	1931	1921	1931	1921
State ..	32·6	35	32·05	34
Jammu Province ..	34·05	36	34·0	35
Kashmir	32·0	34	32·0	33
Frontier Districts ..	29·2	28	29·05	27

Religion and Sex.		1931	1921	1911
Hindu ..	Males	30·5	30	27
	Females	28·2	27	26
Muslim ..	Males	33·5	35	34
	Females	32·5	34	32
Sikh ..	Males	32·0	35	34
	Females	31·05	32	32
Budhist ..	Males	32·0	31	30
	Females	29·4	32	30

The above shows that the mean age is the highest for the Budhists and lowest in the case of Sikhs and Muslims who show a close correspondence, the Hindus occupying the middle position which leads to the conclusion that the Budhists do not constitute a growing population and the proportion of children amongst them is the lowest as compared to the Sikhs and Muslims, the growing nature of whose population is strongly corroborated by smaller mean age and consequently greater proportion of children in the earlier age-groups. The Subsidiary Table II substantiates the above conclusions as at a glance it will appear that the proportion of male children per 10,000 of each sex in the 0-5 group is 1,756 for Sikhs, 1,552 for Muslims, 1,316 for Hindus and only 1,085 for the Budhists. The non-progressive character of Budhist population is also abundantly brought to light by the application of Sundburg theory as will be presently shown.

121. **Longevity.**—The ages of the population in the Imperial Tables VII and VIII as also in the Subsidiary Tables are generally exhibited by quinary groups but after the group 65-70 instead of having further quinary groups such as 70-75, 75-80 the general practice is to include all the ages above 70 into one group designated as '70 and over' and consequently the statistics of longevity which do not find a place in the prescribed tables, are shown in Subsidiary Table VII at the end of this chapter. The figures show that there are 40,119 persons of ages above 70. The maximum age record of the current Census is 155 at which age 3 persons have been recorded (all in the Jammu Province) but this seems to be much exaggerated statement which only proves the abnormal tendency amongst the old people who have weak memories to inflate their ages by shooting as high as possible. Every old man after 80 is prone to declare himself as a centenarian and those nearing hundred would not content with a lesser figure than 120 or 125, and those above 100 can inflate their ages as much as they like to w'n the sympathy and reverence of the multitude. In fact such

165 889 persons are often-times bereft of senses of hearing and speech and the age is declared by other people who generally place it at a much higher figure than they have heard the man declaring himself. The figures in the table are therefore to be accepted with great reserve. Of the total number of persons above 70, 9,784 are Hindus, 28,732 Muslims, 998 Budhists and 575 Sikhs. The tendency for a preference for the numbers ending in zero or 5 is remarkably visible from the longevity table where the number of persons returned under ages 75, 80, 85, 90, 95, 100, 110, 120 and 125 are much higher than of those against the intervening ages. The total number of those aged 99 years is only 64 while the number of those aged exact 100 is 1,035 *i. e.*, 10 times greater, which shows the strong aspiration of the old to score their century.

*162 **122. Sundburg Types of Population.**—In his address before the International Institute in 1899, the Sweedish Statistician Sundburg propounded his well-known theory as to the balance of population at different age-groups. According to him the number of persons aged 15-50 is generally about half of the total population, and the fluctuations usually take place in the higher or lower age-groups *i. e.*, 0-15 and 50 and over. The changes take place in the constitutions of the young people below 15 and amongst the old *i. e.* above 50, while the middle-aged group between 15 and 50 contains the usual half of the total number. Applying his theory to the State the conclusion that it substantially holds good is self-evident as by the simple process of addition of age-groups 1 and 3 we get 1,811,509 which closely approximates to 1,834,736 of group 15-50 which contains about one-half of the population.

Age-group.	Population.
1. Age-group 0—15 ..	1,478,880
2. " 15—50 ..	1,834,736
3. " 50 and over ..	282,880

Further the population is classed (*a*) Progressive, if the 0-15 group contains about 40 per cent. (*b*) Stationary, if it contains about 33 per cent. and (*c*) Regressive, if it has about 20 per cent. In the case of this State the 0-15 group contains 40·5 per cent. of the population which clearly proves that our population is fairly progressive. The marginal statement exhibits the effects of the extension of this theory to the provinces from which it is obvious that in all the three units the age-group 15-50 contains approximately half of the total population of the province concerned, although resemblance is not as close as in the case of the whole State. The Frontier Districts show a very great approach to 50 per cent. while divergence is slightly greater in the case of the two provinces Jammu and Kashmir. Still the population under group 15-50 does not exceed the half by more than 3 or 4 per cent. which is too small a deviation to refute the theory enunciated above.

Provinces.	Age-groups.		
	0—15	15—50	50 & over.
Jammu Province ..	722,000	931,000	194,470
Kashmir " ..	644,040	812,901	112,187
Frontier Districts ..	111,641	140,743	26,509

On the basis of this theory the stationary character of the Budhist population in the State can easily be established. The total population of the Budhists in the State is 38,724 of which group 0-15 contains 12,161 *i. e.*, 31 per cent., group 15-50 contains 19,386 almost exact 50 per cent. and group 50 and over, containing the balance. The presence of 50 per cent. in 15-50 proves the Sundburg's main theory while the proportion of 31 per cent. in the 0-15 age-group brings the population under the category of stationary and at the same time shows the regressive tendency; because for the category of stationary population 0-15 age-group should contain 33 per cent. of the population while in the present case the percentage is somewhat lower being only 31 per cent.

*659 **123. Birth and Death-rates.**—As already observed in the first chapter the vital statistics of the State possess very doubtful reliability and consequently no attempt has been made to work up birth and death-rates therefrom on

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account of the great danger of their leading to erroneous conclusions which can by no means be justified by the statistics of the present Census. Fresh instructions regarding collection of vital statistics in the State have only this year been issued by the Director of Medical Services who has also prescribed an improved form for the purpose. It is hoped that both the Police and Medical Departments will be specially careful in the collection of these statistics and the Medical Department should be made responsible for working out the birth and death-rates at the end of each year for the whole State as well as for the provinces and districts comprising it. The Revenue Department should also co-operate by issuing instructions to the Revenue Officers to invariably check the birth and death registers during their inspection tours so that this valuable record is rescued from the errors and inaccuracies which invariably attend these data which have been characterised as unreliable at each succeeding Census. The Jagirs of Poonch and Chenani should also have more improved arrangement for the collection of reliable data about births and deaths. In view of the doubtful reliability of the vital statistics of the State, the Subsidiary Tables vii and viii dealing with birth and death-rates have been omitted at the present Census as was done at the previous Censuses. It is hoped that with more reliable data it will be possible to prepare these tables with a greater degree of accuracy at the next Census.

SUBSIDIARY TABLE I.

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Age distribution of 10,000 of each Sex in the State and each Natural Division.

Age.	1931		1921		1911		1901	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
Jammu and Kashmir State.								
0—1 ..	361	377	367	336	439	477	343	368
1—2 ..	346	365	180	207	111	119	184	188
2—3 ..	....	....	....	....	....	....	....	....
3—4 ..	340	348	379	343	318	339	301	343
4—5 ..	307	311	301	330	303	329	304	330
Total 0—5 ..	1,347	1,402	1,226	1,217	1,169	1,270	1,184	1,230
5—10 ..	1,306	1,384	1,308	1,348	1,444	1,511	1,449	1,545
10—15 ..	1,207	1,147	1,259	1,077	1,169	1,062	1,230	1,116
15—20 ..	922	1,048	833	883	870	870	823	814
20—25 ..	942	1,048	740	798	830	919	703	833
25—30 ..	886	913	795	800	783	827	762	818
30—35 ..	808	768	822	790	791	783	841	830
35—40 ..	619	661	572	602	653	606	650	836
40—45 ..	474	426	550	600	586	613	654	844
45—50 ..	378	323	322	375	331	384	331	304
50—55 ..	398	327	436	369	440	398	450	384
55—60 ..	223	194	149	168	138	162	132	136
60—65 ..	187	148	327	328	346	301	605	804
65—70 ..	93	77	70	60	73	90		
70 and over ..	173	144	280	232	258	189		
Mean age ..	22·9	22·05	25	24	25	22	21	24
Sub-montane and Semi-mountainous Tract.								
0—5 ..	1,457	1,477	1,287	1,440	1,254	1,380	Not available.	Not available.
5—10 ..	1,264	1,337	1,408	1,319	1,319	1,436		
10—15 ..	1,177	1,169	1,219	1,081	1,194	1,049		
15—20 ..	917	907	776	816	829	824		
20—40 ..	3,108	3,074	3,813	2,904	3,043	3,129		
40—60 ..	1,314	1,367	1,444	1,326	1,656	1,563		
60 and over ..	560	480	795	626	607	601		
Mean age ..	....	....	27	27	24	22		
Outer Hills.								
0—5 ..	1,593	1,712	1,265	1,483	1,411	1,517	Do.	Do.
5—10 ..	1,727	1,746	1,320	1,327	1,419	1,41[illegible]		
10—15 ..	1,296	1,198	1,216	1,073	1,162	1,032		
15—20 ..	903	1,022	910	879	[illegible]	804		
20—40 ..	3,094	3,243	2,778	3,054	2,893	3,044		
40—60 ..	1,362	1,320	1,490	1,332	1,578	1,413		
60 and over ..	345	440	783	694	755	611		
Mean age ..	....	....	27	28	28	27		
Jammu Province.								
0—5 ..	1,319	1,384	1,348	1,433	1,330	1,493	1,347	1,381
5—10 ..	1,304	1,358	1,305	1,324	1,360	1,461	1,339	1,428
10—15 ..	1,206	1,127	1,217	1,075	1,170	1,083	1,234	1,160
15—20 ..	909	988	794	854	826	860	823	888
20—40 ..	3,096	3,191	2,792	2,863	2,957	3,077	2,984	3,047
40—60 ..	1,439	1,374	1,555	1,456	1,581	1,479	1,681	1,488
60 and over ..	834	665	780	695	721	607	690	625
Mean age ..	24·45	24·9	26	25	24	22	21	27
Kashmir Province.								
0—5 ..	1,360	1,396	1,434	1,428	1,337	1,708	1,618	1,858
5—10 ..	1,327	1,394	1,320	1,308	1,012	1,398	1,657	1,[illegible]
10—15 ..	1,215	1,178	1,213	1,080	1,192	1,100	1,232	1,[illegible]
15—20 ..	948	1,009	820	875	917	907	817	[illegible]
20—40 ..	3,280	3,432	3,106	3,219	2,89[illegible]	3,267	2,730	2,[illegible]
40—60 ..	1,561	1,466	1,348	1,185	1,421	1,256	1,456	1,[illegible]
60 and over ..	368	367	619	391	341	407	612	611
Mean age ..	22	22	24	22	22	23	20	22
Frontier Districts.								
0—5 ..	1,406	1,390	1,277	1,450	1,422	1,581	1,115	1,234
5—10 ..	1,301	1,190	1,308	1,309	1,426	1,360	1,258	1,234
10—15 ..	1,134	1,080	1,116	1,043	1,020	910	940	[illegible]
15—20 ..	827	820	907	841	916	811	701	[illegible]
20—40 ..	3,302	3,326	2,917	2,824	2,906	3,150	3,608	3,548
40—60 ..	1,420	1,418	1,484	1,434	1,411	1,361	1,602	1,535
60 and over ..	600	608	762	626	774	941	719	902
Mean age ..	23·3	23·61	26	27	22	24	24	27

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SUBSIDIARY TABLE II.

Age distribution of 10,000 of each Sex in each main Religion.

Age.	1931.		1921.		1911.		1901.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Hindu—								
0—5 ..	1,316	1,536	1,142	1,289	1,115	1,268	1,066	1,215
5—10 ..	1,155	1,188	1,268	1,406	1,189	1,283	1,186	1,325
10—15 ..	1,084	1,091	1,117	998	1,091	961	1,107	969
15—20 ..	902	885	811	854	826	857	822	814
20—40 ..	3,126	3,230	3,080	3,068	3,210	3,218	3,263	3,261
40—60 ..	1,823	1,779	1,799	1,624	1,790	1,660	1,803	1,636
60 and over	803	841	813	761	799	705	803	760
Mean age ..	*29·35*	*29·2*	*32*	*27*	*27*	*26*	*28*	*28*
Sikh—								
0—5 ..	1,736	1,885	1,516	1,853	1,491	1,633	1,381	1,629
5—10 ..	1,436	1,334	1,840	1,849	1,552	1,646	1,462	1,500
10—15 ..	1,305	1,173	1,241	1,094	1,209	1,096	1,206	1,058
15—20 ..	845	1,029	716	926	902	874	886	884
20—40 ..	2,828	3,132	2,930	2,857	2,837	3,006	2,892	2,967
40—60 ..	1,315	1,087	1,409	1,312	1,437	1,291	1,553	1,402
60 and over	435	360	629	501	572	452	621	561
Mean age ..	*22·6*	*27·35*	*25*	*33*	*24*	*22*	*25*	*25*
Buddhist—								
0—5 ..	1,085	1,165	923	1,002	895	1,013	774	810
5—10 ..	1,048	1,061	980	997	1,114	1,108	1,111	1,071
10—15 ..	930	974	915	913	920	881	929	904
15—20 ..	780	815	1,057	971	900	859	871	818
20—40 ..	3,060	3,035	3,082	2,884	3,097	3,007	3,163	2,855
40—60 ..	2,105	2,052	2,045	2,067	2,088	2,083	2,015	1,957
60 and over	974	918	1,038	1,466	1,077	1,049	1,117	1,585
Mean age ..	*29·9*	*29·45*	*31*	*32*	*30*	*30*	*30*	*32*
Muslim—								
0—5 ..	1,582	1,735	1,458	1,587	1,532	1,665	1,498	1,458
5—10 ..	1,347	1,594	1,575	1,586	1,839	1,867	1,541	1,589
10—15 ..	1,342	1,168	1,230	1,101	1,196	1,094	1,254	1,158
15—20 ..	980	1,014	828	863	883	882	835	816
20—40 ..	2,941	2,841	2,906	2,104	2,845	2,907	2,830	2,936
40—60 ..	1,270	1,119	1,262	1,236	1,409	1,308	1,483	1,381
60 and over	413	342	621	313	605	487	589	487
Mean age ..	*29·5*	*29·5*	*25*	*26*	*24*	*22*	*26*	*23*

SUBSIDIARY TABLE III.

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AGE DISTRIBUTION OF 1,000 OF EACH SEX IN CERTAIN CASTES.

Caste.	Male No. per mille aged						Female No. per mille aged					
	0—6	7—13	14—16	17—23	24—43	44 and over.	0—6	7—13	14—16	17—23	24—43	44 and over.
1	2	3	4	5	6	7	8	9	10	11	12	13
Hindu—												
Arora ..	189	159	54	121	292	216	182	188	48	99	314	162
Brahman ..	174	154	71	122	281	199	179	163	62	126	275	177
Chamar ..	190	164	67	118	284	177	212	165	56	123	269	185
Jat ..	194	179	67	94	264	202	203	173	91	110	263	155
Kashmiri Pandit ..	180	151	58	138	321	172	183	177	55	123	294	158
Khatri ..	170	153	63	120	313	181	202	163	67	129	289	150
Megh ..	165	159	60	118	308	197	186	145	74	134	296	165
Rajput ..	321	302	119	243	621	394	335	293	145	267	571	373
Muslim—												
Arain ..	196	189	64	117	288	167	223	167	67	120	277	146
Brokpa ..	215	175	50	103	297	164	238	139	56	105	316	189
Balti ..	210	177	59	101	279	174	207	160	57	106	300	170
Badada ..	202	164	76	113	278	148	218	146	74	127	289	136
Gujjar ..	214	183	70	107	280	148	238	168	76	124	276	116
Jat ..	206	182	76	121	288	159	219	151	68	124	278	153
Kashmiri ..	189	177	67	128	312	128	211	146	72	144	303	104
Mughal ..	204	180	73	109	272	161	230	156	70	123	258	127
Pathan ..	188	187	68	117	297	142	230	170	77	133	274	117
Rajput ..	210	188	74	134	309	139	237	164	74	128	280	127
Sayed ..	206	188	72	115	281	137	238	162	67	123	292	112
Shia ..	196	206	68	111	280	131	228	163	72	122	281	113
Yashkun ..	182	186	79	121	289	131	219	180	73	145	286	92

SUBSIDIARY TABLE IV.

PROPORTION OF CHILDREN UNDER 14 AND OF PERSONS OVER 43 TO THOSE AGED 14-43 IN CERTAIN CASTES: ALSO OF MARRIED FEMALES AGED 14-43 PER 100 FEMALES.

Castes.	Proportion of children both sexes per 100.		Proportion of persons over 43 per 100 aged 14—43.		Number of married females aged 14—43 per 100 females of all ages.
	Persons aged 14—43.	Married females aged 14—43.	Males.	Females.	
1	2	3	4	5	6
Hindu—					
Arora ..	77	236	86	82	35
Brahman ..	80	183	73	79	36
Chamar ..	76	196	66	74	39
Jat ..	84	203	81	82	38
Kashmiri Pandit ..	84	181	87	78	39
Khatri ..	70	208	60	76	37
Megh ..	83	180	71	77	41
Rajput ..	62	180	76	36	31
Muslim—					
Arain ..	84	213	61	76	40
Badada ..	81	198	60	63	41
Balti ..	87	213	60	73	36
Brokpa ..	81	191	71	68	40
Gujjar ..	84	206	54	86	42
Jat ..	81	198	66	66	40
Kashmiri ..	79	178	45	80	46
Mughal ..	87	217	43	66	38
Pathan ..	80	225	44	89	38
Rajput ..	85	200	56	88	40
Sayed ..	82	202	51	83	41
Shia ..	84	247	47	89	41
Yashkun ..	78	207	59	66	36

SUBSIDIARY TABLE V.

PROPORTION OF CHILDREN UNDER 10 AND OF PERSONS OVER 60 TO THOSE AGED 15-40: ALSO OF MARRIED MALES AGED 15-40 PER 100 FEMALES.

District and Natural Division.	Proportion of children born alive per 100.								Proportion of persons over 60 per 100 aged 15—40.								Number of married females aged 15—40 per 100 of all ages.			
	Persons aged 15—40.				Married females aged 15—40.				1931		1921		1911		1901					
	1931	1921	1911	1901	1931	1921	1911	1901	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	1931	1921	1911	1901
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
Jammu and Kashmir State ..	98	77	77	77	185	183	183	180	18	19	18	18	17	16	17	18	36	35	34	33
I. The Sub-montane and Semi-montane Tract ..	69	73	76	..	228	183	174	..	25	32	22	18	18	18	....	....	34	32	37	....
Jammu District ..	67	72	68	..	176	184	173	..	22	28	19	17	17	15	....	....	34	33	34	33
Kathua District (Jasrota and Kathua tehsils only) ..	53	73	68	..	142	188	181	..	22	27	18	17	16	16	....	....	31	33	34	....
Mirpur District (Mirpur and Bhimber tehsils only) ..	76	80	73	..	173	193	173	..	21	30	28	20	20	16	....	....	35	31	30	....
II. The Outer Hills ..	71	79	78	..	167	184	180	..	23	23	22	17	20	19	....	....	41	33	34	....
Kathua District (Basohli tehsil only) ..	79	86	61	..	191	100	183	..	28	28	23	20	20	18	....	....	33	33	34	....
Mirpur District (Kotli tehsil only) ..	60	66	61	..	..	197	172	..	19	21	22	17	18	13	....	....	37	32	30	....
Udhampur District ..	63	70	68	..	..	171	167	..	25	26	21	19	22	19	....	....	37	32	34	....
Reasi District ..	70	79	74	..	..	186	183	..	23	26	20	19	22	16	....	....	37	32	33	....
Poonch Jagir ..	73	67	68	..	..	194	196	..	21	19	21	16	18	13	....	....	33	34	34	....
Jammu Province ..	69	76	73	69	..	185	178	175	24	22	22	18	19	16	17	16	36	33	34	33
III. Jhelum Valley (Kashmir Province) ..	69	77	88	94	..	181	189	212	12	13	12	9	14	10	14	11	41	37	40	34
Kashmir North ..	62	78	86	..	..	180	191	..	12	14	14	9	15	10	....	....	43	38	38	....
Kashmir South ..	64	74	79	..	..	174	184	..	13	13	11	9	13	10	....	....	41	38	38	....
Shopiyan ..	77	84	88	96	..	210	188	..	19	20	19	14	17	12	....	....	36	33	33	....
IV. The Indus Valley (Frontier Districts) ..	67	69	74	86	..	179	185	269	27	27	19	22	20	21	....	....	34	37	32	29
Leh ..	64	67	73	..	..	171	183	..	22	21	21	24	21	23	....	....	32	30	31	....
Gilgit ..	66	81	78	..	..	230	206	..	14	19	22	13	13	16	....	....	36	33	32	....

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SUBSIDIARY

PROPORTION OF CHILDREN UNDER 10 AND OF PERSONS OVER 60 TO THOSE

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State and Natural Division.	Proportion of children under ten per 100.							
	Persons aged 15—60.				Married females aged 15—60.			
	1931	1921	1911	1901	1931	1921	1911	1901
1	2	3	4	5	6	7	8	9
Kashmir State.								
All Religions ..	76	77	77	77	188	182	183	186
Hindu ..	62	65	69	68	170	167	157	182
Muslim ..	80	81	80	84	192	187	191	208
Sikh ..	72	88	82	78	185	180	186	188
Buddhist ..	56	51	52	49	187	202	170	184
The Sub-montane and Semi-mountainous Tract.								
All Religions ..	....	79	76	....	....	188	174	....
Hindu ..	....	70	62	....	....	177	166	....
Muslim ..	....	85	76	....	....	197	181	....
Sikh ..	....	82	71	....	....	191	179	....
Buddhist ..	....	....	....	....	....	....	....	....
The Outer Hills.								
All Religions ..	....	79	76	....	....	184	180	....
Hindu ..	....	64	58	....	....	158	148	....
Muslim ..	....	87	86	....	....	186	198	....
Sikh ..	....	86	83	....	....	192	197	....
Buddhist ..	....	....	....	....	....	....	....	....
Jammu Province.								
All Religions ..	70	78	73	69	168	188	172	175
Hindu ..	63	67	64	59	159	167	158	180
Muslim ..	74	86	82	78	173	196	192	188
Sikh ..	82	84	79	69	188	192	191	176
Buddhist ..	59	42	61	40	134	111	127	130
The Kashmir Valley (Kashmir Province).								
All Religions ..	68	77	82	94	154	191	189	213
Hindu ..	57	56	61	61	163	189	168	169
Muslim ..	66	76	82	96	154	181	189	215
Sikh ..	87	93	83	88	182	206	200	208
Buddhist ..	....	....	....	....	....	....	....	....
The Indus Valley (Frontier Districts).								
All Religions ..	....	60	74	86	....	178	185	160
Hindu ..	....	16	6	3	....	179	151	200
Muslim ..	....	74	81	88	....	175	188	171
Sikh ..	....	40	31	8	....	200	140	80
Buddhist ..	....	81	88	80	....	204	182	187

TABLE V-A.

AGED 15-40: ALSO OF MARRIED FEMALES AGED 15-40 IN CERTAIN CASTES.

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Proportion of Persons over 60 per 100 aged 15—40.								Number of married females aged 15—40 per 100 females of all ages.			
1931		1921		1911		1901					
Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	1931.	1921.	1911.	1901.
10	11	12	13	14	15	16	17	18	19	20	21
19	21	18	15	17	14	17	15	38	32	34	33
20	20	21	19	20	17	17	18	34	33	34	34
17	19	17	13	19	13	18	13	39	35	35	33
20	20	13	13	15	12	16	15	34	34	35	35
48	48	26	41	27	27	28	42	26	19	24	24
---	---	22	18	18	18	---	---	---	32	37	---
---	---	21	19	17	16	---	---	---	33	32	---
---	---	22	18	19	15	---	---	---	32	34	---
---	---	21	10	15	8	---	---	---	33	34	---
---	---	---	---	---	---	---	---	---	---	---	---
---	---	22	17	20	16	---	---	---	33	34	---
---	---	24	22	24	20	---	---	---	33	35	---
---	---	21	20	18	13	---	---	---	34	34	---
---	---	18	16	17	12	---	---	---	34	34	---
---	---	22	18	19	46	17	16	---	33	34	32
24	25	22	20	21	18	18	19	36	33	34	34
27	30	22	17	19	24	17	14	36	32	34	33
22	22	19	18	18	13	16	18	36	34	34	35
22	22	22	16	27	18	22	20	35	34	35	35
21	26	13	9	14	10	14	11	35	37	35	34
19	18	11	11	13	13	13	14	41	35	34	34
14	19	13	9	14	10	15	11	34	37	39	34
19	14	10	11	14	9	15	14	40	35	36	32
18	19	---	---	---	---	---	---	39	---	---	---
---	---	---	---	---	---	---	---	---	---	---	---
---	---	19	23	20	21	18	20	---	31	32	30
---	---	1	2	1	2	---	4	---	44	32	37
---	---	19	19	20	20	15	17	---	33	39	30
---	---	---	---	---	---	4	---	---	34	42	34
---	---	26	42	27	27	28	42	---	18	27	34

SUBSIDIARY TABLE VI.

VARIATION IN POPULATION AT CERTAIN AGE-PERIODS.

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DIVISION AND NATURAL DIVISION.	PERIOD.	VARIATION PER CENT. IN POPULATION (INCREASE +, DECREASE —).					
		All ages.	0—10	10—15	15—40	40—60	60 & over.
1	2	3	4	5	6	7	8
Jammu and Kashmir ..	1891-1901	+ 12·0	+ 9·0	+ 68·1	+ 13·2	+ 10·1	+ 2·6
	1901-1911	+ 9·6	+ 9·2	+ 1·6	+ 8·6	+ 2·6	+ 9·6
	1911-1921	+ 9·1	+ 9·1	+ 7·7	+ 6·9	+ 1·2	+ 9·1
	1921-1931	+ 11·9	+ 9·3	+ 15·0	+ 22·9	+ 3·8	— 20·0
Jammu Province (Natural Divisions I and II) ..	1891-1901	+ 5·7	— 2·7	+ 33·4	+ 4·3	+ 7·1	+ 0·9
	1901-1911	+ 9·3	+ 9·3	+ 2·5	+ 4·9	+ ·9	+ 0·9
	1911-1921	+ 2·7	+ 5·8	+ 8·5	— 1·9	+ ·005	+ 12·6
	1921-1931	+ 9·0	+ 7·6	+ 11·4	30·3	— ·03	— 11·6
The Jhelum Valley (Kashmir Province) ..	1891-1901	+ 21·9	+ 10·6	+ 72·8	+ 17·2	+ 17·7	+ 12·7
	1901-1911	+ 11·9	+ 9·2	+ 7·7	+ 12·9	+ 10·6	+ 10·1
	1911-1921	+ 9·6	+ 5·9	+ 9·6	+ 13·5	+ 1·8	+ 6·4
	1921-1931	+ 11·5	+ 4·9	+ 15·9	20·3	+ 2·7	— 24·1
The Indus Valley (Frontier Districts) ..	1891-1901	+ 10·2	+ 22·6	+ 52·0	+ 7·1	+ 6·4	+ 17·41
	1901-1911	+ 1·2	+ 12·1	— 1·0	— 12·5	— 12·6	— 6·4
	1911-1921	+ 2·2	+ 0·03	+ 12·4	+ ·2	+ 7·2	+ 2·7
	1921-1931	. 30·0	30·0	+ 30·9	+ 42·0	33·9	— 7·5

NOTE.—Figures for Frontier Hagas were not available in 1921, the percentage for the Indus Valley is therefore abnormally high.

TABLE OF LONGEVITY,

JAMMU AND KASHMIR GOVERNMENT CENSUS '1931'.

*162
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AGE.	POPULATION.			AGE.	POPULATION.		
	Persons.	Males.	Females.		Persons.	Males.	Females.
1	2	3	4	1	2	3	4
Total	68,119	32,538	35,581	61 ..	478	240	227
71 ..	900	442	358	62 ..	330	256	254
72 ..	3,320	1,786	1,734	63 ..	179	122	57
73 ..	613	320	293	64 ..	575	297	277
74 ..	879	441	338	65 ..	1,434	894	540
75 ..	7,723	4,623	3,090	66 ..	149	107	42
76 ..	620	393	227	67 ..	144	108	36
77 ..	323	247	136	68 ..	175	120	55
78 ..	709	421	288	69 ..	71	40	31
79 ..	243	300	123	70 ..	3,339	2,098	1,241
80 ..	14,784	6,128	8,656	71 ..	68	28	40

TABLE OF LONGEVITY—*concld.*

JAMMU AND KASHMIR GOVERNMENT CENSUS '1931'.

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Age.	Population.			Age.	Population.		
	Persons.	Males.	Females.		Persons.	Males.	Females.
1	2	3	4	1	2	3	4
[illegible] ..	130	[illegible]	[illegible]	114 ..	8	7	1
[illegible] ..	[illegible]	[illegible]	37	115 ..	1	1	....
[illegible] ..	[illegible]	44	15	116 ..	1	1	....
[illegible] ..	[illegible]	[illegible]	133	117 ..	6	4	2
[illegible] ..	[illegible]	[illegible]	37	118 ..	3	3	....
[illegible] ..	47	[illegible]	11	119 ..	52	34	18
[illegible] ..	[illegible]	[illegible]	[illegible]	121 ..	2	....	2
[illegible] ..	64	43	21	122 ..	3	2	1
[illegible] ..	1,[illegible]	[illegible]	[illegible]	124 ..	1	1	....
[illegible] ..	[illegible]	[illegible]	19	125 ..	35	27	8
[illegible] ..	37	[illegible]	13	126 ..	2	2	....
[illegible] ..	13	9	4	127 ..	2	2	....
[illegible] ..	17	13	4	128 ..	2	2	....
[illegible] ..	[illegible]	[illegible]	[illegible]	129 ..	1	....	1
[illegible] ..	10	9	1	130 ..	7	4	3
[illegible] ..	7	4	3	135 ..	2	....	2
[illegible] ..	[illegible]	13	11	136 ..	1	....	1
[illegible] ..	10	9	1	137 ..	1	....	1
[illegible] ..	[illegible]	[illegible]	[illegible]	140 ..	6	6	....
[illegible] ..	5	4	1	140 ..	1	1	....
[illegible] ..	5	2	3	154 ..	1	....	1
[illegible] ..	3	3	....	155 ..	3	3	....

CHAPTER V

(PART A).

SEX.

000 **124. Reference to Statistics.**—The Imperial Table VII contains the statistics regarding sex distribution of the population for the entire State as well as for the different provinces and districts comprising it. Table VIII display* the sex constitution for important castes and the five subsidiary tables appended to this chapter demonstrate the proportional figures by natural divisions, religions, age and special castes.

The chapter has been divided into two parts. Part A is devoted to a general discussion of the figures of the imperial and subsidiary tables like the past Censuses, while Part B deals with the results of the special enquiry made at the current Census into the size and sex constitution of the families in which questions regarding fertility have also been studied in the light of the statistics collected.

*659 **125. Accuracy of the Return.**—Column five of the schedule provided for the entry of sex and the instructions clearly enjoined upon the Census Agency to record the word male or female in this column. Eunuchs and hermaphrodites were to be returned as males. Definite instructions and intensive supervision yielded a reliable return of sex. In his report on the Census of India 1911 Sir Edward Gait has very ably refuted the imputations of certain European critics regarding the alleged imperfections of the sex-returns in India. Since the countries of the Western Europe (where the Census is presumably more accurate) exhibit a general excess of females over males these critics concluded that the opposite results shown by the sex statistics of Indian Censuses were due to the defective enumeration of females in India. This rash conclusion based upon the standard of Western Europe and the supposed extraordinary imperfections of the Indian Census of females has been shown to be untenable on the strength of sufficient grounds. The excess of males over females in India is accounted for on the ground that conditions here are not as favourable for females as in European countries. While in Europe boys and girls are equally cared for in India daughters are not wanted by their parents and consequently receive very little care in infancy. Infanticide and early marriage and child-bearing at an age when they are hardly fit for it expose them to further risks. The unskilful midwifery, over-work, and hard conditions of life in poor families are further responsible for increasing female mortality.

Although it may be conceded that some reticence might have existed amidst the uneducated rural population against declaration of the exact number of females in the household but the fear of legal penalty for fraudulent suppression of such information from the Census workers far outweighs the imaginary gain that might be secured by such omission. Moreover the time-old bias and prejudice against the Census enquiry has immensely weakened if not altogether vanished, and the people now know full well that they do not stand to lose anything by disclosing the correct number of females.

Since the enumerator is usually appointed from amongst the residents of the concerned block and possesses sufficient knowledge of the families included in his block, no concealment of particulars of persons (whether male or female) is possible from him. All the aforesaid factors go to make the sex-return substantially accurate from Census to Census and the imputations of the Western critics that such a large proportion of females is omitted from entry in Census schedules that a preponderance of males is the inevitable result of the process is too exaggerated and far-fetched conclusion.

000 Moreover, the excess of females over males in Western Europe cannot be accepted as an eternal population law true for all countries, when certain

*[Errata: read "displays"; cf. errata sheet, p. 329, category 116 -- Anajust]

AVI Kashmir AVI
60. Tibetans AJ4

countries in Europe itself as also in Asia, Africa, and America offer a strong contradiction of this law by showing a higher record of males than females. The following proportion of females per 1,000 males in different countries has been worked out from the latest Census figures recorded in the statistical year-book of the League of Nations 1931-1932 (Geneva).

The countries arranged on the left side of the marginal table all show an excess of males over females and consequently carry a strong refutation of the charge levelled against the Indian Census where excess of males is wrongly imputed by these critics to the errors of tabulation. If these countries in spite of their having most up-to-date methods of taking Census and being sufficiently advanced to over-ride the prejudice against female enumeration can still show a preponderance of males it can be safely concluded that the attempt of these critics to declare the results of Western Europe as ideal is futile and no Census law demanding a preponderance of females in all populations can be laid down.

Females per 1,000 males.			
A.		B.	
1. U. S. A.	.. 970	1. United Kingdom	.. 1,099
2. Canada (1931)	.. 940	2. Hungary	.. 1,048
3. Alsatia	.. 930	3. Spain	.. 1,037
4. Switzerland	.. 930	4. Germany	.. 1,036
5. Union of South Africa	.. 929	5. Austria	.. 1,036
6. Japan	.. 920	6. Belgium	.. 1,029
7. Northern Ireland	.. 910	7. Australia	.. 1,024
8. Bulgaria	.. 907		
9. India (1931 Census)	.. 940		

238. General Proportions of the Sexes by Natural Divisions.—Out of the total population of 3,646,243 enumerated at the current Census 1,938,338 are males and 1,707,905 females which gives an excess of 230,433 males over the females. The proportion of females to 1,000 males at the current Census works to 881 against 890 of the 1921 Census and 887 of the 1911 Census. Instead of showing an increase the feminine proportion at the current Census has on the other hand actually decreased by 9 per 1,000 as compared with the preceding Census and the decrease has taken place in all the four Natural Divisions as will be seen from the marginal table.

Divisions.	No. of females per 1,000 of males.		
	1931.	1921.	1911.
Jammu and Kashmir State ..	881	890	887
1. The Sub-montane and Sub-montane Tract ..	904	924	924
2. The Outer Hills ..	905	920	920
3. The Jhelum Valley ..	852	857	857
4. The Indus Valley ..	878	890	890

The downward tendency is largely contributed by the comparatively large decrease of female proportion (20 per 1,000 males) in the Sub-montane and the Outer Hills Divisions *i. e.*, the Jammu Province which at the last Census showed large increase as compared with 1911.

Next comes the Jhelum Valley where feminine proportion has dwindled (from 857 to 852) by 5 per thousand while in the Indus Valley the fall has been 16 per thousand.

Apart from the variation the above table shows that of the four Natural Divisions the proportion of females in the Indus Valley is the highest (940), then follow the Outer Hills (920), Sub-montane Tract (924) and the Jhelum Valley (852)

The Indus Valley.—This Natural Division comprising the districts of Leh, Gilgit and the Frontier Illaqas possesses the highest proportion of

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females i.e. 940 females per 1,000 males which is mainly contributed by the Ladakh district which possesses an approximately equal proportion of females per 1,000 of males. In Ladakh the Buddhists have 1,008 females for every 1,000 males while amongst the Muslims who constitute the majority of the population the proportion is also highly satisfactory being 996 per 1,000 males. The population being mainly drawn from the Muslim and the Buddhist religions which do not share the strong Hindu prejudice against female births naturally shows a favourable proportion of females which also receives great stimulus from the absence of the practice of female infanticide prevalent among other Rajputs. The Muslim population of Ladakh district is composed of the adventurous Dards with strong emigrating propensities and their absence from homes in search of labour swells the proportion of females during the winter when Census is generally taken. Moreover, the comparatively late marriages amongst both the communities and especially the Buddhists further lessen the female deaths by avoiding premature child-birth, and the agricultural and out-door life of the entire population keeps the females who naturally assist their husbands in cultivation in a high tone of health and vitality which considerably reduces the incidence of mortality on the females. This is proved by the high proportions of the Buddhist and Muslim females in the age-group 60 and over which has 988 Buddhist and 897 Muslim females per 1,000 males as compared to 830 Hindu females per 1,000 males for which the fact that the Hindu and Sikh populations of this division being mostly constituted of traders, shopkeepers and Government servants who are generally unaccompanied by their wives is also partly responsible. The proportion of female births in this division shown by the age-group 0-1 also discloses that Muslims and Buddhists have 982 and 979 female children per 1,000 male children between (0-1) while Hindus and Sikhs have only 941 and 971 respectively which means that mortality is low at birth among the Buddhists and the Muslims of Ladakh.

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In the Gilgit and the Frontier Ilaqas the proportion of females is 778 and 861, the low proportion (778) of Gilgit being due to the presence of a large number of troops and State officials who come to this distant tract single leaving their families behind. As regards the Frontier Ilaqas which has 861 females per mille of males no remarks are needed since the proportion is on par with that of the whole State.

The Outer Hills.—The female proportion of the division is 935 per 1,000 males which is contributed numerically by the Poonch Jagir having a high proportion of 950 females, partly due to number of its male being employed in the rank and file of the British Army residing away from their homes.

Next come the Bandhi tehsil and Udhampur district with 941 and 932. Rest district (891), Kirth tehsil (880) and Chenani Jagir (842).

Sub-montane and Semi-mountainous Tract.—In this division the Mirpur and Bhimber tehsils show a better proportion of 956 females while Kathua and Jammu districts possess only 827 and 825. In the case of Mirpur the agricultural production being insufficient for the needs of the population a large amount of male population emigrates to the adjoining British districts to supplement their income by labour, service in the British Army or on the ships as sailors. This raises the proportion of the other sex. Further the population being predominantly Muslim in this district shows the Muslim a higher proportion than the proportion in the districts with a preponderance of Hindus such as Kathua and Jammu.

The Jhelum Valley.—The general proportion of females is 9[illegible] per 1,000 males. In this valley we find that Muzaffarabad has the highest proportion (901) while Kashmir South has the lowest (842) the intermediate position being occupied by the Kashmir North (Baramulla district). Although with a strong emigration current from the Kashmir valley to the plains during the winter due to the departure of large number of Kashmiri male labourers for work on the plains as also the movement of a large number of clerks unaccompanied by their families to Jammu one would have expected Kashmir to show a better proportion

4/Errata: read "952" for "952"; cf. errata.

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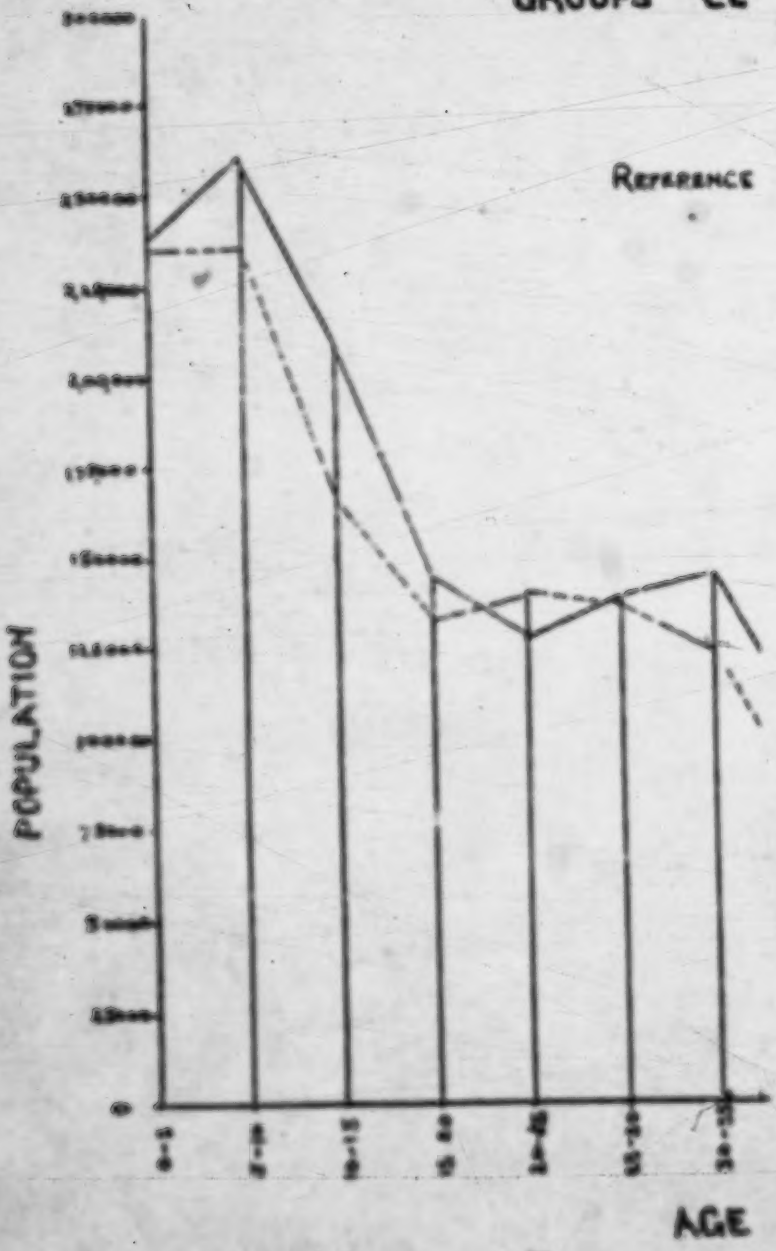
DIAGRAM SHOWIN
OF MALES & FEMALE
GROUPS CE



[p. 136-A]

*162 OWING ACTUAL NUMBER
MALES RETURN BY QUINQUENNIAL
CENSUS 1921

REFERENCES:
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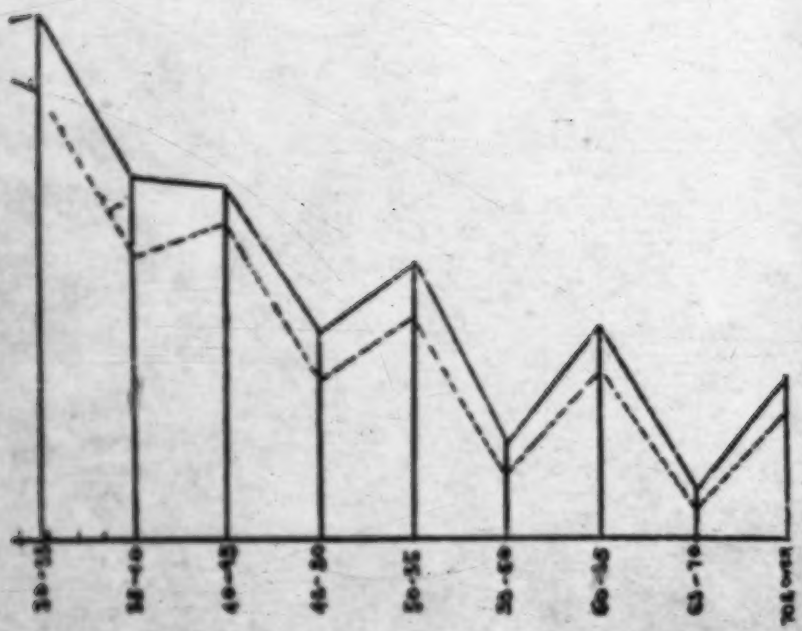
FEMALES - - - - - -



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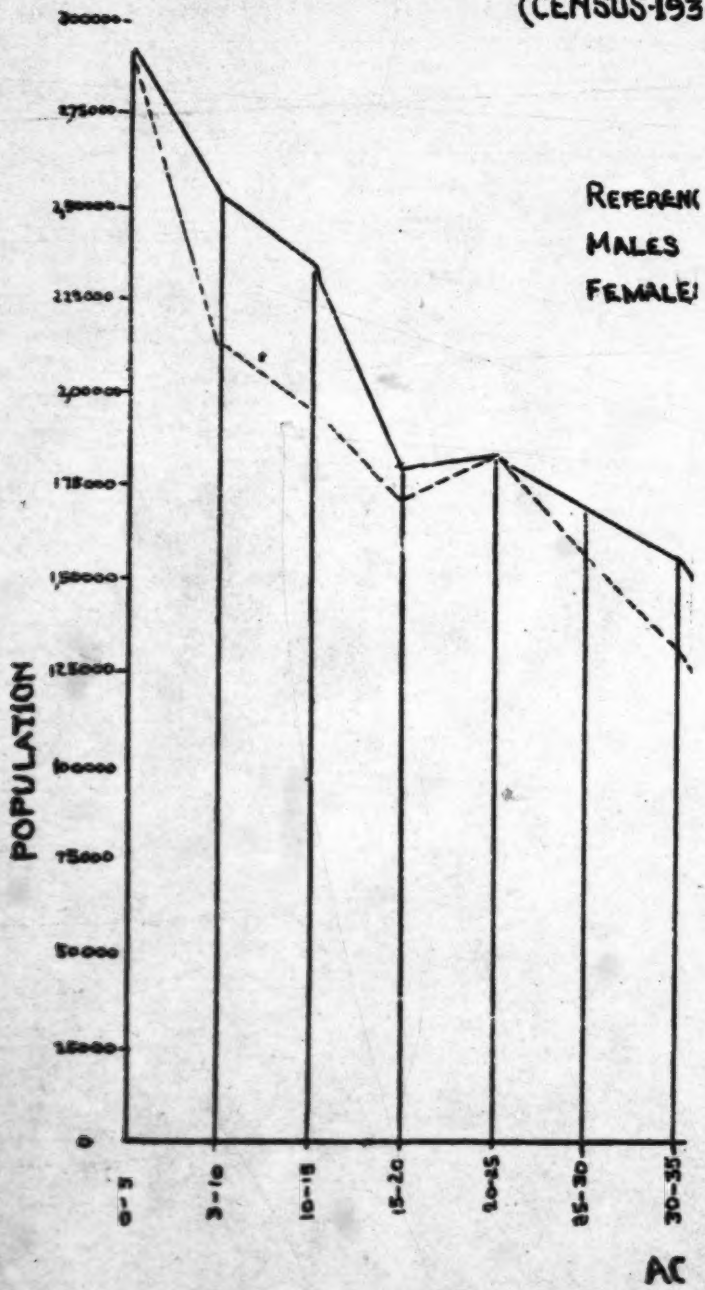
*162

DIAGRAM SHOWI
MALES & FEMALES
(CENSUS-193



[p.136: 81]

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.S RETURN BY QUINQUENNIAL GROUPS
*/62 1931)

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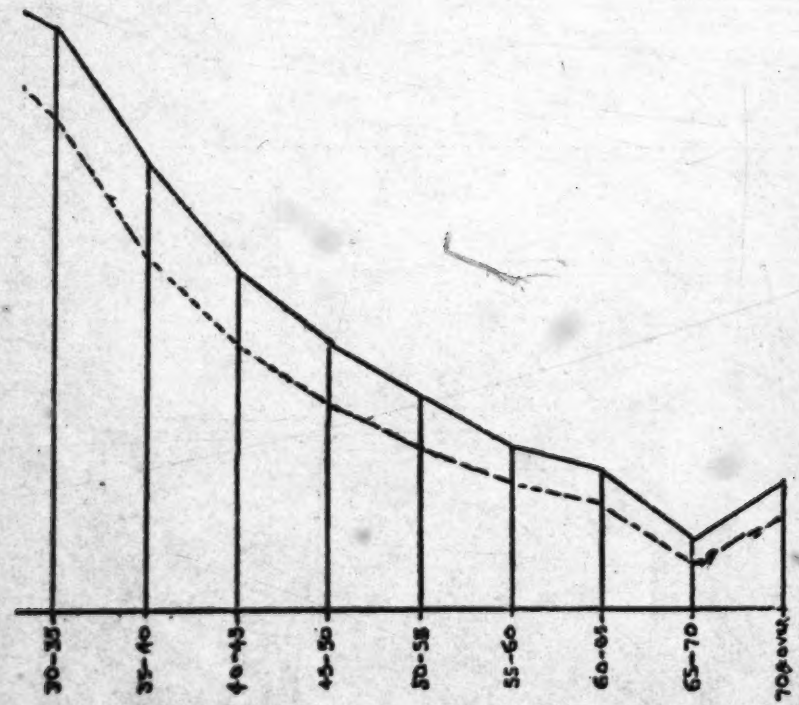

AGE

[c 136 : B2]

*162 of females than other divisions, but the existence of only 842 females per 1,000 males shows that the severity of climate is a strong factor acting adversely on the growth of the female content of the population. In the first place there is large number of male births than females and the climate being cold there are greater dangers from chills and exposures to young children and old persons of delicate constitutions. Since greater regard and preferential care of the male children secures immediate medical relief from them, the absence of such regard in the case of females exposes them to greater risks.

*162 **127. Causes of Deficiency of Sex-ratio.**—(*1*) *Female Infanticide.*—The custom of female infanticide which has its origin in the prohibitive expense of marrying daughters in high caste Hindus used to be common in the Duggar country especially among the Rajputs which accounts for the great dearth of females in that community, there being 754 females to 1,000 males. It cannot be said with certainty that the practice has altogether vanished although there can be no denial of its being considerably on the wane. The measures taken during this decade under the inspiration of His Highness the Maharaja Bahadur who has created a special trust (Dhandevi Memorial Fund) for the marriage of Rajput girls and also announced that for each female child born to a Rajput the father will get an acre of land, the custom may be said to be fast vanishing. The happy results of these measures have already begun to show themselves as at the current Census the female proportion of Rajputs has risen from 729 to 754.

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*162 (*2*) *Neglect of Female Children.*—The neglect of female children exhibits itself in two different shapes—deliberate and unconscious. If the neglect of parents is intended to bring about the death of the female infant it amounts to infanticide but if on the other hand the neglect is not deliberate but due partly to habit and partly to greater regard for the sons who are better looked after than the daughters it is unconscious neglect. The cases of deliberate neglect are getting fewer and fewer with the advancement of civilization while unconscious neglect is still in vogue. This naturally takes place more among the poor whose slender means and little education do not allow them to maintain equality between children of both sexes. As already shown above this kind of neglect will be found more in Kashmir where exposures and chills to infant daughters are not attended to so promptly as in the case of sons, slightest trouble to whom summons immediate medical assistance. In the Jammu Province also the unconscious neglect is common but the climate being milder the children can carry through the mild winter even with poor clothing and chances of exposure are not so great as in Kashmir.

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165 (*3*) *Early Marriage.*—The practice of early marriage creating child wives and even mothers aged 11 or 12 years is responsible for greater mortality of females on account of too early conception. With the passing of the Regulation preventing marriage of girls under 14 and boys under 18 the practice may be said to have received its death blow and other conditions being favourable we should expect a better proportion of females at the next Census. The practice which was so common in the Duggar has given a serious set-back to the growth of Hindu population of the State which during the last forty years has shown a very unsatisfactory increase.

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*162 (*4*) *Deaths due to Child-births.*—It is a well-known fact that many deaths of females in India take place at the time of child-birth which is due to the [165] unskilful midwifery and septicaemia.

(*5*) *Hard treatment to Women.*—The young wives are generally subjected [606] to hard treatment at the hands of the mother-in-law while the young widows are regarded as a curse in Hindu families.

(*6*) *Hard Work.*—Over work or work under harder conditions coupled [562] with the usual trouble of looking after the family, cooking the meals and doing several other things under unsanitary conditions within the four walls of the house also tells upon the health of women. The *Purdah* system further affects their health adversely.

[Errata: read "for"; cf. errata sheet, p. 329,

*162 To the above general causes which tend to cut down the number of females in India may be added some special factors which affect the sex-ratio.

[167] (a) *Migration.*—Emigration affects the sex-ratio of the locality concerned by removing the able-bodied male population and causes an increase in the proportion of females, while immigration into a country on the other hand would go to swell the proportion of males in it.

[164] (b) *Diseases.*—Certain diseases show special selection for the sexes. Plague and Influenza are reported to select adversely against females while famines claim more victims among the male population as the females are reported to exhibit greater resistance to them.

(c) Then there are factors of climate, race and occupation which seem to affect the sex-ratio at birth.

(d) Another cause of the greater deficiency of females in this State may be traced in the history of this country as we shall presently attempt to show to the reader. The political vicissitudes as evidenced by the general disintegration and disorder prevalent in this country before its consolidation by Maharaja Gulab Singh could also have played some part in affecting the sex proportions.

It is an accepted fact that since the twelfth century when Khan Dalacha, the Tartar invaded Kashmir various dynasties have held sway over this beautiful country. Ratan Shah of Tibet and Shah Mirza of Swat having ruled during the middle of the fourteenth century were followed by the indigenous kings of the Chak tribe who ruled it (1553-1585) till it passed into the hands of the foreigners the Mughals (1586-1751), the Afghans (1751-1818) and the Sikhs (1819-1845).

The conquest of this country secluded by mountain walls and having no suitable communication must have proved a tedious task for the foreign invaders who could only venture on such expedition with mighty preparation and large armies. With each invasion the male population of the country will naturally have received an influx and consequently the proportion of women would have experienced a fall at each such occasion. It is also likely that during the closing days of the last Hindu rule over this land the ruling race seeing the chances of defeat might have sent off their families out of the valley or put them to the sword according to the old Rajput custom of *Jauhar.*

It is therefore one of the plausible explanations that a series of such invasions might on the one hand have considerably increased the male content of the population while on the other hand this very cause might have contributed to the depletion of the female sex, through migration or actual cutting down of their numbers.

Although according to the natural law the balance of sexes should have been restored but seeing that in India during the last fifty years the sex-ratio has instead of equalization actually gone low from 954 in 1881 to 940 in 1931, it can be assumed that other factors are too potent to allow this law to neutralize the long-standing deficiency.

The above considerations also apply to the Jammu Province where before the consolidation of the Dogra country by the late Maharaja Gulab Singh, the founder of the State, the hill principalities were in perpetual conflict with each other and their number was not less than 22 as is evidenced by the famous Dogra couplet which is sung to this day by the bards of Duggar.

"Bais Raj Pahar De

Bich Jammu Sardar"

"Amidst the twenty-two principalities of the hills Jammu stands supreme".

1/4 [Errata: read "communications"; cf. errata sheet, p. 329, category III -- Analyst]

These frequent wars and intensive disputes might have appreciably reduced the female constitution of the population which it has not been possible to recoup. 162X

128. Comparison with other Provinces and States.—The following table gives the proportion of females per 1,000 males for the principal Provinces and States of India as shown at the 1931 Census.

Province or State.	1931 Census.	1921 Census.	Variation.
1	2	3	4
India	940	945	—5
1. U. P.	902	909	—7
2. Burma	960	957	+3
3. Bombay	909	919	—10
4. Bengal	924	928	—4
5. Madras	1,036	1,038	—3
6. Central Provinces	998	1,002	—4
7. Behar and Orissa	1,005	1,032	—27
8. Punjab	921	918	+3
9. N. W. F. Province	864	830	+34
10. Baluchistan	717	731	—14
11. Gwalior State	897	890	+7
12. Hyderabad State	939	946	—7
13. Baroda State	943	933	+10
14. Mysore	965	972	—7
15. Jammu and Kashmir State	881	890	—9

The general dearth of females in all the chief Provinces and States of India with the exception of Bihar and Orrisa and Madras proves the characteristic preponderance of males in the Indian population. Out of 10 Provinces and 5 States shown in the table only 2 provinces show a slight preponderance of females while the rest disclose a deficiency which in the case of the Punjab, N. W. F. P., Gwalior State and the Jammu and Kashmir ranges between 830 and 890 females per 1,000 males whereas Baluchistan stands last with a proportion of only 717. In the case of the remaining 8 units the deficiency of females no doubt exists but the proportion is above 900 ranging from 901 in Bombay and reaching as high as 998 in Central Provinces. The causes of this general deficiency of females in India have already been discussed in the preceding paragraphs and we may now examine the variation in this proportion as shown at this Census. In view of the fact that the proportion of females has fallen for the whole of India from 945 to 940 the fall of 9 in the State proportion should not cause any anxiety since it only means that factors responsible for reducing the female element throughout India have been in operation here also. A glance at the variation column shows that of the eight Governor's Provinces in Inida six (U. P., Bombay, Bengal, Madras, C. P., Bihar and Orrisa) have registered a minus variation *i. e.*, their female proportion instead of improving has gone further down, while on the other hand only two provinces namely Burma and Punjab show a nominal rise in female proportion by three per 1,000 males. Among the States, Mysore, Hyderabad and Jammu and Kashmir have all gone down whereas Baroda and Gwalior have recorded an increase of 10 and 7.

162X 779

129. Sex Proportions by Religions.—The subjoined table extracted from the Subsidiary Table II shows the variation in the sex-ratios for the different

*162 779

religions at this as well as the previous Censuses and it is easily seen that of all the religions the Sikhs have scored the highest improvement in their female proportion both since 1901 as well as during the last decade.

Religion (all ages).	Number of females per thousand males at the Census of					
	1901.	1911.	1921.	1931.	Variation since 1901.	Variation since 1921.
1. Sikh ..	861	853	901	923	+122	+22
2. Hindu ..	838	853	872	873	+ 35	+ 1
3. Buddhist ..	991	999	1,000	1,008	+ 17	+ 8
4. Muslim ..	867	864	854	842	— 10	—12
All Religions ..	864	857	860	851	— 3	— 9

The increase of their females by 122 per 1,000 males during the last thirty years and by 22 during the outgoing decade is a sure testimony of the abnormal increase of the Sikhs. The large increase of 28·2 per cent. in the Sikh population during this decade is also due to the special instructions issued by the Census Commissioner for India under which the terms Hindu and Sikh were declared as mutually exclusive and a Sikh was given the option of getting himself recorded either as a Hindu or as a Sikh, but he could not get himself entered as both. This inflated the number of Sikhs by withdrawal from the Hindus of Sahaj Dhari and Brahman Sikhs who used to be entered under Hindus as Sanatani Sikhs. The smaller percentage increase of Hindus during the decade under report (6·06 per cent. Hindus against 28·2 per cent. Sikhs) is also in part ascribable to the above reason and in part to the fact that the Hindus who generally predominate in towns where want of free air and outdoor active life renders the females more liable to disease and increased mortality. The Budhists who possess almost equal proportion of the sexes having during the past Censuses been declaring a regular improvement in the sex-ratio though at a slow speed as is revealed by the rise of female proportion from 991 to 1,008 *i. e.*, by 17 in 3 decades and by 8 in the outgoing decade. The high proportion of the females amongst the Budhists has already been explained in previous reports and suffice it to say that the higher female birth-rate brings into the world more children of that sex and the equal treatment of female children with male children keeps the proportions not only in tact in higher age-groups but also increases it. Greater attention is bestowed on the female children in order to enable the family to offer a chomo (female monk) to the local monastery or Gompa. Thirdly the outdoor agricultural life of the females makes them hardy and prolongs their life which keeps in tact the increased feminine proportion in the old-age groups of the population. Above all the Budhist custom of polyandry also acts adversely against males although the manner of its operation is not quite intelligible. Last of all come the Muslims who have lost by 12 per 1,000 males during this decade although their population has in this period increased by 10·5 per cent. Their loss has been responsible for giving a minus variation for the entire State. A glance at the figures against the age-group 0-5 and 5-10 will show that the females are less at birth (989) and the sex-ratio further deteriorates to 983 in 0-5 period and to 847 in group 5-10 and 828 in group 10-15 which shows that deficiency at birth is not only maintained but is at the same time seriously aggravated during infancy childhood and early age-periods thus showing that the factors of deliberate or unconscious neglect of female children and early marriage have certainly been at work.

*162 **130. Proportion of Sexes by Castes.**—Among the Hindus the Brahmans display the highest proportion of 952 per mille of males and are followed next by Chamars (901), Megh (890), Rajput (814), Khatri (827), Kashmiri Pandit (799) and Arora (752). Although the Brahmans do not possess the highest female birth-rate amongst the Hindus as is shown by the 0-6 age-group of Subsidiary Table IV wherein Meghs, Chamars and even Kashmiri Pandits and Khatris beat

1 [Errata: cf. category III, P. 329 for corrections -- Analyst]

their proportion yet their aggregate proportion for all ages is the best which is due to the fact that in subsequent age-groups they not only maintain the sex-ratio of their entire group but substantially increase female proportion to 1,114 in group (14-16), 1059 in 17-23. They stand the highest in age-groups 7-13, 17-23, 24-43 and 44 and over while in group 14-16 they are excelled by the Chamars. The broad reason for this satisfactory proportion is that the community being largely agriculturist the females dwell in rural areas, the active agricultural and open air life of which is conducive to better health and comparatively less mortality of females than in other castes like the Kashmiri Pandits and Khatris who are predominantly town-dwellers amidst congested surroundings. The religious objection against infanticide also keeps the proportion of females children comparatively higher. The Meghs and Chamars who also work on fields either as peasant proprietors or mostly as tenants and field labourers also show similar results. The Rajputs continue to occupy the last place in respect to sex-ratio and it is hoped that with the introduction of measures against female infanticide in this community the proportion will naturally improve at future Censuses. Not only is there a defect in the age-group 0-6 but this is aggravated in 7-13 which indicates the existence of the factor of neglect of female children and partially the reticence against disclosure of the particulars about girls approaching marriageable ages. 162*

Shifting our analysis towards the Muslims it is apparent that the Balti tops the list with 1,033 females and is closely followed by Shin (984), Brukpa (958), Jat (930), Sayed (921), Rajput (919), Bafinda (916) while Kashmiri Muslims have only 851. The Balti continues to show a fair excess of females over males at this Census as at the last and we cannot discard the figure as unreal. Although a large share of this excess is attributable to emigration of good portion of Balti males at the time of Census yet we cannot help subscribing to the view that there is a great excess in female birth-rate as is evidenced by the proportion of 1,020 female children between 0-6 to 1,000 males in the same age-period. The healthy and active life of the Brukpas who mostly constitute the pastoral population of the Frontier and the Shins who are a primitive tribe is responsible for better proportion of the females. The proportion of 1,037 given by the Muslim Rajputs at the 1921 Census which then appeared unreliable has been proved to be so by the figures of this Census which gives a record of 919 only. The Jat, Bafinda and Sayed also give fairly satisfactory proportions while the Kashmiri Muslims are in defect for causes already detailed in the penultimate paragraph.

121. Influence of Social Conditions and Local Customs.—The decade has witnessed remarkable improvement in the social customs of various communities due to the spread of education and civilisation. The system of early marriage which was so common in both the provinces and especially amongst the Hindus who literally followed the injunctions of their scriptures in celebrating child marriages has now become a thing of the past—thanks to the Ruler of the State who out of solicitude for his subjects laid statutory prohibition upon this harmful system and drove out of his realms this most injurious social custom. Although the Arya Samaj and some advanced people even among the orthodox Hindus have made strenuous efforts to popularise widow remarriage yet their efforts have not yet produced the desired beneficent results and the instances of widow marriage amongst the State Hindus are few and far between. The *Purdah* system has during the decade lost much of its intensity. The rural and labouring classes observe very little *Purdah* while the people of the middle classes are now giving greater freedom to their women-folk. The progress amidst the higher circles has been greater and it is now become a fashion for the well-to-do to take their wives with them to the Cinemas or for outing of which the Sundays of the Nishat and Shalamar gardens of Srinagar and the flocking of people every evening to pass summer evenings on the Jammu canal are living instances. A good deal of social reform has taken place amongst the Kashmiri Pandits whose women have discarded the loose and untidy dress of centuries and are seen in up-to-date Indian Saries. The return of scholars of various communities after training in the foreign countries has imported far more advanced and liberal ideas the permeation of which in their respective communities is everyday liberalising the atmosphere. 178 [582] [587] [562] [177]

[Errata: see category 116, p. 329 for corrections -- Analyst]

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132. Summary of Conclusions.—Hereunder we may sum up some of the main conclusions drawn in the body of the chapter with regard to the sex proportions :—

(1) There is a general deficiency of females in the State.

(2) The proportion of females is the highest in the Frontier Districts and lowest in the Kashmir Province, while in the Jammu Province it is higher in the Outer Hills than in the Semi-mountainous and Sub-montane Tract.

(3) The proportion is higher in the early age-periods and falls considerably between 10-15 and the decline continues in old age.

(4) The Budhists and the Baltis represent the highest while the Rajputs and Kashmiri Pandits the lowest proportion of females per mille of males.

(5) The rural population returns a higher proportion than the urban.

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SUBSIDIARY TABLE I.

General Proportion of the Sexes by Natural Divisions.

District and Natural Division.	Number of females to 1,000 males.									
	1931.		1921.		1911.		1901.		1891.	
	Actual population.	Natural population.	Actual population.	Natural population.	Actual population.	Natural population.	Actual population.	Natural population.	Actual population.	Natural population.
1	2	3	4	5	6	7	8	9	10	11
Kashmir State ..	891	889	890	883	887	891	894	898	891	878
I. The Sub-montane and Semi-Mountainous Tract ..	804	....	884	....	840	818	....	....	....	....
Jammu District ..	835	....	842	903	898	882	....	....	....	....
Kathua (Jammugarh and Kathua tahsils only) ..	827	....	827	849	820	776	....	....	....	....
Mirpur District (Mirpur and Bhimber tahsils only) ..	936	....	901	962	919	891	....	....	....	....
II. The Outer Hills ..	905	....	925	....	916	920	....	....	....	....
Kathua District (Basohli tahsil only) ..	941	....	931	....	911	945	....	....	....	....
Mirpur District (Kotli tahsil only) ..	868	....	985	....	936	922	....	....	....	....
Udhampur District (including Bhaderwah) ..	903	....	896	900	894	900	....	....	....	....
Riasi District ..	896	....	894	897	897	903	....	....	....	....
Poonch Jagir ..	920	....	940	927	926	925	926	908	902	....
Chenani ..	842	....	....	....	....	....	....	....	....	....
Jammu Province ..	897	....	908	922	927	930	923	922	920	....
III. The Jhelum Valley (Kashmir Province) ..	822	....	827	856	872	879	876	904	889	....
Kashmir North ..	867	....	863	884	894	....	877	....	....	....
Kashmir South ..	843	....	848	849	864	865	....	....	....	....
Baramulla District ..	881	....	880	848	871	881	884	920	890	....
IV. The Indus Valley (Frontier Districts)	940	....	938	939	972	972	923	956	927	....
Ladakh District ..	1,000	....	1,011	1,012	1,002	1,005	....	....	....	....
Gilgit	778	....	856	886	889	886	....	....	....	....
Frontier Illaqas ..	882	....	874	874	....	....	....	....	....	....

Notes.—The natural population except that of Kashmir State is not ascertainable separately as details of emigrants have only been supplied by the Provincial Superintendents for the whole State and not by districts.

2. Number of females to 1,000 males has been worked out as proportionate figure.

SUBSIDIARY TABLE II.

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NUMBER OF FEMALES PER 1,000 MALES AT DIFFERENT AGE-PERIODS BY RELIGIONS AT EACH OF THE LAST THREE CENSUSES.

Age.	All Religions.				Hindu.				Muslim.			
	1901	1911	1921	1931	1901	1911	1921	1931	1901	1911	1921	1931
1	2	3	4	5	6	7	8	9	10	11	12	13
0—1 ..	928	980	975	962	897	965	971	967	1,000	985	974	959
1—2 ..	904	955	973	985	880	945	910	997	929	968	987	979
2—3 ..	1,005	982	1,001	995	1,029	984	991	983	1,028	979	1,006	996
3—4 ..	1,023	986	982	996	1,037	982	1,022	996	1,021	986	988	979
4—5 ..	961	953	970	965	1,023	962	977	1,043	947	948	965	905
Total 0—5 ..	*952*	*974*	*980*	*982*	*978*	*970*	*984*	*1,019*	*984*	*974*	*979*	*982*
5—10 ..	918	928	913	854	968	973	967	907	909	917	900	847
10—15 ..	802	806	782	838	728	751	779	860	833	819	794	838
15—20 ..	867	868	921	961	820	885	918	944	872	884	921	964
20—25 ..	1,028	1,018	1,008	996	990	917	960	948	1,061	1,020	1,194	1,007
25—30 ..	947	945	964	939	890	874	882	882	986	972	1,018	946
Total 0—30 ..	*1,013*	*934*	*935*	*934*	*880*	*895*	*912*	*919*	*959*	*931*	*939*	*932*
30—40 ..	935	949	938	816	795	909	919	907	926	963	939	822
40—50 ..	847	856	823	780	798	819	810	775	866	906	855	783
50—60 ..	767	789	751	762	748	749	756	741	771	773	742	1,042
60 and over ..	834	733	767	790	843	733	816	1,043	761	730	738	736
Total 30 and over ..	*822*	*816*	*807*	*790*	*813*	*790*	*804*	*733*	*823*	*823*	*805*	*750*
Total all ages (Actual population) ..	*884*	*887*	*890*	*891*	*888*	*882*	*872*	*873*	*892*	*896*	*894*	*882*
Total all ages (Natural population) ..	*888*	*881*	*896*	*827*	..	..	..	..	..	..	..	..

Age.	Sikh.				Buddhist.			
	1901	1911	1921	1931	1901	1911	1921	1931
1	14	15	16	17	18	19	20	21
0—1 ..	1,023	854	916	928	1,034	1,100	1,046	975
1—2 ..	875	904	927	1,005	1,242	1,238	1,043	1,000
2—3 ..	887	1,000	885	1,002	1,043	1,155	1,101	1,169
3—4 ..	833	1,027	1,082	958	1,026	1,074	1,026	1,162
4—5 ..	918	900	1,106	1,036	1,032	1,157	1,157	1,073
Total 0—5 ..	*944*	*932*	*982*	*986*	*1,040*	*1,130*	*1,075*	*1,072*
5—10 ..	821	897	912	730	960	992	1,003	1,026
10—15 ..	762	773	782	843	960	979	909	1,022
15—20 ..	890	926	1,164	1,154	984	990	825	1,039
20—25 ..	873	1,022	1,039	1,000	1,002	1,000	1,083	1,036
25—30 ..	883	990	922	1,001	915	981	1,147	1,004
Total 0—30 ..	*833*	*895*	*946*	*970*	*978*	*1,014*	*1,071*	*1,029*
30—40 ..	770	819	823	820	813	981	875	970
40—50 ..	754	807	890	771	923	1,011	990	984
50—60 ..	676	687	776	738	1,026	1,011	1,039	1,082
60 and over ..	734	673	706	748	1,412	974	1,418	985
Total 30 and over ..	*741*	*769*	*812*	*750*	*1,078*	*931*	*921*	*939*
Total all ages (Actual population) ..	*891*	*852*	*901*	*923*	*991*	*999*	*1,000*	*1,001*
Total all ages (Natural population) ..	....	....	....	....	....	....	....	....

NOTES.—1. The proportions at the different age-periods are based on the figures for the actual population.

2. Figures for numerically important religions have only been given.

3. Variations by religions in the proportions for natural population have not been worked out for want of detail of emigrants by religions from the Provincial Superintendents and Census Commissioners of other States.

4. Number of females to 1,000 males has been worked out on proportional figures of population.

SUBSIDIARY TABLE III.

Number of Females per 1,000 Males at different Age-periods by Religion and Natural Division (1931 Census).

Age.	I.—The Sub-montane and Semi-mountainous Tract.					II.—The Outer Hills.					Jammu Province.		
	All Religions.	Hindu.	Muslim.	Sikh.	Buddhist.	All Religions.	Hindu.	Muslim.	Sikh.	Buddhist.	All Religions.	Hindu.	Muslim.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
0—1 ..	962	970	972	781	..	1,011	998	1,015	1,122	625	999	992	1,006
1—2 ..	994	987	1,022	1,000	..	948	983	944	1,013	1,000	1,003	997	1,008
2—3 ..	1,009	1,012	1,014	852	..	994	1,009	995	912	1,200	1,001	982	1,009
3—4 ..	1,026	1,063	1,017	815	..	978	1,042	982	972	1,400	994	1,005	990
4—5 ..	978	989	970	842	..	994	1,019	963	1,027	1,000	1,001	1,004	990
Total 0—5 ..	*988*	*994*	*993*	*852*	..	*983*	*1,007*	*978*	*1,013*	*1,000*	*1,000*	*1,011*	*998*
5—10 ..	898	914	904	827	..	884	883	897	954	900	862	865	878
10—15 ..	776	754	799	797	..	822	821	819	793	1,000	842	868	832
15—20 ..	983	872	1,000	872	..	1,007	1,069	994	1,062	1,000	982	961	980
20—25 ..	1,094	962	1,126	1,042	..	1,184	1,123	1,220	999	1,333	1,018	982	1,037
25—30 ..	940	845	1,042	1,123	..	1,063	963	1,119	1,014	1,037	948	898	977
Total 0—30 ..	*932*	*893*	*948*	*915*	..	*946*	*979*	*962*	*962*	*1,039*	*933*	*957*	*927*
30—4 ..	862	813	889	816	..	872	897	897	853	1,000	845	814	969
40—50 ..	873	795	922	774	..	843	846	837	857	1,120	813	799	825
50—60 ..	786	774	813	750	..	792	743	823	834	941	776	750	801
60 and over ..	778	795	782	725	..	796	838	780	794	667	782	796	771
Total 30 and over ..	*833*	*796*	*872*	*805*	—	*833*	*829*	*842*	*833*	*958*	*816*	*836*	*831*
Total all ages (Actual population) ..	*894*	*849*	*899*	*859*	..	*905*	*912*	*917*	*914*	*1,000*	*897*	*884*	*904*
Total all ages (Natural population) ..	..	..	—	..	—	—	—	..	—	—	—	—	—

Age.	Jammu Province.		III.—The Jhelum Valley (Kashmir Province).					IV.—The Indus Valley (Frontier Districts).				
	Sikh.	Buddhist.	All Religions.	Hindu.	Muslim.	Sikh.	Buddhist.	All Religions.	Hindu.	Muslim.	Sikh.	Buddhist.
1	15	16	17	18	19	20	21	22	23	24	25	26
0—1 ..	905	750	975	926	976	1,000	..	980	845	982	871	979
1—2 ..	1,035	1,000	990	988	990	973	..	1,038	333	1,045	500	1,000
2—3 ..	1,043	1,400	972	981	973	950	..	1,090	1,500	1,081	1,667	1,060
3—4 ..	943	1,400	981	916	984	949	..	1,037	667	1,023	1,333	1,160
4—5 ..	1,030	1,000	931	899	952	1,049	..	988	1,000	979	1,000	1,074
Total 0—5 ..	*980*	*1,007*	*961*	*938*	*967*	*982*	—	*1,025*	*739*	*1,017*	*816*	*1,072*
5—10 ..	834	903	847	857	828	886	..	904	730	881	848	1,007
10—15 ..	983	1,000	825	876	816	841	..	858	650	839	845	1,023
15—20 ..	1,154	1,000	944	744	980	1,077	..	937	81	940	900	1,041
20—25 ..	1,220	1,316	970	770	987	1,109	..	1,021	69	1,045	836	1,024
25—30 ..	1,079	1,037	890	713	917	911	..	999	73	1,027	786	1,008
Total 0—30 ..	*933*	*1,038*	*904*	*833*	*907*	*939*	..	*949*	*149*	*983*	*653*	*1,000*
30—40 ..	834	1,000	770	656	869	830	..	940	55	958	269	976
40—50 ..	773	1,077	871	698	738	793	..	902	50	907	143	945
50—60 ..	735	941	708	747	706	747	..	912	200	894	333	1,003
60 and over ..	806	667	658	770	643	670	..	915	250	897	....	968
Total 30 and over ..	*797*	*943*	*728*	*705*	*738*	*753*	..	*923*	*62*	*929*	*222*	*981*
Total all ages (Actual population) ..	*927*	*1,004*	*888*	*784*	*854*	*903*	..	*940*	*117*	*945*	*530*	*1,003*
Total all ages (Natural population) ..	..	..	..	..	—	..	..	..	..	....	....	....

Notes—1. Ratio of females to males for Buddhist in the Sub-montane and Semi-mountainous Tract is not worked out, as only 4 males and 5 females have been enumerated in this Natural Division.

2. Ratio for Buddhist females has not been calculated, as only 5 males have been enumerated in the whole of the Kashmir Province.

3. Ratio of females to males in the Natural population by religion cannot be worked out for want of similar information from other Provinces and States.

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SUBSIDIARY TABLE IV.

NUMBER OF FEMALES PER 1,000 MALES OF CERTAIN SELECTED CASTES.

Caste.	Number of females per 1,000 males.						
	All ages.	0—6	7—15	16—16	17—35	36—43	44 and over.
1	2	3	4	5	6	7	8
Hindu—							
Arora ..	722	902	890	825	616	811	860
Brahman (excluding Mohyals) ..	962	962	940	1,114	1,039	928	889
Chamars ..	901	1,000	888	1,182	938	921	796
Kashmiri Pandits ..	799	970	941	780	774	703	776
Khatri ..	827	906	873	886	890	765	681
Megh ..	890	1,006	851	1,105	1,004	898	742
Rajputs ..	814	962	798	973	976	742	784
Muslim—							
Arain ..	891	962	740	823	828	776	702
Badada ..	916	988	826	897	1,116	865	846
Balti ..	1,033	1,020	934	901	1,082	1,112	1,012
Gujjar ..	856	906	788	827	1,080	845	691
Jat ..	930	991	773	799	1,081	1,004	894
Kashmiri ..	851	953	793	938	987	826	696
Mughal ..	900	1,115	786	881	1,098	848	772
Pathan ..	828	1,005	753	939	941	763	677
Rajput ..	919	962	802	836	1,034	906	837
Sayed ..	921	1,052	798	847	1,049	825	822
Sheikh ..	853	848	818	1,052	847	896	722
Turkhan ..	891	1,041	843	1,041	1,008	782	809
Shin ..	984	1,144	876	836	1,079	988	917
Yashkun ..	894	1,015	858	858	1,074	889	837
Brokpa ..	968	999	778	1,074	984	1,022	927
Buddhist—							
Mangrik ..	1,013	1,057	968	1,049	1,001	1,043	974

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SUBSIDIARY TABLE V.

ACTUAL NUMBER OF BIRTHS AND DEATHS REPORTED FOR EACH SEX DURING THE DECADE 1921-1930.

Units.	Births.		Deaths.	
	Males.	Females.	Males.	Females.
1	2	3	4	5
Jammu Province (excluding Jammu Town) ..	178,448	164,439	132,905	111,452
Jammu City ..	4,097	3,728	4,384	3,804
Poonch Jagir ..	30,297	22,940	33,386	30,001
Chenani Jagir ..	1,310	1,066	1,201	1,301
Kashmir Province (excluding Srinagar city) ..	188,788	171,053	183,286	144,430
Srinagar City ..	22,827	19,936	18,304	17,539
Ladakh District ..	15,032	12,606	12,606	10,639
Gilgit District ..	2,879	2,516	2,603	2,277

NOTES.—1. Births and deaths statistics for the Political Agency have not been compiled for the decade 1921-1931 as the same are not available.

2. Figures for the previous two decades i. e., 1901-1911 and 1911 to 1921 have not been compiled as births and deaths statistics for the same are not available.

CHAPTER V

(PART B).

SEX AND FERTILITY.

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133. Introductory.—In this part will be discussed the results of a special enquiry conducted in conjunction with the current Census under instructions of the Census Commissioner for India, who, in his letter No. 26 Misc., dated the 29th of July, 1930, expressed his desire to collect information as to the rates of fertility and mortality in India. His plan was to restrict this enquiry to specially selected area (*i. e.*, a district in each Province or State) which could be taken as a sample to indicate the average fertility of women with the incidence of mortality prior to reproduction and the results of the enquiry obtained for this sample area would, it was presumed, fairly represent the conditions prevailing in the entire Province or State. It was further suggested that the best way of collecting this information would seem to lie in the recruitment of voluntary services of some social organizations, the Medical Department or the women teachers. The heterogeneous nature of the Natural or Administrative Divisions of the State makes it impossible to single out a sample district which could be called as a standard area representative of the whole State. Not only is there no similarity between the four Natural Divisions but even within these divisions there is hardly any district which truly possesses the characteristics of the province containing it. The vagaries of nature do nowhere display themselves in such magnitude and consequently the plan of a sample area or district was highly unsuited to the purpose in view. For instance the Muzaffarabad district which is included in the Jhelum Valley Division does not share any of its characteristics nor can it by any stretch of imagination be made to represent either the Frontier Districts or the Jammu Province. Ladakh and Gilgit though comprised in the same Natural Division (The Indus Valley) possesses widely divergent characteristics while Ladakh and Jammu have nothing in common whatsoever. Even within the district some tehsils will be found to vary from each other. In view of such discordant features of individual units the scheme of collecting statistics for a sample district and extending its conclusion to the entire State being outside the scope of practical statistics had to be abandoned and in lieu thereof it was decided to have the special schedules of sex enquiry filled up for 5 houses in each Census block to draw a more accurate and faithful picture of the conditions prevailing in the State and to avoid erroneous conclusions. As regards the agency it was considered better to entrust this work to the more responsible Census workers of the grade of supervisors who would gather the information from the husbands of the married females concerned and it was not considered practicable to employ teachresses who could not be available in sufficient numbers to cope with the work of collection of these statistics in the rural areas.

A special schedule for collecting of fertility statistics was drawn up in the following form and necessary data was collected throughout the State by the Census Supervisors who being mostly Government servants were considered to be more responsible for this job.

(1) Serial No. (2) Number of Census block. (3) House number. (4) Religion. (5) Caste. (6) Age of wife. (7) Occupation of husband. (8) Age of husband. (9) Status of family. (10) Period of married life. (11) Sex of first child (whether quick or still born). (12) Number of children born alive. (13) Number of children still surviving. (14) Ages of surviving children. (15) Remarks (if any).

The returns collected had to pass through the copying sorting and compilation stages like the general Census Schedules and consequently involved both labour and expenses before the statistics could be made presentable to the public in the shape of the eleven instructive tables appended to this chapter.

134. Reliability of the Returns.—Since the enquiry was the first of its type in this State every care was taken to proceed with the greatest caution and

[Errata: of. category 116, p. 829 for corrections --

659 vigilance so as to get through the business without the least possibility of trouble or resistance from the public. The Hidayat (or instructions for filling up the schedule) was worded in very plain terms explaining the beneficent objects of the enquiry and allaying suspicions which generally accompany any novel enquiries more so when the enquiries pertained to the women-folk. Although accuracy and exactness required the putting of the questions direct to the women concerned but as already pointed out the difficulties of selection of a sample area and the dearth of female workers to carry out the investigations throughout the length and breadth of the country constituted strong impediments to obtaining responses direct from the married women. The fear of public opposition and resentment springing from the addressing of such enquiries direct to the women in this backward tract where lack of female education and social restrictions like *Purdah* would have presented serious obstacles in the way of enquiry, was a further consideration which weighed with the Census authorities of the State who deemed it wiser to address the questionnaire to the husband instead of the wife. This elicited prompt responses from the husbands and made the enquiry the least objectionable to any one although humourists were not wanting among the city intelligentia who would put funny questions regarding the exact interpretation of the words 'the period of married life', to the Census workers who would dismiss them with a light smile and passed on to the next house. The returns may be assumed as fairly accurate as the responses from the husbands yielded equally reliable results and we do not think that replies from women themselves would have yielded better data. After rejecting the slips containing doubtful or incomplete entries 15,714 slips were selected for tabulation and in all eleven tables have been compiled and we shall discuss them *seriatim* in the following paragraphs.

163 **135. Table I: Sex of the first-born.**—In this table are presented the statistics of the sex of the first-born child and it will be seen that out of 15,714 cases examined 9,661 mothers brought forth a male child at the first birth while 5,702 mothers delivered a female child at the first birth, the balance of 351 being without any issue. The proportion of females first-born per one 1,000 males first-born comes to 590 for the whole State while in the case of Baroda State whose figures alone are available to us at the time of writing the proportion works to 698, which only proves the greater masculinity at first birth in the case of this State. Further analysis of the statistics by districts shows that femininity at first birth is highest for the Ladakh district (634·6) while it is lowest in the case of the Kathua district (474·6). The districts of Riasi, Srinagar, Baramulla also show a comparatively higher proportion than the Udhampur, Jammu, Muzaffarabad, Gilgit, Poonch and Chenani. The sex of the first-born generally determines the sex of the families and if the first-born is a male it is a fair index of the predominance of males in the majority of the families concerned. Since the table has been prepared for the first time no comparisons can be built at this Census and the detailed examination of the subject has naturally to fall to the share of the succeeding Census.

162 **136. Table II: Size constitution of the Families.**—This table shows only the size of the family and has been compiled from completed fertility cases only. The addition of two or three more columns to this table would have given us the sex-constitution of families also and it would be advantageous to provide separate columns for male-children and female-children if the enquiry is pursued at the next Census. The table shows that the size of the family varies from families having no children to families having as large a number as 21 children. It will be seen that families with six children bear the highest proportion (13·3 per cent.) to the total number of families examined while the percentage falls to less than one after the 12 children families. Of the twenty two categories into which the families have been classed the largest proportion of families is included by the group of families from 4 to 9 children which five categories include 62 per cent. of the total. The first four classes have 22 per cent. of families while the last thirteen classes contain only 15 per cent. all combined.

163 **137. Table III: Fertility by Occupations.**—Shows the size of the families according to occupations of the husbands and the following small table will
165 [Errata: cf. category 116 p. 329 for correc-

naturally help us in understanding the influence of occupation on the size of families as well as on the survival ratios. 163 165

Occupation.		Number of families examined.	Average number of children per family.	Proportion of surviving to thousand born.
1. Agriculture	..	12,800	5·9	697·7
2. Industry	..	572	5·3	632·3
3. Transport	..	45	5·6	604
4. Trade	..	[illegible]	5·5	642
5. Public force	..	16	6·8	522·9
6. Public Administration	..	130	5·5	642·7
7. Professions and liberal arts	..	[illegible]	5·5	[illegible]
8. Persons living on their income	..	160	5·2	[illegible]
9. Domestic service	..	80	5·1	[illegible]
10. Insufficiently described occupations	..	114	5·63	[illegible]
11. Unproductive and unspecified occupations	..	252	5·6	612·4

The largest average of children per family (6·8) is returned by public force which, however, on the contrary exhibits the lowest survival ratio 522·9 leading to the inference that although on account of physical strength of those connected with Army the number of births is high but on account of the absence of the father the children born are not properly looked after which complains the high mortality. The high average is, in part due to the fact that the number of cases examined is only 16. Agriculture records the highest survival rate (698) and the average of children is also high (5·9) which is probative of the fact that the active outdoor life of both the parents engaged in agriculture yields both high fertility as well as high survival ratio. The number of births is the poorest (5·2) among persons fattening on their incomes without taking substantial share in the worldly activity necessary for the production of wealth though their survival rate is not so bad on account of the monetary means at their disposal for bringing up their children in a good state of health and comfort. The average of births is good for domestic service and insufficiently described occupations; fair for trade, profession and liberal arts; and low for transports, unproductive occupations and public administration. The survival ratio is good under agriculture, insufficiently described occupations, industry, trade and public administration; fair in the case of persons living on their income, domestic service; and poor in the case of transport, unproductive, professions and liberal arts and public force.

138. Table IV: Fertility by Religion and Caste.—The size of families by caste or religion of the families concerned is demonstrated by Table IV in which details for the principal castes of each religion have been given. The table contains lot of useful information for besides supplying the average number of children born per family for each caste it also gives the average proportion of surviving children to thousand born and is consequently helpful in working out the prevalence of infant mortality in the various communities. Since one of the outstanding feature of the Indian Census is a high birth-rate accompanied by a high death-rate especially amongst the children the productive efficiency of the various communities will therefore be more correctly disclosed by the survival ratios of children which this table gives in column 6. Columns 7, 8, 9 and 10 again are full of further important data bearing on the subject for an analysis of these figures by working out further percentages will show the connection which the age of the wife at marriage bears to the production of children as well as the survival ratios. With this prefatory observation regarding the multifarious utilities of this table we proceed to discuss some of the important results springing from the analysis of these statistics.

1 [Errata: cf. category 116, P. 329 for corrections-- Amin (1.1.6)]

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The average number of children born per family comes to 5·7 for the entire State which compares quite favourably with 5·69 of Baroda State whose statistics should be very reliable on account of this enquiry having been held there for the second time. Proportion of children surviving to thousand born in the State is higher (*i. e.* 682·6) than 604 of Baroda which shows that survival rate here is comparatively favourable than in Baroda although the variation per cent. of population in two States is greater in the case of Baroda 14·9 against 9·8 of this State. This apparent inconsistency is easily explained by a consideration of the figures of migration. The Baroda State has an excess of 127,631 immigrants over the total emigrants which consequently swelled up the increase per cent. of population of that State while we had an excess of 30,252 emigrants over immigrants. This is sufficiently probative of the fact that there the survival rate per thousand as disclosed at the special enquiry is fairly reliable. Now extending the comparisons to different religions it is clear that the highest average of births per family is shown by the Jains (7·3) after whom come the Sikhs with 6·4 average births per family, the Muslims and the Hindus following with their respective averages of 5·8 and 5·7. The Budhists possess only an average of 3·9 births per family. In the survival rate however the Budhists lead all others with a proportion of 813·4 surviving children per thousand born while the Muslims, Hindus, Sikhs, Indian Christian and Jains follow in descending order with survival averages of 680·4, 674·1, 673·3, 617·6 and 545·5 respectively. A glaring contrast is presented by the Jains who stand highest in the total number of births per family but sink down to the bottom in the survival proportions. An opposite contrast is presented by the Budhists who stand the lowest in average births per family but capture the topmost position in the survival ratios. The figures of Jains having been worked out for 3 families only should, however, be accepted with great reserve as the results worked out on examination of so few cases cannot make an approach to accuracy. Extending our examination to the castes it is seen that after ignoring the figures for Saryaras and Charas which are abnormal being based upon the examination of only a few families the Tarkhan has the highest average of children per family and is followed by Jhiwar and Jat (6·7), Kashmiri Pandit (6·3), Chamar (6·1), Brahman (5·9), Khatri (5·8), the Rajputs and Lohar bring up the rear with (5·0). The proportion of surviving children to thousand born is the highest among the Hajjams (750) and lowest (583) for the Tharkhans. Amongst the Muslim castes the Arain has the highest average of children per family (6·4) while Balti represents the other extreme with the lowest average of (5·0). The Kashmiri Muslim (6·1), Gujjar (6·0), Pathan (5·8), Shias (5·8), Sheikh (5·7) have also fair averages. As regards the surviving children the Muslim Rajputs show the highest proportion (718) and Shias (712), Gujjar (709), Pathan (697), Bafinda (696), Brukpa (690) also possess higher proportions while the Balti stands the lowest in this respect. The figure for others contains various castes which should have gone under the Hindus, the only caste included under the head tribal religion being Sansia, in whose case only two families have been examined and it is not wise to discuss results accruing from such deficient data.

To represent the connection of the ages of the wife at marriage the marginal statement will be of material help both in showing the relative proportion of marriages in different age-groups in various religions as also on the average children per family and the proportion of surviving children. A look at the table shows that Hindus possess the largest percentage (19·8) of families with wife married at the age of 13 to 14 years, next come Muslims with (13·8 per cent.) and Sikhs with (11·7 per cent.) the Budhists showing only

Total number of families.	Proportion per 100 of families with wife married at					
	13—14	15—16	17—18	19 and upwards	[illegible]	[illegible]
Hindus ... 2,000	19·8	16	17·0	9·6	5·7	674·1
Muslims ... 68,111	13·8	15·0	18·0	7·8	5·8	680·4
Sikhs ... 218	11·7	16·0	18·0	9·1	6·4	673·3
Budhists ... 180	9·1	18·0	18·0	14·9	3·9	813·4
All Religions 72,509	13·9	16·1	18·0	7·8	5·7	682·6

[Errata: read 'shuhras'; cf. errata sheet,
p. 319 [illegible]]

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3·1 per cent. of married wives at this young age. In the next group 15-19 the Sikhs lead with a percentage of 61·3 and are closely followed by the Hindus (56 per cent.) the Muslims and Budhists percentages being 48·9 and 35·9 respectively. Combining these two groups we find from the slips examined that out of 100 married females 76 per cent. marriages of Hindu females take place before the age of 20 and only 24 per cent. or less than ¼ are celebrated after the 19th year. Amongst the Muslims, however, 62 per cent. marriages take place before the twentieth year of the wife while among the Budhists only 39 per cent. are celebrated before 20, the largest marriages taking place at ages between 20 and 30. Budhists have the highest percentage (46·9) in the group 20-30 and Hindus stand the lowest (17·6). In the group 30 and over again the Budhists occupy the supreme place and Muslims also contribute a proportion of 7·6, the Sikhs' share being the lowest (3·1).

To find some relation between the survival rate and the age of wife at marriage the figures of Budhist would seem to suggest a conclusion that the higher the age of the wife at marriage the greater will be the proportion of the surviving children to the total children born and the average number of children per family would also seem to be influenced by the higher proportion of marriages between 15-19. The Sikhs who marry 61·3 per cent. of their females between the ages of 15 and 19 have the highest number of children as also a survival rate at par with the Hindus. 15-19 would seem to be the most favourable age for marriage of girls and the results of the Regulation prohibiting marriage of girls below 14 years indirectly confirms the fitness of the 15th year for marriage of girls here and the results of this healthy reform will be abundantly clear by the next Census.

139. **Table V: Age of Wife at Marriage and Fertility.**—In conjunction with this the statistics of Table V can also be studied which shows that although the ages of 13 and 14 years for wife at marriage yield a high average both of children born (6·3) and surviving (4·2) yet the errors attendant on the age-returns must have influenced the returns since all people are not expected to know the ages of females so accurately. Moreover, the number of families in the 13 years and 14 years age-groups is comparatively small as the figures represent only one year age-group while 15-19 years is a 4 year age-group and has more families. If 15 to 19 group had been split up into 4 groups of one year period each it can be said with some certainty that the 15 and 16 years ages will surely show better averages for the surviving children if not in the total number of children born although a corresponding reduction might have been evinced by the 18 years and 19 years wives. The averages for 15-19 are 6 for total children and 4·07 for surviving children and these have been worked out for the highest number of families namely 6,189 and consequently the slight advantage shown by the 13 and 14 years is only trivial and imaginary as the separate figures for 15 years and 16 years wives would have shown. The averages regarding births fall as the ages of wives rise higher than 20 which only shows that with increase in the ages of married wives the rate of fertility decreases as is shown by column 4. Analysis by individual years debars us from hazarding conclusions as to the extent to which postponement of marriage lowers fertility and the survival ratio.

140. **Table VI: Ages of Parents at Marriage and Fertility.**—Shows the correlation of ages of parents at marriage and its detailed analysis should give the ideal combination of the ages of husband and wife under which the best results might be obtained. Since the enquiry is only in its inception the work can better be left to the future Census for detailed comparative analysis. For our purpose it should suffice to say that having already shown ourselves in favour of the age-group 15-19 as the marriage period for females, we need only see which group (whether 13-19 or 20-29) would provide the best husbands. The wives aged 15-19 remaining constant we find that with husbands belonging to 13-19 group out of every 100 children born 70 survive while if the husbands belong to the category 20-29 the surviving children form only 67 per cent. of the total. This, however, is not sufficient material for placing the ideal age of husbands in the group 13-19 simply because it shows 3 per cent. improvement in the survival rate as compared to 20-29 group, as here also errors do creep into the calculations by the comparison of unequal age-groups and taking into account

163 an adequate number of families in different groups. Had the table shown details
165 year by year or by equal age-periods we would have been more sure of our ground. Instead of having the group 20-29 it would have been better to have quinquennial age-groups 20-25, 25-30 and so on, so that it would have been possible for us to see whether 20-25 would not be more suitable age for bridegrooms than 13-19. The old Shastric period of Brahmacharya also points to the suitability of the 25th year when the marriages of men were generally celebrated after they had completed their studentships. We should not, however, be over-enthusiastic in building conclusions just now on insufficient materials which should be tested by subsequent investigations of similar nature.

163 **161. Size of Family by duration of Marriage.**—Table VII shows the effect of duration of period of marriage on fertility of the family for important castes of each religion and for purposes of detailed comparison it is further necessary to work out the details for the more numerous of different castes. Out of the large number of castes tabulated in the main table only eleven important castes have been singled out for showing effects and some useful results about fertility which are detailed in the sub-joined table.

Duration of present marriage in years.	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1	2	3	4	5	6	7	8	9	10	11	12
Below 10 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
10 years ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Over 10 and under 20 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Between 20 and 25 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
25 years ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
25 and over ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

163 **162. Table VIII: Proportion of Sterile Marriages.**—See Table VIII deals
842 with absolute figures of sterile and fertile marriages with reference to the duration
582 of married life, and the age of the wife at marriage.

The marginal table has been prepared from Table VII and shows the proportion of sterile and fertile marriages per 100 of [illegible] marriages, for different durations of marriage periods. It will at once be noticed that the sterility is highest or fertility lowest when the duration of marriage period is below 5 years. Even under the group 0-4 it will be apparent that when the wife's age is 13 or 14 the sterility is high but between 20-24 the proportion of sterile mothers falls considerably from 61 per cent. to 21 per cent. while if the wife is married after 25 sterility is again found to increase. The cause of high childlessness at 13 and 14 is also to be partially

Age of wife at marriage.	Proportion of [illegible] per 100 [illegible]							
	0—4		5—9		10—19		20 and over	
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
13 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
14 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
15—19 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
20—24 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
25—29 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
30 and over ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Total ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

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AGE OF MOTHER AT FIRST BIRTH.

Religion and Status	Under 13	13-14	15-19	20-24	25-29	30 and over
I. Hindu						
Brahmin	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Backward Hindu	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Bhumi	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Harijan	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
II. Muslim						
Sheikh	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Pathan	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Saiyid	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Mal	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Bohra	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
III. Christian	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
IV. Sikh	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Grand Total	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

163 deduction of necessary results with regard to such cases. It is obvious that in about 75 per cent. cases the commencement of motherhood takes place at 20 and over which group has accordingly the largest proportion of mothers arranged under it. Among the Hindus the Khatris lead with 121 mothers in age-period 15-19 as also in 15-20 while Kashmiri Pandits show the highest (777 per mille) proportion among the Hindus in the group 20 and over. The Muslim castes find a lead in the Bohri community which has 138 mothers (per 1,000) in 20 and over. It is clear that motherhood commences sufficiently late amongst the Bohri tribe and much earlier among the Muslim Rajputs on account of their still preserving the customs and association observed by the Hindu Rajputs. The Shekhans (921) also give evidence of late motherhood quite on par with their neighbours—the Bohris (938). It is, however, strange that the Sikhs should show the lowest proportion of mothers at ages 20 and over (i. e., 502 per mille). The age-period 15-20 in their case represents a fairly high proportion of mothers which may be partly compared to the fact that the community being agricultural and martial has higher productive efficiency and consequently the period between marriage and conception is not great. The lower prevalence of the custom of postponing the consummation of marriage over years further account for comparatively earlier conception.

146. Table X : Spacing of Births.—We now pass on to the discussion of the few Table X which concerns itself with the consideration of the lapses of time between the different births in the various strata of society. For this purpose the Enlargent expressly required the filling up of the sex schedules for people of all grades of society and for the guidance of the collecting agency a classification into three broad headings—Advanced (or well-to-do), Intermediate and Indigent—was prescribed so that the results might be fairly representative of the entire population and errors attendant upon predominance of any particular social class may largely be avoided. The proportions of the table being quite unmanageable it has been considered desirable to show the figures in a more presentable manner for the convenience of the reader who will be shown the broad general conclusions deducible from this part of the enquiry leaving him free to work out the details for the particular caste which he may find himself concerned in.

Religion	Distribution of child mothers who spaced at								
	1st and 2nd child (1,000 mothers)			2nd and 3rd child (1,000 mothers)			3rd and 4th child (1,000 mothers)		
	Below 5	Between 5 and 6	6 and over	Below 5	Between 5 and 6	6 and over	Below 5	Between 5 and 6	6 and over
[illegible]	—	—	—	—	—	—	—	—	—
Muslim	60	000	000	00	000	000	00	000	000
Hindu	00	000	000	00	000	000	00	000	000
Sikhs	00	000	000	00	000	000	00	000	000

The differences between the 1st and 2nd, 2nd and 3rd and 3rd and 4th births have separately been worked out for 1,000 cases under each of the births and it will be easily observed that the spacing of births is longer in the case of the earlier births than in the case of the later births as the proportion of the space intervals (6 and over) in the case of Hindus gradually falls as we proceed onward to the 2nd, 3rd and 4th births. For all religions it is 567 for first and 2nd child, 475 for 2nd and 3rd and only 412 for the third and fourth births. Such results are equally visible in all the other religions as well as for the different castes and social strata under each religion and show that as the size of the family increases the births take place at longer intervals showing the gradual diminution of the reproductive vitality.

Want of space debars us from working out the proportional figures for each of the social grades.

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148. **Table XI : Duration of Childless Period.**—Duration of childless period is shown by Table XI for the proper understanding of which the marginal table showing proportional statistics will be specially helpful. The Hindus show the greatest proportion (83 per cent.) of families in which the childless period after the birth of the youngest child is over 5 years while Muslim's proportion is only 76 per cent. '5 year and over' interval while the 1-3 and 3-5 intervals also show fair distribution of the remaining 24 per cent. families. The Sikhs have a percentage of 80 and are followed by 77 of the Buddhists in whose case the group 3-5 contains 15 per cent. If we extend the analysis to social groups we expect to find higher ratio of childless period amongst the advanced classes partly because of the existence of birth control to some extent amongst the educated intellectual classes and partly on account of poor health springing from sedentary habits.

Religion.	Total families.	Proportion per 100 families where the childless period after birth of the youngest child is		
		Between 1-3 years.	3-5 years.	5 and over.
Hindus ..	1,[illegible]	[illegible]	[illegible]	[illegible]
Muslim ..	[illegible]	[illegible]	[illegible]	[illegible]
Sikh ..	[illegible]	[illegible]	[illegible]	[illegible]
Buddhists ..	[illegible]	[illegible]	[illegible]	[illegible]

SEX TABLE I.

SEX OF FIRST BORN.

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Division or Tehsil.	Number of females first born.	Number of males first born.	Number of females first born per thousand of males first born.	Number of cases examined.	Total columns 2a. 2 & 3.	Without issue.
1	2	3	4	5	6	7
Jammu and Kashmir State ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Jammu City ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Jammu District (excluding city) ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Kathua District ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Udhampur " ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Reasi " ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Bhaiyar " ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Poonch Jagir ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Chenani " ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Srinagar City ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Srinagar District (excluding city) ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Baramulla District ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Handwara " ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Leh " ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Gilgit " ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

SEX TABLE II.

SIZE AND CONSTITUTION OF FAMILIES.

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Size of family (Number of children born to a mother).	Number of families.	Percentage of families to total.
1	2	3
No children ..	[illegible]	[illegible]
One child ..	[illegible]	[illegible]
Two children ..	[illegible]	[illegible]
Three " ..	[illegible]	[illegible]
Four " ..	[illegible]	[illegible]
Five " ..	[illegible]	[illegible]
Six " ..	[illegible]	[illegible]
Seven " ..	[illegible]	[illegible]
Eight " ..	[illegible]	[illegible]
Nine " ..	[illegible]	[illegible]
Ten " ..	[illegible]	[illegible]
Eleven " ..	[illegible]	[illegible]
Twelve " ..	[illegible]	[illegible]
Thirteen " ..	[illegible]	[illegible]
Fourteen " ..	[illegible]	[illegible]
Fifteen " ..	[illegible]	[illegible]
Sixteen " ..	[illegible]	[illegible]
Seventeen " ..	[illegible]	[illegible]
Eighteen " ..	[illegible]	[illegible]
Nineteen " ..	[illegible]	[illegible]
Twenty " ..	[illegible]	[illegible]
Twenty one " ..	[illegible]	[illegible]

SEX TABLE III.

Size of Families by Occupation of Husband.

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Occupation of husband.	Number of families examined.	Total number of children born alive.	Average per family.	Number of children surviving.	Proportion of surviving to total thousand born.
1	2	3	4	5	6
I. Exploitation of animals and vegetation ..	22,200	72,681	3·2	52,744	727·7
1. Income from rent of land ..	406	2,194	5·4	1,427	652·3
(a) Rent receiving owners ..	229	1,716	5·6	1,199	698·7
(b) Rent receiving tenants ..	76	478	6·2	228	523·4
2. Cultivators of all kinds ..	12,168	71,948	5·9	50,208	698·6
(a) Cultivating owners ..	10,102	67,751	5·7	48,537	716·2
(b) Cultivating tenants ..	2,045	14,197	6·9	9,731	685·4
3. Agents, Managers of landed estates, rent collectors etc. ..	....	----	----	----	----
4. Field labourers, wood cutters, etc. ..	85	535	6·1	255	476·7
5. Raisers of live-stock, milkmen and herdsmen ..	182	1,034	5·7	724	718·1
II. Industry ..	272	1,600	5·3	2,040	632·2
1. Artisans and other workmen ..	270	1,621	5·3	2,015	682·4
2. Managers and managers ..	2	20	6·0	25	641·02
III. Transport ..	44	220	5·5	141	604
1. Railway ..	23	117	5·08	98	881·1
2. Public-bearers, etc. ..	22	123	5·64	83	674·96
IV. Trade ..	565	3,329	5·8	2,209	663·4
V. Public force and others ..	14	100	5·4	57	522·9
VI. Public Administration ..	130	701	5·4	490	542·7
VII. Professions and liberal arts ..	253	1,394	5·5	849	529·5
1. Religious ..	175	987	5·6	488	500·7
2. Lawyers, Doctors, Teachers ..	20	160	5·1	97	612·06
3. Others ..	61	280	6·4	267	622·03
VIII. Persons living on their own income ..	108	512	5·2	342	659·2
IX. Domestic service ..	50	307	6·1	193	632·4
X. Insufficiently described occupations ..	114	655	5·83	466	690·2
1. Clerks, commercial etc. ..	35	190	7·3	131	727·7
2. Labourers unspecified ..	80	465	5·7	337	665·1
XI. Unproductive ..	255	1,502	5·8	750	612·4
1. Beggars, prostitutes etc. ..	98	587	5·7	361	630·6
2. Occupation unspecified ..	135	795	5·4	427	568·7
Grand Total ..	28,556	88,311	5·6	61,296	693·84

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SEX TABLE IV.

SIZE OF FAMILIES BY CASTE OR RELIGION OF FAMILY.

Caste or Religion.	Number of families examined.	Total number of children born alive.	Average per family.	Number of children surviving.	Proportion of surviving to thousand.	Number of families with wife married at 15—19	15—19	20—30	30 & over.
1	2	3	4	5	6	7	8	9	10
Jammu and Kashmir State ...	13,230	70,062	5·7	47,828	682·6	1,797	6,127	5,372	934
Hindu—									
Brahman ...	827	4,904	5·9	3,397	687·6	160	458	160	50
Chamar ..	182	1,102	6·1	739	670·6	21	90	21	21
Churuh ..	5	26	5·2	22	846·1	..	3	2	1
Hajjam ..	14	80	5·7	60	750	4	7	2	1
Jhiwar ..	40	267	6·7	150	562·5	5	25	3	4
Jat ..	189	1,072	5·7	754	703·4	19	100	31	9
Kashmiri Pandit ..	226	1,431	6·3	869	607·3	55	127	37	7
Khatri ..	80	515	5·6	330	640·3	17	45	22	6
Lohar ..	58	284	5	186	650·3	11	29	12	6
Megh ..	175	965	5·5	690	715·2	24	106	31	5
Mahajan ..	65	482	5·7	315	652·5	24	37	10	3
Rajput ..	727	3,857	5·30	2,707	707·4	194	415	121	46
Saryara ..	1	5	5	5	1,000	..	1	—	—
Tarkhan ..	35	247	7·1	144	583	5	25	5	—
Muslim—									
Arain ..	84	600	6·4	375	625·7	17	46	30	5
Bafinda ..	105	517	5·01	360	696·3	9	40	38	7
Baltí ..	784	3,824	5	2,515	649·9	70	307	320	77
Brokpa ..	82	288	3·4	199	690·9	3	27	22	1
Gujjar ..	1,580	8,744	6·09	6·016	709·7	182	782	486	130
Jat ..	540	3,066	5·6	1·985	650·6	51	243	198	48
Kashmiri ..	3,624	22,792	6·1	14·825	650·6	656	1,515	836	217
Kuthal ..	114	725	6·3	454	664·6	18	54	37	7
Pathan ..	129	744	5·8	519	697·6	19	60	41	9
Rajput ..	919	4,971	5·08	3,354	718·84	75	437	316	101
Shin ..	180	952	5·8	684	715·6	14	82	67	17
Shaikh ..	334	1,902	5·7	1,282	679·3	44	182	100	38
Sayed ..	209	1,115	5·3	760	681·6	28	94	45	22
Indian Christian—									
Indian Christian ..	6	34	5·6	21	617·6	3	2	1	..
Buddhist—									
Buddhist ..	565	2,518	5·0	1,205	512·4	18	202	262	61
Sikh—									
Sikh ..	213	1,389	6·4	915	679·2	25	130	51	7
Jain—									
Jain ..	3	22	7·3	13	542·6	1	1	1	—
Others—									
Satwah ..	15	102	6·8	62	607·8	4	5	6	—
Sunth ..	17	99	5·2	60	550·6	1	6	8	2
Dom ..	115	650	5·6	443	682·2	29	69	15	12
Gaud ..	2	9	4·5	5	555·6	..	—	1	1

SEX TABLE V.

Average Size of Family correlated with age of Wife at marriage.

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Age of wife at marriage.	Number of families.	Number of children born.	Average observed i. e., average number of each children born per family.	Number of children surviving.	Average observed.
1	2	3	4	5	6
Jammu and Kashmir State ..	12,274	70,418	5·6	47,480	3·8
12 ..	469	2,047	4·5	2,094	4·3
14 ..	1,346	8,413	6·2	5,631	4·2
15 to 19 ..	6,189	37,152	6	24,277	4·07
20 to 24 ..	2,466	13,300	5·3	8,785	3·5
25 to 29 ..	945	4,635	4·9	3,318	3·4
30 and over ..	857	2,932	4·1	2,614	3·7

SEX TABLE VI.

Proportion of Fertile and Sterile Marriages.

Wife's age at last marriage.		Age of husband at marriage.					
		15—19			20—29		
Age-period.	Number of wives.	Number of husbands.	Number of children. Born.	Number of children. Surviving.	Number of husbands.	Number of children. Born.	Number of children. Surviving.
1	2	3	4	5	6	7	8
Jammu & Kashmir State ..	12,274	3,016	11,795	9,122	6,343	26,834	24,642
12 ..	469	179	1,196	795	190	1,200	843
14 ..	1,346	620	3,691	1,709	697	4,720	2,882
15 to 19 ..	6,189	1,134	6,464	4,880	3,759	20,606	16,591
20 to 24 ..	2,466	177	980	644	1,167	6,158	4,002
25 to 29 ..	945	71	320	242	390	1,670	1,015
30 and over ..	857	44	156	120	175	497	450

Wife's age at last marriage.		Age of husband at marriage—(concluded).								
		30—49			50			*Dead.		
Age-period.	Number of wives.	Number of husbands.	Number of children. Born.	Number of children. Surviving.	Number of husbands.	Number of children. Born.	Number of children. Surviving.	Number of husbands.	Number of children. Born.	Number of children. Surviving.
1	2	9	10	11	12	13	14	15	16	17
Jammu & Kashmir State ..	12,274	2,758	20,267	12,810	[illegible]	1,072	946	147	[illegible]	[illegible]
12 ..	469	71	430	296	4	30	26	17	90	48
14 ..	1,346	181	1,205	959	7	30	26	11	65	50
15 to 19 ..	6,189	1,524	7,000	5,197	36	143	105	32	200	161
20 to 24 ..	2,466	1,046	6,021	2,814	61	305	205	27	200	46
25 to 29 ..	945	371	2,005	1,514	30	93	63	31	111	80
30 and over ..	857	560	2,607	1,041	150	474	339	19	94	81

*These were no presumably of husband's who have died before their wives have completed 45 years of age.

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SEX TABLE

DURATION OF MARRIAGE CORRELATED

Caste or Religion of husband.	Duration					
	Under 10 years.			10 years.		
	Number of families.	Number of children.	Average number of children.	Number of families.	Number of children.	Average number of children.
1	2	3	4	5	6	7
Hindu—						
Brahman ..	2,313	4,500	1·6	613	1,400	2·3
Kashmiri Pandit ..	863	1,350	1·64	163	360	2·4
Rajput ..	734	1,196	1·6	220	520	2·3
Khatri ..	255	448	1·7	74	211	2·8
Maheshri ..	304	485	1·7	84	207	2·5
Thakkar ..	1,307	2,142	1·6	311	810	2·6
Jat ..	270	476	1·7	69	221	3·7
Jhiwar ..	170	312	1·7	33	136	4·06
Megh ..	802	1,346	1·6	241	620	2·5
Lohar ..	177	320	1·6	49	119	2·04
Tarkhan ..	110	207	1·7	27	75	2·8
Rajjam ..	30	72	2·1	17	60	3·1
Chamar ..	400	660	1·6	94	300	4·1
Kumhiar ..	14	27	1·9	6	10	2·6
Chuhra ..	12	26	2·1	5	24	4·8
Sikh—						
Arora ..	324	438	1·4	30	100	3·33
Rajput ..	2,397	4,446	1·8	476	1,700	3·6
Sheikh ..	1,040	1,300	1·3	280	707	2·6
Jat ..	1,350	2,256	1·8	341	860	2·5
Rahtia ..	300	651	2·7	98	347	3·7
Kalandrik ..	11,812	18,700	1·8	2,940	10,191	3·7
Marhal ..	342	430	1·4	84	180	2·0
Gujjar ..	4,081	5,910	1·4	1,600	3,801	2·4
Pathan ..	240	300	1·5	60	131	2·01
Sayed ..	654	871	1·4	188	390	2·1
Sahi ..	400	740	1·4	180	318	1·7
Sikh ..	800	1,310	1·6	70	180	2·6
Rodgar ..	77	110	1·5	7	32	2·1
Sikh—						
Sikh ..	784	1,760	2·4	180	300	2
Buddhist—						
Bodhisk ..	400	1,000	2·5	11	44	4
Jain—						
Jain ..	3	6	2·0	....	....	....
* **Other Hindus—**						
Doom ..	140	300	2·1	30	74	2·5
Saraf ..	2	4	2·0	1	2	2
Dogrib ..	61	148	2·4	16	46	2·9
Indian Christian—						
Jesu Christian ..	30	60	2·7	1	1	1

* These castes may be used after Castes under the Hindu Religion.

VII.

WITH CASTE OR RELIGION OF FAMILY.

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OF MARRIAGE WITH PRESENT WIFE.

Between 20 to 25.			25 to 32.			32.			32 and over.		
Number of families.	Number of children.	Average number of children.	Number of families.	Number of children.	Average number of children.	Number of families.	Number of children.	Average number of children.	Number of families.	Number of children.	Average number of children.
9	9	10	11	12	13	14	15	16	17	18	19
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

SEX TABLE VIII.

Proportion of Fertile and Sterile Marriages.

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Age of wife at marriage.	Duration of married state.							
	0—4		5—9		10—14		15 and over.	
	Fertile.	Sterile.	Fertile.	Sterile.	Fertile.	Sterile.	Fertile.	Sterile.
1	2	3	4	5	6	7	8	9
PART A.								
10		1	3	1	30	----	857	4
11	6	----	4	----	33	----	1,341	17
12 to 14	15	6	16	1	97	8	4,980	60
15 to 16	8	1	4	----	4	----	2,000	60
17 to 19	21	1	3	----	6	10	1,117	30
20 and over	6	1	16	10	115	10	184	21
PART B.								
10	198	187	1,488	180	2,407	140	4,610	97
14	910	1,008	2,900	818	4,000	140	10,443	140
15 to 19	2,017	2,140	11,000	770	12,197	880	22,000	190
20 to 24	1,000	1,000	8,000	840	8,000	210	4,700	220
25 to 29	180	180	170	97	180	90	1,070	60
30 and over	310	200	180	84	200	90	1,140	60

SEX TABLE IX.

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Age of Mother at First Birth (completed fertility cases).

Caste or Religion.	Age of mother at first birth.					
	Below 15	15—19	20—24	25—29	30—34	35 and over
1	2	3	4	5	6	7
Hindu	4	6	30	42	240	420
Jat	1	----	----	1	13	9
Thakkar	----	2	2	6	31	96
Sunyara	----	----	2	----	31	13
Rajput	1	----	2	4	11	44
Singh	1	----	----	10	10	40
Khatri	----	----	----	4	9	30
Kashmiri Pandit	1	----	1	3	4	31
Brahman	2	----	6	7	41	117
Lohar	----	----	----	----	----	4
Ghamar	----	----	2	2	7	24
Dhobi	----	----	----	----	2	1
Ulfar	----	----	2	4	2	2
Muslim	27	37	40	190	272	2,450
Kashmiri	4	8	19	88	131	841
Rajput	----	1	----	6	31	180
Jat	----	----	----	3	9	90
Gujjar	2	----	4	38	48	340
Bakkals	----	----	----	----	4	10
Sayad	----	----	----	----	4	10
Pathan	----	2	30	10	36	47
Arain	1	----	----	2	1	4
Mughal	1	2	18	17	30	30
Shekh	----	----	----	4	7	31
Shia	----	----	----	----	----	1
Bohri	2	----	1	----	12	241
Rathya	----	----	----	----	1	10
Indian Christian	----	----	----	----	2	2
Buddhist	2	----	----	2	22	207
Sikh	2	2	2	4	22	22
Jain	----	----	----	----	----	2
Others	----	----	----	----	2	22
Hindu	----	----	----	----	----	2
Sunni	----	----	----	----	1	2
Grand Total	30	50	50	370	640	3,300

TABLE X.

Frequency of Births.

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Name of Caste or Religion.	Family Status.	Difference (in years) between the births of 1st and 2nd child. Below 2.	1st and 2nd child. Between 2—4	1st and 2nd child. 4 and over.	2nd and 3rd child. Below 2.	2nd and 3rd child. Between 2—4	2nd and 3rd child. 4 and over.	3rd and 4th child. Below 2.	3rd and 4th child. Between 2—4	3rd and 4th child. 4 and over.
1	2	3	4	5	6	7	8	9	10	11
Hindu ..	..	7	181	949	11	174	147	11	142	107
Kashmiri Pandit	Advanced ..	..	3	4	..	3	4	1	5	..
	Intermediate ..	1	2	9	1	7	7	..	4	2
	Indigent ..	1	6	6	..	5	5	1	6	3
Brahman ..	Advanced ..	1	22	19	1	14	22	2	16	14
	Intermediate ..	..	27	30	1	30	15	..	23	17
	Indigent ..	..	16	17	2	11	13	..	8	9
Singh ..	Advanced ..	..	1	3	..	2	2	..	2	1
	Intermediate ..	..	4	10	..	3	6	1	5	6
	Indigent ..	..	18	26	..	16	19	..	16	9
Khatri ..	Advanced ..	..	9	4	..	7	3	..	5	1
	Intermediate ..	..	4	6	2	5	1	1	2	—
	Indigent ..	..	..	2	..	..	1	1	..	..
Mahajan ..	Advanced ..	..	2	3	..	4	1	..	2	2
	Intermediate ..	..	2	6	..	3	4	..	5	1
	Indigent ..	..	2	1	..	..	1	..	..	..
Rajput ..	Advanced ..	..	3	6	..	3	5	1	4	..
	Intermediate ..	1	9	16	1	9	10	..	7	8
	Indigent ..	1	1	9	..	1	5	..	1	2
Thakur ..	Advanced ..	..	12	9	..	6	9	1	3	3
	Intermediate ..	..	32	32	..	25	13	1	16	12
	Indigent ..	..	14	14	2	9	14	1	5	9
Doom ..	Advanced ..	1	1	1	..	1	1	—	1	1
	Intermediate ..	..	..	..	..	..	..	..	..	..
	Indigent ..	..	..	..	..	..	..	..	..	..
Lohar ..	Advanced ..	..	..	..	..	..	..	..	..	..
	Intermediate ..	..	..	..	..	..	..	..	..	..
	Indigent ..	1	..	..	1	..	..	1	..	..
Chamar ..	Advanced ..	..	..	..	..	..	..	..	..	..
	Intermediate ..	..	..	..	..	..	..	..	..	..
	Indigent ..	..	1	4	..	4	..	..	2	..
Julaha ..	Advanced ..	..	..	..	..	..	..	..	..	..
	Intermediate ..	..	..	..	..	..	..	..	..	..
	Indigent ..	..	..	1	..	..	..	..	..	..
Sikh ..	..	2	20	24	1	21	16	1	23	8
Sikh ..	Advanced ..	..	5	9	..	7	2	..	5	2
	Intermediate ..	1	12	11	1	10	12	..	16	5
	Indigent ..	1	2	3	..	4	1	1	2	1
Buddhist ..	..	19	93	237	5	72	69	9	49	51
Buddhist ..	Advanced ..	1	11	12	..	11	9	..	5	7
	Intermediate ..	6	21	45	4	34	20	6	13	17
	Indigent ..	2	51	60	4	27	45	3	32	27
Jain ..	..	..	1	..	..	1	..	..	..	1
Jain ..	Advanced ..	..	..	..	..	..	..	..	..	..
	Intermediate ..	..	1	..	..	1	..	..	..	1
	Indigent ..	..	..	..	..	..	..	..	..	..
Muslim ..	..	59	551	750	45	504	551	42	391	404
Sayyid ..	Advanced ..	..	14	10	..	12	10	..	6	12
	Intermediate ..	1	20	30	4	22	13	2	12	20
	Indigent ..	3	16	32	5	16	30	1	11	19

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TABLE X—(*concluded*).

FREQUENCY OF BIRTHS.

Name of Caste or Religion.	Family Status.	Difference (in years) between the births of 1st and 2nd child. Below 2.	Between 2—4.	4 and over.	2nd and 3rd child. Below 2.	Between 2—4.	4 and over.	3rd and 4th child. Below 2.	Between 2—4.	4 and over.
1	2	3	4	5	6	7	8	9	10	11
Gujjar ..	Advanced ..	3	19	38	1	24	25	3	20	19
	Intermediate ..	5	62	92	5	64	66	11	54	46
	Indigent ..	1	67	85	7	64	60	9	46	53
Kashmiri ..	Advanced ..	2	35	54	2	34	39	..	22	24
	Intermediate ..	8	130	182	8	132	130	14	100	95
	Indigent ..	1	72	89	3	75	59	2	59	41
Pathan ..	Advanced ..	..	1	4	1	..	4	..	4	3
	Intermediate ..	..	..	6	..	5	3		5	..
	Indigent ..	..	3	7	..	1	3	..	2	1
Balti ..	Advanced ..	1	11	17	..	8	14	..	8	7
	Intermediate ..	..	17	42	2	17	30	3	14	21
	Indigent ..	5	36	85	6	27	59	2	21	28
Syud ..	Advanced ..	..	..	..	..	..	..	..	..	..
	Intermediate ..	..	..	1	..	..	1	..	..	..
	Indigent ..	..	..	..	..	..	..	..	..	..
Brokpa ..	Advanced ..	..	..	..	..	..	..	..	..	..
	Intermediate ..	..	1	4	1	1	3	1	..	4
	Indigent ..	..	..	3	..	2	..	..	..	1
	Total ..	80	726	1,180	85	772	814	69	599	571

SEX TABLE XI.

DURATION OF CHILDLESS PERIOD.

Serial No.	Name of Caste or Religion.	Duration (in years) of childless period after birth of youngest child (for completed fertility only). 1—2	3—5	5 and over.
1	2	3	4	5
	Hindu ..	*21*	*52*	*419*
1	Brahman .. Advanced ..	2	3	45
	Intermediate ..	6	6	70
	Indigent ..	2	5	39
2	Khatri .. Advanced ..	1	3	9
	Intermediate ..	3	2	5
	Indigent ..	....	....	2
3	Kashmiri Pandit .. Advanced ..	1	1	8
	Intermediate ..	....	3	14
	Indigent ..	1	2	13
4	Rajput .. Advanced ..	....	1	8
	Intermediate ..	2	5	29
	Indigent ..	....	....	14
5	Mahajan .. Advanced ..	2	....	8
	Intermediate ..	....	1	5
	Indigent ..	....	....	4
6	Thakkar .. Advanced ..	1	2	29
	Intermediate ..	6	5	32
	Indigent ..	1	6	5

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SEX TABLE XI—(*concluded*).

DURATION OF CHILDLESS PERIOD.

Serial No.	Name of Caste or Religion.		Duration (in years) of childless period after birth of youngest child (for completed fertility only). 1—3	3—5	5 and over.
1	2		3	4	5
7	Magh	Advanced	....	....	5
		Intermediate	2	2	14
		Indigent	2	5	44
8	Lohar	Advanced	....	....	....
		Intermediate	....	....	....
		Indigent	....	....	1
9	Doom	Advanced	....	1	2
		Intermediate	....	....	....
		Indigent	....	....	....
10	Chamar	Advanced	....	....	....
		Intermediate	....	....	....
		Indigent	....	....	5
11	Jhiwar	Advanced	....	....	....
		Intermediate	....	....	....
		Indigent	1	....	....
	Buddhist		*24*	*44*	*232*
1	Buddhist	Advanced	4	3	27
		Intermediate	6	20	85
		Indigent	11	21	120
	Jain		....	....	*2*
1	Jain	Advanced	....	....	....
		Intermediate	....	....	1
		Indigent	....	....	....
	Sikh		*5*	*4*	*37*
1	Sikh	Advanced	....	1	10
		Intermediate	5	2	19
		Indigent	....	1	8
	Muslim		*373*	*797*	*1,140*
1	Rajput	Advanced	4	3	28
		Intermediate	7	8	33
		Indigent	12	9	35
2	Gujjar	Advanced	10	9	51
		Intermediate	16	30	131
		Indigent	26	21	120
3	Kashmiri	Advanced	6	11	89
		Intermediate	29	38	260
		Indigent	13	20	156
4	Pathan	Advanced	....	2	2
		Intermediate	1	3	4
		Indigent	....	....	6
5	Sayad	Advanced	....	....	....
		Intermediate	1	....	....
		Indigent	....	....	....
6	Baltí	Advanced	3	6	23
		Intermediate	15	9	47
		Indigent	29	30	106
7	Brokpa	Advanced	....	....	....
		Intermediate	....	2	5
		Indigent	1	....	3
		Total	294	262	1,836

CHAPTER VI.

CIVIL CONDITION.

000 **146. Reference to Statistics.**—The Imperial Tables VII and VIII furnish the main statistical data regarding the civil condition of the population and the following subsidiary tables contain the proportionate figures showing the various aspects of the subject :—

Subsidiary Table I—Distribution by civil condition of 1,000 of each sex, religion and main age-period at each of the last four Censuses.

" " II—Distribution by civil condition of 1,000 of each sex at certain ages in each religion and natural division.

" " III—Distribution by main age-periods and civil condition of 10,000 of each sex and religion.

" " IV—Proportion of the sexes by civil condition at certain ages for religions and natural divisions.

" " V—Distribution by civil condition of 1,000 of each sex at certain ages for selected castes.

*659 **147. Reliability of the Return.**—The instructions printed on the cover of the enumeration books for the guidance of the Census agency required the entry of each person whether infant, child, or grown up, as married, unmarried or widowed. Divorced persons were to be entered as widowed if they had not remarried. In the detailed vernacular Hidayat the instructions were further amplified to cover doubtful cases and the following provision of the Imperial Census Code was also duly incorporated in the local circular.

"A woman who has never married must be shown in column 6 as unmarried, even though she be a prostitute or concubine but persons who are recognized by custom as married are to be entered as such, even though they have not gone through the proper ceremony *e. g.*, widows who have taken a second husband by the rite variously known as Jat, Sagai, Karao, Dharawa, Natra etc., or persons living together whose religions or social tenets enjoin or allow cohabitation without preliminary formalities".

With such explicit instructions there was no chance of errors finding their way in the returns collected which consequently may well be assumed as sufficiently reliable. There might have occurred a few cases of wrongful entries through the negligence or deficient intelligence of certain enumerators but such instances were too few to affect the reliability of the figures. Such exceptions were furnished by men or women who though unmarried desired to appear as married as in the case of some unmarried prostitutes or kept women.

148. General features of the Statistics.—The statistics of the Indian civil condition possess three special features which distinguish them from those of the Western countries and we shall study the figures of the present Census from each of these aspects.

(1) Universality of marriage.

(2) The early age of marriage.

(3) Preponderance of widows.

The general summary printed at the commencement of the Imperial Table VII shows that of the total population of 3,646,243 enumerated at the

*[Errata: read "there was little chance for errors"; cf. errata sheet p. 3?9 category 116 -- Analyst]

*659 current Census 1,715,299 persons were unmarried, 1,633,533 married, and 297,411 widowed which gives a proportion of roughly 47 per cent. unmarried, 44 per cent. married and 9 per cent. widowed in both the sexes. As regards the separate proportions of the sexes the subjoined table gives the necessary statistic 4/A by absolute figures as well as shows the proportions per 1,000 of the sex concerned by civil condition. The accompanying diagram shows the civil condition by age-periods in absolute figures.

*162

CIVIL CONDITION FOR ALL AGES AND RELIGIONS IN THE STATE.

Total population.		Unmarried.		Married.		Widowed.	
Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1,828,338	1,707,995	1 025,160	600,139	799,073	834,660	114,105	183,206
Proportion per thousand ..		. 529	404	412	488	59	108

*162 The apparent results from the proportionate figures show that there are more unmarried males than females while in the married state the proportion per 1,000 is greater (488) for the females than the males (412). It clear-
595 ly leads to the inference that the statistics of our State are not liable to the charge which Sir Philip Hartog has levelled against the All India Census namely that the excess of 600,000 married males over married females goes to indicate that in India polyandry is being practised at an increasing rate. We are quite sure that the charge of Sir Philip Hartog against the Census of India which has received such wide publicity in the Indian Press will soon be satisfactorily explained by the Census authorities of India but for our part we have simply to point out that the excess of 35,387 married females is sufficient proof of the correctness of our statistics of marital condition and of the fact that polygamy is in work at a greater scale than polyandry, in spite of the fact that polyandry is actually practised on a universal scale among the Budhists whose proportion in the total population is, however, too negligible (1 per cent.) to offset the proportion of the polygamous communities (the Hindus, Muslims and Sikhs) and then to produce a sufficient surplus as to give an excess of married males. With this brief survey of the main statistics we proceed to discuss each of the three special features of the civil condition in the light of the statistics collected in this State.

581 **149. Universality of Marriage.**—There are four principal religious communities inhabiting the State—Hindu, Muslim, Sikh and Budhist. The Christians and Zoroastrians though not completely absent constitute a very small proportion of the State population. Without entering into the descriptive details of the various kinds of marriages recognised by the personal laws of the various communities or dilating upon the customs and ceremonies which form the indispensable adjuncts of matrimony we proceed to examine briefly the attitude and outlook of each community towards marriage and shall pass on to describe the universality of marriage in India. Amongst the Hindus and also among the Jains the marriage is a sacred duty enjoined by the scriptures which must be performed by every Hindu. The following quotation from Mr. P. K. Wattal's "Population problem in India" shows the compelling and obligatory character of the Shastric injunctions on the subject of marriage, which is at the root of the universality of marriage amongst the Hindus.

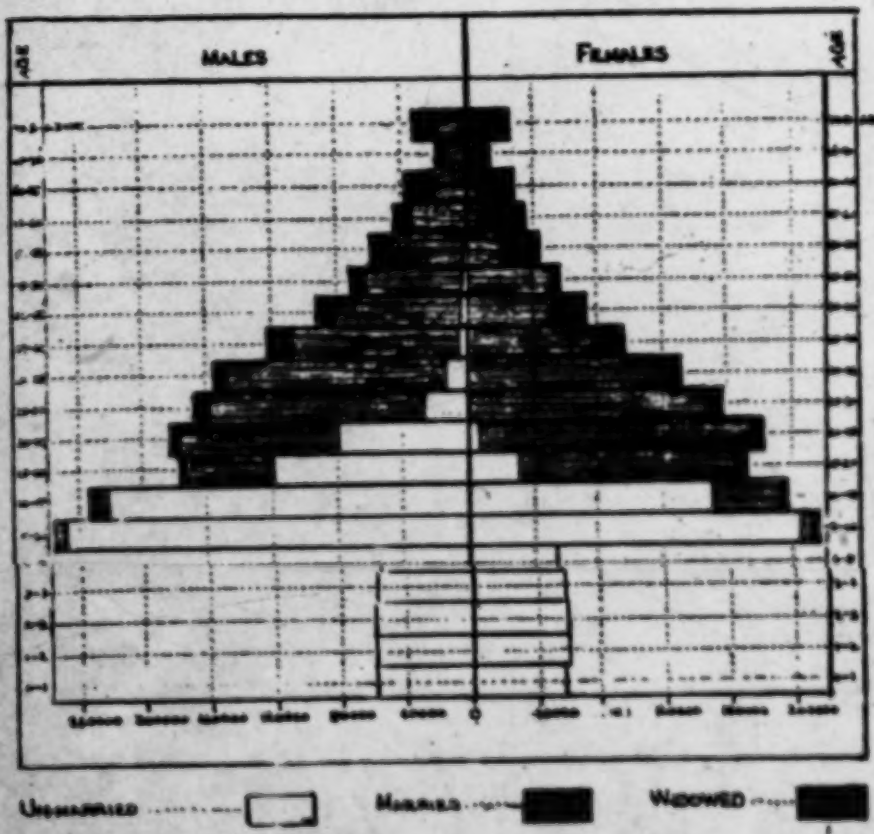
"Everybody marries, fit or unfit and becomes a parent at the earliest possible age permitted by nature..... For a Hindu marriage is a sacrament which must be performed regardless of the fitness of the parties to bear the responsibilities of a mated existence. A Hindu male must marry—and beget children—sons if you please—to perform his funeral rites lest his spirit wander uneasily in the wastelands of the earth. The very name of son 'Putra' means one who saves his father's soul from the hell called 'Puta'. A Hindu maiden, unmarried at puberty, is a source of social obloquy to her family and of damnation to her ancestors".

4/A [Errata: of. category 116, pp. 329-330 for corrections -- Analyst]

6:India G-3 (1931)1933 AVI Kashmir AVI

DIAGRAM SHOWING NUMBER OF MARRIED WIDOWED UNMARRIED PERSONS BY AGE—PERIODS

*162



[Facing p. 167]

581 Amongst the Muslims "marriage is primarily a civil contract requiring the necessary formalities of a proposal and acceptance before witnesses to establish the marital agreement". The Budhists of the State also regard it in the nature of a contract terms whereof are generally recorded in a document which contains a stipulation that the brothers of the bridegroom, who can share the wife in common with their eldest brother will not separate and that all the property of the joint family shall be inherited by the children of the woman being married. Both amongst the Muslims and the Budhists divorce is permissible, but it is not very commonly practised. The Sikhs' outlook towards marriage although much after the Hindu fashion is nevertheless more liberal.

596 The universality of marriage is therefore an accepted fact in India springing from religious sanctions in the case of Hindus including Jains and partly religious and partly economic motives in the case of the Muslims who are also influenced by the example of the Hindus. The joint family system further strengthens the state of wedlock since the family resources are available for the support of the married couple irrespective of their capacity to support themselves and undertake the burdens and responsibilities of married-life. This institution rules out the prudential considerations which compel postponement of marriage in European countries. Such economic considerations instead of operating as a check on marriage or helping its postponement, on the other hand constitute a potent factor in promoting matrimony since the wife is necessary to run the household and materially helps the agriculturist husband in outdoor work as well. The prevalence of illiteracy does not allow the married couple to be thoughtful of the future and consequently procreation goes on indiscriminately compelling the parents to send children for work at an early age to supplement their meagre income and enable the family to drag on their wordly existence at a low standard of life.

162 From the Subsidiary Table I we find that in the age-group 20-40 there are 717 married males, 905 married females per 1,000 of each sex under the head 'All Religions' which shows that at these ages 71·7 per cent. of the male population is married, 20 per cent. unmarried and 8 per cent. widowed; while amongst the females in this age-group 90 per cent. are married, only 2 per cent. unmarried and 7·5 per cent. widowed. Making due allowance for the beggars (who number several lacs in India) religious devotees (who abound in profusion in Budhist monasteries), prostitutes and persons suffering from bodily infirmity or deformity we are left with a very small proportion of people who remain unmarried in this country. No greater proof of the universality of marriage is needed in the face of these statistics. Amongst the females it is obvious that at the age period 20-40 almost all the females are married 90·5 per cent. being married and out of the balance of 9·5 per cent., 7·5 per cent. are widows leaving only 2 per cent. unmarried to be accounted for by such of their sex as belong to the category of beggars, devotees, prostitutes and the infirm. The figures overwhelmingly prove that between 20 and 40 no woman remains without marriage and if there be any such instances they simply constitute exceptions which only go to prove the rule.

000 Marriage is essential for the healthy progress of society and any artificial barriers raised in the way of natural instinct is productive of various social evils. The Census of England and Wales held in 1921 disclosed the following proportion of people in the different civil conditions which shows the difference :—

Civil Condition.	Europe and Wales.	Scotland.	Europe and Wales.	Scotland.
	1921	1921	1921	1921
	Males.		Females.	
	Per cent.		Per cent.	
Unmarried — — — —	[illegible]	[illegible]	[illegible]	[illegible]
Married — — — —	[illegible]	[illegible]	[illegible]	[illegible]
Widowed — — — —	[illegible]	[illegible]	[illegible]	[illegible]

4 [Errata: read '40', cf. errata sheet, p. 330, category 116 -- Analyst]

While in the State there are nearly 49 per cent. married females we have in England and Wales only about 38 per cent. of females in married condition. Against 40 per cent. unmarried females in the State the figures of England show about 54 per cent. spinsters, while widowhood is confined to only 8·2 per cent. there, against about 11 per cent. in the State. The figures leave no doubt about the special preference among the English women for the unmarried state. 000

180. **Early Marriage.**—The second feature of the Indian Census is the early age of marriage, evils of which have been sufficiently explained in the preceding chapters on sex and fertility. It will here suffice to invite a reference to the Subsidiary Table I which shows that amongst the males no child is married before the age of 5 while in the group 5-10 and 10-15, 18 and 51 boys per 1,000 were returned as married. The increase in the married proportion of the males from 13 to 18 per mille during the decade 1921-1931 in the age-period 10-15, for the whole State as well as under the different religions is mainly due to the anxiety of the parents to celebrate as many infant marriages as possible before the enforcement of the Infant Marriage Prevention Regulation of 1925 which prohibited marriages of girls below fourteen and of boys below eighteen years of age. It is hoped that these columns will be blank at the next Census. The proportion of marriages between 15-20 has increased from 280 to 309 which shows that the effects of the Regulation are manifesting themselves in practice by shifting the ages of males to legally marriageable age-groups. In the group 20-40, 40-60 and 60 and over the proportion has decreased. As already observed it may be asserted with confidence that with the passing of the Regulation the institution of early marriage would soon be wiped out of existence. The evils of early marriage are too numerous to mention and we may only refer to the two important results to which it generally leads *e. g.* (1) *The pre-puberty intercourse* which is the essential concomitant of child marriage inflicts serious physical injuries upon the girl-wife and many a premature birth involves risk to the life of the wife, (2) in the event of the husband's death the child-wife becomes a widow for life. The following table gives for England and Wales statistics regarding the civil condition of the population in thousands at certain age-periods :— 582 000

Age-periods.	Males.					Females.				
	1	1	1	1	1	1	1	1	1	1
All ages ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Under 15 ..	[illegible]	[illegible]	---	---	--	[illegible]	[illegible]	---	---	--
15—20 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
20—25 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
25—30 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
30—35 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
35—40 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
40—45 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
45—50 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
50—55 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
55—60 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
60 and over ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

The table shows at a glance that there is not a single male or female who is married at the age of less than 15 years while the age-group 15-19 has only 4 per cent. married males and 17 per cent. married females. Even the 20-24 group has only 22 per cent. males and 27 per cent. females. This clearly establishes that marriage before 20 is practically non-existent in England and Wales while in this State the 15 to 20 group has 30 per cent. males and 60 per cent. females in the married condition. Even 10-15 age-group has 21 per cent. married females which evidences the existence of early marriage.

Errata : cf. category 116, p. 330 for corrections..

*162 **181. The Preponderance of the Widows.**—The current Census has enumerated 114,105 widowers and 183,308 widows which establishes the characteristic preponderance of the widows over the widowers. The proportion for the entire State works to 5·4 per cent. widowers and 10·7 per cent. widows as against 3·4 per cent. widowers and 8·2 per cent. widows recorded by the Census of England and Wales in 1921. The contrast will be brought home by the fact that while in the State out of 183,308 widows there are 10,525 widows at ages below 25, the English Census of 1921 on the other hand discloses only 6,000 such widows in the total population of 1,622,000 widows which yields a proportion of 5 per cent. for the State and ·3 per cent. for England leading to the conclusion that widowhood before 25 is practically non-existent among the English women.

While 905 per 1,000 females are married and 75 widowed in the age-period 20-40, it will be a sad surprise to find the statistical ratio undergoing change in the next age-group 40-60 which has only 584 married females and 410 widows per mille and in the next higher group 60 and over the widows proportion increases to 778. In this connection the widowed state amongst the males increased from 83 to 226 in the group 40 to 60 and 320 in 60 and over. This preponderance of the widows over the widowers is a common feature of the Indian Census and arises from the comparative longevity of females but mainly from the greater freedom of marriage amongst the widowers and prohibition of widow re-marriage amongst the Hindus and only partial prevalence of the custom in other communities.

A reference to Subsidiary Table I reveals a sudden jump into widowhood as the females pass from 20-40 group into 40-60. In the 20-40 group there are only 75 widows per 1,000 while in the 40-60 group there is a sudden expansion of the widows proportion to 410 per 1,000 which is about six-times higher than the preceding group. The increase in the case of males proceeds more gradually from 83 in the group 20-40 to 226 in the group 40-60 and 360 in 60 and over.

The explanation for the larger proportion of widows is to be found in the
582 custom of child marriage coupled with the evil of pre-puberty intercourse which inflicts serious physical injuries upon the immature parents, and nips in the bud
587 the life of many a young husband dooming the poor child-wife to perpetual widowhood. The practice of marriage of old men (especially of the moneyed class) who already stand upon the trash-hold of the next world with young virgins in the bloom of life further increases the proportions of the widows since the mysterious hand of death soon falls upon the bridegroom who is soon called upon to embrace the warmth of the marital bed for the icy chillness of the tomb. The third and the strongest factor responsible for the superabundance of widows, which is chiefly contributed by the Hindus, is the injunction of the Hindu Shastras which enjoin enforced widowhood and prohibit re-marriage of the widows of the first three castes—The Brahmanas, the Kshatriyas and the Vaishyas. Neither revocation nor widow re-marriage is possible. The wife is enjoined to look upon her husband as an embodiment of God and offer complete submission to his will and dictates during life and in the case of his death the widow is enjoined a religious life of the completest chastity and prayer and is not to think of a fresh
[762] union but to practise fasts and austerities. The sacredness of the perpetual union led to the practice of 'Sati' wherewunder the widows burnt themselves on the funeral pyres of their husbands to maintain unsullied the sacred bond of marriage even in death. Such being the religious sanctions it was only natural that observance of this institution should be followed with great strictness by the followers of Hinduism and in spite of the law permitting widow re-marriage and the activities of various social organisations especially the Arya Samaj, the Hindu society has not been able to shake off the shackles although one meets with a few instances of widow re-marriage here and there. The Hindus and Jains and even some Muslim castes of the State observe the prejudice against widow marriage although in the interior of the Duggar country among the Thakkar and some other castes of the hills, some laxity prevails and the widows are taken over as wives by the brothers of the deceased husband. The Muslims and Budhists of the State also do not practise it on a large scale though their religion permits such marriages.

* [Errata: read "upon"; cf errata sheet, p. 330, category 116 — Analysis]

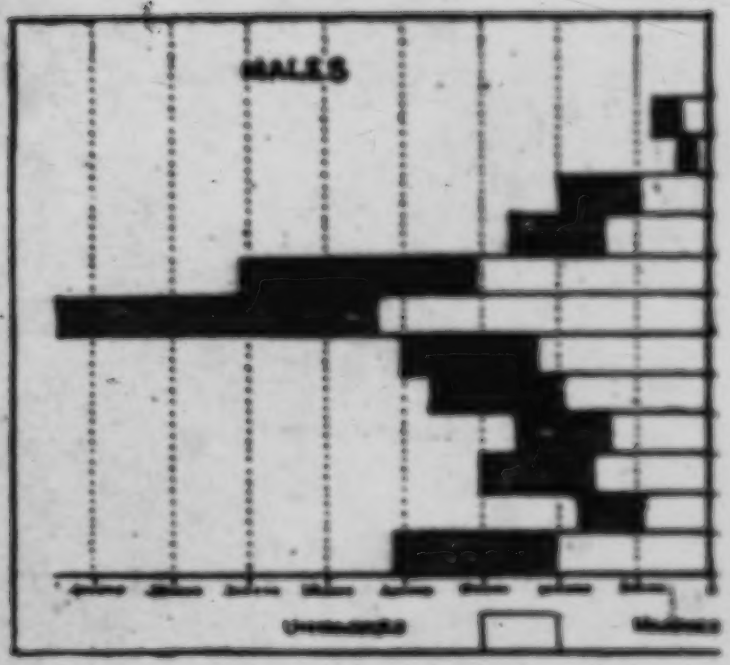
162 **152. Civil Condition by Natural Divisions.**—The Subsidiary Table II which gives the statistics of marital condition by natural divisions shows that of all the divisions the Indus Valley has the highest proportion of married males (445 per 1,000) which is due to the general prevalence amongst the Budhists of the custom of polyandry under which only the eldest brother is married and all the younger brothers automatically become married and share the brother's wife in common. This is responsible for the high proportion of married males as all the younger brothers are returned as married for all practical purposes. This simultaneously explains the corresponding dearth in the married females (479) and preponderance of unmarried females most of whom are purposely kept without marriage for presentation as '*chomo*' to the monastery. The proportions of the unmarried and widowed males are consequently lowest in this division. The Jhelum Valley which is the predominantly Muslim division has the highest proportion of the married females *i. e.*, 509 against 473 of the Jammu Province and 479 of Indus Valley; and its proportion of unmarried females (412) is also greater than that of the Jammu Province (394) though slightly less than that of the polyandrist Budhists. This improvement in the married and the unmarried is due to the valley having much smaller proportion of widows (79) against (133) of the Jammu Province which is permeated by Hindu customs and (99) of the Indus Valley where also like Kashmir widow re-marriage is permissible. Confining our analysis to the statistics of females it is seen that the Jammu Province, as expected, takes the lead in early marriage of females as under both the 5-10 and 10-15 age-groups the Jammu Province shows a proportion of 58 and 245 married females respectively against 26 and 198 of the Kashmir Province and 35 and 144 of the Indus Valley. The reason that the Hindu element which regards the marriage of girls before puberty a religious duty is at work is self-evident. In this connection the accompanying diagram exhibiting civil condition by districts may also be referred to.

153. Civil Condition by Religion.—Some outstanding features of civil condition by religion having already been recorded in the preceding paragraphs in somewhat scattered manner it is desirable to give the main statistics in one place to enable comprehension of the comparative value of the statistics. From the diagram and marginal statement giving number per mille of each civil condition under the various religions it is evident that in the category of bachelors the proportion per mille is the largest among the Sikhs (557) after whom follow the Muslims (530), Hindus (527) and last of all the Budhists with only 455 unmarried males per 1,000 which is due to their peculiar custom of polyandry as is evidenced by the Budhist having the highest proportion of married males (480). As regards the married males after the upper-most limit shown by the Budhist come the Muslims (416), the Hindus (397) and the Sikhs (390) while amongst the widowers the Hindus form the larger proportion 76, the Budhists, Muslims and the Sikhs following in the descending order having 65, 54 and 53 widowers per mille. A comparison with the last Census shows that in the proportion of married males there has been an increase of 4 in Muslims and decreases of 15 and 4 in the case of Budhists and Sikhs while the Hindus proportion has been stationary. The all-round increase in the proportion of unmarried males in all religions is due to working of the Marriage Regulation which has prevented a considerable proportion of unmarried males (*i. e.*, below 18) from passing into the married category; and the reason for the all-round decrease in the widowed males is also to be partially sought in the operation of the same regulation which by preventing the marriages of girls below 14 has saved many deaths of child-wives which would have added many child-widowers to this category.

Religion.	Unmarried.		Married.		Widowers.	
	Male.	Female.	Male.	Female.	Male.	Female.
All Religions ..	534	404	413	480	54	107
Hindu ..	527	355	397	461	76	184
Muslim ..	530	415	416	497	54	88
Sikh ..	557	422	390	465	53	101
Budhist ..	455	455	480	433	65	113

DIAGRAM SH
CIVIL CONDITION BY

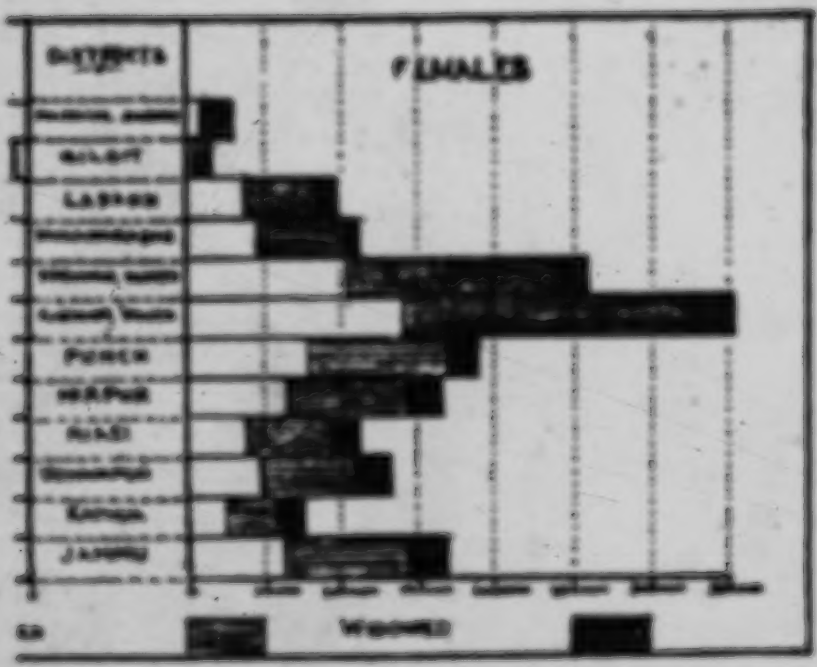
X
162



[Facing p. 171: A 1]

HOWING
Y DISTRICTS

X
162



[facing p. 171: A2]

$/162

DISTRIBUTION OF 1000 OF EACH SEX IN EACH
MAIN RELIGION BY CIVIL CONDITION

MALES FEMALES

[Facing p. 171 : 6]

Coming to the civil conditions of the females by religion the marginal table which shows the variation since the last Census will be greatly helpful in assessing the improvements during the decade.

Religion	Unmarried		Married		Widowed	
	1941	1931	1941	1931	1941	1931
All Religions ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Hindu ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Muslim ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Sikh ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Buddhist ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

In the entire female population there has been an increase both in the unmarried and married proportions by considerable reduction from the widowed group (11 per cent.) which is really a matter of great satisfaction and is a sure proof of the decade being an exceptionally favourable one. Amongst the unmarried females there is an all-round improvement in the proportions of spinsters due to prevention of early marriage except in the case of Buddhists; amongst whom marriage is celebrated at a later age and early marriage is non-existent. The figures eloquently represent the truth when we find that the greatest increase in the proportion of unmarried females has taken place amongst the Hindus among whom the early marriage had the highest prevalence, the Sikhs showing a small increase of 13 and the Muslims a nominal increase of one. In the married class again the increase in the State is due to the immunity of the decade from influenza which attacks adversely towards females and also to the increasing care and consideration which is bestowed upon the sister sex as a result of contact with the Western civilisation on also of the gradual breaking up of unhealthy social customs such as *Purdah*. It may now be confidently asserted that natural affection and growing regard for the wives amongst the youth of the educated classes is fast driving out the traditional neglect and illtreatment to which the young wife was generally subjected at the bridegrooms' home where the mother-in-law made her work the whole day as a household drudge regardless of her health and comfort. The Muslims and Buddhists are responsible for increase in the proportion of the married females while among the Hindus and Sikhs the proportion suffered a slight fall.

The decrease of 11 per cent. in the proportion of the widows is indicative of the progress of the society towards better ideals since it means the elimination of 11 per cent. misery of the unhappy women doomed to perpetual widowhood and as much improvement in the productive power of the community. The Buddhists have shown the maximum (37) decrease in widowhood and the Hindus also follow with a fairly good decrease of 27 while the Sikhs and the Muslims record decrease of 12 and 9 in the proportions per mille. The principal cause of this improvement is again the general freedom of the decade from epidemics and operation of the Marriage Regulations which deprived the widowed class of the contribution made by child-wives who became widows by the death of bridegrooms in early age. Further analysis of the subject by previous will swell the discussion into bulkier proportions and for details we may simply refer the reader to the Subsidiary Tables II and for his guidance it may be observed that the influence of the Hindu customs will be visible in the statistics of the Jammu Province while the figures of the Kashmir Province and the Frontier Districts will be found to be coloured by the Muslim and Buddhists influences.

134. Civil Conditions by Ranks.—Subsidiary Table V gives the distribution of 1,000 of each age by civil condition for certain selected castes. Since the age-groups adopted in this table are different from those adopted in the corresponding table of the last Census no comparison with the past is possible, and we shall in *footnotes* confine our analysis to the statistics of the current Census alone and show the relative extent of civil condition in the various castes entered in the table. Amongst the Hindus the Kashmiri Pandits continue to have the largest number of unmarried males in all the age-groups commencing with 100 per mille in the age-group 5-15 and 134 in the last group 40 and over. The

[Details of category III, p 320 for collection-analysis]

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higher Hindu castes such as the Brahmans, the Rajputs and the Khatris also show higher proportions of the unmarried and lower proportions of the married males which is due to the restrictions of endogamy and exogamy and other customs which considerably narrow down the circle of marriage and increase the difficulty of finding suitable brides. The twice-born castes of the Hindus (The Brahmans, the Kshatriyas and the Vaishyas) particularly those following the orthodox Brahmanic school observe with great strictness the endogamous castes and sub-castes and exogamous groups. No marriage can take place between people falling within the prohibited degrees of the Dharam Shastra (*a.g.*, descendants down to the 7th degree through males or females of paternal ancestors upto the 7th degree; and descendants down to the 5th degree of maternal ancestors upto the 5th degree). The custom of hypergamy among certain higher castes requiring the bestowal of a girl in marriage to a person belonging to equal or higher social group again places further obstacles in the way of marriage. This is sufficiently borne out by the figures under age-group 17-23 wherein Kashmiri Pandits (727), Khatris (708), Rajputs (681) and Brahmans (626) all have a rich proportion of the unmarried and a poor proportion of the married males. The absence of the above restrictions among the Shudra class is responsible for the lowest unmarried and highest married proportions as among the Chamars who have 487 unmarried and 487 married males in the group 17-23. The next favourable result is again shown by the depressed caste of Meghs who have 501 unmarried and 403 married males per mille.

In the category of the widowers aged 44 and over, the Kashmiri Pandits present the highest proportion (154) and are closely followed by the other higher castes Rajputs (100), the Brahmans (97) and Khatris (98), the lower castes of Chamar and Megh showing 64 and 70 widowers per mille which is due to the fact of their taking up widows as wives under various customs which recognise such unions as legitimate ones.

Among the Muslims in the age-group 17-23 the Rajputs have the highest proportion of the unmarried males (371) and the lowest married males which is due to their still observing in practice the customs of their Hindu brothers in this respect and the difficulties of matrimony still keeping many members of the community in unmarried state. Next to Rajputs come the Sayeds (363), Yashkan (334); the Gujjar, the Bhatti and the Jat, showing the lowest proportion of the unmarried and the highest proportion of the married males due to their being more liberal in respect of marriage. The proportion of widowers as shown by the age-group 44 and over is highest amongst the Jats (270) and lowest in the Sayed (203). As regards the Sikhs and the Buddhists their civil condition has already been discussed under the paragraph dealing with religions, and the communities being small, details by further castes have not been given.

Civil condition of females by castes is also given in Subsidiary Table V from which it is seen that the Kashmiri Pandits and the Khatris possess the largest number of the unmarried females and the lowest number of married females in both the 7-13 and 14-16 groups which shows that early marriage in these two communities is the least in evidence; while the highest proportion of married females in these groups is presented by the Jats, Chamars and Meghs all of whom belong to the lower castes (the last two constituting among others the depressed classes of the State). In these castes the religious restrictions against marriage within prohibited degrees being non-existent and their free outdoor life either as agriculturists or labourers being conducive to greater laxity the early marriage has greater prevalence, especially when the birth of children instead of being regarded a burden on the family is hailed as a source of income since the children even in their tender age are sent out to labour and earn wages. Further the considerations of accumulating a big dowry for the marriage of girls which is a source of constant anxiety to the higher classes is almost negligible in these castes where consequently procreation goes on at a much faster speed and in a reckless manner. The cause of slightly higher proportions of the married females at these ages among the higher castes of Brahmans and Rajputs is also to be found in the fact that the members of these communities residing in the interior of the hills who follow the agricultural pursuits have also been

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*162 partially influenced by the somewhat liberal customs of their neighbours. In the group 17-23 the Kashmiri Pandits display the greatest proportion of married females and Khatris stand the last.

As regards prevalence of widowhood the age-group 44 and over shows that the Kashmiri Pandits have the largest proportion of widows (714) in the old-age group and the lowest proportion is given by the Chamars (514) which shows the glaring contrast between the high caste and the low caste of Hindus. The high proportion of the former is due to the strict prejudice against the widow re-marriage as also to the comparatively weaker health of the community which is preponderantly urban and derives its livelihood in a large measure from sedentary occupations especially clerkship. The proportion of the Brahmans (676) and Rajputs (648) who generally hail from Jammu are also sufficiently high due to the operation of restrictions against widow marriage but their slight improvement over the Kashmiri Pandits is contributed by their leading outdoor life of greater activity in agriculture or military service which develops greater power of resistance. Widowhood in this age-group is the lowest, amongst the Chamars (514) which is due to lesser prejudice against widow re-marriage and also to the higher vitality born of manual labour which forms the chief source of livelihood of this community.

Adverting to the civil condition of females amongst the principal Muslim castes we find that in the groups 7-13 and 14-16 the Baltis show the highest proportion of the unmarried and the lowest proportion of married females and consequently early widowhood amongst them is also about the minimum. It does not mean that 14-16 is too early an age for the marriage of Balti girls as quite a large proportion of other Muslim castes are married during this age-period. Starting with the Gujjar who leads with 623 married females per mille we pass on in a descending order to Yashkuns (586), Kashmiri Muslims (575), Rajputs (518), Jats (551), Sayed (443) and Baltis (273).

A comparison of the figures of married females of the castes of the Muslims and Hindus in the age-group 24-43 shows that the maximum and minimum proportion for married females are 927 and 873 for the Muslims and 845 and 739 for the Hindus which is probative of the fact that quite a large proportion of the Hindu married females pass on to widowhood between 24-43 while widowhood at this age-period is almost ½ amongst the Muslims which shows that a large proportion of females who become widows at this young age is reclaimed into married state even after the death of the husband and are not doomed for life as amongst the Hindus. The group 44 and over shows that the main proportion of widows returned by the Muslim Jats and Sayads is 581 against 714 the maximum shown by the Hindu caste of the Kashmiri Pandits and the minimum of 423 is shown by the Kashmiri Muslims against the minimum of 514 shown by the Chamars under the Hindus.

The Mongrik caste of the Buddhists has no married or widowed female in 7-13, 14-16 groups which establishes the absence of the early marriage amongst the Buddhists. The highest marriage proportion is displayed by the group 24-43 and even the group 44 and over contains more married than the younger group 17-23. The striking feature of this caste is that it has got the highest number of unmarried females in all age-groups which is due to the general desire of offering a female virgin by each house to the monastery as the best present to the gods, widowhood in 44 and over is also the lowest among the Buddhists which seems to establish a direct relationship between late marriages and less widowhood.

168. General Conclusions—The Subsidiary Table IV gives the proportion of the sexes by civil condition for the principal religions and natural divisions and the statistics contained therein impart sufficient corroboration to the main conclusions drawn in the body of this chapter. Even a cursory glance at the columns of all ages gives a vivid picture of the broad facts about the entire Hindu population which are unmarried females.

Firstly in the unmarried civil condition the ratio of females greatly falls short of the males, there being 673 spinsters for every 1,000 bachelors. 162*

Secondly in the married state the females out-number the males by 44 in each thousand which is a conclusive evidence of the existence of polygamy to some extent in the State as this increase is reflected in the figures of all the communities with the exception of the Budhists who actually show a dearth of married females (937 per 1,000 males) due to the existence of polyandry instead of polygamy. Ploygamy is greatest in evidence amongst the Sikhs (1,093) and the least amongst the Hindus (1,011), the Muslims occupying an intermediate position (1,038). [595]

Thirdly there is a great preponderance of the widows over the widowers, the former exceeding the latter by over 60 per cent. The proportion of the widows is the greatest amongst the Hindus (2,105) after whom follow the Budhists (1,733), the Sikhs (1,745) and the Muslims (1,420) in a descending order.

As regards the proportion of the sexes by divisions it is manifestly clear that the Indus Valley has the largest proportion of spinsters. The Jammu Province leads in the married proportion due to religious sanctions necessitating marriage amongst the Hindus as also among the Sikhs and the Muslims who are also influenced by the customs of the Hindus in this province. In widowhood again the Indus Valley takes the lead with 2,040 and is closely followed by Jammu Province with a proportion of 1,895, the Kashmir Province being best situated in this respect as it has only 1,185 widows per 1,000 widowers. The influence of the Hindu customs on the Jammu Muslims especially of the Rajput community is remarkably disclosed by the comparative proportion of the Muslim widows in the two provinces—the proportion in Jammu being as high as 1,681 against 1,115 of Kashmir.

We need not further swell the proportions of this chapter by extending the analysis to the various age-groups of the subsidiary table as we believe that the reader has been equipped with enough material to deduce proper conclusions from the statistics by age-period regarding the particular item he may be interested in.

SUBSIDIARY TABLE I.

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Distribution by Civil Condition of 1,000 of each Sex, Religion and Main Age-period at each of Last Four Censuses.

Religion, Sex and Age.	Unmarried.				Married.				Widowed.			
	1931	1921	1911	1901	1931	1921	1911	1901	1931	1921	1911	1901
1	2	3	4	5	6	7	8	9	10	11	12	13
All Religions.												
Males.												
0—5 ..	[illegible]	[illegible]	[illegible]	[illegible]	..	[illegible]	[illegible]	[illegible]	..	..	..	..
5—10 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	..	[illegible]	..	..
10—15 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
15—20 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
20—40 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
40—60 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
60 and over ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Females.												
0—5 ..	[illegible]	[illegible]	[illegible]	[illegible]	..	[illegible]	[illegible]	[illegible]	..	..	..	..
5—10 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
10—15 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
15—20 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
20—40 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
40—60 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
60 and over ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Hindu (Brahmanical).												
Males.												
0—5 ..	[illegible]	[illegible]	[illegible]	[illegible]	..	[illegible]	[illegible]	[illegible]	..	..	..	..
5—10 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
10—15 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
15—20 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
20—40 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
40—60 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
60 and over ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Females.												
0—5 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	..	[illegible]	..	..
5—10 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
10—15 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
15—20 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
20—40 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
40—60 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
60 and over ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Muslim.												
Males.												
0—5 ..	[illegible]	[illegible]	[illegible]	[illegible]	..	[illegible]	[illegible]	[illegible]	..	..	..	..
5—10 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	..	[illegible]	..	..
10—15 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
15—20 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
20—40 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
40—60 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
60 and over ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

SUBSIDIARY TABLE 1—(concluded).

DISTRIBUTION BY CIVIL CONDITION OF 1,000 OF EACH SEX, RELIGION AND MAIN AGE-PERIOD AT EACH OF LAST FOUR CENSUSES. 162

Religion, Sex and Age-period	Unmarried				Married				Widowed			
	1931	1921	1911	1901	1931	1921	1911	1901	1931	1921	1911	1901
1	2	3	4	5	6	7	8	9	10	11	12	13
[illegible]												
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	--	[illegible]	[illegible]	[illegible]	--	--	--	--
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	--	--	--	--	--	--	--	--
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	--	[illegible]	--
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

SUBSIDIARY

DISTRIBUTION BY CIVIL CONDITION OF 1,000 OF EACH SEX

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Religion	Males																	
	All ages			0–5			5–10			10–15			15–40			40 and over		
	Married	Widowed	Divorced	Married	Widowed	Divorced	Married	Widowed	Divorced	Married	Widowed	Divorced	Married	Widowed	Divorced	Married	Widowed	Divorced
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Jammu and Kashmir State																		
All Religions	[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Hindu	[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Muslim	[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Sikh	[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Buddhist	[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	..	..	[illegible]	[illegible]	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
I. Jammu Province																		
All Religions	[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Hindu	[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Muslim	[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Sikh	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Buddhist	[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]	..	[illegible]	..	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
II. Kashmir Valley (Kashmir and Srinagar)																		
All Religions	[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Hindu	[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Muslim	[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Sikh	[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Buddhist	[illegible]	[illegible]	..	..	..	..	..	..	..	..	..	..	[illegible]	[illegible]	..	..	..	..
III. Jammu Valley (Jammu City and Kathua)																		
All Religions	[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Hindu	[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	..	..	[illegible]	..	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Muslim	[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Sikh	[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	..	..	[illegible]	..	..	[illegible]	[illegible]	[illegible]	..	[illegible]	..
Buddhist	[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	..	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

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TABLE II.

AT CERTAIN AGES IN EACH RELIGION AND NATURAL DIVISION.

Persons.																	
All ages.			0—5			5—20			20—35			35—60			60 and over.		
Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47
[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	1	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	..	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	..	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	..	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	..	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	..	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	..	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	..	[illegible]	[illegible]	..	[illegible]	..	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	..	..	[illegible]	..	..	[illegible]	[illegible]	..	..	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

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SUBSIDIARY TABLE III.

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Distribution by Main Age-periods and Civil Condition of 10,000 of each Sex and Religion.

Religion and Age.	Males.			Females.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
All Religions ..	[illegible]	4,128	[illegible]	4,041	4,[illegible]	1,973
0—10 ..	2,798	34	1	2,[illegible]	34	2
10—15 ..	1,144	41	2	[illegible]	343	4
15—40 ..	1,384	2,074	200	347	2,736	269
40 and over ..	73	1,968	396	9	788	700
Hindu (Brahmanic) ..	4,097	4,247	753	4,323	4,[illegible]	1,[illegible]
0—10 ..	2,489	34	1	2,[illegible]	30	4
10—15 ..	1,010	64	3	790	300	15
15—40 ..	1,543	2,[illegible]	[illegible]	136	2,[illegible]	[illegible]
40 and over ..	115	1,[illegible]	530	8	797	1,[illegible]
Arya ..	4,190	4,137	742	4,734	4,[illegible]	1,477
0—10 ..	2,844	36	2	2,714	30	8
10—15 ..	1,073	60	4	917	329	13
15—40 ..	1,365	2,[illegible]	264	229	2,[illegible]	300
40 and over ..	90	1,[illegible]	470	4	746	1,[illegible]
Sikh ..	4,507	3,[illegible]	631	4,[illegible]	4,[illegible]	1,017
0—10 ..	2,746	19	1	2,174	34	8
10—15 ..	1,384	65	1	917	318	7
15—40 ..	1,[illegible]	2,[illegible]	197	[illegible]	2,[illegible]	[illegible]
40 and over ..	63	1,[illegible]	302	13	[illegible]	700
Jain ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
0—10 ..	[illegible]	[illegible]	....	[illegible]	....	....
10—15 ..	[illegible]	....	....	[illegible]	700	....
15—40 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
40 and over ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Buddhist ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
0—10 ..	[illegible]	[illegible]	....	[illegible]	[illegible]	....
10—15 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
15—40 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
40 and over ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Muslim ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
0—10 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
10—15 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
15—40 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
40 and over ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Christian ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
0—10 ..	[illegible]	[illegible]	....	[illegible]	[illegible]	....
10—15 ..	[illegible]	[illegible]	....	[illegible]	[illegible]	[illegible]
15—40 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
40 and over ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

SUBSIDIARY TABLE IV.

Proportion of the Sexes by Civil Condition at certain Ages for Religions and Natural Divisions.

Natural Division and Religion.	Number of Females per 1,000 Males.														
	All ages.			0—10			10—15			15—40			40 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Jammu and Kashmir State.															
All Religions ..	973	1,064	1,036	914	1,008	2,718	697	3,087	2,048	118	1,308	1,209	108	809	1,817
Hindu ..	896	1,011	2,105	937	1,054	2,323	655	4,144	4,213	96	1,100	2,194	23	416	2,080
Muslim ..	972	1,088	1,420	911	1,910	2,202	691	3,418	2,330	100	1,243	895	163	839	1,716
Sikh ..	711	1,092	1,745	909	2,000	2,000	656	5,200	5,067	182	1,335	1,402	216	477	1,688
Buddhist ..	1,007	907	1,783	1,039	2,000	....	1,007	2,041	5,000	1,074	943	1,850	538	808	1,786
Jammu Province.															
All Religions ..	980	1,091	1,836	923	1,954	3,500	674	3,338	3,450	188	1,312	1,803	67	393	2,017
Hindu ..	894	1,080	2,120	898	1,938	3,190	644	3,903	4,316	95	1,391	2,219	27	407	2,083
Muslim ..	907	1,077	1,881	920	1,783	2,670	650	2,933	2,876	196	1,207	1,176	164	823	1,934
Sikh ..	700	1,097	1,939	902	2,388	3,000	677	4,562	5,333	197	1,589	1,895	233	487	1,798
Buddhist ..	908	1,633	1,800	1,000	....	....	963	....	....	583	1,250	833	....	800	2,333
Jhelum Valley (Kashmir Province).															
All Religions ..	970	1,097	1,185	900	2,042	2,000	649	3,096	2,562	148	1,283	728	98	511	1,457
Hindu ..	939	970	1,949	934	4,070	....	760	3,127	2,400	87	1,296	1,919	....	439	1,813
Muslim ..	975	1,059	1,115	957	2,000	2,312	666	3,908	2,345	165	1,303	681	133	515	1,376
Sikh ..	715	1,000	1,483	912	4,111	....	698	10,700	....	169	1,309	800	20	494	1,497
Buddhist ..	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
Indus Valley (Frontier Districts).															
All Religions ..	794	1,011	2,040	902	5,900	900	784	3,016	1,894	422	1,111	1,372	858	879	2,200
Hindu ..	1[illegible]	106	99	728	....	....	627	....	....	4	107	80	125	989	133
Muslim ..	784	1,047	2,130	943	5,899	900	728	3,710	1,516	341	1,533	1,304	497	923	2,098
Sikh ..	691	912	800	876	....	....	845	....	....	333	480	....	....	106	....
Buddhist ..	1,000	900	1,783	1,039	....	....	1,000	1,017	4,000	750	939	1,711	583	800	1,700

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SUBSIDIARY TABLE V.

Distribution of 1,000 Males of each Age by Civil Condition.

Caste	0—6			7—13			14—16			17—20			21—40			41 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Hindu																		
Brahman ..	1,000	....	....	990	10	1	964	351	13	606	343	39	330	650	21	97	848	30
Chamar ..	999	1	....	990	10	0	916	175	9	437	467	96	108	856	76	61	880	59
Jat ..	1,000	....	....	993	6	....	916	179	4	246	696	51	141	788	71	47	773	180
Kashmiri Pandit ..	1,000	....	....	999	1	....	997	40	3	797	197	16	366	601	33	164	802	34
Khatri ..	1,000	....	....	983	174	1	875	107	18	190	766	10	190	730	80	38	887	80
Rajput ..	1,000	....	....	987	17	1	842	143	15	361	608	30	130	736	96	79	860	61
Sikh ..	1,000	....	....	996	38	....	884	79	4	661	397	32	377	649	74	300	670	30
Muslim.																		
Bohra ..	1,000	....	....	990	9	1	986	10	9	696	301	70	71	897	66	13	897	110
Gujar ..	1,000	....	....	993	37	....	893	101	7	690	275	37	91	830	71	16	793	191
Jat ..	1,000	....	....	990	31	....	891	104	4	846	146	38	127	721	113	30	78	192
Kashmiri ..	1,000	....	....	997	3	....	980	19	....	897	99	3	891	888	38	208	713	79
Rajput ..	1,000	....	....	993	37	1	884	109	3	771	213	16	191	809	60	94	780	126
Syed ..	1,000	....	....	993	16	....	986	88	7	880	106	13	160	809	30	34	781	185
Tukhna ..	1,000	....	....	999	6	1	993	90	3	894	107	19	90	897	33	9	781	210
Rashtrik.																		
Kanjik ..	1,000	....	....	990	3	....	987	47	1	497	340	30	133	800	43	119	800	180

SUBSIDIARY TABLE V—(concluded).

Distribution of 1,000 Females of each Age by Civil Condition.

	0–4			5–10			15–20			20–30			30–40			40 and over		
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

CHAPTER VII.

INFIRMITIES.

I. Statistical Data.

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Subject.	Census.		
	Imperial.	State.	Subsidiary.
Infirmities by Age-periods ..	III—(1)	...	...
Infirmities by Statistics ..	III—(2)	...	...
Infirmities by Selected Castes, Tribes or Races ..	....	III	...
Number afflicted per 100,000 of the population of each of the last four Censuses ..	....	....	I
Number afflicted per 100,000 persons of each sex-period and number of females afflicted per 1,000 males ..	....	....	II
Distribution of the infirm by age per 10,000 of each sex	....	....	III

II. General Observations.

156. Reference to Statistics.—The statistics regarding infirmities are contained, as detailed above, in the two parts of Imperial Table IX and State Table III. Three Subsidiary Tables, which have been compiled from the Imperial and State Tables, are appended to this chapter to show in proportional figures the distribution of the afflicted persons by locality, age and sex.

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157. Instructions to Enumerators.—The instructions issued to the enumerators were to record in column 18 (i. e., the last column) of the Census schedule whether any person was suffering from insanity, leprosy, blindness or deaf-mutism. He was only to enter the name of the infirmity in this column if any person was totally blind of both eyes, or both deaf and dumb, or insane or suffering from corrosive leprosy. Instructions were further issued not to enter those who were blind of only one eye and were not deaf as well as dumb or who were suffering from white leprosy or leucoderma only and other infirmities not falling within the scope of this column.

Owing partly to the difficulties in the way of an accurate diagnosis, and partly to deliberate concealment, the statistics in these tables cannot be considered to be as reliable as other Census figures. Not only is concealment easy especially in the case of females, but for the untrained enumerator it is difficult to define the stage at which the feeble minded pass into the category of the insane or to distinguish leprosy from the diseases which superficially resemble it such as syphilis etc.

The Census agency is by no means an expert agency. The enumerator is made to work gratuitously at a business which is becoming more and more distasteful to him and consequently the errors of diagnosis are apt to creep in.

659 The danger of wilful concealment is greatest in the case of leprosy when the inform is a woman belonging to a respectable family.

It has long since been recognised that the collection of such information is one of the most unsatisfactory and inaccurate feature of every Indian Census, yet as the errors are to some extent constant, the statistics of distribution and variation are not altogether devoid of comparative value.

Wrong entries such as deaf-mute, lame, white leprosy etc., were, however, found recorded in the schedule as in previous Censuses but these were detected and eliminated during the process of slip-copying. The infirmities were separately extracted from the schedules on slips by a special gang of copyists, whose work was carefully examined and supervised by the inspecting staff. The tabulation having been scrupulously scrutinised, there is little doubt that the compilation of the Infirmity Table has been very accurately accomplished.

The collection of a scientifically accurate data of infirmities can be done in a suitable manner only by trained staff working under the instructions of the Medical officers.

158 **158. General comparison with previous Censuses.**—The actual number of persons suffering from each infirmity being not available for 1891 Census at which infirmities were recorded for Europeans and Anglo-Indians only, statistics of the four Censuses only are detailed in the marginal table. It is quite evident from the statement that the total number of afflicted persons has increased by 3,008 during the decade under report, which means an increase of 25·18 per cent. in the population of the infirms, compared to an increase of 9·8 per cent. in the total population. The percentage of increase in the number of the afflicted persons in 1911-1921 amounted to 15 per cent. against a corresponding increase of 5·1 per cent. in the total population, and 6·6 per cent. against 9·7 per cent. in the decade 1901-1911. The progressive increase in the number of infirms since 1911 may be ascribed, in part, to the greater accuracy of this Census and partly to the inclusion of weak-minded as insane and of those who are hard of hearing and dim-sighted as deaf-mute and blind through inaccurate diagnosis or the over-zeal of the enumerating agency.

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Infirmity.		1921	1911	1911	1901
Insanity	..	1,434	1,294	1,239	1,439
Deaf-mutism	..	5,797	4,313	3,043	3,349
Blindness	..	5,099	4,540	4,747	3,096
Leprosy	..	2,008	1,440	1,352	1,357
Total	..	14,338	11,386	10,379	9,243

The proportion of infirms per 100,000 of the population for the last three decades is noted in the margin from which it is obvious that in the case of insanes, the present decade keeps pace with the past although the other infirmities show a progressive increase during this decade. All the three provinces register an increase in the number of afflicted persons which seems partly due to the more careful enumeration at the present Census and partly due to the amplification of the definitions of leprosy, deaf-mutism since 1911 Census.

Decade.		Proportion of Infirms per 100,000 of the population.			
		Insanity.	Deaf-mutism.	Blindness.	Leprosy.
1901-1911	..	39	110	136	39
1911-1921	..	39	120	140	40
1901-1921	..	40	96	153	44

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159. Co-existent Infirmities.—In 1921 Census, cases of double infirmities were almost negligible but at the present Census, these cases of cumulative misfortunes are numerous. The marginal table shows that 155 persons were returned as afflicted with double infirmities, out of which 10 were insane and blind; 4 insane and lepers and 26 blind and leper while 115 deaf-mutes had additional infirmity associated with them. Leprosy and blindness are both diseases associated with filthy conditions of living and such cases frequently occur in combination.

Infirmity.	Total.	Males.	Females.
Insanity and deaf-mutenessness ..	44	34	10
Insanity and blindness ..	10	8	2
Insanity and leprosy ..	4	1	3
Deaf-mutenessness and blindness ..	46	28	18
Deaf-mutenessness and leprosy ..	25	16	9
Blindness and leprosy ..	26	15	11
Total of double infirmities ..	155	102	53

III. INSANITY.

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160. Main Figures.—As already stated in the foregoing paragraphs, the total number of persons returned as insane is 1,424 as compared to 1,228 of the 1921 Census. There are thus 39 insane persons per 100,000 of the general population. The marginal table gives the main comparative figures of the prevalence of insanity since 1901. There is an increase of one per 100,000 of population amongst females since 1921 which is just balanced by a corresponding equal ratio of decrease in males.

Year.	Males.	Females.
1901 ..	60	27
1911 ..	48	30
1921 ..	61	27
1931 ..	60	29

161. Insanity by Locality.—The Jhelum Valley tops the list by reporting a proportion of 80 male insanes per 100,000 of population followed by the Outer Hills (40), the Sub-montane and Semi-mountainous Tract (29) and the Indus Valley (26) in order of succession. The largest proportion of female insanes (33) is again reported in the Jhelum Valley Division which is succeeded by the Outer Hills (30) and the Indus Valley (24); but the Sub-montane and Semi-mountainous Tract (15) bottoms the list. Coming to the districts, the small Jagir of Chenani records the highest proportion (118) among males though it stands second in respect of females as will appear on a reference to Subsidiary Table I, appended at the close of the chapter. The highest prevalence of insanity among females is in the hilly district of Gilgit. The difference between the sexes is the least where the female sex comes out to join the male population freely in performing the outdoor occupation. From this point of view, in Reasi district, Poonch Jagir and Ladakh and Gilgit districts of the Indus Valley, where both males and females take an equal share in the struggle for existence, the sexes approach equality in their proportion of insanes to the total population.

162. Insanity by Age and Sex.—Subsidiary Tables II and III record the proportions of the infirms at each age-period by 100,000 and 10,000 of each sex. Hence it would suffice to discuss the figures relating to certain typical age-groups. The first and the last age-periods show a remarkable decrease when compared to 1921 Census as is shown by the marginal statement. The reason for this large decrease under 0-10 can be ascribed partly to the greater accuracy of the statistics collected and partly to better diagnosis on the part of the enumerating agency to whom detailed vernacular instructions to differentiate between

Age-period.	Number of insane per 10,000 of each sex.			
	Males.		Females.	
	1931	1921	1931	1921
0—10 ..	[illegible]	916	1,250	1,464
10—20 ..	1,066	2,037	2,373	2,705
20—40 ..	4,700	4,104	4,194	3,186
40—60 ..	1,840	2,600	1,095	1,082
60 and over ..	[illegible]	[illegible]	510	981

158 the various types of infirmity were issued before-hand, while the deficiency in the case of persons aged 60 and over, can be attributed to the fact that infirms do not live long. Another reason usually assigned for the deficit among females is the concealment on the part of ladies who are generally unmarried and the same holds good as far as 0-10 age-period is concerned, because insanity is not a disease of infancy.

163. Insanity by Castes.—State Table III deals with the infirmities by selection castes from which the marginal statement showing insanity by some principal castes has been extracted.

Caste or Community.	Population dealt with.		Actual No. of Cases.		No. of Cases per 100,000 of each sex.	
	Males.	Females.	Males.	Females.	Males.	Females.
I. Muslim ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
II. Hindu ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
III. Buddhist ..	[illegible]	[illegible]	1	4	[illegible]	[illegible]
Castes:—						
Jat ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Brahmans (including Halqwals and Kashmiri Pandits) ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Kashmiri Muslim ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Doma ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Mahajan ..	[illegible]	[illegible]	[illegible]	—	[illegible]	—
Gujjar ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Rajput ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Rathada ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Megh ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Khatri ..	[illegible]	[illegible]	[illegible]	—	[illegible]	—
Chamar ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Arain ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

The figures of the main religions show that the proportion of insane males is higher among Muslims and the lowest among the Buddhists.

It is seen that the Brahmans are the highest sufferers (71) from this disease due to the literary brain work involving excessive mental strain as compared to low incidence amongst the Chamars (23) who are engaged in manual work.

The proportion amongst Mahajans, Khatris, Rajputs, Meghs and Doms are 45, 36, 40, 38 and 49 respectively.

Amongst the Muslims the highest incidence is noticed in the Arains (8 males). Kashmiri Muslim (53) and the lowest amongst the

IV. DEAF-MUTISM.

732 **164. Main Figures.**—The total number of sufferers from deaf-mutism recorded at the present Census is 5,787 as compared to 4,513 of 1921 and 3,043 in 1911 Census, which gives the proportion of 159 persons per 100,000 of the population. The marginal table gives comparative figures for deaf-mutes by sex for the last four Censuses.

Year.	Proportion per 100,000 of population.	
	Males.	Females.
1901	[illegible]	[illegible]
1911	[illegible]	[illegible]
1921	[illegible]	[illegible]
1931	[illegible]	[illegible]

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186. Local Extent.—(i) *By Natural Divisions.*—The Indus Valley tops the list by registering the proportion of (372) males per 100,000 of the population and is succeeded by the Outer Hills (174). The Sub-mountane and Semi-mountainous Tract stands third with (168) while the Jhelum Valley falls to the bottom as will appear from the marginal statement. On the female side, as well, the Indus Valley takes the lead and the other divisions follow the same order in which they stand in case of males. The Indus Valley Division reports the highest proportion as in 1921 leading us to the definite conclusion that the climatic and physical conditions of this hilly region are favourable to the growth of the disease.

Natural Division.	Proportion per 100,000 of population.	
	Males.	Females.
I. Indus Valley	[illegible]	[illegible]
II. Outer Hills	[illegible]	[illegible]
III. The Sub-mountane and Semi-mountainous Tract	[illegible]	[illegible]
IV. Jhelum Valley	[illegible]	[illegible]

(ii) *By Districts.*—On a reference to Subsidiary Table I, the reader will at once make out that the mountainous districts of Ladakh and Gilgit show a comparatively larger proportion and are followed by the Udhampur district. These proportions working out to 1,082 males and 1,080 females in Gilgit, 378 males and 372 females in Ladakh and 310 males and 236 females in the Udhampur district, again lead us to the inference that this disease greatly prevails in the mountainous regions.

186. Age and Sex.—Deaf-mutism is usually a congenital defect and its sufferers are comparatively short-lived. This infirmity shows a greater incidence on the males than among females, the number of female sufferers per 1,000 men suffering from the infirmity being 662. The marginal statement and the accompanying diagram shows at a glance the preponderance of males at all age-periods since the lengths of male lines on the left are much greater than that of their female counter-parts shown on the right. The difference is most marked at the age-group 40-50 which has 509 female deaf-mutes to every one thousand males. The comparatively larger proportion of females (782 to 1,000 male sufferers) in the earlier age-groups at the present Census is due to better registration of female deaf-mutes and the fairly progressive decrease in the sex-ratio of the sufferers indirectly lends support to the theory that deaf-mutism is a disease of early age.

Age-group.	No. of females affected per 1,000 males.
0—5 ..	[illegible]
5—10 ..	[illegible]
10—15 ..	[illegible]
15—20 ..	[illegible]
20—30 ..	[illegible]
30—40 ..	[illegible]
40—50 ..	[illegible]
50—60 ..	[illegible]
60 & over ..	[illegible]

The Subsidiary Table II (number afflicted per 100,000 persons of each age-period) exhibiting the extremely low proportion of infants below 5 in both the sexes discloses the inability of the parents to detect the infirmity in its initial stage who treat the defect as a retarded growth of the powers of hearing and speech. It further shows a gradual rise upto 15-20 age-group, after which a steady decrease in both the sexes is registered excepting the age-group 60 and over which is not a quinquennial age-period but has all subsequent age-periods clubbed under it. The higher proportion at age-group 60 and over is also partially the result of erroneous conclusion amongst deaf-mutes of the old persons whose faculty of speech and hearing generally becomes defective due to their advanced age.

187. Deaf-mutes by Caste or Community.—Deaf-mutes are preponderant among Balmis who record 1,297 males and 1,176 females per 100,000 of population. With 805 males and 721 females, Jats occupy the second position. Pro-

DIAGRAM SHOWING NUMBER OF DEPOSITS
AT CERTAIN AGE PERIODS

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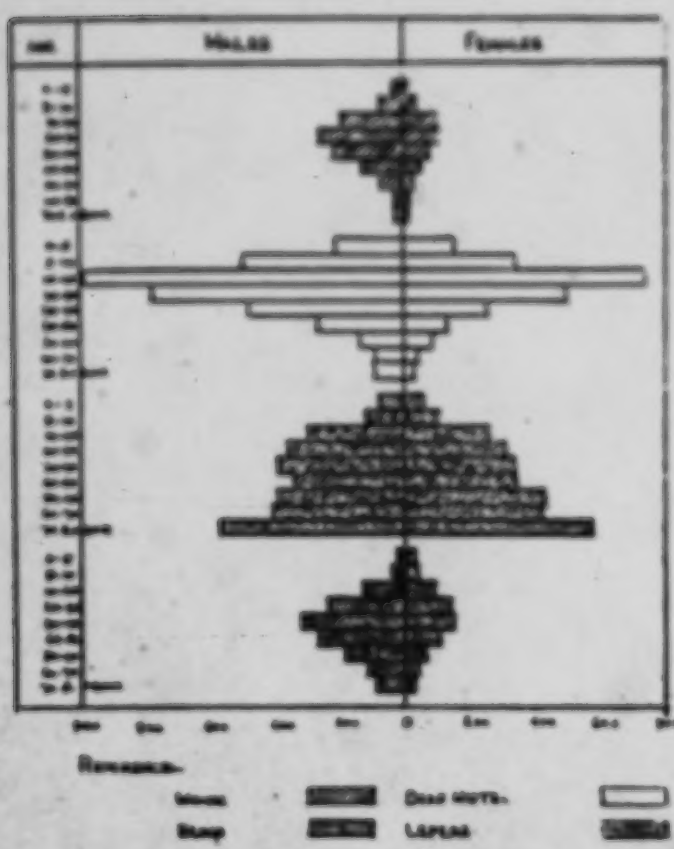

[Facing p. 199]

732 position in other castes also exhibited in the margin. Bajit and Tandan, the Frontier castes, return a large proportion occupying the first and the second position which can be ascribed to the severe climatic conditions of the Indus Valley region which is located at several thousand feet above the sea level. The chilly winds and snow storms which characterise the winter of this region inflict great injury on the organs of hearing and promote this infirmity. The Bishnoos (237 males and 116 females), Bajpai (162 males and 104 females) and Kashmiri Muslim (139 males and 118 females) record comparatively low proportions.

Castes.	Proportion per 100,000 of population.		Average No. of blind persons.		Proportion per 100,000 of population.	
	Males.	Females.	Males.	Females.	Males.	Females.
Bajit ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Dar ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Kashmiri ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Singh ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Bishnoos ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Bajpai ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Kashmiri Muslim.	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

V. [illegible]

168. Local Distribution of Blindness.—The total number of sufferers from blindness reported during the present Census is 5,600 persons against 4,649 in 1921 which shows an increase of 1,093 persons during the decade under report. The proportion per 100,000 of population varies from 142 males and 140 females in 1921 to 149 males and 165 females in 1931. The comparative proportions by provinces are shown in the margin. Jammu and Kashmir Province register an increase in the proportions while the Frontier Districts return a decrease in both the sexes when compared to 1921.

Provinces.	Proportion per 100,000 of population.			
	Males.		Females.	
	1931.	1921.	1931.	1921.
[illegible] ..	[illegible]	[illegible]	[illegible]	[illegible]
Jammu Province.	[illegible]	[illegible]	[illegible]	[illegible]
Kashmir	[illegible]	[illegible]	[illegible]	[illegible]
Frontier Districts.	[illegible]	[illegible]	[illegible]	[illegible]

Subsidiary Table I shows that the highest proportion of blindness (191 males and 223 females) is returned by the Indus Valley Division comprising the hilly districts of Ladakh and Gilgit. The prevalence of blindness in Gilgit and Ladakh is mostly responsible for this abnormal rise. The inhabitants of the Frontier Illaqas who generally stay at home and remain confined within the four walls of dark and unhygienic houses to save themselves from the rigours of severe winter are more apt to catch this disease. The glare produced by the play of the blazing rays of the sun on the mountain's peaks and the valleys all covered with snow injuriously affects the eye-sight and increases blindness.

[164] **169. Connection with Small-pox.**—Small-pox, though it exerts a secondary influence over blindness, cannot be omitted from discussion altogether. In certain localities where small-pox predominates, ratio of blindness must naturally be high. In 1928, virulent small-pox entering from Kashmir, broke out in Gilgit district involving several villages which can be held responsible to some degree for the highest proportion of sufferers from blindness in the Indus Valley Division.

170. By Age and Sex.—The diagram is so simple that the reader for himself can form an idea as to which of the sex is more susceptible to suffer most. Blindness is pre-eminently a disease of old age, of which the steady rise in the ratio of both males and females with a minimum of 23 males and 18 females per 100,000 of persons at 0-5 age-period and a maximum of 1,097 males and 1,502 females at the age-period 60 and over is a convincing testimony. The greater incidence

4 [Errata: read "maximum" cf. errata sheet p. 330]

732 of this infirmity in old age lends further support to the fact that the statistics collected at the present Census are more accurate and reliable when compared to the previous one.

Number of females afflicted per 1,000 males stands highest (1,154) at the age-period 55-60 and the minimum (765) is returned by 0-5 age-group which further reflects the accuracy of the infirmity figures at the 1931 Census. It seems that women in their old ages are more liable to loss of the power of vision due to the drudgery of housekeeping. Cooking which requires six hours daily dealing with fire and smoke perpetually affects the vision, as also the needle work.

171. **Distribution of Blindness by Caste.**—The marginal statement shows the actual number of sufferers from blindness and also proportion per 100,000 of the population afflicted. Balti males supersede Jat males by 335 while Jat females to counterbalance the proportion show an increase of 728 over Balti females. The Brahmans classes like Brahmans among whom this infirmity should have a large number of victims return small proportions (204 males and 239 females) per 100,000 of the afflicted population which is a healthy sign. Balti supersede all castes in this respect and the Mangrias too show an abnormal proportion. The Balti and the Mangrias living in the Frontier Districts of Ladakh where the severity of the winter requires excessive use of fire and close association with smoke packed as they are in small rooms heated with fire generally show a much higher proportion of blindness than the other castes who reside in milder climates. The dazzling reflection of the sun from the white snows all round is another cause which injures the eye-sight. The Chamar and Bahinda castes whose occupations call for a closer application of the eye-sight may rightly have a large number of such sufferers among them. As regards the high proportion among Jats, it is a matter of common knowledge that the life of a Jat is cast into a very hard mould. From morning till night, he is engaged in some operation relating to agriculture. The scorching heat of summer when even birds and beasts are afraid of starving out into the open country, is the time when the Jat and his family is out in the field reaping corn. The glare of the tropical sun and the dust of the field are enough to weaken eye-sight and the absence of prompt treatment ultimately renders it useless. Similarly the profession of a Julaha (Bahinda) requires constant attention to a minute work like the spinning of thread and the strain falling on his eyes greatly weakens the eye-sight. In short this infirmity is largely dependent on mode of living, occupation and climatic conditions.

Caste.	Number per 100,000 of the population afflicted.			
	Actual No.		Ratio.	Proportion.
	Males.	Females.		
Brahmans ..	190	240	1:0	204
Jat ..	230	110	1,000	1,000
Chamar ..	40	40	1:0	1:0
Balti ..	170	840	1,000	1:0
Mangria ..	40	40	1:0	1:0
Bahinda ..	10	30	40	1:0

VI. LEPROSY.

164 172. **Definition.**—Leprosy is an infectious disease of marked chronicity which is caused by B-leprae, non-motile bacillus as discovered by Hansen in 1871. It is most frequent in India. But the slow progress of the disease and immunity of animals from this infirmity have rendered investigation of modes of infection difficult.

173. **Leprosy locally distributed.**—The total number of lepers in the State returned at the present Census is 2,026 persons (1,381 males and 645 females), out of which the highest number of lepers (792 males and 326 females) is reported by the Jammu Province and 500 males and 232 females are claimed by the Kashmir Provinces, the Frontier Districts with 89 males and 87 female lepers standing the last. The proportion per 100,000 persons of the population works out to 71 males and 37 females against 60 females in 1921 and 59 males and 26 females

4 [Errata: cf. category 114, p-330 for corrections—Analyst]

164 In 1911, as detailed in the marginal statement.

Year	Proportion of leper per thousand of population.	
	Males.	Females.
1901 ..	71	40
1911 ..	60	30
1921 ..	60	31

From the Subsidiary Table I it is clear that the Outer Hills with a proportion of 132 males and 38 females take a lead and corroborate the conclusion of 1921 Census that this infirmity has the greatest prevalence in this division which may be due to the existence of venereal diseases in the hilly tract of this division springing from laxity of morals among the inhabitants of this tract but it is rather difficult to be positive about the real causes of this infirmity.

The monetary conditions of living and unhealthiness dietary also constitute potent factors in this behalf. The Indus Valley (60 males and 42 females) the Jhelum Valley (50 males and 32 females) and the Sub-montane and Sub-montane Trans (14 males and 8 females) follow in a descending order in regard to these proportions.

Within the Outer Hills, the Chenani Jagir records the highest proportion (270 males and 100 females) of lepers both among males and females, which is followed by Udhampur district in the case of males (170) and by Ladakh district of the hilly division in respect to females (52), as can be ascertained by a reference to Subsidiary Table I appended at the close of the chapter. Of the districts in the Jhelum Valley, Muzaffarabad with 10 male lepers per 100,000 of the population, compares very unfavourably with the 34 male lepers of the Baramulla district and only 13 of Srinagar (Kashmir South). The proportion is extremely low in the Sub-montane Trans (14 males and 8 females).

178. **Leprosy by Age and Sex.**—The diagram showing number of inflicted of certain age-periods proves the theory that very low and high-born infants are immune as the contagion at age-period 0-5 shows a very negligible number of males and females suffering from the disease. Henry Lillibray Tully, Medical Engineer to the London Hospital remarks "Several members of a family may be attacked but are usually exposed to possibility of a common infection and cases under 5 years are very rare. Disease progresses over 20, 30 or more years." Attention of the reader is invited to Subsidiary Table II in which number afflicted per 100,000 persons of each age-period is worked out. From age-period 0-5 onwards a steady increase both in the case of males and females is exhibited by the table, the highest number (212 males and 98 females) being claimed by the age-period 40 and over, and the lowest (7 males and 7 females) by the age-group 0-5. Number of females afflicted per 1,000 males is the highest (952) at the age-group 0-5 and low (346) at 45-50.

The increase among both the sexes can partly be ascribed to the prevalence of venereal diseases amongst the inhabitants residing in the Chenani Jagir and Udhampur district and partly to the erroneous entry of persons suffering from syphilis which often develops into form similar to the contagious type of leprosy.

179. **Prevalence of Leprosy by Caste.**—The marginal table exhibits the proportional figures of leprosy for some important castes and tribes and it is self-evident that the Dalit of the Frontier tops the list here also. The Sheikh and Gujjar also show genuine proportions while the Kashmiri Muslim and the Yashkuna seem to be better situated.

Caste.	Population each caste.		Actual No. of lepers.		Proportion of lepers per 100,000 of inflicted population.	
	Males.	Females.	Males.	Females.	Males.	Females.
Dalit	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Sheikh	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Gujjar	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Megh	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Jat	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Brahmin	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Rajput	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Kashmiri Muslim	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Yashkuna	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

Amongst the Hindus the higher castes such as the Rajputs and the Brahmins are less afflicted than the lower castes e. g., the Meghs who have 113

164 male lepers per 100,000 of affected against 68 of the Brahmans and 93 of the Rajputs. The apparent reason for the favourable position of the higher castes seems to lie in better and more hygienic conditions of living and partially also in the universal concealment of the disease especially among the females.

178. To sum up, it may be remarked that physical environments, climatic conditions and social customs (i.e., inter-breeding, modes of living) are some of the principal factors responsible for the growth of infirmities discussed above.

743 158 177. **Activities of the Lunatic and Leper Asylums in the State : Lunatic Asylums.**—Only two Lunatic Asylums (one at Srinagar and the other at Jammu) exist in the Highland territories which are being separately controlled by the Jail Superintendents. It is reported that for want of detailed information nothing in particular can be discussed regarding these Asylums except that the total number of inmates in the two Asylums was 22 and 7 respectively on the final Census night. In Srinagar all the 22 belonged to the same district but in case of Jammu Asylum, 6 were the residents of the State while the 7th was an immigrant from Sialkot.

The total number of admissions in the Srinagar Lunatic Asylum during 1986-87 and 1987-88 was 60 out of which 11 were discharged as cured, 9 discharged otherwise, 10 relieved and 1 dead. Similarly the total admissions to the Jammu Asylum during 1986-87 and 1987-88 were 36 out of which 19 were discharged as cured and 9 discharged otherwise.

There is no up-to-date Lunatic Asylum in the proper sense of the word. In Srinagar though a separate building is provided by the State yet it is not quite adequate for the needs of the Asylum.

743 164 178. **Leper Asylums.**—Four Leper Asylums at different centres namely Jammu, Srinagar, Leh and Poonch are being run by the State for the welfare of the people. The total figures of lepers on roll, on the final Census night was 28 at Jammu and 117 in Srinagar. Out of 28 in case of Jammu 27 belonged to the Muslim community while one was returned as Hindu. 14 immigrants from Agra (U. P.), Budayun (U. P.), Gaya (Bihar) and Calcutta (Bengal) are responsible for raising the number to such an extent although the rest of the sufferers had migrated to this province from the Jhelum Valley.

The detail of 117 lepers reported from Srinagar runs thus :—

> 78 males and 30 females of the different communities comprised of 3 male immigrants from Yagistan, Kagan and Hoshiarpur (Punjab), 3 males and 2 females and 4 males 3 females from Kishtwar and Rinai respectively while the rest were the residents of the Kashmir Province and the Indus Valley.

Only a cure-taking cook is attached with the Leper Asylum at Leh and arrangements at Jammu are not quite satisfactory. But the Leper Asylum at Srinagar is to some extent helpful in the treatment of this infirmity to the public.

The total number of persons admitted in both the Asylums during the decade 1921-1931, as available from the Administration Reports of the Medical Department comes to 1,140 (Srinagar 900 and Jammu 240). Figures of expenditure on average diet per patient per day for each year are detailed in the margin. The total cost of maintenance of these Leper Hospitals comes to Rs. 228,301-14-0 (Srinagar Rs. 188,146-10-4 & Jammu Rs. 40,155-4-5) during the decade which works to an average annual expenditure of Rs. 26,952-6-4 and Rs. 5,736-7-5 for Srinagar and Jammu asylums separately.

Years.	Cost of average diet per patient per day.		
	Rs.	As.	Ps.
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]

[Errata: add brackets, cf. errata sheet, p. 320, category 116 -- Analyst]

SUMMARY TABLE I.

NUMBER AFFLICTED PER 100,000 OF THE POPULATION AT EACH OF THE LAST FOUR CENSUSES.

District and Natural Divisions.	Insanity.								Deaf-mutes.								Blind.								Lepers.							
	Males.				Females.				Males.				Females.				Males.				Females.				Males.				Females.			
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
Jammu and Kashmir State	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
I. Jammu and Kashmir Valley	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Jammu Division (Jammu and Kathua Districts)	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Kashmir Division (Baramula and Kashmir Districts)	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
II. The Outer Hills	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Kathua Division (Kathua and Jammu Districts)	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Mirpur Division (Mirpur and Udhampur Districts)	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
III. The Inner Hills	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Poonch Division (Poonch and Rajouri Districts)	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Kashmir Valley	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Srinagar	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Baramula	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
IV. The Valley	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Leh Division	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Kargil Division	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

(Detailed proportions for 1931 of Sunnis and Shiaas Subjects after deducting numbers of converts to the Lamaitic and Lapse Anglicans drawn from suitable divisions.)

Religion.	Sunnis.		Shiaas.		Lamaitic.		
	Males.	Females.	Males.	Females.	Males.	Females.	
Census Enumerator	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

158
144
732

SUBSIDIARY TABLE II.

Number afflicted per 100,000 persons of each age-period and number of females afflicted per 1,000 males.

158
164
722

Age	Trachoma		Conjunctivitis		Blind		Leprosy		Number of females afflicted per 1,000 males			
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1	2	3	4	5	6	7	8	9	10	11	12	13
0—5	7	4	[illegible]	[illegible]	[illegible]	[illegible]	7	7	[illegible]	[illegible]	[illegible]	[illegible]
5—10	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
10—15	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
15—20	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
20—25	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
25—30	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
30—35	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
35—40	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
40—45	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
45—50	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
50—55	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
55—60	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
60—65	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
65 and over	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

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SUMMARY TABLE III.

Distribution of the Insane by Age per 10,000 of each Sex.

Age	Census								Statistics							
	Male				Female				Male				Female			
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

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SUBSIDIARY TABLE III—(concluded).

DISTRIBUTION OF THE INFIRM BY AGE PER 10,000 OF EACH SEX.

Age	Males.								Females.							
	Rural.				Urban.				Rural.				Urban.			
	1931	1921	1911	1901	1931	1921	1911	1901	1931	1921	1911	1901	1931	1921	1911	1901
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
0-1	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1-2	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
2-3	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
3-4	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
4-5	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
5-6	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
6-7	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
7-8	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
8-9	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
9-10	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
10-15	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
15-20	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
20-25	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
25-30	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
30-35	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
35-40	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
40-45	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
45-50	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
50-55	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
55-60	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
60-65	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
65-70	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
70-75	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
75-80	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
80-85	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
85-90	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
90-95	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
95-100	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
100 and over	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

CHAPTER VIII.

OCCUPATION.

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170. Introductory.—With this chapter the curtain falls on that unfortunate section of mankind to which "The cup of life has been dealt in another measure". We leave behind those of unhinged mind, those who can neither hear nor speak, those whom the light of day has been denied and those whose proximity excited loathsomeness and pity. Whether they have got a retribution for their past deeds (*Karma*) or have inherited the suffering and are undergoing a vicarious punishment, a narration of them stirs the human heart and one naturally recoils from the picture. It is, therefore, a relief to turn to this chapter wherein the gainful pursuits of mankind engage our attention. In a way this chapter can well claim to be the most important in the report as it deals with the means which enable humanity to keep "alive and kicking". This is a record of human ingenuity and perseverance for several millenniums which gradually succeeded in discovering new implements and exploring fresh avenues of sustaining life on this planet. Imagine humanity devoid of all means of earning a living and of keeping body and soul together and see how all ideas of religion, caste, literacy, civil condition and growth of numbers at once sink below the horizon. The premier position of this chapter can thus hardly be disputed.

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171. Classification Scheme.—Each Census aims at progressive elaboration and this principle is fully and clearly reflected in the scheme of classification of occupations at the last Census.

The changes introduced are of great moment and run in two directions. The first innovation is the division of population into three categories viz. earners, working dependents and non-working dependents instead of actual workers and dependents of 1921. Moreover, while in 1921 the population supported by each occupation was given, on the present occasion only earners and working dependents are so distributed, the distribution of non-working dependents in each occupational group being dispensed with. Secondly changes have been introduced in the occupational classification which are discussed in detail below.

Thus, while Sub-class I in 1921 was worded as "Exploitation of the surface of the earth", it is now changed to "Exploitation of animals and vegetation". Similarly Sub-class II in 1921 was "Extraction of minerals", but now it is 'Exploitation of minerals". The improvement effected by this rewording is obvious enough and needs no comment.

Coming to orders we find that the word 'ordinary' which preceded cultivation in 1 (*a*) has been dropped as a useless prefix. Orders 1 (*b*), 1 (*d*) and 1 (*e*) have similarly been more economically worded and improved. Order 5 of 1921 'Salt etc.' has disappeared altogether and the purpose served by orders 3-5 in 1921 is now assigned to the two orders of metallic and non-metallic minerals. Order 30 of 1921 has been enlarged by the addition of 'bricks and tiles', while the bracketted portion of order 17 of 1921 Census has vanished. A new order viz. "Other unclassified non-productive industries" has been added and thus the number kept the same.

In 'groups' greater changes have taken place. Thus there were five groups against 'ordinary cultivation' in 1921 which have been expanded into eight in 1931 and the sphere of each is more precisely defined. Ordinary cultivators are split up into 'cultivating owners', 'tenant cultivators', and 'cultivators of Jhum, tamgya and shifting areas'. Group 3 of 1921 'Agents, Managers of landed estates (not planters), clerks, rent-collectors etc.' now gives place to 'Estate Agents and Managers of Owners' (group 2); 'Estate Agents and Managers of Government' (group 3) and 'Rent collectors, clerks etc.,' (group 4). Similarly in 1921, order 1 (*b*) had two groups against it which now number

659 eight. Cinchona (group 9), coffee (group 11), tea (group 15) which were combined in group 6 in 1921 have each a group to itself on the present occasion. Group 9 of 1921 had "wood cutters; fire-wood, matches, rubber etc., collectors and charcoal burners" clubbed together, who are now divided into two distinct groups based on a clearly marked difference of occupation viz. "wood cutters and charcoal burners" (group 18) and "collectors of forest produce" (group 19). Groups 12, 13 and 14 of 1921 have also undergone modifications for the better, as for instance the group "Breeders of transport animals", which makes it unnecessary to cite examples of horses, mules, camels, asses etc. Group 20 'Lac cultivation' is an addition. Group 17 of 1921 has its scope enlarged by the addition of 'Pearling' (group 27 now).

In Sub-class II there were six groups in 1921, three against 'Mines', one against 'Quarries of hard rock' and two against 'Salt etc.'. Now they are replaced by as many as thirteen groups. Gold (group 29); Iron (group 30); Manganese (group 32); Lead, Silver and Zinc (group 31); Tin and Wolfram (group 33), have separate groups assigned to them which was not the case on the former occasion when they all fell in group 21. Similar distinctions have been made in other cases like Mica (group 36); building materials (group 37); precious and semi-precious stones (group 39) with separate groups for 'Other metallic and non-metallic minerals'.

Under Textiles, groups 26 and 27 of 1921 are combined into group 43; groups 29 and 30 into group 45; groups 31-33 into group 46 and groups 34 and 35 into group 47 at the current Census. Group 28 in 1921 read as 'Jute spinning, pressing and weaving' implying an inversion of the process of pressing and spinning and has now been corrected to 'Jute pressing, spinning and weaving'.

Against order 6 group 51 represents a combination of groups [illegible] and 40 of 1921.

Groups 45 and 46 of 1921 have been expanded into groups 56 and 57 by the addition of certain words which extend their range.

Under ceramics the number of groups has been halved and by rewording two of them the same purpose is served as was done in 1921 by a greater number of groups.

Groups 60, 63 and 64 of 1921 have been combined into group 70 on the present occasion. Similarly groups 66, 69 and 70 of 1921 go to form group 81 now, while group 75 has been split up into groups 78-80 on the present occasion.

Groups 76 and 79 of 1921 have been amalgamated and go to form group 84 now. 'Embroiderers on linen' have been removed from group 77 of 1921 and transferred to group 84. Groups 85 to 89 have now been united in a single group (90). Group 93 of 1921 has been expanded.

Order 17 has now six groups instead of 10 of 1921. Groups 94 and 95 of 1921 are combined into group 95; groups 99, 100 and 101 are combined into group 99 and groups 102 and 103 into group 100.

Groups 107 and 110 of 1921 go to form group 102 now; groups 105 and 108 form group 103 and groups 106 and 109, group 104.

Group 119 of 1921 has been amplified by the addition of the words "and coolies and porters employed on railway premises". Similarly group 124 of 1921 has "and the articles made from these" added to it.

Group 125 of 1921 is split up into four groups (119-122).

Group 128 is an addition to order 31.

The wording of nearly all the groups in order 32 of 1921 excepting 136 'Grain and pulse dealers' has been improved. Groups 131, 132 and 135 of 1921

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have disappeared as separate groups while group 137 has been split up into groups 135-137.

Groups 144 and 145 of 1921 have been amplified by the addition of 'and hawk' in the corresponding groups 142 and 143 of the current Census.

Instead of 'cemetery of monasteries etc.' of group 166 of 1921 we have 'monks and nuns' in group 164 now. Similarly in place of 'Temple service' (group 168 of 1921) we have 'servants in religious edifices'.

Group 171 of 1921 is split up into registered and unregistered medical practitioners which seeks to make this valuable distinction for the first time while Dentists (group 171), Veterinary Surgeons (group 173) have separate groups assigned to them.

Group 177 of 1921 has similarly been split up into four groups 179-181.

Fortune tellers have been transferred from group 179 of 1921 to group 181 i. e., removed from the company of conjurers and acrobats to that of horoscope casters and astrologers where surely the surroundings are more congenial. Managers and other employees in theatres and other places of public entertainment etc., which formed a group (101) under Industry in 1921 have now been transferred to Professions and Liberal Arts and form group 183. Groups 181 and 182 of 1921 have been amalgamated and form group 187 now. Witches and wizards who were treated on a par with 'beggars and vagrants' in 1921 have now been set in more respectable surroundings where they can practise their calling of predicting future events with others of their kind.

The number of groups has in all increased by 4 being 195 while it was 191 in 1921. There are four main classes divided into 12 sub-classes, 55 orders and 195 groups. The classes and sub-classes are given below:—

CLASS A: PRODUCTION OF RAW MATERIALS.

Sub-class I—Exploitation of Animals and Vegetation.

" II—Exploitation of Minerals.

CLASS B: PREPARATION AND SUPPLY OF MATERIAL SUBSTANCES.

Sub-class III—Industry.

" IV—Transport.

" V—Trade.

CLASS C: PUBLIC ADMINISTRATION AND LIBERAL ARTS.

Sub-class VI—Public Force.

" VII—Public Administration.

" VIII—Professions and Liberal Arts.

CLASS D: MISCELLANEOUS.

Sub-class IX—Persons living on their income.

" X—Domestic Service.

" XI—Insufficiently described occupations.

" XII—Unproductive.

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The most important principles underlying the classification are—

(1) Where a person both makes and sells he is classed as a 'Maker'. On the same principle, where a person extracts some substance, from the ground and also refines it, he is shown in Sub-class II and not in Sub-class III.

(2) Industrial and trading occupations are divided into two main categories :—

(a) those where the occupation is classified according to the material worked in, and

(b) those where it is classified according to the use which it serves.

As a general rule the first category is reserved for the manufacture or sale of articles the use of which is not finally determined, but it also includes specified articles for which there is no appropriate head in the second category. For example, while shoe-makers are included in the second category (order 12, group 82), the makers of water-bags etc., are included in the first (order 6, group 51).

In a few cases occupations have been classed according to the material worked in, even though certain articles made of it are specified, because the material used is more characteristic of the occupation than the article made. Thus makers of palm-leaf fans have been shown in group 56 rather than group 99 and so with makers of bamboo screens, leaf plates etc.

(3) On the other hand, Railway Police and Railway Doctors are classified in groups 157 and 169 respectively, because the primary duty of persons thus employed is, in the one case the prevention and detection of crime, and in the other the healing of disease. The fact that their pay is derived from the railway is merely an incident, and does not affect the character of the occupation.

As a general rule it may be said that wherever a man's personal occupation is one which involves special training, *e. g.*, that of a Doctor, Engineer, Surveyor, etc., he is classed under the head reserved for that occupation. Exceptions have been made, however, in cases where the work in which he is employed involves for the specialisation. For this reason a Marine Engineer is classed in group 102 and a River Surveyor in group 103. Officers of Government whose occupation is covered by some other group *e. g.*, Doctors, Clergymen, Professors, Postal, Forest, Settlement and Railway officers and other establishments, etc., will be included in that group and not under group 159. Government peons and chaprasis other than those in the above-mentioned establishments will be included under this group and not in group 111.

181. **Tabulation of Occupations.**—Of all tables those relating to occupation are the most difficult and complicated requiring incessant supervision and most careful classification of the various entries found in the schedule. The main table (X) required a series of sortings beginning with such occupational groups as were found most numerously in the schedules and descending to a less and less numerous level of occupations till all the groups in the classification scheme were exhausted. But this was not all, earners, working dependents, non-working dependents and earners with subsidiary occupations had also to be sorted for. Subsidiary occupations of agriculturists, combined occupations and industry formed the subject of separate sorting. Occupations by religion did not need a separate sorting as slips for each religion were kept separate throughout.

The difficulties confronting the Tabulation Officers were two-fold *viz.*, (*i*) incorrect entries made by the enumerators and (*ii*) classification of occupations not specifically mentioned in the scheme. Thus under head (*i*) infants were found entered as earners and adults as dependents. In some schedules entries in column 9 were those of dependents while in column 10 the occupation was

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recorded as '*Malik Khud Kasht*' (cultivating owner). Subsidiary occupations were frequently found in column 10 instead of column 11 and in the case of agricultural occupations the entry of '*Kashtkar*' (agriculturist) though strictly prohibited, was quite common. Working dependants were shown as earners and vice versa. At places prostitutes were found labelled as working dependants and prisoners as full earners. The principal occupation of an earner would some time be found recorded in column 11 instead of in column 10. Various other doubtful entries were discovered on examination of the schedules and enquiries had to be instituted to rectify mistakes. The difficulties falling under head (ii) were not such as would not be got over by a reference to the classification list and the Tabulation Officers had them promptly solved on a reference to my office.

Prisoners undergoing rigorous imprisonment were treated as working dependants, while those undergoing simple imprisonment together with under-trials were treated as non-working dependants.

122. Instructions to Enumerators.—Columns 9-12 of the schedule were reserved for the entry of occupations. Column 9 divided the population into earners and dependants, column 10 recorded the principal occupation of the earner; column 11 was provided for the entry of subsidiary occupation of the earner and of the dependants, if any; column 12 was meant for record of organised industries exclusively. The instructions issued to the enumerating agency for filling in of these columns were as follows:—

Column 9—Enter clearly whether the person enumerated is an earner or dependant. By dependant is meant one who lives on the earnings of another. Only those women and children are to be shown as earners who help to augment the family income to some noticeable extent by permanent and regular work for which a return is obtained in cash or in kind. A woman who looks after her house and cooks the food is not an earner but a dependant. But a woman who habitually collects and sells firewood or cowdung and is thereby adding to the family income, should be shown as an earner. A woman who regularly assists her husband in his work (as the wife of a potter who fetches the clay from which he makes his pots), as an all-time assistant, is to be shown as an earner, but not one who merely renders a little occasional help. A boy who sometimes looks after his father's cattle is a dependant, but one who is a regular cowherd and earns pay in cash or in kind should be recorded as an earner. As a rough and ready rule boys and girls over the age of 10 who actually do field labour or tend cattle are adding to the income of their family, and should be entered as earners or dependants with subsidiary occupation according to whether they earn pay or not. Boys at school or college, should be entered as dependants. Dependants who assist in the work of the family and contribute to its support without actually earning wages should be shown as dependants in column 9 and the work they do should be entered in column 11. Thus a woman who keeps house for her husband is a dependant and entered as such in column 9, but has the subsidiary occupation, column 11, of house-keeping.

Domestic servants must be entered as earners and not dependants. Their occupation 'cook, Bahadur etc.,' should be entered in column 10.

Persons temporarily out of employ should be shown as following their previous occupation.

Column 10—Enter here the principal occupation of all persons who either themselves or through their servants are engaged in trade or some other profession or who live on income derived from rent of residential houses or on their pensions. Vague entries like 'service, shopkeeping, labour' are to be avoided and the next kind of work done should be mentioned.

In the case of 'labour', for instance, write 'Irrigation Department labourer', 'Railway coolie' etc.; in the case of 'shopkeeping', state whether the person concerned is a tobacconist, confectioner, etc. In the case of 'service', write specifically

*659 whether the enumerated is an Inspector Police, Clerk High Court, Village watchman or an Army Captain, etc. Also distinguish between Government service, Indian State service, Railway service, Municipal service, Village service, service in a shop or office, and domestic service, etc.

Persons following agriculture should not be entered as zamindars. They should be recorded as (1) Cultivating proprietors, (2) Non-cultivating proprietors receiving rent in money or kind, (3) Cultivating tenants, (4) Non-cultivating tenants who sublet their land and receive rent in money or kind, (5) Agricultural labourers. Where a person cultivates part of his land and sublets part, he should be shown in column 10 as a cultivator and in column 11 as a landlord, if he gets the greater part of his income from the land he cultivates himself and vice versa otherwise. Gardeners and growers of special products, such as tea, saffron, cochineal etc., must be shown separately. Persons whose income is derived from the rent of houses or land in towns should be distinguished from those who derive it from agricultural land.

Wherever large gangs of coolies are employed on earthwork of any kind, the exact nature of the work such as canal, railway, road digging etc., should be specified.

Note—Do not enter in this column the occupation of a dependant. Give a cross mark for him here.

Column 11—Enter in this column any occupation which the person enumerated follows at any time of the year in addition to his principal occupation. Where a man has two occupations, the principal one is that on which he relies mainly for his support and from which he gets the major part of his income. The second occupation will be subsidiary. If, for instance, a man earns his livelihood as a boatman but also takes to fishing to supplement his income he will be entered as 'boatman' in column 10 and 'fisherman' in column 11. If there is no subsidiary occupation a cross mark may be given in this column.

The subsidiary occupation of women and children, who have been entered as dependants in column 9, should also be entered in this column *e. g.* housekeeping for women and grazing of cattle for boys.

The subsidiary occupation of persons who have returned their principal occupation as agriculture in any form, should not be related to the same kind of work.

Where a person has more than one subsidiary occupation, the occupation not related to agriculture should be given preference to an agricultural occupation. But if the principal occupation is some work besides agriculture which forms the subsidiary occupation there is no objection to its entry in column 11. Enter only one subsidiary occupation (the most important one).

In the case of prisoners mention in this column the nature of imprisonment whether rigorous or simple or under-trial prisoner.

Note—The subsidiary occupation has been furnished in experience which will prove of great help in making the entries.

Column 12—In this column only persons working in organised industries will be entered. Thus a carpenter employed by a furniture manufactory will be entered 'carpenter' in column 10 and 'Furniture making' in column 12. A village carpenter working at home or a jobbing carpenter working on his own account will not appear in column 12 at all.

Agricultural labourers should only be entered in this column when they are employed in some special branch of agriculture or other industry involving agriculture incidentally. As regards the definition of an organised industry it was explained in a separate circular that the average number of persons required to constitute a case of organised industry was—one paying the wage and two others working for wages. But this minimum will only apply when the wage-payer is also working himself.

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Besides the above instructions which were supplied in a printed pamphlet to every enumerator the classification scheme of occupations was got printed as a separate publication and supplied to supervisors and the higher Census agency for guidance.

Though instructions were thus exhaustive it must not be inferred that they were scrupulously adhered to or that the gratuitous worker that the enumerator is, he cared to examine the accuracy of the answer received by him to his queries in connection with the occupation columns. These columns often present such difficulties that much more highly placed men than the enumerator, waver as to the exact entry to be made. This statement is borne out by the proceedings of the Census Conference held at Delhi under the chairmanship of the Census Commissioner for India when different opinions were expressed by the Superintendents of Census Operations over the entries in these columns. Lt.-Col. B. L. Cole (Rajputana and Ajmere-Marwara) explained that in one tahsil women working the whole time in their husbands' fields were put down as earners and in the next tahsil as dependents. The chairman in reply said that he would put them down as dependents. Again K. S. Khan Ahmad Hasan Khan said "if there are four grown up sons of a land-owner working with their father but not paying any rent they will also come in as dependents and their occupation shown in column 11.

Mr. Venkatana Iyengar (MYSORE)—"They have to be treated as land-owners in Mysore".

Similarly in the case of a wife assisting her husband in cultivation whole-time there was a difference of opinion whether she should be classified according to the occupation of her husband or an agricultural labourer and the chairman agreed to the latter and Mr. Venkatana Iyengar aptly remarked "It is not desirable to class wife as labourer". Even the point whether she should be treated as an earner or a working dependent was hotly debated and different opinions were held. And who will decide when doctors disagree? If doubts can cross the minds of Superintendents of Census Operations with regard to particular entries in the occupation columns, to expect that the enumerator has done flawless work is to indulge in lunar politics.

As stated in para. 3 above there were several mistakes in these columns which were detected during the course of tabulation. Babies had been entered as full earners while adults in the same family had been shown as dependents. Column 9 recorded a person as earner but his occupation was found in column 11. The distinctions between principal and subsidiary occupations and between workers and dependents were not thus rightly grasped. Vague and ambiguous terms were also frequent as will be seen, for instance, from the large number of unspecified labourers and workmen in group 191. In the existing conditions therefore, it looks well-nigh impossible that the occupation table will ever attain a degree of accuracy comparable to that of other tables like birth-place or infirmity. They figures under industry on the present occasion are thus unreliable and cannot be treated as reflecting the true conditions of industrial activity in the State which are far more advanced than the statistics would make us believe.

188. References to Statistics.—The statistics relating to this chapter are contained in the following tables:—

Imperial Table X—Occupation.

" " XI—Occupations of Selected Castes.

State Table IV—Occupations subsidiary to Agriculture.

" " V—Combined Occupations.

" " VI—Industry.

" " VII—Occupation by Religion.

4 [Errata: read "comparable"; cf. errata sheet, p. 338, [illegible] — Analyst]

#659

Subsidiary Table I (a)—General distribution of occupations for Earners and Working Dependents.

" " (b)—General distribution of occupations for Earners with subsidiary occupation.

" " II—Distribution by Sub-classes in Natural Divisions and Districts.

(a) Earners and Working Dependents.

(b) Earners (subsidiary occupation).

" " III—Occupation of Females.

" " IV—Selected Occupations.

" " V—Occupations of Selected Castes.

" " VI—Number of persons employed in

(a) Railway.

(b) Posts and Telegraphs.

(c) Irrigation.

As to the trustworthiness of these tables something has been said already but the errors of enumeration may be said to inhere in these statistics as at all previous Censuses and thus provide a constant factor. On the present occasion the additional unreliability of these statistics is the result of some fudging in the Tabulation Office, Srinagar, which was detected on receipt of the table in my[1] office. The consequences of this regrettable negligence of duty by the Tabulation Office could not be wholly undone though partial amends were made for it by the Direction Office. This does not apply to Table X alone. Table XI was even worse and had to be almost reprepared. State Table VI as mentioned previously does not idicate the exact extent of prevalence of industrialization in the State.

Whether my predecessors also had the same bitter experience with regard to these tables I do not know as they have left no record of it in the Report but the Director of Census at the last Census has remarked in the Administrative Volume of the Report that some of the tables compiled in Srinagar Tabulation Office had to be overhauled. At present all that can be said of these tables is that though they are not so vitiated as to deserve to be ignored their accuracy is to be accepted *cum grano salis* and consequently the reliability which was vouchsafed for the tables in the previous chapters cannot be guaranteed in their case to that extent.

As regards the question whether these statistics represent the normal functional distribution of the population or are influenced by seasonal and abnormal conditions, the reply is that they represent the former. As stated in Chapters I and III there was nothing unusual on the Census night to disturb the normal conditions. The valley was under snow and free from visitors. The Jammu Province did not report any fair or festival. The Indus Valley was isolated from the rest of the country by the snow-laden passes and thus the factor of abnormal migration could not come into play. On this score, therefore, there is nothing which will lead us to call into question the reliability of the figures.

[1] [Errata: read "central" for "my"; cf. errata sheet, p. 320, category 116 -- Analyst]

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184. Distribution of Population by Earners, Working Dependents and Non-working Dependents.—The marginal table exhibits the proportions of earners, working dependents and non-working dependents per 100 of the total population. The number of earners per 100 of the total population is only 22 who are assisted in their work by 31 working dependents and are jointly responsible for supporting 47 non-working dependents. In the Jammu Province the earners augment their ranks by 2 per cent. by a corresponding reduction in the proportion of working dependents when compared to the State but the burden of dependency carried by them remains unaltered. The Kashmir Province reverses the process when compared to the State as it adds to its working dependents by 2 per cent. by a corresponding depletion of the ranks of earners. The Frontier Districts represent a replica of the conditions prevailing in the State as a whole.

Proportion of earners, working dependents and non-working dependents per 100 of the population.

Locality.	Earners.	Working Dependents.	Non-working Dependents.
Jammu and Kashmir State ..	22	31	47
Jammu Province ..	21	32	47
Jammu District ..	27	34	49
Kathua " ..	29	27	44
Udhampur " ..	20	32	48
Reasi " ..	20	29	42
Mirpur " ..	20	29	51
Poonch Jagir ..	24	29	47
Chenani " ..	26	18	60
Kashmir Province ..	20	33	47
Kashmir North District ..	19	32	49
" South " ..	20	34	46
Baramulla " ..	20	33	47
Frontier Districts ..	32	31	47
Ladakh District ..	25	37	38
Gilgit " ..	34	28	61
Frontier Illaqas ..	14	15	71

It is remarkable that the volume of non-working dependency remains uniform throughout the provinces and the State and the only variations are found in the proportions of earners and working dependents. Before coming at closer grips with the statistics it looks desirable to get rid of the incubus of non-working dependency at the outset.

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185. Non-working Dependents.—While in the Western society the law "if man will not work, neither shall he eat" deters the individual from sauntering through life and hanging on his relatives and family for subsistence, it is mostly a dead letter in the Indian social code. The joint family system of the Hindus which holds away in the country, though it does not put a premium on slothfulness and breed drones, never-the-less, ensures every member of the family whether an earner or a hanger—on at least bread, if not butter.

The drones in the family are cured of their lethargy by the novel treatment of being bound in marital fetters whence there is no escape in life as the marriage is indissoluble. Once entrapped in marriage he can be broken in in any way and has to obey his elders like a bondman. The quest for some occupation is a necessary sequel of the taunts that fall to his lot from the wives of his earning brothers or his parents who then assume a different mien and hold him responsible for supporting his own family. He cannot escape the impasse without replacing his old take-it-easy habits by an energetic pursuit after some occupation. He cannot flinch for "when duty calls to brasen walls, How base the fool who flinches", and soon after the event he is found at some calling. This mode of converting idlers into busy workers is what saves the joint family from extinction. But so long as this process has not completed itself he is not exposed to

[Errata: cf. category 116, p. 330 for corrections.— Analyst]

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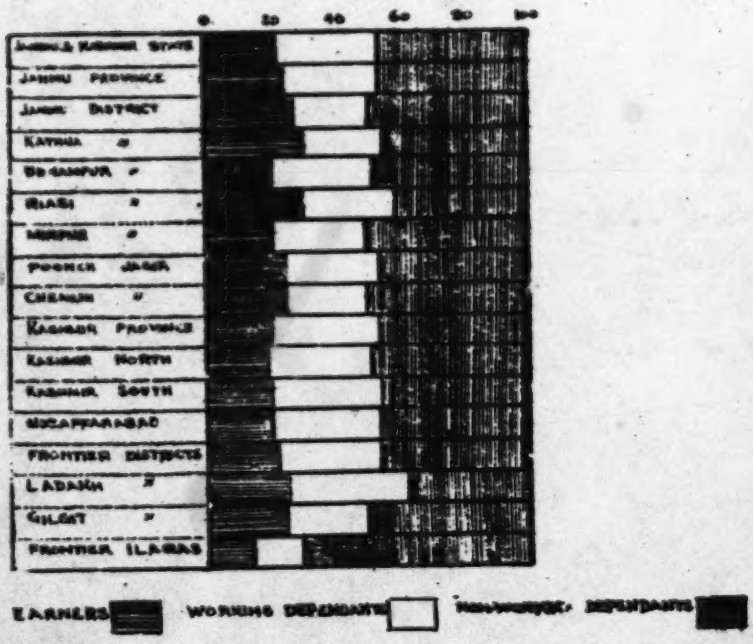
PROPORTION OF EARNERS, WORKING DEPENDANTS & NON-WORKING DEPENDANTS PER 1000 OF POPULATION



[Facing p. 205]

593 immediate contingency of starvation and has the family mess to fall back upon at all times. Whether joint family encourages dependency is a debatable question
596 and the statistics given in the above marginal table do not give us a decisive lead, for the only province where Hindus are fairly represented in the population of the State is the Jammu Province but the percentage of non-working dependents is uniform throughout the provinces. If we come to individual districts and look
659 at the figures from the point of view of the preponderance of religious communities we may well select Chenani Jagir and Frontier Illaqas as the two most suitable instances which enable us to decide the point. Chenani Jagir is predominated by Hindus while Frontier Illaqas are almost entirely Muslim. Moreover, these two units alone exhibit abnormal non-working dependency. But even here Frontier Illaqas beat Chenani and stand foremost in the list of districts in this respect. Similarly Kashmir North, Kashmir South and Muzaffarabad districts where Muslim element is predominant do not show a better record than Kathua or Udhampur where the Hindus have a fair representation in population. The Gilgit district with a negligible minority of non-Muslims does not fare better and is on a par with Mirpur district in the Jammu Province where also the Muslim element is in a majority. Ladakh alone shows the smallest number of dependents and from the knowledge that we possess of the structure of Budhist society we may safely conclude that their family life is more joint than that of the Hindus as they have no compunction even in having a joint wife or a joint husband as the case may be. The joint family cannot thus be treated as a scape-goat and made to bear the blame of encouraging slothfulness unless it is forced to bear it by assumption that even Muslims are biassed in its favour.

Religion also which has incidentally entered into the dicussion offers no solution of the conundrum, except perhaps to the extent that of all religions Budhism seems to encourage the luxuriant growth of the weeds of humanity to the least extent.

Climate and civilisation, if considered as factors bearing on the problem are also not likely to lead us to any definite conclusion as Gilgit and Mirpur have extreme climatic differences but show an equal percentage of non-working dependency. Similarly there is little to choose between the Jammu and Kashmir Provinces.

We may now turn our attention to occupation and examine the figures in that light. It is no doubt true that we have not tabulated non-working dependents by occupational groups nor can we label a part of the State as predominantly industrial. For industry is still subordinated to agriculture every-where. In spite of all this a rough comparison is possible and Kashmir Province can be taken as comparatively more industrial than the Jammu Province which is more agricultural. If agriculture cannot support a large number of non-working dependents the percentage in Mirpur district, Chenani Jagir, Poonch Jagir, Jammu district baffles solution.

If industry on the other hand can support a larger number of non-working dependents the Kashmir Province ought to display some noticeable disparity from the figures of the Jammu Province but Kashmir South which is the most industrialized of the State districts has only 46 non-working dependents in a population of 100. And let it not be forgotten that quite a large number of its earners running into thousands had emigrated to the Punjab in winter when the Census was taken, who, if enumerated within the district, would have further lowered the proportion of non-working dependents.

Either then the theory does not square with facts or the distinction between working and non-working dependents introduced for the first time on the present occasion has not been properly grasped by the enumerating agency.

162 **186. Adult Non-working Dependents.**—In calculating adult non-working dependents, boys and girls below 10 and persons on the wrong side of sixty have been excluded. It is no doubt true that in several occupations a boy or girl of 11 cannot be deemed as a working dependent or earner as for instance in Professions

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and Liberal Arts or in Trade and Commerce. Similarly it may be justly objected that the underfed Indian's vitality does not allow him to work with such vigour as could entitle him to the ranks of an earner at 60 or that it rather ebbs away at a much earlier date. We are, however, not aiming at meticulous accuracy and we will not be far remiss in taking the above as our standards. It will be seen from the marginal table that the proportion of non-working dependents when looked at from this point of view assume a different hue.

Proportion of non-working dependents between the ages of 11-60 to 1,000 of total population.

Locality.	Total strength of non-working dependents between the ages of 11-60.	Proportion per mille of population.
Jammu and Kashmir State ..	517,434	142
Jammu Province ..	244,497	137
Kashmir "	235,028	143
Frontier Districts..	38,190	122

The high proportions found in the previous para. give place to modest figures. The old and the young constitute the major proportion of non-working dependents. The adult non-working dependents average on the whole about 14 per cent. of the population and are least in the Frontier Districts and highest in the Kashmir Province. If we exclude the infirm between 11-60 age-group, the proportion will sink still lower.

Let it not, however, be taken as a measure of unemployment among the people as it includes females who are not competitors in the working market. The real volume of unemployment is indeed negligible.

187. Non-working Dependents by Sex.—The table in the margin shows the proportion of non-working dependents of each sex per 1,000 of that sex and also gives the proportionate figures of female non-working dependents per 1,000 male non-working dependents. The male element predominates in Kashmir Province and the Frontier Districts and the obvious cause is the well known high birth-rate of Kashmiri and Balti Muslims which naturally adds to the volume of non-working dependency. In females non-working dependency is highest in the Jammu Province and lowest in Kashmir Province, probably because the Hindu social code does not allow so much liberty to females as the Muslim code and thus deters them from taking to any occupation except the household work in an appreciable number. The females in Kashmir Province and Frontier Districts both Budhist and Muslim participate in the work of their family whether it be cultivation or embroidery etc., and thus detract from the non-working dependency of their sex from units concerned.

Proportion of non-working dependents per 1,000 of each sex.

Locality.	Persons.	Males.	Females.	Proportion of female non-working dependents to 1,000 male non-working dependents.
Jammu and Kashmir State ..	472	497	448	785
Jammu Province ..	474	478	468	877
Kashmir " ..	471	519	413	663
Frontier Districts..	464	493	435	832

The female index of non-working dependency confirms the above view as regards Kashmir Province. The proportion is everywhere less than that of the males as is naturally to be expected, for males are in excess of females in the State and in Provinces. The proportion of females per 1,000 males in the State and Provinces is given in Subsidiary Table I of Chapter V and is reproduced in the margin. The female non-working dependents also are lower in the State and Kashmir Province compared to the Jammu Province. The Indus Valley alone departs from it but the proportion is sufficiently high and keeping in view the considerations set forth above is not unreasonable.

Jammu and Kashmir State	.. 881
Jammu Province	.. 897
Kashmir "	.. 862
Frontier Districts	.. 940

1 [Errata : cf. category IIC, p. 330 for corrections -- Analyst]

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188. Distribution of the Working Population by Sub-class.—The marginal table seeks to make a comparison of the working population in each occupation at 1931 Census with that of the total population supported by the same occupation in 1921. It has already been stated that the division of the population into earners and working dependents is an innovation and as such the comparison is faulty as the units compared are different. We cannot therefore conclude that agriculture has fallen from its pedestal or that industry, transport, trade, public force, public administration and professions and liberal arts now support a fewer number than they did in 1921. The increases under domestic service and insufficiently described occupations are further deceptive as domestic service counts all such females whose occupation in column 11 has been entered as household work and as have consequently not been termed non-working dependents. Similarly under insufficiently described occupations mistakes of enumeration seem to have frequently occurred in the group for general labourers. The increase under unproductive might be correct.

Sub-class of occupation.	Strength of earners and working dependents.	Proportion of earners and working dependents per 1,000 in 1931.	Proportion of persons supported by one earner per 1,000 of population in 1921.
1. Exploitation of animals and vegetation ..	817,300	425	817
2. Exploitation of Minerals ..	1,093	1	....
3. Industry ..	82,045	43	74
4. Transport ..	9,285	5	9
5. Trade ..	31,247	16	23
6. Public Force ..	9,134	5	7
7. Public Administration ..	13,133	7	11
8. Professions and Liberal Arts ..	13,078	7	17
9. Persons living on their income ..	2,872	1	1
10. Domestic Service ..	372,900	198	12
11. Insufficiently described occupations	257,019	134	13
12. Unproductive ..	13,139	8	6

189. Distribution of Earners in Different Occupations.—It would be better to look to the figures of earners alone which will possibly give us a better insight into the part played by each occupation in supporting people.

The table below sets out the figures of earners in each province by subclasses of occupations.

Proportion of earners in each occupation per 100 earners.	State.	Jammu Province.	Kashmir Province.	Frontier Districts.
1. Exploitation of animals and vegetation ..	72·0	76	86	89
2. Exploitation of Minerals ..	·1	....	....	....
3. Industry ..	9·0	8	14	1
4. Transport ..	1·0	1	2	....
5. Trade ..	4·0	4	4	1
6. Public Force ..	1·1	1	1	1
7. Public Administration ..	2·0	1	2	1
8. Professions and Liberal Arts ..	2·0	1	2	2
9. Persons living on their income ..	·2	....	....	....
10. Domestic Service ..	4·1	4	6	4
11. Insufficiently described occupations	2·5	2	3	....
12. Unproductive ..	1·0	2	1	1
Total ..	100	100	100	100

A comparison of these figures with the last column of the previous table gives us better results. All occupations show an increase excepting agriculture and transport for which the apparent reason is the difference of classification

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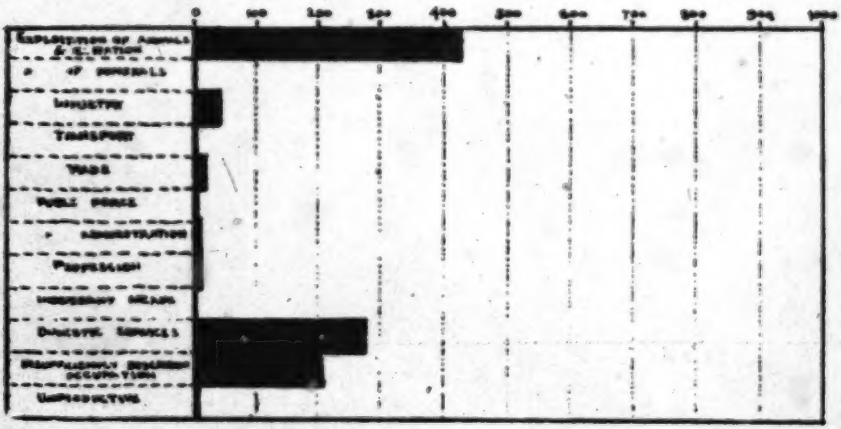
PROPORTION OF EARNERS & WORKING DEPENDANTS
PER 1000 (1931)



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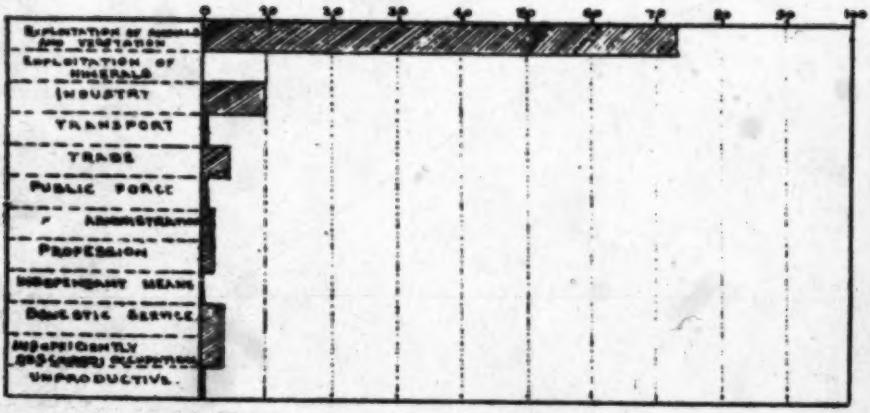
PROPORTION OF EARNERS IN EACH SEX PER 100 EARNERS



[p. 208: b]

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adopted at two Censuses. It will further be seen that agriculture holds both in the State as well as in the provinces constituting the State, an overwhelmingly predominant position. It is the one occupation which supports more persons than all other occupations put together. In the Frontier Districts the number of its votaries is the highest as is to be expected from an out-of-the-way region. The Jammu Province comes second with 76 per cent. of earners relying on agriculture for their livelihood. The Kashmir Province is the least agricultural as so often reiterated during the course of this report.

Next in importance to agriculture comes industry in which the Frontier Districts are most backward while Jammu Province stands second. In trade which stands third in point of importance the provinces of Jammu and Kashmir are on a par. Domestic service and insufficiently described occupations need not detain us as these two sub-classes constitute the strong hold of the blundering enumerating agency. In profession and liberal arts Frontier Districts beat Jammu Province because of the large number of Budhist monks and nuns. In public administration Kashmir Province tops the list and it is a well recognized fact that that province has a larger hand in the administration.

The important occupations are agriculture, industry and trade and we shall proceed to a discussion of them in due course. In the following paragraphs we shall first see the proportions of working dependents to earners in different occupations and proportions of female working dependents per 1,000 male working dependents.

190 Proportion of Working Dependents in different Occupations per 1,000 Earners :—

Occupation.	Total earners.	Total working dependents.	Proportion of working dependents to 1,000 earners.
All Occupations ..	[illegible]	1,117,184	1,382
1. Exploitation of animals and vegetation ..	889,912	227,448	265
2. Exploitation of Minerals ..	857	236	276
3 Industry ..	73,846	7,099	101
4. Transport ..	8,022	462	52
5. Trade ..	29,783	1,484	49
6. Public Force ..	9,099	35	4
7. Public Administration ..	13,090	129	10
8. Professions and Liberal Arts ..	13,376	302	23
9. Persons living on their income ..	2,067	605	292
10. Domestic Service ..	23,717	540,183	16,021
11. Insufficiently described occupations ..	20,276	336,742	16,606
12. Unproductive ..	11,383	1,858	164

The proportion of working dependents to earners is high in domestic service and insufficiently described occupations as nearly all women who are capable of doing any sort of work are engaged in household duties which in India is the womens' own department. Even those women who assist their husbands in agricultural pursuits do so in spare hours when the duties of cooking and serving the meals etc., have come to an end. In "insufficiently described occupations" a large number of women workers have been put down as labourers and this goes to swell the proportions of working dependents in that sub-class. If we leave these two aside, all other occupations show a lesser number of working dependents compared to earners.

*[Errata: read "women's"; cf. errata sheet, p.330, category 116 -- Analyst]

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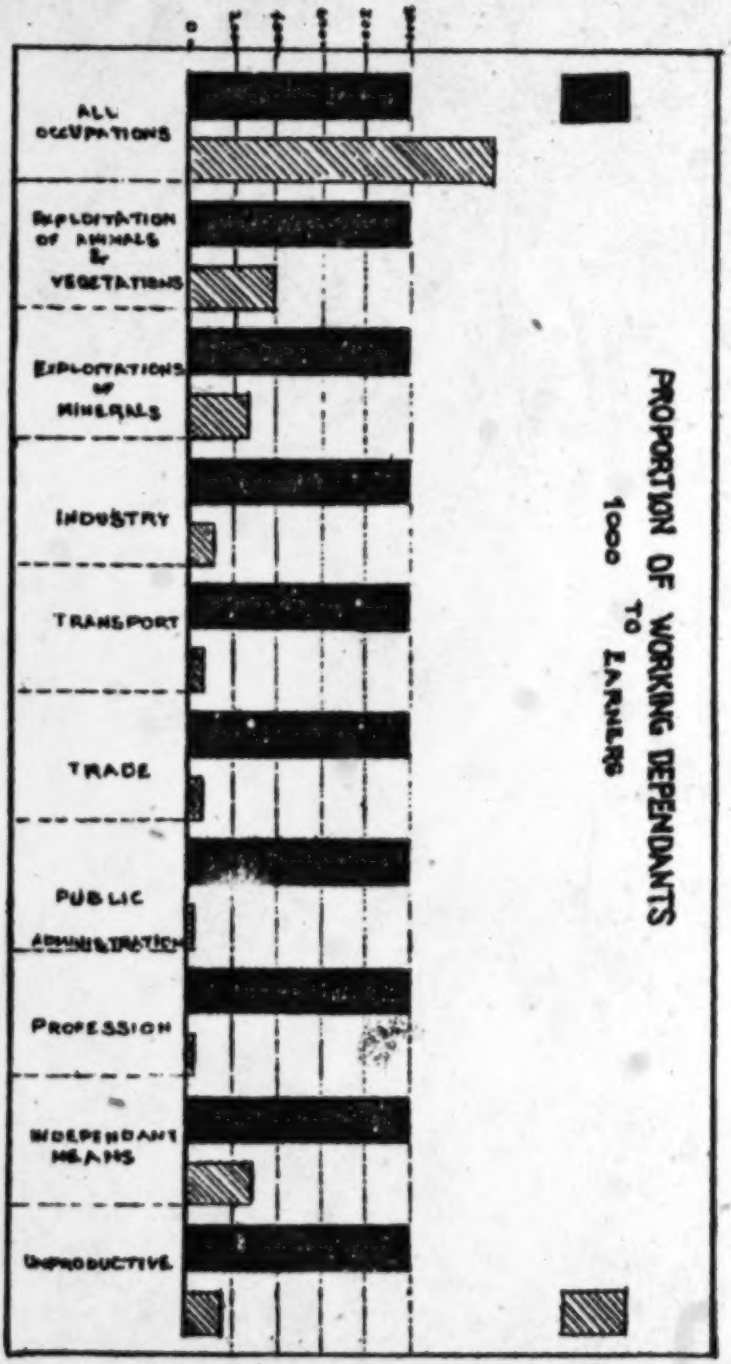

PROPORTION OF WORKING DEPENDANTS TO EARNERS
1000
ALL OCCUPATIONS
EXPLOITATION OF ANIMALS & VEGETATIONS
EXPLOITATIONS OF MINERALS
INDUSTRY
TRANSPORT
TRADE
PUBLIC ADMINISTRATION
PROFESSION
INDEPENDANT MEANS
UNPRODUCTIVE

*162 Exploitation of animals and vegetation shows the highest proportion in working dependency amongst the rest and this accords with actual facts, for in agricultural operations, the co-operation of the family is indispensable and even 463 young boys and girls of the family are not unoften drafted to some minor work such as tending the cattle or cutting grass etc. The adults cannot be spared at 857 all. The work, moreover, proceeds on empirical methods and does not require for its execution any technical preliminary training except such scrappy knowledge which every farmer's son possesses. Minerals support such a microscopic section of the population that its working dependents need no remarks. Persons living on their income have also a larger ratio of working dependents because the maintenance of sources of income requires supervision, and co-operation of the members of the family cannot be disregarded. Industry also has a respectable figure against it as several persons follow silk-worm rearing as a spare-time occupation at home and of them quite a large proportion consists of women and children. The figures against unproductive are easily understood. The minor boys and girls of beggars and vagrants follow the calling of their parents as soon as they can handle the bowl and can utter a few hackneyed phrases of their profession. A trip to Kashmir will explain to any one the nature of working dependency in transport when he will find all the members of the Hanji family towing the boat. As regards trade, in the Mufassil boys of a tender age are made to work in the shop as assistants and thus serve a sort of apprenticeship before they are full-fledged shopkeepers.

*162 The ratio of working dependency is lowest in public force and public administration as it ought to be.

463 **191. Proportion of Female Working Dependents per 1,000 Male Working Dependents.**—It will be seen from the marginal table that in some of the important occupations women assist the earners more than the male adults. In industry and trade they are in excess of the working dependents of the other sex. In unproductive they are happily less. In exploitation of animals and vegetation which is obviously a male department they do not stand as competitors. In public administration they are sufficiently advanced. On the whole theirs is an enviable position and nobody will venture to say that they are the same as their sisters of old. A change for the better has indeed come over them which will surely prove of great economic value to the nation in days to come.

Occupation.	Proportion of female working dependents per 1,000 males.
1. Exploitation of animals and vegetation ..	120
2. Exploitation of Minerals ..	19,733
3. Industry ..	2,427
4. Transport ..	191
5. Trade ..	1,496
6. Public Force ..	61
7. Public Administration ..	415
8. Professions and Liberal Arts.	189
9. Persons living on their income ..	4,500
10. Domestic Service ..	83,398
11. Insufficiently described occupations ..	59,856
12. Unproductive ..	442

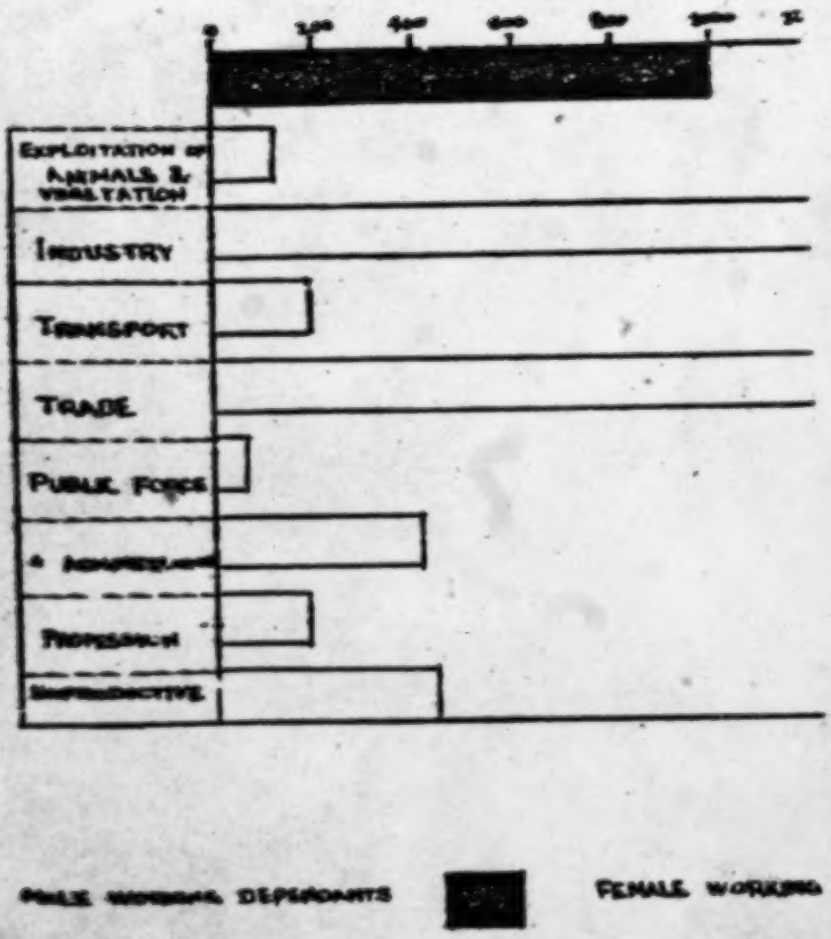
I. Some Important Occupations.

*162 241 **192. Agriculture.**—Of all cultures agriculture is the best as without it the vital requirements of human existence cannot be met. Cultivation in the State engages 558,864 earners and 192,521 working dependents, making a total of 751,385 workers. In 1921 the number of workers was 967,236 and females numbered 259,745 who now show a low figure of 37,965 only. If this difference in the figures of females were to be added to the 1931 total the figures of earners and working dependents would exceed those of 1921. It would be absurd to think of so many women defaulting from the profession in a single decade and all that can be said is that the differences in classification have labelled the 1921 female workers in agriculture as working dependents in domestic service.

6:India G-3 (1931)1933 AVI Kashmir AVI

PROPORTION OF FEMAL
PER 1000 MALE W

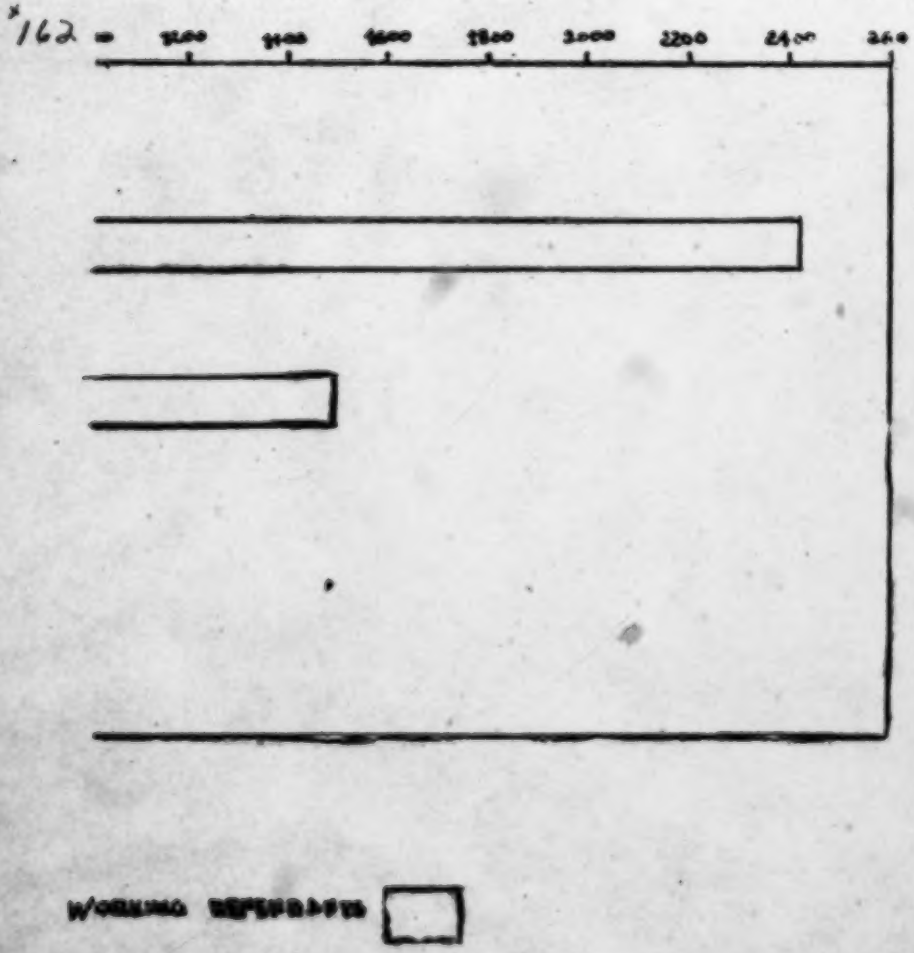
*162



[Facing p. 210 : a]

6:India G-3 (1931)1933 AV1 Kashmir AV1

EMALE WORKING DEPENDANTS
E WORKING DEPENDANTS



WORKING DEPENDANTS

[Facing p. 210:b]

The important constituents of cultivation are :—

*162 Non-cultivating proprietors, cultivating owners, tenant cultivators and agricultural labourers.

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Class.	Total strength of earners.	Strength in 1921 of actual workers.	Percentage of total earners under cultivation.
Non-cultivating Proprietors	29,099	22,488	5
Cultivating Owners	324,081	922,040	59
Tenant Cultivators	192,257		34
Agricultural Labourers	11,848	3,502	2

The figures of earners under non-cultivating proprietors compare favourably with those of 1921 and if we add the working dependents of this group the figures will be in excess of those in 1921 by 14,571 *i. e.*, nearly 50 per cent. increase would be exhibited. The non-cultivating proprietors comprise only 5 per cent. of the total earners under cultivation which points to the fact that the holdings of land are generally small and cannot support a big lethargic class. The cultivating owners are the most numerous members of the profession which augurs well for the politico-economic stability of the State and its people as peasant proprietorship is a solid foundation of social structure. A peasant-proprietor evinces a keen interest in his work and is alive to the need of increasing the productivity of land without exhausting the soil, unlike the tenant-cultivator whose main interest is to get maximum yield from the land with minimum outlay or the non-cultivating proprietor who merely acts like a suction pump drawing the highest rent possible. The tenant-cultivators form 34 per cent. of the total earners of this class while agricultural labourers are only 2 per cent. The preponderance of tenant-cultivators is prejudicial to agricultural improvement and it is fortunate that their proportion is not over-whelming. The lowest figures for agricultural labour are probably due to errors of enumeration which have led to an inflation of the figures under general labourers.

652 **183 Government Aid to Agriculture.**—As stated in extenso in Chapter I of the Report agriculture is the subject of special concern with His Highness' Government. Irrigation has been extended on a large scale, co-operative 654 societies have been started to finance agriculture, usury has been crushed, Agricultural Department is doing its utmost to introduce new crops and increase the quality and outturn of existing ones though its activities are practically confined to Kashmir Province only, remissions and suspensions of land revenue are frequent, Taccavi advances are made to agriculturists in distress, Veterinary hospitals are provided and some other special concessions have been made. The task so far accomplished is worthy of record though much remains to be done still. The chief drawbacks of agriculture are difficulties of communications and lack of marketting facilities together with the backwardness of people who have no scientific knowledge of the subject. Agricultural education is the first and foremost necessity for a country which has its being bound up with agriculture. The marvellous change that this sort of education can bring about will be clear from the statement of Mr. M. H. Jenkins, in his Report to the Royal Commission on Technical Instruction, wherein he says "the results of agricultural education in Denmark have been something extraordinary. Danish butter is now the best in the world; in 1880 it was described by the British Vice-Consul at Copenhagen as 'execrably bad', the progress since is directly 241 traceable to agricultural education". As circumstances are, the produce of all principal crops per acre is unenviably low compared to that of other countries and in spite of more than 70 per cent. of the population relying on this source of livelihood the State is not self-sufficing in matter of grain produce and has to import food staples in large quantities from outside.

241 The second drawback viz. lack of adequate marketting facilities due to the hilly nature of the country and remote situation of districts which are connected with the exporting centres by means of bridle paths also considerably impedes the advancement of agriculture as the agriculturist does not get a fair return for his labour. Moreover, as the work is conducted at present there is a horde of intermediaries who intercept a major portion of the profit and while the agriculturist gets very little the consumer has to pay much more. The intermediaries cannot be swept off one and all as they are an essential part of the modern business organism but their number can be considerably lowered by better organisation for marketting of produce. Much in the end depends upon the human factor, however. The people who look to Government for solving all their troubles financial or otherwise, have not yet learnt the A. B. C., of self-reliance and are very poor stuff for advancing the cause of a particular business. Self-reliance and ability to make a combined effort are pre-requisites of success in every field and agriculture is no exception. "The improvement of agriculture must in the first place be the work of the agriculturists themselves", (League of Nations, Report and Proceedings of the World Economic Conference 1927, Volume I page 52).

*162 472 **194. Industry.**—Is still near the cock-crowing in the State. The countries of the world are usually divided into two classes viz. Industrial and Agricultural. In the latter class custom and status predominate over competition and contract; there is uneven distribution of the population in various occupations due to agriculture monopolising the field. Small scale industries with little capital exist, credit is undeveloped and usury prevails. As will be seen from the table given in para. 189 of this chapter industry claims only 9 per cent. of the total earners compared to 73 per cent. of the first sub-class. And even this weak fabric of industry is mainly reared by the shoemaker, potter, barber, blacksmith, carpenter, flour grinder, weaver, dyer, tailor and scavenger and others of the kind, who—thanks to the caste system—are so wedded to their profession that they cannot shake it off entirely. Were it otherwise the structure of industry would crumble to pieces. The cause of this low proportion may be found in several factors notably competition of machine-made goods which attract by their cheapness and make the indigenous worker's calling more and more precarious. A change has also set in in the tastes of the people due to the impact with Western civilization. All this has told heavily upon the number of village artisans who find it unremunerative to engage in their hereditary calling and desert it in favour of agriculture, thus adding to the concentration on land progressively, and as a conclusion "the economics of a country which depends to so great an extent upon agriculture must be unstable" (Montague-Chelmsford Report).

*162 **195. Transport.**— Engages only 1 per cent. of the total earners. The total workers under this head are composed of 8,923 earners and 462 working dependents. Transport by air is non-existent in the State and the 4 male earners shown under this group are undoubtedly immigrants. Transport by water and road play most important parts. The former has a total of 3,927 earners and 292 working dependents. The largest number is reported by the Kashmir Province where the navigable Jhelum and a net work of other streams and lakes make transport of goods from place to place by water easy and cheap. In the Jammu Province which is hilly, the rivers are tempestuous and do not offer any large scope for this form of transport. The Chenab, for instance, allows boats to ply after it has entered Akhnoor but even here and beyond it the boats are only ferry boats and do not serve as connecting links between different towns. In the rainy season again the rivers are so turbulent that all navigation comes to a stand still.

The strength of 512 earners in the Jammu Province out of a total of 8,923 is thus easily understood. The Frontier Districts which beat even the Jammu Province in their hilly character have no earners under this head at all. Even the small number in the Jammu Province is made up of labourers employed on rivers and canals and other persons employed in harbours, docks etc. It was stated in Chapter III that the natives of Mirpur district are found generally in the

[Errata: read "over"; cf. errata sheet, p. 330 category 116 -- Analyst]

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docks and this is borne out by the enumeration of 101 persons of Mirpur under Group 103.

In the transport by road the Jammu Province excells the Kashmir Province. In this connection it is important to note how mechanically driven vehicles are fast ousting the old slow-moving coaches from the field. The Jhelum Valley and the Banihal Cart Roads leading to Srinagar are now the thorough-fares for lorry traffic and it is seldom that one catches sight of an Ekka plying on a short intermediate journey. Even transport by pack animals has declined on these roads. In other places also accessible to lorry traffic the old means of traffic are gradually disappearing. But the vast interior of the country is not yet open to vehicular traffic and the pack animals notably horse, camel and ass play a very large part in the movement of men and goods from place to place. Transport by rail claims only 53 earners because the portion of railway line lying in the State terminates at Jammu and has not been extended during the period. The Post Office, Telegraph and Telephone Services have a respectable figure of 841 because besides the Imperial Telegraph and Post Offices the State maintains its own Telegraph and Telephone system.

196. Trade—Plays a very humble role in the State claiming only 4 per cent. of total earners. The traders have no recognized union and are mostly ignorant of the modern methods of advertising their goods and pushing on the sale of their ware. They are more or less agents for exchange of goods living on the profit they make in the process. The village shopkeeper carries on his precarious existence by selling general stores. The money economy is generally absent in the village and barter system prevails which adds to the profit of the shopkeeper who in grading grains into different kinds generally assesses their value at a lower rate. The total earners under this sub-class are 29,793. The bank managers, money-lenders, exchange and insurance agents, money-changers and brokers and their employees count 2,154 earners. Insurance has made a great addition to its strength during the decade and the creed of insuring life, houses, cars etc., is on the increase especially amongst the literate. The money-lenders on the other hand have been severely hit by the Agriculturists' Relief Regulation which has emboldened the debtor-agriculturist to look into the face of his creditor-money-lender and refuse to pay him without recourse to law. This has seriously told upon this class as it means expenditure on litigation and then payment by driblets according to the capacity of the agriculturist-debtor. Trade in textiles engages 2,066 persons. Trade in wood is also important while that in metals is insignificant. Trade in food-stuffs and general storekeepers and shopkeepers are, however, the most important groups claiming a large proportion of earners.

197. Public Force and Public Administration—Combine to support 3 per cent. of the earners which is really insignificant. Public force includes under its head Army (Imperial), Army (Indian States), Police and village watchmen while public administration has service of the State, service of Indian and Foreign States, municipal and other local service and village officials and servants other than watchmen but excludes persons employed in technical and professional services. While the Imperial Army in 1921 counted 284 earners the number has now risen to 829. The Indian States Army which had 6,232 workers in 1921 has 4,794 workers now. Police has 2,568 earners compared to 2,376 workers of 1921 and has thus added to its numbers.

The ranks of village watchmen have on the other hand been depleted and return 935 workers against 1,331 of 1921. In public administration service of the State counts 12,265 workers against 11,368 of 1921; service of Indian and Foreign States has 137 against 45 of 1921 while municipal and other local service excluding village service has 502 workers against 263 of the former Census. Village officials and servants other than watchmen count 228 workers against 1,128 of 1921 and the decrease is possibly due to the non-specification of the nature of service in certain schedules.

198. Professions and Liberal Arts—Have a total of 13,678 workers against 23,500 of old. The Priests and Ministers whose office is now falling into

*162 dancers display a decrease of 8,738 workers, being 4,284 against 13,022 of 1921. Monks, nuns and religious mendicants have also suffered a decrease of 4,394 workers, being 1,140 compared to 5,534 of 1921 showing inevitably how the austere and ascetical side of religion is gradually losing ground. The vocation of law also record a decrease and instead of 336 record 184 workers only. The petitioners and the smaller fry record an increase.

The medical profession has 1,127 workers. The number of registered practitioners is 276 compared to 302 of non-registered practitioners who are Ayurvedic and Unani physicians and include a number of unscrupulous living on the credulity of the simple-folk. Professors and teachers of all sorts who numbered 1,168 in 1921 are 1,594 now. The increase is inevitable as education is spreading like prairie fire in the country.

198. Persons living on their income.—The descent from teachers and professors to persons of independent means is rapid and slips over several groups which are numerous so thinly that they need not detain us. This group has a total strength of 2,672 earners and working dependants against 1,427 of 1921 which shows that this class is on the increase. The total earners of this class are, however, only 2 per cent of the total earners for all occupations and do not deserve any special consideration. If this constitutes the capitalist class capitalism cuts a very sorry figure in the State and the world-wide denunciation of exploitation of labour by capital is a scourge to which we are happily immune.

199. Domestic Service.—There is no comparison between the figures of 1931 and 1921 Census as regards domestic service. Every woman is an unpaid domestic servant and that the women have been correctly shown in this occupation is clear from the fact that the female working dependants under it number 340,183. The large number under earners is easily understood when we remember that the inhabitants of the State who periodically emigrate to British India are usually occupied with the duties of a domestic servant abroad as they have no technical training to enable them to work in organised factories.

200. Insufficiently described Occupations.—This sub-class is the last resort of the purposed and apathetic enumerator. Labourers and workmen otherwise unspecified have a large working dependency especially amongst females, the number being 331,177 which is unimaginable. It is quite likely that women who assist their husbands in agricultural operations and would have ordinarily gone to form agricultural labourers have been lumped together in this group. This explains the disparity between the number of agricultural workers at the 1931 and 1921 Censuses.

[735] **201. Unproductive.**—Beggars and vagrants return 10,014 earners and 1,058 working dependants, making a total strength of 11,072 workers preying upon the honest inhabitants. Their number in 1921 was 9,383. Social parasitism has thus increased.

This is probably due to economic distress which has enveloped the country as a consequence of world-wide depression driving the population to beggary and vagrancy which presupposes no initiation into technical secrets except self-humiliation which can be had in plenty when the stomach is crying for food. The procurers and prostitutes number 463 against 412 of 1921. The slight increase in their number does not deserve comment.

II. Points of Special Interest.

202. Occupations of Females.—Female working dependants and non-working dependants have already been discussed. In the present paragraph only female earners will be dealt with. The total number of female earners is 36,041 being hardly 7 per cent. of total earners and bearing a slightly varying proportion

to total male earners. Out of these nearly 38 per cent. are engaged in exploitation of animals and vegetation, cultivation claiming a major portion of them. They figure as cultivating owners and tenants and agricultural labourers. In stock raising also they have their shares. 162*

In exploitation of minerals they number 34 only.

Industry engages 11 per cent. of their earners being prominent in cotton, spinning, pottery, leather working, industries of the dress and the toilet and persons like scavenging etc. They show a dislike to intoxicants like manufacturing of tobacco, Ganja, opium or toddy lowering which is a very happy sign. They indeed follow persons which can be carried on at home.

Transport appeals to them but very little.

In trade nearly 7 per cent. of their earners find occupation, trade in foodstuffs being their favourite engagement and trade in fuel being also a favourite pastime.

In public force they have no share worth the name.

In public administration the little share that they have is a happy earnest of future. They are generally in service of the State or municipal service.

Professions and liberal arts engage 1 per cent. of their earners who are generally fond of religious work. They also claim the credit of having at least one Pirzin amongst them. In medicine they figure mostly as midwives, nurses etc., carrying on messages of hope and solace to suffering humanity. In education they have a good number as teachers while they do not believe in astrometry or astrology, or pretend to be mediums.

Music has its attractions for 23 of them who live on it.

They have a few with independent means of subsistence numbering 100 who are perhaps mostly widows of men of substantial means.

In domestic service they find livelihood for 23 per cent. of their earners as this kind of work is peculiarly to their taste by tradition and family training.

In insufficiently described occupations they have 12 per cent. of earners while unproductive engages only 4 per cent. of them. Those who earn their living by disreputable means are very few being only 187.

354. Organized Industry.—The definition of organized industry as it emerged from the Census Conference held at Simla was received so late that its circulation in all parts of the State was impracticable. Nevertheless a circular on the basis of that definition which laid down the minimum of three workers to constitute an organized industry was got printed and circulated for information and guidance of the Census agency. The return, however, proved that the circular did not bear fruit according to expectations and the State Table VI in which the returns have been exhibited is not a true index of the industrial conditions prevailing in the State. 659*

355. The total population engaged in industries of the organized type is according to the statistics in hand 9,369. In 1921 a special industrial Census was held as part of the population Census and all industrial establishments employing 20 persons and more were recorded. The total population according to 1921 returns Was 7,717 consisting of 7,602 males and 115 females. The industrial population at the Census of 1921 though in excess of that of the former Census is still lower than what it ought to be. 162*

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266. General.—The population engaged in each class of industry is given in the margin. Compared to 1921 statistics most of the industries display an excess excepting those at items 10, 11, 12 and 13. In order of importance textiles stand first engaging as they do 47·4 per cent. of the total population. The next in importance are the industries of dress and the toilet which afford employment to 20·3 per cent. of the population. The third position is occupied by wood industries which employ 11·9 per cent. of the total industrial population. The remaining industries play a minor role and at the lowest rung come mines with three workers therein.

Sources of Industry.	Population in 1931.	Engaged 1931.
1. Mines ..	3	....
2. Textiles ..	4,[illegible]	4,481
3. Hides, skins and hair material from the animal kingdom ..	161	....
4. Wood ..	1,1[illegible]	1,[illegible]
5. Metals ..	111	[illegible]
6. Ceramics ..	[illegible]	....
7. Chemical Products ..	[illegible]	....
8. Food Industries ..	361	[illegible]
9. Industries of dress and the toilet ..	1,[illegible]	[illegible]
10. Furniture ..	[illegible]	[illegible]
11. Building ..	[illegible]	[illegible]
12. Construction of means of transport ..	[illegible]	113
13. Production and transmission of Physical Power	[illegible]	[illegible]
14. Miscellaneous and unclassified Industries ..	[illegible]	....

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267. Textiles.—The industries grouped under this head are given in the margin with the population supported by each of them. The silk factories are the most important of textile factories. The silk factory at Srinagar is believed to be the biggest in the world. Besides giving employment to hundreds of persons in the factory itself it provides a lucrative supplementary occupation to thousands of persons in the Mufassil. Thus according to the statement furnished by the Director of Sericulture Jammu the total number of operatives in the factory is 254 only while the number of Mufassil rearers on the list is 7,467 and this does not include relatives and dependents of rearers who take part in rearing. The total amount of money distributed to rearers in 1987-88 was 146,812 rupees. The help thus given to rearers who are generally agriculturists for their leisure hour's work is considerable. These two factories are owned by the State. The cotton carpet factories come next with 1,210 employees. The cotton carpets are manufactured in the two Central Jails at Jammu and Srinagar and in various weavers' concerns especially in the Kashmir Province. Shawl and fringe weaving is the industry for which Kashmir is most celebrated. For a brief history of it the reader may refer to page 180 of the 1921 report. This industry affords employment to thousands of adults and immatures in Kashmir but due to economic depression the price of shawls has considerably fallen and an era of cheap shawls has set in and cheapness is acting adversely on the quality of produce. Fringe weaving is an accompaniment of the industry as generally all shawls must have fringes. This industry is, however, bound to decline as various imported machine made fringes of foreign countries are now in the market and due to cheapness of price attract custom.

1. Cotton weaving mills	434
2. " carpet factories	1,210
3. Silk factories	1,[illegible]
4. Dye works	4
5. Lace and embroidery works	477
6. Shawl and fringe weaving establishments ..	[illegible]
7. Cotton printing works	8

Embroidery is another important handicraft which brings in money to the artisans of Kashmir. There are several articles which are embroidered from pillow cases and felt rugs to saronas. The latter, however, the only article for which a very large demand exists in the Indian market.

The proportion of female to male workers under textiles is 23 to 180.

The manager and supervising, technical and clerical staff consists of Indians.

The adult operatives are 2,605 males and 491 females while immature operatives consist of 733 males and 426 females, illustrating the often quoted saying "Every Kashmiri child is born with a needle in his teeth".

[Errata: cf. category 116, p. 330 for corrections -- Analyst]

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208. Wood.—The State has large forest area which brings in largest income to its coffers. The extraction of timber thus rightly accounts for the employment of the largest number of workers *viz.* 89 per cent. of the total engaged in this class of industry.

Extraction of timber and timber yards ..	897
Saw mills	22
Cane and basket factories	15
Papier machie works	74

The papier machie works are confined to Kashmir Province, notably the city of Srinagar. These works, however, support only 74 persons. The proportion of female to male workers is 2 per cent.

209. Metals.—The iron and steel works engage 56·7 per cent. of the workers while brass, copper, bronze and tin foundries support 28 per cent. of them, the rest being employed in steel trunk factories.

Iron and steel works	62
Steel trunk factories	16
Brass, copper, bronze and tin foundries ..	22

210. Ceramics.—Brick works support 75 per cent. of workers leaving only 25 per cent. to pottery. This is easily understood as amongst Hindus there is a strong prejudice against the re-use of an earthen pot when once any one has dined off it. The plate or any other vessel thus defiled is broken which necessitates manufacture of ordinary ware only and precludes the potter from introducing fine or durable improvements in his art. The women workers in ceramics are only 5 per cent. of the total workers.

Brick works	45
Pottery factories	15

211. Chemical Products.—The chemical drugs engage 31 per cent. of workers, the soap factories 30 per cent., oil mills 18 per cent. and soda-water factories 11·5. The fireworks and leather and metal polish works have only nominal workers.

Match factories	20
Fire works	3
Soda-water factories	34
Oil mills	54
Soap factories	89
Drugs etc.	92
Leather and Metal Polish factories ..	3

212. Food.—The rice mills and flour mills have 28·6 per cent. and 23 per cent. of workers employed in them respectively. The bakeries and confectionaries have 27 per cent. Women play a very minor part being hardly 2 per cent. of male workers. The water works is a State concern.

Rice mills	112
Flour	90
Bakeries etc.	106
Slaughter houses	14
Sugar factories	15
Tobacco and snuff factories	24
Water works	27
Wine merchants	3

213. Industries of Dress and the Toilet.—These industries occupy a prominent place in the industrial sphere. Darning is the most important group and is practically confined to Kashmir. 63·4 per cent. of workers are employed in this industry. Boot and shoe industries engage 17·8 per cent. while tailoring works account for 14·3 per cent. The females have a little larger share in these industries being slightly in excess of 3 per cent. of total workers.

Boot and shoe factories	340
Hosiery factories	17
Tailoring works	274
Hat and cap factories	68
Darning works	1,210

214. Furniture Industries.—The tent factories engage 8·5 per cent. of workers the rest being employed in furniture factories. The furniture manufactured in the State has of late been much improved in quality and finish and with the encouragement that local industries are receiving in the State it is bound to improve still further.

Furniture factories	32
Tent factories	3

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215. Production and Transmission of Physical Forces.—This is a State industry. There are two generating stations, one at Mohora in Kashmir Province and the other at Jammu from where light is supplied to the two cities and various other areas. The water works plant at Jammu is also driven by the current supplied from the Jammu Power House.

216. Miscellaneous Industries.—In miscellaneous industries factories of ornaments of gold and silver, factories of musical instruments and printing presses are the most important and support 62·8, 12·9 and 11·6 per cent. of workers respectively. The proportion of female workers is hardly 1 per cent. of the total.

217. General.—Amongst managers numbering 197 there is only 1 who is a foreigner. In supervising and technical staff consisting of 153 persons only 3 are non-Indians and they are engaged as wine merchants. In clerical staff foreigners are conspicuous by their absence. The solitary figure under welfare, doctors etc., points to the conclusion that the labour problem is to all intents and purposes non-existent in the State as the labour is practically sporadic and has no organized union.

Amongst operatives women are less than men. The adult females are 9 per cent. of adult males and immature females 33 per cent. of males of that class.

The total number of operatives is 8,602 out of which 1,836 are young boys and girls. It is the cotton carpet factories, the silk factories, the lace and embroidery works, the shawl and fringe weaving establishment, and the darning works that are responsible for employment of a major portion of immature labour. Most of these works are carried on within the precincts of the house of the manager whose children naturally pick up the art in very young years and practise it along with other operatives.

218. Subsidiary Occupations.—The total strength of earners who have got some subsidiary occupation is 216,192 *i. e.*, 267 persons out of every 1,000 workers have a subsidiary occupation to add to their income. Out of these workers with subsidiary occupation 77 per cent. are engaged in some occupation connected with the exploitation of animals and vegetation, cultivation claiming 97 per cent. of it.

Exploitation of minerals has a very few workers of this kind, there being only 83 workers, 50 out of whom are engaged in exploitation of building material, probably clays.

Industry has 9·5 per cent. of workers to its credit. The textile industries and industries of dress and the toilet, with wood industries play a prominent part in providing work to this small percentage of earners. It appears that the weaver, the carpenter and other artisans follow agricultural as their principal calling and look to their own profession as a subsidiary one. Further in Kashmir Province textile weaving is practised as a cottage industry by a large number of agriculturists which consequently accounts for the above percentage.

Transport—Does not deserve any remark as it has very few workers who rely upon it for addition to their income.

Trade—Supports only 4 per cent. of the total subsidiary workers. The most notable contributions are money-lending, trade in food-stuffs, general store-keeping and shopkeeping and other miscellaneous trades.

Public force and public administration hardly provide 1 per cent. of workers with subsidiary occupation.

Professions and liberal arts carry slightly less than 2 per cent. of workers.

Domestic Service—Similarly accounts for 1 per cent. and so do insufficiently described occupations.

Unproductive Occupations—Do not provide even 1 per cent. of workers with supplementary means of livelihood.

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219. Subsidiary Occupations of Agriculturists.—The subsidiary occupations of agriculturists are as stated before contained in State Table IV. The necessity of subsidiary occupations for agriculturists is stressed in nearly every work touching agriculture. All reliable and competent observers are of opinion that farmers in nearly every Province and District in India, are idle for a quarter of the year, if not for a longer period. Even in Lancashire with an acreage of 21 per peasant it is thought that "it would be a great boon if in bad weather and winter the agriculturists had something to do in their homes of a remunerative character..... ", and in Italy with an important textile trade of its own "the peasant women of almost every district where mulberry trees can be grown are fully occupied with spinning". (Quoted by Richard B. Gregg in his "Economics of Khaddar".)

The necessity of a subsidiary occupation for agriculturists in the State needs no argument.

220. Rent Receiver.—The proportion of rent receivers with subsidiary occupation to the total of this class for the State is 28 per cent. It is lowest in the Frontier Districts where it is only 18 per cent. pointing to the dearth of subsidiary occupation in that part of the country. In the Jammu Province it is 24 per cent. which also points to the necessity of developing leisure hour occupations in this province. In the Kashmir Province it is 61 per cent. which is highly satisfactory. The reason seems to be that in Kashmir nearly all agriculturists take to Loi weaving at home and a very large number is engaged in Cocoon rearing.

Division.	Total rent receivers.	Rent receivers with subsidiary occupations.
Jammu and Kashmir State ..	29,099	8,708
Jammu Province ..	16,976	4,153
Kashmir " ..	4,273	2,622
Frontier Districts ..	7,850	1,433

In the State taken as a whole agricultural subsidiary occupations claim 13·5 per cent. of total subsidiary workers, Government service 9 per cent., money-lending 3 per cent., trade 8 per cent., priesthood 4 per cent., art and crafts 9 per cent. and 'others' 55 per cent.

In the Jammu Province agricultural occupations have 15·5 per cent. workers, Government service 6 per cent., money-lending 4 per cent., trade 3 per cent., priesthood 3 per cent., arts and crafts 6 per cent. and 'others' 61 per cent.

In the Kashmir Province agricultural occupations engage 16 per cent.' Government service 10 per cent., trade 10 per cent., priesthood 8 per cent., arts and crafts 4 per cent. and 'others' 52 per cent.

In the Frontier Districts agriculture has 3 per cent., Government service 15 per cent., arts 27 per cent. and 'others' 51 per cent.

From the above it appears that the proportions of rent receivers who combine the functions of traders, money-lenders, artisans and priests is not much.

221. Agricultural Labourers.—Amongst agricultural labourers only 22 per cent. have a subsidiary occupation in the State as a whole.

The proportion in Jammu Province, Kashmir Province and Frontier Districts is 24, 12 and 9 per cent. respectively.

In the State, general labour provides 5 per cent. of these workers with spare hour work, cattle breeding 8 per cent., agricultural occupations 22 per cent. while 'others' 53 per cent.

Division.	Total workers.	Workers with subsidiary occupation.
Jammu and Kashmir State ..	11,848	2,521
Jammu Province ..	8,720	2,041
Kashmir " ..	1,577	186
Frontier Districts ..	650	44

*162 In the Jammu Province agricultural occupations claim 22 per cent., general labour 4 per cent., cattle breeding 8 per cent. and 'others' 53 per cent.

463 In the Kashmir Province agricultural occupations have 29 per cent. and 'others' 51 per cent.

In the Frontier Districts agricultural occupations have 14 per cent. and 'others' 66 per cent.

222. Cultivating Owners and Cultivating Tenants.—Amongst this class the proportion of workers with some subsidiary occupation to total workers is 29 for the State, 26 for the Jammu Province, 36 for Kashmir Province and 16 for the Frontier Districts.

Division.	Total workers.	Workers with subsidiary occupation.
Jammu and Kashmir State ..	517,326	151,227
Jammu Province ..	280,891	74,017
Kashmir " ..	187,916	69,025
Frontier Districts..	48,401	7,585

The agricultural subsidiary occupations support only 4 per cent. of total workers with subsidiary occupation, general labour 1 per cent., Government service 2 per cent., trade 3 per cent. and 'others' 86 per cent.

In the Jammu Province, agriculture provides 5 per cent. of workers with a subsidiary occupation, Government service 3 per cent., trade 4 per cent. and 'others' 82 per cent.

In the Kashmir Province, agriculture is responsible for supporting 3 per cent. of workers, Government service 2 per cent., trade 3 per cent. and 'others' 89 per cent.

In the Frontier Districts, agriculture claims 5 per cent. and 'others' 93 per cent.

223. Occupation by Religion.—State Table VII attempts the distribution of workers in each occupation according to the religion to which they belong. The Hindus like other major religious communities in the State are mostly to be found in agriculture, 20,867 being non-cultivating proprietors, 74,753 being cultivating owners, 77,536 tenant cultivators and 9,318 agricultural labourers. 14,189 of the workers of this faith are herdsmen and shepherds. Domestic service and labour are also their favourite resorts and provide employment to 15,213 and 144,869 workers, the latter class being predominated by females.

The Budhists are agriculturists first and everything afterwards. They have 12,225 cultivating owners, 1,878 tenant cultivators and 335 agricultural labourers. The only other notable figure under this religion is that of domestic servants who muster 7,737 strong due to the classification of women engaged in household work under this head. They have also a noticeable number against 'other religious workers' viz. 971.

The Jains do not follow the multitude in its love of land and are devoted to trade, very few of them seeking other avenues of livelihood.

The Sikhs are mostly agriculturists having 955 workers amongst non-cultivating proprietors, 6,447 amongst cultivating owners and 3,397 amongst tenant cultivators. They have 5,700 unspecified labourers and 4,002 domestic servants.

The Muslims who constitute the majority community in the State are pre-eminently agriculturists, having 30,254 non-cultivating proprietors, 428,795 cultivating owners and 239,316 tenant cultivators. Cattle and buffalo breeders number 14,634 while herdsmen and shepherds number 33,851. They have 5,374 cotton spinners and weavers, 3,261 wool spinners and weavers, 4,480 workers are engaged in lace, crepe, embroideries etc., and 4,439 in leather. 5,735 follow carpentry, and 4,937 are engaged in ceramics. The number of blacksmiths, oil-men,

butchers, shoe-makers is also considerable. Tailors, dress-makers and darners have 19,173 workers while barbers and hair-dressers have 4,021. 2,251 are engaged in making jewellery and ornaments, while 4,612 are boat owners etc. In domestic service they claim a lion's share of 503,050 and in unspecified labour and work 205,110. The arts and crafts are generally in their hands and they have a large share in trade also. Being a majority community their preponderance in most of the occupations is inevitable. 162x 463

The Christians are mostly to be found in scavenging and municipal service, the latter being in their case only another name for scavenging. They are generally drawn from the lower strata of society and as such the preponderance of scavenging is natural. The tribal are engaged in hunting or in disreputable professions.

224. Occupation by Selected Caste.—Imperial Table XI contains the statistics of caste occupations and shows how far the traditional occupation is maintaining its ground in each caste. A few of the castes alone will be dealt with here.

Brahmans.—The leisure class devoted to learning and philosophizing has come down from its pedestal and only 4 per cent. of its earners are to be found adhering to the traditional calling of its ancestors *viz.* priesthood. The majority is supported by agriculture. Trade attracts only 5 per cent. of earners while public force and public administration account for the employment of 4 per cent only. Domestic service is another occupation which attracts a large number of earners of this class. These are specially the illiterate Brahmans who seek to make both ends meet by serving as cooks etc.

The Chamar, an important member of the village artisan group has only 12 per cent. of its earners who follow the ancestral calling of shoe-making while the highest number has been diverted to agriculture. The Chamar has been cut off from his moorings by boot and shoe factories which by pandering to the craze among all sections of society to follow the fashions of the day have rendered his ancestral calling unremunerative.

The barbers find support for 58 per cent. of their earners in their traditional work and only 32 per cent. living on soil. The great proportion of traditional workers is no doubt due to lack of competition from foreign countries in the field. If his shaving implements have undergone a change he is not affected thereby as even in the old days he was not the manufacturer of instruments. Safety razors are, no doubt, subtracting from his income but their use is limited and cannot affect him appreciably. In the villages safety razors are unknown. The barber is, moreover, a rural surgeon as well.

Amongst Lohars 24 per cent. of workers are engaged in traditional occupation of the caste and 21 per cent. in agriculture.

The Lohar is subject to the buffets of competition and cannot thus show a high percentage of traditional workers.

The Batwal, whose labour has nothing to fear from outside competition so long as the age of machinery has not ushered in and minimized labour, sticks to his ancestral calling generally. Indeed 60 per cent. of Batwal earners follow the traditional occupation, and only 19 per cent. are to be found in agriculture where their principal function is that of farm labourers.

The Bafinda community which is perhaps the greatest sufferer of the modern times due to weaving operations having been seriously curtailed by the machine made imports of foreign cloth has only 22 per cent. of earners in the traditional occupation of weaving and has directed its energies to agriculture where 67 per cent. of earners are employed. It is clear that his art would have been extinct but for some special tastes of the people to which he alone can cater.

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Out of one hundred Kumhar earners 31 are to be found in traditional calling and 58 in agriculture. The products of his wheel are not in much demand due to the abundance of brass and copper vessels which are looked upon as indicative of social standing and do not cost much. They are further not broken up when defiled like earthen vessels. The Jat who is traditionally agriculturist sticks to his calling and has 91 per cent. of earners in that occupation.

From the above brief account it is clear that artisans who have to face a severe competition of machine made goods have been severely hit and have turned to land. The agriculturist who was already in that calling sticks to it. Land is the only safety valve to which all castes look for an escape from the disaster facing them. The old economic division of society has to a very large extent disappeared. Most of the castes are cut off form their ancient moorings, which has led to unemployment and economic distress.

225. Occupations of Anglo-indians and Europeans.—(*i*) *Anglo-Indians.*—The number of Anglo-Indians in the State is limited and they are mostly to be found in State service or following arts and professions. A considerable number subsists on domestic service. They have no hand in the land.

(*ii*) *Europeans*—are mainly dependant on industry, trade and State service. In arts and professions also their number is considerable. 18 of their earners have independent means of livelihood and 16 resort to domestic service for their support.

226. Mixed Occupation.—State Table V sets forth statistics of certain important combinations of occupations found in the State. No attempt has been made to extract figures for each combined group for all districts in the State and only such districts have been selected as present a fairly large number of followers of a particular combination.

227. Cultivating Owners and Money-lenders.—Persons who returned 'cultivating owners' as their principal occupation and money-lending as their subsidiary occupation have been tabulated for Jammu, Kathua, Reasi and Mirpur districts. As will be seen from the table referred to above their number is largest in the Kathua district where this class of cultivators seems to consist of moneyed men. In others it is only nominal which confirms the statement that agriculture can hardly find money to finance its own operations. As regards money-lenders who are cultivating owners their number is even much smaller and it is plain that money-lenders do not take to the plough even if they happen to acquire land.

228. Rent-receiving Owners and Government Servants.—The rent-receiving owners of land whom we styled as non-cultivating proprietors taking rent in money or kind who follow Government service as a subsidiary occupation figure most in the Udhampur district and Poonch Jagir. Their contraries are found fairly distributed in nearly all districts of the Jammu Province inclusive of the Jagir of Poonch.

229. Agricultural Labourers and General Labourers and vice versa.—It is a fact of common knowledge that labour in the State is not immobile and is chiefly unskilled. The same person who would assist in reaping corn and winnowing it at harvest time will take up a spade and turn to digging a canal when the agricultural operations do not need his services. On another day he will be felling trees in a forest and thus like a chameleon he changes colours. The agricultural labourers are most numerous in the Jammu district but those who take to general labour as their subsidiary occupations have a higher proportion in the Reasi district.

The general labourers who turn to agricultural labour to supplement their income are found in all districts of the Jammu Province but their proportion is highest in the Kathua district.

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230. Shopkeepers and Money-lenders and vice versa.—Shopkeepers in the Mufassil generally sell on credit as the agriculturists who form his clients, have little money to make cash purchases. The debts gradually accumulate as the agriculturist-debtor hopelessly lacking in arithmetical calculations and with the carelessness characteristic of his class, refuses to look into their contents and volume till they become too heavy for him when some settlement is considered necessary. This turns a shopkeeper into a money-lender. In the rural areas this practice is well-nigh universal though the returns do not reveal this fact, simply because the shopkeeper of the kind described above is not a money-lender by choice but by sheer force of circumstances. The highest number of money-lending shopkeepers is reported by the district of Mirpur which is the stronghold of the trading community.

Persons who are principally money-lenders but attend to shopkeeping as a subsidiary occupation are also more numerous in the Mirpur district than in the Udhampur or the Jammu districts where only 1 and 20 males out of a strength of 420 and 538 money-lenders carry on this supplementary occupation.

231. Oil Pressers and Transport by Pack Animals.—The well-known caste of Telis combines these occupations. In the Mufassil where roads for vehicular traffic do not exist the Teli's bullocks and the Kumhar's asses are most useful of transport animals. The figures show a greater proportion in Kathua than in Mirpur district.

232. Hanjis and Fishermen.—Having dealt with some of the combination of occupations found in the Jammu Province we may turn our attention to the Kashmir Province where the familiar figure of Hanji combining fishing with his main occupation confronts us. The proportion of those who combine these two occupations is larger in Baramulla than in the Srinagar district.

233. Hanjis and Vegetable-sellers and vice versa.—Hanji is in fact a versatile fellow and does not content himself with transporting vegetables but comes down to sell them. The proportion of such persons as combine these occupations is higher in Baramulla than in the Srinagar district.

234. State Service and Agriculture.—Persons who combine these two occupations are highly estimated in the popular world.

To have an interest in land and the security of income from State service is an ideal at which many a cultivator shoots with varying degrees of success. The Srinagar district is the luckiest in this respect while Baramulla and Muzaffarabad have also a crumb of comfort.

235. Occupations in Cities: Srinagar City.—The total strength of earners, working dependents and non-working dependents enumerated in the city of Srinagar are given in the margin.

Earners	48,450
Working dependents	2,972
Non-working dependents	122,251

The earners form about 28 per cent. of the total population while non-working dependents 70 per cent. Of the earners 2,722 are engaged in exploitation of animals and vegetation. This is due to the inclusion of a number of villages with their large agricultural areas within the municipal limits. The exploitation of minerals engages 746 earners. Industry supports 43 per cent. of earners and ousts agriculture from its premier position which it successfully holds in other districts. Most of the industrial concerns of the district are located in the city. Transport claims 4 per cent. of earners. The Jhelum river is exploited to its maximum here and serves both for the transport of human beings as well as merchandise. The city is further surrounded by a net work of motor roads and the traffic during summer months is considerable. In respect of trade which supports 8 per cent. of earners the city occupies a prominent position being the emporium for the entire province of Kashmir and carrying on trade even with distant countries. Public force and public administration combine to support

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12 per cent. of earners. This percentage is due to the city being the summer capital of His Highness' Government which gives it an advantage over other towns in getting her sons enlisted in Government service. Professions and liberal arts give employment to 4 per cent. of earners. Persons living on their own means of income are 2 per cent. while vague occupations and domestic service claim 18 per cent. leaving 1 per cent. to unproductive works.

236. Jammu City.—The number of earners, working dependents and non-working dependents is shown in the margin. The earners form nearly 36 per cent. of the population of the city while non-working dependents are 51 per cent. of it, the working dependents making up the rest.

Earners	13,744
Working dependents	5,053
Non-working dependents	19,677

The exploitation of animals and vegetation supports nearly 20 per cent. of earner which is a much higher figure than reported by the city of Srinagar. In minerals again we find only one solitary worker. Industry accounts for engagement of 20 per cent. of earners compared to 43 per cent. of Srinagar city. The chief industries are those of wood, metal, food, dress and toilet. In transport 5 per cent. of earners are engaged and transport by road is the chief form of transport in the city. Trade claims 15 per cent. of earners compared to 8 per cent. of Srinagar. The city is the terminus of a railway and the possibilities of expansion of trade are numerous. The customs barrier, however, seriously cripples trade. Public force and administration engage 21 per cent. of workers. The city is the winter capital of His Highness' Government and this high percentage is the result of the presence of Government offices in the city at the time of taking Census. Professions and liberal arts have 7 per cent. of earners while 3 per cent. are such as live on their income. Domestic service and vaguely returned occupations account for 22 per cent. of earners and leave 2 per cent. to unproductive groups.

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237. Educated Unemployment.—A special feature of the 1931 Census was the institution of an enquiry into the volume of unemployment prevailing amongst persons who have received English education. The schedule was drafted and printed in English and vernacular and the enumerating agency was instructed to get it filled by the unemployed themselves. Either the news did not reach all quarters or the unemployed scented the purpose as being of no immediate benefit to them, the results were not convincing and fell short of the expectation. Though it was possible to obtain statistics from various communities of the number of unemployed of each community and judge the accuracy of Census returns, the attempt was abandoned mainly due to the apprehension that each community will seek to exaggerate the volume of unemployment and we will be placed between scylla and charybdis of either accepting their statements in toto or getting them re-examined by a further prolonged enquiry. Moreover, the problem of unemployment in a country where English literacy is so low as in the State cannot be acute and the mountains in labour, even if undertaken, would have produced a poor mouse only.

238. The unemployed who possess a higher qualification than that of a matric) are 289 only exclusive of 73 unemployed who are below 20 years of age. Of these 226 are Brahmans and 26 other Hindus. The Muslims number 37 only. It is very much in the fitness of things that the Brahman who inherits traditions of learning from the past should be most exposed to the uncertainty of employment. The Muslims and others who have a stake in the land naturally do not take to education keenly especially when the education provided in schools and colleges is of a purely literary nature and does not enable the bookish student to pursue any calling except that of a clerk in Government service without further training. The depressed classes do not reveal any unemployment and the obvious reason is that very few members of that community have the means and capacity to undergo a course of literary education which eventually turns out to be a drug in the market. The Anglo-Indians and other classes also have no li...ate unemployed due to their small numbers in the State.

Those below 20 are still too young to complain of unemployment and the fact that no one above 40 is unemployed confirms the belief that they will soon be absorbed somewhere. 162x 464

239. The unemployed when looked at from the point of view of occupation of their fathers disclose an interesting tale. The cultivators come first with menials in the second and artisans in the third place. The cultivator whose calling is not so remunerative as that of a trader or industrialist, takes to education in the hope of finding a financial Elysium which will set him at ease as regards demands of revenue and the money-lender and social customs. It is a pity that their sons have disillusioned them. The motive of menials and artisans is not different. All look upon education as a solvent of financial worries which, however, in its present form it is not.

240. When we look to the qualfications of the unemployed we find that the possessor of British degree is in a glorious minority of one. All others have Indian degrees appended to their names. The largest proportion is made up of academic degrees like M. A., B. A. and M. L. C.[1] There are only three Bachelors of Engineering and one Bachelor of Law amongst the unemployed who may be said to have specialised in a particular line.

241. The number of those who are discontented with their employment is 26 which is really much lower than one would expect.

The stylish living which comes so easy to the English literate at school and college when they live on the hard-earned money of their parents is difficult to keep up at a later age when the employment they get does not bring them abundance of money and they have to pool their small earnings in a joint family. Their discontent is thus easily understood. Moreover, discontent is a necessary condition of progress, and it is really surprising that the only class which should be most vociferous in expressing its dis-satisfaction with existing conditions should be almost mute.

242. Besides the above we have got about 251 under-matrics between the ages of 20-39 who are also seeking the '*El Dorado*' of employment which may be taken as a synonym for Government service. Their tale is not different and need not detain us further. They have got 75 persons below 20 and 2 above 40 who are also unemployed.

243. Decaying Industries.—The following industries are either decaying or have decayed in the State:— 178

1. Shawl-weaving in Basohli tehsil.
2. Manufacture of woolen blankets, woolen Pattis and shoes in Ramnagar tehsil.
3. Lungi and Salwar manufacture in Muzaffarabad tehsil.
4. Paper manufacture in Udhampur and Srinagar tehsils.
5. Calico printing in Samba.

244. Shawl-weaving in Basohli.—The weaving industry of Basohli owed its origin to the patronage of the then Raja of the place who imported a few workmen from Kashmir and got it started. The initiative attracted other workers and the contagion spread to local inhabitants till the industry throve so well that it counted 1,400 establishments and shops dealing in shawls. 178 288

The raw material came from Ladakh and Tibet and was supplied by the traders of Amritsar who took in return the finished product and sold it in the Punjab and Bengal and even exported it to France where a brisk demand existed. The export was unrestricted except that a duty of annas eight per loom was levied by the then Raja.

1 [Errata: read "S.L.C."; cf. errata sheet, A 339 category 116 -- Analyst]

178 The shawls were of different qualities with prices varying from Rs. 40 to Rs. 500. In France the price fetched by a good shawl was handsome.

288 But unfortunately for Basohli, France took into her head to manufacture her own shawls and not only succeeded in meeting its own demand locally but even took to exporting shawls to India. This had a disastrous effect on the industry which could not stand the competition of machine-made shawls. The patronage of the Raja could not avert the catastrophe and the workers dissatisfied with their lot emigrated to places like Amritsar, Sujanpur, Nurpur, Pathankot etc., in the hope of better prospects. The net result was that the industry became extinct and the once prosperous town has been converted into a deserted place.

245. **Manufacture of Woolen Blankets, Pattis and Shoes in Ramnagar.**—Woolen blankets and Pattis were manufactured in Ramnagar tehsil and were exported to outside places. The Military Department of the State had its requirements met from this tehsil but due to the inroads of machine-made blankets and Pattis with a superior finish and a cheaper price this industry began to decay. The Military Department transferred its custom to cheaper markets which completed the process.

As regards shoe-making, a special variety of shoes was made in the tehsil and found favour with His late Highness whose sad demise led to the cessation of demand and decline of industry.

246. **Lungi and Salwar weaving in Muzaffarabad Tehsil.**—Lungis (Turbans) and Salwars (female trousers) are manufactured in Muzaffarabad tehsil from raw material imported from outside. But the competition of machine made goods is gradually usurping the market and this industry is showing signs of decay.

289 247. **Paper Manufacture in Udhampur and Srinagar Tehsils.**—In Udhampur tehsil the manufacture of paper was started before 1921 but met an unfimely death due to foreign competition.

In Srinagar hand made paper is suffering from similar causes. The mills produce substitutes at about half the price of Kashmir hand made paper. The right sort of raw material is also not available. Such paper as bond paper and other superior paper can be made of rags of good quality which are not available in Srinagar. The resulting paper is very poor and cannot stand competition in quality or price.

288 248. **Calico Printing in Samba.**—This industry is reported to be decaying. There is a community called 'Chhimbas' who follow this profession and who are the cause of the celebrity of the town. Lack of knowledge of the use of aniline dyes and of varied designs is rendering their calling extinct. But His Highness' Government is trying to re-start the industry and thus save it from extinction.

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SUBSIDIARY TABLE I—A.

EARNERS (PRINCIPAL OCCUPATION) AND WORKING DEPENDENTS.

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Class, Sub-class and Order.	No. per 10,000 of total population.
1	2
Non-working Dependents	4,720
All Occupations [Earners (principal occupation) and Working Dependents]	5,280
A—Production of Raw Materials	2,345
I—Exploitation of Animals and Vegetation	2,341
1. Pasture and Agriculture	2,338
(a) Cultivation	2,061
(b) Cultivation of special crops etc.	3
(c) Forestry	4
(d) Stock-raising	169
(e) Raising of small animals and insects	1
2. Fishing and Hunting	4
II—Exploitation of Minerals	4
4. Non-metallic minerals	3
B—Preparation and supply of Material Substances	341
III—Industry	329
5. Textiles	45
6. Hides, skins and hard material from the animal kingdom	14
7. Wood	29
8. Metals	13
9. Ceramics	13
10. Chemical products properly so called and analogous	7
11. Food industries	14
12. Industries of dress and the toilet	84
14. Building industries	8
17. Miscellaneous and undefined industries	11
IV—Transport	28
19. Transport by water	13
20. " by road	13
22. Post Office, Telegraph and Telephone services	2

Class, Sub-class and Order.	No. per 10,000 of total population.
1	2
V—Trade	57
23. Banks, establishments of credit, exchange and insurance	6
25. Trade in textiles	6
26. " in china, leather and furs	1
27. " in wood	2
31. Hotels, cafes, restaurants, etc.	5
32. Other trade in food-stuffs	32
33. Trade in clothing and toilet articles	3
34. Trade in furniture	1
36. " in means of transport	6
37. " in fuel	4
38. " of other sorts	30
C—Public Administration and Liberal Arts	99
VI—Public Force	22
40. Army	15
42. Police	7
VII—Public Administration	38
44. Public Administration	36
VIII—Professions and Liberal Arts	39
45. Religion	24
46. Law	2
47. Medicine	3
48. Instruction	8
49. Letters, arts and sciences (other than 44)	2
D—Miscellaneous	1,598
IX—Persons living on their income	7
50. Persons living principally on their income	7
X—Domestic service	1,574
51. Domestic service	1,574
XI—Insufficiently described occupations	978
52. General terms which do not indicate a definite occupation	978
XII—Dependents	57
53. Inmates of Jails, Asylums and Alms houses	5
54. Beggars, Vagrants and Prostitutes	52

SUBSIDIARY TABLE I—B.

EARNERS AS SUBSIDIARY OCCUPATION.

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Class, Sub-class and Order.	No. per 10,000 of total population.	Class, Sub-class and Order.	No. per 10,000 of total population.
1	2	1	2
All Occupations ..	[illegible]	25. Trade in textiles ..	1
		27. " in wood ..	1
A—Production of Raw Materials ..	450	32. Other trade in food-stuffs ..	7
		36. Trade in means of transport ..	1
I—Exploitation of Animals and Vegetation ..	449	37. " in fuel ..	2
		38. " of other sorts ..	9
1. Pastures and Agriculture ..	443	C—Public Administration and Liberal Arts	27
(a) Cultivation ..	445		
(b) Cultivation of special crops etc. ..	2	*VI—Public Force* ..	9
(c) Forestry ..	1	40. Army ..	5
(d) Stock-raising ..	10	42. Police ..	3
2. Fishing and Hunting ..	1		
		VII—Public Administration ..	9
B—Preparation and supply of Material Substances ..	95	44. Public Administration ..	9
III—Industry ..	44	*VIII—Professions and Liberal Arts* ..	39
		45. Religion ..	7
4. Textiles ..	14	47. Medicine ..	1
6. Hides, skins and hard material from the animal kingdom ..	3	48. Instruction ..	1
7. Wood ..	9	49. Letters, arts and sciences (other than 44) ..	1
8. Metals ..	4		
9. Ceramics ..	3	D—Miscellaneous ..	22
10. Chemical products properly so called and analogous ..	3		
11. Food industries ..	2	*IX—Persons living on their income* ..	2
13. Industries of dress and the toilet	12	50. Persons living principally on their income ..	2
17. Miscellaneous and undefined industries ..	3		
		X—Domestic Service ..	7
IV—Transport ..	4	51. Domestic service ..	7
18. Transport by water ..	3	*XI—Insufficiently described occupations* ..	4
19. " by road ..	3	52. General terms which not indicate a definite occupation ..	3
V—Trade ..	34	*XII—Unproductive* ..	5
22. Banks, establishments of credit exchange and insurance ..	3	54. Beggars, Vagrants and Prostitutes ..	5

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SUBSIDIARY TABLE II—A.

Distribution of Earners (principal occupation) and Working Dependents by Sub-classes and Natural Divisions.

Natural Division.	Total 1,000.			Number per mille of the total population supported as Earners (principal occupation) and Working Dependents in											
	Non-working Dependents.	Working Dependents.	Earners (principal occupation).	Sub-class I.—Exploitation of animals and vegetation.	Sub-class II.—Exploitation of minerals.	Sub-class III.—Industry.	Sub-class IV.—Transport.	Sub-class V.—Trade.	Sub-class VI.—Public Force.	Sub-class VII.—Public Administration.	Sub-class VIII.—Professions and Liberal Arts.	Sub-class IX.—Persons living on their income.	Sub-class X.—Domestic Service.	Sub-class XI.—Insufficiently described occupations.	Sub-class XII.—Unproductive.
1	2	3		5	6	7	8	9	10	11	12	13	14	15	16
Jammu and Kashmir State ..	472	306	222	423	1	43	5	14	5	7	7	1	212	169	9
Jammu Province..	474	283	243	400	..	39	4	13	6	6	6	2	90	302	10
Kashmir ..	471	327	197	376	1	56	7	16	3	8	7	1	330	19	8
Frontier Districts.	485	311	224	469	..	8	1	6	4	4	19	..	450	42	8

SUBSIDIARY TABLE II—B.

Distribution of Earners (subsidiary occupation) by Sub-classes and Natural Divisions.

Natural Division.	Number per mille (1,000) of total population of Earners having a Subsidiary Occupation in											
	Sub-class I.—Exploitation of animals and vegetation.	Sub-class II.—Exploitation of minerals.	Sub-class III.—Industry.	Sub-class IV.—Transport.	Sub-class V.—Trade.	Sub-class VI.—Public Force.	Sub-class VII.—Public Administration.	Sub-class VIII.—Professions and Liberal Arts.	Sub-class IX.—Persons living on their income.	Sub-class X.—Domestic Service.	Sub-class XI.—Insufficiently described occupations.	Sub-class XII.—Unproductive.
1	2	3	4	5	6	7	8	9	10	11	12	13
Jammu and Kashmir State	750	..	96	9	60	13	10	13	4	12	13	7
Jammu Province ..	739	..	109	8	62	13	14	14	6	16	12	6
Kashmir	760	1	90	14	22	4	13	10	1	9	13	6
Frontier Districts ..	800	2	14	3	11	40	16	20	..	13	8	4

SUBSIDIARY TABLE III.

OCCUPATION OF FEMALES BY SUB-CLASSES AND SELECTED ORDERS AND GROUPS.

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Group No.	Occupation.	No. of earners and working dependents.		No. of females per 1,000 males.
		Males.	Females.	
1	2	3	4	5
	Total Working Population	**874,101**	**851,204**	**974**
	A.—Production of Raw Materials ..	**772,097**	**68,561**	**89**
	I.—Exploitation of Animals and Vegetation ..	*771,214*	*65,108*	*69*
	1. Pasture and Agriculture ..	769,567	45,842	60
	(a) Cultivation ..	772,422	37,966	52
1	Non-cultivating proprietors taking rent in money or kind ..	38,089	8,861	236
2	Estate agents and managers of owners ..	7	17	2,429
5	Cultivating owners ..	411,863	12,555	31
6	Tenant cultivators ..	246,726	14,094	58
7	Agricultural labourers ..	11,519	1,841	159
	(b) Cultivation of special crops, fruits etc. ..	921	221	240
10	Market gardeners, flowers and fruit growers ..	921	218	236
	(d) Stock-raising ..	53,858	7,776	143
21	Cattle and buffalo breeders and keepers ..	13,561	1,075	80
22	Horse-men, elephants and breeders of other animals ..	40,271	6,862	168
	2. Fishing and hunting ..	1,247	154	123
27	Fishing and pearling ..	1,230	154	127
	II.—Exploitation of Minerals ..	*833*	*253*	*304*
	3. Metallic minerals ..	68	17	254
29	Gold ..	23	17	739
	4. Non-metallic minerals ..	790	236	301
37	Building materials ..	788	236	316
	B.—Preparation and supply of Material Substances ..	**107,799**	**16,978**	**158**
	III.—Industry ..	*73,553*	*11,334*	*155*
	5. Textiles ..	10,870	6,077	558
42	Cotton ginning, cleaning and pressing ..	808	107	130
43	Cotton spinning, sizing and weaving ..	6,133	2,802	459
48	Wool carding, spinning and weaving ..	880	1,657	1,835
50	Lace, sewing, embroideries, fringes etc., and ineffectually described textile industries ..	3,348	1,301	389
	6. Hides, skins and food material from the animal kingdom	4,902	456	91
51	Working in leather ..	4,809	411	85
52	Farriers and persons occupied with feathers and bristles, brush makers ..	93	15	227
	7. Wood ..	9,874	863	88
59	Basket makers and other industries of woody materials, including leaves and thatches, and builders working with bamboo reeds or similar materials ..	2,073	503	242

SUBSIDIARY TABLE III—(*continued*).

Occupation of Females by Sub-classes and Selected Orders and Groups.

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Group No.	Occupation.	No. of earners and working dependents. Males.	Females.	No. of females per 1,000 males.
1	2	3	4	5
	9. Ceramics ..	3,772	606	161
65	Potters and makers of earthen ware ..	3,550	601	169
	10. Chemical products properly so-called and analogous ..	2,601	153	61
68	Manufacture and refining of vegetable oils ..	2,402	130	54
	11. Food Industries ..	4,748	254	53
71	Rice pounders and huskers and flour grinders ..	1,827	165	90
72	Grain Parchers etc. ..	93	50	539
	12. Industries of dress and the toilet ..	28,695	2,991	106
82	Boot, shoe, sandal and clog makers ..	2,729	383	141
83	Tailors, milliners, dress-makers and dressers ..	16,955	2,974	176
84	Basket-makers, hat-makers and makers of other articles of wear ..	1,909	323	170
86	Washing and cleaning ..	1,169	148	123
87	Other industries connected with the toilet ..	43	19	433
	13. Furniture Industries ..	64	13	234
88	Cotton makers, carriage-painters etc. ..	63	14	220
	14. Building Industries ..	636	27	42
90	Lime burners, cement workers, excavators and well sinkers, stone cutters and dressers; brick layers and masons; builders (other than buildings made of bamboo or similar materials), painters, decorators of houses, tiles, plumbers, etc. ..	638	27	42
	17. Miscellaneous and undefined in textiles ..	3,952	277	70
100	Scavenging ..	431	254	588
	IV.—Transport ..	2,152	629	29
	18. Transport by water ..	3,964	253	64
	20. " " road ..	3,990	271	68
106	Labourers employed on roads and bridges ..	1,801	243	161
	V.—Trade ..	26,457	4,965	177
	25. Banks, establishments of credit, exchange and insurance	3,065	130	42
118	Bank managers, money-lenders, exchange and insurance agents, money-changers and brokers and their employees ..	2,062	126	61
	27. Trade in wood ..	646	97	150
119	Trade in wood (not in fire-wood) ..	606	80	132
	31. Hotels, clubs, restaurants etc. ..	1,559	180	115
127	Owners and managers of hotels, eating-houses, serais etc. (and employees) ..	1,189	143	120
	32. Other trade in food-stuffs ..	9,794	2,307	235
129	Grain and pulse dealers ..	3,156	2,512	795
131	Dealers in dairy products, eggs and poultry ..	606	126	183
134	Dealers in other food-stuffs ..	2,090	131	64

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SUBSIDIARY TABLE III—(*concluded*).

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Occupation of Females by Sub-classes and Selected Orders and Groups.

Group No.	Occupation.	No. of earners and working dependents.		No. of females per 1,000 males.
		Males.	Females.	
1	2	3	4	5
	37. Trade in fuel ..	272	1,038	3,779
145	Dealers in fire-wood, charcoal, coal, cowdung, etc. ..	272	1,038	3,779
	C.—Public Administration and Liberal Arts ..	34,881	1,294	37
	VII.—Public Administration ..	*12,705*	*438*	*34*
	44. Public administration ..	12,705	438	34
159	Service of the State ..	11,917	348	29
161	Municipal and other local (not village) service ..	434	68	157
	VIII.—Professions and Liberal Arts ..	*22,176*	*856*	*38*
	45. Religion ..	8,116	506	62
163	Priests, Ministers, etc. ..	4,099	183	45
164	Monks, nuns and religious mendicants ..	1,023	117	114
165	Other religious workers ..	2,994	197	66
	47. Medicine ..	1,002	134	134
172	Midwives, vaccinators, compounders, nurses, masseurs, etc. ..	312	94	300
	48. Instruction ..	1,931	179	93
174	Professors and teachers of all kinds ..	1,689	126	75
175	Clerks and servants connected with education ..	482	54	117
	49. Letters, arts and sciences (other than 44) ..	1,198	42	35
182	Musicians (composers and performers other than military) actors, dancers, etc. ..	771	29	34
	D.—Miscellaneous ..	60,159	123,571	14,757
	IX. Persons living on their income ..	*2,077*	*586*	*282*
	50. Persons living principally on their income ..	2,077	586	282
183	Pensioners (other than of agricultural land), fund and scholarship holders and pensioners ..	2,077	586	282
	X.—Domestic Service ..	*18,838*	*543,054*	*28,918*
	51. Domestic service ..	18,838	543,054	28,918
185	Private motor drivers and cleaners ..	2,907	3,500	1,423
187	Other domestic service ..	15,269	541,510	35,502
	XI.—Insufficiently described occupations ..	*19,248*	*327,774*	*17,031*
	52. General terms which do not indicate a definite occupation ..	19,248	327,774	17,031
190	Machinists otherwise unspecified ..	310	....	....
191	Labourers and workmen otherwise unspecified ..	18,938	327,747	30,829
	XII.—Unproductive ..	*10,027*	*2,113*	*211*
	55. Inmates of Jails, Asylums and alms houses ..	791	801	1,013
192	Inmates of Jails, Asylums and alms houses ..	791	801	1,013
	56. Beggars, vagrants and prostitutes ..	9,236	1,312	142
193	Beggars and vagrants ..	9,086	1,048	116
194	Procurers and prostitutes ..	150	273	1,027

SUBSIDIARY TABLE IV.

SELECTED OCCUPATIONS.

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Group No.	Occupation.	Working Population in 1921.			
		Earners and working dependants.	Total earners showing occupation as principal.	Total working dependants.	Earners as subsidiary occupation.
1	2	3	4	5	6
	All Occupations ..	1,995,305	698,149	1,117,156	216,192
	A.—Production of Raw Materials ..	811,483	590,789	227,694	167,295
	I.—Exploitation of Animals and Vegetation ..	*819,260*	*589,912*	*227,448*	*167,313*
	1. Pastures and Agriculture ..	*811,849*	*588,800*	*227,053*	*167,018*
	(a) Cultivation ..	731,387	538,966	192,421	162,245
1	Non-cultivating proprietors taking rent in money or kind ..	44,037	29,009	14,928	8,308
3	Cultivating owners ..	430,458	324,051	106,407	91,914
6	Tenant cultivators ..	262,760	193,257	69,503	59,315
7	Agricultural labourers ..	12,459	11,846	1,613	2,581
	(b) Cultivation of special crops, fruits etc. ..	1,142	1,062	80	603
16	Market gardeners, flower and fruit growers ..	1,139	1,062	77	602
	(c) Forestry ..	1,622	1,492	30	362
17	Forest Officers, Rangers, Guards etc. ..	1,180	1,173	7	316
18	Wood cutter and charcoal burners ..	342	319	23	46
	(d) Stock-raising ..	61,064	27,037	34,027	3,756
21	Cattle and buffalo breeders and keepers ..	14,438	6,617	7,819	1,443
22	Herdsmen, shepherds and breeders of other animals ..	48,523	19,940	28,583	2,194
	2. *Fishing and Hunting* ..	*1,511*	*1,246*	*265*	*294*
27	Fishing and pearling ..	1,439	1,266	168	272
	II.—Exploitation of Minerals ..	*1,093*	*857*	*236*	*82*
	4. *Non-metallic minerals* ..	*1,088*	*876*	*212*	*54*
37	Building materials (including stone materials for cement manufacture and clays) ..	869	781	212	80
	B.—Preparation and supply of Material Substances ..	276,177	214,569	9,815	31,042
	III.—Industry ..	*33,543*	*25,840*	*7,699*	*30,352*
	5. *Textiles* ..	*30,307*	*25,229*	*4,078*	*4,945*
42	Cotton spinning, sizing and weaving ..	7,086	6,427	1,272	3,404
43	Wool sorting, spinning and weaving ..	3,529	930	1,890	934
50	Lace, crape, embroidery, fringes etc., and handicraft domestic textile industries ..	4,944	3,933	1,011	948
	6. *Hides, skins and hard materials from the animal kingdom* ..	*5,118*	*4,918*	*200*	*1,874*
51	Working in leather ..	6,060	4,827	133	1,800
	7. *Wood* ..	*10,552*	*9,934*	*314*	*4,847*
54	Sawyers ..	1,744	1,715	29	273
60	Carpenters, turners and joiners, etc. ..	6,918	6,709	209	1,233
66	Basket makers and other industries of woody materials, including horse and tonkinese and bamboo working with bamboo, reeds or similar materials ..	2,070	2,020	76	1,024

SUBSIDIARY TABLE IV—(*continued*).

SELECTED OCCUPATIONS.

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Group No.	Occupation.	Working Population in 1921.			
		Earners and working dependents.	Total earners showing occupation as principal.	Total working dependents.	Earners as subsidiary occupation.
1	2	3	4	5	6
	8. Metals ..	*4,241*	*4,046*	*195*	*1,239*
89	Blacksmiths, other workers in iron, makers of implements	2,824	2,368	156	1,008
	9. Ceramics ..	*4,378*	*4,173*	*205*	*3,911*
63	Potters and makers of earthen ware ..	4,151	3,955	196	1,895
	10. Chemical products properly so-called and analogous ..	*2,654*	*2,527*	*127*	*2,160*
68	Manufacture and refining of vegetable oils ..	2,532	2,416	116	1,075
	11. Food Industries ..	*5,002*	*4,858*	*144*	*889*
71	Rice pounders and huskers and flour grinders ..	1,782	1,730	52	477
73	Butchers ..	1,366	1,335	31	109
75	Sweetmeat and condiment makers ..	613	588	25	97
	12. Industries of dress and the toilet ..	*30,576*	*28,273*	*2,303*	*4,538*
82	Boot, shoe, sandal and clog makers ..	3,114	2,825	289	1,182
83	Tailors, milliners, dress-makers and darners ..	19,932	18,391	1,541	1,715
84	Embroiderers, hat-makers and makers of other articles of wear ..	2,234	1,962	272	86
85	Washing and cleaning ..	1,335	1,301	34	348
88	Barbers, hair-dressers and wig-makers ..	3,900	3,746	154	1,248
	17. Miscellaneous and undefined industries ..	*4,229*	*4,118*	*111*	*599*
98	Makers of jewellery and ornaments ..	3,414	3,369	45	453
100	Scavenging ..	665	590	65	110
	IV.—Transport ..	*9,385*	*8,923*	*462*	*1,877*
	19. Transport by water ..	*4,219*	*3,927*	*292*	*1,194*
102	Ship-owners, boat-owners and their employees, officers, mariners, etc., ship-brokers, boatmen and towmen ..	3,587	3,278	279	1,066
	20. Transport by road ..	*4,361*	*4,095*	*263*	*648*
108	Labourers employed on roads and bridges ..	1,743	1,661	82	190
110	Pack-cattle, camel, mules, ass and bullock owners and drivers ..	1,363	1,283	80	293
	22. *Post Office, Telegraph and Telephone services* ..	*845*	*841*	*4*	*112*
	V.—Trade ..	*31,447*	*29,893*	*1,554*	*8,613*
	23. Banks, establishments of credit exchange and insurance	*2,193*	*2,154*	*39*	*1,109*
116	Bank managers, money-lenders, exchange and insurance agents, money-changers and brokers and their employees	2,193	2,154	39	1,109
117	Trade in piece-goods, wool, cotton silk, hair and other textiles ..	2,091	2,066	25	608
	27. *Trade in wood* ..	*762*	*751*	*11*	*245*
119	Trade in wood (not in firewood) ..	577	570	7	129
	31. Hotels, cafes, restaurants etc. ..	*1,578*	*1,506*	*72*	*112*
127	Owners and managers of hotels, cook shops, serais etc., (and employees) ..	1,351	1,281	70	81

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SUBSIDIARY TABLE IV—(*continued*).

Selected Occupations.

Group No.	Occupation.	Western Punjab in 1931.			
		Persons and Working Dependants.	Total persons depending on Working Dependants.	Total Working Dependants.	Persons to each Working Dependant.
1	2	3	4	5	6
	XI. Other trade in food-stuffs ...	[illegible]	[illegible]	[illegible]	[illegible]
139	Grain and pulse dealers ...	[illegible]	[illegible]	[illegible]	[illegible]
140	Dealers in sweetmeats, sugar and spices ...	[illegible]	[illegible]	[illegible]	[illegible]
141	Dealers in dairy products, eggs and poultry ...	[illegible]	[illegible]	[illegible]	[illegible]
142	Dealers in other food-stuffs ...	[illegible]	[illegible]	[illegible]	[illegible]
	XII. Trade in clothing and toilet articles ...	[illegible]	[illegible]	[illegible]	[illegible]
143	Trade in ready-made clothing and other articles of dress and the toilet (hats, umbrellas, socks, ready-made shoes, goldsmiths, etc.) ...	[illegible]	[illegible]	[illegible]	[illegible]
	XIII. Trade in means of transport ...	[illegible]	[illegible]	[illegible]	[illegible]
144	Dealers and hirers in mechanical transport, carriages, cycles, etc. ...	[illegible]	[illegible]	[illegible]	[illegible]
145	Dealers and hirers in other carriages, carts, boats, etc. ...	[illegible]	[illegible]	[illegible]	[illegible]
146	Dealers and hirers of elephants, camels, horses, carts, boats, bullocks, etc. ...	[illegible]	[illegible]	[illegible]	[illegible]
	XV. Trade in fuel ...	[illegible]	[illegible]	[illegible]	[illegible]
147	Dealers in firewood, charcoal, coal, coke, etc. ...	[illegible]	[illegible]	[illegible]	[illegible]
	XX. Trade of other sorts ...	[illegible]	[illegible]	[illegible]	[illegible]
148	General, cloth-hawkers and shopkeepers otherwise not specified ...	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]—Public Administration and Liberal Arts ...	[illegible]	[illegible]	[illegible]	[illegible]
	VI.—Public Force ...	[illegible]	[illegible]	[illegible]	[illegible]
	XX. Army ...	[illegible]	[illegible]	[illegible]	[illegible]
149	Army Contractor ...	[illegible]	[illegible]	—	[illegible]
150	Army Clerks Retired ...	[illegible]	[illegible]	[illegible]	[illegible]
	XX. Police ...	[illegible]	[illegible]	[illegible]	[illegible]
151	Police ...	[illegible]	[illegible]	[illegible]	[illegible]
152	Village watchmen ...	[illegible]	[illegible]	[illegible]	[illegible]
	VII.—Public administration ...	[illegible]	[illegible]	[illegible]	[illegible]
	XX. Public Administration ...	[illegible]	[illegible]	[illegible]	[illegible]
153	Service of the State ...	[illegible]	[illegible]	[illegible]	[illegible]
154	Municipal and other local (non village) service ...	[illegible]	[illegible]	[illegible]	[illegible]
	VIII.—Religious and Liberal Arts ...	[illegible]	[illegible]	[illegible]	[illegible]
	XX. Religion ...	[illegible]	[illegible]	[illegible]	[illegible]
155	Priests, Ministers, etc. ...	[illegible]	[illegible]	[illegible]	[illegible]
156	Monks, nuns and religious mendicants ...	[illegible]	[illegible]	[illegible]	[illegible]
157	Other religious workers ...	[illegible]	[illegible]	[illegible]	[illegible]
158	Servants in religious institutions, temples and burning grounds, pilgrim conductors and attendants, etc. ...	[illegible]	[illegible]	[illegible]	[illegible]

SUBSIDIARY TABLE IV—(concluded).

SELECTED OCCUPATIONS.

Serial No.	Occupation.	Women Workers in 1961.			
		[illegible]	[illegible]	[illegible]	[illegible]
1	2	3	4	5	6
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

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SUBSIDIARY TABLE V.

Occupation of Earners by Selected Caste, Tribe and Race.

Caste and Occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
Hindu.		
Fishers	.....	7
Potters	410	4
Exploitation of animals and vegetation	770·3	7
Extraction of minerals	9	63
Industry	129	72
Transport	7·7	9
Trade	809	1
Public Force	14·9	.....
Public Administration	31·2	2
Arts and Professions	17·6	19
Persons living on their income	7·03	4
Domestic service	27·10	19
Insufficiently described occupations	9·07	64
Beggars, vagrants and inmates of Jails	6·90	17
Chamar	.....	9
Cultivators	120·1	7
Exploitation of animals and vegetation	799·7	10
Extraction of minerals	4·3	2
Industry	11·6	104
Transport	11·4	12
Trade	7·8	9
Public Force	2·6	.....
Public Administration	9·1	1
Arts and Professions	·4	100
Persons living on their income	2·4	.....
Domestic service	10·2	15
Insufficiently described occupations	23·9	68
Beggars, vagrants and inmates of Jails	2·6	104
Chuhra	.....	8
Scavenging	100·7	4
Exploitation of animals and vegetation	644·6	1
Extraction of minerals	.....	.....
Industry	27·6	.....
Transport	.....	.....
Trade	17·1	.....
Public Force	.....	.....
Public Administration	13·5	20

SUBSIDIARY TABLE V—(*continued*).

Occupation of Earners by Selected Caste, Tribe and Race.

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Caste and Occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
Arts and Professions	23·2	35
Persons living on their income	83·3	.....
Domestic service	8·9	.....
Insufficiently described occupations	.....	.....
Beggars, criminals and inmates of Jails	22·2	43
Rajput	.....	7
Barbers	554·4	.....
Exploitation of animals and vegetation	335·3	17
Extraction of minerals	·8	.....
Industry	21·0	67
Transport	8·2	120
Trade	4·5	.....
Public Force	8·2	.....
Public Administration	10·5	.....
Arts and Professions	3·6	1
Persons living on their income	2·3	.....
Domestic service	8·2	1
Insufficiently described occupations	5·3	40
Beggars, criminals and inmates of Jails	1·5	.....
Jat	.....	3
Agriculture	895·0	1
Exploitation of animals and vegetation	32·7	80
Extraction of minerals	·7	.....
Industry	7·0	100
Transport	4·5	.....
Trade	3·9	5
Public Force	2·8	.....
Public Administration	4·5	8
Arts and Professions	2·2	20
Persons living on their income	2·1	10
Domestic service	12·2	7
Insufficiently described occupations	4·2	14
Beggars, criminals and inmates of Jails	2·8	11
Jhinwar	.....	28
Water-boring	371·9	28
Exploitation of animals and vegetation	119·5	10
Extraction of minerals	4·2	.....
Industry	132·2	0

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SUBSIDIARY TABLE V—(*continued*).

Occupation of Earners by Selected Caste, Tribe and Race.

Caste and Occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
Transport ..	34·4	26
Trade ..	67·3	2
Public Force..	15·2	.....
Public Administration	14·5	6
Arts and Professions	35·2	11
Persons living on their income	13·4	9
Domestic service	141·9	24
Insufficiently described occupations	41·8	86
Beggars, criminals and inmates of Jails	2·3	80
Kashmiri Pandit	.....	1
State service	303·9	1
Exploitation of animals and vegetation	257·9	2
Extraction of minerals	.....	.....
Industry	19·6	9
Transport ..	4·3	4
Trade ..	149·9	.....
Public Force..	19·0	.....
Public Administration	1·6	86
Arts and Professions	73·2	1
Persons living on their income	20·1	2
Domestic service	98·7	1
Insufficiently described occupations	27·7	3
Beggars, criminals and inmates of Jails	2·7	5
Khatri ..	.....	6
Trade and State service ..	487·7	5
Exploitation of animals and vegetation	207·2	7
Extraction of minerals ..	1·5	.....
Industry ..	110·5	14
Transport ..	20·3	3
Trade ..	15·6	1
Public Force..	·7	.....
Public Administration	·8	.....
Arts and Professions	30·9	22
Persons living on their income	22·6	8
Domestic service ..	69·0	11
Insufficiently described occupations	12·0	24
Beggars, criminals and inmates of Jails	5·0	18

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SUBSIDIARY TABLE V—(*continued*).

OCCUPATION OF EARNERS BY SELECTED CASTE, TRIBE AND RACE.

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Caste and Occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
Lohar	.....	9
Blacksmiths	343·9	.....
Exploitation of animals and vegetation	676·4	12
Extraction of minerals	3·3	10
Industry	24·2	37
Transport	3·3	.....
Trade	2·7	.....
Public Force...	17·0	.....
Public Administration	2·0	17
Arts and Professions	1·8	5
Persons living on their income	2·0	17
Domestic service	18·1	26
Insufficiently described occupations	5·1	33
Beggars, criminals and inmates of Jails	1·8	100
Malajan	.....	6
Trade and money-lending	674·9	2
Exploitation of animals and vegetation	118·9	8
Extraction of minerals	1·0	20
Industry	39·2	60
Transport	6·8	3
Trade	·9	.....
Public Force...	8·2	.....
Public Administration	41·9	3
Arts and Professions	27·6	28
Persons living on their income	6·3	29
Domestic service	49·7	7
Insufficiently described occupations	13·5	116
Beggars, criminals and inmates of Jails	3·1	9
Rajput	.....	7
State service and agriculture	754·3	6
Exploitation of animals and vegetation	.....	6
Extraction of minerals	1·4	82
Industry	3·6	47
Transport	3·7	30
Trade	8·9	1
Public Force	12·6	.....
Public Administration	9·2	3
Arts and Professions	3·7	12

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SUBSIDIARY TABLE V—(*continued*).

Occupation of Earners by Selected Caste, Tribe and Race.

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Caste and Occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
Persons living on their income	9·2	4
Domestic service	18·7	7
Insufficiently described occupations	3·8	131
Beggars, criminals and inmates of Jails	1·2	30
Turkhan	.....	6
Carpenters	510·3	1
Exploitation of animals and vegetation	421·6	10
Extraction of minerals	4·1	20
Industry	18·0	36
Transport	2·7	33
Trade	5·4	----
Public Force	4·1	----
Public Administration	3·7	----
Arts and Professions	3·4	43
Persons living on their income	1·7	----
Domestic service	13·2	22
Insufficiently described occupations	9·4	30
Beggars, criminals and inmates of Jails	2·4	17
Zargar	.....	9
Gold and Silver smith	736·7	1
Exploitation of animals and vegetation	85·5	10
Extraction of minerals	2·0	100
Industry	63·3	37
Transport	8·0	----
Trade	38·2	----
Public Force	4·0	----
Public Administration	9·0	50
Arts and Professions	15·1	36
Persons living on their income	.....	----
Domestic service	20·1	6
Insufficiently described occupations	11·1	12
Beggars, criminals and inmates of Jails	4·0	100
Bakal	----	7
Labour	510·5	3
Exploitation of animals and vegetation	237·2	6
Extraction of minerals	1·9	----
Industry	19·8	27
Transport	1·2	----

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SUBSIDIARY TABLE V—(*continued*).

OCCUPATION OF EARNERS BY SELECTED CASTE, TRIBE AND RACE.

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Caste and Occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
Trade	·8	.....
Public Force..	.....	.....
Public Administration	11·4	.....
Arts and Professions	7·2	71
Persons living on their income	16·4	.....
Domestic service	77·3	4
Insufficiently described occupations	10·2	31
Beggars, criminals and inmates of Jails	2·4	33
Doom	.....	11
Labour	177·6	15
Exploitation of animals and vegetation	607·0	3
Extraction of minerals	4·7	10
Industry	67·1	11
Transport	4·9	18
Trade	30·7	64
Public Force	8·4	.....
Public Administration	21·6	2
Arts and Professions	5·9	84
Persons living on their income	3·9	.....
Domestic service	43·9	9
Insufficiently described occupations	9·9	105
Beggars, criminals and inmates of Jails	30·4	7
Mazgrit (Budhists)	.....	42
Agriculture	158·6	27
Exploitation of animals and vegetation	243·9	33
Extraction of minerals	.....	.....
Industry	6·2	15
Transport	8·7	.....
Trade	34·3	7
Public Force..	·1	.....
Public Administration	3·6	2
Arts and Professions	30·2	80
Persons living on their income	·1	.....
Domestic service	15·5	80
Insufficiently described occupations	10·5	1,814
Beggars, criminals and inmates of Jails	11·1	101

SUBSIDIARY TABLE V—(*continued*).

Occupation of Earners by Selected Caste, Tribe and Race.

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Caste and Occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
Christian.		
Anglo-Indian ..	----	85
Exploitation of animals and vegetation ..	----	----
Extraction of minerals ..	----	----
Industry ..	----	600
Transport ..	75·2	----
Trade ..	15·2	----
Public Force	75·2	50
Public Administration ..	272·7	500
Arts and Professions ..	272·7	----
Persons living on their income	15·1	----
Domestic service ..	272·7	----
Insufficiently described occupations	----	----
Beggars, criminals and inmates of Jails	----	----
European ..	----	76
Exploitation of animals and vegetation	16	100
Extraction of minerals ..	----	----
Industry ..	104	117
Transport ..	----	----
Trade ..	96	20
Public Force ..	32	----
Public Administration ..	168	50
Arts and Professions ..	296	311
Persons living on their income	144	64
Domestic service	128	22
Insufficiently described occupations	16	----
Beggars, criminals and inmates of Jails	----	----
Hindu.		
Rajputs ..	----	6
Weaving	220·9	10
Exploitation of animals and vegetation	688·3	3
Extraction of minerals ..	3·6	----
Industry ..	14·6	17
Transport ..	3·9	3
Trade ..	7·7	1
Public Force	1·2	----
Public Administration	5·3	2
Arts and Professions ..	4·3	21

SUBSIDIARY TABLE V—(*continued*).

OCCUPATION OF EARNERS BY SELECTED CASTE, TRIBE AND RACE.

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Caste and Occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
Persons living on their income	3·0	56
Domestic service	22·2	12
Insufficiently described occupations	9·0	33
Beggars, criminals and inmates of Jails	17·0	50
Darzi	.....	27
Tailoring	449·5	15
Exploitation of animals and vegetation	209·3	4
Extraction of minerals	.....	.....
Industry	10·0	40
Transport..	3·9	.....
Trade	.....	.....
Public Force..	1·4	.....
Public Administration	1·4	.....
Arts and Professions	.....	.....
Persons living on their income	2·8	100
Domestic service	8·4	.....
Insufficiently described occupations	4·2	.....
Beggars, criminals and inmates of Jails	12·9	50
Gujjar	.....	3
Agriculture and cattle breeding	394·5	2
Exploitation of animals and vegetation	43·4	17
Extraction of minerals	·2	50
Industry	6·3	23
Transport	3·3	10
Trade	4·6	57
Public Force..	3·6	.....
Public Administration	3·3	.....
Arts and Professions	3·5	2
Persons living on their income	1·4	3
Domestic service	20·4	6
Insufficiently described occupations	3·2	18
Beggars, criminals and inmates of Jails	10·6	20
Kumhar	.....	11
Potters and carriers	315·4	31
Exploitation of animals and vegetation	250·9	5
Extraction of minerals	.....	.....
Industry	9·1	22
Transport....	24·6	.....

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SUBSIDIARY TABLE V—(*continued*).

Occupation of Earners by Selected Caste, Tribe and Race.

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Caste and Occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
Trade	8·9	19
Public Force..	·2	.....
Public Administration	1·1	.....
Arts and Professions	1·9	.....
Persons living on their income	17·9	.....
Domestic service	10·2	16
Insufficiently described occupations	7·8	12
Beggars, criminals and inmates of Jails	11·9	54
Lohar	.....	7
Blacksmith	183·0	1
Exploitation of animals and vegetation	742·8	8
Extraction of minerals	4·4	15
Industry	20·6	3
Transport	5·4	.....
Trade	1·2	.....
Public Force..	3·5	.....
Public Administration	3·8	62
Arts and Professions	3·5	.....
Persons living on their income	3·2	10
Domestic service	10·2	13
Insufficiently described occupations	4·7	23
Beggars, criminals and inmates of Jails	13·7	70
Rajput	.....	4
State service and agriculture	881·6	2
Exploitation of animals and vegetation	44·8	24
Extraction of minerals	·5	6
Industry	30·2	8
Transport	6·5	1
Trade	3·6	2
Public Force..	·6	.....
Public Administration	1·2	.....
Arts and Professions	3·0	5
Persons living on their income	4·7	7
Domestic service	15·0	7
Insufficiently described occupations	7·0	22
Beggars, criminals and inmates of Jails	10·1	35

SUBSIDIARY TABLE V—(*continued*).

Occupation of Earners by Selected Caste, Tribe and Race.

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Caste and Occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
Tantias	.....	5
Carpentry	172·6	3
Exploitation of animals and vegetation	766·1	4
Extraction of minerals	·5	.....
Industry	22·5	13
Transport	1·4	.....
Trade	1·4	20
Public Force..	4·5	.....
Public Administration	1·9	.....
Arts and Professions	2·1	60
Persons living on their income	2·1	.....
Domestic service	9·0	17
Insufficiently described occupations	9·3	22
Beggars, criminals and inmates of Jails	6·6	212
Teli	.....	5
Oil pressing	195·4	10
Exploitation of animals and vegetation	800·1	4
Extraction of minerals	1·3	20
Industry	35·7	28
Transport	180·8	1
Trade	17·6	2
Public Force..	3·1	.....
Public Administration	2·6	8
Arts and Professions	5·1	20
Persons living on their income	3·2	.....
Domestic service	14·6	8
Insufficiently described occupations	19·5	8
Beggars, criminals and inmates of Jails	14·6	25
Chalve	.....	3
Sweeping	181·3	21
Exploitation of animals and vegetation	837·9	11
Extraction of minerals	1·1	.....
Industry	160·9	25
Transport	1·1	.....
Trade	.....	.....

SUBSIDIARY TABLE V—(*continued*).

Occupation of Earners by Selected Caste, Tribe and Race.

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463

Caste and Occupation.	Number per 1,000 workers engaged on main occupation.	Number of female workers per 100 males.
1	2	3
Public Force	30·6	.....
Public Administration	30·5	.....
Arts and Professions	12·6	.....
Persons living on their income	1·3	.....
Domestic service	30·0	12
Insufficiently described occupations	39·7	325
Beggars, criminals and inmates of Jails	27·9	44
Faddan	.....	2
Agriculture	908·5	2
Exploitation of animals and vegetation	17·4	.....
Extraction of minerals	·4	.....
Industry	6·9	4
Transport	4·9	.....
Trade	3·0	8
Public Force	1·5	.....
Public Administration	10·0	.....
Arts and Professions	3·4	.....
Persons living on their income	·4	.....
Domestic service	35·3	11
Insufficiently described occupations	14·6	1
Beggars, criminals and inmates of Jails	5·1	15
Mochi	.....	4
Cobbler	286·6	7
Exploitation of animals and vegetation	645·2	3
Extraction of minerals	·4	.....
Industry	14·4	80
Transport	6·1	.....
Trade	1·9	.....
Public Force	·7	.....
Public Administration	2·6	.....
Arts and Professions	3·2	100
Persons living on their income	1·9	.....
Domestic service	13·3	24
Insufficiently described occupations	8·2	3
Beggars, criminals and inmates of Jails	18·6	96

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SUBSIDIARY TABLE VI—A.

NUMBER OF PERSONS EMPLOYED IN (A) RAILWAY ON 26TH FEBRUARY 1931.

Class of persons employed.	Europeans and Anglo-Indians.	Indians.
Railways.		
Total persons employed	.....	[illegible]
1. Officers	.....	.....
2. Subordinates on scales of pay rising to Rs. [illegible] p. m. or over ..	.....	.....
3. " " " " " [illegible] " to Rs. [illegible] p. m.	.....	[illegible]
4. " " " under Rs. [illegible] p. m.	.....	[illegible]

SUBSIDIARY TABLE VI—B.

NUMBER OF PERSONS EMPLOYED IN THE POST OFFICE AND TELEGRAPH DEPARTMENT ON 26TH FEBRUARY 1931.

Class of persons employed.	Post Office.		Telegraph Department.		Engineering Branch.	
	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.
Total persons employed ..	1	1,[illegible]	6	[illegible]	1	[illegible]
I. Posts and Telegraphs ..	*1*	*1,[illegible]*	*4*	[illegible]	*1*	[illegible]
Supervising officers (including Probationary Superintendents and Inspectors of Post Offices and Assistant and Deputy Superintendents of Telegraphs and all officers of higher rank than these)	1	4	----	----	----	----
2. Postmasters, including Deputy Assistant and Sub and Branch Post Masters	----	[illegible]	----	----	----	----
3. Signalling establishment including warrant officers, non-commissioned officers, Military telegraphists and other employees ..	----	1	4	9	----	----
4. Miscellaneous agents, School-masters, Station-masters, etc. ..	----	[illegible]	----	----	----	----
5. Clerks of all kinds ..	----	73	----	1	----	----
6. Postmen ..	----	[illegible]	----	----	----	----
7. Skilled labour establishment including foremen, instrument makers, carpenters, blacksmiths, workmen, Sub-Inspectors, linemen and line-riders and other employees ..	----	----	----	1	----	[illegible]
8. Unskilled labour establishment including line coolies, cable guards, battery-men, messengers, peons and other employees ..	----	47	----	16	----	1
9. Road establishment consisting of overseers, runners, clerks and booking agents, boatmen, syces, coachmen, bearers and others ..	----	[illegible]	----	----	----	----
II. Railway Mail Service ..	----	*1*	----	----	----	----
10. Supervising officers (including Superintendents and Inspectors of sorting) ..	----	----	----	----	----	----
11. Clerks of all kinds ..	----	----	----	----	----	----
12. Sorters ..	----	----	----	----	----	----
13. Mail guards, mail agents, van peons, porters, etc. ..	----	1	----	----	----	----
III. Combined Offices ..	----	*[illegible]*	----	----	----	----
14. Signalling " ..	----	8	----	----	----	----
15. Messengers and other servants ..	----	13	----	----	----	----

CHAPTER IX.

LITERACY.

249. Introductory.—Something has distinguished humanity from other creation and that very something forms the subject of the present chapter, though modesty has given it an humbler name viz. literacy. Education is responsible for the wonderful and far-reaching inventions of the modern age and no country can have any pretensions to civilization unless a majority of its inhabitants are educated. In India, education has been set above everything else from the hoary past. 'Education', writes Dr. J. W. Thomas, one of the most distinguished of living Indologists "is no exotic in India. There is no country where the love of learning had so early an origin or has exercised so lasting and powerful an influence. From the simple poets of the Vedic age to the Bengali Philosopher of the present day there has been an uninterrupted succession of teachers and scholars. The immense literature which this long period has produced is thoroughly penetrated with the scholastic spirit and the same spirit has left a deep impression on the social conditions of the people among whom that literature was produced". And this applies both to male and female education. We are, however, concerned with a particular and restricted aspect of education viz. ability to communicate one's ideas in a written form in any script. It is not impossible that the first use to which letters were put was commercial although the desire to preserve from destruction knowledge both religious and secular constituted a powerful motive for the discovery of some permanent medium. A comparatively more durable form of transmitting knowledge than oral communication from father to son or teacher to pupil was the subject of quest for humanity and birch bark records and stone and metal inscriptions bear testimony to this longing of the human heart to save from decay what it highly valued. The crowning process was the invention of the printing press which revolutionised the literary world. In the pages that follow we propose to deal with the persons who have benefitted by this glorious product of the human brain and those who have failed to do so. 000

250. References to Statistics.—Figures of literacy by religion and age are exhibited in Imperial Table XIII. The age-groups selected for this table are quinquennial upto 20, beyond which a general group of '20 and over', includes all literates of higher ages. Besides plotting out general literacy it contains details of literacy in Hindi, Urdu and other Indian vernaculars and English. The details of literacy are given first for the entire State, then for the provinces districts and the two cities of Jammu and Srinagar. Imperial Table XIV sets forth details of literacy for selected castes. Figures of literacy by tehsils and religion are given in State Table II wherein Hindus are divided into Brahmanic, other Hindus and depressed classes. Besides these tables there are eight Subsidiary Tables appended to this chapter to enable a better digestion of the material. Subsidiary Table I contains proportionate figures of literacy by age, sex and religion. Subsidiary Table II gives details of literacy by age, sex and locality. Subsidiary Table III has for its subject literacy by religion, sex and locality while Subsidiary Table IV deals with literacy in English by age, sex and locality for the past four decades. Subsidiary Table V contains proportionate figures of literacy by caste while Table VI shows how far literacy has progressed since 1901. Subsidiary Table VII gives proportion of literacy at certain age-periods. The last table of this class is concerned with the returns of the Education Department. 659*

251. Instructions to Enumerators.—The division of population into literate and illiterate was the subject of column 16 of the Census schedule while column 17 was provided for the record of English literacy. The enumerator was required to enter into column 16 the word 'Literate' in case of a person able to read and write a letter in any script and to specify the script only if the enumerated happened to possess literacy in Hindi or Urdu. For illiterates a cross mark

1659 was deemed enough. The test of literacy was a simple one viz. ability to write a letter in any script whatsoever and to read a reply to it. This meant that all persons who could express their day-to-day ideas in writing were to be treated as literates. The old distinction of literate, illiterate and learning was abolished in favour of the above two-fold classification as it was found that the returns of the 'Learning' were vitiated by several factors especially the omission of collegians who were both to enter themselves as 'Learning' and would be included amongst the literate and the inclusion of children who had not long been at school amongst the 'Illiterate'.

252. Reliability of the Return.—The simplicity of the question is a sufficient guarantee for the accuracy of the reply. The promptness with which any one when confronted with the question whether he can read and write or not says yes or no according to the facts of the case, shows that it does not involve any confusion regarding the nature of the reply to be given. It does not set one athinking like answering questions regarding principal and subsidiary occupation of the earner or whether one is an earner or a working dependent. It further does not need the help of memory and diving into deep past like the question of age. While one may feel reluctant to own the existence of an infirmity in one's person there is nothing which will deter one from acknowledging oneself as illiterate as illiteracy is not a badge of social inferiority. The statistics of literacy are thus free from dubious entries. It is no doubt true that the parents of precocious boys generally take a pride in getting them registered as literate and a few instances of the kind came to light during my inspection tours but such anomalies are few and far between and do not affect the figures to any noticeable extent. Further on the present occasion in accordance with the instructions of the Census Commissioner for India all literates below the age of 5 were eschewed from the returns which eliminated the sort of error altogether. On the whole, therefore, the figures command confidence and may be taken as accurate.

212 **253. Main Results.**—The total number of literates in the State is 123,885 compared to 72, 228 in 1921 and 64,936 in 1911, but in 1921 and 1911 the Frontier Illaqas were excluded from this table. If we exclude the literates of the Frontier Illaqas from the totals of 1931 literates as well, the figures would fall to 123,366 persons. The increase in the number of literates thus comes to 51,158 compared to 1921 and 58,450 compared to 1911 or 71 and 90 per cent. respectively, which is a proof positive of the State's concern for the welfare of the masses. Literacy is spreading at such a high rate that the corresponding increase in the population dwindles into insignificance and it is clear that the citadel of illiteracy, strong though it looks, is not impregnable and is sure to be blown up some day. It must not be forgotten that the educational growth of the recent years, when His Highness the present Maharaja has been so munificently encouraging it, is not reflected in the returns of 1931 and will influence the statistics of 1941 Census which is most likely to show a phenomenal rise in the ranks of literacy.

The number of literates in the provinces is shown in the margin and is compared to similar statistics for 1921 and 1911. The Jammu Province shows the highest increase viz. 95 per cent. compared to 1921 statistics which is highly creditable. The Kashmir Province registers an increase of 45 and 68 per cent. over the figures of 1921 and 1911 Censuses respectively while the Frontier Districts have 41 and 50 per cent. at their credit. Though much remains to be done one cannot help glancing over the results. The advance of education has to meet with certain positive hindrances which cannot be brushed aside with a stroke of the pen but the torch set ablaze is sure to penetrate even the darkest corners of the State.

Province.	No. of literates in		
	1931	1921	1911
Jammu Province ..	72,006	37,021	34,001
Kashmir	48,571	33,207	27,504
Frontier Districts including Frontier Illaqas ..	4,307	3,020	3,030

[Errata: cf. category 116, p. 330 for corrections -- Analyst]

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We may descend from provinces to their components and see which of the districts is marching ahead and which is stagnant or declining in literacy. The marginal statement shows that no district is showing a disinclination towards literacy. The highest increase is revealed by the jagir of Chenani which is followed by the Jagir of Poonch. Amongst districts, Mirpur stands first and is closely followed by the Jammu district. The premier position of Mirpur is probably due to the existence of a large number of traders in the district for whom literacy is a *sine qua non* of existence and well-being while the increase in the case of the Jammu district is due to the inclusion of the figures of the city of Jammu which besides its normal literates was quartering the Government offices when the Census was taken. The Udhampur district has also made a noteworthy advance during the decade. The Kathua district stands at the bottom though 33 per cent. of increase in literacy is not a disappointing fact. The general conclusion to which a bird's eye view of the above figures drives us is that literacy is advancing by leaps and bounds which is a very happy augury for the future as the material and moral progress of a country is interlaced with its educational advance.

District.	No. of literates in 1931	No. of literates in 1921	Percentage of increase.
Jammu District ..	28,447	13,834	+106
Kathua " ..	8,850	6,647	+ 33
Udhampur " ..	10,708	5,201	+103
Reasi " ..	4,800	3,202	+ 49
Mirpur " ..	12,716	6,156	+107
Chenani Jagir ..	602	200	+201
Poonch " ..	8,805	3,512	+151
Baramulla District ..	18,101	8,683	+ 86
Srinagar " ..	29,784	21,060	+ 41
Muzaffarabad " ..	5,096	3,364	+ 48
Ladakh " ..	2,457	2,452	+ 40
Gilgit " ..	1,350	958	+ 41
Frontier Ilaqas ..	695	Not recorded.	

254. Literacy and Main Religions.—The table in the margin gives comparative statistics of variation in the main powers of each religion and its progress in literacy. Every religion shows eagerness for advancement in literacy. The Aryas stand first which proclaims the interest taken by this missionary body in the well-being of its followers. The Muslims beat all others in their awakened love of learning. The Jains, pre-eminently traders by profession, have also made a noteworthy advance. The progress of literacy amongst Christians shows what the missions have done for amelioration of the lot of the lower strata of public life in the country. The Budhists have added only 36 persons to every hundred literates of 1921 which is not to be looked down upon considering the climatic and other difficulties of the isolated Frontier Districts. In all cases literacy has out-stripped growth of population. In the case of the Hindu Brahmanic the strength shows a decline of 4 persons in every hundred of the population while the literates add 56 persons to every hundred which shows that the community is intent on dispelling ignorance from its midst.

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Religion.	Total literate in 1931	Total literate in 1921	Percentage of increase.	Percentage of increase in population.
Hindu (Brahmanic) ..	64,515	41,324	+ 56	— 4
" (Arya) ..	6,867	904	+418	+300
Budhist ..	1,819	1,379	+ 36	+ 3
Jain ..	354	166	+ 70	+ 13
Muslim ..	48,018	34,271	+ 38	+ 12
Sikh ..	6,656	3,505	+ 87	+ 23
Christian ..	883	560	+ 48	+ 30

255. Female Literacy.—For 114,807 male literates there are only 9,078 female literates in the State which means that for every hundred male literates only 8 female literates are to be found. This is not a very bright state of affairs though comparison with 1921 figures reveals an increase of 127 per cent. in the ranks of literate females. The growth of literacy amongst females is hedged

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[Errata: read "strength" for "main power"; cf. errata sheet, p. 330, category 116 -- Analyst]

212 round by numerous difficulties. The *Purdah* system is prominent amongst them. It debars the women particularly in the adolescent ages from attending classes.
562 Early marriage is another serious obstacle, for as soon as the girl attains a marriageable age, her nuptial rites have got to be performed which mean a good-bye to her education. The bridegroom's house is not the place from where attendance at a school is possible, for household duties and social customs forbid any such diversion. The *laissez faire* policy in production of children encumbers the newly wedded girl with a child so soon after the marriage that she cannot continue her studies even if she had the inclination and necessary leisure to do so. The children following closely upon the heels of one another provide occupation for her maternal instincts which monopolise her time and energy to the exclusion of everything else. The conservative attitude of the people and their general indifference if not active opposition to the education of females has also to be taken into account. The difficulties in starting girls' schools in rural areas and staffing them efficiently are greater than in the case of boys' schools. All these and several other factors operate against the swift spread of literacy amongst [178] females. The increase registered during the decade is, however, a sign of liberalising of ideas in this respect and shows that old traditions are loosening their hold on the rising generation. His Highness' Government has made the womens' education one of its main concerns and maintains a separate Inspectorate for the purpose. The number of schools has risen many fold and the next Census is most likely to show a brighter record.

212 **256. Variation in Female Literacy by Provinces.**—The Jammu Province which is bordered by the Punjab, leading to exchange of migrants and consequently importation of liberal ideas prevailing in British India on the subject of female literacy, shows the highest increase in the literacy of females. The Kashmir Province comes second best while the Frontier Districts record an increase of 33 per cent. only which is obviously due to its comparative lack of contact with the more advanced parts of the country. The increases which are likely to rise higher at future Censuses forebode better times.

Province.	Female literates in		Percentage of increase.
	1931	1921	
Jammu Province ..	4,970	2,705	+107
Kashmir " ..	1,941	1,170	+ 65
Frontier Districts (excluding Frontier Ilaqas) ..	169	127	+ 33

257. Variation in Female Literacy by Districts.—A comparison of the figures of female literates for 1931 and 1921 gives a sufficient indication of the way the wind is blowing. But for the unfortunate district of Reasi which shows a considerable fall in the figures which is not accountable by any other reason except mistaken enumeration, all districts show an encouraging advance. The district of Kathua takes the lead and is followed by the district of Mirpur. The Jammu district has also an enviable record. All these districts with that of Udhampur have more than trebled the number of their female literates. The Poonch Jagir has doubled them. The other districts have also made notable additions. The district of Gilgit stands at the bottom showing only a 10 per cent. increase. The Baramulla district has also advanced slowly viz., 15 per cent. only. This rate of progress, if maintained, is sure to prove beneficial.

District.	No. of female literates in		Increase or decrease per cent.
	1931	1921	
Jammu District ..	2,969	1,187	+224
Kathua " ..	339	96	+253
Udhampur " ..	484	153	+216
Reasi " ..	207	600	— 65
Mirpur " ..	1,077	304	+240
Chenani Jagir ..	50	NIL	---
Poonch " ..	653	326	+100
Baramulla District ..	340	327	+ 15
Srinagar " ..	1,287	900	+ 43
Muzaffarabad " ..	400	272	+ 47
Ladakh " ..	136	77	+ 45
Gilgit " ..	63	50	+ 10
Frontier Ilaqas ..	13	Not [illegible]	

258. Literacy by Sex, Religion and Age.—The Subsidiary Table I appended to this chapter gives details of literacy by sex, religion and age-periods. Out of every 1,000 persons enumerated in the State at the time of the final Census only 40 can read and write against 26 of the last Census. Amongst males 70 out of 1,000 are literate while 930 are ignorant of letters. The females are far behind the males in this respect having only 6 literates in a thousand. Literacy is highest in the age-periods 15-20 in the case of males and 10-15 and 15-20 in the case of females. The age-group 20 and over shows a decline in the case of both the sexes probably due to the lapse into illiteracy of adults when surrounded by the sterner duties of life. 212

Coming to religions the highest proportions are found amongst Europeans and Anglo-Indians who have 810 literates out of 1,000 of the total population. Both the sexes of this community are well advanced, the males having 818 and females 803 literates out of their sex. The Jains occupy the second place with 605 literates per mille of their strength. The male literacy amongst Jains is 802 per mille while female literacy 386, the highest amongst Indian communities. In the case of Jain males the highest proportion of literates is found in the age-group 10-15 while females score highest in 15-20 age-group. The group '20 and over' shows a decline when compared to other groups. The Indian Christians come third with 159 literates per 1,000 of their population. The males have 171 literates while females 143 per mille of their sex. That the Indian Christians occupy such a prominent place bespeaks of the laudable work done by the missionary societies. But for their attempts their literacy would have been unenviably low. The Sikhs occupy the fourth place with 156 literates per mille of the total population of that community. The males have 255 and females 41 literates per mille of their respective sex. The highest proportion is found in the age-group 15-20. [797]

The Hindus Brahmanic occupy the fifth place and have only 117 literates in a thousand. The males have 201 literates out of a thousand of their sex strength while females have only 19. The age-group 15-20 has the best proportions in their case also.

The Aryas, a part of the Hindus, take the sixth place with only 59 literates per mille of the population. The male literates are 89 while females 23 out of 1,000 of their sex. In female literacy they are superior to the Hindus. The Budhists come seventh having 47 literates in a population of 1,000. The males have 93 literates while females 2 only in 1,000 of their respective population. The Muslims come last with 19 literates in a thousand of the population. Amongst males, literates number 34 in 1,000 while female literacy is on a par with that of the Budhists. To sum up the various religious communities inhabiting the State excepting Europeans and Anglo-Indians and the Jains are, so far as literacy is concerned, backward and have much leeway to make.

259. Literacy by Age, Sex and Locality.—The extent of literacy in the State as a whole has already been discussed in the previous paragraph. Coming to Natural Divisions, the Outer Hills Division is found to contain 116 literates per mille thereby ousting the Sub-montane and Semi-mountainous Tract from the first place which it held in 1921. The latter tract now takes the second place and has 69 literates per mille of the population. The Jhelum Valley Division comes third with 35 persons able to read and write in a population of 1,000. The Indus Valley with 22 literates per 1,000 of the population holds the lowest position. Amongst districts the Jammu district with 90 literates in a thousand of the population takes the lead and the high proportion is due to the inclusion of the city figures in those of the district. The small Jagir of Chenani takes the second place and has 63 literates per 1,000 of the population. The Gilgit district follows Chenani with 50 literates while the Frontier Illaqas come last, having only 9 literates per mille.

In male literacy the Jammu district again shows the best record followed by Chenani Jagir and Kathua district. The Gilgit district has 85 literate males per mille of the male population while Udhampur and Srinagar districts show

212 83 and 81 literates respectively. The condition of female literacy is very precarious, the highest proportion of 22 literates per mille being reported by the Jammu district. The Baramulla, Ladakh and Frontier Illaqas return 1 literate female per mille of the sex population concerned which shows a very dismal state of affairs. The other districts do not show any noteworthy returns.

As regards age-groups, the age-group 15-20 shows the best results for the State as a whole having 89 male and 10 female literates. This holds good for the Sub-montane and Semi-mountainous Tract; the Jammu district, Kathua district, Mirpur district barring Kotli tehsil, Poonch Jagir, the Jhelum Valley Division and Kashmir South districts, all of which show the highest proportions of literacy in the age-group 15-20. The Kotli tehsil of Mirpur district has the highest proportion of literate males in the age-group '20 and over' while female literates are at their best in the age-group '15-20'. The Udhampur and Reasi districts, Chenani Jagir, Kashmir North and Muzaffarabad districts, together with Ladakh, Gilgit and Frontier Illaqas follow suit and exhibit highest proportion of male literates in the age-group '20 and over' while female literacy is at its best in the age-group '15-20'.

250. Literacy by Religion, Sex and Locality.—Subsidiary Table III which contains the statistics discussed in this paragraph deals with the Hindu, Sikh, Budhist and Muslim literacy only. The discussion in this para. therefore, centres round these four religions only. In the State as a whole the Sikhs occupy the topmost position both in male and female literacy, having 210 male literates and 37 female literates in a thousand of the population of each sex. The Hindus come second with 165 males and 16 females. The Budhists take the third place with 83 males and 1 female. The Muslims take the lowest place with regard to male literacy having only 29 male literates per mille of the male population but in female literacy they are superior to the Budhists and relegate them to the last position. In the Sub-montane and Semi-mountainous Tract the literacy of Budhist males is illusory as the number of Budhists enumerated in this district does not represent permanent settlers but immigrants. The Sikhs here again take the lead. In the Outer Hills the position of the various main religions in point of literacy is not disturbed. In the Jhelum Valley Division the Hindus oust the Sikhs from their first position. In the Indus Valley Division the Budhist leave all others behind.

Confining our attention to male literates only we find that in the district of Jammu Sikhs have more literates than Hindus or Muslims. The same is the case in Kathua and Mirpur districts excepting Kotli tehsil where Hindus claim higher literacy than the Sikhs. In all other districts of the Jammu Province the Sikhs hold their own against other communities. The Poonch Jagir is, however, an exception and Hindu literate males have a higher proportion than the Sikhs. In districts of the Kashmir Province the Hindus are invariably more advanced than the Sikhs while in the Frontier Districts excepting Gilgit the Budhists carry the palm. In Gilgit the Hindus show a better record probably because of their limited number in that locality which mainly consists of traders or State servants who are generally literate. In female literacy the Sikhs again show a superior record in Jammu, Kathua, Mirpur (excluding Kotli tehsil), Udhampur, Reasi, Baramulla, Srinagar and Ladakh districts. In other localities Hindus have a better record of literacy excepting Chenani Jagir where Muslim females form the vanguard. The record of Sikh males and females shows what emancipation from social customs and narrow prejudices can do to raise the level of literacy in both the sexes. The backwardness of Muslims is the result of their concentration on the soil which does not permit the agriculturist to devote sufficient time and energy for his personal education or the education of his children. The oft-quoted saying in the State:

"Pari patti gali tavalli

Hal vage tahra khagi".

(Education brings no vain. It is by ploughing that bread can be had.)

sums up the attitude of the agriculturist in the matter of education though no doubt the awakening amongst zamindars is rendering the saying obsolete.

1 [Errata: read "result"; cf. errata sheet, p. 330 category 116 -- Analyst]

261. Variation in Literacy by Age-groups.—In the age-group 0-10 the number of literates in 1921 was 2,075 whereas the corresponding figure for the group 5-10 on the present occasion is 5,573 *i. e.*, more than double of the previous Census. In the next two age-groups the figures recorded at the 1921 Census were 6,435 and 8,221 while those of the 1931 Census are 10,459 and 17,489 respectively. Thus while the age-group 10-15 has registered an increase of more than 50 per cent., the age-group 15-20 has more than doubled its literates. These two age-groups are regarded as most subject to school influence and as such, the progress registered is commendable. The last age-group '20 and over' shows similarly far better results, having 90,364 literates against 55,497 of 1921. The disparity among sexes is reflected in all age-groups. In the age-group 5-10 the proportion of female literates per 1,000 male literates is 232 which shows that roughly for every 5 boys only 2 girls attend school at that age. Between 10-15 when the girl is probably married away or if not married, is subject to restrictions on her movements outside the house, the proportion decreases to 174 per mille of the literate males. In the next age-group 15-20 when the girl is generally a house-wife and has probably got a child the proportion goes down still further to 104. In 20 and over age-group the proportion falls to 56 per mille. In every age-group there is a steady decline and the climax is reached in the last. Unless the social customs of the people undergo a radical change this process will probably continue repeating itself. 212

262. Proportion of Female Literates per mille of Male Literates by Age-groups and Religion.—We shall now see whether this is borne out by the various religious communities in their proportions. The table in the margin gives proportion of female literates per mille of male literates in different religious communities inhabiting the State. 212 562

Religion.	Proportion of female literates to 1,000 male literates.			
	Age-group.			
	5—10	10—15	15—20	20 & over.
Hindu ..	282	192	106	56
Arya ..	476	383	279	103
Jain ..	1,056	677	680	262
Budhist ..	67	32	11	17
Muslim ..	134	106	64	36
Sikh ..	357	297	221	124
Christian ..	662	887	1,035	878

As will be seen from it the two main religions in the State viz. Hinduism and Islam strictly follow the above order. The Aryas and the Sikhs also move along the same lines. In the case of Jains there is a slight rise in the age-group 15-20 but the fall in the next age-group is disproportionate. The Budhists depart from the routine in the last age-group probably because of the custom prevailing amongst women of turning nuns and taking to monastery life which necessitates acquaintance with letters and as nuns are generally of advanced age, the rise is reasonable. The Christians who represent an exotic religion show a proportion in excess of males in the age-group 15-20 and a very high proportion in the last age-group. The conditions of life in Christian and Indian religious communities are at poles asunder and the high proportion is not consequently to be wondered at. The general conclusion is, therefore, strengthened and not upset by the religious communities.

This table also gives us an interesting picture of the conservatism prevailing in each community with regard to female education. The conservatism of the Budhists is perhaps unreal as facilities for female education in the Frontier Districts are very few. Excluding the Budhists, the Muslims are most averse to giving education to their girls and the Hindus are second to them. The Sikhs send 357 girls to school compared to 1,000 boys of 0-10 age while the Aryas who hold female education and emancipation as one of their cherished objects, send 476 girls to school in that age-group. The Jains beat the rest and have more girls at schools than the boys but their enthusiasm fades in the last age-group. Were it maintained the results would be highly laudable.

263. Literacy by Caste.—Imperial Table XIV contains statistics of literacy for a few selected castes and proportionate figures based on it are given in Subsidiary Table V of this chapter. In all 22 castes have been dealt with. When we look to absolute figures only without reference to the population of each caste the Kashmiri Muslims show the highest number of literates viz. 21,639 and are followed by the Kashmiri Pandits with 18,915 and Brahmans with 13,326 literates. 212

212 The figures against Rajputs (Hindu) 8,127, against Khatris 6,677 and against Muslim Rajputs 4,707 also arrest attention. But absolute figures detached from population of each caste do not give us a proper insight into the measure of literacy prevailing in each caste which the proportionate figures do. The latter reveal quite a different state of affairs. The Khatris take the foremost place in literacy according to proportionate figures. They have 308 literates per 1,000 of their population. The Kashmiri Pandits with 305 literates per mille of the population take the second place. These two communities alone can be treated as somewhat advanced educationally. The rest are still in swaddling clothes. The Hindu Rajputs have 112 literates per mille of their caste population. The literates in remaining castes are below 100 in all cases. The literary Brahmans has poor 87 to show while the Sheikh has only 55. The Pathan has 51 and Mangrib 48. The Mughal comes with 32 and is closely followed by the Muslim Rajput with 31. The Kashmiri [illegible] while Arains and Bahts have 18 each. The Batsh and Hindu Jat have 15 literates each. The Muslim Jat and Sikh have 12 each. The Yashkun descends to 10 while Bakarwals and Saans are on the same footing and have 9 each. The tribal Saans beats the Hindu Megh and Chamar who have only 8 and 5 literates respectively per mille of their populations. Some of the depressed castes amongst Hindus are thus worse off educationally than even the Saans while in all castes (irrespective of the religious fold to which they belong) illiteracy is rampant.

If we confine our attention to male literates in each caste the small community of Kashmiri Pandits will be found to be most advanced, having 535 literates with 365 literates in a thousand of the population. The Khatris have 512 literates and 448 illiterates in 1,000 of their caste strength. The only other castes in which the number of male literates per mille of the caste strength exceeds even 100 are the Hindu Rajputs and Brahmans who have 181 and 170 literates against 815 and 830 illiterates respectively. The Mangrib has 97 literates and 903 illiterates; the Pathan 80 literates and 920 illiterates, while the Sheikh has 79 literates against 921 illiterates. The remaining castes do not deserve any special notice.

212 562 In female literacy the Khatris alone can be said to be somewhat advanced comparatively speaking. They have 178 literate females in a thousand of their sex. In all other castes females are woefully steeped in illiteracy. The Kashmiri Pandits have 24 literate females, the Sheikh 22 and the Brahmans 21 only. The Rajputs have 16 and the Pathan 13 female literates in 1,000 of their sex. The Batsh, the Chamar, the Hindu Jat, the Megh, the Gujar, the Muslim Jat, the Kashmiri Muslim and the Bodhist Mangrib have one literate only. The Balti, the Bakarwal, the Sikh, the Yashkun and the Saan have none at all. Compared to male literates the number of female literates is insignificant which shows that the castes have so far concentrated their efforts on male education only, relegating the females to household drudgery.

212 **301. Variation in Caste Population correlated with variation in Literacy since 1921.**—The measure in the margin gives percentage of variation in the strength of each caste during the decade 1921-1931 and similar percentage in the variation of the number of literates in each caste. The community that has evinced the keenest interest in augmenting its ranks of literates is beyond doubt the Kashmiri Muslim. In population they have added only 70 persons to 100 of their strength but in literacy they have more than quadrupled the number. The Muslim Jat has also done fairly well by adding 113 literates to every 100 literates in the total space of ten years. The nomadic Gujar has added 90 while the Muslim Rajput 101. The Yashkun though suffering a decline in the population has added to the number of literates by 83 persons per 100. On the whole

Caste	% [illegible]	% [illegible]
Hindu—		
Brahmans	[illegible]	[illegible]
Jat	[illegible]	[illegible]
Kashmiri Pandit	[illegible]	[illegible]
Khatri	[illegible]	[illegible]
Megh	[illegible]	[illegible]
Rajput	[illegible]	[illegible]
Muslim—		
Arain	[illegible]	[illegible]
Bakarwal	[illegible]	[illegible]
Gujar	[illegible]	[illegible]
Jat	[illegible]	[illegible]
Kashmiri	[illegible]	[illegible]
Mangrib	[illegible]	[illegible]
Pathan	[illegible]	[illegible]
Rajput	[illegible]	[illegible]
Sheikh	[illegible]	[illegible]
Yashkun	[illegible]	[illegible]
Bodhist—		
Balti	[illegible]	[illegible]
Mangrib	[illegible]	[illegible]

the advance registered by Muslim women in the sphere of literacy is notable. The only caste that has lost ground in the Jammu which has lost ground both in population and literacy. The fall in the number of Sheikh literates is counterbalanced by the decrease in population. 212

Amongst Hindu castes the Brahmans and Mughs have made notable progress. The increase in the literacy of Rajputs is not commensurate with the increase in population. The Khatris and the Kashmiri Pandits whom we classed as advanced communities have also improved their position. The Jat is, however, a loser in the decade. Amongst Sikhism, the Mazhabi's advance in literacy is more than 10 times his growth in numbers. All castes are thus steadily and steadily marching on the path to enlightenment and the decrease exhibited by the Jats and the Arains will, it is hoped, prove short-lived only.

[illegible]. Comparison with 1921.—If we compare the strength of literates in each community for 1921 and 1931 Censuses without reference to the corresponding increase or decrease in the population of each caste we find that the Kashmiri Muslims have scored the highest. The Muslim Jats and Rajputs take the second and third place while the Gujars come fourth. Then comes the literacy Brahmans who is followed by the Pandits. The Mugh takes precedence over the Hindu Rajput who is followed by the Mughal. Then comes the Khatri with the Pathan upon his heels and the Kashmiri Pandit and the Mazhabi following at a short distance. The Dalit is guarding the rear while the Jat, the Arains and the Sheikhs have grown sick of the precipitous climb and have taken to the more agreeable descent downhill. We doubt their wariness with the sweet sweat will soon yield to a reaction will to resume the uphill march which though at first dreary is lenitive with the case of a happier and fuller life.

[illegible]. Literacy in English: Literacy in English by Locality.—Out of a total population of 3,646,241 persons in the State, only 19,420 are literate in English i.e., only 5 persons in a thousand can read and write English or understand it. Extremely low proportion of persons able to use a foreign language is easily understood when we remember that the number of literates in the State should very low on the whole. In the Jammu Province the literates in English number 7,320 i.e., 4 persons per mille of the population possess a knowledge of the English language. In the Kashmir Province the number of English literates is 11,781 which secures 8 English literates per 1,000 of the population while in the isolated Frontier Tehsils barely one in 1,000 is English literate. This being the state of affairs in the bigger units the condition in the districts and tehsils can neither otherwise. We give in the margin the absolute figures of English literates in the districts with their total populations to enable the reader to form an idea of the extent of prevalence of English literacy. To find out number of English speaking literates per mille or per 10,000 is a task that looks well high fractions as the proportion in certain localities is extremely low. The highest number of English literates is found in the Srinagar district which includes the figures for the city of Srinagar where Europeans living in the State whether traders or sahibanaqis are easily concentrated. The Jammu district has also a comparatively high record because of the inclusion of Jammu city figures. In other districts the number is very small and needs hardly any comment. 191

Districts	Total population	English literates
Jammu District	[illegible]	[illegible]
Kathua "	[illegible]	[illegible]
Udhampur "	[illegible]	[illegible]
Reasi "	[illegible]	[illegible]
Bhadrawah "	[illegible]	[illegible]
Chenani Jagir "	[illegible]	[illegible]
Poonch "	[illegible]	[illegible]
Srinagar District	[illegible]	[illegible]
Baramulla "	[illegible]	[illegible]
Anantnag "	[illegible]	[illegible]
Kashmir Province	[illegible]	[illegible]
Ladakh "	[illegible]	[illegible]
Gilgit Wazarat	[illegible]	[illegible]

[illegible] read "[illegible]" cf. errata sheet, p. 130, category iii -- Analysis

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267. Religion and Literacy in English.—Considered from the point of view of religion English literacy is found to prevail most amongst Christians as it ought to be. The Christians form the only solitary community which barring Indian converts, have English for their mother-tongue. The Indian converts also are attracted by the close affinity of language with religion and in a great [illegible]. The Jains are ahead of other communities and have 62 English literates in a thousand of their population. The Hindus with 21 come next and are followed by the Sikhs with 13 and the Aryas with 11 literates. The Muslims have only one English literate in a thousand persons of their religion while the Buddhists do not have even this consolation. When we turn to the proportion borne by English literates to the total strength of literates in each religion the results are better and happier. The Aryas top the list with 220 English literates per 1,000 of literate population and are followed by the Hindus, Jains, and Sikhs in the descending order, having 204, 118 and 102 respectively. The Muslims show a very good record having 91 English literates per mille of their literate population. The Buddhists alone cut a sorry figure having only 5 literates in English for every thousand of their literates in all languages. This leads us to the inference that apart from Christians who form an exception, literacy in English is valued as an investment and only those communities turn to it most who feel the greatest need for it for carrying on their business of life such as service, trade, etc.

Religion	Total strength.	No. of literates.	Literates in English.	Per mille. Proportion of literates in English to total population.	Per mille. Proportion of literates in English to total literates.
Hindu (Brahman) ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Arya ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Buddhist ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Jain ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Muslim ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Sikh ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Christian ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

268. English Literacy amongst Males by Locality.—Out of the total male population of the State only 113 in 10,000 are literate in English. The proportion is highest in the Outer Hills Division where it is 190 and lowest in the Indus Valley Division where it is 28 only. The Jhelum Valley Division with 159 male literates in English stands second while the Sub-mountane and Semi-mountainous Tract has 148 literates in English per 10,000. Amongst districts the highest proportion is found in Srinagar where it is 252 while the Jammu district stands second with 211. English literacy is thus influenced considerably by city figures. The Frontier Illaqas have the lowest proportion of 3 per 10,000. The Gilgit district has a considerably high proportion of 94 and acquits itself far more creditably than other districts. The Bhadrih tehsil of Kathua district has a slightly higher proportion viz. 95. The Riasi district has a poor 14 to show and is beaten by Ladakh with 22. Baramulla and Muzaffarabad have 57 and 55 English literates per 10,000 of the population respectively. The Jagirs of Chenani and Punnch have 40 and 37 respectively, the smaller Jagir lasting its bigger sister in this respect. But for the Kotli tehsil of Mirpur district where the proportion is 30 all other units show a figure above 50.

269. Female Literacy in English.—The disparity in literates by sex becomes at once apparent as we turn to the figures of female literates in English. While the proportion of males per 10,000 who can read and write in English is 113 that of females is 6 only. This unmistakably points out that the females in the State do not hankar after careers and thus have no stimulus to acquire English which serves as a lever to promotion in various Government services. They are neither enterprising traders with foreign connections requiring use of English in their correspondence. The few literates are mainly composed of school teachers, women doctors, nurses and others of the kind. Coming to Natural Divisions we find that their order with regard to female literacy does not deviate from their usual order, the Sub-mountane Tract taking the lead and the

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Indus Valley coming last. Turning to individual districts we find several where 10,000 females do not have amongst them a single member of their sex literate in English. The Basohli tehsil, Reasi district and Chenani Jagir are cases in point. In several others the proportion is so low as hardly to deserve any attention. In Frontier Illaqas, Muzaffarabad district, Udhampur district, Mirpur district and Poonch Jagir only one female out of 10,000 can read and write in English. In Gilgit the proportion is 6 while in Ladakh and Baramulla 2 only. The Jammu district has the best record of 28 literates in English while Srinagar comes second best with 10 literates. The considerations set forth in the para. on female literacy apply with greater force to literacy in English and account for the very small, almost negligible, proportions found in most of the localities.

270. English Literacy by Age.—In the age-group 0-10 literacy in English is at its nadir as the acquisition of foreign tongue with ability to use it as a means of correspondence is difficult at this tender age. There are only 658 such cases of precocious geniuses of whom 57 are females. Probably some of them have been entered as literates due to the vanity of parents. The age-group 10-15 contains 1,642 literates in English while the succeeding group 15-20 has 3,901. The last group '20 and over' contains the highest number of 13,268. The absolute figures thus rise higher and higher with a corresponding increase in age but if the proportion borne by the literates to the population of the age-group concerned were taken into account the age-group 15-20 would yield the best results, having 209 male and 10 female literates per 10,000 of the population of their respective sex. In '20 and over' the proportion falls to 130 and 6 respectively while in the initial group it is only 11 and 1. The group 15-20 indeed represents the majority of students in the higher classes who can be expected to command a fair knowledge of English and the higher proportion in this group testifies to the accuracy of the return.

271. English Literacy by Caste.—In this para. it has got to be borne in mind that the proportions of literacy are for persons aged 7 and over as all persons below the age of 7 have been excluded from the Imperial Table XIV from which the proportional figures have been worked. The Kashmiri Pandits hold an enviable position in the State in the matter of English literacy having 1,588 literates per 10,000 of the population. Their males have a much higher proportion viz. 2,789. The Kashmiri Pandit is by tradition a Government servant for which the requisite equipment is a knowledge of the English language to which he has turned in a greater measure than any other caste. The Khatris with trade and State service as their main occupation stand second, having 766 literate persons per 10,000 of their population. The proportion of males is 1,255 and of females 151. In female literacy the Khatris surpass even the Kashmiri Pandits. The Rajputs occupy the third place with 130 literates while the Brahmans come fourth with 124. Among Muslims, Sheikhs stand first with 89 literates while Pathans stand second with 54. The literary and trading classes thus possess a higher proportion than the agriculturist and artisan classes. The Hindu Jat and Muslim Yashkun, who follow agriculture, have only 8 and 3 literates respectively in 10,000 of the population of their caste. The Megh, who belongs to the artisan class, has 8 while Arain, who is a grower of vegetables and fruits, has 10 only. The Balti, agriculturist and labourer, has 4 only. The Gujjar, member of the pastoral tribe, has 2 literates per 10,000 of the population. The Muslim Jat has 7 compared to 8 of his Hindu brother. The Kashmiri Muslim who combines several occupations, has 25 only. The Mangrik, who is overwhelmingly agriculturist, has the lowest proportion of one only. The upshot of the whole is that religion has nothing to do with literacy in English while occupation is the determining factor. Several castes have negligible literacy amongst females. The Brahmans, the Sheikh, the Kashmiri Pandit and the Khatri are the only castes which have female literacy worthy of some notice. In most others it is worthy of no remarks.

272. Comparison with 1921 Census.—The number of English literates in 1921 was 10,497 comprised of 10,165 males and 332 females. The number of English literates has thus gone up by more than 85 per cent., the number of males having increased by more than 143 per cent. The religious communities have

212 one and all made a notable advance except the Budhists who show a retrogression. The Hindus (Brahmanic) have advanced by 67 per cent. while the Aryas by
191 289 per cent., the highest increase exhibited by any religion. The Muslims have added to their English literates by 149 per cent. in the decade while the Sikhs have strengthened their ranks of English literates by 132 per cent. Though absolute figures do not inspire a very sanguine hope the comparative figures reveal the swift speed with which literacy in English is spreading.

Coming to castes it will be seen from the marginal table how each caste is heading towards literacy in English. The Brahmans who had only 35 literates per 10,000 of their caste strength have now 124 *i. e.*, more than three times the strength in 1921. The Jats have raised their proportion from 5 to 8 *i. e.*, 60 per cent. increase has been exhibited in the decade. The Kashmiri Pandits have augmented the ranks of their English literates by nearly 50 per cent. In the presence of Meghs the increase in other communities pales into insignificance. The Balti has quadrupled and the Gujjar doubled his strength in English literacy during the last 10 years. The Mughal and Pathan are not to be ignored similarly. The Muslim Rajputs and the Sheikhs present a very creditable record of progress and so do the Yashkuns. The Budhist Mangriks alone continue stationary. The inevitable conclusion is that English is finding favour with every caste in the State and is likely to maintain and enhance its popularity in the days to come.

Caste.	No. per 10,000 Literates in English.	
	1931	1921
Hindu.		
Brahmans ..	124	35
Jat ..	8	5
Kashmiri Pandit ..	1,588	1,045
Khatri ..	766	638
Megh ..	7	1
Rajput ..	130	73
Muslim.		
Arain ..	10	8
Balti ..	4	1
Gujjar ..	2	1
Jat ..	7	2
Kashmiri ..	25	8
Mughal ..	19	19
Pathan ..	54	21
Rajput ..	23	9
212 Sheikh ..	89	20
Yashkun ..	3	....
Budhist.		
Mangrik ..	1	1

273. Literacy in Cities.—The total number of literates in the city of Srinagar is 17,575 out of which 16,480 are males and 1,095 females. The proportion of literates per mille of the total population of the city is 101 being 174 for males and 14 for females. If we exclude population below 5 the proportions would rise to 117 for persons, 198 for males and 16 for females. Amongst Hindus, the proportion of literates works out to 344 while amongst Muslims it dwindles down to 39. The obvious reason is that the Hindus in the city are mostly Kashmiri Pandits or outsiders attracted by the prospects of trade to whom literacy is the one thing needful for conducting their business. The Kashmiri Pandits as already stated have a very high degree of literacy because of the traditions amongst them of following Government service as their calling in life. The Muslims on the other hand are devoted to indigenous arts and crafts which though more paying do not demand literacy as a pre-requisite.

In the Jammu city the number of literates stands at 16,653 of which 13,496 are males and 3,157 females. The proportion per mille of population works out to 431 persons, 578 males and 207 females. The Hindus have 519 literates per mille of their population and the Muslims 248. The Baroda city has 560 male and 213 female literates but the proportion is worked out for ages 5 and over. If we adopt a likewise standard the Jammu city will show a strength of 639 male and 242 female literates per mille of the population. When we remember the fact that the educational efforts of a Government are generally concentrated in cities and urban areas the above figures furnish a very useful index of the activities of the

State. As regards the lower percentage in the Srinagar city besides the reasons given above it is ascribable to the recent inclusion of several sub-urban areas in the city limits which have tended to affect its results adversely. Of late compulsory education for boys of school-going age has been introduced in the cities and in other notified areas and the far-reaching results of the measure will be reflected in the next Census when the cities will show a still higher proportion. 212

274. English Literacy in the Cities.—The number of English literates per mille of the literate population is 470 in the city of Srinagar and 187 in that of Jammu. The male literates in English are 485 and 203 while female literates bear a porportion of 250 and 115 per mille of the literate population of their sex in the two cities. The results are better than those found for the State as a whole as they ought to be, due to the location of Ministerial and other offices and a number of educational institutions in these localities.

275. Literacy in Hindi and Urdu.—While in 1921 literacy was recorded in "Urdu, Persian, Arabic, Dogri, Hindi, Bodhi, Gurmukhi and others", on the present occasion the distinction was confined to literates in Hindi and in Urdu only. The number of literates in Hindi is 13,986 which is less than that of literates in English. The number in 1921 was 8,316 and consequently there is an increase of 68·1 per cent. in the strength of the Hindi literates. The largest number of literates in this script is found amongst the Hindus (Brahmanic) and Aryas as is natural. Amongst Budhists only 1 male possesses the ability to read and write in Hindi. The Jains, allied as they are to the Hindus, have also a greater number of literates in Hindi than in Urdu. The Muslims have 58 persons which include 2 females who know the use of Hindi. The Sikhs have 431 such persons including 115 females while amongst Christians 5 persons know the script of which 4 are females.

The literates in Urdu number 56,198 exhibiting an increase of 99·2 per cent. during the past decennium. This high rate of increase is due to the privileged postion that Urdu holds in the State as a court and school language. The knowledge of Urdu is thus essential in most walks of life in the State. That this is so is apparent from the large number of Hindu literates in Urdu who muster 25,291 strong. The Budhists who have only 1 literate in Hindi have 84 literates in Urdu. The Jains have 69 while the Muslims have 26,863 persons owning literacy in Urdu. The Sikhs have 2,090 and the Christians 89. In brief every religious community except the Jains possesses a higher literacy in Urdu than in Hindi.

276. Educational Institutions.—The number of educational institutions for boys and girls excluding technical schools for boys are given in the margin for the last five decades. The number of institutions has gone up by 86 per cent. during the decade 1921-1931. The increase during the decennium 1911-1921 was over 77 per cent. Compared to 1891 the number has increased by more than 27 times. The number of colleges has remained unaltered, there being one college at Jammu and the other at Srinagar. The number of Secondary schools including aided schools and one unaided school for boys stands at 81, of which 45 are situated in the Jammu Province. The number of Secondary schools for girls is 17 excluding aided Middle schools. The number of Primary schools for boys, both Government and aided, stands at 848, of which 382 are situated in the Jammu Province. The girls have 116 Government Primary schools for them together with 25 aided Middle and Primary schools. The number of Primary schools for girls maintained by the Government in 1921 was 9 only. The present number is thus nearly thirteen times of the 1921 number. The aided Maktabs and Pathshalas for boys number 144, of which 36 lie in the Jammu Province. Similar institutions for girls number 5 only. The number of these indigenous institutions is on the decline as the people realise the futility of sending their children to such institutions and prefer to send them to State schools where 872 873

Year.	No. of Institutions.
1931 ..	1,246
1921 ..	670
1911 ..	378
1901 ..	87
1891 ..	45

872 education on modern lines is imparted. In harmony with the public sentiment His Highness' Government has sanctioned a new set of rules refusing grant-in-aid
873 to such Maktabs and Pathshalas as lie within a radius of 2 miles of a Government school and as have no arrangements for providing education in the 3 Rs. While these institutions have survived their utility for the boys they cannot be dispensed with altogether in the case of girls as the number of girls' schools is still limited while the awakening amongst communities has quickened the demand for girls' schools and it is better to have a Pathshala or a Maktab than to have nothing at all. Moreover, they pave the way for the subsequent opening of a girls' school by the Government imperceptibly. The Pathshalas are really doing very useful spade work for dissemination of female education.
874 The Government also maintains a Muslim Industrial school for women in Jammu which is functioning usefully. Besides the above there are 7 Training schools for teachers and 2 for teachresses.

871 **277. Attendance at Schools.**—The number of scholars at schools and colleges stands at 77,574 compared to 32,971 in 1921, showing an increase of 135 per cent. The increase registered during the decade 1911-21 was 50 per cent. only. Compared to 1891 figures the number has increased nearly 21 times. The number of scholars in the two colleges is 941, of which one is female. The communities are represented as under :—

Census year.	No. of scholars.
1931 --	77,574
1921 --	32,971
1911 --	21,194
1901 --	7,214
1891 --	3,776

Rajputs	...	33
Jains	...	5
Sikhs	...	43
Muslim	...	147
Depressed classes	...	1
Others	...	712

Every community is realizing the need of higher education. The number of scholars belonging to depressed classes is hopelessly low though it is expected to rise very shortly as His Highness' Government is taking a keen interest in the educational advance of all backward communities and special scholarships on a liberal scale are provided for them. The number of students sent up for the University Examinations during 1931 from the Prince of Wales College, Jammu, was 172 of which 87 came out successful. The Shri Pratap College, Srinagar, sent up 257 students in 1930, out of which 106 passed the examination. The amount of scholarships sanctioned for the students of different communities is given below :—

College.		Hindus.	Muslims.	M. A. Students.
		Rs.	Rs.	No.
Prince of Wales College, Jammu	--	1,200	3,000	--
Shri Pratap College, Srinagar	--	2,000 (General)	1,800 (Special)	260

The total annual expenditure incurred on these two institutions comes to Rs. 216,711, the Srinagar college costing Rs. 120,201 and the Jammu college Rs. 96,510.

The boys reading in Secondary and Primary schools are distributed as follows according to the community to which they belong :— 871

Hindus	...	24,321
Muslims	...	38,513
Sikhs	...	2,495
Christians	...	53
Others	...	1,123
Budhists	...	160

The Muslims have got the largest number of pupils at schools while the Hindus come next. The most surprising sign of the times is the small number of Budhist students. The girl students by communities stand as under :—

Rajputs	...	335
Non-Rajputs	...	5,447
Muslims	...	4,311
Sikhs	...	661
Christians	...	13
Others	...	40

The girls education in the State being still in its infancy the number of girl students of each community which is daily on the increase is most encouraging. It is no little satisfaction to note that Rajputs and Muslims who hold very conservative views on female education are gradually shedding their old prejudices. The number of depressed classes' girls is, however, low in the State schools and special scholarships are necessary to attract them. The number of students is highest in the lower classes and steadily declines as we proceed to higher classes, this being a case of 'many are called but few are chosen'. When we remember that in 1921 the number of girl students was 538 in State schools and 151 in private schools, the total of 10,807 students in 1931 is an achievement worthy of any Government. The number of Muslim students similarly has risen from 11,804 in 1976 to 42,971 in 1987-88 which does not include students at Normal schools or in technical institutes. Not content with this phenomenal advance the State has sanctioned a separate Inspector exclusively to look after Muslim education but this new phase in the growth of Muslim education falls within the province of my successor and it would be inadvisable to encroach on the ground to be covered at the next Census.

The number of students sent up for the Matriculation examination was 1,175 of which 527 passed the test. The number of girl students appearing from the Jammu and Srinagar High schools was 4 only. The Jammu school scored cent. per cent. while the fate of the Srinagar High school is not known. It is, however, too early to judge of female education by University results.

The total expenditure incurred on education in the State came to Rs. 668,851-1-2 for the Kashmir Province in 1987-88 and to Rs. 414,808 for the Jammu Province in 1986-87. The amount budgetted for girls' education stood at Rs. 298,696. The grants-in-aid have been liberally revised while communal and general scholarships have also increased.

875 874

378. Miscellaneous.—The prospects of teachers have been improved during the decade. The organisation was also improved by the introduction of teachers'

1 [Errata : read "our". cf. errata sheet, p. 330, category 116 -- Analyst]

874 diary, improved syllabus, class libraries and tutorial system. Dramas were staged
875 and lantern lectures arranged. The boyscout movement is flourishing. Teachers' associations have been started. *Panchayat* system has been started in Secondary schools to enable boys to settle small disputes among themselves. Vigilance societies have been started to discourage bad habits and help in preserving discipline. The teaching of practical agriculture has been introduced in certain schools while in most of the schools small gardens are laid out and elementary lessons on plant life and agriculture are given practically. The physical health and moral growth of the students is well looked after. In some schools in the remote hilly tracts of the Jammu Province the experiment of co-education is being tried with success.

872 The girls' education is controlled by a Chief Inspectress with two subordinate Inspectresses. His Highness the Maharaja Bahadur was pleased to announce on the occasion of the auspicious birth of the Heir-Apparent the introduction of compulsory education for girls in the municipalities and notified areas and arrangements are almost complete to bring the scheme into operation. Compulsory education for boys already stands sanctioned for such places. The leading members of all communities are evincing a keen interest in furthering female education as is evidenced by the number of girl students of different communities. The teachresses are usually trained and steps are being taken to train others either at the Training schools within the State and outside or at the Teachers' classes started at Jammu and Srinagar centres, which are convened once a week. The curriculum is being liberalised. The Girl Guide movement is afoot and is receiving the enthusiastic support of the teachresses. Games among girls are being encouraged though some difficulty is felt due to location of schools in rented buildings where good and secure play-grounds do not exist. This will, however, vanish automatically as soon as rented buildings are replaced by Government buildings.

279. Private Educational Effort.—Something has already been said about aided schools and Maktabs and Pathshalas. Full details of institutions run by public bodies are not available but so far as is known the public is doing its bit in the expansion of education. The Muslims, for instance, maintain several schools both secondary and primary. Similarly the Arya Samaj is not behind hand in the work and maintains some schools for boys and girls and helps widows in learning arts that fetch a livelihood. The Sikhs are also pushing the cause of education by providing scholarships and boarding houses to students. The Missions are perhaps the most advanced in this respect. The activities of the Church Missionary Society in Kashmir during the decade 1921-30 are thus given by the Reverend Canon C. E. Tyndale-Biscoe, M. A.—"The Church Missionary Society maintains a number of schools for boys in Srinagar, including a boarding house for those who come from the Frontiers, and a boy High school in Anantnag. There is also a girls' High school, under the management of Miss Mallinson, in Srinagar. The Church of England Zenana Missionary Society maintains two girls' schools in Srinagar, and until recently, one in Anantnag". The particulars of boys' school as given by him include two High schools and two Middle schools and two Primary schools. The total number of students admitted was 6,807 while those who matriculated numbered 287. The physical health of the students is properly looked after and students are encouraged to render social service. In Anantnag for instance, the boys of the C. M. S. school are the Fire Brigade of the town and attend every fire with the engine which the Head Master persuaded the citizens to purchase. In the Jammu city there is an Anglo-Vernacular school run by the Church of Scotland Mission which is doing useful educational work.

871 **280. Correlation of Census Literates with Departmental Returns.**—The
212 number of students in the Secondary schools and Colleges stands at 25,713, of which 21,609 are boys and 4,104 girls. An average student generally joins the first middle class in his eleventh year which means that the returns of age-group 10-15 and 15-20 should bear some correspondence to the above figures. The number of literate males and females recorded in these two groups comes to 24,7[illegible] males and 3,203 females. The difference is quite trivial, there being a

defect in Census literates compared to girl students who have probably fought shy of recording themselves as literate in the Census schedule. Another and more reasonable cause of this discrepancy in figures may perhaps be found to lie in the large number of widows and women above 20 who flock to schools in the hope of succeeding in securing an appointment on completion of studies and thus escaping from the economic distress of the home. Such students have naturally fallen in the '20 and over' group. 871 212

281. Technical Education.—This aspect of the activities of the State is controlled by the Director of Industries. The number of technical institutes in the year 1987-88 Vikarmi was 9 compared to 1 in 1921 A. D. The total number of scholars at these institutions was 484 compared to 81 in 1921. The expenditure incurred on technical education has similarly advanced from about Rs. 77,000 to Rs. 103,621. Rs. 5,424 are granted by way of scholarships. This advance in technical education has led to the creation of industrial atmosphere and the development of small scale industries. About 18 Willow works have been opened at Srinagar, Anantnag and Baramulla. Almost all the public schools recruit their drawing teachers from these institutions. The Public Works Department has been supplied with a number of trained Sub-overseers by the technical institutes. 874

Upto the end of 1923 there was only one institute *viz.* Sir Amar Singh Technical Institute at Srinagar. In 1981 Shri Pratap Technical School was opened in Jammu. In 1983 two schools were opened at Samba and Anantnag. In 1984-85 schools were started at Mirpur, Baramulla and Kishtwar. In 1986-87 a school was sanctioned for Bhadarwah. This expansion took place in accordance with the announcement of His Highness the Maharaja Bahadur of opening technical schools in the more important centres of the State on the auspicious occasion of Raj Tilak.

282. Literary Activity in the State.—The decade proved eventful in this respect as well. The State Gazette continued playing its role as before. The number of subscribers, however, dwindled to 377. The outstanding event of the decade was the success of journalism in finding a couple of votaries in Mr. Mulk Raj Saraf, B. A. and Pandit Ganga Nath, B. A. They successfully started the first weekly in the State "The Ranbir" which was a poineer achievement. It was founded in June 1924 and its popularity can be judged from the fact that it has the largest circulation in the State and the number of its readers is considerable. The example set by the Ranbir has proved infections and several Weeklies have now been started while others are about to be started. The Amar, the Pasban, the Sudarshan, the Vitasta, the Vasudha, the Tarjaman, the Aftab and the Martand, the birth of the last two being shortly expected, shows how fast the enterprising amongst the literate are being possessed by the journalistic spirit. There is, however, no English paper run in the State so far and the deficiency is met with by importing papers from outside. The circulation of some of the outside papers is given in the margin. The figures for all the papers are not available but according to the information supplied by the Post Master General, Punjab and North Western Frontier Circle, the total number of newspapers carried on postal lines from 1st April 1930 to 31st March 1931 was 382,610. The number of letters issued during this period was 1,161,382, the postcards numbered 1,783,194, Registered letters 122,924, Packets 203,358 and Parcels registered and unregistered 104,146 making a total of 3,757,614. As regards publications in the State private effort was not conspicuous and the books and reports published were generally State documents or Panchang Patrikas of the Pandits and 204

Tahsam	430
Bombay Chronicle	2
Vir Bharat	612
Leader	6
Pratap	840
Milap, ...	4,000
Civil and Military Gazette	90
Times of India	250
Mysore Economic Journal	4
Madhuri	7
Hindustan Times	18
Aj	20

204 a description of their number will not prove an indication of the expansion or otherwise of literacy.

212 **283. Comparison with other States and Provinces in India.**—Comparison are odious and the present is more so. In matter of literacy the Jammu and Kashmir State has no pretensions to a high place among the Provinces and States of India. In comparing our figures with those of others we are removed by a short distance from Gwalior and Hyderabad States and Bihar and Orissa, the United Provinces, Baluchistan, Rajputana States and Central India Agency States are not much ahead of us and we hope to catch them in the next decade. As regards the Provinces of Burma, Bombay[1], Bengal, Madras, Ajmere Marwar and States like Cochin, Baroda, Mysore and Travancore we do not seriously think of competing with them as rivals as they have the advantage of having been equipped for the race many decades before we girt up our lions for it. A serious handicap to the spread of literacy in the State, however, is the mountainous nature of the country leading to difficulty of communications which is mainly responsible for its low literacy. The houses in the hilly parts of the State are scattered, sometimes separated from each other by miles together, making it impossible to cater satisfactorily to their individual educational requirements.

Province or State.	Proportion of literates per 1,000 aged 5 and over.		
	Persons.	Males.	Females.
Assam ..	91	182	23
Bihar and Orissa ..	50	95	6
Central Provinces ..	60	110	11
Punjab ..	59	98	18
United Provinces ..	54	94	11
Baluchistan ..	43	76	11
Bengal ..	110	180	39
Burma ..	297	390	164
Bombay ..	108	174	32
Madras ..	108	187	30
Ajmere Marwar ..	103	203	35
States.			
Gwalior ..	47	78	11
Hyderabad ..	47	82	10
Rajputana ..	54	94	11
Central India Agency ..	32	52	9
Baroda ..	249	331	79
Cochin ..	257	460	229
Mysore ..	106	174	35
Travancore ..	248	408	168
Jammu & Kashmir State ..	40	70	6

In comparison of figures of English literates also we stand to lose. The Baroda State has 28 male and 2 female literates in English, per mille of the population, Cochin has 58 and 16, Bengal 43 and 5, Burma 21 and 5 and Madras 26 and 4 against 10 and nil of Jammu and Kashmir State.

284. Comparison with Foreign Countries.—Part (*i*) of the marginal table gives figures of illiteracy above the age of 10 for the Jammu and Kashmir State & for the foreign countries noted therein. As a whole the volume of illiteracy prevailing in the State is lighter than that prevailing in Egypt and slightly greater than that in Mexico and Portugal. With the United States of America, Belgium, Estonia, France, Hungary and Australia no comparison is

Part (i).

Country.	Percentage of illiterates 10 years & over.			
	Census year.	Persons.	Males.	Females.
Jammu and Kashmir State ..	1931	87·9	80·1	70
Egypt ..	1927	85·7	78	93·3
United States of America ..	1930	6·0	6·0	6·0
Mexico ..	1921	64·9	61·7	67·9
U. S. S. R. ..	1926	49·7	33·1	62·9
Belgium ..	1920	7·5	6·6	9·4
Bulgaria ..	1926	39·7	29·3	52·9
Spain ..	1920	42·0	32·0	52·2
Estonia ..	1922	10·3	7·3	14·0
France ..	1926	6·9	5·1	8·7
Greece ..	1928	42·3	29·4	60·5
Hungary ..	1920	12·0	10·3	13·3
Italy ..	1921	20·8	22·3	20·9
Portugal ..	1920	62·2	50·6	72·8
Australia ..	1921	1·7	2·1	1·2

[1] [Errata: read "Bombay"; cf. errata sheet, p. 330, category 116 -- Analyst]

Part (ii).

Country.	Age limit.	Census year.	Persons.	Males.	Females.
Jammu and Kashmir State ..	--	1931	90·5	94·0	99·4
Union of South Africa (Bantu race) ..	--	1921	89·6	87·8	89·2
Nicaragua ..	--	1921	72·3	---..	----
Turkey (Europe and Asia) --	--	1927	91·6	87·0	96·3

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possible as illiteracy in those countries is merely nominal. But countries like U. S. S. R., Bulgaria and Spain can boast of only litle advantage over us. In male literacy also the Jammu and Kashmir State is more advanced than Egypt and slightly in arrears when compared to Mexico and Portugal. In female literacy the position is still further improved and the State is decisively ahead of Egypt and Portugal and in the close vicinity of Mexico and U. S. S. R. The illiteracy prevailing in other countries fills us with the hope that ours is not a solitary instance and that with strenuous efforts the State might so accelerate its pace as to overtake a number of outside countries. The countries mentioned in Part (ii) of the table are struggling with illiteracy like the State and are not much ahead of her. There is little for instance, to choose between the State and Turkey.

1 [Errata: read "only a little"; cf. errata sheet, p. 330, category 116.. Analyst]

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SUBSIDIARY TABLE I.

Literacy by Age, Sex and Religion.

Religion.	Number per mille who are literate.											Number per mille who are illiterate.			Number per mille who are literate in English.		
	All ages 5 and over.			5—10		10—15		15—20		20 & over.							
	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
All Religions ..	60	76	6	18	5	38	10	89	10	97	6	940	941	994	5	10	....
Hindu ..	117	201	19	57	17	118	26	237	30	238	16	900	838	983	21	37	1
Arya ..	89	80	28	34	19	71	21	133	37	98	19	900	924	980	11	19	2
Sikh ..	156	268	41	67	28	143	30	256	67	239	46	872	760	963	13	24	2
Jain ..	604	802	396	883	463	912	882	833	836	810	379	476	313	608	62	112	4
Buddhist ..	47	92	2	7	....	17	....	62	....	129	2	953	917	998	....	....	....
Muslim ..	19	34	2	3	1	19	2	46	3	43	2	954	971	998	1	2	....
European and Anglo-Indians ..	810	818	803	....	....	....	....	....	....	....	....	190	182	197	782	792	798
Indian Christians ..	189	171	143	....	....	....	....	....	....	....	....	841	829	857	73	76	66
Christians ..	209	294	308	147	122	231	170	263	257	245	305	749	703	742	172	185	196

Notes—1. The proportion, who are literate at each age-period, has been calculated on the total number of persons at the same age-period.

2. In calculating the proportion of literacy for Europeans and Anglo-Indians and Indian Christian, the total population is taken, as population by age-groups is not available.

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SUBSIDIARY TABLE II.

Literacy by Age, Sex and Locality.

District and Natural Division.	Number per mille who are literate.										
	All ages 5 & over.			5—10		10—15		15—20		20 & over.	
	Males.	Females.	Both sexes.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12
Jammu and Kashmir State --	60	70	6	10	6	[illegible]	--	—	--	--	--
I.—Sub-montane and Sub-tropic Belt --	69	112	19	34	14	79	22	134	39	132	37
Jammu District including city	66	109	23	43	21	61	34	107	47	161	50
Kathua District (Basohli and Kathua tehsils only) --	42	73	5	10	2	44	6	69	5	90	5
Mirpur District (Mirpur and Bhimber tehsils only) --	48	85	13	27	5	35	13	106	19	100	10
II.—The Outer Hills --	130	203	20	42	14	110	10	162	20	209	19
Kathua District (Doda tehsil only) --	46	87	7	20	6	31	9	79	9	90	8
Mirpur District (Kotli tehsil only) --	84	95	7	13	4	89	11	94	11	77	9
Udhampur District --	48	88	4	21	3	46	3	90	6	106	4
Rajauri District --	34	42	3	9	3	18	3	44	3	57	3
Poonch Jagir --	38	39	3	13	3	21	4	76	5	71	3
Chenani --	68	108	8	34	2	46	4	90	13	137	10
Sangra Tehsil --	69	89	19	38	7	67	13	130	18	108	9
III.—The Jhelum Valley --	38	47	3	13	2	30	4	77	4	73	3
Kashmir North --	21	30	1	7	1	19	1	47	2	60	1
Kashmir South including city	40	51	4	21	4	40	6	106	6	96	3
Shopian and Tehsil --	30	35	4	11	2	30	3	68	6	62	4
IV.—The Indus Valley --	30	42	3	7	2	23	2	42	3	53	2
Ladakh District --	21	41	1	6	1	11	1	30	2	30	1
Gilgit --	30	50	4	10	3	30	3	100	6	100	3
Frontier Wazirs --	6	17	1	3	--	4	--	10	1	30	--
Other --	105	203	19	108	48	205	48	309	78	208	47

Note.—Proportion of literacy by age, sex and locality has been given for both the sexes (unless together), Hindus and Muhammadans.

SUBSIDIARY TABLE III.

LITERACY BY RELIGION, SEX AND LOCALITY.

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Displaced Natural Division.	Number per mille who are literate.							
	Hindu.		Sikh.		Jaina.		Muslim.	
	1	1	1	1	1	1	1	1
1	2	3	4	5	6	7	8	9
[illegible] ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
I.—The Sub-montane and Sub-mountainous Tract ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	..	[illegible]	[illegible]
Jammu District ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	..	[illegible]	[illegible]
Kathua District (Jammugarh and Kathua tehsils only) ..	[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]
Mirpur District (Mirpur and Bhimber tehsils only)	[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]
II.—The Outer Hills ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	..	[illegible]	[illegible]
Kathua District (Basohli tehsil only) ..	[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]
Mirpur District (Kotli tehsil only) ..	[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]
Udhampur District ..	[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]
Reasi District ..	[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]
Poonch Jagir ..	[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]
Chenani Jagir ..	[illegible]	[illegible]	[illegible]	..	..	..	[illegible]	[illegible]
Jammu Province ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	..	[illegible]	[illegible]
III.—The Jhelum Valley (Kashmir Province) ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	..	[illegible]	[illegible]
Kashmir North ..	[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	..
Kashmir South ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	..	[illegible]	[illegible]
Muzaffarabad District ..	[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]
IV.—The Indus Valley (Frontier Districts) ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	..
Ladakh District ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	..
Gilgit District ..	[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]
Frontier Tracts ..	[illegible]	[illegible]	[illegible]	..	..	..	[illegible]	..
Total ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	..	[illegible]	[illegible]

NOTE 1.—Proportion of literacy, by religion, sex and locality, has been worked out for both the cities (Jammu together, Srinagar and Srinagar).

2.—Proportion of literacy for Jammu and has been worked out separately as Hindu literacy figures by tehsils are not available.

SUBSIDIARY TABLE IV.

English Literacy by Age, Sex and Locality for four decades.

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District and Natural Division	Literates per Thousand of Population													
	1931								1921		1911		1901	
	5–10		15–20		20 & over		All ages 5 & over		All ages		All ages		All ages	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Jammu and Kashmir State ..	11	1	204	10	190	6	113	5	—	—	—	—	—	—
I. The Sub-montane and Semi-mountainous Plain ..	27	2	272	20	242	13	142	11	27	2	12	2	—	—
Jammu District (including city)	18	2	203	20	210	10	111	10	130	6	10	2	—	—
Kathua District (Jammugarh and Kathua tehsils only) ..	2	1	130	2	97	1	60	2	34	1	12	—	—	—
Bhaur District (Bhaur and Bhadrwah tehsils only) ..	11	—	170	2	90	1	70	1	31	1	10	—	—	—
II. The Outer Hills ..	2	1	207	10	200	11	200	10	12	—	2	—	—	—
Kathua District (Bandh tehsil only) ..	10	—	90	1	90	—	90	—	2	—	11	—	—	—
Bhaur District (Kud tehsil only) ..	4	—	40	2	30	1	30	1	2	—	2	—	—	—
Udhampur District (including Bhadrwah) ..	7	—	140	4	70	1	70	1	10	—	10	—	—	—
Rajauri District ..	1	—	30	—	30	1	31	—	2	—	2	—	—	—
Poonch Jagir ..	6	—	90	4	40	1	37	1	13	1	9	1	—	—
Chenani " ..	7	—	90	—	91	—	90	—	—	—	—	—	—	—
Jammu Province ..	15	1	205	10	90	6	90	6	64	3	30	1	10	—
III. The Indus Valley (Kashmir Province) ..	10	1	250	7	240	4	137	4	200	4	10	2	4	1
Kashmir South ..	6	1	97	2	71	2	47	2	30	1	10	—	—	—
Kashmir South (including city)	10	2	400	11	394	11	300	10	170	7	90	2	—	—
Muzaffarabad District ..	2	—	70	4	70	1	40	1	30	1	10	—	—	—
IV. The Indus Valley (Frontier Districts) ..	2	—	40	2	40	4	30	4	27	2	10	2	2	1
Leh District ..	1	—	91	4	87	2	40	2	14	1	11	—	—	—
Gilgit " ..	1	—	107	—	101	11	94	4	100	7	90	4	—	—
Frontier Wazir ..	—	—	2	—	4	2	2	1	—	—	—	—	—	—

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SUBSIDIARY TABLE V.

LITERACY BY CASTE.

Caste	Persons per 1,000						Persons per 10,000 Literates or Semi-literates.		
	Literate.			Illiterate.					
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
Hindu.									
Brahmans ..	97	170	21	903	830	979	194	330	32
Jat ..	13	26	1	993	973	999	6	12	.....
Kashmiri Pandit ..	290	455	24	631	543	976	1,450	2,270	37
Khatri ..	306	492	179	614	448	921	765	1,230	181
Rajput ..	8	14	1	992	986	999	7	12	1
Rajput ..	113	192	10	887	813	964	130	220	6
Thakkar ..	30	54	5	964	946	995	31	56	1
Sudra.									
Arain ..	19	30	8	981	970	997	20	37	.....
Bafa ..	10	20	.....	990	980	1,000	4	8	.....
Gujjar ..	7	13	1	993	987	999	3	6	.....
Jat ..	13	23	1	990	970	999	7	14	.....
Kachwaha ..	30	56	3	970	944	997	26	46	1
Kaghati ..	33	60	6	970	940	994	30	60	2
Pathan ..	53	94	13	947	906	987	34	96	6
Rajput ..	23	40	4	977	960	996	20	40	1
Saidu ..	48	79	19	947	911	974	39	100	12
Tukkan ..	19	30	.....	980	967	1,000	3	6	.....
Sudra.									
Bangali ..	49	97	1	951	903	999	5	1	.....

Note.—The proportion of literacy in this table are for persons aged 7 years and over.

SUBSIDIARY TABLE VI.

Progress of Literacy since 1901.

Districts and Natural Divisions.	All ages 10 and over.								15—20								20 and over.							
	Males.				Females.				Males.				Females.				Males.				Females.			
	1901	1911	1921	1931	1901	1911	1921	1931	1901	1911	1921	1931	1901	1911	1921	1931	1901	1911	1921	1931	1901	1911	1921	1931
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
Jammu and Kashmir State	79	84	88	92	7	8	9	1	60	66	69	76	10	6	8	1	89	94	98	99	6	8	9	1
I. The Sub-montane and Semi-tropic Zone																								
Jammu District (including city)	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Kathua District (Kathua and Jasrota tehsils only)	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Mirpur District (Mirpur and Bhimber tehsils only)	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
II. The Outer Hills	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Udhampur District (Kathua tehsil only)	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Mirpur District (Kotli tehsil only)	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Rural Males	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Rural Females	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Urban Males	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Urban Females	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
III. The Kashmir Valley (Kashmir Province)	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Srinagar District	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Srinagar District (including city)	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Baramulla District	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
IV. The Jhelum Valley (Kashmir Province)	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Anantnag District	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Anantnag District (including city)	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Muzaffarabad District	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
V. The Indus Valley (Frontier Province)	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Leh District	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Gilgit District	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Frontier Illaqas	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

Note—The progress of literacy by sex and by different age-groups for various Districts and Natural Divisions has been worked out at per mille of the sex population.

6-Delhi G-3 (1931)1933 AVI Kashmir AVI
category 116 -- A
2/2

6:India G-3 (1931)1933 AVI Kashmir A

SUBSIDIARY TABLE VII.

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Proportion of Literacy at certain Ages.

Age-group.	Total population.			Total literate.			Total literate in English.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
5—20 ..	460,120	262,123	213,996	6,373	4,573	1,080	658	601	57
15—15 ..	479,980	254,081	195,907	10,620	8,908	1,551	1,542	1,333	109
15—20 ..	350,097	179,894	171,203	17,620	15,527	1,852	3,901	3,795	106
20 and over ..	1,814,994	980,510	834,485	80,264	85,219	4,825	13,268	12,791	477

SUBSIDIARY TABLE VIII.

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872
873
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Number of Institutions and Pupils for four decades (According to the returns of the Education Department).

Class of Institution.	1891		1901		1911		1921	
	Number of		Number of		Number of		Number of	
	Institutions.	Scholars.	Institutions.	Scholars.	Institutions.	Scholars.	Institutions.	Scholars.
1	2	3	4	5	6	7	8	9
Arts College ..	..	..	3	441	3	225	..	....
State Secondary Schools ..	..	..	49	10,435	59	9,235	57	8,990
State Secondary Schools for boys (English) ..	..	..	27	6,713	..	....	..	....
" " " " " (Vernacular)	..	..	9	1,364	..	....	..	....
" " " " girls (English) ..	..	..	....	....	..	....	..	....
" " " " " (Vernacular)	..	..	3	624	..	....	..	....
Private " " " boys (English) ..	..	..	9	1,364	..	....	..	....
" " " " " (Vernacular)	..	..	....	....	..	....	..	....
" " " " girls (English) ..	..	..	....	....	..	....	..	....
" " " " " (Vernacular)	..	..	3	390	..	....	..	....
State Primary Schools ..	..	..	545	26,121	801	5,445	79	3,212
State Primary Schools for boys ..	..	..	300	13,899	..	....	..	....
" " " " girls ..	..	..	9	326	..	....	..	....
Private " " " boys ..	..	..	22	1,023	..	....	..	....
" " " " girls ..	..	..	3	151	..	....	..	....
Schools for Special Instruction State and Private ..	..	..	277	5,154	..	....	..	....
Pathshalas (Sanskrit and Hindi) ..	..	..	19 (3 for girls)	326	..	....	..	....
Maktabs and Religious Schools ..	..	..	35	1,018	..	....	..	....
Technical Institutions ..	..	..	1	72	..	....	..	....
Training Schools ..	..	..	2	40	1	19	..	....
Private Indigenous Schools ..	..	..	219	4,161	135	2,370	..	....

CHAPTER X.

LANGUAGE.

351. Reference to Statistics.—This chapter deals with the statistics regarding distribution of languages in the State and also examines the prevalence of bi-lingualism and poly-lingualism in the different divisions. The main statistics are given in the Imperial Table XV which has been divided on this occasion into two parts—Part I showing the general distribution by districts of languages spoken as mother-tongues, the classification of which has been carried out according to Dr. Grierson's revised scheme of classification of Indian languages. Part II has been compiled from responses received to column 13 of the General Schedule which was provided specially at the present Census for the record of subsidiary languages i. e., languages which are commonly used by the speaker in his daily dealings in addition to the mother-tongue. The returns under Part II are further sub-divided into two parts—Part A concerning itself with persons speaking two languages and Part B with those speaking more than two. 000

Besides the above Imperial Table the chapter has appended to it the following three Subsidiary Tables which illustrate the subject by means of proportionate figures and a linguistic map has also been inserted in the chapter to represent the main results diagrammatically.

Subsidiary Table I—Distribution of total population by mother-tongues.

" " II—Distribution by language of the population of each Natural Division.

" " III—Comparison of castes and language tables.

352. The Nature and Accuracy of Returns.—Columns 14 and 15 of the General Schedule provided for the entry of languages and the following instructions were issued to the enumerating agency regarding the filling up of these columns :— 654

Column 14 (Language).—" Enter each person's genuine mother-tongue as first spoken from the cradle ".

In the case of infants and deaf-mutes the language of the mother was to be entered while in the case of both Urdu and Hindi speakers ' Hindustani ' was to be recorded in this column.

Column 15 (other languages in common use).—" Enter the languages habitually spoken by each person in addition to his mother-tongue in daily or domestic life ".

The instructions being simple and intelligible were readily grasped by the Census agency and the entry of mother-tongues with which the local enumerators were fully conversant did not present much difficulty.

Although the record of principal mother-tongues was a simple affair yet it was too much to expect the enumerator or even his Patwari Supervisor to distinguish between a language and its dialect when such classification proves sufficiently taxing for the establishment of the Tabulation officers, and consequently it was not surprising to find in the returns the languages and dialects being wrongly entered in place of each other. Mis-spelling or Shikasta entries in Urdu constitutes a further source of error with which the Tabulation officers had to fight before classification. Such inaccuracies were partly guarded against by previous supply of printed list of languages which are generally met with in the State to the entire Census agency, and the errors still persisting were easily

659 [illegible] and accepted in the Tehsildar and Complainant offices. The notion of the language which should therefore be considered sufficiently reliable although it is impossible to approach the ideal on account of the following reasons :—

[197]

Firstly in the Jammu Province the language Dogri, Pahari and Punjabi gradually and imperceptibly merge into one another and it is very difficult to assign definite territorial extent to each language as will be seen from the linguistic map where in the Jammu Province there is hardly a district with only one language. Secondly there are border-land dialects born of long association of people speaking different languages which it is difficult to definitely identify and the enough villager of such tracts would not care much whether the constituents pass him down under the one or the other.

Subject to the above reservations which attach to the linguistic statistics of all the countries inhabited by a number of people the figures collected can be taken as reliable.

[illegible]. Language and Dialect.—Before entering upon the study of the different mother-tongues it seems essential to add a couple of lines in explanation of the words "Language" and "Dialect". The two words have no hard and fast boundary line between them and the difference between the two has been figuratively illustrated by Sir George Grierson who likens language to a "Mountain" and the dialect to a "Hill". In spite of the looseness of the usage and the interchangeability of the word dialect for language and vice versa, language, only in a case of average intelligence contains something bigger and older than the dialect and if another words were presented one might conveniently the one as parent and child. The difference given by the century dictionary runs as follows :—

"In common use we may say that, as a general rule, different dialects of the same language are sufficiently alike to be reasonably well understood by all those whose native tongue is that language, while different languages are so unlike that special study is needed to enable one to understand a language that is not his own."

After detailing the above explanation the sense is still difficult about its self-sufficiency seem to also adds "that this is not an essential difference". This is abundantly borne out by the Arya languages of Northern India in the case of which the criterion of mutual intelligibility by itself is not a satisfactory basis for classification. A person of slight education and ordinary intelligence might travel from the Punjab to Bengal without having the least difficulty in making himself intelligible to the people through Hindi or Hindustani and according to this definition the entire field of Northern India can have but one language "Hindi or Hindustani" and the other languages of the Punjab, U. P., Bihar, Bengal would fail to secure the status of languages. The difficulty presents itself as to Bengali tongue and the whole of Northern India may in the same be termed as bilingual since the mother-tongue which the inhabitants of this vast area use in their home is quite distinct from the Hindi they converse with the outsiders. Therefore from a scientific point of view apart from the criterion of intelligibility which is the chief factor of differentiation a language must possess some other essential characteristics, particularly the grammatical structure and terminology.

The grammatical structure forms one of the principal tests which the philologist apply in the classification of languages. "Languages must be classed according to their grammar" is the universally accepted principle of philology as the production of grammar as contrasted to parts of speech, inflected word and composition of words has common of various languages possess different

4 [Errata: cf. category 116, p. 330 for corrections -- Analyst]

distinctive features to enable scientific grouping. Vocabulary is also a guide though not a trustworthy one. The choice of a form of speech for being classed as an independent language although well-established on the basis of grammatical structure and vocabulary has further to be adjudged to the test of nationality which requires not only that it is the speech of an independent nation with a literary of its own but also that it has a fine literature of its own. In short languages are to be differentiated not simply on the basis of intercommunicability but they should possess grammatical structure, a nationality and literature.

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[illegible]. Scheme of Classification.—The first attempt at a scientific classification of the languages of India may be said to have been made in connection with the 1901 Census under the supervision of Sir George Grierson whose masterly pen has contributed the chapter on languages to the Census Report of India for 1921. Since then various changes and improvements have been effected in the light of the researches made by the Linguistic Survey of India under the direction and supervision of Sir George Grierson who has been supplying his second criterion of classification of languages for the guidance of the Census. In 1921 the vernacular languages of India were classed in order of antiquity putting the languages which in all probability constituted the oldest languages of India first and then those of later immigrants. Commencing at the top with Srilanga of the Mongoloid anthropology, the second in order came the Indo-Chinese, next Dravidian Hindu and lastly the Aryan languages. The vernacular languages and those of countries outside India were recorded after the enumeration of the above four categories. Subsequent research has further elevated the science whereby classification has been carried out on the basis of linguistic and philological affinity. In the 1931 Census as also at the present one the scheme has divided the entire field into three principal categories:—

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A. Vernaculars of India.

B. Vernaculars of other Asiatic countries and Africa.

C. European languages.

Leaving aside classes B and C whose ramifications are not attended with such complications we take the vernaculars of India and enumerate below the principal eight families into which these are classified:—

1. Austric Family.
2. Tibeto-Chinese Family.
3. Kuwa Family.
4. Mon Family.
5. Dravidian Family.
6. Indo-European Family (Aryan Sub-family).
7. Unclassed Languages.
8. Languages not returned.

In column 1 of the scheme each of the above main families is divided into a number of sub-families while column 2 of the scheme divides each sub-family into groups and sub-groups. In column 3 are shown the names of the vernaculars against their respective groups while column 4 records the parts of the country in which the language concerned is chiefly spoken. The idea of the scheme will be well brought home by reproducing below the extracts relating to the

[Quote: read "Dravidian" cf. [illegible] p. 330, category iii -- Analyst]

197 Stems which will be of material help to the reader in understanding the classification of languages of this State:—

Family, Sub-family, Branch and Sub-branch.	Group and Sub-group.	Language.	Where chiefly spoken.
1	2	3	4
1. Tibeto-Chinese Family.			
(Tibeto-Burman Sub-family.)			
Tibeto-Himalayan Branch ...	Tibetan Group ...	Dialects of Tibet or Tibetan	Punjab, U. P., Bengal and Kashmir.
		Dialects of Balistan or Balti	Kashmir.
		Dialects of Ladakh or Ladakhi ...	Kashmir.
4. Indo-European Family.			
Iranian Branch ...	Eastern Group. ...	Pushto ...	N. W. F. P. and Baluchistan.
		Baluchi ...	Baluchistan.
		Pamiri ...	
Dardic Branch ...	Kafiran Group ...	Kafiran, Gilgiti or Arniya	Kashmir & N. W. F. P.
	Dard Group ...	Shina ...	Kashmir & N. W. F. P.
		Kashmiri ...	
		Kohistani ...	Kashmir and N. W. F. P.
	Kafir Group. ...	Bashgali ...	N. W. F. P.
		Other Kafir languages ...	
Indo-Aryan Branch.			
Dardic Sub-branch ...	Kashmir ...	Kashmiri ...	Kashmir and Hazara.
(a) Outer Sub-branch ...	North Western Group.	1. Lahnda or Western Punjabi.	Punjab and N. W. F. P.
		2. Dogri	Jammu.
	Southern Group ...	Marwari ...	Jammu, U. P. and Sind and Rajputana.
	Eastern Group ...	Gujri ...	Gujrat, Kashmir and U. P.
		Bihari ...	Bihar and U. P.
		Bengali ...	Bengal and Assam.
		Assamese ...	Assam.
(b) Midland Sub-branch ...	Gujarati Group ...	Eastern Hindi ...	U. P., C. P. & Central India.
(c) Inner Sub-branch ...	Central Group ...	Western Hindi ...	U. P., Punjab, Rajputana, C. P., C. I. and Bombay.
		Rajasthani ...	U. P., C. P., Punjab and Bombay.
		Gujarati ...	Bombay, Rajputana, C. I. and Berar.
		Bhili ...	C. I. and Rajputana.
		Khandeshi ...	Bombay.
		Punjabi ...	Punjab and Kashmir.
	Dakhani Group ...	Central Dakhani ...	C. P.
		Marathi Dakhani, Berar Dakhani or Khandeshi	C. P., Bengal and Assam.
		Western Dakhani ...	Punjab and Kashmir.
		Dakhani (Geographically)	

The reproduction of the entire scheme would have been boring to the non-technical reader for whose guidance the above sample should be sufficient to illustrate our portion of the subject which is concerned with only two main families of the revised classification scheme of the Linguistic Survey—(*a*) The Tibeto-Chinese Family and (*b*) The Indo-European Family. 197

(*a*) *The Tibeto-Chinese Family.*—Of the four branches constituting this family we are concerned only with the first branch namely the Tibeto-Himalayan Branch out of which again the languages of the State fall within the first group only.

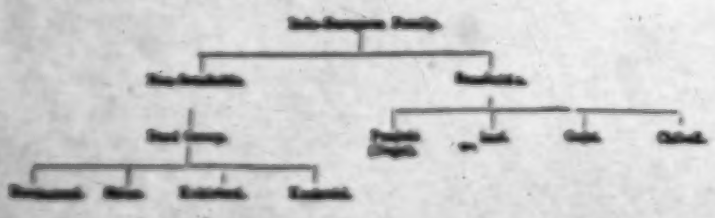
Tibeto-Burman Sub-family. -- Tibetan Group -- Bhotia of Tibet or Tibetan.
Bhotia of Baltistan or Balti.
Bhotia of Ladakh or Ladakhi.

Tibeto-Himalayan Branch -- Transmitalled Himalayan Group.
Non-Transmitalled Group.

The Tibeto-Himalayan Branch of the Tibeto-Burman Sub-family is composed of those languages of which the speakers have crossed the watershed of the Himalayas and settled upon the southern slope of that range. The name Tibetan does not in reality encircle all the languages which are included in Bhotia which has consequently been adopted as the proper name of the language in preference to Tibetan which now has been classed as that dialect of Bhotia which is spoken at Tibet. Similarly Balti and Ladakhi are treated as the dialects of Bhotia spoken in Baltistan and Ladakh respectively. Through the efforts of the Moravian Missionaries the Ladakhi has become well known to philologists since both regular grammar and dictionary of the language have been compiled and it has received sufficient attention at the hands of scholars and literary societies. The Balti also preserves the archaic character of the pronunciation though to a greater degree than the Ladakhi. The territorial extent of the Bhotia language comprises the entire district of Ladakh its principal speakers being the Baltis and Ladakhis. Although Balti owns some historical books yet it cannot be called a language with a literature since the population being Muslim, the Persian character is now used for writing it and the old character is obsolete. The following is the strength of different dialects of Bhotia :—

Tibetan	---	12
Balti	---	137,914
Ladakhi	---	41,418
Brokskat	---	91
Kashgari	---	2
Khapti	---	1

(*b*) *The Indo-European Family.*—The Indo-European Family in which are included the remaining languages of the State was till the last Census divided into two main Sub-Branches—Non-Sanskritic and Sanskritic—as is brought out in the following pedigree table :—



197 The revised scheme of Sir George Grierson seems to deviate a good deal from the 1921 classification so far as the languages of this State are concerned. The scheme divides the Indo-European Family into (1) Eranian Branch, (2) Dardic Branch and (3) Indo-Aryan Branch. Under the Indo-Aryan Branch are recorded the Sanskrit Sub-Branch after which come the Outer Sub-Branch, Mediate Sub-Branch, Inner Sub-Branch. We are consequently concerned in main with the (1) Dardic Branch and (2) the Indo-Aryan Branch (Inner Sub-Branch).

Dardistan or the country including Gilgit, Kashmir, the Indus and Swat Kohistans, Chitral and Kafirstan is the home of the Dardic or Pisacha languages.

The Dardic Branch is divided into three groups (*a*) Khowar Group, (*b*) Dard Group and (*c*) Kafir Group and although the chief languages of the State fall in the Dard Group yet the Khowar and Kafir Groups are not without representation, since 6,951 speakers of a Khowar dialect (Chitrali), 1 of Yasini and 1 of Punyali have been returned from the Frontier Districts while 7 Bashgali speakers of the Kafir Group were enumerated in the Frontier Illaqas. Of the main Dard Group, Shina, Kohistani and Kashmiri constitute the principal languages prevalent in certain parts of this State while the fourth language Dardistani which figured as a separate part of this group at the last Census does not find a place in the revised scheme probably because all these languages combined form the Dardistani language.

197 F162 "Shina is the language of the Gilgit Valley and of the Indus Valley from Baltistan to the river Tanir. It also extends to the south-east of the last named river and occupies a large block of mountain country between Baltistan and the Valley of Kashmir". It is thus spoken in the original Dard country and is far the purest language of the group. The most important dialects are Gilgiti, Brukpa—'High landers speech', Astori, Chilasi, Ghurezi, Dras dialect, Brokpa of Dah-Hanu and North-Western dialect. Leitner and Biddulph pioneered the research of this language which has since received fullest examination at the hands of Colonel Lorimer and Dr. Graham Bailey. The number of Shina speakers (proper language) has at the present Census increased to 63,918 against 28,478 of the last Census. The various dialects have under them the following number of speakers :—

Brukpa	...	1,554
Gilgiti	...	23
Astori	...	4
Chilasi	...	106
Nagri	...	136
Shilwar	...	1,712

197 *Kashmiri.*—Springing from Dardic origin this language has its home fixed in the Valley of Kashmir and the contiguous valleys beyond which it is neither spoken nor easily understood by outsiders. "The valley having received numerous immigrants from India proper and being one of the most celebrated homes of Sanskrit study its indigenous literature has grown up under the influence of Sanskrit models". The language has been caught up by the philologist in the course of its transition from the analytic to the synthetic stage. The language has passed through scientific study and now possesses a complete grammar, and a dictionary is also being compiled. Besides slight variations in the valley itself it has one distinct dialect—Kishtwari in the south-east while in the south there are some dialects (Poguli, Siraji of Doda, Kishtwari, Rambani and Reasi dialects) leading into Punjabi. A further division into Musalmani Kashmiri and Hindu Kashmiri is also recognised by the survey owing to the former having borrowed words from Persian while the latter is free from any such admixture. It has two alphabets—one akin to Persian used by Muslims and the other being ancient Sharda in which most of the old manuscripts are written.

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The speakers of Kashmiri number 1,413,166 against 1,256,986 of 1921 Census and they are distributed between the various dialects as below:— 197 162*

1.	Kashmiri (Proper)	...	1,370,673
2.	Kishtwari	...	12,577
3.	Poguli	...	9,751
4.	Rambani	...	1,919
5.	Siraji of Doda	...	17,574
6.	Banjwali	...	672

Kohistani.—Kohistani is spoken by 3,121 people in the State with the following dialects (*a*) Kaghani 2,766, (*b*) Kohistani 57 and (*c*) Bombaji 298.

Indo-Aryan Branch.—Now we descend to the Indo-Aryan Branch under the Sanskrit Sub-branch of which we have the groups and languages distributed in the following manner. There are three main Sub-branches (*a*) Outer Sub-branch, (*b*) the Mediate Sub-branch and (*c*) the Inner Sub-branch.

(*a*) *The Outer Sub-branch.*—It is comprised of 3 groups, (*i*) North-Western Group having two languages (1. Lahanda or Western Punjabi and 2. Sindhi); (*ii*) Southern Group having one language (3. Marathi) under it; and (*iii*) Eastern Group of four languages (4. Oriya, 5. Bihari, 6. Bengali, 7. Assamese).

(*b*) *The Mediate Sub-branch.*—It consists of only one group—Group No. IV having only one language classed under it (8. Eastern Hindi).

(*c*) *The Inner Sub-branch.*—Consists of two groups—V and VI. Group V known as the Central Group has six languages (9. Western Hindi, 10. Punjabi, 11. Gujrati, 12. Bhili, 13. Khandesi, 14. Rajasthani). *Group VI Pahari Group* has four languages (15. Central Pahari, 16. Eastern Pahari or Naipali, 17. Western Pahari, 18. Pahari unspecified).

It is hoped that even the ordinary reader will not find any difficulty in properly grasping the scientific classification of languages and the position that our languages occupy in the scheme of the Linguistic Survey. From the above account the reader will at once find that besides Lahanda or Western Punjabi of the Outer Sub-branch we are primarily concerned with the Inner Sub-branch Punjabi and Rajasthani (Nos. 10 and 14) of the Central Group and the Western Pahari (No. 17)of the Pahari Group.

'*Lahanda*' is a Punjabi word meaning the 'Sun setting' or the west and consequently is a synonym of Western Punjabi which is divided into a large number of dialects the Southern Group of which includes dialects spoken south of the salt range in the Rechna and Jech Doabs, *i. e.*, in the districts of Shahpur, Jhang, Gujranwala and Gujrat. From this the influence that this dialect has upon the parts of the State adjoining these tracts of the Punjab is self-evident. The Chabhali is the principal dialect of Lahanda spoken in Mirpur where the speakers numbered 44,460 in 1931 against 86,050 of the last Census. The fall is no doubt, considerable and is due to most of the people having been recorded under Punjabi without observing the distinction of Lahanda. The dialects of Lahanda as recorded by the Census are Pothwari 51,062, Hazari 649 and Poonchi 12.

Punjabi.—In the Inner Sub-branch we meet with the main Punjabi which has Dogri as one of its dialects. The Punjabi is spoken by thirteen millions of people while in the State it is confined to Jammu and Mirpur, the total number of speakers recorded at this Census being 329,201 against 241,439 of 1921. This incidentally explains the fall under Lahanda. Punjabi has a small literature of ballads and epic lores such as Hir Ranjha. Under Punjabi the following dialects have also been returned besides Dogri:—

Kangri	...	255
Powadhi	...	430
Gurmukhi	...	180

197 *162 [814]

Dogri.—It is a dialect of the Punjabi spoken in the Jammu Province and adjoining parts of the Punjab. Closely resembling the standard dialect it differs mainly in the forms used in the declension of nouns and in vocabulary which is influenced by Lahanda and Kashmiri. It has a written character of its own known as the Dogri but also called 'Takkari' derived from Takkas a tribe whose capital was at Sialkot. The language has also been scientifically studied by Pandit Gauri Shankar, M. A., a native of the State who did considerable research work over the subject and has compiled a grammar of Dogri. The scholar has been deputed to England by the Punjab Government for higher research work and by the next Census we hope to possess greater information about this language. Its speakers number 549,917 and there is also a record of 67 persons under a dialect Kandli.

Gojari.—The Gojari a dialect of the Rajasthani is the language of ubiquitous Gujjars who normally a pastoral people have settled in certain parts of the State adjoining rich pastures. The number of speakers is 317,762 against 289,482 of 1921. Under it have been returned the dialects Labani 2,357 and Marwari 226.

Western Pahari.—Pahari as the name implies means the language of people dwelling in the mountains and is used to denote all the three groups from Nepal in the east to Bhadarwah in the west. The Western Pahari is a congregation of a large number of dialects spoken in the hill country around Simla. These dialects have no standard form and beyond a few folk epics, no literature. The districts of Muzaffarabad, Reasi and Udhampur and the Jagir of Poonch fall predominantly under its influence. The number of Pahari speakers is 633,036 against 536,069 of the 1921 Census. The speakers are distributed amongst the different dialects as follows:—

Pahari	...	595,754
Bhadarwahi	...	20,357
Gaddi	...	9,798
Pahari	...	5,425
Sarori	...	1,702
Total	...	633,036

000

289. Languages of Asia and Europe.—Persian and Tibetan are the Asiatic languages the first hailing from Persia to which the Shias of Baltistan look as the fountain head of their religion while the latter Tibetan especially Lhassi having its home in Lhassa the capital of Tibet where the Dalai Lama has his headquarters. Both these languages influence the education and literature of the Baltis and Budhists. Of the European languages English has been recorded as the mother-tongue of 300 persons enumerated in Kashmir South and Jammu district. These Englishmen must be particularly confined to the cities of Srinagar and Jammu. The speakers of other European languages numbered only 34 who were scattered about the country.

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290. Unclassified Languages.—At the present Census under the heading, unclassified have been recorded Burushaski Chohdi 66, Hespian 3, Hanzrek 305, Kanjoli 9, Karmith 1, Khadra 71, Khildehi 238, Khilwali 122, Khokri 34, Mishkeen 1, Muyani 3, Normal 1, Rooski 1, Bazigari 96 and Pernia 70. It is hoped that by the time of the next Census the important ones will be relegated to their proper orders and the other entries having only a few persons recorded under them due to mis-spelling will be rejected.

291. General Distribution of Languages and the Linguistic Map: Vernacular Languages.—The accompanying map presents a bird's eye view of the linguistic distribution of the State territories and the percentages by districts of the principal languages shown on the one side of the map make the subject self-explanatory. It is apparent the existence of natural barriers such as the high

* [Errata: read "are mostly" for "must be particularly" cf. errata sheet, p. 338 category 116.—Analyst]

197 and vast mountain ranges severing one part of the country from another the languages have remained localised within their territorial boundaries and the overlapping which in a flat country pierced with a net work of railways or waterways and roads is so natural and common is to a large measure non-existent in this State as a result of which the proverbial isolation of one part from another has not yet been broken up. The districts of Ladakh and Gilgit are solely under the Bhotia and Shina influence and none of the languages of the Kashmir Province has influenced these tracts nor is Shina or Bhotia understood anywhere outside the Indus Valley. The Kashmiri is localised in the Kashmir North and South which have about 90 per cent. speakers of this tongue. Next to these districts the Udhampur has also 41·8 per cent. of Kashmiri speakers since this district has drawn considerably on the surplus population of Kashmir, Riasi and Muzaffarabad have also about 9 per cent. Kashmiri speakers. Coming to the Jammu Province we find the chief home of Dogri in the Kathua (82·3) and Jammu (62·4) districts although Udhampur and Riasi also contribute respectable proportions of 33·6 per cent. and 24·0 per cent. while Mirpur has also a sprinkling of 8·1 per cent. Punjabi forms the principal tongue of the Mirpur district (59·1 per cent.) next to which its influence is seen on the Jammu district (23·2) whose tehsils border on the Punjab. The remaining 18 per cent. of Punjabi speakers are sprinkled over the entire State either in the form of traders or State employees. Pahari has its roots planted in Poonch and Muzaffarabad, Udhampur and Riasi districts while the upper portions of Kathua also come under its sway. Gojari is found in districts possessing rich and extensive pasturage such as Riasi, Muzaffarabad, Poonch, and parts of Udhampur, Jammu and Kathua are also touched by its speakers.

191 **292. Bi-lingualism.**—One of the special features of the present Census was to obtain a record of bi-lingualism by providing an additional column in the Census schedule in which the subsidiary languages used by the enumerated person in addition to his mother-tongue were to be entered. From the data thus collected has been compiled the Part II of the Language Table No. XV in which the extent of bi-linguism has been statistically represented in Part A while bi and poly-linguals have been relegated to a separate Part B. The returns consisted of a large mass of combinations which presented a good deal of difficulty to the Tabulation offices whence poured a volley of interrogatories requesting definite instructions as to the system on which the table was to be prepared and the number of combinations that were to be represented therein. This was only natural as the State population although small in number is composed of a heterogenous mass of people speaking a large number of languages quite distinct from one another and consequently the representation of all the combinations would have resulted in chaos and confusion. To obviate this difficulty only five important mother-tongues, Kashmiri, Dogri, Punjabi, Gojari

Language.	Proportion per 10,000 of the total population who speak.	
	Proportion per 10,000.	Total persons.
A.—Dogri as mother-tongue with following as subsidiary ..	*1,501*	*449,977*
(i) Punjabi ..	122	7,255
(ii) Kashmiri ..	17	943
B.—Kashmiri as mother-tongue with following as subsidiary	*3,739*	*1,270,783*
(i) Dogri ..	26	3,573
(ii) Punjabi ..	29	3,302
C.—Gojari as mother-tongue with following as subsidiary ..	*871*	*317,782*
(i) Dogri ..	551	17,519
(ii) Kashmiri ..	281	8,922
D.—Pahari as mother-tongue with following as subsidiary ..	*1,634*	*596,723*
(i) Dogri ..	71	4,212
(ii) Kashmiri ..	109	6,941
E.—Punjabi as mother-tongue with following as subsidiary ..	*663*	*252,123*
(i) Dogri ..	109	3,504
(ii) Kashmiri ..	210	6,942

2/a [Errata: delete "pierced"; cf. errata sheet, p. 330, category 116 -- Analyst]

191 and Pahari which had a good following in the State were chosen for purposes of bi-lingualism. Shina or Bhotia being confined to the Frontier Districts within their respective boundaries do not exercise any influence over the languages of either Jammu or the Kashmir Province and even within their respective spheres; they are spoken by the indigenous population who do not come in contact with other people to any appreciable degree. Consequently it was not considered necessary to include these languages also in the list of languages for which bi-lingual statistics were to be compiled. The different lingual combinations resulting from the arrangement of these five languages along with the number of speakers under each are shown in the Subsidiary Table II from which the marginal statement is extracted.

This table shows that out of every 10,000 persons having their mother-tongue as Dogri there are 132 (or 1·3 per cent.) who also use Punjabi while the incidence of bi-lingualism with Kashmiri is negligible being ·1per cent. Of all the people Kashmiris are the least bi-lingual since the chief languages Dogri and Punjabi with whom these people have come in contact generally either in official or commercial capacities show a record of 26 and 29 per 10,000 Kashmiris who use them in addition to their mother-tongues. No doubt there are intelligent people scattered over the valley who can understand Punjabi but their number is not much and is chiefly confined to the city and the principal towns while the rural masses hardly understand anything beyond their mother-tongue. Gojari has greater bi-lingual affinity for Dogri than Kashmiri while the mother-tongue Pahari on the other hand forms better combination with Kashmiri. It is somewhat strange that a greater proportion of indigenous Punjabi speaking population should use Kashmiri (2·1 per cent.) as a subsidiary language and Dogri (1 per cent.) which is one of the dialects of Punjabi. This is due to a large number of Punjabis who have settled as traders in the city and other principal towns where they freely use Kashmiri in their dealings with the local zamindars and villagers. The prevalence of bi-lingualism in the different Natural Divisions is given in the Subsidiary Table II which may be referred to for details.

293. Tri-lingualism.—As regards tri-lingualism the Section B of the Imperial Table XV (Part II) contains the necessary details of persons who use two or more languages in addition to their mother tongues and the marginal statement exhibits the results in a nutshell.

Mother-tongue.	No.	Details.
Dogri --	287	180 Males and 107 females speak three languages, Dogri, Punjabi and Kashmiri.
Kashmiri --	97	48 Males and 49 females speak 3 languages Kashmiri, Dogri and Punjabi.
Gojari --	2,319	2,306 Males and 13 females speak 3 languages; 1 male and 1 female speak Dogri and Punjabi; 10 males and 4 females Dogri and Kashmiri and 2,197 males and 8 females speak Punjabi and Kashmiri, besides Gojari.
Pahari --	--	226 Males and 473 females speak 3 languages; 88 persons speak Dogri and Punjabi; 40 Dogri and Kashmiri; 665 Punjabi and Kashmiri besides Pahari.
Punjabi --	79	Only 75 males and 4 females speak 3 languages, Punjabi, Dogri and Kashmiri.

The proportionate figures have not been worked out for the Provinces or Natural Divisions and can be seen in the main table.

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SUBSIDIARY TABLE I.

DISTRIBUTION OF TOTAL POPULATION BY LANGUAGES.

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Family, Sub-family, Branch, Sub-branch.	Group and Sub-group.	Language.	Total number of speakers. 1931	1921	Number per mille of population of the State.	Where chiefly spoken.
1	2	3	4	5	6	7
Languages of the State.						
Tibeto-Chinese Family, Tibeto-Burman Sub-family, Tibeto-Himalayan Branch.	Tibetan Group.	Bhotia.	179,480	181,739	49	Ladakh District.
Indo-European Family, Aryan Sub-family, Dardic Branch.	Khowar Group.	Chitrali.	6,951	111	2	Frontier Districts (Political Agency).
	Kafir Group.	Dardistani.	8,231	5,591	2	Kashmir North and Kashmir South.
	Dard Group.	Kohistani.	3,121	6,540	1	Kashmir South.
	Do.	Kashmiri.	1,413,169	1,326,955	385	Kashmir Province, Udhampur, Reasi and Poonch.
	Do.	Shina.	63,918	28,478	18	Gilgit.
Indo-European Family, Aryan Sub-family, Outer Sub-branch (Sanskrit).	N. W. Group.	Lahnda (Chabbali).	44,460	86,030	12	Mirpur.
Indo-European Family, Aryan Sub-family, Inner Sub-branch.	Central Group.	Punjabi (Dogri dialect).	549,917	524,850	151	Jammu, Kathua and Udhampur.
	Do.	Rajasthani (Gujari dialect).	317,762	249,482	87	Poonch, Muzaffarabad, Reasi, Jammu, Kashmir South and wherever Gujars may be found.
	Pahari Group.	Western Pahari.	633,096	636,059	274	Poonch, Muzaffarabad, Reasi and Udhampur.
Languages of India.						
Indo-European Family, Aryan Sub-family, Indo-Aryan Branch, Outer Sub-branch.	North Western Group.	Lahnda (Pothwari dialect).	51,062	92,734	14	Mirpur.
Indo-European Family, Aryan Sub-family, Indo-Aryan Branch, Inner Sub-branch.	Central Group.	Punjabi.	329,201	341,439	90	Mirpur and Jammu.
		Rajasthani.	2,583	2,117	1	Jammu.
		Western Hindi.	6,257	2,071	2	Mirpur and Jammu.
Indo-European Family, Aryan Sub-family, Iranian Branch.	Eastern Group, Afghanistan-Baluchistan Sub-group.	Pushtu.	3,194	2,189	1	Kashmir Province and Frontier Districts.
	Afghanistan-Baluchistan Sub-group.	Other.	3,289	2,062	1	Scattered.
Asiatic Languages.						
Indo-European Family.	Iranian Group.	Persian.	168	181	---	Scattered.
		Other.	[illegible]	88	---	Do.
European Languages.						
Indo-European Family.	Teutonic Group.	English.	300	339	1	Kashmir South and Jammu District.
		Other.	36	4	---	Scattered.
Unclassified Languages.						
		Burigwi.	96	87	---	Jammu.
		Other.	28,944	6	7	Scattered.

NOTE 1.—Bhotia includes Bhotia (dialect proper), Balti, Ladakhi, Tibetan, Brokskat, Kashgari and Khapli.

2. Kashmiri includes Soajwahi, Kashmiri (dialect proper), Kishtwari, Pogali, Rambani and Siraji.

3. Western Pahari includes Pahari, Bhaderwahi, Gaddi, Padri and Sarori.

4. Rajasthani includes Ishmari and Marwari.

5. Western Hindi includes Hindi, Hindustani, Urdu and Gonli.

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SUBSIDIARY TABLE II.

DISTRIBUTION BY LANGUAGE OF THE POPULATION OF EACH NATURAL DIVISION.

Natural Division.	Number per 10,000 of the total population who speak														
	Language Dogri as mother-tongue.			*Language Kashmiri as mother-tongue.*			*Language Gujari as mother-tongue.*			*Language Pahari as mother-tongue.*			*Language Punjabi as mother-tongue.*		
	As mother-tongue only.	With language Punjabi as subsidiary.	With language Kashmiri as subsidiary.	As mother-tongue only.	With language Dogri as subsidiary.	With language Punjabi as subsidiary.	As mother-tongue only.	With language Dogri as subsidiary.	With language Kashmiri as subsidiary.	As mother-tongue only.	With language Dogri as subsidiary.	With language Kashmiri as subsidiary.	As mother-tongue only.	With language Dogri as subsidiary.	With language Kashmiri as subsidiary.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Jammu and Kashmir State ..	1,801	122	17	2,759	20	30	371	561	281	1,834	71	160	903	100	210
I. The Sub-montane and Semi-mountainous Tract ..	4,847	116	6	43	374	2,430	745	2,634	2	21	1,766	20	2,806	99	5
II. The Outer Hills ..	1,879	183	21	1,190	785	171	1,449	230	45	3,865	94	63	302	203	43
Jammu Province ..	3,569	139	11	679	280	228	1,103	896	34	2,234	100	62	1,716	152	19
III. The Jhelum Valley (Kashmir Province) ..	11	784	189	7,860	....	20	687	....	762	1,126	....	188	128	49	2,796
IV. The Indus Valley (Frontier Districts) ..	25	665	69	64	11	272	34	....	....	4	2,879	....	88	133	51

NOTES 1.—The proportions of speakers of languages as mother-tongue have been calculated on the total population.

2. The proportions of speakers of subsidiary languages, on the other hand, are calculated on the strength of the mother-tongue to which the language is subsidiary.

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SUBSIDIARY TABLE III.

Comparison of Tribal and Language Tables.

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Tribe and Language.	Strength of Tribe (Table XVII).		Number speaking Tribal language only.		Number speaking Tribal language and some other language.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
Kashmiri ..	765,529	659,081	742,016	639,747	4,921	2,934
Gujuri ..	218,989	186,639	170,826	147,324	17,011	11,734
Shina ..	7,136	7,013	32,579	30,330	361	29

CHAPTER XI.

RELIGION.

000 **294. Reference to Statistics.**—The Census statistics generally observe two broad distinctions of religion and sex which form the main basis of classification. Although in certain Imperial Tables the data is not represented by religion but there is hardly a table which does not bear the distinctive mark of sex by displaying the figures separately for males and females. The religious classification has not been observed in the opening Imperial Tables I to IV nor in the tables of birth-place, occupation or language but one might turn over the tables volume from beginning to end without being able to single out a table in which the figures have not been distributed by sex. The Imperial Table XVI embodies the main statistics of religious distribution of the population by districts and the State Table II shows the distribution for the various tehsils, while the State Table VIII shows the distribution of the Christians by race and sect. Besides the above Imperial Tables dealing with absolute figures the following Subsidiary Tables have also been appended at the close of this chapter which represent the varied aspects of the statistics.

Subsidiary Table I—General distributions of the Population by Religion.

" " II—Distribution by Districts of the main Religions.

" " III—Christians—Number and Variation.

" " IV—Religions of Urban and Rural Population.

" " V—Religious Sects.

*659 **295. Instructions to the Enumerators.**—Column 4 of the Census schedule which provided for the entry of the religion of the enumerated person was divided into two sub-columns (*a*) and (*b*). In sub-column 4(*a*) was to be entered the main religion of the person concerned while sub-column 4(*b*) was to show the sect. The enumerators were clearly instructed to accept the answer which each person gave about his religion and make an entry accordingly. The enumerator was not to ask an illiterate person "what is your religion" but his enquiry was to be in the precise form "Are you a Muslim, Hindu, Sikh, Jain, Budhist or Christian". In the case of aboriginal tribes who did not belong to any definite religion the name of the tribe was tobe entered in column 4. Entry of sect in the case of Christians was essential.

The population being divided under definite religious denominations and the strength of people belonging to borderland sects or tribes being too insignificant to affect the figures, the statistics of religions may be taken as fully reliable. There were only 134 Sanis who did not fall under any of the recognised religions and were shown under the head tribal in accordance with the advice of the Census Commissioner for India.

296. Religion as a Basis of Statistical Classification.—It has been shown above that apart from the intrinsic value of the figures for the different religions, religion is used as a basis of classification of most of the statistics presented in the Imperial Tables. The propriety and usefulness of the religious basis of classification have been questioned in the All-India Volume of the 1921 Census Report in the following words:—

" The value of this basis of classification has been impugned on the grounds that whatever homogeneity of race, tradition and custom may have been connoted by the terms Hindu, Mohammedan, Christian, etc., in the past, have ceased to exist to a sufficient degree to influence the statistics. It is argued that so far as customs of demological importance are

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commonly, e. g., early marriage, seclusion of women, treatment of children, etc., the divisions of real significance are now not vertical sections of society by difference of religion, but horizontal divisions into strata differentiated from one another by social and economic conditions."

The above criticism, no doubt, brings into broad relief the apparent inadequacies and defects of the religious basis of classification, and a case for abandonment of this basis was made out on the strength of statistical data. For instance, it was suggested that in spite of the similarity of race between the Muslim population of Bengal and of Bihar and Orissa the rate of growth registered by these communities was entirely different owing to difference of tradition and economic circumstances. Similarly the distinction between Hinduism and tribal religions affords no satisfactory basis for explaining variations since the absence of a hard and fast line dividing the two detracts considerably from the reliability of the statistics. In Burma, again, the distinction by religion has been superseded by racial classification. The validity and utility of the classification by religion having thus been assailed it is only natural to examine if we can find a better substitute for it by devising a classification on social or economic basis.

In this country it is very difficult to divide the population according to social and economic grades, and it would be really too much to expect that the gratuitous enumerator on whom devolves the ultimate responsibility of filling in Census schedules with his deficient education and knowledge would be able to satisfactorily conduct the economic and the social stratification of the populace in his charge when we find that his work on the simple schedule is attended with blunders in spite of clear and unambiguous instructions. Occupation does not provide a reliable guide as a classification based on the occupational scheme would be too complicated and intricate and would not lead to better results than the occupation returns themselves which represent one of the most unsatisfactory phases of the Census operations. A division by caste which is too complex, too local and too controversial a factor to form a social or economic division even of Hindu society would be equally unsatisfactory. Race offers no better substitute since like the caste the classification on this basis would require numerous categories and to show the Census statistics for such a large number of divisions would be too voluminous and unmanageable.

The fate of the country seems at present inextricably bound with religion since each of the religious communities have their separate personal laws which govern their daily life and conduct and the development of the country towards democracy is also proceeding on religious or communal rather than nationalistic lines. Since franchise and representation to the various public bodies, the provincial legislative councils and the central legislature is again based on communal considerations it is but natural that the people have become habituated to class themselves under religious labels instead of economic or social divisions. 829

In view of the above difficulties in the way of selection of a better substitute religion will have to be retained as a basis of classification as it still exercises an irresistible sway over the public mind and is one of the clearest and distinctive marks of differentiation of mankind and its displacement for a long time is problematical.

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207. What is Religion.—It is outside the scope of a Census report to indulge in an elaborate discussion of the definition of the word 'Religion' although it is at the same time essential to give a brief explanation of the meaning of the statement that there are so many Hindus, Muslims, Christians and Buddhists. Religion has various aspects, philosophical, ethical, ceremonial, spiritual or personal and communal and to a large majority religion represents to the individual that particular outlook and attitude towards the universe and his fellowmen which forms the tradition of his family and his clan. 'Census' as remarked by the Census Commissioner for India in 1921 "is not concerned with personal religion but is an attempt to record religion in its communal aspect, merely distinguishing those who lay claim to one or other of the recognized sectional labels without looking too closely into the validity of their claims."

[Errata: read "differentiation" of strata sheet p. 320, category 11c -- Analyst]

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[illegible]. What is Hinduism.—The Sanskrit word 'Dharma' which is the commonly accepted equivalent of the word 'Religion' has in reality a much wider significance since it encompasses the entire range of social conduct while religion confines itself mostly to ideas about God and life after death etc. On account of the inherent disability of the average person to correctly appreciate the minute distinctions between the countless personal beliefs obtaining in the various communities the Census does not consider it advisable to take notice of the innumerable personal faiths and denominations which would not readily submit to proper classification under a convenient number of comprehensible heads but in contrast with the communal aspect of the religion since its main concerns are the concrete people and not so much their abstract faiths. The more religions like Christianity and Islam inspite of minor differences possess a definite creed to enable a ready detection of its adherents from others, but 'Hinduism' is too wide a term as it includes within its fold a large variety of creeds and doctrines. There are Monotheists, Polytheists and Pantheists all clubbed together under this denomination. It does not exclusively denote a religion but it also denotes the country, race, religion as well as the social organisation. While on the one hand it shelters persons believing in one God without a second it also nurtures adherents believing in thirty-three crores of Deities and paying homage to idols and natural powers, and all these classes are content or rather proud to call themselves Hindus as if there was nothing incompatible with their faiths and principles. People may be diametrically opposed in beliefs and conversions still they are Hindus. It is the elasticity of the Hindu religion which is responsible for keeping within its border the various sects on the one hand and the different aboriginal tribes and other low classes on the other all of whom find a place and recognition for their respective beliefs and customs within the pale of this all comprehensive religion. It is, however, incorrect to surmise that there is no central belief which is shared by all the Hindus, since in all the apparent diversity there is a unifying principle which holds all these elements together. As a religion Hinduism is one which postulates the existence of one God (without a second) Who manifests himself to the world at various times in His various incarnations. Hinduism is Monotheistic in spirit though in its outward aspect the popular Hinduism has adopted various forms and images to capture and satisfy the imaginations of its numberless followers at various stages of religious development, but these images are the visible symbols of the Divine spirit whose attributes they are intended to signify. Even Sir Alfred Lyall who defined Hinduism very comprehensively as "a tangled jungle of disorderly superstitions and collection of rites, worships, beliefs, traditions and Mythologies, that are mentioned by the sacred books and ordinances of the Brahmins and are propagated by Brahmanistic teachings", had later to admit that "The dominant idea of intellectual Hinduism, the belief of which overlaps all this jungle of superstitions, is the unity of spirit under a plurality of form".

As Hinduism is not a proselytising creed, a Hindu like a poet is born and not made. That is one of the reasons why Hinduism has given away many of its adherents to other religions during the past but has failed to add to its strength either through reclamations of the deserters or through conversions from other religions. Till very recently the public opinion did not pin much faith in the 'Shuddhi' or reclamation since the orthodox opinion strongly discountenanced the re-assimilation of the converts from Hinduism with the result that even cases of forcible conversions were not open to revision. The contact with Western civilisation and the liberalising forces let loose by the Arya Samaj have now effected a considerable change of outlook, and now not only are conversions of Hindu converts viewed with favour but the advanced opinion finds nothing odious in bringing within its sphere conversions from other religions. During the past decade there have been occasional instances of conversions of certain European ladies into Hinduism by the Arya Samaj through the Shuddhi ceremony when a Hindu name is given to the convert. Miss Nancy Miller, an American girl who was taken in marriage by the ex-ruler of Indore was renamed Shanti Devi after her 'Shuddhi' and at the Shuddhi ceremony of one of the European women at Srinagar the new name of Nila Nagini was adopted by her.

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In spite of the great diversities of beliefs and worships the fundamental elements of Hinduism are not as obscure or unknown as is often supposed by the outsiders since with some exceptions, Hindus generally have reverence for the Vedas, the cow, caste distribution (Varn-ashram) and the Brahmans, although the intensity of their belief in this as in many other old doctrines is everyday diminishing. Besides the above, there are some other central ideas of the Hindu Philosophy which are generally accepted by the followers of this religion and which consequently afford good clues to their distinction from others. These are the beliefs in the 'Unity of God', Maya, Pantheism, Karma and consequent Pessimism.

The unity of God connotes that God is one though He also displays himself in different incarnations to protect the righteous and punish the evil-doers. Maya or the illusion which makes the unreal things appear as real and actually existing and prevents the realization of the one-ness of the self with God represents another essential element of Hinduism. As soon as self-realization establishes that two-ness with God which is the ideal of Pantheism all pain and suffering is at an end. "Karma or predestination of fate means that man cannot alter his destiny from which springs the principle of Pessimism ordaining the uselessness of human effort which has been responsible for many important turns in the history of this country". Although there may appear some difficulty in defining 'Hinduism' yet the identification of persons known as Hindus is not a complicated task.

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[illegible]. General Distribution of Population by Religion.—The religious distribution of the population of the State is given in the Imperial Table XVI from which the marginal statement has been extracted to exhibit the main results at a glance for the convenience of the general reader. The total population of the State is made up of 2,817,636 Muslims, 736,222 Hindus, 30,662 Sikhs, 18,724 Buddhists, 2,383 Christians, 597 Jains, 134 Tribals and 5 Zoroastrians. The table also shows that for every 10,000 of population there are 7,727 Muslims, 2,019 Hindus, 138 Sikhs, 106 Buddhists, 6 Christians and 1 Jain. It is quite evident that Muslims constitute the predominant community in the State forming 77 per cent. of the total population and Hindus make up the next important community with a percentage of over 20. The remaining 3 per cent. is made up by Sikhs (1·4 per cent.), Buddhist (1 per cent.), Zoroastrian, Christians and Tribals contributing compositly about ·5 per cent. to the total population of the State. From the Subsidiary Table 1 which demonstrates the general distribution of population by religion as well as the variations recorded during the decade by the different religious communities it will appear that of all the important religions the highest gain has been secured by the Sikhs who have increased their population during the outgoing decade by [illegible] per cent. The Muslims' share in the decennial increase is by no means [illegible] since they have added to their numbers by 10·5 per cent. The increase per cent. of the Hindus is only 9·29 which is far from satisfactory as will be shown presently. Last of all comes the Buddhist with a decennial increase of only 2·7 per cent. For the purposes of this comparison we have taken only the four main communities which form 99·5 per cent. of the population and have left out of account the increases shown by the minor communities such as Jains, Zoroastrians and the Tribal religions since their number being very small may fluctuate in their

Religion.	Number in 1931	Number in 1921	Proportion per 10,000 in 1931	Proportion per 10,000 in 1921
1	2	3	4	5
1. Muslim	[illegible]	[illegible]	[illegible]	[illegible]
2. Hindu	[illegible]	[illegible]	[illegible]	[illegible]
3. Sikh	[illegible]	[illegible]	[illegible]	[illegible]
4. Jain	[illegible]	[illegible]	[illegible]	[illegible]
5. Buddhist	[illegible]	[illegible]	[illegible]	[illegible]
6. Zoroastrian	7	6	—	—
7. Christian	[illegible]	[illegible]	[illegible]	[illegible]
8. Tribals	[illegible]	[illegible]	—	—

[Errata: cf. category 116 p. 520 for corrections -- Analysis]

*162 strength by migration or other temporary causes would seriously swell the percentage variations leading to incorrect conclusions. For instance the decrease of Zoroastrian population from 7 persons to 5 persons at the current Census means a decrease of 28 per cent. while in reality the result may be only temporary due to the absence for a short time or a couple of Parsi traders from Srinagar during the winter months when Census was taken. The figures of these castes will, no doubt, be discussed in detail under their proper heads, but it would not be right on principle to compare the variation of these smaller communities with the main ones.

300. Distribution by Provinces.—Coming to the discussion of the figures by provinces we take up first the Jammu Province with a total population of 1,788,441 inclusive of the Jagirs of Poonch and Chenani. It contains 1,091,021 Muslims; 665,246 Hindus; 29,282 Sikhs; 507 Budhists, 1,753 Christians, 591 Jains and 41 Tribals, Zoroastrians being conspicuous by their complete absence in this province. The provincial proportion for every 10,000 of the population works to 6,100 for Muslims, 3,720 for Hindus, 163 Sikhs, 2 Budhists, 9 Christians and 3 Jains. In case we confine ourselves to the State proper *i. e.*, excluding the Jagirs of Poonch and Chenani which are separate administrations under their respective Rajahs who are feudatories of the State, the total population of the five State districts of Jammu, Kathua, Udhampur, Reasi and Mirpur works to 1,390,152 out of which Muslims number 739,018 and Hindus 630,367, Sikhs 17,934, Christians 1,677, Budhists 507, Jains 588 and Tribal 41. In Jammu proper the proportion per 10,000 of population therefore, comes to 5,305 Muslims 4,534 Hindus, 129 Sikhs, 12 Christians, 4 Jains and 3 Budhists.

Against the decennial increase of 9·03 per cent. in the population of the Jammu Province inclusive of Jagirs, the Sikhs show a decennial increase of 33·3 per cent. while the Muslims and the Hindus are responsible for 10·2 per cent. and 6·2 per cent. respectively.

At this Census the Kashmir Province has recorded a total population of 1,568,218 souls which is composed of 1,478,287 Muslims, 68,256 Hindus, 21,190 Sikhs, 339 Christians, 93 Tribals, 5 Budhists, 3 Jains and 5 Zoroastrians. Out of every 10,000 of the population 9,430 are Muslims, 442 Hindus, 135 Sikhs and 2 Christians, the proportion of Budhists, Jains and Tribals is too insignificant as they do not reach the proportion of even one to ten thousand. During the outgoing decade the population of the Kashmir Province has increased by 11·5 per cent. while the increases recorded by the various religions in this province come to 11·6 per cent. for Muslims, 19·4 per cent. for Sikhs, 7·2 per cent. for Hindus and—·6 for Christians.

The Indus Valley Division administratively known as the Frontier Districts as observed in the opening chapter of this report contains ⅓ of the total area of the State but has only 288,584 persons or about 8 per cent. (less than one twelfth) of the State population. The population consists of 248,388 Muslims, 38,212 Budhists, 1,680 Hindus, 190 Sikhs, 171 Christians and 3 Jains. The proportion of different religious communities in every 10,000 of the population amounts to 8,607 Muslims, 1,324 Budhists, 58 Hindus, 6 Sikhs and 5 Christians. The variation per cent. in the population of this tract amounts to 3·82 per cent. during the current Census while the rate registered by various religions are Muslims 3·9 per cent., and Budhists 2·6 per cent. The increases per cent. among Christians, Hindus being 99·6 and 33·3 need not be taken into account as their total population in this tract comprises 171 and 1,680 persons only.

301. Distribution by Districts.—Among the districts of the State the Hindus number strongest in the Chenani Jagir and the Beerbhi tehsil of the Kathua district wherein they constitute about 86 per cent. and 84 per cent. of the population respectively. Next to Beerbhi tehsil their influence is strongest in the other two tehsils of the Kathua district, the entire Udhampur district as also in the Jammu district wherein they form 38 per cent. of the population. The Semi-mountainous and Sub-mountain Divisions is also prevailed by the Hindu influence, their proportion reaching to 48 per cent. The Kashmir Province

* [Errata: read "religions" for "castes"; cf. errata sheet, p. 130, category 11.— Analyst]

X162 has 442 Hindus in every 10,000 of the total population the proportion being higher (701) in Srinagar district against 191 of Baramulla and 189 of Muzaffarabad. The Hindu element in the Indus Valley is again nominal (58 per 10,000) consisting as it does of immigrant traders, State employees and Military garrisons, the number of permanent residents being of course small.

The Kashmir Province forms the chief stronghold of the Muslim population which is 94·2 per cent. of the total, the proportion being higher in the Baramulla and slightly lower in the Srinagar district. The Indus Valley or the Frontier Districts also contains 86 per cent. Muslims the Frontier Ilaqas having the strongest proportion which considerably falls down in the Ladakh district owing to the concentration of the Budhistic population of the State in Zanskar Ilaqa and the Ladakh tehsil of this district. In the Jammu Province the Muslims are highly preponderant in the Kotli tehsil of the Mirpur district as also in the Poonch Jagir, their proportions per 10,000 of the population being 9,123 and 9,047 respectively. The Mirpur and Bhimber tehsils jointly make up a proportion of 7,598 while the Rajouri tehsil raises the proportion of the Reasi district to 6,603 in 10,000.

In the districts the Sikhs have their largest proportion per 10,000 in Muzaffarabad (460), the Mirpur and Bhimber tehsils jointly coming out second best with 341 and the Poonch Jagir also showing a respectable figure of 292. The Budhists are confined to the Ladakh tehsil and Zanskar Ilaqa while out of a total population 2,263 Christians 1,608 are contained in the Sub-montane and the Semi-mountainous Division wherein the Jammu city and the Ranbirsinghpura tehsil accommodate the bulk of their proportion. The city of Srinagar and Ladakh also contain the next largest proportions while in the remaining districts they are sprinkled here and there. Of the total population of 597 Jains, 578 were enumerated in the Jammu district almost the entire strength being concentrated in the Jammu city leaving only 19 souls for the rest of the State. The followers of Tribal religion (134 Souls) were registered both in Jammu and Kashmir Provinces and all the 5 Zoroastrians come from the Kashmir Province.

000 **302. Social Map.**—In conformity with the instructions of the Census Commissioner for India the enclosed social map has been prepared which demonstrates pictorially the proportions of the principal religious communities inhabiting the State. The proportions herein are shown by rectangles the scale of which is taken as ½" × 1" representing three lacs of persons. Four principal religious communities, namely the Hindu, Muslim, Budhist and Sikh have been selected for representation on this map and each of them is distinguished by a separate colour (Muslims green, Hindu blue, Sikhs chocolate,* Budhist light pink); a fifth colour light blue has been added to show the strength of the depressed classes. The main conclusions regarding general distribution of population are manifested by these rectangles. The rectangle of Kashmir North has the entire field dyed green showing the highest Muslim preponderance while the Hindus and Sikhs occupy very narrow strips at either end representing 1·9 per cent. and 1·1 per cent. respectively. The greater prominence of the green in the rectangles of the Frontier Ilaqas, Kashmir South, Poonch, Muzaffarabad, Gilgit, Ladakh and Mirpur unanimity proves the large predominance of Muslims in the population. The blue and light blue which stand for the Hindus including depressed classes occupy a distinct place in Kathua, Udhampur and Jammu districts where this community possesses considerable numerical strength while the Reasi district also claims a respectable share in this respect. In Mirpur and Poonch, Muzaffarabad and Kashmir North the chocolate colour marks the presence of the Sikh element which is also seen sprinkled over the Jammu district. The light pink of Budhist is featured in the Ladakh rectangle where this community is mainly congregated. Christians, Zoroastrians, Jains and Tribals do not find a place in the map since all communities numbering less than 1 per cent. of the population of the locality were not to be shown in the rectangles; nor was it practicable to represent them as the representation of communities with one per cent. strength would have necessitated the enlargement of the social map to unmanageable proportions.

* [Errata: read: "chocolate"; cf. errata sheet, p. 330, category 116 — Analyst]

*162 **302. Distribution and Variation amongst Hindus.**—Having made the meaning of the term Hinduism quite intelligible in the preceding pages it seems unnecessary to enter into any further details and we proceed with the analysis of the figures with the introductory explanation that in the term Hindu are included all the people belonging to the old school of orthodox Hinduism, known as Sanatanists or Brahmanic Hindus. The followers of Arya Samaj, Brahmosamaj and various other Guru worshipping cults and the depressed classes all come under this denomination. For the purposes of the present Census the figures of Hindus are shown under three broad heads Brahmanic, Aryas and Brahmo in Imperial Table XVI while the State Table II which combines literacy with religion observes a different classification into the heads Brahmans, depressed classes, and other Hindus. The total Hindu population of the State as recorded at the present Census is 736,222 persons against 692,641 of 1921, 690,390 of 1911, 689,073 of 1901 and 691,800 of 1891. During the last 40 years therefore (1891-1931) the total increase registered by Hindus in the State is (736,222—691,800)=44,422 persons only which gives a percentage increase of 6·3 during the forty years period, while during the same period the increases recorded by other religions have been 344·4 per cent. for Sikhs, 57·1 per cent. for Muslims, 30·7 per cent. for Budhists and 938 per cent. for Christians. The rate of growth in this community of the State has therefore been hopelessly disappointing. In case we leave out of account the present decade which has been exceptionally healthy and a prosperous one, the total increase recorded by Hindus during the thirty years period 1891-1921 works to 692,641—691,800=841 persons only which yields a percentage increase of ·1 only and proves that the community did not make any addition to its strength over a period of thirty years. The distribution per 10,000 of the population worked out in the Subsidiary Table II shows that the percentage of this community in the State population has suffered an abnormal decrease having fallen from 27·2 per cent. in 1891 to 20·1 per cent. in 1931.

Locality.	Proportion per 10,000 of the population.		Variation per cent.		Net variation since 1891 to 1931.
	1931	1921	1921-31	1911-21	
Jammu & Kashmir State --	2,010	2,006	+0·20	−1·2	+0·3
1. Sub-montane Tract --	4,888	4,701	+7·70	+·77	....
2. Outer Hills --	2,088	2,200	+0·00	−·33	....
Jammu Province --	2,120	2,010	+0·10	+·30	+0·3
3. Jhelum Valley --	440	400	+7·30	+3·00	+14·0
4. Indus -- --	50	44	+30·3	−19·2	+181·3

The marginal table containing the comparative figures for the different Natural Divisions shows that although the Hindus seem to have lost in the general proportion per 10,000 of the population for which greater percentage increases of other communities are chiefly responsible, they have in absolute figures shown an improvement of 0·29 per cent. during this decade against—1·12 of the preceding one. Ignoring the abnormal increase of 35·3 per cent. of the Indus Valley where the total Hindu population grew from 1,241 to 1,680 persons the Sub-montane and Semi-mountainous Tract presents the highest variation of 7·7 per cent., the Jhelum Valley running parallel with 7·2 per cent. while the Outer Hills showing 0·1 per cent. A glance at the figures of the decennium 1911-1921 bears further corroboration inasmuch that time also the Outer Hills Division recorded the worst results with a variation of —·63 per cent. Amongst the general causes

163 of the decline of the natural growth of the Hindus in the State and especially in the Jammu Province in the past may be mentioned the presence of female infanticide in certain high castes. The general dislike and neglect of female children for fear of inability to find suitable dowry for the daughter greatly reduces the female ratio of the population and consequently retards the progress of numbers. The custom of early marriage totally saps the life-blood of the young pair who in their early age fall prey to disease and premature conception many a time results in the death of the child-wife as also the children. The ban on widow re-marriage inflicts untold injuries on the population growth of Hindus by preventing a large number of births. The Purdah system prejudicially reacts upon the health of the ladies and the Post-

death ceremonies, too much weeping, bathing, fasting, etc., of the Hindus put a great deal of physical strain upon the bereaved family and it is not another that one death is the cause of a few more through neglect of essential conditions for preservation of health. The poor dietary and residence in congested areas are further responsible for debilitating their health which on account of low vitality falls an easy victim to epidemics. During the Influenza epidemic in the winter of 1918 it was noticed that people of weak health accompanying a funeral ceremonies contracted the disease as soon as they took their customary bath in the river and the sequence followed the sequence in a couple of days. The non-proselytizing creed of Hinduism does not permit any inflow from other religions while it has supplied converts to Islam and Christianity in large numbers which it has not been able to reclaim in spite of the activities of the Arya Samaj which, no doubt, has put a stop to the constant stream of converts who swelled the ranks of other religions. 163

Besides the above general causes a special malady is preying upon the vitals of the Hindu population of the State. Our reference is to the prevalence of venereal diseases in the hilly tehsils of the Jammu Province with Hindu predominance which have proved a serious impediment to the growth of Hindus. The last column of Subsidiary Table I of the Census Report of 1921 Part I shows that during the thirty years period 1891-1921 the Hindus of Jammu Province instead of increasing lost by 4·4 per cent, although in the province of Kashmir an increase of +0·9 per cent. was recorded during the same period. 164 161

The marginal table which has been specially prepared to exhibit this aspect of the statistics contains the Hindu population of the hilly tehsils of the Jammu Province for the Censuses of 1911, 1921 and 1931. Excluding Udhampur, Ramban, Kishtwar, and Chenani which in spite of showing a plus variation at both the decades

Name of Tehsils.	Population.			Variation.	
	1911	1921	1931	1911-1921	1921-1931
Reasi	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Udhampur	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Ramban	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Ramnagar	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Bhaderwah	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Kishtwar	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Bandrab	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Kathua	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Chenani	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

have nevertheless been included in the statement (since the rate of their increase in 1911-1921 was only nominal the total increase in no case exceeding a few hundreds) we find that Reasi, Ramnagar, Bhaderwah, Bandrab and Kathua all recorded a decrease in the decade 1911-1921, the Reasi and Bandrab tehsils continue to show minus results until now while Kathua and Chenani have added only insignificant numbers to their Hindu strength. The increase in Bhaderwah amounts to about 3 per cent, while Udhampur and Chenani, Kishtwar and Ramban have shown fairly satisfactory improvement. The improvement in these places is partly attributable to the general conditions of the decade and partly also to the work done by the Medical Department in combating the disease. The attention of the Government is again invited towards this problem which requires work on a much more elaborate scale by mentioning of liberal sums for eradication of this disease and then removing these tracts from its clutches. With liberal grants and intensive Medical work under a number of experts having knowledge of up-to-date methods of treatment the Government should expect to see much better results by the next Census. The Hindu reformers can also do a great deal of useful work by educating the public opinion so that sufferers may readily avail of the treatment offered, and not continue suffering by concealing the disease.

The Government would be well advised to have a special enquiry conducted at the next Census in selected tehsils regarding the prevalence of these diseases to enable them to assess the improvement from time to time. 000

[illegible] CENSUS [illegible]

795 *162

[illegible]. The Hindu Sects.—The sects of Hindoism being too numerous to compile record of population of all the different sects was too attempted that [illegible] and accompanies were compared to confine themselves to those numerical denominations only namely the Brahmanas, old Arya and the Dadoos. Out of the total [illegible] Hindus [illegible] belong to Brahmanas, [illegible] to Arya and only 1 to Dadoos. Of these two schematics sects the Brahmanas being too conservative to matter do not deserve much notice and the sect not i.e. the Arya Samaj is a rapidly growing body and they present a record of phenomenal progress during the present decade. The sect was founded by Swami Dayanand Saraswati who opened the low branch of the Arya Samaj in 187[illegible] and by the time of his death in 1883 the movement had gathered sufficient strength since the number of its branches in the Punjab and United Provinces reached over [illegible]. The Arya Samaj introduced reforms of the most revolutionary character in the orthodox Hindoism of the old school. Believing in the eternal ideas of Monotheism and infallibility of the Vedas which are regarded as God's word it discarded a large number of old customs, restrictions, beliefs and ceremonies and discovered in the strongest terms the worship of idols, performance of Shradhs and the transmission of caste by birth. It discouraged child marriages and encouraged widow re-marriages. It India with female no prostitution and has created Hindoism from the lower which is outcasted due to the conversion to other religions. Through the activities of the Samaj all the women with underlying beliefs and depressed classes regarded as untouchables by the Hindus have found a new shelter under which they can escape the social degradation and at the same time remain under the banner of Hindoism. Starting out a single following at the 1901 Census the Arya started with 79 followers in 1911 Census and increased to 1,047 in 1921 and [illegible] in 1931 while at the 1931 Census their strength has reached [illegible] persons recording a decennial increase of [illegible] per cent.

Districts	1931	1921
Gurgaon District	[illegible]	[illegible]
Karnal "	[illegible]	[illegible]
Ghaziabad "	[illegible]	[illegible]
Rohtak "	[illegible]	[illegible]
Ghazipur "	[illegible]	[illegible]
Total Arya Samaj Hindus	[illegible]	[illegible]
Total Hindus	[illegible]	[illegible]

As will appear from the foregoing statement activities of the Arya Samaj have been frequently successful in the Jamna Province where their strength amounts to [illegible] having a frequent of 1,[illegible] made for the Kaithoor Province, the Frontier Districts and the Jagir of Punch and Chamba. In the Jamna Province again the movement has taken deep root in the Jamna and Karnal [illegible] Punjab border only again under the influence and encouragement the Arya Samaj which has its centre at Lahore. Moreover, the Jamna Province generally and these districts particularly are permeated by a good proportion of the depressed classes like the Bagdi, Dusses, Chamars and Bhatra who reside west of the Shiwalik, to cut off the doctrine of untouchability and obtain a [illegible] to social status the date bordered in the Punjab. The comparative figures of 1931 and 1921 for the five districts of the Jamna Province clearly show that in the Jamna district the Arya have added 7 times to their original strength the total gain being [illegible] persons while in the district of Karnal the numbers have doubled and in Ghaziabad where the Arya Samaj at the 1921 Census had only 31 followers the strength has now reached to 1,[illegible] persons. The Bhat and Bhiwar have also shown good progress though the scope in these districts is not as great as in other districts where Hindoism predominates. The large increase which we see in Hindoism since they have sustained corresponding decrease in the Depressed Hindus are due to the great propaganda and organisation work of the Arya Samaj probably assisted from their central organisation at Lahore under which ground they were found in the hands of the number of depressed classes including to which they responded as every being made in the schedules.

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Although according to the report of the community at the 1921 Census the Hindoos interested the conversion to accept Vedic Dharma in the name of

[Crude: cf. category [illegible], p. 230 for Conversions -- Analysis]

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657

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[illegible] p. 330 for correction—
Prof. [illegible]]

P 162 **Muslims.** The increase in the Sub-montane Division which comprises the State which adjoined alongside the Punjab plains is also good (11 per cent.) while the Indus Valley is responsible for 7·9 per cent. only.

P 162 **[illegible]. Muslim Sects.**—At the Census a return of sects was also taken and accordingly the marginal Muslim sects were returned in the State whose strength is also given against them. The Subsidiary Table V which gives the distribution of these sects by districts shows that Sunis seem strong in Jammu and the Kashmir Provinces while Shia influence is predominant in the Frontier Districts which also have the chief centres for the Nur Bakhsi sect of Ladakh and Mulsyas of Gilgit. The denominations of Ahl-e-Hadis, Hanfis and Ahmadis are spread over the Jammu and Kashmir Provinces while 108 Qadianis are all located in the Jammu Province. For the historical origin of these sects, and their tenets and doctrines, a reference is invited to the Census Report of the State for 1931.

Muslim Sects		Population
All sects	=	[illegible]
Sunni	=	[illegible]
Shia	=	[illegible]
Nur Bakhsi (Shia)	=	[illegible]
Ahl-e-Hadis	=	[illegible]
Ahl-e-Hadis	=	[illegible]
Hanfi	=	[illegible]
Ahmadi	=	[illegible]
Qadiani	=	[illegible]
Sufi	=	[illegible]

P 164 **Muslim Associations.**—A High school and a number of Middle and Primary schools are run by Anjumans-i-Nusrat Islam, Srinagar while Anjumans-i-Hamdard and Anjumans-i-Islamia also have a Middle school each. Besides the above a Madrasah is supported by Anjumans Ahl-e-Hadis. The Anjumans-i-Islamia Jammu maintains a High school for boys and a Middle school for girls at Jammu both of which are in receipt of the Government grant-in-aid. One Boarding House and one Orphanage are also supported by its funds.

P 179 **[illegible]. Sikhism.**—The name Sikh is derived from the Sanskrit word meaning a disciple. The faith is founded upon the teaching of Guru Nanak but the supreme place in the category of religions was granted to it by Guru Gobind Singh who organised the Sikhs into a nation by imposing upon them certain rules of conduct and a definite sign of initiation (*Pahul*). The Sikhs are monotheists and accept the Granth Sahib which contains the utterances of Nanak and other Gurus. At the same time they believe in the Hindu doctrine of metempsychosis or [illegible] and Karma and in the three modes of attaining union with the supreme being; and consequently many of their religious rites are borrowed from Hinduism. There are two principal sects are the Keshdhari (those who wear long hair on the heads) and the Sahajdhari (those who do not) while Akalis are also coming into prominence since the Gurdwara movement. The other sects recorded at the Census are Nanakpanthi, Sewapanthi, Harnandhari, of which the details may be seen in Subsidiary Table V at the end of this chapter.

P 162 Introduced originally from the Punjab during the Sikh rule due to the importance that the State is known to have had with the Sikh court of Lahore, the community numbered 11,[illegible] souls all told at the 1901 Census; it grew to 21,[illegible] in 1911, to 35,[illegible] in 1921; and has at this Census attained a population strength of 35,[illegible]. Their proportion per 10,000 of the population has grown from 45 in 1901 to 138 in 1921 and amongst the four principal religions Sikhism has shown the greatest increase of 89·5 per cent. at this Census. Amongst the provinces the greatest increase 77·6 per cent. has been reported from the Sub-montane and the Frontier Divisions where they have increased from 8,703 to 15,[illegible] not entirely due to natural increase but also due to conversions made from amongst the lower classes of Hindus. The chief cause of their observed increase lies in the definite line drawn between the Sikhs and the Hindus at this Census. While formerly it was possible for a Sikh to show himself both as Hindu as well as Sikh but this was strictly forbidden under definite instructions of the Census Commissioner for India under which Sikh and Hindu were to be regarded as mutually exclusive terms. The conversion was in fact as spoken to every Sikh

of getting himself recorded either as a Hindu or as a Sikh only. This resulted in the withdrawal of a number of persons from the Hindu. An illustration of this fact is provided by the figures which at the 1921 Census recorded 18,108 Brahmans Sikhs whose number at the 1931 Census has been reduced to 11,723. 162*

In the previous Census reports it has been held that Sikhism is not indigenous to the country but was imported into Kashmir during the reign of Maharaja Ranjit Singh the Lion of the Punjab. The following extract from the Census Report of 1921 shows the origin of the Jiwi Sikhs :— 779

"The Jiwi Sikhs are Punjabi Brahmans. During the year 1731 to 1742 A. D., in the reign of the Emperor Ahmad Shah Abdali, Raja Sukhjiwan, Sahab (Servant) of Kashmir, brought the Jiwi Sikhs from Pukhtoo and the adjoining hills to assist him in asserting his independence against his masters. As these newcomers were paid in Jiwi (gold) and had in the time of Maharaja Ranjit Singh, embraced Sikhism, they began to be called Jiwi Sikhs in receipt of (military) stipends. The Jiwi Sikhs are mostly found in the following portions of Kashmir, viz., Pergan, Tral, Rawood, Kirahom, Shah and Lashkidaghpath. They live by agriculture and personal service."

A representation has been received challenging the truth of the remarks in the previous Census reports regarding import of Sikhism during the Maharaja Ranjit Singh reign and a claim has been preferred before us asserting that Sikhs had settled into this country long before the advent of the Sikh Ruler on the strength of certain passages in religious books. Since at the time of writing no historical records or other documentary proofs were produced by the petitioners leave the decision of the question to the next Census when the community should press their claim in time to enable proper investigation.

The Singh Sabha Srinagar has a big Gurdwara in Amira Kadal wherein lodging arrangements are provided for a hundred pilgrims or travellers. A Sikh boarding house known as Sri Guru Nanak Ashram has been constructed at considerable expense at Chakoo (Mattanchanchal) where accommodation is provided for at least 20 boarders. A similar boarding house is established at Baramulla.

[illegible]. Buddhism.—Although one of the oldest religions established in the valley it is now confined only to the Ladakh tehsil which is adjacent to the Chinese Tibet—an important source of Buddhism. Of the total population of 38,756, the Ladakh district has 36,114, while 402 persons are settled in tehsil [illegible]. The distribution within the Ladakh district assigns 30,137 to the tehsil of Ladakh, 5,011 to Kargil and only 66 to Zanskar. Being a non-proselytizing creed it has merely to depend for its increase upon the natural population. Of all the religions the Buddhists have preserved the lowest rate of increase (27 per cent. only) during the outgoing decade, and there is nothing abnormal in this result since the Buddhists of the State have always exhibited a proverbially low rate of progress due to their special custom of polyandry which considerably reduces fertility as also to a large number of priests of both sexes (Lamas and Chomos) leading a life of seclusion and life-long abstinence which results in a large waste of the productive and pro-creative energies of population. The precarious agriculture and non-availability of sufficient land act as a further check to growth of population for which no source of commerce can be made available. The comparatively late age of marriage is again responsible for less births as has been shown in the chapter on sex and fertility. Although no conversions are made into Buddhism yet on the other hand Buddhists have secured a large number of converts from this religion in the past. 779 162*

A record of the Buddhist sects was also collected at this Census and their details will be found in Subsidiary Table V. Suffice it to say that Dugpa (15,749), Gelugpa (7,157), Drugpa (7,107) and Sergugpa (3,627) seem to be the principal sects under which the Buddhist population is mostly returned.

[illegible]. Jains.—The Jains at this Census number only 207 of which 178 were enumerated in the Jammu district having 19 persons for the rest of the [illegible]

[Errata: read "party"; cf. errata sheet, p. 210, category 114 — Analyst]

779 State. The community is congregated in the city of Jammu where its members
#162 are mainly engaged in trade. During the decade the community has increased by (507—329)=68 persons only. Of the total of 507 the Swetamber sect claimed 353 while the Digambers numbered 128, the balance of 116 being returned with no sects.

#659 **311. Tribal**—134 Sanis who were grouped under the head others have been relegated to the denomination tribal in accordance with the instructions of the Census Commissioner for India.

779 **312. Christians.**—The number of Christians at this Census is 2,263 of
#162 whom 198 are Europeans and Allied races, 123 Anglo-Indians, and 1,942 Indian Christians. For every ten thousand population there are only 6 Christians in the State which gives a percentage of ·06. From 1,634 of the last Census the community has increased to 2,263 persons giving an absolute increase of 627 persons or 38·4 per cent. The greatest addition has been secured by the Jammu Province and especially the Jammu district where their total has increased from 1,040 to 1,362 i. e., by 322 persons. Leaving aside the Europeans and Anglo-Indians who are closely confined to the Srinagar city and its suburbs (257) the largest number of Indian Christians is reported from the Jammu city (802), Ranbirsinghpura tehsil (654) and tehsil Kathua (151) and the number is mostly comprised of the converts from the depressed classes. The distribution of the Christian populace by race and sect is given in the State Table VIII containing full details from which the following statement has been extracted for ready reference:—

		Persons.
1. Anglican communion	—	576
2. India United Church	—	770
3. Lutheran	—	2
4. Minor and unspecified Protestants	—	369
5. Roman Catholics	—	124
6. Others	—	422

Different Missionaries have supplied an account of their activities which is briefly stated hereunder.

797 *Church of Scotland Mission, Jammu.*—This mission maintains an Anglo-Vernacular Middle school wherein the number of students has increased from 165 in 1921 to 256 in 1930. Since 1923 the Scout Movement has added a new phase to the activities of the school. Scouts also pay visits to the depressed classes—the Doms and the Meghs where education talk and propaganda work is carried on in connection with Hygiene. The school also maintains a dispensary. There are groups of Christians at Sambla, Udhampur, Ramnagar and Reasi, and a strong feeling has been created against evil habits such as gambling etc.

2. A note on the activities of the Church Missionary Society Srinagar for the decade (1921-1930) by Reverend Canon C. E. Tyndale-Biscoe, M. A., Manager shows that the society maintains 6 boys schools, two of the Primary standard, two of the Middle standard, and two High schools one in Srinagar and one in Anantnag; and the Church of England Zenana Missionary Society also runs two girls schools at Srinagar and has recently opened one at Anantnag. The number of boys educated during the decade was 6,807 out of which 287 passed the Matric and 661 the Middle standard examinations. Apart from the educational activities the students render considerable social service of which the following record

is a glowing testimony :—

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1. Money collected and subscribed by the staff and boys for supporting destitute Hindu widows, poor boys, etc. Rs. 5,680
2. Average number per year of destitute Hindu widows supported by the school poor fund ... Nos. 12
3. Hindu widows remarried in Kashmir through the efforts of the staff and old boys ... 5
4. Number of sick persons taken out from the hospitals and the city in the school boats by the boys to help their recovery ... 7,336
5. Number of fires at which the staff and the boys have assisted ... 205
6. Number of those saved from drowning and other risks by the boys ... 176

The boys of the C. M. S. School, Anantnag constitute the Fire Brigade of that town and attend every fire with the Fire Engine which the Head Master persuaded the citizen of Anantnag to purchase.

Church Missionary Society of Anantnag.—In addition to the educational activities described above in Reverend Canon Biscoe's general note regarding Srinagar, the Anantnag Society maintains a Women's Hospital for the past thirty years. The out-patient department of the hospital treats about 25,000 patients annually while the in-patients number about 200 on the average. Christian teaching is given regularly and a good deal of uplift work is also carried on. The number of conversions made during the decade under report was 3 only.

Apart from the aforesaid educational and social activities the Kashmir Mission of the Church Missionary Society Srinagar have also been the pioneers of Hospital work and their Mission Hospital at Srinagar managed and presided over by Dr. E. F. Neve, M. D., F. R. C. S., has been rendering very useful service to the people of the country. Situated on the Bund Gogli Wali, the hospital enjoys a commanding sight and has accommodation for 150 in-patients. During the decade under report the in-patients numbered 19,785 while the number of out-patients was 404,253. Rural medical relief is also provided by doctors going on tour and treating a large number of patients in remote villages. The hospital is supported by voluntary contribution and by the fees of the surgical staff and is in receipt of a grant-in-aid of Rs. 10,000 per annum from the Government of His Highness the Maharaja Bahadur who also supports three beds from his privy purse. The Church of England Zenana Missionary Society also maintains a Hospital at Rainawari at an annual cost of Rs. 9,700 which caters to the needs of women and children. The out-patients numbered 6,164 during the decade while the in-patients totalled 360.

Besides the above there is a Roman Catholic Mission at Baramulla which besides doing religious work maintains a High school and a Dispensary.

The Moravian Mission at Leh, with a branch at Khalsi maintains a Hospital and an Orphanage.

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313. Religions of Urban and Rural Population.—The Subsidiary Table IV displays the proportion of different religious communities in the urban and rural population and it is apparent that in the Sub-montane and the Outer Hills Divisions which together make up the Jammu Province inclusive of Jagirs, the Hindus constitute about 58 per cent. of the urban population while 37 per cent. is made up by the Muslims and 3 per cent. by Sikhs the rest being divided between Jains, Christians and Tribals. In the Jhelum Valley, however, the Muslims

*162 naturally lead with a proportion of 8,168 per 10,000 of the population, the Hindus contributing 1,755 and the Sikhs and Christians 66 and 11 to the above proportion.

It does not require any detailed reasons to establish the fact that the Hindus are predominently town-dwellers since in both these provinces of Jammu and Kashmir their proportion in the towns is in much excess of their population percentage. In Jammu Province including the Jagirs although their population is 37 per cent. but they have a representation of 58 per cent. in urban areas while in the Kashmir Province their urban representation is over 17 per cent. against a proportion of less than 5 per cent. in the population of the Kashmir Province. The Indus Valley which save for the Budhistic influence in the large areas covered by the Ladakh and Kargil tehsils is peopled by Muslims with a sprinkling of Hindus and Sikhs has in every 10,000 of the urban populalion 7,396 Muslims, 1,626 Budhists, 784 Hindus, 110 Sikhs and 84 Christians. That the small number of Hindus, Sikhs or Christians found in this Illaqa is congregated in the towns is abundantly shown by the figures of rural population where in every 10,000 there are only 31 Hindus, 3 Sikhs and 3 Christians.

As regards the rural constitution the Hindus are fairly well represented in the Jammu Province having therein a proportion of 36 per cent. against their population proportion of 37 per cent. in the entire province. In Kashmir, however, their rural representation falls short of their population proportion by about 50 per cent., which means that the population is mostly congregated in the Srinagar city and the few important towns, the distribution in villages being deficient. The Sikhs show their highest rural representation of 213 in 10,000 in the Submontane and Semi-mountainous Tract which consists of the Kathua district except Basohli, the Jammu district and tehsils Mirpur and Bhimber. In Kashmir their rural element is far in excess of urban. The Budhist representation in the villages is on par with their population percentage of 13 per cent.

SUBSIDIARY TABLE I.

General Distribution of the Population by Religion.

Religion and Locality.	Actual No. in 1931.	Proportion per 10,000 of population.					Variation per cent. increase (+) or decrease (−).				Percentage of net variation 1901-1931.
		1931	1921	1911	1901	1891	1921—1931	1911—1921	1901—1911	1891—1901	
1	2	3	4	5	6	7	8	9	10	11	12
Hindu.											
..	795,[illegible]	2,019	2,006	2,150	2,273	2,730	+0·20	− 1·13	− ·5	− ·4	− 7·2
State											
..	322,340	4,008	4,761	....	....	....	+ 7·7	+ ·77	....	....	....
1. Sub-montane and Semi-mountainous Tract ..	323,700	3,086	3,305	....	....	....	+ 6·6	− ·62	....	....	....
2. Outer Hills ..	602,540	3,720	3,219	3,921	4,128	4,303	+ 6·1	+ ·05	+ ·04	− ·3	+ 0·8
Jammu Province ..	69,396	440	488	453	334	636	+ 7·2	+ 3·8	+ 3·6	+ ·5	+ 14·9
3. Jhelum Valley ..	1,000	38	44	28	28	17	+38·3	− 19·3	−26·9	+670·6	+55·3
4. Indus ..											
Muslim.											
..	2,277,534	7,717	7,275	7,254	7,416	7,021	+10·5	+ 0·3	+12·3	+ 20·3	+ 37·2
State											
1. Sub-montane and Semi-mountainous Tract (Jammu district, Jammugarh, Kathua, Hirpur and Shakdar tahsils) ..	302,075	4,400	3,078	3,119	....	..	+ 11	− ·07	....	....	....
2. Outer Hills (Rambán, Kulú, Udhampur, Bhadarwah and Chenani) ..	720,348	8,775	6,061	6,528	....	....	+10·3	+ 0·9	....	....	....
Jammu Province ..	1,021,021	6,199	5,032	5,068	5,782	4,549	+10·2	+ ·2	+ ·7	+ 2·9	+ 30·3
3. Jhelum Valley ..	1,476,527	9,430	9,413	9,405	9,344	9,205	+11·6	+ 0·6	+12·4	+ 23·7	+ 61·3
4. Indus ..	248,380	8,007	8,084	8,574	8,880	7,393	+ 0·9	+ 3·8	+16·9	+ 71·7	+119·5
Sikh.											
..	30,000	153	119	200	39	42	+32·9	+ 39·8	+22·2	+250·0	+344·4
State											
..	18,800	218	136	93	....	....	+77·6	+ 47·6	....	....	....
1. Sub-montane and Semi-mountainous Tract ..	13,000	139	130	113	....	....	+ 7·0	+30·08	....	....	....
2. Outer Hills ..	29,522	182	127	204	32	17	+35·3	+ 39·2	+ 27	+ 37·3	+204·7
Jammu Province ..	11,190	136	126	114	169	68	+19·4	+ 30·1	+10·6	+130·9	+257·1
3. Jhelum Valley ..	150	6	4	6	2	....	+37·2	+13·11	+50·4	+ 100	....
4. Indus ..											

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SUBSIDIARY TABLE 1—(*concluded*).

General Distribution of the Population by Religion.

Religion and Locality.	Actual No. in 1931.	Proportion per 10,000 of population.					Variation per cent. increase (+) or decrease (—).				Percentage of net variation 1891-1931.
		1931	1921	1911	1901	1891	1921—1931	1911—1921	1901—1911	1891—1901	
1	2	3	4	5	6	7	8	9	10	11	12
Buddhist											
State ..	*38,734*	*100*	*113*	*116*	*121*	*116*	+ 9·7	+ 3·2	+ 4·2	+ 18·4	+ 30·7
1. Sub-montane and Semi-mountainous Tract ..	9	....	....	....	....	....	+ 225	....	....	....	....
2. Outer Hills ..	408	4	4	6	....	....	+ 12·6	— ·3	....	....	....
Jammu Province ..	*307*	*2*	*3*	*3*	*32*	*30*	+ *14·7*	— *2·2*	— *90·6*	+ *10·2*	— *85·1*
3. Jhelum Valley ..	5	....	....	....	....	....	+ 250	— 33·3	+ 100	....	....
4. Indus " ..	38,312	1,324	1,364	1,300	1,313	1,029	+ 2·6	+ 3·2	+ 19·3	+ 10·4	+ 80·9
Christian.											
State ..	*2,363*	*6*	*3*	*3*	*1*	*1*	+ *38·4*	+ *67·6*	+ *131*	+ *93·6*	+ *938*
1. Sub-montane and Semi-mountainous Tract ..	1,008	22	18	10	....	....	+ 34·9	+ 85·4	....	....	....
2. Outer Hills ..	146	1	....	....	....	....	+ 966·6	— 48·3	....	....	....
Jammu Province ..	*1,753*	*9*	*7*	*4*	*1*	....	+ *46·2*	+ *79·6*	+ *300·2*	+ *215·2*	+ *3,710·8*
3. Jhelum Valley ..	330	2	2	2	2	1	— ·6	+ 50·4	— 10·6	+ 60·2	+ 133·7
4. Indus " ..	171	6	3	3	1	2	+ 98·6	+ 1·2	+ 187·6	+ 22·2	+ 653·3
Jain.											
State ..	*897*	*1*	*2*	*1*	*1*	*2*	+ *12·9*	+ *53·2*	— *21·9*	— *50·5*	+ *6*
1. Sub-montane and Semi-mountainous Tract ..	890	9	6	5	....	....	+ 11·1	+ 54·1	....	....	....
2. Outer Hills ..	3	....	....	....	....	....	+ 200	— 66·6	....	....	....
Jammu Province ..	*407*	*3*	*3*	*2*	*3*	*4*	+ *17·9*	+ *53·04*	— *21·4*	— *50·1*	— *·3*
3. Jhelum Valley ..	3	....	....	....	....	....	+ 200	....	+ 100	— 100	....
4. Indus " ..	3	....	....	....	....	....	....	....	+ 100	— 100	....

SUBSIDIARY TABLE II.

Distribution by Districts of the Main Religions.

District and Natural Division.	Number per 10,000 of Population who are																				
	Hindu.					Muslim.					Sikh.					Buddhist.				
	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891
Jammu and Kashmir State ..	2,919	2,916	2,899	2,372	2,720	7,727	7,075	7,094	7,416	7,061	188	119	100	89	46	106	113	....	....	....
I. Sub-montane and Semi-mountainous Tract ..	4,330	4,497	4,772	..	..	4,600	3,074	3,179	....	....	215	135	93	..	..	....	....	....	....	....
Jammu District ..	6,794	6,728	6,008	..	..	3,079	3,501	3,877	....	....	182	146	97	..	..	....	....	....	....	....
Kathua District (Jammugarh and Kathua tehsils only) ..	6,501	6,113	7,032	..	..	3,032	3,063	3,938	....	....	49	27	13	..	..	....	....	....	....	....
Mirpur District (Mirpur and Bhimber tehsils only) ..	3,049	3,079	3,102	..	..	7,008	7,884	7,730	....	....	341	160	117	..	..	....	....	....	....	....
II. Outer Hills ..	3,777	3,145	3,348	..	..	6,778	6,060	6,538	....	....	129	130	112	..	..	4	4	4	....	....
Kathua District (Basohli tehsil only)	8,589	8,490	8,490	..	..	1,631	1,841	1,909	....	....	..	3	1	..	..	....	....	2	....	....
Mirpur District (Kotli tehsil only)	783	783	924	..	..	9,133	9,094	9,128	..	....	113	117	69	..	..	....	....	....	....	....
Udhampur District ..	8,081	8,068	6,002	..	..	4,277	3,906	3,912	....	....	11	15	6	..	..	17	19	20	....	..
Reasi District ..	3,339	3,296	3,912	..	..	6,003	6,420	6,066	....	....	218	36	24	..	..	....	....	....	....	....
Poonch Jagir ..	607	690	655	..	..	9,047	9,107	9,001	....	....	321	9	..	..	..	....	....	....	....	....
Chenani ..	8,612	....	....	..	..	1,353	2,980	....	....	....	6	301	208	..	..	....	....	....	....	....
Jammu Province ..	3,739	3,679	3,921	4,116	4,368	6,100	6,023	6,098	....	....	183	133	104	98	41	8	3	3	33	39
III. Jhelum Valley ..	442	453	453	534	638	9,420	9,412	9,072	9,361	9,306	133	139	114	109	59	....	....	110	111	116
Baramulla District ..	191	198	237	..	..	9,694	9,693	9,684	....	....	111	196	99	1	..	....	....	....	....	....
Srinagar ..	701	712	748	..	..	9,213	9,220	9,209	....	....	81	47	40	..	..	....	....	....	....	....
Muzaffarabad ..	199	202	211	218	..	9,350	9,370	9,360	9,358	....	409	428	280	293	..	....	....	....	....	....
IV. Indus Valley ..	50	44	53	93	17	8,007	8,753	8,574	8,666	7,753	8	5	6	3	..	1,351	1,302	1,300	1,333	1,658
Ladakh District ..	17	15	23	..	..	7,983	7,933	8,019	....	..	8	3	2	..	..	1,464	2,049	1,933	....	....
Gilgit ..	224	218	249	..	..	9,626	9,717	9,[illegible]	....	....	26	24	24	..	..	....	....	....	....	....
Frontier Illaqas ..	61	36	61	..	..	9,94[illegible]	9,960	9,911	....	....	1	3	4	..	..	....	....	....	....	....

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SUBSIDIARY TABLE III.

CHRISTIANS—NUMBER AND VARIATION.

	Actual No.					Variation per cent.				
	1931	1921	1911	1901	1891	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1	2	3	4	5	6	7	8	9	10	11
Entire State ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
I.—Srinagar and Jammu Tehsils ...	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]	....	....	....
Jammu Division ...	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]	....	....	....
Kathua Division (Bhadarwah and Kathua tehsils only) ...	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]	....	....	....
Mirpur Division (Mirpur and Bhimber tehsils only) ...	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]	....	....	....
II.—Outer Hills ...	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]	....	....	....
Kathua Division (Bhadarwah tehsil only) ...	[illegible]	..	..	..	..	....	....	....	....	....
Mirpur Division (Kotli tehsil only) ...	[illegible]	..	..	..	..	....	....	....	....	....
[illegible] ...	[illegible]	..	..	..	..	....	....	....	....	....
[illegible] ...	[illegible]	..	[illegible]	..	..	....	[illegible]	....	....	....
[illegible] ...	[illegible]	[illegible]	[illegible]	[illegible]	..	[illegible]	[illegible]	[illegible]	....	....
[illegible] ...	..	..	..	..	..	....	....	....	....	....
[illegible] ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
III.—Valley ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible] ...	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]	....	....	....
[illegible] ...	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]	....	....	....
[illegible] ...	[illegible]	[illegible]	[illegible]	[illegible]	..	[illegible]	[illegible]	[illegible]	....	....
IV.—Valley ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible] ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible] ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible] ...	[illegible]	[illegible]	[illegible]	..	..	[illegible]	....	....	....	[illegible]

SUBSIDIARY TABLE IV.

Religions of Urban and Rural Population.

	Per 10,000 Urban population who are							Per 10,000 Rural population who are						
	Hindu.	Sikh.	Jain.	Buddhist.	Muslim.	Christian.	Others.	Hindu.	Sikh.	Jain.	Buddhist.	Muslim.	Christian.	Others.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Punjab and Kashmir State ..	[illegible]	[illegible]	27	10	[illegible]	10	1	[illegible]	[illegible]	—	[illegible]	[illegible]	0	—
I. Rohtak and Gurgaon Plain ..	[illegible]	[illegible]	10	1	[illegible]	100	1	[illegible]	[illegible]	—	—	[illegible]	10	—
II. Outer Hills ..	[illegible]	[illegible]	0	—	[illegible]	10	—	[illegible]	[illegible]	—	0	[illegible]	1	—
Eastern Plateau ..	[illegible]	[illegible]	10	1	[illegible]	10	1	[illegible]	[illegible]	—	0	[illegible]	0	0
III. Jhelum Valley ..	[illegible]	10	—	—	[illegible]	11	—	[illegible]	[illegible]	—	—	[illegible]	1	1
IV. Indus Valley ..	[illegible]	[illegible]	—	[illegible]	[illegible]	10	—	[illegible]	0	—	[illegible]	[illegible]	0	—

SUBSIDIARY TABLE V.

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STATEMENT SHOWING FIGURES OF MUSLIMS, HINDUS, SIKHS, JAINS AND BUDDHISTS BY SECTS.

Religion and Sect.	[illegible]	[illegible]	[illegible]	[illegible]
1	2	3	4	5
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
All Sects	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]

SUMMARY TABLE V—(concluded).

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STATEMENT SHOWING FIGURES OF MUSLIMS, HINDUS, SIKHS, JAINS AND BUDDHISTS BY SECTS.

Religion and Sect.	Jainas and Buddhist Sects.	Sunnis. Shiahs.	Muslim Shiahs.	Twelve Imamis.
1	2	3	4	5
[illegible]	[illegible]	.....	.....	[illegible]
[illegible]	[illegible]	.....	[illegible]	[illegible]
[illegible]	[illegible]	.....	.....	[illegible]
[illegible]	[illegible]	.....	.....	[illegible]
[illegible]	[illegible]	.....	.....	[illegible]
[illegible]	[illegible]	.....	.....	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	.....	.....
[illegible]	[illegible]	[illegible]	.....	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

CHAPTER XII.

RACE, TRIBE AND CASTE.

000 **214. Reference to Statistics.**—Imperial Table XVII gives the statistics of castes by districts and religion. In the case of some major castes, the sub-castes which form parts of them, have also been tabulated. Imperial Table XVIII contains figures of variation of selected castes since 1911. Figures for Christians by race and sect are given in Sizer Table VIII. Besides these, there is one Subsidiary Table attached to this chapter in which percentage of variation of castes numbering 20 is recorded for the last four decades and the proportion borne by the castes to the total population of the State is shown.

*659 564 **215. Instructions to Enumerators.**—"Great care must be taken to see that the real caste is entered in column 8 of the schedule and not the name of a sub-caste only, or of an exogamous group or title, or a word merely indicating locality or occupation. The word 'Bhatya' for instance, is a functional term and does not apply to a specific caste. Similarly words like Bengali, Punjabi, Kashmiri refer to countries of habitation and not to castes. Sikhs and Jains are religions and not names of castes.

In the case of Brahmans it will be enough to write 'Brahman', the distinction of Mohyal and Kashmiri Pandit being made by writing Mohyal or Kashmiri Pandit in brackets after 'Brahman' as the case may be.

The members of castes called 'Nai' describing themselves as 'Kalin Brahman', if met with during enumeration, should be entered as 'Brahman Nai' or 'Kalin Nai'. Similarly Bhats, if they choose to return themselves as Brahmans, should be recorded as Brahman Bhats. Other castes of Hindus should be entered according to the list enclosed. Muslims are divided not only into racial groups like Mughal, Pathan etc., but also into functional groups such as Turkhan, Lohar, Teli, etc. It may also be noted that the Jolahas are to be allowed the option of recording themselves as Jolahas or Balindas. Persons who have abandoned their caste by turning Sadhus, should be classed according to the order to which they happen to belong such as Jogi, Vairagi, etc. Similarly in the case of persons who have embraced Christianity the entry of race will be deemed sufficient such as Kashmiri, Balti, etc. If a person belonging to a lower caste insists on his being recorded as belonging to a higher caste, his claim should not be entertained and the entry in this column should be of the caste by which he is popularly known. The question of castes is very important and complicated and great care is to be taken in filling it. At the end of this Hadayat is enclosed a list of important castes found in the State which should be referred to for guidance. Foreigners should be entered according to their race such as English, French, Irish, Japanese and a further distinction should be made between domiciled British subjects and others. If any one refuses to return his caste, do not insist on a reply. This rule should be observed especially with regard to Aryas, Brahmans and Sikhs".

216. Claims of Different Communities.—(*i*) *Nai Brahmans.*—Communications were received from the President Kalin Brahmani Bharat Maha-sabha, Mandar city, requesting for the return of members of their community as Brahman by caste and Kalin by sub-caste. The General Secretary of the Akhil Bharatiya Nayee Brahmana Maha-sabha, (the All-India Association of the Nayee Community) also requested for the entry of Nayees as Nayee Brahmans adding that Nayees by claiming to be Nayee Brahmans did not wish either to be mixed up with other Brahmans or to be separated from the well known Nayee community. They did so only to protest and to establish their religious rites on a par with the Brahmans and social and political rights as enjoyed by other communities in India. The President Kalin Brahman Maha-sabha in a subsequent communication forwarded a copy of the memorial submitted by the

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Maha-sabha to His Excellency the Governor of the Punjab in which it was urged that the word 'Nai' originally meant Brahman and was used in that sense in the Pre-Mohammedan days and that now it was used in the sense of a barber and consequently looked down upon. Barber being a profession which any one can adopt the community should not be entered as 'Nai' indiscriminately. The way out of the tangle was found on receipt of the Census Commissioner for India's instructions agreeing to the return of the caste as 'Nai Brahman', 'Brahman Nai' or 'Kalin Nai' and the correspondents were informed accordingly.

(ii) *Brahm-Bhat Brahmans.*—A section of Bhats also wanted to return itself as Brahmans and the Census Commissioner for India directed that that section of Bhats which regarded itself as of Brahman origin and intended to return its caste as Brahm-Bhat Brahman should be permitted to do so, and the caste should be shown in the table as Brahm-Bhat. For purposes of distinction between Brahmans and non-Brahmans the Brahm-Bhats were to be included in the non-Brahman group.

(iii) *Jolaha.*—The Census Commissioner for India forwarded copy of a resolution passed at the annual general meeting of the Jamiat-ul-Momeneen, Calcutta, in which a request was made for the substitution of 'Sheikh Momin' for 'Jolaha' in column 8 of the schedule and agreed to the return of 'Momin' or 'Sheikh Momin' for 'Jolaha' The opinion of the local Anjumans was invited and found unfavourable to the proposed change which was considered likely to give birth to confusion and misunderstanding. In the State the word Jolaha was not used even in 1921, the weavers being termed 'Bafindas'. The same was accordingly retained.

(iv) *Kashyap Rajputs.*—The community known as 'Jhewar or Mehra' brought forward a claim for registration as 'Kashyap Rajput' and the Census Commissioner for India agreed to the return provided the former name was used in brackets and the new name did not lead to confusion with name for castes already in existence. Circulars were issued to the District Census Officers in the State to meet with the wishes of the Mehra community according to the instructions of the Census Commissioner for India. Later on His Highness' Government ordered the deletion of the word 'Kashyap Rajput' and the retention of the former caste name probably because it was likely to create confusion.

(v) *Kamlapuri Vaish.*—In reply to a communication from the General Secretary, All-India Shri Kamlapuri Vaishya Maha-sabha, Chapra, the Census Commissioner for India agreed to the return of members of that community as Vaish Kamlapuri in column 8 of the schedule. Instructions were issued to the enumerating agency accordingly though members of this community were not likely to be found in the State.

(vi) *Kurmi.*—The General Secretary, All-India Kurmi-Kshatriya Association, Dewas, Senior State, requested for entry of Kurmi community as Kurmi-Kshatriyas to which the Census Commissioner for India agreed subject to the proviso that the local designation of caste like Rajabansi, Kunbi, Reddy, etc., was added in brackets.

(vii) *Rohela Tank Kshatriya and Tank Kshatriya.*—A tendency in the direction of consolidation of these two castes was visible at the time of Census and the Census Commissioner for India agreed to the demand by accepting returns such as Rohela Tank Kshatriya, Chippi, Rohela Tank Kshatriya, Darzi, Tank Kshatriya, Darzi, Tank Kshatriya Chapgar as an adequate return of caste.

(viii) *Lodhi Rajputs.*—The General Secretary, Lodhi Rajput Provincial Conference, Central Provinces and Berar, requested for the substitution of 'Lodhi Rajput' for 'Lodhi' in the Census returns which was accepted by the Government of India.

*659 564 (iv). The Secretary, Jangida Brahman Maha-sabha, Delhi, requested for the entry of Khatia and Sunara as Jangida Brahmans and was informed that there was no objection to the acceptance of the new caste name provided the old occupational name was also given.

Similar claims were advanced by a number of other castes, the ambition in each case being to shoot as high as possible. The Charmars for instance, would like to be entered as Chandar-bansi Rajputs. All these claims were allowed to be made and compromises arranged in all cases. The returns had, however, to be tabulated as on previous Censuses. Most of the castes mentioned in this para. were not found to exist at all in the State. The case of Kankeyar Rajputs was decided finally by His Highness' Government and the new designation was dropped. The Nais who returned themselves as Brahman Nais were few only and it was not considered necessary to add the word Brahman to Hajjam in the Imperial Table XVII.

317. Reliability of the Returns.—The instructions issued to the Census agency were sufficiently detailed and a note under giving the names and habitat of important castes found in the State was also supplied. The returns were therefore, expected to be free from vagueness or inaccuracy. The question of caste is, however, a complicated one, as the people generally return their sub-caste and not the main caste and the sub-castes are so numerous that the possibility of error entering into statistics is always present. Moreover, caste does not remain in a static condition as is the common belief commonly held. It is always on a flux though imperceptibly. The minor castes which are anxious to ally themselves with a higher and bigger caste do not miss their opportunity when the Census comes. Such movements cannot but affect the results at each Census and lead to violent variations in caste strength which cannot be explained on any other score. The trustworthiness of figures can, therefore, be guaranteed only to such extent as it is possible. Some degree of inaccuracy is unavoidable and the figures cannot be called immaculate.

564 **318. The Meaning of Caste.**—A caste has been defined as an endogamous group or collection of groups bearing a common name and having a common traditional occupation, who are so linked together by these and other ties, such as the tradition of a common origin, the worship of a common tutelary deity, and the observance of same ceremonies etc., that they regard themselves and are regarded by others as a single homogeneous community. Such distinctions are said to exist or to have existed in other countries such as Rome and Greece. In Rome marriage between plebeians and patricians women was not allowed for a long time. Restrictions on commensality are also said to have existed in these countries. Though the division of society into different economic strata is still found in most of the countries, the rigidity of distinction characterising caste system of the Hindus is peculiar to India alone.

564 178 **319. The Present day tendencies in Caste.**—The outgoing decennium has witnessed a fiery crusade against the institution of caste from press and platform. The Jat-Pat Torak Mandal founded with the set purpose of demolishing caste has been most active in the behalf and has carried its campaign into the enemy's territory so far as to compel the Census authorities to bend their course to a return of no caste, in the Census schedule. The supporters of caste have, however, not displayed the same zeal and activities in counteracting the efforts of their opponents. The relaxation of caste rigidity is noticeable in the fusion of 'Thakkars' with 'Rajputs'. The 'Thakkars' were treated as a separate caste in former Censuses and the distinction between Thakkars and Rajputs was based mainly on occupation and customs, the former taking to agriculture as their main occupation while the latter regarded service as their dharma. The Rajputs treated agriculture contemptuously and refused to inter-dine or give their daughters in marriage to Thakkars. The traditional occupation having lost its significance in modern times the better mind of the communities awakened to the need of the solidification and accomplished the fact. The change was accepted by His Highness and given effect to in the Census statistics, Thakkars as a separate caste disappearing altogether. The attempt of the Mahar caste

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[illegible] with the Rajputs and of the Sin community to join the caste of the Brahmans further illustrate the same principle and show how the necessity of eating down satisfaction is being felt. Another important consequence is the relaxation of restrictions on dining and travel. The rich section of a community can relax such restrictions with impunity. The poorer are also likely to follow suit with increased facilities of communication. The traditional exemption is also being on hold.

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[illegible]. Utility of the Caste Return.—Whether caste is to be retained and to be governed by a section of reformers of today or whether it has served to preserve the social values of the Indian people as expressed in their domestic life is a question which is hardly defined of advanced section of Indian society. It is no doubt a fact that the barriers of caste have withstood invariably all attempts of foreign conquerors more so proselytizing the Indian masses. The true civilization seems to be a disengaging force as the history of India where it has been a most extensive and permanent force that barred against innumerable cross invasions and social influences of disruptive character and came out with flying colours to the end, has taught a very poor knowledge of Indian History or is actually being the other side of the picture. As remarked by Sir George Birdwood, "so long as the Hindus hold to their caste system, India will be India; but from the day they break from it, there will be no more India—India of the Hindus. Their glorious Proverbs will be degraded to the position of a little 'East End' of the Anglo-Saxon Empire". The remarks of Sydney Low in his "A Vision of India" are also well worth quoting. "The caste system", he says, "is the main cause of the fundamental stability and contentment to which society has been beyond up for centuries against the shocks of politics and revolutions of Nations. It provides every man with his place, his career, his occupation and his circle of friends. It makes him at the same a member of a corporate unit; it protects him through life from the spectre of social jealousy and unfulfilled aspirations; it ensures him companionship and a sense of community with others in the same with himself." Caste is thus the invention of a genius and as a product of Brahmanic antiquity on some details themselves with the local. The self-imposed vow of poverty of the Brahmans coupled with the fact that all temporal powers are surrendered to the Kshatriyas is a sufficient refutation of the hidden conspiracy. It is indeed a compliment to the Brahmans that they conceived and applied the principle of economic division to the Indian society at a time when no other nation on earth had even dreamt of it. The traditional occupation served as an insurance against unemployment which are India large in every country. The preservation of purity of blood is also an invaluable heritage. A specialized stock has a capacity for survival compared to the unspecialized stock and it is beyond doubt that caste has carried specialization to a fine extreme, unrivalled in the history of any country. Having adduced the main arguments in support of the caste system it would not be advisable to ignore altogether the drawbacks and the obstacles which the institution in its primary form has placed in the way of progress. By preventing the mobility of capital and labour through the formation of non-competitive groups it has led to the overcrowding of certain occupations on the one hand and the under occupationism on the other hand of some occupations which are prevented from external competition. It is proving a great hindrance to the progress of large scale industry since it is difficult to bring together workers, manual labour and capital which are often hostile to separate castes. Being hostile to the principle of equality and looking askance on the dignity of labour the caste is proving a great drag in modern times, over the contact with Western education and culture and the development of liberal democratic ideas have severely undermined its prestige and the institution may not be said to have outlived its usefulness. It is meeting with strong rebuffs and denunciation from the leaders of advanced opinion as it is regarded as a serious obstacle to the development of nationality.

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The utility of return of caste in the Census cannot, however, be questioned. The alternative classification of the population by religion would be too wide and unbelievable. Caste is never the data than religion. The grouping of population by occupations, general or traditional, would also serve no purpose as Brahmans are in the ordinary pay and labouring of an occupation does not always imply

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[illegible] individuals to all parts of the country. As matters stand it is hard to imagine India [illegible] and the return is thoroughly justified and necessary.

[illegible]. **Census attitude towards Castes.**—The attitude adopted by the Census Commissioner for India towards caste census was sympathetic and [illegible] with [illegible]. As regards dropping of caste altogether the following reply from the Joint Secretary to the Commissioner of India to the Secretary of the [illegible] Trade-Unions of Lahore received by the attitude of the Commissioner :—

"Though Government has every sympathy with the desire of the Unions to abolish caste and untouchability hoping that caste equal to the Unions is to landed to the caste groups, they do not consider that the caste form of our existing caste in the Census census will have any effect in this direction.

In the case of all persons who have actively sought to embrace to the caste system and who have accordingly broken it in their capital or commercial relations, but who do not belong to religious or ultimately communities such as the Arya Samaj or the Bible or Jains, a return of all will be both unsound and adequate and will be corrected by [illegible], particularly where they have personal knowledge of the necessity of the [illegible] caste.

It is not possible to go further than this or to make a general [illegible] from the necessity of retaining caste in the case of people who observe it in practice, whatever their [illegible] religious [illegible], or to take any steps which will make it difficult for the Census Department to get from the general public information desired for the general good and for the attaining of [illegible] of social progress."

The views of the Highest Commission were in perfect accord with the views and while a limited [illegible] [illegible] to [illegible] [illegible] the opposition to return of caste on [illegible] provided the opposition was based on actual practice and not merely on lip profession.

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[illegible]. **Castes not enumerated.**—Two classes of persons fell under this head viz. (1) those who through inadvertence, ignorance or the negligence of the enumerator did not enumerate their caste and (2) those who returned their caste as [illegible], the caste having lost in entering the form. The second class comprised [illegible] persons only of which [illegible] were males and [illegible] females. The proportion borne by it to the total population of the State is [illegible] per mille, i.e. [illegible] persons to a million of population do not belonge to the curtailment of caste. The [illegible] of caste is thus quite apparent. As regards those who failed to return their caste they were [illegible] with the [illegible] of [illegible] castes and their separate proportion cannot be calculated. The total number of persons shown under 'others' in the Imperial Table under each religion is given in the margin. In the case of Hindus such persons comprise slightly more than 1 per mille of the total Hindu population while in the case of Jains the proportion is slightly below 1 per mille. The followers of Buddhism in this category are little above 1 per mille, while the followers of Islam exceed 2 per mille. The Sikhs have the highest proportion of [illegible] per mille. Bearing in mind that these castes are calculated separately [illegible] the bulk of these figures the number of defaulters from caste is inconsiderable indeed and is hardly worthy of further consideration.

Hindu	..	[illegible]
Buddhist	..	[illegible]
Muslim	..	[illegible]
Jain	..	[illegible]
Sikh	..	[illegible]

[illegible]. **Castes by Sub-Castes.**—The number of castes which have a strength of more than 1 lac in the State is 2 only. The Kulkarni Brahmin which is a combination of several castes has the highest membership. The [illegible] Jagat stands second in the scale. The Rajputs both Hindu and Muslim number more than a lac respectively. The Dhobiyan who come in 5 major castes. The two separately Muslim have a population exceeding 1 lac.

1. [illegible]	..	[illegible]
2. [illegible]	..	[illegible]
3. [illegible]	..	[illegible]
4. [illegible]	..	[illegible]

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The castes falling in class II number 3 only, two being found among Muslims and one among Hindus. Amongst Muslims the castes in this class are Mukhri and Sulhan, the former residing in Ladakh district and the latter concentrated in Poonch Jagir. Amongst Hindus the caste of Ismig is the particular minority of one gotr in the Hindus.

In class III the number of castes stands at 14. Of these 4 are Hindus, 7 Muslims, one Sudhan while the remaining two can be classed in this category only if figures of all religions are combined. The Hindu castes with a strength ranging between 10,000 to 30,000 are Chamar, Doom, Khatri and Mahajan. The Muslim castes are Arain, Bakkals, Bohi, Mughal, Sayad, Shekh and Tankan. The Mongrha amongst Sudhans fall in this class. The figures of Lohara and Tankhana have got to be combined for different religions to include them in the class.

In the IV class the number of castes is 73, more than twice the number in all other classes.

[illegible]. Geographical Distribution of some Important Castes.— The castes dealt with in this para, will be taken alphabetically according to their classification in Imperial Table XVII and the places where they are found in preponderance will be mentioned. The variation in the strength of certain castes will form the subject of a subsequent paragraph.

1. *Arain.*—The Arains in the State are traditionally market gardeners and vegetable growers. They total number in 31,[illegible], of which 15,777 are males and 15,[illegible] females. They are chiefly found in the Jammu Province, the number in the Kashmir Province being only 4 who probably happened to be immigrants to the valley. The highest number of Arains is recorded in the Jammu district while Mirpur district stands second. The Kathua district has also a considerable number. In other districts their strength is limited.

2. *Awans.*—The Awans form a community of traders. Their total number in the State does not exceed 3,[illegible] of whom 2 have enumerated Islam and 3,[illegible] follow the tenets of Sikhism. Their favorite habitat is the Jammu Province especially the districts of Jammu and Mirpur.

3. *Bakkals.*—The well known community of Bakkals (grocers) numbers 33,[illegible] of which 16,[illegible] are females and 17,[illegible] males. They are concentrated in the Jammu Province. Their number in the district of Muzaffarabad in Kashmir Province is 1,[illegible] only while in the Frontier Districts they are comparatively numerous. Of the Jammu Province the districts where they are most numerous are Kathua, Jammu and Mirpur and the jagir of Poonch.

4. *Bohi.*—As the very name implies the Bohi is an adulterant of Dulhana which is another name of Bhatti, a subcaste of Ladakh district. The total strength of this caste is 47,[illegible] of which 40,[illegible] are found in the districts of Ladakh from a part of which they taken their name.

5. *Brahmans.*—The total population of the caste is 800,[illegible] of which 11,[illegible] are followers of Islam. The Kashmiri Pandits count 33,[illegible] while Bohrahs number 1,[illegible]. The other Brahmans have a strength of 105,[illegible] which are a small number of immigrants from outside a entirely composed of Dogra Brahmans who constitute a distinct community differing from the Pandits Brahmans on the one hand and the Kashmiri Pandits on the other. The Brahmans have a decent reputation in the State by virtue of their teachers and learning. The Kashmiri Pandits and Bohrahs are traditionally engaged in service while the Dogra Brahmans are predominantly agriculturists. As regards their habitat the Kashmiri Pandits are confined to the Kashmir Province while the Bohrahs are chiefly congregated in the Mirpur district. The other Brahmans are mostly to be found in the Jammu Province, their highest number being enumerated by the Jammu district.

6. *Bodhis*.—The total strength of the caste stands at 13,176 which is confined to the Zanskar of Ladakh, there being only 2 persons in Gilgit and none in any other district.

7. *Bhotia*.—This caste is confined to Poonch Jagir and Mirpur district, the highest number being found in the Jagir. Its total strength in the State stands at 17,315, of which 17,402 are found in the above mentioned localities.

8. *Gaddi*.—This caste is nomadic and pastoral. Its total strength in the State is 11,341 excluding 76 persons who have embraced Islam. They are dwellers of hilly districts and the largest number is consequently found in the Udhampur district.

9. *Gaddiahs*.—They are herdsmen mostly addicted to cattle-lifting.

10. *Gaeli*.—He is a singer and beggar by profession and is largely found in the Jammu Province.

11. *Gorkhas*.—The Gorkhas are immigrants from Nepal who have permanently or semi-permanently settled in the State. They are generally to be found in the State Forces.

12. *Gujjar*.—The Gujjars form a very important community in the State having a strength of 432,781.

They keep large herds and live on the sale of milk and ghee. There is no part of the State excepting Ladakh where the adventurous Gujjar does not meet a traveller. He outnumbers everywhere in Poonch Jagir and Bhaw district. The number in the Jammu district is also considerably large.

13. *Hajjam*.—The number of Hajjams who are backers by traditional occupation is 4,232 amongst Hindus, 14,556 amongst Muslims and 3 amongst Sikhs. The highest number in the case of all communities is reported by the Jammu Province.

14. *Jat*.—The Hindu Jats number 22,371 while the Muslim Jats have a strength of 125,883. There are Sikh Jats also numbering 1,613. They are most numerous in the Jammu Province especially in the district of Mirpur. They are agriculturists by tradition and they stick to their ancestral calling to a very large extent.

15. *Jolaha*.—The Jolahas are the weavers and Pulli-weavers by traditional occupation. Their largest number is found in the Jammu district in the case of Hindus and in Mirpur district in the case of Muslim Muslims.

16. *Jogi*.—He is a beggar by profession and is found both among Hindus and Muslims. He favourite haunt is the Jammu Province, particularly the districts of Jammu, Mirpur and Kathua.

17. *Kashmiri Muslim*.—The community occupies the first-rate position in the State having 1,372,222 members. The various sub-castes that are labelled under the general head Kashmiri Muslim are given in the Imperial Table.

The most important sub-castes from the statistical point of view are the Dar, the Dar-Ba Ganai, the Khan, the Lone, the Mir, the Mir, the Pam, the Rather, Shah, Shekh and Wani. They are mostly found in the Kashmir Province and Udhampur district of the Jammu Province.

18. *Khatri*.—The Khatris numbering 15,828 are found in Kathua, Udhampur and Jammu. The largest number belongs to Hindu religion and that in the Jammu Province. The districts of Jammu and Mirpur report considerable population.

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15. *Lohana*—This caste is mainly Sikh by faith and is concerned with agriculture and transport. They are chiefly concentrated in the Jammu Province.

16. *Lohar*—The Lohar is a secondary part of the village organization being the only artisans of the rural areas. The number of Muslim Lohars is greater than that of Hindu Lohars and the caste is much more numerous in the Jammu Province than in any other.

17. *Mahajan*—The Mahajan numbering 21,111 is a money-lender and trader by profession. His favourite haunt is the Jammu Province. The districts of Jammu and Udhampur have got a higher number than others.

18. *Makhani*—The Makhani is a Muslim caste peculiar to Ladakh and is not found in any other district.

19. *Mangrolia*—They are both Muslim and Sudhan by faith, the latter being far in excess of the former. They are practically confined to Ladakh.

20. *Minari*—The Minari has earned a name for himself for cutting jokes and singing which continued with begging being his livelihood. The largest number is found in the Jammu Province especially the Jagir of Poonch.

21. *Moghal and Pathan*—The Moghals and Pathans are the relics of foreign conquerors who have in course of time got mingled with the locals. They are represented in all districts, the Jammu Province reporting in both cases a higher number.

22. *Momin*—It is a Muslim agricultural caste mostly found in Muzaffarabad district, Poonch Jagir and Mirpur district.

23. *Rajputs*—The Rajputs occupy an important position in the hierarchy of castes. The traditional occupation of the Rajputs is service (especially in the Army) and agriculture, in which a considerable number of the caste is engaged. The Hindu Rajputs in the State number 139,427, while the Muslim Rajputs number 170,478.

24. *Saiyad*—The Saiyads number 21,731 and are more numerous in the Jammu Province. The Poonch Jagir reports the highest number in the province. In Kashmir Province their strength is higher in the Muzaffarabad district.

25. *Shaikh*—The Shaikhs like Saiyads report the highest number from the Jagir of Poonch and the district of Muzaffarabad. Shaikh is a generic term applied to a convert to Islam which has crystallized into a caste name.

26. *Shin*—It is a caste confined to the Gilgit district, and Province Dogra.

27. *Sudhan*—It is a Muslim caste found mostly in the Poonch Jagir. They number 40,379.

28. *Tarkhan*—The Tarkhan is an indispensable part of the village organization like the Lohar and the caste is more numerous in the Jammu Province.

29. *Teli*—The Teli is the oilman of the village and takes to transport also as a subsidiary or principal occupation. The Teli are generally Muslims, only a living fraction of Hinduism. It is the Jammu Province which has got the largest number of them.

30. *Turkhidan*—It is a Muslim caste peculiar to Ladakh where it is confined. Only 2 castes are reported from the Gilgit district.

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35. **Yashkun.**—It is an agricultural caste peculiar to Gilgit and Frontier Illaqas. It is not found in any other district of the State.

36. **Zargar.**—The Zargar caste is more numerous amongst Hindus than amongst Muslims or Sikhs, as amongst Hindus the use of ornaments by women is most prevalent. The Hindu Zargars predominate in the Jammu Province being well distributed in nearly every district.

[illegible]. Variation in Strength of Certain Castes.—The Imperial Table XVIII gives elsewhere figures of variation in the strength of a few selected castes. The Brahmans who begin the list have shown an increase in numbers during the decade 1921-1931 by 10,363 persons. In the previous decade their strength had gone down by 2,067 persons. The Hindu Jat, on the other hand, has suffered a decrease of 2,480. The Kashmiri Pandits have added 6,033 members to their caste during the decade. In 1921 they had lost 224. The Khatris have added 1,781 persons. Their increase in 1921 was even greater. The Mahajans who showed a fall in numbers in 1921 have now exhibited an increase of 1,121. The Rajputs have added 17,203 to their ranks. In 1921 they were also losers by 2,689 persons.

Among Muslims the Arains show a loss of 1,449 while the Bafinds show an increase of 5,710. The apparent decrease of 77,434 in the case of Baltis is due to the fact that 77,347 persons in the Ladakh district have returned under a separate caste name Maulkhana and in reality there is no decrease. The Gujjar shows an increase of 46,674 while the Jat, unlike his Hindu brother, has added 17,434 to his caste strength. The Kashmiri Muslim shows a phenomenal increase of 198,018 which is due to several castes having been merged in the community. The Hajjam, Hanja, Sayad, Sheikh afford some instances of the process of amalgamation which while adding to the Kashmiri Muslim community in such cast numbers has reduced the strength of other communities who show a decrease. The Rajputs have increased by 22,303 persons. The Sayad shows a decrease of 40,627 which is probably due to some members of the caste having returned themselves under some other caste name. The decline of Shiu by 917 is trivial. The Tashkhors have also gone down by 7,927. The Mangrio who like the Shiu and Tashkhors belong to the Frontier districts show a rise in caste by 924 persons compared to a falling off in 1921 by 5,455.

[illegible]. Percentage of Variation in Certain Castes.—Coming to proportionate figures contained in Subsidiary Table I we find that the Arains have exceeded by 13 per cent. in population during the ensuing decennium. Whereas they had progressed by 27·9 per cent. during the previous decade. The Bafinds has added 69·2 per cent. to his caste strength. The Baltis has suffered an apparent decrease of 62·3 per cent. which has been explained in the preceding paragraph. The Brahmans exclusive of Kashmiri Pandits show an increase of 9·1 per cent. and the Kashmiri Pandits register a rise of 14·6 per cent. The Brahmans and the Bafinds have gone up by 6·7 and 29·1 per cent. respectively. The Gaddi shows an increase of 3·1 while the Gujjar registers an increase of 11·6. The Hajjam shows a loss of 47·4 probably because some of the Muslim Hajjams have returned themselves under Kashmiri Muslim. The Jat shows an increase of 14·7 per cent. The Kashmiri Muslim has risen by 68·7 while the increase in 1921 was 4·98 per cent. only. The Khatris have advanced by 23·4 per cent., while Kumhars have gone down by 23·4 per cent. and the Lohars by 22·4 per cent. The increase in the Mahajan caste is 7·6 per cent. The Maghals and Pathans have declined. The Rajputs have added 18·1 per cent. to their population. The Sayads have diminished by 10·3 per cent. and the Sheikhs by 7·7 per cent. The Tashkhors, Teli and Tashkhan all show a decline in strength by 25·34 and 18 per cent. respectively.

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The caste system of each whether amongst Hindus or Muslims is so complicated that it is always difficult, if not impossible, to assign definite causes for the increase or decrease of strength of a certain caste. Every caste has generally a number of modifications mostly unknown even to leading members of the same caste. The members of either sub-caste ally themselves now to one caste now to another, as their interests or whims dictate, which results in fluctua-

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tions of caste strength. Partly variation is attributable to more careful enumeration at each Census. But the whole task of finding reasons is beset with such difficulty as to deter a Census writer from undertaking the task.

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227. Alien Castes.—Amongst Hindus the two castes that are aliens so far as the State is concerned are the Gorkhas and the Kayasth. Their total number is 1,116. Amongst Muslims the castes that claim foreign blood in their veins number 91,455. The total strength of Muslims in the State is 2,817,636, which means that only a handful of men forming 3·2 per cent. of the Muslim population are outsiders while the remaining 96·8 per cent. of the population is due to conversion to Islam by various means. It is interesting to find Hindu sub-caste names still clinging to the converts and the sub-castes enumerated under Kashmiri Muslims will readily suggest to one who knows the caste constitution of Kashmiri Pandits the similarity in caste-names pointing unmistakably to the common Hindu origin of both. The Bat, Dar and Pandit are glaring instances of it.

Gorkha	..	1,000
Kayasth	..	116
Mughal	..	[illegible]
Pathan	..	[illegible]
Sayad	..	[illegible]
Turk	..	[illegible]
Total	..	[illegible]

228. Europeans and Anglo-Indians.—The total number of Europeans and Anglo-Indians in the State is 321. The Jammu Province has only 60 Europeans and Anglo-Indians while the Kashmir Province has the highest number of 220, leaving 41 to the Frontier Districts. The presence of a large number in the Kashmir Province is due to the climate of the valley which is more similar to that prevailing in their mother country than the climate of any other part of the State and thus gives them happy reminiscences of home. The Europeans and Anglo-Indians are generally in the State service. Trade and missionary work also claim a large number. Divided by race the Europeans number 198 of which 12 males and one female are Armenians. The number of British subjects amongst them is 151 while 47 are non-British subjects. The Anglo-Indians number 123 only. It is, however, to surmise that the European population fluctuates in the Kashmir Valley and if the Census were taken during that time of the year the number would swell to several thousands.

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229. Untouchability.—That untouchability or touch-me-not is generally believed to have little of religious sanction behind it and the conservatism of the Hindus has helped to keep it alive. Attempts were made in the past by social and religious reformers like Lord Buddha, Guru Nanak, Kabir and others to annihilate all such humiliating distinctions between man and man by admitting freely into their fold members of all communities. The myopia of the higher castes did not, however, yield to the treatment in the past and it was left to the 20th century to witness a great vigorous campaign launched for the burial of the irksome distinction. Whether it is the political significance of the depressed classes that has attracted the attention of the Hindus to elevating them as their sole or the selfless and perfectly human spirit of amelioration for past wrongs, untouchability has become a source of great concern to the Hindus and though the conservative section of society is opposing the advance of the movement their opposition is obviously futile and doomed to die in the near future. But apart from the various reforming bodies engaged in uplifting their fellow brothers and granting them the elementary social rights of humanity, the greatest attention to the movement has emanated from Mahatma Gandhi, who has roused public opinion to such a pitch that the cause of reform has gained in months what perhaps it might have taken years to accomplish. So far as the State is concerned the enlightened Government of His Highness does not tolerate such disabilities imposed by inhuman custom and usage and His Highness long ago publicly announced the title of the so-called depressed classes to the use of public wells, schools etc. It was further announced that no law should be laid on their entry into public services. And now His Highness has been pleased to throw open all State temples to untouchables for Darshan and Puja in accordance with the views of the Hindus of the State. Special scholarships have been sanctioned for the students of these communities and nowhere can a teacher refuse to admit a boy into school or even look askance because he happens to belong to one of these castes. In the urban areas such distinctions are already on the wane. In the

564 178 inaccessed villages mainly of the Dogra Illaqa the distinction still survives but any observer can see that it has had its day. The division of Hindus into the artificial compartments of Brahmans, other Hindus and depressed classes, carried out on the present occasion which the Superintendent of Census Operations Madras has carried to an extreme by introducing it in village tables, has lost much of its usefulness. As figures have been collected a discussion of them is incumbent upon a Census Superintendent though it may be of academic interest only.

564 **320. Depressed Classes.**—The castes that are treated as untouchable are Megh, Doom, Chamar, Chura, Wanni, Barwal, Ratal, Seryara, Jokhia, Koli, Pass, Wahara, Barwala, Basith, Mosali, Halalkhor, Gon, Malgi, Nadyala, Dhyar, Gardi, Mochi, Lari, Sapi. Of these no returns were found for Koli, Pass, Lari, Sapi, Wahara, Halalkhor, Gon, Malgi and Nadyala castes which, therefore, stand excluded from the discussion. The remaining count amongst them the castes which follow labors which also deserves to be omitted from the discussion as we are concerned mainly with untouchability found amongst Hindus. The classes amongst Hindus with whom touch entails pollution on the part of high caste Hindus are as follows:—

1. Megh.
2. Doom.
3. Chamar.
4. Chura.
5. Wanni.
6. Barwal.
7. Ratal.
8. Seryara.
9. Jokhia.
10. Gardi.
11. Barwala.
12. Basith.
13. Dhyar.

162 569 **321. Strength of Depressed Classes.**—The strength of depressed classes is given in the margin. The total strength comes to 170,828 persons i.e. 22·2 per cent. of the entire Hindu population of the State falls in these so-called untouchable classes. The Megha have got the largest population and stand foremost amongst the classes that go by this name. The Chamars come second while the Doomes occupy the third place.

Castes	Males	Females
Megh	[illegible]	[illegible]
Doom	[illegible]	[illegible]
Ratal	[illegible]	[illegible]
Chamar	[illegible]	[illegible]
Chura	[illegible]	[illegible]
Dhyar	[illegible]	[illegible]
Wanni	[illegible]	[illegible]
Gardi	[illegible]	[illegible]
Jokhia	[illegible]	[illegible]
Basith	[illegible]	[illegible]
Barwala	[illegible]	[illegible]
Seryara	[illegible]	[illegible]
Barwal	[illegible]	[illegible]
Total	[illegible]	[illegible]

Other castes cannot compare with these in point of numbers. Of these, Barwala, Gardi, Jokhia and Wanni have very little population. Barwala and Basith show have some noteworthy figures against them.

564 **322. Geographical Distribution of Depressed Classes.**—The Barwalas are found in the Jammu Province only and are most numerous in the Jammu district. The Basiths predominate in Poonch and Mirpur districts. The Barwals are most numerous in the Jammu district. The Chamars are fairly largely distributed in all districts of the State, the highest number being found in the Jammu district. The Chuhras are largely found in the Poonch Jagir. The Dhyar caste is confined solely to Poonch

A/B Kashmir AV1
Dard AV3
Burusho AV7

district. The Doms are found in all districts of the Jammu Province, the highest number being in the Jammu district. The Gardi predominates in the Jammu district. The Jolahas are confined to Rezai district. The Meghs are most numerous in the Jammu and Udhampur districts. The Rattals are generally found in Udhampur and Rezai districts. The Watal which is only another name for Chohra are found in Srinagar district only where also they represent immigrants. K 564

232. Variation in the Strength of Certain Castes.—Subsidiary Table I contains figures of population of certain depressed castes for the last four Censuses and though the population includes non-Hindu members of the castes as well, they are so few that the main results are not affected. The Barwalas show a decline of 32·4 per cent. during 1921-1931. They decreased in the previous decade 1911-1921 also by 25·6 per cent. Their community is thus losing in numbers. The Chamars show an increase of 5·4 per cent. which is far below the general increase in the entire population of the State during the decade 1921-1931. The Doms reveal an increase of 12·1 which shows that the community is progressing satisfactorily. The Meghs who form the important caste have gone down in strength by 11·2 per cent. Compared to their population in 1901 the Barwalas register an increase of 109·1, the Chamars a negligible one of 11·4 per cent., the Doms show an unhappy decrease of 37 per cent. and the Meghs an increase of 17·6 per cent.; the decrease in some of these castes is due to the reclamation of some of their members by Arya Samaj and their consequent return under the new name 'Arya'. K 161 564

233. Criminal Tribes.—Pernas and Sansis are the only tribes treated as criminal in the State and the ban has recently been removed from the Bakarwals as a temporary measure subject to their good behaviour in future. The number of Pernas and Sansis in the State is only insignificant as the former number 42 and the latter 134 only. Pernas constitute a floating community who generally live by dancing and singing and have loose morals, while Sansis are adepts in house-breaking. K 162* 563

234. Primitive Tribes.—Shins and Yashkuns are the only two castes considered to be primitive through the Political Agent, Gilgit is inclined to class all the castes inhabiting the Agency under this head. The Shins are said to have descended from Hindus and do not drink cow's milk to the present day. These castes are mainly devoted to agriculture and have begun to come in contact with the outside world which is bringing about a change in their mode of living. Some aspects of their life as depicted by the Political Agent, Gilgit (in response to the questionnaire issued), where the tribes live a life more of their own than in the Gilgit district administered by the State, are given below and will be found of interest:— D 564

PART "A".

1. The tribes are not divided into different exogamous groups.

2. The people in the Agency are divided into various groups, details of which are given below:— B

(a) *Rasas*.—The most honoured caste exist in small numbers in Nagar, Gilgit and Punial, and become more numerous as one travels Westwards towards Yasin and Chitral. [564]

They have two theories as to their origin:—one that they are descended from Saurabh, a former ruler in Mastuj; the other that they are of Arab blood and descendants of Muhammad Hanifa, son of Ali who was son-in-law of the Prophet.

(b) *Shins*.—The most most senior division are of Hindu origin and established themselves by conquest from the South. They consider themselves the aristocracy of the country, although they can show nothing to substantiate their claims. They are quite Muhammadans but perverted relics of Hinduism are still shown by their aversion from anything which is connected with cows or beefs.

Bard AV3
Burushe AV7

B
[564]

(c) *Yashkun*—The most numerous of the lot—come next in importance and form almost the entire population of Hunza, Nagar and Punial; they also outnumber all other classes in the rest of the Agency. They are of Turanian origin but intermarriage with people of Tartar and Aryan descent has obliterated most of their original characteristics.

D
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(d) *Saiyids*—Who are thinly scattered through the Agency, declare that they first settled in the country when Tamerlane was king. They are greatly respected by all classes and receive the daughters of the ruling families in marriage. The daughter of a Saiyid usually can marry only in the same class. Occasionally, however, they are married by kings and ruling chiefs, and also, in this district, by Akhuns and Mullahs.

(e) *Kamins, Doms and Shoins*—They are of an inferior caste. The Kamins who do not exist in Hunza and Nagar are tailors and potters and are most numerous in Darel and Chilas. The Doms who are musicians, blacksmiths and cobblers, are found mostly in Yasin, Nagar and Chilas. The Shoins are leather workers and exist only in Nagar.

B
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(f) *Kashmiris*—Form the largest section of the population in Gilgit proper. They settled in the time of Ahmad Shah (about 1760) and are mostly weavers, goldsmiths and carpenters.

(g) *Gujars*—Nomadic cattle owners form a floating population chiefly in the highlands separating Gilgit from the westernmost territory of Tangir and Darel.

D
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3. A chief usually comes from the aristocratic class and usually marries only one wife from that class the children of the union being recognised as heirs, to the exclusion of children by a wife of an inferior class.

B
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4. The organisation is autocratic in theory, in practice any important point is settled by a Jirga of headmen.

5. The origin of the tribes in the Gilgit Agency is conjectural. There would appear to have been three main movements—an immigration from the North as the inhabitants of Badakshan gradually expanded over the Hindu Kush; an invasion of the Shins from the South and the conquest by the Tartars from the East. There is also evidence that Tibet ruled in this part of the country for many generations.

Owing to the inaccessibility of the country, Hunza and Nagar seem to have been less affected by these movements than the rest of the Agency, and among the people living in the more isolated parts of these provinces, traces of Turanian descent can still be seen.

6. Most of the inhabitants are cultivators and all three types of cultivation are to be observed, depending entirely on the configuration of the ground. In hilly country terraced fields, often riveted with stones, are the rule; where the country is open and flat ordinary plots are made.

Irrigation is carried out almost universally by water holds, some of which extend along the precipitous faces of the mountains for many miles. Where possible small canals are hewn out of the rock; where the hill is too steep the water is conducted through hollowed tree trunks which are propped by wooden supports.

7. There are no cognitive monuments in the Agency.

Two Buddhist Stupas exist; one on the hillside about three miles east of Gilgit; the other on the road to Nagar, between Chalt and Minapin. There

Dard AV3
Burusho AV7

is also a small Dedha carved on the rocks at the mouth of the Kirgah Nullah, about three miles west of Gilgit and small Dedhas and Dedhai relics have been found in Yasin.

D 105

8. Stone is not used for seats.

B 105

9. Buildings are mostly constructed of mud and stone. In many of them the pillars supporting the roof, the lintels, frames and walnuts are of carved wood.

There would appear to be no restrictions: the material used depending on the material available.

10. The social position of a man is indicated more by the condition of his clothes and horses than by any particular cut or pattern.

11. The sun is considered to be masculine and to be composed of fire: the moon feminine, and made of glass.

The markings on the moon are accounted for as follows: in Hunza and Punial :—

> A small girl went out one night to fetch water for her mother and saw the moon descending from the sky. Fearing that she would be carried away, she clutched a small tree but in spite of this precaution both she and the tree were swept up to the moon where they can still be seen. In the east of the Agency the tree is omitted.

In an eclipse a large dragon swallows the sun or moon. Fortunately it has a slit in its throat so they eventual escapeare from this is assured. Nowadays to hasten matters drums are beaten and a great deal of noise is made.

The stars are thought to be basket shaped, to have no light of their own and to smell badly. The reason for this seems to be that a falling star (meteor) crashed into a field some long ago and had all these characteristics.

There are no specific causes for any of the constellations.

Earthquakes are caused as follows :—

The theory more general is that a bull stands on the water supporting the the earth on one of his horns. When he tires he moves his body a little causing the earth to shake.

In certain parts of Hunza the theory is that at the centre of the earth a great bull stands and supports the ground on his immense horns. Should anyone sin greatly the bull shakes his head in consciousness and the earth rocks.

The rainbow is supposed to be an animal which inhabits the clouds. Sometimes he comes down to drink at the river and the water he drinks is supposed to come out again at the other end.

12. The face of the dead is kept to the West. The head, to the North and legs to the South. Both the hands generally are straight. In some parts of Hunza the right hand is placed under the cheek.

13. The ultimate abode of the righteous man is a land of comfort and good things. What he has desired in life he gets in abundance in death. There is no hell there but the smell of the flowers which upper the ground is enough.

For the bad man is a place of terror and misery. All kinds of torturers await him there; from fire, from insects, from heaven. Finally and sooner should and there he will remain until pardoned of God.

Dard AV3
BURUSHO AV7

D
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14. The complexion is, in most cases, very fair. Straight eyes, usually brown but not infrequently grey or even blue. The hair is straight, in some cases of a decidedly reddish tinge and is often shaved over the pate.

B
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The physique is good, although in many cases there is lack of exercise and a certain indolence, more mental than physical, is often observed.

The purdah of the locals on the mountains is remarkable and, probably unsurpassed elsewhere.

15. Seed is sown broadcast; fields are ploughed with a wooden plough.

16. Musical instruments are produced on any occasion and chiefs are invariably accompanied by their bands wherever they go. The most common instruments are the Surnai; the Dawmal which consists of a pair of drums on one of which the skin is tight and on the other loose, and a big drum.

In addition to these there is the Rubab and the Zitha stringed instruments which are played with remarkable skill and effect.

17. Swords, Guns and Rifles are the chief weapons, although bows and arrows still survive.

Heads are not taken from enemies.

PART "B".

In the Gilgit Agency there is little more contact with the outside world now than there was formerly and so, in the Political Areas, the Ruling Chiefs are encouraged to govern their own countries as much as possible without interference by the Political Agent, the effect of political dominance is not marked.

Education is carried out in all the larger centres, but it has been started so recently that it is impossible to tell at the moment, what its eventual effect will be.

In a land where ninety nine per cent. of the population is illiterate, where the threat of starvation is ever present, and where stark poverty is the universal rule, there is little chance of the inhabitants becoming clerk and syndicate.

PART "C".

1. Ornaments of silver and semi-precious stones are worn but tattooing is not practised. The women apply certain drugs to their faces to prevent the complexion against the rigour of the climate.

Tooth paste is not used and teeth are usually cleaned with a willow twig.

2. Wine, the only intoxicant indulged in, is drunk in Hunza, Punial, Ishkoman, Yasin and Kuh-Ghizr, where most of the inhabitants are Muslim. There are no general restrictions of age, sex, etc, but wine is usually produced only when entertaining guests, or at marriage ceremonies and occasions of rejoicing.

3. The people generally are very obedient and seldom defy the authority of their Chief unless there is any gross contravention of established custom. Various modes of fines are imposed in different districts and these are generally paid with good grace, as, in almost every case, they are imposed by the Chiefs in consultation with the elders of the country. Imprisonment is also awarded but accommodation is not observed.

4. Pigeons are offered to God in the same manner as in other civilized places in India.

Dard AV3
Burushe AV7

5. Agriculture forms the sole occupation of nearly all the inhabitants of the Agency. Trade has recently been started by a few of the more enterprising people but at the moment the numbers engaged in it are almost negligible. D 105

6. A pregnant woman is given no special diet and the delivery is assisted by any old woman who may be selected to help. After the third day the mother's clothes are washed and on the 10th day she, herself, takes a bath and is considered clean again. B 105

The baby is washed in hot water immediately after birth and a man calls "Azan" first in the right ear and then in the left—if the child is male guns are fired and the fowls are given a goat.

Alms are given soon after birth and again three days later.

A male child is preferred though, as no record exist, it is impossible to say to which sex the first child generally belongs.

No ceremonies are performed when the child reaches puberty.

7. Girls are not generally allowed free. In rare cases they are exchanged with other girls but never sold. Rs. 60 to 80 is usually offered for a girl at the time of betrothal or before marriage. Ornaments are given by the girl's parents only and not by the groom's family.

Women has sole authority in household matters, does all the work in the house and when it is finished helps in the fields. In some districts she also fetches fuel from the jungle.

A priest, who may be any man with enough religious education, is necessary to read the *Nikah* at the marriage ceremony, and receives from the bridegroom Rs. 1 as his fee.

Polygamy is practised but the status of the first wife is considerably lowered by the arrival of a second, as this is usually caused by her own incompetence in household matters or to greater attractiveness on the part of her rival.

Sometimes, however, a man marries his brother's widow under compulsion, and in that case the position of the first wife is not altered.

Betrothal is the usual prelude to marriage. It is performed in this manner:—

The boys father or in his absence, any other important relative or friend goes with 4 or 5 other influential persons to the house of the intended bride and asks her guardian for her hand. He replies that his relatives must be consulted and tells the deputation to come again after a few days. When the party again visits the house if the reply is favourable the girl's family is presented with the following articles:—

Cash — about 6 yards.
Cash — " Rs. 10

Should it be desired *Nikah* may be read at that time. Usually, however, it is reserved until the marriage takes place.

Unless the *Nikah* has been read the alliance can be broken by either side on any pretext. If the move for amendment comes from the girl's side the gifts are returned. If from the boys they are not recovered.

Divorce is allowed in cases where the woman is unable to manage the household affairs or is of bad habits. Rarely a divorce takes place where the husband finds it impossible for him to cope with his wife. Divorced persons are permitted to remarry.

D 105 Marriages are arranged for auspicious days and hours which are ascertained on such occasions from the village priest.

B 105 *Temporary* unions are allowed by Shias only.

Free access is not allowed before marriage generally.

No caste prohibits remarriages of widows. Moral laxity prevails to a certain extent.

8. *Death.*—The head of the dead points North but the face is turned to the West towards Mecca, the religious centre of Muslims. When a death occurs food is not cooked in that house for three days and cooked food is sent by relatives for that period. On the third, seventh and fortieth day alms are given to avert calamities, also on the first anniversary after the death.

Indigenous drugs are used for medicines and almost every one knows the medicinal properties of certain local plants and use them when required.

9. *Amusements.*—Swimming, pole playing, racing, wrestling, tug of war, archery, dancing, singing, etc., are some of the amusements indulged in; women do not participate in the sport undertaken by men. They hold their own separate congregations on occasions of rejoicings such as Id and indulge in singing and dancing away from the eyes of the men.

Festival occasions.—Id-ul-Fitar, Id Haj, Id Ghadir and Nauroz are the chief occasions on which rejoicings are made by dancing, singing, pole playing, running and wrestling etc. Dancing is held in a circle to the beat of drum.

D 585 539 10. Before a number of the village people after sunset, on the night before the marriage the following song is sung at the bridegroom's house in the following manner:—

B 585 539 A large iron pan is placed in the middle of the assembly and a man of the Kachnais or Bidaus family rushes forth with some ghee, atta, and seeds of wild rue or leaves of chili, and, putting these things into the pan burns a little fire under it till the contents begin to smoke. To fumigate all the air in the room he holds the pan by its brim and lifting his hands above his head, commences to dance to the accompaniment of the band, while the people applaud and sing a song of which the following is a translation:—

(1) The pan belongs to Bair Gol.

I will never let any one place this pan on the hearth.

I will place it there myself.

(2) The pan belongs to Malik, the Chief of Gilgit.

I will never let any other place this pan on the hearth.

I will place it there myself.

(3) The pan is worthy of belonging to kings, etc.

(4) The pan is worth being kept by a family, etc.

(5) The pan belongs to Shah Mir, the Chief of Kachnais, etc.

(6) The pan belongs to Maqpon, the Chief of Shardu, etc.

(7) The pan belongs to Maghlot, the Chief of Nagar, etc.

(8) The pan belongs to Khasa, the Raja of Yadu, etc.

(9) The pan belongs to righteous Gilsin (the ruler of Hunza).

(10) The pan belongs to Maryo the son of Shahat (a subordinate person of the Rono family).

(11) The pan is placed on Hoshi Dat etc. At the same time the women who are in an inner room recite the following song :—

D 585 539

B 585 539

Translation.

(1) A large coral grain belongs to Dair Gul.

I will never let another string this on a thread.

I will string it myself.

(2) A large coral grain belongs to Malik, the Chief of Gilgit.

I will never let another string this.

I will string it myself.

After the marriage ceremony the following song is sung at the house of the bride :—

Translation.

(1) Come out, O beloved of your mother, why are you delaying?

(2) Come out, O sister spirits, why are you delaying?

(3) Come, O possessors of golden locks, why are you delaying?

(4) Come out, O mistress of charming eyes, why are you delaying?

(5) Come out, O owner of pearly teeth, why are you delaying?

On this day is brought out. She weeps bitterly at the separation from her relatives, and the assembly sings the following song :—

Translation.

(1) Do not weep, O flower-like girl, thy complexion will turn pale.

(2) Thou will go on a lofty hill, O girl, thy complexion will turn pale.

(3) Thou wilt (by weeping) leave your home, thy complexion will turn pale.

Typical birth song ... 202

Typical death song ... 202

B 202 D 212

13. No written language possessed by the people.

SUBSIDIARY TABLE.

Class, Tribe or Race	Persons				Percentage of variation				
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1	2	3	4	5	6	7	8	9	10
1. [illegible]	[illegible]	[illegible]	[illegible]	—	[illegible]	[illegible]	—	—	[illegible]
2. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
3. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
4. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
5. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
6. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
7. [illegible]	[illegible]	[illegible]	[illegible]	—	[illegible]	[illegible]	—	—	[illegible]
8. [illegible]	[illegible]	[illegible]	[illegible]	—	[illegible]	[illegible]	—	—	[illegible]
9. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
10. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	—	[illegible]	[illegible]	[illegible]
11. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
12. [illegible]	[illegible]	[illegible]	[illegible]	—	[illegible]	[illegible]	—	—	[illegible]
13. [illegible]	[illegible]	[illegible]	[illegible]	—	[illegible]	[illegible]	—	—	[illegible]
14. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
15. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
16. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
17. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
18. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
19. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
20. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
21. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
22. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
23. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
24. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
25. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
26. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
27. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
28. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
29. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
30. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
31. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
32. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
33. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
34. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
35. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
36. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[p. 329]

Addenda and Corrigenda.

000

In every read 'Lahdak' for 'Lahdak'.
Page 1 line 21 delete 'the' before 'were covered'.
Page 2 last line read 'have' for 'had'.
Page 3 line 14 read 'not' for 'had'.
Page 3 line 41 read '[illegible]' for '[illegible]'.
Page 4 line 44 read 'gives' for 'give'.
Page 10 line 30, read '[illegible]' instead of 'age'.
Page 12 line 41 read 'then' for 'the'.
Page 13 line 30 read '[illegible]' for '[illegible]'.
Page 15 line 23 read 'hungry' for 'adventure'.
Page 16 line 24 delete 'the' before 'Jammu and Kashmir'.
Page 17 line 11 read 'a' for 'the'.
Page 20 line 24 add 'the' before the figures.
Page 21 line 2 add 'of' before 'there'.
Page 24 line 20 delete 'a' after 'from'.
Page 25 line 3 read '[illegible]' for '[illegible]'.
Page 25 line 21 read 'this' for 'then'.
Page 26 line 18 read '[illegible]' for '[illegible]'.
Page 32 last line read '[illegible]' for '[illegible]'.
Page 34 line 13 delete first 'r' from 'parts'.
Page 35 line 9 add 'of' before 'the population'.
Page 38 line 20 read 'the' for 'of'.
Page 39 line 20 read '[illegible]' for '[illegible]'.
Page 39 line 23 read '[illegible]' for '[illegible]'.
Page 41 line 41 read 'of' for 'to'.
Page 42 line 6 read 'g' for 'j' in '[illegible]'.
Page 43 line 1 delete first 'r' from '[illegible]'.
Page 45 line 7 add 'of' to 'road'.
Page 46 line 24 add 'greater' before 'quantity'.
Page 77 line 1 delete first 'r' from 'Quite'.
Page 90 para. 77 line 17 read log. _[illegible] log 3 and in line 18 read _[illegible] for [illegible]
and in line 19 read _[illegible] for [illegible].
Page 97 para. 89 line 5 read '[illegible]' for '[illegible]'.
Page 98 line 20 read '[illegible]' for '[illegible]'.
Page 98 line 7 read '[illegible]' for '[illegible]'.
Page 97 line 27 read '[illegible]' for '[illegible]'.
Page 98 line 18 read '[illegible]' for '[illegible]'.
Page 99 line 7 read '[illegible]' for '[illegible]'.
Page 102, para. 100 line 7 read '[illegible]' for '[illegible]'.
Page 103 para. 101 line 20 read '[illegible]' for '[illegible]'.
Page 109 para. 110 line 2 delete '[illegible]' in '[illegible]'.
Page 117 line 10 add 'the [illegible] of the [illegible]' after '[illegible]'.
Page 126 line 3 read '[illegible]' for '[illegible]'.
Page 130 line 21 read '[illegible]' for '[illegible]'.
Page 137 line 7 read '[illegible]' for '[illegible]'.
Page 139 line 20 add 'r' after '[illegible]'.
Page 140 line 1 add 'of' after 'to well as'.
Page 140 line 20 read '[illegible]' for '[illegible]'.
Page 140 line 27 read '[illegible]' for '[illegible]'.
Page 141 line 21 delete 'r' from '[illegible]'.
Page 141 para. 141 line 7 read '[illegible]' for '[illegible]'.
Page 147 para. 153 line 20 read '[illegible]' for '[illegible]'.
Page 147 para. 156 line 20 read '[illegible]' for '[illegible]'.
Page 148 line 6 read '[illegible]' for '[illegible]'.
Page 148 line 10 read '[illegible]' for '[illegible]'.
Page 148 para. 159 line 2 read '[illegible]' for '[illegible]'.
Page 148 para. 159 line 3 delete '[illegible]' before '[illegible]'.
Page 148 para. 159 line 13 delete '[illegible]' before '[illegible]'.
Page 148 para. 159 line 18 read '[illegible]' for '[illegible]'.
Page 149 line 5 (before [illegible]) read '[illegible]' for '[illegible]'.
Page 149 line 10 (before [illegible]) delete '[illegible]'.
Page 149 line 18 para. 159 add '[illegible]' before '[illegible]'.
Page 150 line 20 read '[illegible]' for '[illegible]'.
Page 150 para. 167 line 14 read '[illegible]' for '[illegible]', and '[illegible]' for '[illegible]'.
Page 157 line 4, read 'r' after '[illegible]'.

000 Page 157 line 13 (below table) read 'of' for the first 'to'.
Page 167 para. 149 line 19 read 'vessel' for 'vessel'.
Page 168 line 23 read 'to' for 'for'.
Page 169 para. 150 line 13 read 'has' for 'would seem to'.
Page 169 line 4 (below table) add 'received' before 'Sunday'.
Page 170 line 24 read 'upon' for 'upto'.
Page 171 line 7 (below table) read 'widowers' for 'widow'.
Page 172 line 6 (below table) read 'early' for 'earlier'.
Page 172 line 21 (below table) add 'diminution' after 'slight'.
Page 189 para. 170 line 6 read 'awareness' for 'aliveness'.
Page 189 line 8 (below table read 'occupies' for 'occupiers'.
Page 190 last line read 'and 20 females' after the second 'females' and omitted after '1921'.
Page 193 last para. line 4 from the bottom add bracket after the figure.
Page 203 line 42 read 'comparable' for 'comparable'.
Page 204 line 20 read 'control' for 'ary'.
Page 205 para. 183 line 3 read 'crazy' for 'crazy'.
Page 205 para. 183 line 14 read 'and' before 'supporting'.
Page 207 line 21 read 'females' for 'female'.
Page 207 para. 187 line 17 read 'females' for 'female'.
Page 209 para. 190 line 4 (below table) read 'women's' for 'women'.
Page 212 para. 196 line 3 read 'over' for 'ove'.
Page 214 para. 207 line 33 read 'across' for 'across' and 'across' for 'acre'.
Page 214 para. 207 line 36 read 'cousins' for 'cousin'.
Page 223 para. 240 line 4 'S. L. C.' for 'H. L. C.'.
Page 234 para. 252 line 14 read 'the' for 'ary'.
Page 236 para. 253 line 29 read 'blackwater' for 'blackwater'.
Page 239 para. 253 line 30 read 'light up' for 'penetrate'.
Page 251 para. 254 line 3 read 'strength' for 'Main power'.
Page 254 para. 260 line 36 read 'result' for 'results'.
Page 257 para. 266 line 12 read 'cement' for 'can not'.
Page 263 line 33 read 'are' for 'ary'.
Page 266 para. 268 line 19 read 'Bombay' for 'Bombay'.
Page 267 line 8 read 'only a little' for 'only little'.
Linguistic map should face page 268 and not 276.
Page 276, para. 297 line 25 add 'a' before 'language'.
Page 276 para. 297 line 29 add 'in' before 'which'.
Page 277 para. 298 line 13 read 'merged' for 'merged'.
Page 282 para. 299 line 9 read 'are mostly' for 'most in particularly'.
Page 282 line 3 delete 'proved'.
Page 289 line 43 read 'i' for 'e' in differentiation'.
Page 291 para. 299 line 27 read 'table' for 'table'.
Page 291 para. 299 line 32 delete 'as' before 'entrepreneur'.
Page 292 line 7 read 'religious' for 'social'.
Page 293 para. 302 lines 6 and 21 read 'absolute' for 'absolute'.
Page 296 para. 304 line 41 read 'compact' for 'compact'.
Page 296 para. 304 line 4 from bottom read 'member' for 'member'.
Page 297 line 2 read 'usual' for 'usual'.
Page 297 para. 306 line 4 read 'Sahu' for 'Sahi'.
Page 299 line 22 read 'party' for 'parties'.

101

/For information on cultural subdivisions of the state see Category 116, pp. 315-318./

6: India
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AV1 Kashmir AV1

/For distribution of the population by sex, occupation, caste, language, religion etc., see category 116, pp. 4, 66-68, 83-85, 88-92, 117-121, 123-124, 126-133, 135-146, 148, 156, 167-168, 170-183, 205-225, 227-248, 280-282, 285-287, 291-294, 296-309, 314-321, and 328./

659

/For information on census taking--training of enumerators, organization and presentation of results, definitions of terms, conduct of the census, critiques of previous censuses, interpretations of trends, and all other aspects--see category 116, pp. vii-x, 11-13, 48, 66-68, 75-78, 89, 93-95, 115-117, 121-124, 134, 147-148, 166-167, 184-185, 197-204, 206, 215, 249-250, 275-277, 288-289, 310-314, and 318./

THE

JUMMOO AND KASHMIR TERRITORIES.

CHAPTER I.

INTRODUCTION.

119 The aim I had before me in writing this book was the representation of those geographical facts concerning a country I for many years lived in, which had made such an impression on my mind, or which had been so noted down by me, that there was hope of my passing them on to others in such a way as to make on their minds a clear and distinct image.

The account is limited almost entirely to the description of what I have not only seen, but well remembered. By this I hold myself exempted from giving other reasons why certain places or certain subjects have been dealt with less fully than their importance might seem to require. For though in the course of ten years I visited almost every portion of the tract of country named in the title-page, and in some parts resided long, yet other parts I may have seen but a few times, and others still have passed through but once. And there was equal variety in the extent to which I noted down what I saw, this being sometimes least where I stayed longest. Now since, without having made definite notes on the spot, I have seldom ventured on description, this circumstance in itself will account for much inequality in the treatment of the parts of my subject. But, for all this, I have hopes that there will be found a connection between the portions of the book sufficient to constitute a thread by which the reader

G. Durand G-9 (1888-89) 1890 AVI Rudrum AVI

[pp. i through viii contain no textual material]

PREFACE

/2/ Some word of explanation seems due when an unknown writer obtrudes a personal narrative on the public. My reason for writing this book was, that as the story of the development of the Gilgit Frontier, told in my letters and diaries, was read with interest by some who saw those papers, it seemed probable that its publication might give to those who have no chance of seeing the sort of life their countrymen lead on an uncivilised frontier, a faithful idea of what such an existence means. The book is a plain and unvarnished tale of the experiences of a frontier officer in times of peace as well as in those of war.

/1/ It was written under adverse circumstances, in the scanty hours of leisure snatched from official work in India, and it could not, for obvious reasons, have been published while I was Military Secretary to the Viceroy of India. The events it describes began ten years and ended five years ago. It contains no information which has not been at the disposal of the man in the street, but it has this advantage: that

4c Durand G-3 (1888-93) 1900 AVI Kashmir AVI

having been behind the scenes it has been possible for me to avoid including the inaccuracies of the mere looker-on.

The book contains no dissertations on Frontier policy, no criticisms or attacks on those who direct that of the Government of India. I have no wish to join the bands who ride out to do battle with the windmills of the forward or backward policy, and it is, in my old-fashioned opinion, disloyal for an officer still in the service to criticise his superiors, even should he consider that he has grounds for his views, which is not my case. Moreover, such criticism is generally foolish. For the man on the Frontier sees but his own square on the chessboard, and can know but little of the whole game in which he is a pawn. It has been my aim merely to give a faithful account of the policy pursued on the Gilgit Frontier, of the steps taken to give it effect, and of the result attained. The reader who expects to find cut-and-dried dogmatic opinions as to the management of our relations with Frontier tribes will be disappointed. These, as a rule, can only be given, with their full effect, by men who know nothing about the question.

The reader also who expects to find a book on the Frontier stuffed with "tales of wild adventure —mostly lies"—will not find them here. A certain amount of exciting incident there could not help

4: Durand G-3 (1889-92) 1900 AVI Kashmir AVI

being in five years' work in a wild country, but much of the book is a record of peaceful service. It tells of a constant struggle to raise a stretch of Frontier 300 miles in length from a condition of incessant war, anarchy, and oppression, into a state of fairly established peace, prosperity, and good government.

For much of the ethnological information in the book I am indebted to *The Tribes of the Hindu Kush* by Colonel Biddulph, who was for some time in Gilgit.

Owing to the courtesy of the Editors of the *Fortnightly* and *Contemporary*, I have been enabled to make use of articles published in their reviews, portions of which are incorporated in the book.

Many of the illustrations are from photographs taken by Captain J. R. Roberts, I.M.S., Agency Surgeon at Gilgit, whose success in this line is only to be surpassed by his skill in the sterner duties of his profession, and by his devotion and kindness to the sick and wounded.

ALGERNON DURAND.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

THE MAKING OF A FRONTIER

CHAPTER I

A MISSION OF ENQUIRY

121 THE interest which attaches to the work of Englishmen on the borderlands of our great Empire has prompted me to write the following plain record of work and travel in the Hindu-Kush. For four years Warden of the Marches on the northernmost point of our Indian frontier, it was my good fortune, in peace and war, to deal with the most primitive races, to penetrate mountain fastnesses where the foot of a European had never trod, and to wander through the most magnificent scenery that the eye of man has ever looked upon. I trust, therefore, that the following pages may give some idea of what life on the frontier really means.

131 The stretch of frontier to which I refer lies south of that portion of the Himalayan range which divides Chinese and Russian Turkestan and Eastern Afghanistan from the Indian Empire. Officially it is known as the region of the Eastern Hindu-Kush. From east to west its length is some five hundred miles; from north to south its depth is about a hundred and

L: Drew G-8 (1882-1872) 1875 AVI Kashmir A VI

114 may find his way through what is the really complicated geography
121 of a tract which is large in extent and varied in character.

There is no large part of this country that is altogether unknown to the Western world. There is hardly any place we shall reach that has not been visited, and few places that have not been measured, by Englishmen who have preceded me. Many of the previous travellers, too, have given to the public the results of their observations. If I were writing a compilation from their books and memoirs, or if I were attempting to consolidate their information with my own, this would be the place to enumerate their various works. But as I propose rather to give a simple version of what I myself observed, whether it be the same as, or whether it be different from, what has before been told, I shall only refer to other writers where I have been distinctly indebted to them, or where it may be necessary to comment on their facts or their conclusions.

101 I have confined myself in this account to the territories of the
[631] Maharaja of Kashmir, for the reason that my travels in the
[643] Himalayas were almost entirely restricted to them. This ruler has for his full title "Maharaja of Jummoo and Kashmir." By the Panjābīs he is most commonly called after the former place, by Englishmen after the latter. It is this last practice which has led Englishmen at home to confound "Kashmir" with the whole of the territories. This mistake (which has unfortunately found its way into the maps of India) I try to guard against by using for my book the title "Jummoo and Kashmir Territories," and by restricting the use of the word "Kashmir" to the very defined tract that from time immemorial has borne the name. It must be understood, moreover, that the above title held by the Maharaja is not complete as denoting all the territories ruled by him; for these include, besides the Jummoo districts and Kashmir, the more distant countries of Ladākh, Baltistān, and Gilgit, all of which will come under our notice.

131 Thee relationship, physical and political, of this tract with
X135 India now deserves our attention. The map of India,[1] given with this book, will help us to understand its position at the edge of

[1] [cf. category III End map I -- Analysis]

4a Durand G-3 (1888-93) 1908 AVI Kashmir AVI

tary States, Hunza and Nagar, I was fortunate enough to be selected for the duty.

Once or twice before the name of Gilgit had appeared for a moment, to be forgotten again immediately. The adventurous traveller, Hayward, had been murdered in the neighbouring valley of Yasin under circumstances of the blackest treachery, and his bones had been laid to rest in Gilgit. An English officer, Major Biddulph, had, in Lord Lytton's Viceroyalty, spent some years there, and had been recalled from the too isolated position after a stormy experience. A mission under Colonel Lockhart, now Sir William Lockhart, Commander-in-Chief in India, had wintered at Gilgit, and from it, as a base, had traversed Hunza, crossed the Hindu-Kush, passed through Wakhan down the Ab-i-Panja, the southernmost branch of the Oxus, and had traversed Chitral territory from end to end. A few adventurous travellers and sportsmen had visited Gilgit, but to most men in India it was a name and nothing more. My satisfaction, therefore, at the thought of penetrating to this little known country was great.

My brother was at the time Foreign Secretary to the Government of India, and from him at Simla I received all the information available on the subject, and my instructions. These preliminaries completed, I started for Gilgit.

At Rawal Pindi, the railway terminus for Kashmir, I found my companion, George Robertson, now Sir George Robertson, K.C.S.I., it having been decided that a doctor should form one of the little party of two. Nothing can, it is said, be such a test of compatibility of temper as travelling with only

[For information pertaining to literary devices and conventions, abbreviations and explanations of numerations used by the author, see 6: Spate AW1 India, category 116, pp. xxi-xxiii, and xxv.]

Ac Dew G-8 (1862-1872) 1878 AVI Kashmir A.V.

mountain chains. Later I had the management of the Forest Department. Lastly I had the position of Governor of Ladákh, from which I retired for the sake of again seeing England, after spending ten years in the service of the Maharaja.

I did not leave the Maharaja, his Court, and the people, without many regrets. Each race, as I became acquainted with them, excited in me a great interest, and has left a strong wish for their welfare. In the Court I formed friendships with some whose co-operation in difficult circumstances will always be remembered by me. Of my master, the Maharaja, I will only venture to say that from him, in what might have been for me an anomalous position, I received a general consideration, dictated by goodwill and by forbearance, which, without counting many special acts of kindness that he would not wish to see acknowledged here, deserve and have from me a gratitude that I am glad have an opportunity of publicly expressing.

A few words must follow as to the plan on which this book is written.

I have not given a narrative of any of my journeys, but have taken each tract in succession, and described the physical and other characteristics of it. Besides this, I have given an account of some of the lines of march that join the several tracts; this by way of introduction to them or to show how they are physically separated yet connected by practicable lines of communication.

I begin with the part next to the plain of the Panjáb, the region of the Outer Hills. One chapter treats of their physical aspects, another treats of their inhabitants generally, a third gives a description of Jummoo, the chief place in the Outer Hills, and the capital of the whole country, and of the Court, whose seat is at Jummoo, while a fourth gives notes on certain other places in the same hills.

Next, in Chapter VI., we visit the region of the Middle Mountains, certain portions of them being in some detail described. The subordinate headings will show in what order the various localities are treated of, and that an account of the people who live there also finds a place.

Ia Drew G-4 (1862-1872) 1873 AVI Kashmir AVI

In Chapter VII. is described the march from Jummoo to Kashmir. Thus we are introduced to that country, to which Chapters VIII., IX., and X. are devoted. 128

Then, in like fashion, the country along the line of march from Kashmir to Leh in Ladákh is described, and we are thus brought into the great tract at the back of the Snowy Range. The account of Ladákh is begun by a chapter (XII.) on the inhabitants; then follows a somewhat detailed description of the different parts of that country, the Chapters XIII., XIV., and XV. being allotted separately for the lower valleys, the higher valleys, and the plateaus.

Baltistán comes next; it is described in Chapter XVI., where the sub-headings will show the course that the description takes.

For the less-known country of Dárdistán there are the four Chapters XVII. to XX.

Thus far the account has gone according to locality. There next comes a chapter on a subject which it seemed best to treat by itself. The few remarks I find myself able to make on the very interesting subject of the languages will be found in Chapter XXI.

The last chapter is one in explanation of the maps and sections. Since I reckon on the reader making use of these on his way through the text, even when they are not specially referred to, it would not be amiss if he were to become acquainted with them by either reading this chapter first of all, or by consulting it on first referring to each of the maps or sections. It will be found to give both a description of each map, isometric view, or section, and also a short summary of some of the various subjects which are treated in a more detailed way in the body of the book.

Though such a plan for the work depends not at all on the order of my journeys, it may be well here to note in what years I visited certain portions of the country, since some of that which passed under my observation may have been true only for that time. Ladákh I saw in the years 1862 (Drás, Kargil, and Suru only), 1869, 1871, and (January) 1872. Baltistán I visited in 1863, and again in 1870; Astor and Gilgit in 1870. For other parts it is impossible to particularise; any time between the years 1862 and 1872 I may have visited them. 114

131, 101 Kashmir AV1

[Information on the regional divisions of the Indian sub-continent will be found in Chapter XIII, 6: Spate AW1 India.]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

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There is no large part of this country that is altogether unknown to the Western world. There is hardly any place we shall reach that has not been visited, and few places that have not been measured, by Englishmen who have preceded me. Many of the previous travellers, too, have given to the public the results of their observations. If I were writing a compilation from their books and memoirs, or if I were attempting to consolidate their information with my own, this would be the place to enumerate their various works. But as I propose rather to give a simple version of what I myself observed, whether it be the same as, or whether it be different from, what has before been told, I shall only refer to other writers where I have been distinctly indebted to them, or where it may be necessary to comment on their facts or their conclusions.

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[243] Himalayas were almost entirely restricted to them. This ruler has for his full title "Maharaja of Jummoo and Kashmir." By the Panjābīs he is most commonly called after the former place, by Englishmen after the latter. It is this last practice which has led Englishmen at home to confound "Kashmir" with the whole of the territories. This mistake (which has unfortunately found its way into the maps of India) I try to guard against by using for my book the title "Jummoo and Kashmir Territories," and by restricting the use of the word "Kashmir" to the very defined tract that from time immemorial has borne the name. It must be understood, moreover, that the above title held by the Maharaja is not complete as denoting all the territories ruled by him; for these include, besides the Jummoo districts and Kashmir, the more distant countries of Ladākh, Baltistān, and Gilgit, all of which will come under our notice.

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[C.P. category 116 End Map I -- Analyst]

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

the great plain of India which sweeps unbroken from the mouths of the Ganges to the western part of the Panjāb, continuously skirted on the north by the Himalaya Range, which has a direction varying in a curve from east and west to south-east and north-west. It is the last strip of the plain and the wide mass of the mountains on the north of the Panjāb that make up the territory. Politically, it is a government tributary to the Queen, with relations defined by certain treaties, which will be more fully spoken of hereafter, but whose result may here be said to be that the ruler is obliged to govern his foreign politics according to the views of the Government of India, while in domestic administration he is nearly independent.

Measurements of the territory show it to have a length in one direction, from south-east to north-west, of close on 400 miles, and at right angles to that, from south-west to north-east, of 350 miles. Measured from south to north it may be said to extend for 240 miles from lat. 32° 30′ to lat. 36° N.; and from east to west, for 350 or 400 miles, from long. 73° 30′ to 80° E.; these, however, must be taken only as general measurements, the irregularity of outline prevents a more definite statement in brief. The area I estimate at 68,000 square miles.

The form of the ground we have endeavoured to represent on the maps both by careful attention to the hill-shading and by the statement of the heights of certain positions. Under the heading of each tract described much will be said on this subject; but at this stage it is advisable to give a slight sketch of the vertical geography of the whole area.

The lowest part is the strip of plain on the south-west, which is continuous with the great level plain of the Panjāb; it is 900 or 1000 feet above the sea.

The mountains begin along a very definite line. The first ridge is a line of hill from 1000 to 2000 feet above the plain, that is to say 2000 or 3000 feet above the sea. Next comes a tract of rugged country, which includes various ridges running nearly parallel to the first one, with long narrow valleys between them. These ridges are 3000 and 4000 feet high, while the valleys have

Ii Drew G-3 (1862-1872) 1875 AVI Kashmir AVI
Dogra AV6

only counted by them as higher, but are looked up to with some such special respect. D 564

The Maharaja has done something to improve the position of these low castes in engaging some hundreds as sepoys, for the work of sapping and mining. These have acquired some consideration, indeed they have behaved themselves in time of war so as to gain respect, having shown themselves in courage to be equal with the higher castes, and in endurance to surpass them. D [657]

Thus we see that the great majority of the people of Dūgar are Hindūs, with the remnants of the old inhabitants among them, who cannot be said to be of any faith. Here and there, but especially in the towns, are Muhammadans, following various trades and occupations. In Jummoo, especially, there is a good number of them, partly those who from various places have come and settled there, partly those who, natives of the country, have at different times been converted to Muhammadanism. Of these, in all probability, are the *julāhs*, that is, weavers, who form a large proportion of the Muhammadans of Jummoo, so much so that one ward of the town is called "the weavers' quarter." It may be worth mentioning, as one of the strange facts of the distribution of labour among castes and tribes, that the whole of the weaving trade hereabouts is in their hands; there remains no set of Hindūs who follow that for a business. D 563 [463]

Settlements of Kashmīrīs, also Muhammadans, have been made in a few places in the Outer Hills. These people will be described in the chapter on Kashmir.. K [66]

THE CHIBHĀLĪS.

They are so called from the name of their country, Chibhāl, which is that part of the Outer Hill region lying between the Chināb and Jhelam rivers. It would seem that the word Chibhāl comes from *Chib*, which is the name of one of the Rājpūt tribes. Why that particular tribe should have given its name to the country in question is not clear, but doubtless there is something in its history that could account for it. K 101 131

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

PAHĀRIS, OR DWELLERS ON THE MIDDLE MOUNTAINS.

101 Having thus tried to give some notion of what is a fair specimen of the Middle Mountains, I propose, before speaking of any more places in particular, to say something about the inhabitants.

These I shall call by the same name, "Pahāris," as is given them by their neighbours; for although, as explained in the introductory chapter, the word, meaning "mountaineer," is itself indefinite, yet it is restricted by the Dogrās to these particular races, and as there is no general name among the people themselves corresponding to what I want to express, I do not think we can do better than adopt it.

131 The Race Map shows the Pahāris to extend over the tract I have called the Middle Mountains only as far west as Budil, in the valley of the Ans; as to the part of that tract to the west and north-west, the people have already been described under the head of Chibhālis; the Muhammadanising of that country of Chibhāl preventing us from separating all the races that may have existed distinct in former times.

142 The space, then, coloured Pahārī on the Race Map is occupied [563] by mountaineers who have remained Hindū. Over the whole of it the people have a general resemblance. They are a strong hardy race, of good powerful frame, but still active; they have a straight forehead, good brow, with a nose markedly hooked, especially among the older men. Among the people round Rāmban I noticed a special form of narrow nose, bent over with a peculiar curve. [302] Their black hair is allowed to grow to their shoulders; their beard and mustache are thickish, but the beard does not grow long.

291 The men all dress in a light grey thick woollen cloth, which is made in almost every house.* In some parts they wear a short coat, in others a long and full one, hitched up by a kamarband, or waistband, of a woollen sort of rope, wound many times round. Their pyjamas are loose down to the knee, but below that fit

175 this was brought to a close by Gulāb Singh sending a small force to assert his right as head of the Jummoo family; his troops met with but little resistance, and the principality was annexed to Jummoo.

* Pattū (puttoo) is the name for this coarse homespun cloth over all the hills and in Kashmir.

4 [cf category in, E. & M. p. 7 - Analysis]

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

close; this is a very good form for hill countries.* Their cap is 291
of different shapes, sometimes a skull-cap, more often one with side flaps. Lastly, a lūī (loose) or blanket, of the same cloth, worn in many ways according to the occasion, enables them to withstand all the severe weather they are exposed to.

The women have a long gown of the same homespun, and, like the men, wear a kamarband. In some parts the gown is of nearly black cloth instead of grey. Sometimes they wear a low round red cap; near Rāmban the women have a peculiar tall one.

The caste that among the Pahārīs prevails in numbers far over 564
others is the Thakar, which was mentioned as occurring among [241]
the Dogrās. The Thakars, indeed, have nearly all the land in proprietorship; they cultivate for the most part their own land; they are the peasantry of the mountains, as the Jats are of the Panjāb plain.

The low castes, Dūm and Megh, are scattered about everywhere; they dress in the same way as the others, and have acquired something of the same general appearance, but are not such large men, nor have they as good countenances.

GADDĪS.

At the south-east end of this region, where it borders on the 101
Chamba country, there is a race called Gaddīs (or Guddees), who 131 ●
seem to have come at some time or other from the Chamba Hills. 564
They are Hindūs, and have the same subdivisions of caste as the 221
others, but they do not keep their caste rules so strictly. They pos- 233
sess large flocks of sheep and herds of goats, and they migrate with them to different altitudes according to the season. When snow threatens on the higher pastures they descend, coming in winter to the Outer Hills, and even to the edge of the plains. In spring they turn their faces homeward, and step by step follow the returning verdure, by June reaching the highest pastures and the hamlets, where some of the family had kept warm their home.

In the upper valley of the Tavī, which was lately described, live 000

* See the cut on the next page of some men of an allied race (the Gaddīs mentioned below), whose dress is the same as that of these Pahārīs, except as to the cap.

I: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

In the upper valley of the Tawi, which was lately described, live
101 some Gaddis in communities of their own, with their own head-
131 men, in small villages separate from those of the other hill men.
361 The relationship of these Gaddis to the other Pahāris cannot be
142 a distant one. In physique they closely resemble the people we have described. It is likely that whatever peculiarities they possess have been acquired by specialisation of occupation through some centuries.

291 In dress they have one striking peculiarity in their hat, made of a stiff cloth, which is of a form indescribable, but it is well

GADDIS, FROM A PHOTOGRAPH.

shown in the accompanying cut taken from a photograph. This gives a fair notion of the features of the Gaddis, as well as of their dress, which, as stated before in the note, is the same as that of the Pahāris, except as regards this peculiar hat.

197 As to the language of the Pahāris, many separate dialects are spoken; every 20 miles or so will bring you within hearing of a new one. Places no farther apart than Rāmban, Dodā, Kishtwār,

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

Pādar, and Bhadarwāh, have their own speech, which, though not incomprehensible to the people of the neighbouring place, still is very distinct from theirs. Counting all these together as Pahārī dialects, we may say that between Pahārī and Dogrī there is so much difference as to make Pahārī incomprehensible to a man of Dūgar. More will be said on this subject in the chapter on Language. 197

GUJARS.

There is another race who spend half their life on these mountains and half at lower altitudes, namely the Gujars. 101 131

Unlike the Gaddīs (who are really hill people, and only for a few months at a time visit the lower parts), the Gujars have their homes below; they are only summer visitors to the mountains. Since they were omitted from what was said about the inhabitants of the Outer Hills, they may fairly find a place here. 221 361

These Gujars are a set of people who are found scattered at intervals over the country between Delhi and the Indus. In these parts which we deal with they have their homes in the plains outside the hills, here and there among the lower hills, and in some valleys among the higher mountains. Sometimes they occupy a village by themselves; sometimes they share it with others; but even in that case they remain a very distinct body. Though holding some land, they do not chiefly depend on it for sustenance, for they are a migrating, pastoral tribe, who seek for their herds pastures in various parts at different levels, and live mostly by the produce of their cattle. 233

I agree with Sir George Campbell that they are an Aryan race; but their countenance cannot be called high Aryan. Their forehead is narrow; they want the well-formed brow of the finer races. The lower part of the face is narrow also; but the nose has always something of the curve, as is often seen in Aryan nations. Some I met with had lighter eyes than are common among the other tribes of the country, and, generally, as compared with the people we have hitherto had to describe, their beard was scant. In figure they are tall and gaunt; in motion slow and ungainly. They are rather surly in disposition, having that 142 000

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

a sharp rocky ridge—20,000 and 21,000 feet high; some are so steep as to bear little or no snow; some are thickly clothed with it. A glacier occupied a hollow, and extended towards us for some miles, but ended off still high up. The rocky ridges and precipitous spurs that lead down from the peaks are on a very great scale; a thousand-foot cliff would count for little among them. At the lower part of the slopes, wherever a little ledge has enabled the seed to lodge, deodar-trees crown the rocks. The river washed the foot of the spurs at a level of five or six thousand feet. 138

Passing on round mountain spurs on our own side, we suddenly come into view of the inhabited part of Pādar, which is altogether on the south side of the valley. There are a number of villages occupying ground sloping to the river, backed by lofty wooded and snow-capped hills. The road brought us down to the level of these villages, and then led us along the river-side for a few miles to Atholi, which is the head-quarters of the district. [361]

Besides the road by which we had come from Kishtwār, which is the summer road and does not open till May, there is another that may be traversed in the winter when the water is low, for then some of the obstacles—the steep cliffs—can be turned by taking to the river-bed. There are, however, some parts of this which make it a very difficult path; it is impossible to take ponies along it; the upper road indeed is hardly fit for them, but the few that go in and out of Pādar go by that way, only at some risk. 487

PĀDAR.

The space included under the name Pādar consists of the valley of the Chināb from a little below Sirī, our last stage, up to the boundary of Pāngī, which belongs to Chamba, a length of 30 miles, with, in addition, the valley called Bhutnā up to its source, and the subsidiary ravines of both the Chināb and the Bhutnā River.* 131

* Pādar is, I believe, the proper native name. Sometimes by the Dogrās, and more often by the Zānskār people, it is called *Pādar*, or *Padar*. Cunningham (see his 'Ladak,' pp. 242-244) confounds it with Padam, the chief place in Zānskār; this mistake curiously confuses a portion of his otherwise admirable account of the conquest of Ladākh by the Dogrās.

1₁ Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

133x Pādar is surrounded, we might almost say enclosed, by mountains bearing perpetual snow; these give rise to glaciers, which end off at too high a level for them to project into the main valley. Most of the mountains in sight from below are either the rocky or the forest-covered lower slopes. The cultivated part is very small in extent; there is the collection of villages in the four miles below Atholī, where is the widest opening in the whole tract; and there are some small villages at intervals farther up the two valleys. All these together have 400 houses.

131 Atholī, which may be counted the chief place in Pādar, is on an alluvial plateau, 6360 feet above the sea and 200 feet above the river; on the opposite bank is a wider plain, some 60 feet lower in level. At the very point of the meeting of the Bhutnā River with the Chināb, only 40 or 50 feet above the water, is the present fort, a little toy-looking affair; it is a square work with round corner towers, built, in the manner of the country, of alternate courses of stone and timber, and plastered over; it is garrisoned by ten or twelve men. Behind the fort are remains of the former town of Chatargarh; these are linear heaps of stones, arranged, on the whole, in a square form. On the same plateau are groups of trees, sheltering some wooden temples and shrines.

133x The Chināb, which flows between the two plateaus, comes from the direction of Pāngī through a rock-bounded gorge, in a narrow deep stream; then widening out it sweeps along below Atholī. At the beginning of June, when the sun was fast melting the snows, and the glacier-water was bringing down in suspension a fine light drab mud that coloured the whole river, the rate of the current at this spot was 6½ miles an hour. It is here spanned by a rope bridge; a wooden bridge that for some years had existed, was carried away by a flood about 1865; this probably was the flood which I heard of as having been brought about by a natural damming of the river in Lāhol far away up; the breaking of the dam made the waters rise at Atholī to something like 100 feet above their winter level.

132 The climate of Pādar is severe. From its elevation, and the considerable moisture of its air, there is a great fall of snow in

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

132 that outside, yet, from the gaps and partial gaps before mentioned, there is a wheeling round of the moist winds and clouds, which thus to some extent find their way round the flank of the range to the inner region, so far at all events as to affect its north-western portion.

Although, from the small area they occupy, the *snow-beds* which have been described in a previous chapter (Chapter XV., *General Observations*) have not on this map found a place, yet, in connection with the other snow phenomena, it may be well here to mention them and to state that they are found at about the level of 16,000 feet.

[192] I will now put down, for the convenience of travellers, the words representing, in some of the languages used among the mountains, the various states of snow:

	DOGRĪ.	PĀDARĪ.	KASHMĪRĪ.	GUGRĪ.	LADĀKHĪ.
snow	barf.	dang.	shin.	hin.	khā.
ice	kakar.	dangoth.	yakh.	sor.	chārūng.
glacier ..	..	saryūn.	bandar.	kamuk.	kān or kāna.
avalanche ..	..	hiwān.	māni.	hināl.	rud.
crevasse ..	..	..	..	hir.	

Glaciers and avalanches not occurring in Dugar, the words for them are wanting in Dogrī. The *d* in *dang* and the *d* and *t* in *dangoth* are cerebral; the *n* in *saryūn*, *kān*, and *kāns* is nasal.

RACE MAP. 1/A

101 This map shows the geographical distribution of the various
131 nations that have been described in the different chapters of the
563 book.

One of the tints given in this Race Map, and repeated in the two succeeding maps, denotes the portion of the Maharaja's territories which is quite uninhabited, and, with little exception, uninhabitable. This includes the great spread of the Kuenlun and Lingzhithang plains and all that width of mountain country which, continuous with it, extends to the north-west. Then there is the mass of mountain between the Shāyok and Indus rivers, the higher parts of which are quite unfrequented.

1/A [Cf. category 11C, End Map III -- Analyst]

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

Then, on the other side of the Indus, is the broad space of lofty ground—penetrated indeed by valleys which are more or less populated, and which on the map are withdrawn from the uninhabited space—that reaches to the borders of the more favoured tract of Kashmir and its neighbouring valleys. It was a question with me whether the summits of the Panjāl Mountains and of those east of Kashmir should be marked as uninhabited; against their being so marked there was this, that the people, especially the Gujars, in summer take their flocks and herds high up on the mountains from both sides, so that there is but a small width, of the loftiest mountains between, that is left unfrequented. 101 131 563

The remaining portion of the country is coloured as inhabited by the various races or nations which have been enumerated in the Introductory chapter and described in succeeding ones; the list is here repeated, with a reference to the parts of the book where details about the people will be found:

ARYAN.	TURANIAN.
Dogrā (Chap. III.).	Tibetan; subdivided into—
Chibhālī (Chap. III.).	Baltī (Chap. XVI.).
Pahārī (Chap. VI.).	Ladākhī (Chap. XII.).
Kashmīrī (Chap. VIII.).	Chāmpā (Chap. XII.).
Dārd (Chap. XVIII.).	

The *Chāmpās*, the only nomads of the list, occupy the tract called Rupshu, in the south-eastern portion of the country, as far as it is habitable; their tents are pitched in the high-level valleys at elevations varying from 15,700 feet down to 13,700 feet; below this they do not come. Lower down in the same valleys the *Ladākhīs* have settled, who are agricultural. Their villages are found even at the high level of 14,000 feet, and at every altitude from that down to about 9000 feet do they live. Besides the Indus and Shāyok Valley, Ladākhīs occupy the whole of Zānakār, and they have made a small settlement at the head of the Bhutnā River on the other side of the snowy range. At the line of their contact with the Baltīs they intermingle geographically, the two at some parts inhabiting alternate villages, at some occupying different portions of one and the same village. Thus the two squares of the Ladākhī tint within the Baltī area denote outlying

Ic Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

101 ●131 563

communities of Ladākhīs, and such squares might be increased in number if the degree of detail of the information possessed and the scale of the map would allow it. The next race, the *Balti*, occupy, either partly or wholly, the valleys of certain southern tributaries of the Indus and a considerable length of the Shāyok Valley and of the Indus Valley itself, down to 6000 feet above the sea. The outlying square of their colour near Leh marks the colony of Baltīs at Chashot.

The reason of my putting such patches as this in squares is to denote that they are conventional representations, to show that there are within that spot some of the race represented, and not that the area of their occupation is exactly represented by the patch of colour. This remark applies as well to the Language Map and the Faith Map.

Passing on to the Aryan Races, we find the *Dārds* occupying the north-western corner of the territories; within the boundary it is chiefly in these places that they live—the Gilgit Valley, the Astor Valley, the Dras Valley, and some spots in the Indus Valley; also they occupy the head of the Kishangangā Valley, there approaching to but a short distance from Kashmir. The *Kashmīrīs* constitute the whole population of Kashmir, the most thickly peopled part of all the territory we are dealing with. They have spread also beyond the bounds of Kashmir into some of the neighbouring valleys, and have made scattered colonies, usually flourishing, in many other parts, among races strange to them. The squares of the Kashmīrī colour denote some of these, and beyond the reach of our map, in the Panjāb itself, are they to be found. The *Pahārīs* are the next neighbours of the Kashmīrīs to the south; they live in the eastern part of the Middle Mountains. The *Chibhālīs* occupy both the Middle Mountains and the Outer Hills on the north-west and west. That name, as I have used it, includes tribes who differ somewhat among themselves, but I have not been able to divide them accurately; I think that there is a rather marked difference between the Bambās, in the northern part of the Chibhālī tract (in the valleys of the Kishangangā and the

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

Jhelam above Muzafarābād), and those Chibhālī tribes south of them. The *Dogrās* are in the eastern part of the Outer Hill region. 101 131 563

LANGUAGE MAP. 1/1

The languages spoken have been the subject of a separate chapter; here, therefore, a very few words will suffice to explain this map, which shows the distribution of them. The principle applied has been to mass dialects, and separate only such languages as are mutually incomprehensible. The number is thus reduced to five. The tint for "uninhabited country" stands as before. The *Tibetan* language here marked out is that which is spoken, with not much difference, by the three Tibetan races who were distinguished in the last map; the area of it also includes a part of what in the Race Map is coloured "Dārd"; the reason of this is that the people of some few villages of the Dārd race (those situated in the Hanū Valley) have lost their own language and adopted the Tibetan. 197 563

The area of the *Dārd* language is the same as that of the Dārd race exhibited in the Race Map, with the exception just noted, and with the other exception that the colony of Kashmīris in Gilgit are not here shown as separate, on account of their having adopted the Dārd tongue.

The *Kashmīrī* language has nearly the same bounds as the Kashmīrī race, for these are a people who are apt to keep up their national characteristics. The only exceptions to this which I have noted are, first, that case of the Kashmīrī colony at Gilgit, and, secondly, the colony at Akhnūr, who have adopted the language of the Dogrās they have settled amongst.

The *Pahārī* dialects, which are allied to the Kashmīrī, which are intermediate between that language and the Dogrī, occupy the same area as the Pahārī race itself.

The *Chibhālī* and *Dogrī* dialects are here put together and represented under one colour, the two being mutually comprehensible; they occupy the combined area of the Dogrī and Chibhālī race of the last map.

* [Cf. category III, End Map IV -- Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

drawing a line to separate the tract where the majority of the inhabitants are Hindūs from that where the majority are Muhammadans. On the other hand, in every town in the Muhammadan country, Hindūs are settled, chiefly as traders; and again, in Kashmir, a proportion of the inhabitants retain their old Hindū faith; these are the Kashmīrī Brahmins; but neither of these classes has one been able to distinguish on the map on account of their being geographically so mixed up with the Muhammadans. In Appendix VII. will be found some statistics of the proportions of Hindūs, Muhammadans, &c., in the different parts of the country.

Here in these territories is the spot where the three great Asiatic faiths meet. From the neighbourhood of the Brama Peaks, *and from no other spot in Asia*, one may go westward through countries entirely Muhammadan, as far as Constantinople, eastward, among none but Buddhists, to China, and southward over lands where the Hindū religion prevails, to the extremity of the Indian peninsula.

POLITICAL MAP.

The objects of this map are the showing, first, by what Governments the Maharaja of Kashmir's territories are surrounded, who are politically his neighbours; secondly, the subdivision of these territories themselves for administrative purposes; and, thirdly, the most practicable lines of routes that exist through them. These subjects will be briefly treated of under the headings, Surrounding States, Boundary Line, Interior Divisions, and Routes.

SURROUNDING STATES.

The Political Map then shows that on the south and the south-west the Maharaja's country is bounded by some of that portion of the British dominions which is under the Lieutenant-Governor of the Panjāb. This includes two tracts—Chamba and Khāghān—which are not ruled directly by the British, but are held by native rulers tributary to and quite dependent on them; the greater part, however, is British territory, pure and simple.

On the north-west is the tract called Yāghistān, or rebel-

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV,

/3/ land; this name it has acquired from the combined lawlessness
631 and independence of the people who inhabit it. This Yāghistān I have again divided into the space ruled over by Rajas and the space where the Government is republican. The Rajas are four—those of Chitrāl, Yāsīn, Hunza, and Nagar. Of Republics I have got the position of several, as Tangīr, Dārel, Gor, Thalicha, and Chilās, and others exist lower down the Indus. Some little information on these States has been given in Chapter XX. At the extreme corner of our map there comes in, but it nowhere touches the Maharaja's boundary, a portion of Badakhshān, a State tributary to the Amīr of Kābul.

On the north-east and north are the dominions of the ruler who till lately was called Atālīq Ghāzī, but who now bears the title of Amīr, and is called by the English "Amīr of Kāshghar"; he is the ruler of Eastern Turkistān, whose capital at this time is Kāshghar.

On the south-east we have Chinese Tibet, which is governed by the Grand Lāmā at Lhāsa, who himself is tributary to the Emperor of China.

THE BOUNDARY LINE.

Though the above divisions are expressed by the tints in the Political Map, yet the details of the boundary between each of them and the Maharaja's territory are best shown by the line drawn on the General Map, which should be referred to as well as the other for any point connected with the absolute boundary. Although I have given this with all the accuracy possible for me, yet in different parts there are many degrees of certainty about it. Hence a detailed statement on the subject becomes necessary.

Let us commence at the most southern corner, near Mādhopūr. From that point north-westward to the river Jhelam, the boundary, with the British districts of Gurdāspūr, Syālkot, Gujrāt, and Jhelam, is defined by pillars, and has been carefully mapped. From near Duliāl on the Jhelam upwards to the falling in of the Khāghān River, the Jhelam River itself is the boundary; the right and left banks respectively belong to the British and the Maha-

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

raja's Government. From the last-named point the boundary line, still fixed and undisputed, follows the ridge which divides the drainage of Khāghān from that of the Kishangangā. 131 L31

After this I have put it down as following the ridge between the country of Chilās on the one hand and the higher part of the Kishangangā Valley and the Astor Valley on the other. But we have here reached a part for which there is no authoritative map to follow for the boundary; it is therefore necessary to state the principles on which I have proceeded.

In the first place I do not here consider any question—if there be one—of theoretical right to the countries in question. I am only depicting the state of occupation, the political state, of the countries as they are. Now as to Chilās; that country, as was told in Chapter XX., has once been occupied by the Maharaja's troops, who went there on a punitive expedition.[1] On their retiring, an arrangement was entered into with the Chilāsi leaders for certain tribute to be paid to, and for hostages of good conduct to be held by, the Maharaja. The conditions have been kept to for more than twenty years. But I do not consider that this is enough to constitute Chilās as even a dependency of the Maharaja. His people cannot come and go freely; for messengers he is obliged to choose men who by some reason of connection or acquaintanceship are more sure to be well treated than can be reckoned on for his nearer and more trusted officials. Thus so slight is the connection that it would not fairly represent the present political status of Chilās to bring it within the boundary. My line, down to the Indus, represents exactly where the Maharaja's direct authority ends and the ground frequented by Chilāsis begins. The same relationship exists between the Maharaja's Government and the independent village of Thalicha, which therefore I have excluded from the territories.

With the other neighbouring Yāghistān republics there is less connection still; they are necessarily put outside the boundary. The line is a natural one, following a watershed.

With Yāsin and Hunza I have carefully depicted the boundary as it actually was in 1870, and as now, in 1874, I believe it re-

[1] [Cf. category IIC pp. 398-399 -- Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

/31 mains. In 1870 I was on the spot myself, and found the boundary
/31 as I now put it.

From Nagar for the most part, and from the upper part of the Hunza Valley, the separation is effected by a great and almost impassable ridge of mountains.

We now come to the Yārkand territory, under the rule of the Amīr of Kāshghar. As to the boundary with this, from the Mustāgh Pass to the Kārākoram Pass, there is no doubt whatever. A great watershed range divides the two territories. But it will be observed that from the Kārākoram Pass eastward to past the meridian of 80°, the line is more finely dotted. This has been done to denote that here the boundary is not defined. There has been no authoritative demarcation of it at all; and as the country is quite uninhabited for more than a hundred miles east and west and north and south I cannot apply the principle of representing the actual state of occupation. I have by the dotted boundary only represented my own opinion of what would be defined were the powers interested to attempt to agree on a boundary. At the same time this dotted line does not go against any actual facts of occupation.

These last remarks apply also to the next section, from the Kuenlun Mountains southward to the head of the Changchenmo Valley; for that distance the boundary between the Maharaja's country and Chinese Tibet is equally doubtful.

From the Pass at the head of the Changchenmo Valley southwards the boundary line is again made stronger. Here it represents actual occupation so far that it divides pasture-lands frequented in summer by the Maharaja's subjects from those occupied by the subjects of Lhāsa. It is true that with respect to the neighbourhood of Pāngkong Lake there have been boundary disputes which now may be said to be latent. There has never been any formal agreement on the subject. I myself do not pretend to decide as to the matter of right, but here again I can vouch that the boundary marked accurately represents the present state. For this part my information dates from 1871, when I was Governor of Ladākh. This applies also to all the rest of the boundary between the Maharaja's and the Chinese territories.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

Where the British district of Spiti comes on there has been a boundary dispute, which was lately decided. From the point marked "Gya St^n 22309" to a little farther west than the Bāra Lācha Pass my line is different from what will be found on any published map. It expresses the result of the late negotiations on that boundary dispute, in which at one time I was concerned as Boundary Commissioner for the Maharaja; and though on one particular point this had not been settled when I left the country, I have since ascertained that the line has been marked out as is here depicted. 131 631

From near the Bāra Lācha Pass westward, and round to the corner we started from, the line, I believe, accurately represents an undisputed boundary.

INTERIOR DIVISIONS.

For the representation of the administrative division of the Maharaja's country I have adopted on the Political Map three tints or shades. 631

One of these marks the tracts near Jummoo, or the Home Districts as they may be called. These are seven *zila's* or Districts—Jummoo, Jasrota, Rāmnagar, Udampūr, Riāsī, Mināwar, and Naushahra—whose government has been arranged on a plan like that of the Districts in the Panjāb. Over each is a civil officer (sāhib-i-zila') corresponding to the Deputy Commissioner of the British system, with an assistant (nāib-i-zila'); these are at the head-quarters; and there are three or four Tahsīldārs, each over a subdivision of the District that is called a Tahsīl.

Part of this area coloured as "Home Districts" is a tract marked *Rajship of Pūnch*, lying north of the Naushahra District.[1] This is governed by Raja Motī Singh, first cousin to the Maharaja; it is held by him in close dependence on, and indeed obedience to, the Maharaja, who, however, interferes but little with its internal management. [636]

The next division is Kashmir proper, which is managed by an officer of considerable rank and powers. The separation of the government of Kashmir from that of the other divisions is almost 631

[1] [Ep. category 116, End Map VI -- Analyst]

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CHAPTER FOURTEEN

The States and Cities of Poonch and Jammu

131 To the south—slightly east—of Gilgit lies the State of Poonch, which sits between the Kashmir Valley and Pakistani Punjab, with a range of mountains to the east and the river Jhelum to the west as natural borders. It is a country of which little has been written, yet most of the visitors who entered Kashmir in the old days by the most popular road, one which runs from Rawalpindi in the Punjab to Srinagar, passed close to it, if not through it. No doubt they were concentrating upon the road, which although fairly good, has its terrors in twists, hairpin bends, blind turnings and precipices, especially when the visitor was forced to rely upon the driving judgment of car drivers or tonga wallahs whose one idea was to get to the end of the journey.

133 The surrounding mountains are just as magnificent as in the other parts of Kashmir—in fact are merely the other side of those viewed from the Valley, their northern slopes a mass of firs and pines. The immediate surrounding hills are strangely of the same height, so that they appear like wave upon wave of dark green pines and firs, shaded only by the valleys or by distance. These valleys are cleft out in such a way that it would seem that the whole was once a great plateau, the softer stones and soils being washed away, and that which remains in rib-like formations being of the harder stone which with time has clothed itself with trees. On the tops of a number of these hills with naturally scarped faces, are the ruins of ancient forts, each so placed and planned that its position, with its inaccessibility, protected it against escalade, leaving the attackers to starve the defenders out from it. These hill forts are relics of the days when the country was divided up into small tracts,

Imperial Gazetteer G-3 (1889-98) 1909 AVI Kashmir AVI

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PROVINCIAL GAZETTEERS OF INDIA

KASHMÎR AND JAMMU

Kashmir and Jammu.—The territories of the Mahârâjâ of Kashmir and Jammu may be roughly described in the words of the treaty of March 16, 1846, as 'situated to the eastward of the river Indus and westward of the river Râvi.' This country, known to the English as Kashmir and to the Indians as Jammu, covers an area of 80,900 square miles, extending from 32° 17′ to 36° 58′ N. and from 73° 26′ to 80° 30′ E. It may be likened to a house with many storeys. The door is at Jammu, and the house faces south looking out on the Punjab Districts of Jhelum, Gujrât, Siâlkot, and Gurdâspur. There is just a fringe of level land along the Punjab frontier, bordered by a plinth of low hilly country sparsely wooded, broken, and irregular. This is known as the *Kandi*, the home of the Chibs and the Dogrâs. Then comes the first storey, to reach which a range of mountains, 8,000 feet high, must be climbed. This is a temperate country with forests of oak, rhododendron, and chestnut, and higher up of *deodâr* and pine, a country of beautiful uplands, such as Bhadarwâh and Kishtwâr, drained by the deep gorge of the Chenâb river. The steps of the Himâlayan range known as the Pîr Panjâl lead to the second storey, on which rests the exquisite valley of Kashmir, drained by the Jhelum river. Up steeper flights of the Himâlayas we pass to Astor and Baltistân on the north and to Ladâkh on the east, a tract drained by the river Indus. In the back premises, far away to the north-west, lies Gilgit, west and north of the Indus, the whole area shadowed by a wall of giant mountains which run east from the Kûh or Mustâgh passes of the Hindu Kush, leading to the Pâmirs and the Chinese dominions past Rakaposhi (25,561 feet), along the Mustâgh range past K 2 (Godwin Austen, 28,265 feet), Gasherbrum, and Masherbrum (28,100 and 25,660 feet respectively) to the Karakoram range which merges in the Kunlun mountains. Westward of the northern angle above

Physical aspects.

131 0

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4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

THE MAKING OF A FRONTIER

CHAPTER I

A MISSION OF ENQUIRY

121 THE interest which attaches to the work of English-
114 men on the borderlands of our great Empire has prompted me to write the following plain record of work and travel in the Hindu-Kush. For four years Warden of the Marches on the northernmost point of our Indian frontier, it was my good fortune, in peace and war, to deal with the most primitive races, to penetrate mountain fastnesses where the foot of a European had never trod, and to wander through the most magnificent scenery that the eye of man has ever looked upon. I trust, therefore, that the following pages may give some idea of what life on the frontier really means.

131 The stretch of frontier to which I refer lies south of that portion of the Himalayan range which divides Chinese and Russian Turkestan and Eastern Afghanistan from the Indian Empire. Officially it is known as the region of the Eastern Hindu-Kush. From east to west its length is some five hundred miles; from north to south its depth is about a hundred and

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

131 fifty. It comprises the districts and States of Baltistan or Little Thibet, Gilgit, Hunza and Nagar, Chitral, and the Indus Valley from Bunji to Sazin.

The whole of these are either directly under the rule of, or tributary to, Kashmir, which State again is one of the most important of the Native States of India acknowledging the suzerainty of the Queen.

The importance of this portion of the frontier lies mainly in the proximity of the Russian outposts.

It is difficult of access. Gilgit, which is roughly its centre, lies four hundred miles from the line of railway at Rawal Pindi in the Punjab, and the only road leading to it, over which we have permanent control, runs over high passes closed for six months of the year by snow. From a military point of view, therefore, it is a bad position in which to lock up troops. But military considerations alone cannot decide the actions of a Government.

175 The Sikhs, during the time they ruled Kashmir, had been drawn into crossing the Indus at Bunji, owing to the persistent aggression of their Gilgit neighbours. The Dogras, the present rulers of Kashmir, had inherited their responsibilities, and had added to them by contracting agreements with the neighbouring States. As the suzerain power the responsibilities of Kashmir became ours, and it was recognised that the Hindu-Kush for these hundreds of miles must be our natural frontier.

000 If I have mentioned Russia, it is not to enter into dissertations as to the feasibility of her attacking India. The Great Empire—the coming shadow of which Napoleon saw with prophetic eye—is expanding in many directions. Central Asia is now hers.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

one companion for a length of time. For four months 000
we lived alone together, sharing the pleasures and troubles of hard travelling, and we emerged from the trial the fastest friends. With such a companion, delighting in the people, the scenery, and the novelty of the life, the four months of marching was a continual pleasure.

From Rawal Pindi, where the rail is left, the road 131
into Kashmir runs for forty miles uphill to Murree, the 491
summer headquarters of the Punjab Military Command, and from there descends twenty-eight miles to Kohala, in the valley of the Jhelum, which river is here the boundary between British India and Kashmir. The Jhelum is crossed by a suspension bridge at Kohala, and from this point the road runs for over ninety miles along the left bank of the river till it debouches at Baramulla into the main valley of Kashmir, within a few miles of the spot where the river leaves the Woollar Lake. The road is a very fine one, admirably aligned, but at the time I write of it was only partially completed, and we had to march about half the distance between Kohala and Baramulla, at which place the traveller into Kashmir usually enters the boats that convey him to Srinagar, the capital of the Kashmir State.

In the summer the heat in the Jhelum valley is 133
very great, and though the scenery is fine, the river 491
in a constantly recurring series of rapids cutting its way through the gorges of the impeding hills, there is not anything as a rule of remarkable beauty, and one's only object is to get through the journey as quickly as possible. The last few marches, however, are striking. The road runs below great cliffs

A HAND BOOK

OF

JAMMU AND KASHMIR STATE.

CHAPTER I.—PHYSICAL & POLITICAL GEOGRAPHY.

101 **Area.**—The total area of Jammu and Kashmir
131 State is 84,471 square miles. It lies between 32°-17′ and 36°-58′ North Latitude and 73°-26′ and 80°-30′ East Longitude and is the largest State in India. It is larger than Hyderabad, about as large as Mysore, Bikaner, Gwalior and Baroda put together, and two-thirds the size of the whole of the Bombay Presidency.

Boundaries.—On the north it is bounded by Chinese and Russian Turkistan , on the east by Chinese Tibet, on the south by the Punjab and on the west by the North-Western Frontier Province. The territories of three powers, *viz.*, Britain, China and Russia, and of the independent kingdom of Afghanistan meet on the northern borders of the State.

133 **Physical features.**—In addition to a small strip of land along the borders of Jammu, which is a continuation of the great plain of the Punjab, and a bleak tract adjoining the Karakorum Mountains, the territories of His Highness the Maharaja Bahadur of Jammu and Kashmir include valleys formed by the Chenab and the Jhelum and the middle reaches of the Indus.

Geographical divisions.—The generally accepted geographical divisions of the territories are as follows :—

1. The Sub-montane and Semi-mountainous Tract, consisting of the plain contiguous to the Punjab and broken *kandi* country skirting the Himalayan ranges. The rivers Ravi, Chenab and Jhelum and several perennial streams flow through the southern plain area, which borders
[241] upon several Punjab districts. Rice, wheat, maize and other crops are grown in this area. Canals drawn from the big rivers and small village streams are the main sources of irrigation. The northern portion of the region called

[p.1]

REPORT

ON THE

CENSUS OF JAMMU & KASHMIR

1931.

CHAPTER I

DISTRIBUTION AND MOVEMENT OF POPULATION.

131 1. The big patch of yellow lying upon the top of the pink map of India (between 32·17′ to 36·58′ North Latitude and 73·26′ to 80·30′ East Longitude) represents the territories known as the Jammu and Kashmir State which originating upon the northern borders of the great Punjab plain stretch extensively northwards to the meeting point of the three empires of Britain, China and Russia. Situated on the north-western extremity of India the State occupies a unique position in the Political Geography of the Indian Empire forming a part of the Frontier of India controlling as it does a boundary line of several hundred miles of Frontier touching Tibet, Chinese Turkestan and Russian Turkestan from which countries it is securely isolated and protected by several chains of parallel Himalayan Ranges whose snow-covered peaks render foreign ingress very difficult if not altogether impossible. It is bounded on the north by the Pamirs (the "Roof of the World") and Chinese Turkestan from which it is completely segregated by the eastern off-shoots of the Hindu Kush and the Mustagh or Karakoram mountains which lend an opening into the interior of the Eastern Turkestan through the Karakoram Pass at a height of 18,000 ft. above sea level and own Mount Godwin Austin the second highest peak of the world having an altitude of 28,265 ft. above sea level. The eastern and the western boundaries of the State are made up by the Chinese Tibet and the North-Western Frontier Provinces respectively while on the south it is bounded by the Punjab districts of Jhelum, Gujrat, Sialkot and Gurdaspur, the Chamba State, Spiti and Lahol.

659 In no country of the world are there such magnificent masses of the 1 snow-covered mountains rising to heights before which the Alpine giants will simply dwindle into insignificance.

2. **Natural Divisions.**—The dismemberment of a country into smaller administrative units such as Provinces, Districts and Tehsils being chiefly based on administrative and political considerations does not always provide a satisfactory basis of division for proper presentation and sound analysis of demographic statistics essential requisites of which demand comparison of like with like and scrupulous avoidance of wide generalisation.

Another mode of division of a country would be to partition it into regions possessing more or less similar characteristics based on the similarity of the soil or geographical, geological or meteorological conditions. For the purposes of Census the essential characteristics of physical conformation, climate and rainfall which influence to a very considerable degree the character, distribution and

1 [Errata: delete "the"; cf Errata Sheet, p. 229, category 116 -- Analyst]

659 standard of living of population in general, and of India (which is 80 per cent. agricultural, depending upon the mercy of timely monsoons) in particular would constitute a fairly good criterion for natural divisions.

But from the practical viewpoint neither of the above two criteria would by itself be sufficient as the presentation of results merely by the natural divisions will defeat the very objects for which a Census is taken by the Government who want to know the distribution of people and their condition in each administrative unit of the country to enable their provincial Governors, District officers, and Tehsildars to take necessary steps for the improvement of conditions in their respective jurisdictions. Experience has shown that it is always wiser to steer the middle course and accept a compromise between the two criteria by following both the methods in exhibiting the conclusions of the Census. The facts should therefore be stated by administrative divisions and the theory based on natural divisions whenever possible. Nowhere is the task of formation of natural divisions fraught with greater difficulties and complications than in the Jammu and Kashmir State where vicissitudes of climate and rainfall and variation of altitude are so pronounced that it is well nigh impossible to find fairly large tracts possessing homogeneous characteristics to enable sound grouping into distinct natural divisions. Not to say of homogeneity of physical features in a province it is rather difficult to find a district possessing same characteristics throughout. Speaking of the Kashmir Valley Sir Walter R. Lawrence has observed:—

> "Every hundred feet of elevation brings some new phase of climate and of vegetation and in a short ride of thirty miles one can pass from the overpowering heat to a climate delightfully cool, or can escape from wearisome wet weather to a dry and sunny atmosphere."

If these remarks are true of the great valley a level stretch of country, they are applicable with much greater force to the Frontier Districts having ranges with perpetual snows ensconsing within their folds a large number of valleys and places enjoying the driest climate in the world with practically no rainfall. In view of the aforesaid difficulties it would be futile to attempt any fresh classfication of the natural divisions of the State and consequently we adopt the scheme of Natural Divisions propounded by Fredric Drew Esquire, F. R. G. S., F. G. S., in his "The Jammu and Kashmir Territories" (a geographical account) published in 1875 A. D. with necessary modifications made by Khan Sahib M. Matiuzuman Khan, the Superintendent of Census of this State in 1911, to suit the special requirements of the Census. Sticking to the old divisions has the further advantage of judging the comparative values of the figures with a great degree of accuracy than would otherwise be possible.

The Four Natural Divisions are:—(i) *The Sub-montane and the Semi-mountainous Tract.*—This is partly plain and partly broken Kandi country skirting the mountain ranges of the Himalayan series, and consists of tehsils Kathua and Jasmergarh of the Kathua district, the entire district of Jammu comprising Samba, Ranbirsinghpura, Jammu and Akhnoor tehsils, and tehsils Bhimber and Mirpur of the Mirpur district. The southern portions of these tehsils bordering upon the Punjab districts of Jhelum, Gujrat, Sialkot and Gurdaspur possess fertile tracts growing rice, wheat, maize and other crops. This region has been designated by Mr. Drew as "The plain in front of the hills" through which flow the three great rivers of the Punjab namely the Ravi, Chenab and Jhelum as also some perennial streams flowing with sufficient water throughout the year. The irrigation of this tract is carried out partly by canals drawn out of the big rivers (The Ranbir Canal, the Upper Jhelum Canal, the Basantpur and the Ujh Canal) and partly by small *Zimindari Kuhls.* The Ranbirsinghpura tehsil is the most fertile tract in this region having the best soil and receiving sufficient water from the Ranbir Canal; while Samba is the poorest with sandy soil thirsting for water. The northern portions of the above tehsils called "Kandi" being located at a higher level 1,100 to 1,200 ft., has* stony and sandy soil where cultivation is meagre and uncertain mostly

131 133 161

*[Errata: read "have" for "has"; cf errata sheet, p. 329, category 116 -- Analyst]

depending upon timely rainfall. The population of this division consists of 7,12,456 souls and the area is only 2,606 square miles. 131

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(*ii*) *The Outer Hills.*—This comprises the whole country of low-lying hills (called Sewalik or Sawa Lakh) in the south of the Pir Panjal mountains which partition the Jammu and Kashmir provinces and whose snowy peaks render the Kashmir valley inaccessible from the Jammu side during the winter months. Tehsil Basoli of Kathua district, the Riasi district, the Udhampur district and tehsil Kotli of the Mirpur district are all included within this belt which consists mostly of country 2,000 ft. to 3,000 ft. high, though in Bhadarwah and Kishtwar the hills reach a height of over 5,000 ft. 161

Excepting the fertile valley of Bhadarwah the country has only patches of cultivated areas spread between the hills covered with scanty and stunted forest growth which assumes larger and thicker proportions as higher elevation is reached where the pine and deodar forests form a great source of wealth to the State. Much of the mineral wealth of the State also lies buried in this part of the country and Reasi bids fair to play the role of an important metallurgical centre of the State in future. Although irrigational facilities are very scanty being arranged by small *Kuhls* drawn from mountainous nallahs or springs, but the cultivation is greatly helped by the larger precipitation that this region is blessed with on account of its proximity to the high Pir Panjal mountains which compel the moisture bearing winds to deposit most of their aqueous vapour in this part of the country. There are fairly populous and well cultivated valleys among the mountains such as Poonch and Rajouri and in the valley of the upper Chenab are the valleys of Ramban and Bhadarwah. Rice and wheat are grown in some parts while maize is the staple food of the Illaqa. The area of this division is 9,795 square miles and population runs upto 1,075,985 persons.

NOTE.—The Division I and II constitute the entire Jammu Province.

(*iii*) *The Jhelum Valley.*—This includes all the three districts of the Kashmir Province having ten tehsils in all:— 631

1. Srinagar District	... 1. Srinagar,
	2. Anantnag,
	3. Kulgam,
	4. Awantipura,
2. Baramulla District	... 5. Baramulla,
	6. Sri Pratapsinghpura,
	7. Uttarmachhipura,
3. Muzaffarabad District	... 8. Uri,
	9. Karnah, and
	10. Muzaffarabad.

The seven tehsils of the Srinagar and the Baramulla districts constitute the Kashmir valley proper while Muzaffarabad district (of which only a few villages in Uri enjoy similar characteristics) has also been clubbed into this group to coincide with the administrative division; otherwise this hilly tract with insufficient cultivation and precarious agriculture would rightly fall within the Outer Hills Division. The mountains enclosing this tract have been termed as "The middle mountains" ranging on the average between 8,000 to 10,000 ft. in height although many of the peaks reach 14,000 to 15,000 ft. The valley 133 131

[Errata: cf. category 116, p. 329 for corrections -- Analyst]

131 of Kashmir situated at over 5,000 ft. above sea level and the beautiful side
133 valleys of Sindh and Liddar also belong to this division.

It is needless to speak here of cultivation in the valley which is very close
241 and plentiful yielding abundant harvests of Shali (Paddy) the staple food of the
161 Kashmiries. Irrigation is supplied by the *Kuhls* drawn from natural water courses fed by the surrounding snow-clad mountains. The valley is famous for the large variety of its fruits which are exported to the plains in ever-increasing quantities. Besides rice or paddy, maize, wheat and tilgoglu also are grown while Trumba (Buckwheat) is grown on the higher regions in small quantity. The area of this division is 8,539 square miles and the population comprises 1,569,218 persons.

131 (iv) *The Indus Valley or the Tibetan and Semi-Tibetan Tracts.*—These
133 form the central portion of the valley of the great river Indus, which taking its source at the Mansarowar lake in Tibet proper traverses the whole of the frontier
161 region of the State running from south-east to north-west upto the bend round Nanga Parbat whence it assumes south-westerly course till it enters the sea after covering a total length of 1,800 miles from the source. Enclosed by Karakoram on the north and the central range of the Himalayas on the south this division comprises three-fourth of the area of the State but on account of its high altitude and highly mountainous and barren character maintains a population of only 288,584 people giving a density of 5 persons to a square mile. Except Gilgit the ranges in this Illaqa vary from 17,000 ft. to 22,000 ft. and in Ladakh
631 there are vast deserts, *i. e.*, Linghzithang 1,6000 ft. and Kuenlun (17,000 ft. above sea). This includes the three separate administrative divisions:—

1. Ladakh District	... 1. Ladakh, 2. Skardu and 3. Kargil Tehsils.
2. Gilgit District	... Gilgit Tehsil.
3. Frontier Illaqas	... Hunza, Nagar, Yasin, Chilas, Ishkoman, Kuh-Ghizar, Punial Illaqas included in the Gilgit Agency.

133 The physical characteristics of the various portions of this country differ very widely and we have almost rainless and therefore dry and barren tracts of Ladakh on the one extreme and Baltistan and Gilgit with their lower hill sides and valleys verdant with orchards and corn fields on the other.

*162 The Ladakh tehsil is peopled by the Mongoloid (Tibetan) race who
241 own allegiance to Budhism while Skardu and Kargil are inhabited by Muslims of Shia and Nurbakshi sects belonging to semi-Tibetan race called Balti. The cultivable area being very small and the rainfall very deficient agriculture is carried on by artificial irrigation with great difficulty and labour, and it is not unoften that terraced fields are reclaimed at the foot of the overhanging cliffs. The Ladakhi custom of polyandry keeps the small holdings intact as the joint family and common-wife system of the Budhists prevents fragmentation of holdings and also acts as a great check on population. Grim is the chief crop of Ladakh which grows even at a height of 15,000 ft. The population of Gilgit is constituted of Muslims of the Dard race and this small tract enjoys far better climate and cultivation than Ladakh; producing wheat and other crops as also fruits. The production in Political Illaqas is again of an inferior kind.

631 2. **Administrative Divisions.**—As at the preceding Censuses, the State may be divided administratively into two broad divisions:—

(a) The State proper.

(b) Dependencies and Jagirs.

[Errata: read "giram" for "grim": cf. errata sheet, p. 329, category 116 -- Analyst]

636 Poonch and Chenani are Jurisdictional Jagirs and their Rajahs enjoy internal powers of management subject to general superintendence and control of His Highness' Government. The Chief chiefships of the Frontier Illaqas classed under item 3 are in feudatory relations with the State and are under the direct charge of the Political Agent who is an officer of the Government of India.

During the decade 1921-1931, the external boundaries of the State did not undergo any alterations while internally the Bhadarwah and Langet tracts which formed the Jagirs of His Highness the Maharaja Bahadur were under his commands amalgamated with the State territories after his accession to the throne. The Bhadarwah Jagir was included in the State as a tehsil of the Udhampur district while Langet was merged into the adjoining Handwara tehsil.

The private Jagirs of His late Highness *i. e.*, Natipura and Kouna, were after his demise also amalgamated with the State.

I. The Area dealt with.

131 The total area of the State, as adopted at the present Census is 84,471 square miles as against 84,258 square miles of the last Census. A reference to the marginal table will show how the area figures have varied from Census to Census.

TABLE A.

Drew 1875	..	[illegible] square miles.
Census Report 1901	..	[illegible] " "
" " 1901	..	[illegible] " "
" " 1911	..	[illegible] " "
" " 1921	..	[illegible] " "
" " 1931	..	[illegible] " "

TABLE B.

	1901.	1911.	1921.	1931.	1931.
Jammu Province including Jagirs ..	[illegible]	[illegible] Assessed territory.	[illegible]	[illegible]	[illegible]
Kashmir Province including Jagirs ..		[illegible] Assessed areas.	[illegible]	[illegible]	[illegible]
Frontier Districts ..		[illegible] Assessed areas.	[illegible]	[illegible]	[illegible]
Total ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

From the above figures it is clear that the estimate of Drew in 1875 A. D. was very low being mostly conjectural as at that early date the areas of even the two provinces of Jammu and Kashmir had not been surveyed not to speak of the estimates of the areas of the districts of Ladakh and the Agency Illaqas whose limits upto the present date remain to be completely surveyed. Rejecting Drew's estimate we come to the estimates of area adopted at the Censuses of 1891 and 1901 at both of which the area figures were put at 80,900 square miles, the information being chiefly based perhaps upon the Imperial Gazetteer of India. It may be taken for granted that regular surveys had not been conducted prior to 1891 and only partially conducted between 1891-1901 as the 1891 Report does not show any figures by provinces but gives the total for the whole State.

It is in the 1901 Report that we meet with the partial area figures by provinces which shows that figures of Settlement surveys were made use of in the Report. It was in the year 1887 that the Settlement of Kashmir Valley was commenced by Mr. Wingate, I. C. S., C. I. E., who was succeeded by

6:India G-3 (1931)1933 AVI Kashmir AV I

131 Mr. (now Sir) Walter R. Lawrence, I. C. S., C. I. E., who was appointed permanently as Settlement Officer Kashmir in 1890. The work of survey was commenced in the summer of 1887 and completed in 1893. So the 1901 Report contains somewhat reliable figures but being incomplete these are of very little practical value for the requirements of the Census as these relate only to the areas measured within the village boundaries and leave out of account Bhadarwah and Poonch as also the Political Illaqas.

At the Census of 1911, the Superintendent in charge seems to have made strenuous efforts to arrive at a correct figure and his estimate of 84,432 square miles based on data furnished by the Survey of India and verified by the State Settlement Department wherever possible may be considered to present a fairly reliable figure for the State.

The 1921 Census figures were again obtained from the Survey of India (Party No. 1) which quoted for all districts except Ladakh district, Political Agency Illaqas and part of Gilgit, areas of which units were adopted from the 1911 Report as will be proved by a comparison of the area figures for Frontier Districts at these two Censuses which are quite identical being 63,560 miles in both cases. The area of the State as computed in 1921 stood at 84,258 square miles.

At the current Census also the figures adopted in Imperial Table No. I have been obtained from the Survey of India so far as the Jammu and Kashmir Provinces and the Gilgit Wazarat are concerned, but as regards the Ladakh district and the Frontier Illaqas the figures of the past Censuses have been repeated. The Survey Department have supplied the area of such places only as are covered by Modern Surveys wherein Tehsil boundaries have been shown on the Survey Maps; and for the rest, such as tehsils in Ladakh district no areas are available with the Survey Department as even the District boundaries are not marked. There is an increase of (84,471—84,258) = 213 square miles at the present Census which will be explained by a reference to the subjoined comparative statement :—

District or State.		1931 (Area in square miles).	1921 (Area in square miles).	Difference.
I.—Jammu and Kashmir State	..	[illegible]	[illegible]	+[illegible]
1. Jammu District	..	1,147	1,147	...
2. Kathua "	..	[illegible]	[illegible]	...
3. Udhampur District including Bhadarwah	..	[illegible]	[illegible]	+[illegible]
4. Riasi District	..	[illegible]	[illegible]	—[illegible]
5. Mirpur District	..	[illegible]	[illegible]	+[illegible]
6. Chenani Jagir	..	[illegible]	[illegible]	...
7. Punch "	..	[illegible]	[illegible]	...
II.—Kashmir Province	..	[illegible]	[illegible]	+[illegible]
8. Baramulla District	..	[illegible]	[illegible]	...
9. Srinagar District	..	[illegible]	[illegible]	...
10. Anantnag District	..	[illegible]	[illegible]	+[illegible]
III.—Frontier Districts	..	[illegible]	[illegible]	—[illegible]
11. Ladakh District	..	[illegible]	[illegible]	...
12. Gilgit "	..	[illegible]	[illegible]	—[illegible]
13. Frontier Illaqas	..	[illegible]	[illegible]	...

AV1 Kashmir AV1

AREA OF THE STATE

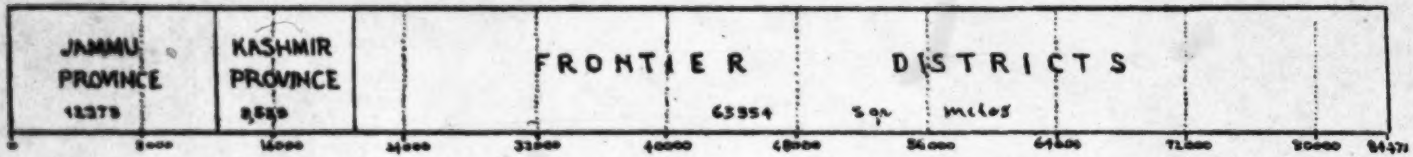

DIAGRAM SHOWING AREA OF THE PROVINCES

DIAGRAM SHOWING AREA OF THE DISTRICTS

[Facing P. 7]

8: India G-3 (1931) 1933

131

6:India G-3 (1931)1933 AVI Kashmir AV I

131 The only material variation of area has taken place in the Udhampur district which records an increase of 213 square miles over the last Census which has been explained by the Officer-in-charge, No. 6 Drawing Office in the following words :—

"Officer-in-charge, No. 1 Party supplied you figures only for the area covered by Modern Surveys while I supplied you the figures both for the area covered by the Modern Surveys as well as that which is yet uncovered. In other words Officer-in-charge, No. 1 Party gave you figures for a portion of the district while I gave you for the whole."

The differences in Muzaffarabad, Riasi, Mirpur and Gilgit Wazarats are very small and may be ascribed partly to inter-district transfer of some villages and partly to the more accurate measurements of the Modern Surveys.

Every attempt has been made to get at the correct figures and the discrepancies in the past have been reconciled by exchange of good deal of correspondance with the Survey of India Department and the area figures as recorded in this Report may be taken to be reliable and authentic. The finality of these figures for the areas covered by the Surveys has been admitted by the Surveyor General of India who in his letter No. 1712/S, dated Calcutta, 12th May 1932 has remarked :—

"These areas have been computed from the latest Surveys available and supersede those given in official Gazetteers, small changes may have to be made in areas that come up for new Surveys, or in other cases, where boundaries are re-adjusted."

NOTE.—The revised area figures (84,471 square miles) adopted in the Imperial Table I of this State as well as in the Report Volume were supplied by the Surveyor General of India at a time when it was too late to incorporate in the All India Tables Volumes wherein the area has been shown as 84,516 square miles.

The area figures were also obtained from the State Settlement Department but these could not be made subservient to our purpose as in some cases these figures were very old while in other tehsils big, uncultivated sandy and mountainous areas were left out of measurements and consequently the *Thakbasts* of the adjoining villages of such tehsils do not coincide with each other. This data was therefore, not taken into account in the computation of area.

5. Inter-transfers.—During the decade 1921-31, there has been no change in the constitution of the provinces or districts with the exception of the Udhampur district to which has been added a new tehsil of Bhadarwah which formerly formed the Jagir of His Highness. Chenani Jagir which hithertofore was dealt with as a part of the Udhampur district has for the first time been constituted into a separate Census District on account of the Jagir being Jurisdictional one. As regards changes between tehsils the Akhnur tehsil has been enlarged by the addition of some ten villages of the Riasi tehsil and four villages from tehsil Bhimber. Tehsil Uttarmachhipura has acquired within its bounds the area of the Langet Jagir except Chak and Rakh Hygam which have been absorbed by Baramulla tehsil. Sri Pratapsinghpura tehsil has given away one village to Awantipura tehsil. The above changes do not effect the Provincial Totals either with respect to area or to population.

The Municipal limits of the city of Srinagar were enlarged by the addition of (1) Zunimar tract containing 36 Mohallas and the villages of (2) Butmalina, (3) Bagh Nand Singh, (4) Sonwar, (5) Bonamsar, (6) Shivpara and (7) Rathpura. This necessitated a good deal of adjustment in the population of the Srinagar city for 1921 Census for purposes of comparison with the 1931 figures. The adjusted population of the city is shown in the Imperial Table IV and a full explanation has been given in the remarks recorded on the fly-leaf which will also be discussed later in its proper place.

6. Comparison of area with other States and Countries.—A comparison of the recent area figures of the various Provinces and States as shown in the

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marginal table shows that Jammu and Kashmir occupies the first place amongst the Indian States in respect of its territorial extent possessing an area of 84,471 square miles which is distinctly larger than Hyderabad State (82,698), about thrice as large as Mysore (29,469), ten times the area of Baroda (8,164), about four times that of Gwalior (26,367) and Bikaner (23,317). The States of Jaipur (11,459) and Mewar (12,694) reach only one-seventh while Travancore (7,625) has only one-eleventh of territory as compared to this State.

Province or State.		Area in square miles.
A.—Ajmer Merwara	..	2,711
Assam	..	55,014
Baluchistan (Districts and Administered Territories)	..	54,228
Bengal	..	77,521
Bihar and Orissa	..	83,054
Bombay Presidency (including Aden)	..	123,679
Burma	..	233,492
Central Provinces and Berar	..	99,920
Delhi	..	573
Madras	..	142,277
N. W. F. Province (Districts and Administered Territories)		13,518
Punjab	..	135,496
United Provinces	..	112,191
B.—Baroda State	..	8,164
Central India Agency	..	51,897
Gwalior State	..	26,367
Hyderabad State	..	82,698
Mysore State	..	29,469
Jammu and Kashmir State	..	84,471
Rajputana Agency	..	129,069
(a) Bikaner	..	23,317
(b) Jaisalmer	..	16,062
(c) Marwar	..	36,016
(d) Alwar	..	4[illegible]8
(e) Jaipur	..	11,459
(f) Mewar	..	12,694
Travancore State	..	7,625
Cochin	..	1,480
C.—Ceylon	..	25,000
Belgium	..	11,755
Switzerland	..	15,940
Bhutan	..	20,000
Nepal	..	54,000
Afghanistan	..	245,000

On a comparison with the Provinces of British India the State will be found larger than Bihar and Orissa (83,054), Bengal (77,521), Assam (55,014), N. W. F. Provinces (13,518), slightly smaller than Central Provinces including Berar (99,920), about $\frac{2}{3}$rd of Bombay (123,679), about $\frac{3}{5}$th of Madras (142,277), $\frac{3}{4}$ of United Provinces (112,191), $\frac{5}{8}$th of Punjab (135,496).

Among the Foreign Asiatic countries, the State is $1\frac{1}{3}$ times larger than Nepal (54,000), 4 times as big as Bhutan (20,000), and about $3\frac{1}{3}$ times bigger than Ceylon (25,332). It is equal to $\frac{1}{3}$ of Afghanistan (245,000), over one half of Japan (147,655) and is almost on par with Korea (86,000).

England and Wales combined (58,344) will go to make up only $\frac{2}{3}$rd of the State while Scotland (30,405) and Ireland (32,360) are each a little more than one third. The State is about six times the size of Switzerland (15,940) and more than seven times the size of Belgium (11,755).

7. **Inter-District Comparisons.**—A reference to the Imperial Table I, the State Table I and the map given at the beginning of the Report will show that of the total area of 84,471 square miles, three fourths—63,553 square miles—is absorbed by the Frontier Districts which are mostly covered by high mountains, vast deserts, and forests with very scanty population sheltered in valleys and other habitable spots. This region is not very important from the Census point of view at present unless further opening up of this difficult country attracts larger population for which there are very little grounds to be optimistic in the near future.

This leaves us with the $\frac{1}{4}$ of the total area 20,917 square miles of which the Jammu Province (inclusive of Jagirs) occupies 12,375 square miles *i. e.* $\frac{3}{5}$th; and the Kashmir Province shares the remaining $\frac{2}{5}$th equal to 8,539 square miles in all.

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The marginal table gives an idea of the average area of a district and a tehsil in each of the British Indian Provinces and States and is useful for camparative study. It will be seen that this State occupies the second place by having an average area of 6,501 square miles which is exceeded only by the desert Province of Baluchistan where the figure runs to 9,005 square miles *i. e.*, almost one and a half times that of Jammu and Kashmir.

Province or State.	Average area in square miles.	
	Of a District.	Of a Tehsil.
Assam ..	4,271	....
Baluchistan ..	9,005	2,588
Bihar and Orissa ..	2,985	....
Bombay Presidency ..	4,742	494
Bengal ..	2,744	....
Burma ..	4,549	....
Central Provinces ..	4,842	1,218
Madras ..	5,472	....
N. W. F. Province ..	2,704	....
Punjab ..	3,372	805
United Provinces ..	2,213	518
Central India Agency ..	619	....
Hyderabad State ..	4,856	....
Mysore State ..	2,866	....
Rajputana Ajmer Marwara ..	5,866	....
Travancore State ..	1,006	....
Baroda State ..	1,633	....
Jammu and Kashmir State ..	6,501	1,940
Gwalior State ..	....	676

Although for purposes of comparison the average is correctly given yet it should not be taken to mean that the jurisdiction of a district officer generally extends over 6,501 square miles which is too big an area for effective control of a district in this country which has no net work of railways and where internal communications are not yet fully developed.

In case we exclude the large areas of the Frontier Districts (which has only two districts and the Political Agency Illaqas) and of the Jagirs the average area of a district will work up to 2,399 $\frac{2}{3}$ or say 2,400 square miles which is quite reasonable for this difficult country and also compares favourably with the other Provinces and Indian States.

$$\frac{\underset{\text{Area of Jammu \& Kashmir Provinces.}}{20{,}917 \text{ Minus } (1{,}627 + 95)}}{8 \text{ (Number of Districts)}} = 2{,}399\tfrac{2}{3} \text{ square miles.}$$

This average is larger than Baroda and Travancore; nearly equal to United Provinces, N. W. F. Provinces and Bengal.

Similarly the average area of a tehsil is 1,940 square miles inclusive of Frontier Districts and 20,917/27 = 774 square miles excluding the Frontier Districts which approximates to Punjab (805) and is higher than United Provinces (518), Bombay (494) and Gwalior (676) and is less than only the Central Provinces (1,218) and Baluchistan (2,588); the figures of the latter two Provinces being unsuitable for comparison on account of inclusion of large sandy deserts in the former and big forests in the latter.

We shall revert to this topic in detail as we progress onwards to the relation of Area, Population and Density and for the present having given a preliminary idea of the area and the proportion of the districts and the tehsils of the State, it is essential to acquaint the reader with the basic principles of population upon which further comparisons have to be made.

II. Population.

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8. Population.—The Census of the State along with its dependent Jagirs and Illaqas as taken on the night of 26th February 1931 between the hours of 7 P. M. and 12 P. M. counted a population of 3,646,243 souls all told; (of which 1,938,338 were males and 1,707,905 were females) as against 3,320,518 persons counted at the last Census taken on the 18th March 1921. The total

K 161 decennial increase comes to 5·64 per cent. against 3·1 of the previous decade representing a fairly satisfactory state of affairs for these tracts.

K [121] The total area of this division is 63,560 square miles or three-fourths of the area of the entire State while the population supported by this huge area amounts to only 288,584 persons *i. e.*, 7·9 per cent. of the total population leading to a resultant density of only 5 persons to a square mile against 183 of the Kashmir Province and 144 of the Jammu Province inclusive of Jagirs. The figures of density offer their own commentry and no words are needed to establish the extreme sparseness of the population in these parts. Taking into consideration of variation from decade to decade it will be evident that internally the tract has grown in population from 160,225 in 1891 to 288,584 in 1931 yielding a total increase of 128,359 persons or 80·1 per cent. in the forty years which represents the highest increase over this long period as compared with the other two provinces or any of the districts. But a study of the figures of percentage variation of this division in the Subsidiary Table No. III shows that there is a progressive decline in the percentage increase rate from decade to decade as is evidenced by the big fall from 44·0 per cent. decennial increase in 1891-1901 to 14·2 in 1901-1911 and to 3·1 in 1911-1921. This leads us to the conclusion that the figures of the earlier Census of these tracts were far from being accurate and as each succeeding decennium is condusive to greater accuracy we may rightly conclude that the rate of increase which is manifesting itself at the recent decades represent the true state of affairs and the figures of the remote decades are not free from suspicion.

Coming to density proper the present Census gives a record of 5 persons to a square mile against 4 of the last Census which naturally means an increase in density by 25 per cent. but looking deeper into the figures we see that the actual density in 1921 was 4·29 and in 1931 it is 4·54 which gives a net increase of ·25 and reduces the percentage increase to a reasonable figure of 5·8 per cent. from 25 per cent. shown above on the basis of round figures.

K 133 241 The reasons for this dearth of population in this part of the State are not too far to seek as the highly mountainous character of the tract coupled with vast treeless deserts at an altitude of 17 or 18 thousand feet above the see-level offers very little attractions to settlers who will scarcely find any land available for cultivation here especially when only ·3 per cent. of the total area is fit for cultivation and the normal rainfall does not exceed 5·7″ which is hardly suitable for growing any crops. The passes remain closed during the winter when communications are generally cut off and the transmission of post is also attended with considerable difficulty. There are no roads worth the name.

K 161 The decade under report presents a record of increase in all the constituent units and the variation from 1·7 to 4·72 in the Ladakh district marks a decided improvement while the lowering of the percentage increase in Gilgit and Political Illaqas is due to more careful enumeration leading to greater accuracy. It is a patent fact that at the present Census efforts have been made for the first time to obtain more detailed data of the Frontier Illaqas which hithertofore were enumerated on a special form having four or five columns instead of the General Census Schedule provided with eighteen columns.

W.T. 161 **49. Ladakh District.**—Having said so much by way of introduction we shall review the tehsil comprising this district in passing with the help of the marginal table. Starting with the Ladakh district having an area

Name of District or Tehsil.	Population 1931.	Density.	Percentage of Variation.		
			1921-1931.	1911-1921.	1901-1911.
Ladakh District ..	288,[illegible]	4	+ 4·72	− 1·7	....
1. Ladakh Tehsil ..	34,[illegible]	1	+ 4·16	− 2·9	....
2. Kargil " ..	80,[illegible]	7	+ 3·26	− ·1	....
3. Skardu " ..	167,[illegible]	15	+ 4·60	− 2·8	....

[Errata: cf. category 116, p. 329 for corrections — Analyst]

SUBSIDIARY TABLE II.

DISTRIBUTION OF THE POPULATION CLASSIFIED ACCORDING TO DENSITY.

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District, Jagir, or Ilaqa and Natural Division.	Towns with a population per square mile of							
	Under 100		100-200		200-450		450-600	
	Area.	Population (000).	Area.	Population (000).	Area.	Population (000).	Area.	Population (000).
1	2	3	4	5	6	7	8	9
Jammu and Kashmir State --	74,640 80·1	1,115 30·6	7,897 9·5	1,719 47·1	1,200 1·5	445 12·2	996 1·1	500 10·1
I. The Sub-montane and Semi-Mountainous Tract.	....	....	2,304 80·3	477 60·3	343 12·3	112 12·9	127 0·9	32 11·9
Jammu District --	....	....	644 80·3	160 43·6	343 30·9	112 32·4	127 19·7	32 30·1
Kathua District (Jammugarh & Kathua tehsils only).	....	....	409 100	98 100	....	....	....	....
Mirpur District (Mirpur and Bhimber tehsils only).	....	....	1,053 100	242 100	....	....	....	....
II. The Outer Hills --	6,720 59·2	457 43·9	3,011 30·3	472 37·3	....	....	....	....
Kathua District (Basohli tehsil only).	613 100	96 100	....	....	....	....	....	....
Mirpur District (Kotli tehsil only).	....	....	574 100	100 100	....	....	....	....
Udhampur District --	6,100 100	266 100	....	....	....	....	....	....
Reasi District --	950 84·9	107 49·6	650 63·1	112 84·5	....	....	....	....
Poonch Jagir --	....	....	1,811 100	267 100	....	....	....	....
III. Jhelum Valley --	4,260 43·9	272 32·9	2,746 32·3	601 32·5	317 10·9	275 32·5	753 8·7	249 12·7
Kashmir North --	2,343 67·6	347 44·3	890 17·7	149 39·6	498 14·7	165 39·3	....	....
Kashmir South --	....	....	1,020 57·7	399 44·1	449 15·9	149 39·4	753 8·6	249 34·9
Baramulla --	1,917 77·3	134 32·6	846 22·7	113 47·4	....	....	....	....
IV. Indus Valley --	62,660 100	553 100	....	....	....	....	....	....
Ladakh District --	48,792 100	102 100	....	....	....	....	....	....
Gilgit -- --	3,113 100	31 100	....	....	....	....	....	....
Frontier Ilaqas --	14,000 100	84 100	....	....	....	....	....	....

The figures in black represent the population per cent. which the area and population of each density group bear to the total area and population of the state concerned.

Density groups with no entries have been omitted.

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[For a description of climate regions of the Indian sub-continent and its general effects on agriculture and health, see 6: Spate AW1 India, category 116, pp. 40-62.]

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In a few places are table-lands; they are flat spaces surrounded by mountains; too wide to be called valleys, I thus differently class them. The most remarkable are the Deosai plateau, and the plateau of Lingshithang and the Kuenlun plains; the former is 12,000 or 13,000 and the latter 16,000 to 17,000 feet above the sea. /133

With these great variations of level the climate must necessarily be different for every region. The temperature ranges from the more than tropical heat of the Panjab summer to such an intensity of cold as keeps perpetual snow on the mountains.* In the inhabited places even the variation is such that in the lower parts the fashion of the poor of India of going almost unclad is followed; in the higher, sheep-skin coats are wanted for protection against the cold, and people are, in places, confined to their houses by snow for seven months in the year. /132

Besides temperature, there is the element of moisture, which gives another variety to the climate. We may distinguish roughly countries of four degrees of humidity :—

(1) Where the periodical rains prevail.

(2) Where the periodical rains do not reach, but there is rainfall enough for all crops but rice without need of irrigation.

(3) Where no crops can be raised without irrigation and the hill-sides are for the most part bare, but some forest grows on portions of the mountain slopes.

(4) Where no crops can be raised without irrigation, and the whole country is bare both of forest and of pasture; this tract is nearly rainless.

The greatest degree of difference in aspect of country, and probably in absolute degree of moisture, is between the first two on the one hand and the last two on the other.

The first region includes the Outer Hills and the Middle Mountains. The second is Kashmir. The third and fourth are on the far

* For the altitudes at which perpetual snow occurs see Chap. XXII., under the heading "Snow Map."

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side of the great watershed range; the third, which may be said to have a semi-Tibetan climate, includes Astor with some parts of Gilgit and Baltistān, and the fourth, that which enjoys the Tibetan, or almost rainless, climate, takes in the rest of Gilgit, the greater part of Baltistān, and all Ladākh.

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Now let us enter on the subject of the peopling of this country, of the races of men who inhabit it. Varied as it is in form and other physical characters it is little less so in its population. The several tribes that dwell here, dotted over the lower hills or sheltering in the valleys that divide the loftier mountains, are, some, of widely different origin, and some, though of nearer relation, still of widely different character. There is here to be found, by one who would work it out in detail, ample illustration of the principles of Ethnological Science and a store of facts to fill in parts of it where our knowledge is wanting. All that I myself can hope to do is to put down some of that information which can be acquired by a traveller not trained to these inquiries.

The following is the list of the races which have a distinct geographical distribution, and such characteristics as to render the description and separation of them practicable.

Aryan.

Dogrā.	Kashmīrī.
Chibhālī.	Dārd.
Pahārī.	

Turanian.

Tibetan: subdivided into Baltī, Ladākhī, Chāmpā.

This classification is more national than tribal. For the southern parts especially another division might be attempted—that is, one according to castes. But though certainly such a classification would tend to throw more light on the origin, the sources, of the different tribes, yet in the present state of our knowledge, without more detail as to the subdivisions of castes than we have at present, it would not be practicable, and in any case would not be one that could be expressed on a map as I have done with that here

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133x 5000; their outer base, where they rise from the plain, is about at the former level, and some points of the more inward ridges reach the latter; but the more usual altitudes are from 2500 to 3500 feet for the ridges, and from 1800 to 2400 feet for the intermediate longitudinal valleys.

In trying to give a detailed account of this area I shall first say a few words on the characteristics of the plain country that lies in front of the hills, and then, dividing the Outer Hill region into two parts, eastern and western, describe them in succession, taking first that which lies between the Rāvī and Chīnāb rivers, and next that which extends from the Chīnāb river to the Jhelam.

THE PLAIN IN FRONT OF THE HILLS.

132 133x 134 Although in the Panjāb generally the humidity is greater the nearer one is to the mountains, yet the last of the plain, that part which adjoins the outermost hills, is a drier tract than what is farther away from them. I find two causes for this; one is that the soil is more porous, being of a lighter loam and liable to have beds of pebbles in it; the other is that ravines, which (originating in the hills) often cut across to depths of 100 feet or more, cause a complete natural deep drainage, and leave the surface somewhat arid.

In this respect there is a strong contrast with the corresponding tract under the Eastern Himalayas, where the hills are edged with the line of swampy ground called the Terai.

The level of this extreme part of the plains may be counted at from 1100 to 1200 feet above the sea. As one traverses it in a direction parallel to the run of the hills one crosses the numerous gullies or ravines (nullah or nālā is the much-used Indian word) which are of varying importance, according as they drain a smaller or a larger area. Many of these are dry in ordinary times, but show by their pebbly bed that water sometimes flows along them with force; these are they which rise on the outer slope of the first ridge. Then there are some which are never wholly dry; they usually have a small stream of water meandering over a wide low-level flat, cut down below the general level of the plain; these rise

farther back in the mountains, in the second or third ridge; they drain a larger area, and are subject to sudden falls of rain; such water-courses will in certain seasons be filled for a time by a wide and swift river, discoloured with red mud in suspension, carrying down in this way, as well as by dragging sand along the bottom, large quantities of material from the hills to the lower grounds and to the sea. 132 133 134

These ravines[1] are from a few hundred yards to a mile wide; they are bounded by a sudden bank, often cut into a river cliff of a hundred feet in height that shows to view the sandy and loamy strata. Their flat bottom is mostly sandy; it is sometimes covered in part with the long tufty jungle-grass called in these parts *khar*. [137]

The plateaus between these ravines[1], though, as before said, somewhat dry, have in great part been brought under cultivation; here, as the crops depend entirely on the rain, their yield varies much with the years. [311]

The tracts where the jungle-grass abounds are frequented by the black-buck or antelope, which indeed, encouraged by the game-laws of the country, spread into the cultivated parts and even herd with the cattle. Near these grassy tracts the villages are composed of pretty thatch-roofed houses; in India straw is never afforded for the purpose of thatching, it is all used as food for the cattle; indeed from the way the treading out the corn on the threshing-floor is carried on no whole straw is left, so it is only where some such material as that stiff grass can be got from the jungles that any thatching is done. 136 137 342 246

The 70-mile strip of plain extending from the Rāvī to the Chināb is crossed by two large streams that deserve separate mention. These are the Ujh, that debouches by Jasrota, and the Tavī, that comes out of the hills by Jummoo. They are both rivers of perpetual flow and considerable, though much-varying, volume. They rise in the mountains at the back of the Outer Hills at an elevation of 13,000 or 14,000 feet, but not from hills of permanent snow; they have a course among the hills, the Ujh of some 50 and the Tavī of 80 miles, before they reach the 133

1 [i.e. in the plains of southern Jammu. -- ANALYST]

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133x [361] plain. The city of Jummoo is on the outermost range where the Tavī passes out through it; the town of Jasrota is in a corresponding situation on the banks of the Ujh River.

[132] Both of these rivers are very liable to floods; these occur both in the time of the periodical rains of summer and in the season of the more irregular winter rains; the floods come down with great force, and for a time render the rivers impassable either by fording or by ferry; they can then only be crossed on inflated skins, and so the traffic of the road is stopped for some hours at a time. It is these floods that carry stones of considerable size, a foot or two across, down the bed for several miles, beyond the outskirts of the hills; the Ujh especially, which has a steeper bed and is liable to quicker floods than the other, brings down boulders of large size; even at a distance of four miles from the hills they are to be [312] found from 2 to 3 feet in diameter. From both the Ujh and the Tavī small irrigation canals are led, so that in certain restricted spaces the cultivation is of a more productive character.

133x [312] The Chīnāb, which is a great river of large volume, debouches into the plain country by the town of Akhnūr. Down to that spot the stream of it is so broken by rapids as to be unnavigable, but from Akhnūr, where its level is 1100 feet, down to the sea, boats can traverse it. At Akhnūr the Chīnāb divides into various channels, which fertilize the tract called Bijwāt, another of those places to which irrigation gives exceptional fertility. Part of this watered tract belongs to the Maharaja and part to the British Government.

133x Leaving the river and examining the country on the west of it, we find that generally to correspond with what we saw in the eastern part between the Rāvī stream and this Chīnāb river.

All along to Bhimbar, past the villages of Mināwar and Barnāli, lies the strip of drier plain. It is a plain with slight depressions, which occur where one crosses the sandy or stony stream-beds. Most of these stream-beds are quite dry for the greater part of the year, but there is one that holds a continuously-flowing river. This stream is the Mināwar Tavī, so called to distinguish it from its sister of Jummoo; rising a good way back among the mountains, from the Ratan Range behind Rājāorī, it finds its way

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133X The Jhelam River, as it passes this tract, flows often between steep rocky banks several hundred feet high; anon it reaches a spot where a ravine coming down makes its margin accessible; again for a time more gradual slopes, or smaller cliffs that edge some plateau, form its banks; still again it comes between high cliffs, and in deep curves finds its way round lofty promontories, such nearly isolated spots being often fort-crowned, as where Rāmkot and Mangla stand; then, at last, it debouches into the plain, where it is bounded by low banks, and finds room to spread and divide, to form islands with its ever-varying channels, and otherwise disport itself as a river delights to that has escaped from the mountains that restrained it.

CLIMATE AND VEGETATION.

132 It was necessary, in order to give a connected view of the form of all this tract of country, to confine one's description to that subject, and not linger by the way to tell of other things. Little has been said about the climate or the vegetation; but now, although I am not in a position to give much information about them, a few remarks applicable to the Outer Hills generally may be useful.

For climate the year may be divided, as in the plains of India, into three seasons; here they thus extend:—the hot weather, from April to June; the rains, from July to September; the cold weather, from October to March. Taking the more inhabited portions of the tract, of which the altitude may be from 1200 to 2000 feet, we find that in May and June they experience a severe heat; the rocky surface of the ground becomes intensely heated, and gives rise to hot winds, which blow sometimes with regularity, sometimes in gusts. At night the temperature falls to a greater extent than it does at the same season in the plain of the Panjāb; for the rocky surface loses its heat again, and the irregularities of form produce currents which tend to mix the heated air with the cooler upper strata.

The rains, beginning first among the higher mountains, spread down to the outer ranges in the latter half of June, and, though

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often breaking off, seldom cease for the season without affording moisture enough for the bringing on of the summer cr p. 132

The rains ending with September, the country is left dry for a time; its uneven form prevents the soil from retaining much moisture; by the drying of the country, and the decline of the sun's power, the cold weather is introduced. This is a delightful season—a pleasant bright sun and a cool bracing air make it one refreshing and invigorating after the dry heat of the first part of summer, and the warm moisture of the latter months. This bright cold weather is, however, varied by rainy days, which bring rather a raw cold; showers may be expected about the 20th of December, or between that date and Christmas time; and on the higher ridges, at 3000 and 4000 feet, snow falls, melting almost as soon as it falls. It is this winter rain that enables the peasant to proceed with the sowings for the spring crop, and on the occasional recurrence of such showers during the next three months he depends for that harvest which the increasing warmth of the months of March and April is sure to bring on well if the rain has been fairly plentiful. E41

The only part of the year at all unhealthy is the latter half of the rains; the natives date the beginning of it from the flowering of the rice; it may be said to extend through part of August, September, and part of October; during that time intermittent fever much prevails. The type of fever is somewhat worse than what abounds at the same season in the Panjáb; it is more of a jungle-fever, less regular in its times, and less easy to get rid of. In some years fever is exceedingly prevalent over the whole of this tract. I have heard that Ranjít Singh's father once took advantage of the inhabitants of the lower ranges being striken down with it to make a raid on Jummoo. 164 132

The vegetation of the Outer Hills is for the most part of the dry-tropical character. 137

The very outermost ridge, as before said, is covered with a more or less dense forest of small-leafed acacias (*A. Arabica* and *A. modesta*, called by the people *Kikar* and *Phulát* respectively), with some of the *Ber* tree (Zizyphus jujuba) intermingled, and an

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243 an extent which varies with the height above the sea. Hence the wheat does not ripen till it is too late to sow maize or millet. But some land being reserved for the first kind of crop and some for the other, they have, in a sense, two harvests.

132 Snow falls over all the tract. In the lower parts it just falls and melts; but in most it stays for months, and in some as long as five months. It is this circumstance of duration of snow that causes great distinctions between the inhabitants and the customs of these hills and of the Outer Hills, some details of which will be found farther on.

The further account of the region can best be given by taking for examples and describing some of those parts which I am most acquainted with.

RAMNAGAR TO BHADARWÂH.

133x A march from Rámnagar to Bhadarwâh, Kishtwâr, and beyond, gave me an opportunity of seeing much of this mountain tract.

Near behind Rámnagar, which itself is counted in the Outer Hill region, rises a bold ridge. This, which can be traced on the large map, is the first of the Middle Mountains.

The road or path over it—one not fit for horses—rose up a long spur that projected from the ridge, till we crossed this at a height of about 8000 feet. The range keeps at this elevation and continues straight for some 25 miles. On the south side it has a succession of such spurs as the one we came up; they first jut out from the ridge at a low angle, then, leaving a high shoulder, the slope becomes more sudden; lower down again it changes to various degrees of steepness, which allow of the ground being in places terraced for cultivation. Between every pair of the rounded spurs is a hollow or ravine, each the bed of a stream of no great volume, but perennially flowing.

133x 137 The surface of the ridge and of the spurs changes. Rocks here and there project; the less steep portions are covered with pasture when facing the south, and with forest on the sun-sheltered slopes; the forest may be of oak, with rhododendron and horse-chestnut among it, or, higher up, of deodar and pine.

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133 pine-needles hung in light feathery sprays, the spruce boughs
137 in graceful curves, with which contrasted the almost geometrical regularity of the silver-fir branches. The deodar is here, and wherever on the Himalayas I have seen it, much more like a Lebanon cedar than the trees, still young, growing in England would lead one to suppose; the bending form of the boughs, as well as the particular light tint of green of the leaves of the young plant, are lost as the tree gets on in age, and the branches come to jut straight out and to make flat dark-leaved layers.*

132 Following up the valley, often we met with the river roaring
133 among boulders and over rock-ledges; anon the path crossed it by
137 a bridge, and rose on the right bank for some 1500 feet, and afterwards went along high above the stream. Here we came upon snow. It was the beginning of May—hot summer in the Plains and Outer Hills, spring in the region just past, but we came, as it were, to winter in rising. Across the valley we looked on to a snow-clad slope of some 4000 feet of height, whose summit was a rock-mountain of 13,500 feet. The lower half of that slope was covered, in lines following those sides of the indenting hollows whose aspect was favourable to forest trees, with thousands and thousands of tall straight conifers in dark green foliage, that threw their grey shadows over the bright snow. As the path led on and the valley rose, the bank that faced us becoming nearer, we saw each tree to stand in a hollow in the snow, for this being old, not of a late fall, had both quitted the branches and melted from around the trunks, though still thickly carpeting the space between. On the north side of the valley we were able to find a clear space for the tents to be pitched, the altitude of this camp being 9500 feet.

We had now reached ground of somewhat different character; we had come to a part which the natives call Seoji; it is the

* The names which these trees have here are—silver fir, *ráu*, or *rau* (with a nasal *a*); spruce fir, *tos*; Pinus excelsa, *chil*, or *kailiy*; deodar, *diyár*. I think that the names *ráu* and *tos* become interchanged not very far off. *Diyár* is the name used for deodar both in the Punjáb (where its wood is well known) and in these hills; but in Kashmír it is called *deodár*, the *o* being pronounced, according to the rules given in the preface, like the *o* in the English word "dole."

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upland space enclosed by the meeting of the ridges, where the Tavi has its source. At this high level there is a spread of gently undulating ground, with rounded knobs and smooth dells, a space pleasant to meet with after the steep slopes and narrow valleys. The higher hills had retired. As one viewed them from the top of some of the mounds, one saw a great difference in the look of those on the north from what we had seen on the south side of the valley. On the north was an amphitheatre made by rugged mountains of grey rock with snow-fields beneath; below the snow the amphitheatre enclosed a thick forest of alpine oak. This I saw when the evening sun was brightening the rounded masses of its foliage, from the midst of which rose here and there the straight forms of some dark fir trees. 132 133 137

The oak, *Quercus semicarpifolia*, in the native language *kreû*, is at this point the highest forest tree. Unlike the conifers, it flourishes on hills that have a south aspect; it grows certainly as high as 11,500 feet, and I think it reaches to close on 12,000 feet; of the firs the limit was only a little above 11,000 feet.

The depth of snow prevented my verifying the thought which came to me on seeing the undulating hillocky ground of this enclosed upland, namely, that the irregularities of its surface were the moraines and *roches moutonnées* of former glaciers. The end of May or June would be the time to follow up the inquiry, as the snow by then would have melted. The stream which we had traced up now divided. I was told that the southern branch came from a little lake called Kalît Kund. This strengthens the idea of glacier-traces, for mountain-lakes have often been caused, in one way or another, by the action of glaciers.* The G. T. Survey have marked the highest summit near—that at the meeting of. 132 133x 254

* What appeared to me to be other signs of former glaciers, not very far from this, are the masses of rock which lie in lines in the Bhaderwâh Valley. The large blocks, mostly of gneiss, are sometimes as much as 40 feet long and 20 feet high; they are among an agglomeration of angular and rounded pieces of gneiss and slate. The heaps of the larger masses are seen to be arranged in curving lines, as the side valley they came from bent round to join the main one. I am not quite sure of their being moraines; avalanches perhaps may have had to do with forming them—avalanches of the kind that later on, under the head of Pâdar, will be described. The lower heaps extend below the level of the town, to, say, 5500 feet above the sea.

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132 the ridges—as 14,241 feet; it does not bear perpetual snow, but
133x there is a very constant bed near, whence snow is sometimes
254 sent for summer consumption to Jummoo, after being compressed by beating.

132 The other branch stream we followed to its source. The way
133x led us to a part of the ridge that was depressed, when a few hundred
137 feet of steeper ascent brought us to the Pass, which is 10,900 feet above the sea. The ridge it crosses bears the name of Seval Dhār. This Pass is closed by snow for three months from the middle of December; later in the season than we came it would be practicable for ponies, which, however, would have to be taken up the valley by a somewhat different road than ours.

The gaining of the summit opened to us a magnificent prospect as we looked beyond. On the right was the high peak, on this aspect brilliantly white with snow; from this mountain juts out a mighty spur, whose sides, that descend full 5000 feet, are clothed most thickly with fir forest. Spurs from other parts of the range make long ridges with dividing valleys; their sides, though not rocky, are steep-sloped, some parts of them grassy, some parts dotted with trees, and some completely covered with wood. Where these spurs end off, runs along nearly at right angles to them the Bhadarwāh Valley, a flat gently sloping to the north-west. The town and village that occupy it are in sight. Beyond that again rise hills like what we have near us, dark forest ridges, their spurs part grassy, part wooded. These are branched in such complication that their connection cannot be made out except by studying a map of them. Last beyond—seen clear over these ridges, stretching far right and left along the whole of the space visible between the near jutting hills—is a great snowy range, the one dividing Chamba from Pāngi, the continuation of which reaches to Kishtwār. It is a serrated rocky line, with wide snow-fields in front of it, part of which is permanent snow. Some lofty sharp-pointed peaks rise from the general level of the range; of these one has much the form of the Matterhorn. The higher mountains of this ridge measure 17,000 and 18,000 feet.

Down from the Pass was first a steep descent, which the snow

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made difficult for the laden men, and then a more gradual slope along a spur, through a forest of the same sorts of conifers. The spruce and silver fir flourish most in the high parts, while lower down the deodar and *Pinus excelsa* are most numerous. The trees, as a rule, run to a height of 100, 120, and 150 feet; many are wonderfully straight. In the descent of several thousand feet such as we were now making the changes in all kinds of vegetation are very striking; first below the snow were great bunches of different sorts of primulas; these farther down gave way to other flowers of great variety; deciduous trees gradually became more frequent, and with their fresh spring colours among the dark foliage of the conifers gave new beauty to the forest. 132 133* 137

BHADARWÂH.

When we had descended more than 5000 feet we reached the valley of Bhadarwâh. This is a nearly flat-bottomed valley, a mile in width; in length it extends thus open for about four miles, above and below narrowing so as to leave hardly any space between the hill-slopes. The hills which bound it are the ends of spurs from the forest ridges. Some of these spurs have bits of cultivated ground at different levels, and in some places we noticed traces of former cultivation—terraced ground overgrown with young pines, of twenty years' growth or more. 133

The valley-bottom has a slope of about 3°. The land is terraced to this fall in steps of a few feet each, so as to fit it to receive the irrigating water that here is plentiful enough to provide for a crop of rice. For this, in the month of May, the people were busily preparing, both by ploughing and breaking up the ground with a heavy kind of hoe or mattock. Men and women combined, in gangs of ten or a dozen, were working over the fields, shoulder to shoulder, striking in regular time, and beguiling the hours by singing as they worked a monotonous but not unpleasing chorus. The process that follows—and this, being lighter labour, has not the same accompaniment of song—is pounding the clods with what are exactly like croquet-mallets; 243 [462] [533]

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These characteristics, combined with the presence of numbers 563
of Kashmīrī people who live in the town, have gained for it the 166
name "Chotā Kashmīr," or Little Kashmir.*

More than half of the inhabitants of Bhadarwāh itself are Kashmīrī; these quite throw into the shade the original Hindū inhabitants; they have adopted almost all kinds of employment, numbers of them are shopkeepers, and numbers more are occupied in making shawls, on orders from Amritsar and Nurpūr. Some Kashmīrīs have land, and cultivate it themselves; some, indeed, do this for half the year, and follow shawl-weaving for the other half—during the long snowy winter. Around are several villages of Kashmīrīs; but here, outside the town, they are much outnumbered by the Bhadarwāhīs, the older inhabitants. I could not find out at what time so many Kashmīrīs settled here, but, from the absence of any distinct tradition on the subject, we may conclude that it was at least three or four generations ago.

An elevation of 5400 feet above the sea gives the place at 132
this time of the year an agreeable temperature, that makes it a favourite with many. Sometimes Gurkhās from the British regiment at Bakloh, bringing their wives and families, spend their leave at Bhadarwāh, where they can get the advantages of fine air and cheap living.

On a spur, some 300 feet above the town, is the Fort, a square 712
building of combined wood and stone, with bastions of masonry 361
work. Near by are some remains of the former residence of the 175
old Rajas. The Rajas of Bhadarwāh were Mīān Rājpūts; they were allied, as to caste, with the families that ruled over Basolī and Kulu. This old family was dispossessed about the year 1810 by the Chamba family, who thus combined Bhadarwāh and Chamba. These others held it for twenty or thirty years only, when, through two or three stages of transfer, it fell into the hands of Gulāb Singh, of Jummoo.†

* Another name (which the Hindūs sometimes give to it) is *Bhadarkāshī*, derived, I think, from the sacredness of a shrine there is on the river-bank opposite.

† One account shows Bhadarwāh to have passed from the Chamba family, by way of dowry for one of the daughters of that family, to Raja Hīra Singh, nephew to Raja Gulāb Singh. A short interregnum followed on Hīra Singh's violent death;

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133 in and display the strange hues of their bodies through the shower. The cascade is in greatest force in the spring, on the melting of the snows above, and it was thus I saw it; from that time it diminishes, but it is again increased when heavy rain falls in the rainy season, that is, the late summer; in winter it is least.

361 The small town of Kishtwār is dirty and dilapidated. There [366] are about 200 houses, including a bazaar with some shops; but there was a complete absence of life, of the busy cheerfulness one sees in some bazaars. The people seem to have been brought to a low stage of poverty from having in former years been given over to the Wazīr family, which still holds much influence here. Two large houses, built after the fashion of the houses of the richer people in Kashmir, which belong to that family, are exceptions to the general state of decay. There is an old fort, on a [712] little rising ground, oblong, with corner towers and other projecting buildings: it is manned by some thirty men.

563 The inhabitants are more than half Kashmīrī; the rest are [564] Hindūs of the Thakar, Krār, and and other castes. The Kashmīrīs here, too, carry on their shawl work; there are some twenty workshops for it in the town. In this place, as in Bhadarwāh, they seem to have settled for some generations.

132 The climate of Kishtwār is something like that of Bhadarwāh, but it is somewhat warmer, and must have a less fall of rain and snow. Snow falls during four months, but it does not continually stay on the ground; it may do so for twenty days at a time. On the slope towards the river, 1000 or 1500 feet below, it stays but a day. The fruits produced are apple, quince, three kinds of pear, plum, a few apricots, cherry, peach, grape, mulberry, and walnut.

KISHTWAR HISTORY.

175 Kishtwār was governed by Rājpūt Rajas, who in early times probably ruled independent of all others.

The first whose name I can hear of is Raja *Bhagwān Singh*, who must have lived 200 years or more ago, as he was seven generations back from the one who was ruler fifty years ago.

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133x 361 Pādar is surrounded, we might almost say enclosed, by mountains bearing perpetual snow; these give rise to glaciers, which end off at too high a level for them to project into the main valley. Most of the mountains in sight from below are either the [311] rocky or the forest-covered lower slopes. The cultivated part is very small in extent; there is the collection of villages in the four miles below Atholī, where is the widest opening in the whole tract; and there are some small villages at intervals farther up the two valleys. All these together have 400 houses.

131 Atholī, which may be counted the chief place in Pādar, is on an alluvial plateau, 6360 feet above the sea and 200 feet above the river; on the opposite bank is a wider plain, some 60 feet [712] lower in level. At the very point of the meeting of the Bhutnā River with the Chīnāb, only 40 or 50 feet above the water, is the present fort, a little toy-looking affair; it is a square work with round corner towers, built, in the manner of the country, of alternate courses of stone and timber, and plastered over; it is garrisoned by ten or twelve men. Behind the fort are remains of the former town of Chatargarh; these are linear heaps of stones, arranged, on the whole, in a square form. On the same plateau are groups of trees, sheltering some wooden temples and shrines.

133x The Chīnāb, which flows between the two plateaus, comes from the direction of Pāngī through a rock-bounded gorge, in a narrow deep stream; then widening out it sweeps along below Atholī. At the beginning of June, when the sun was fast melting the snows, and the glacier-water was bringing down in suspension a fine light drab mud that coloured the whole river, the rate of the current at this spot was 6½ miles an hour. It is here spanned by a rope bridge; a wooden bridge that for some years had existed, was carried away by a flood about 1865; this probably was the flood which I heard of as having been brought about by a natural damming of the river in Lāhol far away up; the breaking of the dam made the waters rise at Atholī to something like 100 feet above their winter level.

132 The climate of Pādar is severe. From its elevation, and the considerable moisture of its air, there is a great fall of snow in

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winter. I hear that snow gets to be 3 feet deep and stays 4 or 5 months, and that there is a good chance of it falling at unseasonable times besides. This and a want of sun make it difficult for the crops to ripen. The sunshine is intercepted, not only by the clouds that the mountains attract, but also by the mountains themselves, which shut in the valley so closely. At Atholi I found that the average angular elevation of the visible horizon—that is, of the mountain-summits all round—was 18°. This want of sunshine affects the fruits, which do not well ripen, though some fruit-trees, especially walnut trees, are common. 132

Pādar is one of the few places where I have met with the edible pine, *Pinus Gerardiana;* it is a large spreading tree with smooth bark; scattered individuals of it are found in the forest.* Wild carraway grows here, and is gathered in quantities to be carried to Jummoo for sale; the price in Pādar is about eightpence a pound. 137 222 438

The district we are now in is one of those where deodar forests occur in such positions as make it practicable to fell the trees for timber for use in the Panjāb. The necessary condition is that the slope on which the trees grow should be so near a large stream that without an extreme amount of labour the logs can be moved or slid, without fear of splitting, into the water, where they will float away down the stream. 313

Since the beginning of British rule in the Panjāb the demand for deodar timber has been great. No tree grows in any quantity in the Panjāb which will produce beams fit for a large building. Hence in former times to some extent, but still more since the British came there, the Panjāb has called on the Himalayas to supply it with timber; of all the Himalayan trees the deodar has been proved to be the best to resist the destructive insects, especially the white ants, which abound in the plains.

In the course of years the most favourably situated deodar forests in the Chināb Valley have been felled, and there now remain chiefly trees which either are of a less girth than can be

* The only other part where I have found this tree is near Dālyān, in the Astor country, as mentioned in Chapter XVII.

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monly from 9 to 15 miles. We shall divide the distance into sections according as the characters of the country change.

JUMMOO TO AKHNŪR: ONE MARCH.

The length of this stage is 18 miles; it is a long march, especially for a first day's, and it might be conveniently divided into two; Nāgbanī at 7½ miles would be the intermediate halting-place. The road, however, is easy, being altogether in the plain. For the first few miles from the city we pass through a narrow lane cut in the acacia forest, the lane bounded by tall hedges of *Euphorbia*. The forest abounds with wild pig; passing along at dusk one is sure to see several in the path, and there are spotted deer about, but they are shy and one does not often catch sight of them. Emerging from the forest we find ourselves well clear of the hills also, with the view unconfined by the lower ranges. We see in one glance a great length of the mountains that lie between us and Kashmir extending on the right; the look of them varies something with the time of year; I have made the journey oftener than once, and in different months; we will suppose it to be May, when the heat of the plains and of Jummoo has become oppressive, and one looks forward with delight to enjoy the cool air of the mountains.

In May, then, though the lower snow has melted, there remains much on the Panjāl hills. High up spread fields of white snow, with both rocky peaks and snowy ones projecting from them. In front of them are the dark forest-slopes of the Middle Mountains, which are well seen in the opening of the Chināb and Ans valleys. The outermost low ridges clothed with green make the foreground.

The road goes on, a well-frequented one traversed by both carts and camels; we pass over a fairly cultivated plain, rather dry in soil; we go by some Government gardens and a few hamlets and villages. As we near Akhnūr we come on the line of an important canal the Maharaja is having constructed to bring the waters of the Chināb to the foot of the Jummoo hill. While we were three or four miles away from the foot of the hills the soil

133* deciduous trees; along the lower edge, too, a growth of them
137 made a belt of brighter green beneath the dark conifers;—

"Up-clomb the shadowy pine above the woven copse."

133* For 5000 or 6000 feet up, this forest continues along that whole length of 15 miles; in some parts it reaches to the very summit of the ridge, in others the mountain rises above the tree-limit, and there is then a belt of green pasture above the forest, and above that rocky peaks and beds of melting snow.

On the right bank, the north side of the valley, the aspect of the hills is different. Their southern outlook does not favour the growth of wood. For a great height up, their sides are of steep but grassy slopes, broken by rocks and lines of cliff. Still at every mile they show new forms, as, in going along, one opens the successive ravines, and one's view reaches to the higher parts, to the lofty precipitous rocks of the centre of the ridge.

361 Besides these grand beauties of the mountains there are more homely ones in the valley. ¶ The path lies through glades shaded by trees of rich and varied foliage, with flowers of jasmine, honeysuckle, and rose delicately scenting the air; it passes by villages which are surrounded by and almost hidden in groves of thick-leaved walnut-trees. Each village grove cheers one by its homely, pleasant, look, and each wilder glade tempts one to stay and enjoy in its shade the combined beauty and grandeur of the mountain views.

•132 The atmosphere of the whole of this valley is distinctly cooler and fresher than that of the Kashmir Vale. On one's reaching Kangan the difference is already discernible; the heats that sometimes oppress one in Sirinagar are there left behind. The stream that flows in the valley is one of much volume and velocity, and its waters are always cold from the snow and glacier-ice that it drains from; the road crosses it several times over wooden bridges; as one stands on these one feels a current of cold air, air that has been dragged down from the higher parts by the water, and is kept cool as it flows by its contact with the stream, to which it is closely confined for not a yard beyond its banks does the current extend.

¶ [i.e. the Sind Valley]

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When one continues up the valley the climate becomes more rainy, and at certain times of the year—as July and August—showers fall almost daily. The crops grown are in part *bārānī*—that is, depending on rain—and in part irrigated; the irrigation cuts are drawn chiefly from the side streams; rice, which is the crop most generally grown by such aid, extends as far as the village of Gūnd, about 7000 feet above the sea; higher up the chief cereals are *china* (one of the millets) and *tromba*, or buckwheat, which last is a most hardy plant, that ripens its grain with comparatively little sun. Towards the head of this valley it is not excess of cold at any time, but absence of sun, from the prevalence of rain-clouds as harvest-time comes near, that limits the growth of the various kinds of crop. 132 241

At Gagangīr, which is two days' march above Kangan and four from Sirīnagar, the valley has much narrowed. The river flows at the very foot of the wooded mountain-slope of the left bank, and on the right there is but a narrow strip between the stream and the opposing hills. The cultivation of this strip supports a small village; the walnut-trees that surround it are the last we see in this valley; the level of Gagangīr, which is about 7400 feet, may be counted the limit of them here. Here, too, ends the characteristic scenery of the last few marches; beyond we shall come to scenes of a different kind; but before proceeding to them let us turn to take a look back and cast the eye down the valley. One is struck with what I have often noticed in other mountain valleys after travelling some way towards their sources and then turning back. The mountains seem diminished, seem as if they hardly could be the same that towered above us as we passed along the foot of them; it seems, too, as if the opening of the valley into the plain below must be near at hand; it is difficult to think that there are so many miles to be traversed in a valley deep between high mountains. 133x [361]

Beyond Gagangīr a great rocky ridge on the north side approaches its opposite neighbour on the south, and the valley of the river becomes a gorge through which the waters foam, while the path is carried among the large fallen blocks that fill up the

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The determining cause of the accumulation of so much moraine matter at this particular spot, Thájwas, no doubt was the narrow gorge below, which made the ice of the side glacier (in an intermediate later time, when the main-valley glacier had retreated as far back as Sonámarg or farther, and so the two had separated) to accumulate, to abut perhaps against the opposite mountain, and, keeping long at that level, to shed the material it carried, some being borne away down the gorge, while that thrown off on the upper side has remained to this day.*

The village of Sonámarg, a couple of miles above Thájwas, has but half a dozen houses; it is with difficulty kept inhabited, for the cloudiness and showery character of its climate combined with the altitude, 8000 feet, make the growth of all crops precarious. The Maharaja's Government gives some advantages to those who will settle here, for the sake of their aid in carrying the post to Ladákh across the Pass; for this is the last inhabited spot in the Sind Valley; no other house is met with until we are beyond the Pass, in the Drás country.

At Sonámarg we no longer have the homely look of the Kashmir village; here no trees shelter the cottages, the plain is bare, and the fields look unpromising. But the mountains that face the village on the north attract our attention; here beds of greyish-blue limestone stand up perfectly vertical and make precipitous slab-like faces of rock across the higher parts of the spurs.

From Sonámarg to Báltal the valley is immediately bounded by hills a few thousand feet high; on the north side they are covered only with grass; on the south they are varied with tracts of forest. In some places the fir wood spreads down to the part traversed by the road; when we get to Báltal the plain again is bare, but some of the lower hill-slopes are covered with birch wood and firs.

Báltal is the last halting-place before the Pass. Here the main stream of the Sind River turns off almost at right angles

* On the steep side of the mountain (R. the right bank of the main river (above the bridge) I observed glacier-striations at a height of about 200 feet above

to describe their direction in words, only the General Map will give to the mind an idea of them. The heights of the peaks may be said to be, in the north-eastern part, a little more or less than 20,000 feet; in the north-western part from 17,000 to 18,000; the levels of the valleys that cut in among them have already been recited, while numbers showing the height of certain cross Passes give the minimum height of the bounding ridges. Then between the Indus and Shayok valleys comes the Leh Range, whose summit-ridge is from 18,000 to 20,000 feet, with Passes through it at about 17,000 feet. Beyond the line of the Shayok is the lofty ground which separates the drainage to the Indian Ocean from that which flows to the plains of Turkistán. On the east are the plateaus at 16,000 and 17,000, backed by the Kouenlun Mountains on the north, and by a less important range on the south. These plateaus, being isolated areas of drainage, constitute the watershed at this part. West of them the two systems of drainage have a single line of separation. The space between the Shayok and the watershed is occupied by very lofty mountain ranges, where peaks of 24,000 and 25,000 feet are not uncommon; the occurrence of these great altitudes for such a length and width as they are found in makes this tract one of the most considerable mountain-masses in the world. /33

Snow Map. $\frac{1}{2}$

In this map the area of country within the Maharaja's boundary is tinted in four different ways. One colour shows where no snow falls in ordinary years; another shows the parts over which snow falls and stays less than three months; a third colour shows where it stays more than three months, but does not produce glaciers; the fourth is the glacier-area. /3A

I must be careful to explain what I mean by "glacier-area." It is the area from which the drainage of snow or of rain reaches to glaciers. I should like, instead of this, to have mapped out the area of perpetual snow, but I found I had not the data for it. The glacier-area, as above defined, is far wider than that of per-

4 [cf. category on, Red map II — Analytic]

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petual snow, but at the same time we may know that (with very few, if any, exceptions) where glacier-area is marked there is perpetual snow within it, that the glacier-area is an extension of the area of perpetual snow.

The lines that bound the different areas must not be too much reckoned on as exact. The snow-fall is apt to vary in different years; I have endeavoured to represent a mean; the information was derived partly from my own observation, but chiefly from what was told me by the people; since the duration of snow much affects their occupations it is closely observed by them; this refers to the inhabited parts, which are mostly the valleys; where a line runs along the side of a mountain it cannot be taken as closely accurate, for a varying aspect towards the sun will cause differences which it would be almost impossible either to ascertain or to represent on a map. So the lines are only true as representing in a general way what they are designed for. The uppermost line, that which limits the glacier-area, is obtained from the larger map by marking off those parts from which snow falling and slipping, or rain falling and flowing, reaches to glaciers below.

The plain of the Panjáb is free from snow,* and so are the first ranges of the hills; but when we reach those which are nearly 4000 feet in height we find that snow falls upon them in the coldest part of the year, in January. Thus nearly all the Outer Hill region is left free, though some of the higher points of it catch the snow in ordinary years, and lower ones occasionally. It is on the outermost slope of the Middle Mountains that regularly every year a fall of snow occurs, and as the top of this slope is from 6000 to 8000 feet high, while the snow falls down to as low as 4000 feet or lower, a great vertical height of snow is to be seen on it after a winter's storm; but with the first sun the level of the lower edge rises, and the snow only stays in the higher parts where it fell thicker.

Thus the line that ends the area of no snow roughly coincides with the boundary, so far as a boundary can be defined, of the

* Since this was written news has reached us of snow having fallen at Lahor and Sirsa (winter of 1872-4). This I believe to have been perfectly unprecedented.

1: Drew G-3. (1862-1872) 1875 AV1 Kashmir AV/

Middle Mountain region. But it will be seen that the general /32 run of that line is indented in two or three places, especially along the line of the Chinâb; this denotes that the deep valley of that river, cutting through the mountains, reaches down below the level at which snow usually falls. The Jhelam Valley again (of which only one side is shown in the colouring) carries the no-snow area far among the hills. On the Indus, only the very lowest spot of the portion of its valley which comes within our ken is free from snow. Since this place is 4000 feet in altitude, and is more than two degrees higher in latitude than the parts we first touched on, the cause of the absence of snow can only be the greater dryness of the air, the smaller amount of precipitation.

The line that divides the less-than-three-months area from that where snow stays for three months or more is for the most part drawn along the face of mountains at a height of at least 10,000 feet. Something like that height is wanted for such an amount of snow to fall as will last for three months on the slopes exposed to the sun; but in the valleys (which are often deeply sheltered from the rays of the winter sun) a much lower altitude suffices. Thus in Pâdar, in the Chinâb Valley, at a level of a little over 6000 feet, snow stays for four or five months. The great inlet of the above line along the upper course of the Jhelam River denotes that the Vale of Kashmir is covered with snow during a less time than three months; the head of the valley, however, and the higher parts of the karewas, come on the other side of that limit. In the valley of the Indus, Skardû has snow for about two months, as I learn from Dr. Thompson's 'Western Himalaya.' In the Gilgit Valley I ascertained that its duration was less than three months until Gâkûj was reached, where it lasts for the whole of that time.

We next see that beyond the boundary lines pointed out there is an enormous area of country where snow stays for more than three months. In many parts of this five months is not an uncommon time for snow to cover the fields; in the upper villages of the Bhutnâ Valley six months is the duration; and at the village of Kâsim, near the head of the Hasora Valley, it lasts on

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV

132 the fields for seven months; this is the longest on any cultivated ground.

The whole of Ladākh has been put in as under snow for more than three months; for certain portions of that country this is only true in the sense that snow falls and does not melt within three months; it happens that in parts of Rupshu snow falls so lightly, the covering of it is so thin, that before long, partly by evaporation and partly by the drifting of it by the wind, the valleys, even at the level of more than 13,000 feet, become free. This it is which enables the Rupshu nomads, the Chāmpās, to keep their herds and flocks through the winter without a store of fodder; their winter encampment is on the flat alluvium of the Indus, at a level of 13,800 feet, in a position where, though the cold is intense, snow does not fall thick, and it disappears by the twofold action of the air. In Nubrā also the snow is apt thus to disappear, and in the lowlands of that valley some pasturage can be got in the winter time. Still all these places I include in the area of more than three months, since melting of the snow does not take place.

It is characteristic of the snow in Ladākh generally that it is *fine-grained* and *dry*; the first quality must be due to the small absolute amount of moisture in the air at the time of precipitation, the second to the intensity of cold.

We now come to trace the highest of our lines, that which marks out the glacier-area, and at the same time we will consider the distribution of Perpetual Snow.

It has been explained in Chapter IX., that the Panjāl Mountains, though rising above 15,000 feet, are free from snow that permanently lasts, and no glacier now occurs among them; only signs occur that tell of the former existence of glaciers. The first line of mountains where glaciers occur is the Watershed Range. In the south-east part of this the great width marked with the tint of our glacier-area shows that here the glaciers are many and large. Going north-westwards we see that the width lessens; then isolated spaces only occur, which tell of small scattered glaciers lying in the hollows of the highest of the mountains; then comes

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a long space without any glaciers at all, which is where the height of the ridge has fallen to 15,000 feet; but at last, in the great mass of Nangā Parbat, is a wide and lofty area of glacier-making snow. Between this watershed and the range that makes the Turkistān watershed, is a wide space where glaciers occur but here and there by the highest peaks, and not over any great area. But on reaching the last-mentioned range we come to the widest part of the glacier-area. Here the mountains are of the most lofty, and the glaciers they give rise to the largest, in the world. Some account of one or two of them has been given in Chapter XVI., under the headings *Bāsha* and *Brāldū*. In the eastern part of this watershed, where the ground is more in plateaus, glaciers cease, and a way can be found from one drainage-basin to another without traversing glaciers or snow.

As to the height of the snow-line—the height at which the supply and the waste of snow balance one another—it has long been known that on the Himalayas it varies much.

Many years ago Lieut. R. (now General) Strachey,* established the facts that for the portion of those mountains between the Sutlej and the north-west frontier of Nepal the snow-limit was at these different levels for the three following positions:

On the south of the snow-belt	15,500 feet.
" north " "	18,500 "
" southern face of Kailas (which is farther within Tibet)	19,500 "

He showed also that this was due to the less amount of snow that fell on the inner side of the range, as compared with the outer.

In these westernmost Himalayas which we are dealing with, we find quite corresponding differences in the snow-limit, though on the whole, in spite of a higher latitude by from 2° to 5°, the level of it is still higher. In estimating the level of the snow-limit it is necessary, as pointed out by General Strachey in the paper just referred to, to strike an average of the inequalities of the line,

* See Journal Asiatic Soc. of Bengal, vol. xviii.

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/3a which are caused by such accidents as the steepness of slope of the mountain and its aspect to the sun. In order to fix the limit for the largest possible area, I have, in addition to my own observations as to the occurrence of snow (which indeed are not numerous enough for the object in view, as they are only good for this purpose when made in the autumn—after the summer melting and before the fresh falls), drawn upon the G. T. Survey Map for information, going on this assumption, that where a glacier exists some of the mountain which gives rise to it must have perpetual snow.*

Let us now, for the purpose of following this subject over the large area before us, divide it into Zones, and consider each in succession.

1st Zone: the country outside, that is to the south-west of, the watershed of the Chīnāb and Jhelam on one hand and the Indus on the other.

2nd Zone: the mountains of that same watershed.

3rd Zone: between that watershed and the line of the Shāyok with its continuation along the Indus.

4th Zone: between the Shāyok-Indus line and the high land which makes the Turkistān watershed.

In the centre of the 1st Zone we have the Panjāl Range without perpetual snow, and this has several points between 15,000 to 15,500. To the north-west, on the ridge that separates Kashmir from Khāghān, it seems that there are heights a little over 16,000 without glaciers, while 17,000 produces them. Thus it would seem that for the 1st Zone 16,500 feet may be taken as the snow-limit, and this is supported by the facts of the range on the south-east, dividing Chamba from Pādar.

For the 2nd Zone, after the great mass of Nangā Parbat, we have a long gap without glaciers, where the watershed is made by

* Even if this assumption is not exactly correct we shall not be far wrong in following it. It is true one sometimes sees little glaciers in the bottom of amphitheatres of mountains which do not bear snow on their summits, but then one is almost sure to find snow-taluses at the foot of the cliffs, which must be continually reinforced, and perhaps never entirely melt; these cannot, therefore, be far from the limit.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV/

a ridge that averages less than 15,000 feet. As we come south-eastward the peaks on the Watershed Range rise, and when they reach the height of 17,000 feet glaciers originate from them; something under that, therefore, may be taken as the lower limit of perpetual snow, and thus we must conclude that there is, if any, little difference between the height of this in the 1st and in the 2nd Zones. 132

In the 3rd Zone we see a great difference, going from north-west to south-east, within the zone itself. At first the gap of the Indus Valley, and probably the comparative lowness of the range between Nangā Parbat and Tilel, and again the Pass of Drās, have their influence in admitting moisture-bearing winds to that tract; so that between the Hasora Valley and Skārdū the snow-level is yet not more than 17,000. But beyond Suru, opposite to which the Watershed Range is lofty and can intercept the most of the moisture, we find peaks of 18,000 without any glaciers coming from them. Around Leh 18,500 on north aspects and 19,000 on southern ones is the height of the snow-line. Farther on, in the eastern parts of Rupshu and around Pāngkong, the height of it is 20,000 feet.

In the 4th Zone there is a variation corresponding pretty closely with that observed in the last. At the north-west portion the snow-line seems to be about 18,000 feet. As one goes south-eastward, especially when Nubrā and its great ridges are passed, the mountains must be at least 20,000 feet high, if not more, to retain snow continuously. And this would seem to be about the limit on the Kuenlun Mountains as well.

It follows from these last facts—of the snow-limit varying along the length of each of the last two zones—that the changes of the snow-line do not quite correspond with the different parallel ranges from which our zones were taken, that, for the part north-east of the Jhelam and Indus watershed, lines more nearly north and south would best divide the areas of different snow-line level. For although that Watershed Range is a great obstacle to the arrival of moisture-bearing, snow-precipitating, clouds, and the part within is far drier, and has a far higher snow-limit than

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

/32 that outside, yet, from the gaps and partial gaps before mentioned, there is a wheeling round of the moist winds and clouds, which thus to some extent find their way round the flank of the range to the inner region, so far at all events as to affect its north-western portion.

Although, from the small area they occupy, the *snow-beds* which have been described in a previous chapter (Chapter XV., *General Observations*) have not on this map found a place, yet, in connection with the other snow phenomena, it may be well here to mention them and to state that they are found at about the level of 16,000 feet.

[192] I will now put down, for the convenience of travellers, the words representing, in some of the languages used among the mountains, the various states of snow:

	Dogri.	Pîdari.	Kashmiri.	Ghorri.	Ladâkhi.
snow	barf.	dang.	shin.	hin.	khâ.
ice	kakar.	dangoth.	yakh.	sev.	châring.
glacier ..	..	saryûn.	hander.	kamuk.	hân or hâna.
avalanche ..	..	hiwân.	mâzl.	hinâl.	rud.
crevasse ..	..	..	..	hir.	

Glaciers and avalanches not occurring in Dugar, the words for them are wanting in Dogri. The *d* in *dang* and the *d* and *t* in *dangoth* are cerebral; the *n* in *saryûn*, *hân*, and *hâna* is nasal.

RACE MAP. 1/A

101 This map shows the geographical distribution of the various
131 nations that have been described in the different chapters of the
563 book.

One of the tints given in this Race Map, and repeated in the two succeeding maps, denotes the portion of the Maharaja's territories which is quite uninhabited, and, with little exception, uninhabitable. This includes the great spread of the Kuenlun and Lingzhithang plains and all that width of mountain country which, continuous with it, extends to the north-west. Then there is the mass of mountain between the Shâyok and Indus rivers, the higher parts of which are quite unfrequented.

1/A [Cf. category 11C, End Map III -- Analyst]

2; Gervis T-3 (no date) 1954 AVI Kashmir AVI

fourteen thousand feet and none over sixteen thousand; 361
at intervals on the Poonch side great masses stand out from
them like bastions, making it difficult to believe that some giant 529
hand had not built this wall.

Murree is a health resort, the place where pallid cheeks gain a pink glow within a few days, the resort which, because of its climate, makes Pakistan tolerable to the long-suffering European who serves there. The air is invigorating, there is usually a coolish breeze, and within a very short while those who have arrived there "just to laze the days away", find themselves suggesting long walks through the wonderfully interesting hills, past babbling brooks, along narrow paths which lead through pink-barked, scented pines, firs and shady trees to some "special spot of our own", probably one such as is often passed on the road-side where the rocks are black wet with water and green with slime, but decorated with masses of dainty, trembling maidenhair ferns which cling to them, growing out from every crack and crevice that will offer them a root hold; they are large leafed, with shining black, wire-like stems.

Those who stay there can sit and cool themselves in con- 492
templation of the far distant snows and admire the beauty of the country lying below their feet and above their heads, with all its differing shades of colours and variety of the shapes of the trees; the smoke-like wisps of cloud which are blown and drawn by air currents up and down the slopes; the intriguing red roof-tops of a hill-station house among the firs and pines, and little gardens of the peasants, which are terraced down spurs of the mountains, and the winding tracks—those you had never realized existed—with the load-carrying coolies striding down with empty baskets on their back, or struggling up with a load, in their hands a T shaped stick on which to rest it when they stand, for the basket or package is carried high on their backs; a head strap across the forehead stops the load from falling back as they climb; once on the ground it would be impossible to lift back unaided.

Kohala, which is the next stage on from Murree, is nearly 361
thirty miles distant. The descent from the hills is steep, and it 132
squats, stuffy and airless, shut in between hills at a height of only eighteen hundred feet above the sea level. In summer it is

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341 unbearably hot, in June and July frequently reaching a temperature of 115° Fahrenheit, so that few people stop at the Dak bungalow. It is an important place on the route though, for here stands the custom's house. The bridge which spans the Jhelum passes from Pakistan to Kashmir: this is an unusual bridge which quite a number of writers have noted. There used to be a suspension type of structure here, but it was washed away, as are so many others which fall beneath avalanches or through landslides in those parts. The one which is now there stands out from one side—the safe side—and a light steel extension connects the nose of the bridge with the other mainland, so that in the event of a landslide, this light portion of the "bridge" goes, and can be quickly replaced.

After passing over the river the road winds along the left bank of the Jhelum; it is a grand piece of engineering, in parts passing through short tunnels blasted through rock massifs which rise sheer from the river below. In some places just a loose knit rock wall serves as protection from falling over the edge of a precipice into the raging river beneath, at others the rock has been carved out so that it overhangs; here the road is oftimes narrow, though in other places—fortunately on the bends—it is wide, with ample room to stop the car and admire the country, which is particularly grand with high, barren hills rising steeply on either side; lone farms and tiny villages seem to cling to the hill sides, with small, terraced fields close by. Sparkling streams come down like waterfalls from heights; in places the result is surprising in that many of these, though spread wide, high on the mountain side, gradually come together to join the main stream. All are glittering with crystal waters from the snows in springtime, and combined make it appear like a gigantic fan which shimmers as some great, invisible goddess gently moves her hands so that she might enjoy the cool and refreshing breeze. Through gaps in these hills can be seen the snow-capped peaks of the ranges in the distance, with here and there a glistening peak.

341 Twenty-one miles from Kohala, and eighty-five from 'Pindi lies Domel, the most northerly place on the road, which, for the last few miles is cut sheer out of the cliff face; here landslips are not unusual after the rains. This is the most suitable place to

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361 stop overnight if the journey is being divided up into two days; there is a State rest house with a number of private houses. The
491 main road is joined by one from Abbattabad, one which may be
133 used in the winter when the Murree hills are covered with snow; this road runs back to the north-west for about fifty miles to Abbattabad, and although rather narrow, is always open: it can be seen crossing the ridge above the river and towards the west. Here also the river Jhelum is joined by its largest tributary, the Kishengangs; about the same in size, both flow for a short distance side by side before marrying, then it is easy to pick out in the spring and summer months the Jhelum which is light brown with the muddy deposits it has gathered on its long passage through Kashmir, and the Kishengangs, a light, clear, greenish blue from the snows which have fed it. In the dry autumn the Jhelum is an opaque green, brought about by the large quantity of organic matter suspended in it, whilst the water of the other river is a peacock shade, still clear and transparent.

In the old days petty chiefs ruled the tribes in these parts, and they were forever at war with each other, even with their neighbours across the closest ridges; yet when outsiders attacked one of them, all would join together to protect their land.

Only a day's march to the west lies the Black Mountain frontier where lived the "Yagi" Pathan tribes who made this road to Kashmir far from secure. The Frenchman Jacquemont records that in his travels, which were in 1831, he was provided by Ranjit Singh with a strong escort to save him from being taken captive, from being held to ransom, or being blackmailed.

361 Fourteen miles further on is Gazhi, where some people prefer to stop the night, as it has another rest house, this one
[491] being rather beautifully placed in its compound just above the main road. One of the famous sights of the Jhelum Valley route used to be a great rope bridge which here spanned the river; this has now been replaced by a modern bridge. The scenery is quite different again. At three thousand feet the valley opens
● 132 up; there are distant views of the wooded hills; it is greener, fresher and not unlike the English country roads and lanes; there is a crispness in the air, so that at night a blanket is needed;

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132 no longer does one sweat and lie restless on the bed. Of that part Bernier wrote in his letters of far back in 1660, "I find myself transported on a sudden from a torrid to a temperate zone, the mountains we were traversing being covered with every one of our plants and shrubs; I had almost imagined myself in the mountains of Auvergne". And of this journey Arthur Neve commented in his book, *Picturesque Kashmir*, in 1899, "Early in April, when the wheat is ripening in Domel, it is at Chakoti only in the ear, at Uri, though the fields are green, the deciduous trees are almost leafless and at Baramula snow may be lying in the hollows, the fields are bare, and there are all the signs of early spring". It is surprising to find poles fixed upright to the four corners of the bed, for mosquitoes are often found here, and in the autumn can be a pest to those who have not brought a net to cover the bed.

133 Between here and Uri there is some really lovely scenery, much of which is truly magnificent, with lofty peaks towering up on either side, the road at times snaking its way through narrow gorges in which the river Jhelum flows, at times placid and with great swirling pools of brownish water, at others foaming and rushing as it escapes through some close held ravine or rock, rock which is so hard that the centuries of wear has not widened it, so hard that it will turn an ordinary chisel with ease.

361 712 Uri has a delightful old rest house with electricity for lights and fans, a luxury the visitor had thought might be unknown in Kashmir after the smoking oil lamps and hand fans of late. The gorge of the river before Uri is reached is so narrow that it is easy to cast a stone across it; the rocks drop vertically down to the water, the mountain sides are just like great castle buttresses of rock which rise from the rushing Jhelum. The town stands on a triangular plateau which is several hundred feet above the river, and as one nears it, especially when the river is low, there are to be seen several of those sloping, plateau-like, great alluvial fans which run down to the water. Uri is nearly four thousand five hundred feet above sea level; once it was of importance, having its own Raja; now of no importance, the town has become little more than a large village. The fort is interesting though; its founder was at one

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

people. Journeying along the haphazard paths which skirt the river banks, till the sheer cliff bars the way, and the track is forced thousands of feet over the mountain-top, one feels like a child wandering in the narrow and tortuous alleys which surround some old cathedral in England. 133

It is impossible within the limit of this article to deal in detail with the nooks and corners where men live their hard lives and raise their poor crops in the face of extraordinary difficulties. There are interesting tracts like Padar on the southern border, surrounded by perpetual snow, where the edible pine and the *deodār* flourish, and where the sunshine is scant and the snow lies long. It was in Padar that the valuable sapphires were found, pronounced by experts the finest in the world. Farther east across the glaciers lies the inaccessible country of Zāskār, said to be rich in copper, where the people and cattle live indoors for six months out of the year, where trees are scarce, and food is scarcer. Zāskār has a fine breed of ponies. Farther east is the lofty Rupshu, the lowest point of which is 13,500 feet; and even at this great height barley ripens, though it often fails in the higher places owing to early snowfall. In Rupshu live the nomad Champas, who are able to work in an air of extraordinary rarity, and complain bitterly of the heat of Leh (11,500 feet). [132] [135]

Everywhere on the mass of mountains are places worthy of mention, but the reader will gain a better idea of the country if he follows one or more of the better-known routes. A typical route will be that along which the troops sometimes march from JAMMU, the winter capital, past the Summer Palace at Srīnagar in Kashmīr to the distant outpost at Gilgit. The traveller will leave the railway terminus on the south bank of the Tāwi, the picturesque river on which Jammu is built. From Jammu (1,200 feet) the road rises gently to Dansāl (1,840 feet), passing through a stony country of low hills covered with acacias, then over steeper hills of grey sandstone where vegetation is very scarce, over the Laru Lari pass (8,200 feet), dropping down again to 5,150 feet and lower still to Rāmban (2,535 feet), where the Chenāb river is crossed, then steadily up till the Banihāl pass (9,230 feet) is gained and the valley of Kashmīr lies below. [487]

So far the country has been broken, and the track devious, with interminable ridges, and for the most part, if we except the vale of the Bichlari, the pine woods of Chineni, and the slopes between Rāmban and Deogol (Banihāl), a mere series of flat uninteresting valleys, unrelieved by forests. It is a

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[132]

pleasure to pass from the scenery of the outer hills into the green fertile valley of Kashmīr—the emerald set in pearls. The valley is surrounded by mountain ranges which rise to a height of 18,000 feet on the north-east, and until the end of May and sometimes by the beginning of October there is a continuous ring of snows around the oval plain. Leaving the Banihāl pass—and no experienced traveller cares to linger on that uncertain home of the winds—the track rapidly descends to Vernāg (6,000 feet), where a noble spring of deep-blue water issues from the base of a high scarp. This spring may be regarded as the source of Kashmīr's great river and waterway, commonly known as the JHELUM, the Hydaspes of the ancients, the Vitastā in Sanskrit, and spoken of by the Kashmīris as the Veth. Fifteen miles north the river becomes navigable; and the traveller, after a march of 110 miles, embarks at Khānabal in a flat-bottomed boat and drops gently down to Srīnagar, the capital of Kashmīr.

The valley and surrounding hills.

Looking at a map of Kashmīr, one sees a white footprint set in a mass of black mountains. This is the celebrated valley, perched securely among the Himālayas at an average height of 6,000 feet above the sea. It is approximately 84 miles in length and 20 to 25 miles in breadth. North, east, and west, range after range of mountains guard the valley from the outer world, while in the south it is cut off from the Punjab by rocky barriers, 50 to 75 miles in width. The mountain snows feed the river and the streams, and it is calculated that the Jhelum in its course through the valley has a catchment area of nearly 4,000 square miles. The mountains which surround Kashmīr are infinitely varied in form and colour. To the north lies a veritable sea of mountains broken into white-crested waves, hastening away in wild confusion to the great promontory of Nanga Parbat (26,182 feet). To the east stands Harāmukh (16,903 feet), the grim mountain which guards the valley of the Sind. Farther south is Mahādeo, very sacred to the Hindus, which seems almost to look down upon Srīnagar; and south again are the lofty range of Gwāsh Brāri (17,800 feet) and the peak of Amarnāth (17,321 feet), the mountain of the pilgrims and very beautiful in the evening sun. On the south-west is the Panjāl range with peaks of 15,000 feet, over which the old imperial road of the Mughals passes; farther north the great rolling downs of the Tosh Maidān (14,000 feet), over which men travel to the Pūnch country; and in the north-west corner rises the Kājināg (12,125 feet), the home of the *mārkhor*.

On the west, and wherever the mountain-sides are sheltered

133 As one descends the mountains and leaves the woodland
241 glades, cultivation commences immediately, and right up to
• 132 the fringe of the forests maize is grown and walnut-trees
311 abound. A little lower down, at an elevation of about 7,000 feet, rice of a hardy and stunted growth is found, and the shady plane-tree appears. Lower still superior rices are grown, and the watercourses are edged with willows. The side valleys which lead off from the vale of Kashmīr, though possessing distinctive charms of their own, have certain features in common. At the mouth of the valley lies the wide delta of fertile soil on which the rice with its varying colours, the plane-trees, mulberries, and willows grow luxuriantly; a little higher up the land is terraced and rice still grows, and the slopes are ablaze with the wild indigo, till at about 6,000 feet the plane-tree gives place to the walnut, and rice to millets. On the left bank of the mountain river endless forests stretch from the bottom of the valley to the peaks; and on the right bank, wherever a nook or corner is sheltered from the sun and the hot breezes of India, the pines and firs establish themselves. Farther up the valley, the river, already a roaring torrent, becomes a veritable waterfall dashing down between lofty cliffs, whose bases are fringed with maples and horse-chestnuts, white and pink, and millets are replaced by buckwheat and Tibetan barley. Soon after this the useful birch-tree appears, and then come grass and glaciers, the country of the shepherds.

Karewas. Where the mountains cease to be steep, fan-like projections with flat arid tops and bare of trees run out towards the valley.
133 These are known as *karewa*. Sometimes they stand up isolated in the middle of the valley, but, whether isolated or attached to the mountains, the *karewa* presents the same sterile appearance and offers the same abrupt walls to the valley. The *karewas* are pierced by mountain torrents and seamed with ravines. Bearing in mind that Kashmīr was once a lake, which dried up when nature afforded an outlet at Bāramūla, it is easy to recognize in the *karewa* the shelving shores of a great inland sea, and to realize that the inhabitants of the old cities, the traces of which can be seen on high bluffs and on the slope of the mountains, had no other choice of sites, since in those days the present fertile valley was buried beneath a waste of water.

Lakes and springs. Kashmīr abounds in mountain tarns, lovely lakes, and swampy lagoons. Of the lakes the WULAR, the DAL, and the
241 Manasbal are the most beautiful. It is also rich in springs,
133 many of which are thermal. They are useful auxiliaries to the mountain streams in irrigation, and are sometimes the sole

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

499 that the old bridges had weathered many a serious flood. Not long ago two of the bridges, the Habba Kadal and the Zaina Kadal, had rows of shops on them reminding one of Old London Bridge, but these have now been cleared away.

487 491 **Srīnagar to Gilgit.** The distance by road from Srīnagar to Gilgit is 228 miles, and the traveller can reach Bandipura at the head of the Wular Lake by boat or by land. The Gilgit road, which cost the Kashmīr State, in the first instance, 15 lakhs, is a remarkable achievement, and was one of the greatest boons ever conferred on the Kashmīri subjects of the Mahārājā. Previous to its construction supplies for the Gilgit garrison were carried [651] by impressed labourers, many of whom perished on the passes, or returned crippled and maimed by frost-bite on the snow or accident on the goat paths that did duty for roads. The journey to Gilgit before 1890 has been aptly compared with the journey to Siberia. Now, supplies are carried on ponies and the name Gilgit is no longer a terror to the people of Kashmīr.

133 132 From Bandipura a steep ascent leads to the Raj Diāngan pass (11,800 feet), a most dreaded place in the winter months, when the cold winds mean death to man and beast. Thence through a beautifully wooded and watered country, past the lovely valley of Gurais, down which the Kishangangā flows, the traveller has no difficulties till he reaches the Burzil pass (13,500 feet), below which the summer road to Skārdu across the dreary wastes of the Deosai plains branches off to the north-east. This is a very easy pass in summer, but is very dangerous in a snowstorm or high wind.

Descending from the Burzil the whole scene changes. The forests and vegetation of Kashmīr are left behind, the trees are few and of a strange appearance, and the very flowers look foreign. It is a bleak and rugged country, and when Astor (7,853 feet) is left the sense of desolation increases. Nothing can be more dreary than the steep descent from Doian down the side of the arid Hattu Pīr into the sterile waste of the Indus valley. It is cool at Doian (8,720 feet); it is stifling at Rāmghāt (3,800 feet), where one passes over the Astor river by a suspension bridge. The old construction was a veritable [681] bridge of sighs to the Kashmīr convicts who were forced across the river and left to their fate—starvation or capture by the slave-hunters from Chilās. A little cultivation at Bunji relieves the eye; but there is nothing to cheer the traveller until the Indus has been crossed by a fine bridge, and 30 miles farther the pleasant oasis of Gilgit is reached.

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

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The Indus valley is a barren dewless country. The very river with its black water looks hot, and the great mountains are destitute of vegetation. The only thing of beauty is the view of the snowy ranges, and Nanga Parbat in the rising sun seen from the crossing of the Indus river to Gilgit sweeps into oblivion the dreadful desert of sands and rock. Gilgit (4,890 feet) itself is fertile and well watered. The mountains fall back from the river, and leave room for cultivation on the alluvial land bordering the right bank of the Gilgit river, a rare feature in the northern parts of the Mahārājā's dominion.

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Kohāla to Leh.

Another route giving a general idea of the country runs from west to east, from Kohāla on the Jhelum to Leh, about 5 miles beyond the Indus. A good road from Rāwalpindi brings the traveller to Kohāla, where he crosses the Jhelum by a bridge, and enters the territories of Jammu and Kashmīr. The cart-road passes from Kohāla to Srīnagar, a distance of 132 miles, by easy gradients. As far as Bāramūla the road is close to the river, but for the most part at a great height above it, and the scenery is beautiful. At Muzaffarābād the Kishangangā river joins the Jhelum, and here the road from Abbottābād and Garhi Habīb-ullah connects with the Kashmīr route. The road runs along the left bank of the Jhelum, through careful terraced cultivation, above which are pine forests and pastures. It carries a very heavy traffic, but owing to the formation of the country it is liable to constant breaches, and is expensive to keep in repair.

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From Uri a road runs south to the country of the Rājā of Pūnch, the chief feudatory of the Mahārājā, crossing the Hāji pass (8,500 feet). At Bāramūla the road enters the valley of Kashmīr, and runs through a continuous avenue of poplars to Srīnagar. In bygone days this route, known as the Jhelum valley road—now the chief means of communication with India—was little used. The Bambās and Khakhās, who still hold the country, were a restless and warlike people; and the numerous forts that command the narrow valley suggest that the neighbourhood was unsafe for the ordinary traveller. The construction of the road from Kohāla to Bāramūla cost the State nearly 22 lakhs.

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From Srīnagar to Leh is 243 miles. The first part of the journey runs up the Sind valley, perhaps the most exquisite scenery in Kashmīr. Fitful efforts are made from time to time to improve this important route, but it still remains a mere fair-weather track. The Sind river thunders down the

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valley, and the steep mountains rise on either side, the northern slopes covered with pine forest, the southern bare and treeless. At Gagangir the track climbs along the river torrent to Sonâmarg (8,650 feet), the last and highest village in the Sind valley, if we except the small hamlet of Nilagrar some 2 miles higher up. Sonâmarg is a beautiful mountain meadow surrounded by glaciers and forests. It is a miserable place in the winter time, but it is of great importance to encourage a resident population. The chief staples of cultivation are *grim*, or Tibetan barley, and buckwheat. It is good to turn loose the baggage ponies to graze on the meadow grasses; for in a few more marches one passes into a region like the country beyond the Burzil on the road to Gilgit, a land devoid of forests and pastures, 'a desert of bare crags and granite dust, a cloudless region always burning or freezing under the clear blue sky.' The Zoji La (11,300 feet) is the lowest depression in the great Western Himâlayas which run from the Indus valley on the Chilâs frontier. Over this high range the rains from the south hardly penetrate, and the cultivation, scanty and difficult, depends entirely on artificial canals. The ascent to the Zoji La from Kashmir is very steep, the descent to the elevated table-land of Tibet almost imperceptible. For five marches the route follows the course of the Drâs river, through a desolate country of piled up rocks and loose gravel. At Chanagund the road to Skârdu crosses the Drâs river by a cantilever bridge, 4 miles above the junction of the Drâs and Suru rivers, and about 8 miles farther on the Indus receives their waters. But the steep cliffs of the Indus offer no path to the traveller, and the track leaves the Drâs river, and turns in a southerly direction to Kargil, a delightful oasis. Then the road abandons the valleys and ascends the bare mountains. The dreary scenery is compensated by the cloudless pale blue sky and the dry bracing air so characteristic of Ladâkh. Through gorges and defiles the valley of Shergol is reached, the first Buddhist village on the road. Thenceforward the country is Buddhist, and the road runs up and down over the Namika La (13,000 feet) and over the Fotu La (13,400 feet), the highest point on the Leh road. Along the road near the villages are Buddhist monasteries, *mani* (walls of praying stones) and *chortens*, where the ashes of the dead mixed with clay and moulded into a little idol are placed, and at Lamayaru there is a wilderness of monuments. Later, the Indus is crossed by a long cantilever bridge; and the road runs along the right

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are sometimes seen. Geese are found in vast flocks on the Wular Lake in the winter, and there are at least thirteen kinds of duck. The goosander and smew are also found on the Wular Lake. There are six species of eagles, four of falcons, and four of owls. Kingfishers, hoopoes, bee-eaters, night-jars, swifts, cuckoos, woodpeckers, parrots, crows in great variety, choughs, starlings, orioles, finches (12 species), buntings, larks, wag-tails, creepers, tits, shrikes, warblers (14 species), thrushes (20 species), dippers, wrens, babbling thrushes, bulbuls, fly-catchers, and swallows are all familiar birds. 136

Among the reptiles there are two poisonous snakes, the *ramar* and the *pukar*, the bite of which is often fatal. [262]

Fish forms an important item in the food of the Kashmiris. Vigne noticed only six different kinds, but Lawrence enumerated thirteen.

Temperature. As the elevation varies from 1,200 feet at Jammu and 3,000 feet in the Indus valley at Bunji and Chilis to 25,000 and 26,000 feet on the highest mountain peaks, the State presents an extraordinary variety of climatic conditions. The local variations of temperature depend chiefly upon situation (i.e. whether in a valley or on the crest of a mountain range), elevation, and the amount of the winter snowfall and the period and depth of the snow accumulation. The effect of position in a valley or a mountain crest is shown by comparing the temperatures of Murree and Srinagar. The Murree observatory is about 1,200 feet higher than the Srinagar observatory. The mean maximum day temperature in January at Murree is 7° higher than at Srinagar, and the mean minimum night temperature 9° higher. On the other hand, in the hottest month (June) the maximum day temperature is 1° lower at Murree than at Srinagar, while the minimum night temperatures are almost identical. The diurnal range is 2° less in January, 7° less in June, and 14° less in October at Murree than at Srinagar. The slow movement of the air from the higher elevations into valleys more or less completely shut in by mountains tends to depress temperature at valley stations both by day and night considerably below that at similar elevations on the crest of the Outer Himalayas, and to increase the diurnal range most largely in the dry clear months of October and November, when the sinking down of the air from the adjacent mountains has its greatest effect, and is supplemented by rapid radiation from the ground. The effect of snow accumulation in valleys in reducing temperature is very marked. At Drās and Sonamarg, where the accumulation is usually large, the 132

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solar heat on clear fine days in winter is utilized in melting the snow and hence exercises no influence on the air temperature. At Leh, where the ground is only occasionally concealed under a thin covering of snow, the sun even in winter usually warms the ground surface directly and thence the air. The cooling influence of snow accumulation at Drās and Sonāmarg is largely increased by the rapid radiation from the surface. The mean daily temperature is lowest in January and highest in June or July. At Srīnagar the mean temperature of January is 33·1°. The mean temperature of the hottest month (July) at Srīnagar is 74·6°. The mean temperature in January and August ranges from 25·3° to 75° at Skārdu, from 3·4° to 64·5° at Drās, from 27·7° to 67·8° at Leh, and from 38·6° to 85° (in July) at Gilgit. The most noteworthy features of the annual variation are the very rapid increase in March or April at the end of the winter, and an equally rapid decrease in October, when the skies clear after the south-west monsoon. The diurnal range is least at Gilgit (19·8°) and Srīnagar (22·4°) on the mean of the year, and greatest at Drās (31·4°) and Leh (26·3°).

Rain and snowfall.

The precipitation is received during two periods, the cold season from December to April, and the south-west monsoon period from June to September. The rainfall in October and November is small in amount, and November is usually the driest month of the year. The cold-season precipitation from December to March is chiefly due to storms which advance from Persia and Baluchistān across Northern India. These disturbances occasionally give very stormy weather in Kashmīr, with violent winds on the higher elevations and much snow. The fall is large on the Pīr Panjāl range, being heaviest in January or February. In the valley and the mountain ranges to the north and east this is the chief precipitation of the year, and is very heavy on the first line of permanent snow, but decreases rapidly eastwards to the Karakoram range. The largest amount is received at Srīnagar, Drās, and Anantnāg in January. In the Karakoram region and the Tibetan plateau the winter fall is much later than on the outer ranges of the Himālayas, namely from March to May, and the maximum is received in April. The average depth of the snowfall at Srīnagar in an ordinary winter is about 8 feet. The snowfall at Sonāmarg in 1902 measured 13 feet and in 1903 about 30 feet. In April and May thunderstorms are of occasional occurrence in the valley and surrounding hills, giving light to moderate showers of rain. This hot-season rainfall is of con-

siderable importance for cultivation in the valley. From June to November heavy rain falls on the Pir Panjál range, and in Jammu chiefly in the months of July, August, and September. The rainfall at Jammu and Pinch is comparable with that of the submontane Districts of the Punjab. It is more moderate in amount in the valley, which receives a total of 9·4 inches, as compared with 35·7 inches at Pinch and 26·8 inches at Domel. The precipitation is very light to the east of the first line of the snows bordering the valley on the east, and is about 2 inches in total amount at Gilgit, Skárdu, Kargil, and Leh. Thus the south-west monsoon is the predominant feature in Jammu and Kishtwár, while in Ladákh, Gilgit, and the higher ranges the cold-season precipitation is more important. The tables on p. 82 show the average temperature and rainfall at Srinagar and Leh for a series of years ending with 1905.

Earthquakes are not uncommon, and eleven accompanied by loss of life have been recorded since the fifteenth century. In 1885 shocks were felt from the end of May till the middle of August, and about 3,500 people were killed. Fissures opened in the earth, and landslips occurred. Floods are also frequently mentioned in the histories of the country, the greatest following the obstruction of the Jhelum by the fall of a mountain in A.D. 879. The great flood of 1841 in the Indus caused much loss of life and damage to property. In 1893 very serious floods took place in the Jhelum owing to continuous rain for 52 hours, and much damage was done to Srinagar. An inundation of a yet more serious character occurred in 1903.

Earthquakes and floods.

The early history of Kashmir has been preserved in the celebrated *Rájatarangini*, by the poet Kalhana, who began to write in 1148. He gives a connected account of the history of the valley, which may be accepted as a trustworthy record from the middle of the ninth century onwards. Kalhana's work was continued by Jonarája, who brought the history through the troubled times of the last Hindu dynasties, and the first Muhammadan rulers, to the time of the great Zain-ul-Abidín, who ascended the throne in 1420. Another Sanskrit chronicler, Srivara, carries on the narrative to the accession of Fateh Shah in 1486; and the last of the chronicles, the *Rájavalipataka*, brings the record down to 1586, when the valley was conquered by Akbar.

History. Sources.

The current legend in Kashmir relates that the valley was once covered by the waters of a mighty lake, on which the

Legends.

Bhakuls or Bhagats, already referred to. Sometimes we find in the villages a wandering minstrel (Bhair), who sings to the accompaniment of a guitar, or recites verses, often extempore, full of local allusions and usually full of flattery if an official or person of influence be present. Like most Orientals, the Kashmiris regard amusement as passive rather than active. They are glad to look on at a race or a game, but it is extremely difficult to induce them, athletic and powerful as they are, to take a part in any sport. They are not altogether to blame. In former days pastime was at a discount, and small mercy would have been shown to the serf who suggested that life should not be all labour. Even in the pampered city of Srinagar the effervescence of youth was checked by Gulab Singh, who merely represented the old ward fights with slings and stones. The professional *chikhirs* are often keen sportsmen; and the boatmen of Kashmir will, when challenged, paddle till they drop rather than be beaten by a rival crew.

As already explained, the Jammu province consists of a fringe of level land bordering on the Punjab Districts of Jhelum, Sialkot, and Gurdaspur, gradually rising by a succession of ranges of hills to the high uplands bounded by the mountains of the Himálayan range, across which lie Kashmir, Baltistán, and Ladákh. The variations of climate are great, and the staples cultivated naturally vary to some extent with the climate. Thus the lower tracts yield all the usual crops of the Punjab, while in the higher tracts saffron, buckwheat, and mountain barley are grown. In the warmer parts the mango and *chirkhow* are found in large quantities; but these give place to apple and pear-trees, to the picturesque *deodár* and stately Oriental plane (*chinár*) in the colder parts.

Agriculture, Jammu.

The province may be roughly divided into three main divisions. The plains and *dowáb* hills consist of the subdivisions of Kathua, Jasrotah, Samba, Rajtarangípura, Jammu, Akhnúr, Mandwar, and Mirpur. In the hot moist tracts, such as those irrigated from the Ravi and Ujh in the Jammu district in the south-west, sickness is so rampant that the resident population is too small for the cultivation of the soil, which is chiefly tilled by sub-rent cultivators, men from the low hills who resort to the plain for short periods to sow, tend, and reap crops, and return again to their healthier homes.

Plains and lower hills.

North of this lie the thirsty lowlands, sheltered by the hills from the cooler inland breezes, crossed with many channels (*nullas*), which carry off the drainage of the uplands and become

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roaring torrents for a few hours after heavy rainfall, but at other times are broad stretches of burning sand. This tract depends for a full crop on timely and well-distributed rainfall.

The parched *kandi* hillsare composed of a red loam, thickly strewn with round stones and covered with stunted growth of *gurse zamatee* and *kahakkar* bushes, broad-leaved species of trees, acacias, and in parts bamboos. The *ber* (*Zizyphus*) is used to hedge the fields and cobble-paved paths, and to keep the *nilgai* from damaging the crops. The soil is thirsty and dries quickly, as the land slopes and drainage is rapid.

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Frequent rainfall is necessary to ripen the crops, chiefly wheat, barley, and *sarshaf* (rape) in the spring, and millet and maize (on manured land) in the autumn; but rain washes away the soft earth and leaves the surface of the soil a mass of stones.

Where the *kandi* hills end, and before the first limestone ridge is crossed, there is a narrow belt of cool land lying in the valleys traversed by the clear streams which carry the drainage of the middle hills on the lower side. When the depth of soil is sufficient, excellent crops are raised and much of the land is irrigated; but on the slopes where the depth of earth is small, and the limestone crops up to the surface (*pwdi*), cultivation is precarious. Too much rain causes the soil to become water-logged, as percolation is stopped by the rock bed; and during a continued spell of hot weather the rock surface becomes so heated as to burn the roots of the crops, which wither.

Irrigation.

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In this portion of the province wells are few, owing to their cost. Except in the lowland bordering on the streams deep boring is necessary, and it is common to find that the water is from 70 to 100 feet below the surface. The cultivators are not as a rule sufficiently well-to-do to undertake the expenditure necessary to sink such wells, and risk the failure of finding water. Since the introduction of the regular settlement, the Durbar has done much to encourage the sinking of wells by the grant of advances on easy terms.

In this ways, however, are found the only considerable areas protected by irrigation. The natural difficulties to be overcome are great, as the lie of the land makes projects costly and difficult to execute. The lines of irrigation have to cross the drainage of the country, and it is not easy to secure the channels against damage from the *kadis* when in flood. Owing to this difficulty, the more ambitious projects of former days—the Kashmir canal taking off from the Ravi above the

[For the history of Jammu—Analysis]

3: Imperial Gazetteer G-3 (1889-95) 1909 AVI Kashmir AVI

Mādhopur weir, the Shāhi Nahr taking off from the left bank of the Chenāb opposite Akhnūr, and the Katobandi or Dalpat Nahr taking off from the Chenāb on the right bank—failed to render permanent help to the country. Something has recently been done to remedy the apathy displayed in the past. Two old irrigation works taking off from the Tāwi in the Jammu *tahsīl*—the Jogi Darwāza canal irrigating the land immediately below Jammu city, and the Sarwari canal irrigating the villages round Satwari cantonment—have been realigned and put in order; and the Dalpat canal, taking off from the right bank of the Chenāb and irrigating a large portion of the Akhnūr *tahsīl* lying immediately north of the Bhajwath Andar, has been reconstructed.

Under agreement with the Government of the Punjab the right of the State to take water from the Rāvi, above the Mādhopur weir, for the irrigation of spring crops in the Kathua *tahsīl* has been surrendered in consideration of an annual payment of Rs. 5,000. The restoration of the old Kashmīr canal, which takes off above the weir, is thus not financially attractive. Probably the low-lying portion of the Mirpur *tahsīl*, known as the Khari Ilāka, could be irrigated from the Jhelum; but this source of irrigation has not been tapped.

There are many drawbacks to agriculture. The administration in the past was bad and shortsighted. There are practically no roads, and in the *kandi* tract even drinking-water is obtained with difficulty. Much damage is done by *sāhsi*, hog, and monkeys, the first-named animal, though an antelope, being regarded as sacred like the cow. Cattle turned loose, either as likely to die and of no further use, or devoted to the deity, have become quite wild and do much damage to crops. Hindrances to cultivation. 241

Above the first limestone range lies a country of wide valleys and high hills, consisting of Bantāl, Rāmnagar, Udhampur, Nawshera, and part of Riāsi. This has a more temperate climate than the tract just described. The supply of water by perennial streams is constant, but the stream beds are deep and irrigation is not easily effected. Being nearer the Himālayan range, rainfall is usually heavy and fairly constant, so that the people do not trouble themselves much about irrigation, except where this can be contrived at little expense. The crops are much the same as in the plains, but *bājra* gives way to maize, and sugar-cane and turmeric disappear. The seasons are shorter. The areas of *pahār* land, where the limestone bed approaches or approaches the surface of the soil, are con- Intermediate band. 132 133 311

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siderable. Communications are backward and prices generally rule low. Trade is carried on by Telis, who keep droves of pack-bullocks or ponies. Grazing is good and the tract is frequented by Gûjars, goatherds, and shepherds. A considerable export of *ghi* takes place. Wild hog and monkeys do damage, but no antelope are found. Autumnal fevers are very rare.

Uplands.

The higher uplands, including Bhadrāwar, Kishtwār, Rāmbān, part of Riāsi, and Rāmpur Rājaori, have a really cold climate, and in the winter snow falls. The cultivators are a different class from those in the plains and lower hills, and Kashmīri settlers are found. Here the mango-tree gives place to the apple; and the pear, the Oriental plane (*chinār*), and the *deodār* are found. The climate approximates to that of the valley of Kashmīr, and cultivation is on much the same lines. The specialities are saffron in Kishtwār, and poppy in Dodār, Kishtwār, and Bhadrāwar. This tract is healthy, and only in the more shut-in valleys do fevers trouble the people. Irrigation is general and the rainfall heavy. Grazing lands are plentiful and Gûjars numerous. Early snowfall and cold winds from the mountains affect the crops in the parts adjoining the Himālayan range, and prevent these coming to maturity in certain years. Bears, hog, and monkeys do some damage.

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Kashmīr proper.

Owing to its system of rivers, Kashmīr proper possesses a large area of alluvial soil, which may be divided into two classes: the new alluvial, found in the bays and deltas of the mountain rivers; and the old alluvial, lying above the banks of the Jhelum and extending as far as the *karewa*. The first is of great fertility, and every year is renewed and enriched by silt from the mountain streams. Up to the present, in spite of the lax system of forest conservancy, the silt of the mountain streams is rich and of dark colour; but the Sind river brings down an increasing amount of sandy deposit, which is partly due to the reckless felling of trees in its valley.

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Soils.

The Kashmīris, so far, have considered no crop worthy of attention save rice; by irrigation and manuring an artificial mould has been obtained for the rice-fields, and it is rare to hear anything said about the original soil. But they recognize four classes which require peculiar treatment when under rice-cultivation. These are known as *grûtû*, *bakil*, *sekil*, and *dasawlad*. *Grûtû* soil contains a large proportion of clay. It holds water, and in years of scanty rainfall is the safest land for rice. But if the rains be heavy, the soil cakes and the outturn of rice is poor. *Bakil* is a rich loam of great natural

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TABLE I.—TEMPERATURE, KASHMIR

Station.	Height of Observatory above sea-level.	Average temperature (in degrees F.) for twenty-two years ending with 1905 in							
		January.		May.		July.		November.	
		Mean.	Diurnal range.	Mean.	Diurnal range.	Mean.	Diurnal range.	Mean.	Diurnal range.
Srinagar *	5,204	33·2	14·2	63·9	24·0	74·3	20·8	46·4	28·1
Leh	11,503	19·1	20·4	49·9	26·3	63·3	26·9	34·0	26·3

* The figures here are for fourteen to fifteen years only.

NOTE.—The diurnal range is the average difference between the maximum and minimum temperature of each day.

TABLE II.—RAINFALL, KASHMIR

Station.	Average rainfall (in inches) for twenty-nine years ending with 1905 in												
	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Total of year.
Srinagar * . .	3·13	2·24	3·58	3·29	2·93	1·67	3·03	2·26	1·64	1·12	0·47	1·34	26·70
Leh . . .	0·33	0·32	0·30	0·20	0·21	0·16	0·47	0·47	0·21	0·18	0·03	0·17	3·05

* The figures here are for fourteen to fifteen years only.

Kr 361 State school badly housed, and a dispensary in a building wholly unsuited to the purpose. The town has a neglected appearance. The streets are badly laid, dirty, and undrained, and there are no attempts at conservancy. Trade is brisk. It is mostly in the hands of Mahājans and Khattrīs. The chief articles of export to British India are grain, *ghi* from the hills and Pūnch, and minor forest products from Kotli, Pūnch, and Rājauri; the chief imports are salt, cloth, tea, and sugar.

Kr [564]

Pūnch.—Principal place in the *jāgīr* of the same name, Kashmīr State, situated in 33° 45′ N. and 74° 9′ E., at an elevation of 3,300 feet above sea-level. It lies on sloping ground above the right bank of the Tāwi. Population (1901), 8,215. The town is oblong in shape, and is unwalled, with narrow streets. There are about 750 houses, generally single-storeyed with flat mud roofs. The fort, in which the Rājā resides, stands on a mound about 300 yards from the south-west corner of the town. Pūnch is well supplied with water brought by channels from the neighbouring streams. The climate is hot in the summer, and the rice-fields in the neighbourhood are probably one of the causes of the prevalence of fever. During the five hot months it is the custom to migrate to the hills to the summer camping-ground known as Dhoks. There is a flourishing market and a large trade is done in grain and *ghi*, in spite of the fact that there are no roads in the *jāgīr* fit for cart traffic. A good six-foot road for pack transport has nearly been completed from the town to Uri on the Jhelum, and there is a project for a road to Rāwalpindi, with a suspension bridge over the Jhelum at Lachman Pātan. Other important tracks lead to Gulmarg and Tosh Maidān in Kashmīr, and to Jhelum. The ancient name was Parnotsa, and the place is often mentioned in the chronicles. The Kashmīris always speak of Pūnch as Prunts.

Kr [162] Kr [342] Kr [312] Kr [132] Kr [221] Kr [443] Kr [487] Kr [101]

Station. **Srīnagar.**—Capital of Kashmīr State, situated in 34° 5′ N. and 74° 50′ E., at an elevation of 5,250 feet above sea-level. The city lies along the banks of the Jhelum, with a length of about 3 miles and an average breadth of 1½ miles on either side of the river. Originally houses were confined to the right bank of the river, and the site possesses many advantages, strategical and economic. It is not known when the extension on the left bank took place, but the royal residence was transferred to it in the reign of Ananta, 1028–63. Modern Srīnagar, on the right bank, occupies the same position as the ancient city of king Pravarasena II, who ruled at some period of the sixth century. Kalhana, in his famous chronicle, says that the

Ki 361

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

had been marching steadily for four months and a half from the time we left Kashmir, and had covered nearly a thousand miles. 000

In a few days Robertson passed through on his way to India, Younghusband followed him shortly after, having safely accomplished the object of his mission, and Manners-Smith and I settled down to our first winter in Gilgit. Within a month the first heavy snowfall of the year came down, hermetically sealing the passes in our rear, and we were left, two solitary Englishmen, shut up in the wilds of Hindu-Kush. For weeks at a time no letters were to reach us; for six months the great snow barrier would prevent all possibility of help from India in case of trouble, and all that I had to rely on in the shape of an armed force was a body of two hundred Gurkhas of the newly-organised Kashmir Imperial Service Troops. Though of excellent material this little body was entirely undisciplined, untrained, and ignorant of the use of the rifles served out to it. The outlook was, however, peaceful, and I relied with confidence on the result of my visits to the neighbouring states. My confidence was not misplaced, and the winter passed quietly. [132] 704

[In December -- Analyst]

133 bend round Nanga Parbat, where it assumes a south-westerly course. The mountains in the north stretch up to the Pamirs, and reach great heights; one of the peaks, Mt. Godwin Austin 28,250 feet above the sea level, is [139] the second highest peak in the world. The Himalayan ranges north and south of the Indus have been described as the "Sportsman's Paradise", where ibex, *markhor*, and ovis ammon, besides other big game, are met with. A number of mountaineering expeditions have been to these regions for exploration. Except in Gilgit, the ranges in this division vary from 17,000 feet to 22,000 [141] feet. The cultivable area in the Ladakh district is very small and the rainfall deficient, and agriculture is carried on by artificial irrigation. *Grim* (a kind of wheat) is the chief crop and is grown even at a height of 15,000 feet. The small tract of Gilgit enjoys good climate and cultivation, and produces wheat and other crops and fruits. The [142] area of the whole division is 63,554 square miles. The population is very sparse—the density at the census of 1941 was 5 persons to a square mile and the total population 3,11,478.

The first two of these divisions form the province of Jammu, the third is Kashmir proper, while the fourth comprises the district of Gilgit and the Frontier *illaqas* of Skardu, Ladakh, and Kargil.

132 **Climate.**—The climatic conditions of the country vary from the arctic cold of the Ladakh district to the extreme heat of the Punjab plains.

In the sub-montane and semi-mountainous tract of Jammu Province, tropical heat is experienced. Kashmir enjoys a temperate climate in summer, but is very cold in winter. In the Frontier district, especially in Dras, Zanskar and Rupshu, there prevails extreme cold. The deep narrow valleys between Kashmir and Gilgit are hot and damp. Kishtwar and Bhadarwah have a more salubrious climate.

Rainfall is scanty in the Frontier *illaqas* and the Gilgit district, but in the rest of the State it varies from 30 to 65 inches a year. Reasi and Poonch receive more than 60 inches each annually. The annual rainfall of the Jammu district is nearly 45 inches and that of Kashmir Valley varies from 30 to 35 inches.

Places of interest.—(A) The following are some of the

161 populated tehsils of the Kashmir and Jammu provinces and ultimately attain the top in the region of the Outer Hills where the Rajdoiaggara tehsil records the maximum density of 327 persons to a square mile.

As regards the district densities the Jammu district (127) stands the highest, and is followed by Kashmir South (Srinagar district) density 274, Poonch Jagir, (238) Mirpur (212), Kashmir North (160), Riasi (131) and Chenani (18). The hilly districts of Muzaffarabad and Udhampur show a low average, the former recording a density of 96, while in the latter case the figure reaches only 54, the Frontier Districts conspicuously holding to their last position with 3 persons only to a square mile.

14. **Factors affecting Density.**—The various factors influencing the distribution of population are discussed below. The Census Commissioner for India in 1921 has pithily summed up the chief factors governing density in the following words :—

"In order to increase and multiply man must have certain essential conditions—water, food, clothing and shelter, a climate not fatally unhealthy and sufficient security of life and property to make it possible for him to settle and abide. All these factors interact upon one another and the absence of any one of them may counteract the influence of others. In India where the economic conditions are closely connected with the cultivation of soil, the physical configuration of the area must be a primary factor as continuous cultivation is impossible in a rocky or mountainous country".

2. It goes without saying that in a predominantly agricultural country like Jammu and Kashmir where communications have not yet opened up the interior and the great industrial and mineral resources are still lying dormant and untouched the growth of population may be said to be governed chiefly by the agricultural conditions namely :— Rainfall, Irrigation, configuration of the surface and the fertility of the soil ; and density is consequently directly influenced by the productiveness of the soil which is dependent upon a healthy combination of the above four factors.

162 (a) *Density and Rainfall.*—For agricultural countries, rainfall is one of the most potent factors in determining density as it acts upon the productiveness of the soil on which depends the maintenance of the increasing population. Although for obtaining high yields from agricultural production a certain amount of rainfall is essential yet it does not follow that produce will go on increasing with increasing amounts of rainfall, as excessive precipitation may instead of helping production bring in harmful results. The Indian Census authorities have opined that equitably distributed annual rainfall of 40" is sufficient in most parts of India. From the geographical point of view a country can be divided into four broad rainfall divisions, namely :—

(a) *Good Rainfall Division.*—Enjoying more than 50" of annual rainfall. In the plains, rice is everywhere the most important crop, and the hills are covered with thick evergreen forests of jungle.

(b) *Moderate Rainfall Division.*—With an annual rainfall between 40" and 50". Forests flourish in the hills and many crops can be grown in the plains without irrigation and there is a mixture of dry and wet more crops.

(c) *Poor Rainfall Division.*—With rainfall between 30" and 40" in the year. Here the dry more crops (Millet) grow ; wet more crops such as rice can only be grown with the help of irrigation. The hills are largely covered with scrub, because it is not wet enough for forests to grow properly.

4 [Errata : delete "the", cf. errata sheet, p. 222, category iii — Analy ed]

132 (d) *Desert and Semi-desert Division.*—With less than 20" of rain. It is almost impossible to grow any crops at all without irrigation.

(e) According to the above standard there is no region in this State with a higher rainfall than 30" and we have to start with the second Division namely the Moderate Rainfall Division (40" to 30"). From the accompanying table in which the tehsils have been arranged in order of the rainfall and their position with respect to density has also been shown alongside it will be seen that the first seventeen tehsils commencing with Ramnagar down to Jammu fall into the Division but with the exception of the Jammu tehsil (307) whose density figures are inflated by the inclusion of Jammu city there is no tehsil in this rainfall belt carrying a density of 300 persons. Furthermore out of 16 tehsils there are only four tehsils namely Jammuganjh, Akhnoor, Bhadrawah and Bhadarwah where the density is above 200 and the governing cause is no doubt rainfall coupled with the local character of the land surface providing greater extent of cultivable area, although in the case of the hilly tracts of Bhadrawah the ordinary density of 206 is partly due to the working of the Kishtwar gaps. Forests on the large scale which provide sufficient subsistence for settlement and livelihood of a population comparatively larger than that of other sister hilly tehsils.

161 132

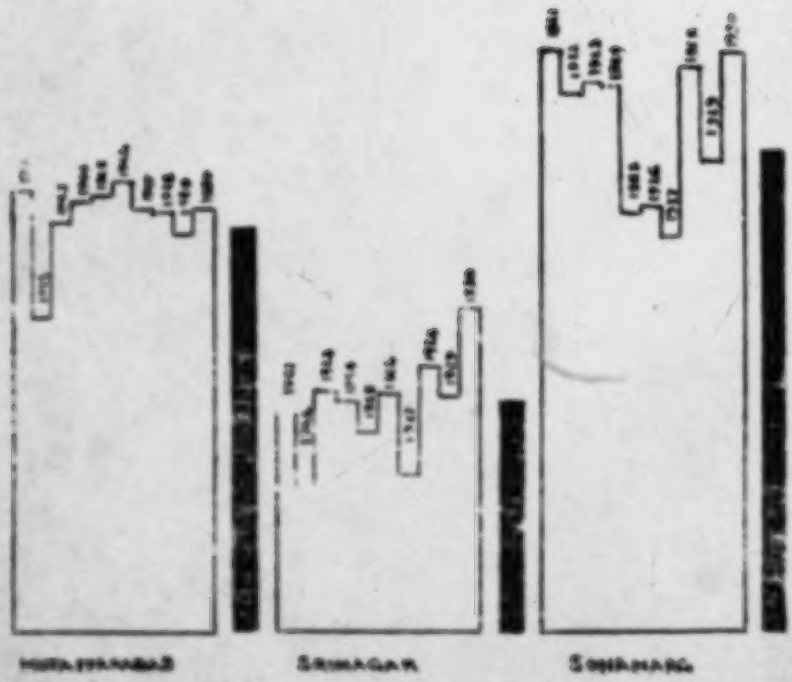
Serial No.	Tehsil	Rainfall in inches	Order	Density	Order
1	Ramnagar	[illegible]	1	[illegible]	XXIV
2	Riasi	[illegible]	[illegible]	[illegible]	XXIII
3	Doda	[illegible]	[illegible]	[illegible]	XXII
4	Ramban-Bajrami	[illegible]	[illegible]	[illegible]	XVII
5	Udhampur	[illegible]	7	[illegible]	XII
6	Chi	[illegible]	[illegible]	[illegible]	XVIII
7	Bhadarwah	[illegible]	[illegible]	[illegible]	XII
8	Bhadarwah	[illegible]	[illegible]	[illegible]	XIV
9	Kishtwar	[illegible]	[illegible]	[illegible]	XIV
10	Akhnoor	[illegible]	[illegible]	[illegible]	VIII
11	Reasi	[illegible]	[illegible]	[illegible]	XX
12	Kulli	[illegible]	[illegible]	[illegible]	XVI
13	Kalaub	[illegible]	[illegible]	[illegible]	XXVI
14	Bhadra	[illegible]	[illegible]	[illegible]	XI
15	Chenab-Valley	[illegible]	[illegible]	[illegible]	XXI
16	Jammuganjh	[illegible]	[illegible]	[illegible]	VII
17	Jammu	[illegible]	[illegible]	[illegible]	III
18	Kalpur	[illegible]	[illegible]	[illegible]	X
19	Kathuaganjh	[illegible]	[illegible]	[illegible]	I
20	Samba	[illegible]	[illegible]	[illegible]	II
21	Nagrota	[illegible]	[illegible]	[illegible]	XXVII
22	Bhadar	[illegible]	[illegible]	[illegible]	XIII
23	Bhoga	[illegible]	[illegible]	[illegible]	VI
24	Pakhrota	[illegible]	[illegible]	[illegible]	IV
25	Jammuganjh	[illegible]	[illegible]	[illegible]	IV
26	Bhoga	[illegible]	[illegible]	[illegible]	II
27	Ad Jammuganjh	[illegible]	[illegible]	[illegible]	V
28	Kargil	[illegible]	[illegible]	V	XXI
29	Skardu	[illegible]	[illegible]	[illegible]	XXVIII
30	Gilgit	[illegible]	[illegible]	[illegible]	XXIX
31	Ladakh	[illegible]	[illegible]	I	XXXI

The fact that Ramnagar (71"), Riasi (60") and Doda (61") which get the highest rainfall stand very low with respect to density which is 106, 107 and 108 respectively, goes to show that the mountainous character of these tehsils leaves very little cultivable area to support large population and consequently the advantage rather the blessings of rainfall are unfortunately wasted.

[Errata: Read "a" for "the", cf. errata sheet, p. 327, category 26—Analyst]

132

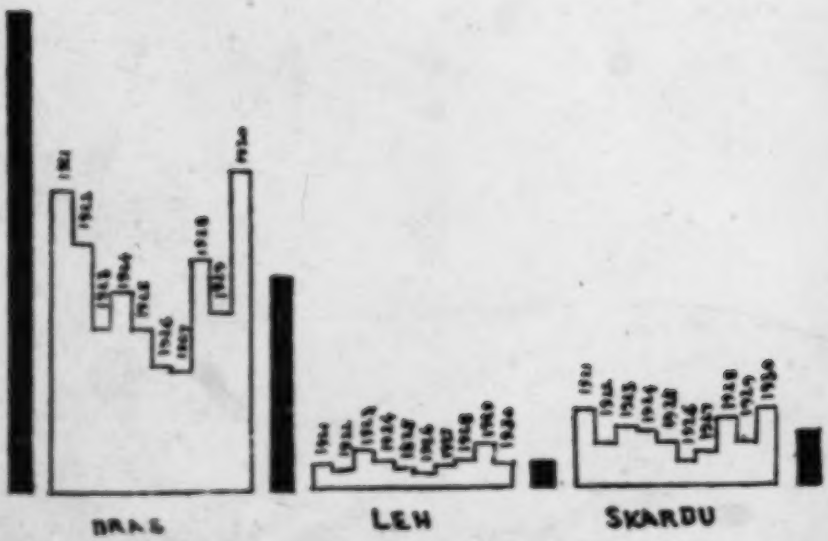
ANNUAL RA



NOTE :- AVERAGE RAINFALL FOR THE DECADE 1921-1930

[Facing p. 17: a]

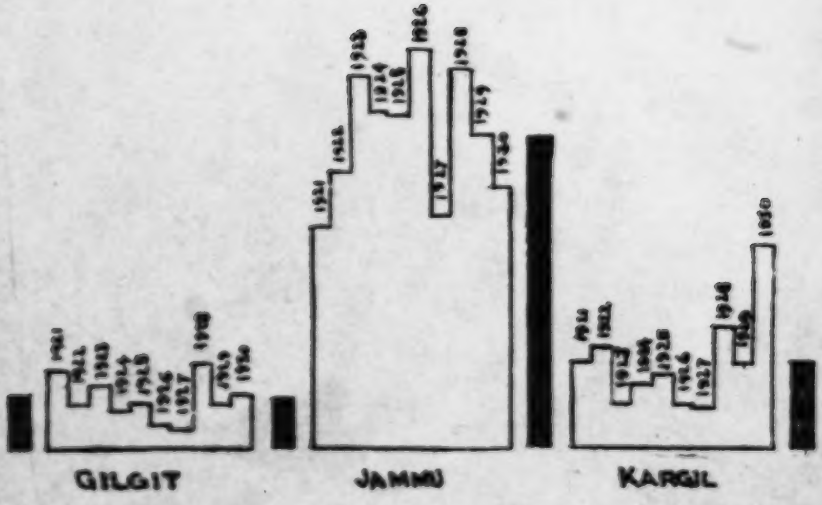
132 RAIN FALL FOR THE DECADE 1921-1930



SHOWN THUS:-

[Facing p. 17: b]

132



[Facing p. 17;c]

132 The cause of high precipitation here is that the Monsoon which manages to reach these outer ranges of the Himalayas is deprived of its entire acqueous vapour by these mountains on the Punjab side of the Pir Panjal preventing its onward march and penetration to the Happy Valley which is very slightly, if at all, influenced by Monsoon.

132 (b) The second belt classed as the Poor Rainfall Division (20″ to 40″) comprises ten tehsils which have a density above 200 excepting entirely
161 mountainous tehsil of Kishwar (18) and partly mountainous Anantnag. It is in this belt that the highy populated tehsils of Ranbirsinghpura (527), and Srinagar (501) are located as also the fairly dense tehsils of Pulwama (334), Sri Pratapsinghpura (334), Baramulla (252), Kulgam (248), and Mirpur (285). For Kashmir which has a temperate climate a rainfall between 15″ and 40″ is considered sufficient for all kinds of cultivation as in such regions both evaporation and rainfall are generally less and consequently the population all over the Kashmir Valley is fairly dense.

(c) Next comes the belt of a very poor rainfall (below 15″) with Kargil (density 7), Skardu (13), Gilgit (19) and Ladakh (1) all of which come last in regard to density; Ladakh tehsil having a rainfall of 3″ exhibiting one man per square mile. Here the relation between rainfall and density is self-evident.

The above shows that rainfall has a great influence over the growth of population in all tehsils povided other conditions are equal.

161 (b) *Density and Irigation.*—For the conduct of cultivation, water is
312 the essential element and where Nature is not liberal enough in the distribution of a fair quantity of rainfall artificial means of irrigation whether by canals,
241 tanks or wells make up for the deficiency. Instances are numerous where barren and dry tracts of land have been converted into flourishing fields through the improved irrigational facilities and have in consequence attracted large masses of human settlers. Lyallpur in the Punjab with an annual rainfall of 13 inches had in 1891 a density of 7 persons to a square mile but during the last 40 years it has grown so populous that its density at 1931 Census has now reached to 368 persons and is still growing.

The non-reliability of Census statistics of the State before 1911 makes it difficult to properly appraise the effects of irrigational works in influencing the growth of population, but even during the last twenty years the increase of density in Ranbirsinghpura tehsil from 428 to 527 and that of Jasrotagarh from 241 to 281 and of Jammu from 313 to 387 is undoubtedly due in a large measure to the irrigational facilities afforded by the Ranbir canal and the Ujh and Basantpur canals in Kathua district.

133 (c) *Density and Configuration of the surface of land.*—Even where the
161 supply of water by rain or irrigation is sufficint cultivation will not be full if the surface of the land is uneven. Throughout India, it is the level plains (of the Ganges, Punjab and other rivers) which are most thickly populated as in such places every inch of the land can be brought under the plough and water can be retained in the field to supply the moisture.

The table given under rainfall and density shows that in the State also it is the level plains at the foot of the hills in Jammu and the plains of the Kashmir Valley that support large populations while the hilly tehsils of Ramnagar, Riasi and Bagalli etc., inspite of having highest rainfall are not thickly peopled on account of their hilly character.

132 (d) *Climate.*—The presence of masses of snow-covered mountains and
161 the high altitude render the climate of part of Kashmir Valley very cold during the winter and the closing of the passes to the Frontier Illaqas during the

winter makes free communication almost impossible and under such circumstances the cold regions of the Frontier have little to offer by way of attractions for the growth of population which largely accounts for low density. Malaria which constitutes the chief cause of death in a majority of cases is greatly influenced by climate and consequently a malarial climate is perhaps the least conducive to the growth of population. Malarial climate of Kathua is an instance on the point. 132 161 [164]

(e) *Density and Crops.*—It is difficult to trace definite connection between the density and crops such as would lead to the formation of general formula on the subject ; and the hypothesis that "the tracts which can support most people are those where rice is grown", although challenged by various Census officers, has been found to be true to a certain extent in the case of the tehsils of the Kashmir Province by the last Director of Census of this State. 241 161

(f) *Historical and Industrial Consideration.*—History of a tract has exercised a great influence over the growth of population, as the civilized countries were strong and good Government ensures Law and Order with its concommitant blessings of security of life and property and impartial dispensation of justice between man and man will naturally encourage expansion of population not only by growth from the indigenous elements but also by a flow of immigrants from outside.

To these may be added the prospects of industrial development based upon the factory system of large scale production requiring the services of numerous workers which compels the movement of the rural population to the Industrial Centres and results in the creation of new towns and cities. Such growth of population is equally visible in parts of country newly opened out by railways and roads which create fresh avenues for trade and exchange of commodities encouraging the transport of surplus agricultural or mineral production to such places where they are scarce.

IV. Variations in Population at Previous Censuses.

15. For statistical reference the Imperial Table II and the State Table I may be examined as also the marginal table which shows at a glance the results of variation during the past 40 years. 161

Census years.	Population.	Variation per cent. Increase (+) Decrease (—)
1881 ..	[illegible]	Not available.
1891 ..	[illegible]	+ [illegible]
1901 ..	[illegible]	+ [illegible]
1911 ..	[illegible]	+ [illegible]
1921 ..	[illegible]	+ [illegible]

From the Report of the 1891 Census which was the first proper Census of the State, it appears that some sort of enumeration was conducted in the year 1873 but its results were far from reliable. The Report does not record any figures of population of this Census but from other sources the fact of an enumeration having been undertaken in 1873 at least of the Kashmir Province is confirmed and the results of this enumeration give a population return of 491,846 persons for the whole of Kashmir Province inclusive of Muzaffarabad district.

It requires no elaborate argument to establish the unreliability of these figures as a simple comparison with the population of the Kashmir Province at 1891 Census reveals that the count of 1873 places the population at a very low figure. It seems on the face of it incredible that the population of Kashmir Province should have increased during a period of 18 years (1873-1891) by about 100 per cent. i. e., from 491,846 to 949,041 in 1891 especially when the highest rate of decennial increase of population during the subsequent decades has on no occasion exceeded +26 per cent. in the Kashmir Province and this high percentage of variation has not been accepted as reliable by the subsequent Superintendents of Census of the State.

161 The total population of the State has during the last forty years undergone an increase of 4·73 per cent. which gives a decennial average of 9·45 per cent. which rate is quite normal and if maintained from Census to Census will double the population in about one hundred years. The percentage increase of 9·8 during the decade under review which has been the most favourable being conspicuous by its freedom from any serious visitations of epidemics such as Cholera, Plague, Influenza and at the same time blessed with good agricultural conditions barring of course a few local exceptions confirms the above view namely that the normal rate of decennial growth will range round 10 per cent. for the whole State unless any speedy industrialisation of the country and development of its mineral potentialities open up fresh opportunities for expansion of population at a higher rate.

161 132 **18. Causes of Variation.**—The causes of variation from decade to decade have been examined in detail in the previous reports and it is not necessary here to tread the ground afresh and consequently we shall make only a passing reference to them and revert to them in detail in the paragraphs explaining the growth of population by Natural and Administrative Divisions.

1891-1901.—Due to absence of rainfall gauges till 1895 no accurate past record of districts was available but the record thereafter shows that in 1898 the Jammu district, Bhimber and Jasrota districts suffered from drought which in 1899 brought famine conditions leading to the desertion of their homes by people of Kandi and Barani Areas. Cattle also died for want of fodder and scarcity of drinking water. Relief measures in the shape of suspension of Land Revenue to the extent of Rs.112,808, Taccavi advances upto 28,000 for purchasing seeds, bullocks and sinking wells and opening of Relief Works such as construction of roads from Jammu to Jasrota, Bhimber to Mirpur, Dalpat canal in Akhnoor tehsil were promptly introduced by the State which went a long way in ameliorating the distress of people. The decade was free from epidemics in the Jammu Province.

Kashmir Province.—Kashmir had timely rainfall during the decade excepting the year 1893 when the continuous rainfall for three days brought floods in the Jhelum which inundated several villages in the Srinagar district causing ruin and devastation. As a result of the Settlement operations the conferment of the *Assami Rights* on hereditary cultivators, the substitution of cash revenue for kind and introduction of systems of engagements direct with the *Assamis*—doing away with the tyrannous interference of the middlemen brought in its wake the extraordinary betterment in the lot of the Kashmir peasantry by assuring them of fixity of revenue demand and security of tenure which hitherto they could not dream of.

[164] The visitation of Cholera in this province in 1892 A.D., caused a mortality of 11,712 souls in a few weeks but its 2nd attack in 1899, although responsible for carrying away 10,000 lives, was notorious by its continuing for a period of seventeen months. Introduction of vaccination occasioned considerable decrease in mortality from Small-Pox.

Frontier Districts.—The Frontier Ilaqa was split up into two districts Gilgit and Ladakh. The rainfall here is of very little practical importance and the cultivation depends on natural water courses and irrigation therefrom. Astore and Gilgit were settled for the first time during the decade. The percentage increase of 14·21 was considered high by the 1911 Census Superintendent who placed the true increase at 12 per cent.

1901-1911.—The condition of crops in Kashmir was throughout good resulting in increased cultivation excepting the damage suffered by paddy crop of lower areas of the valley by the great flood of 1903. The Kashmir Province also experienced three Cholera epidemics resulting in 17,118 deaths and one attack of Pneumonic Plague of a severe type carrying away 1,455 persons. The Jammu Province had some bad harvests and visitations of Malaria in the

[Errata: add "Rs." before the figures, cf. errata sheet, p. 349, category 114 — Analysis]

lower tracts. The Ranbir canal was thrown open in the Jammu Province but its effect on population were naturally shown themselves in the subsequent decades. Percentage increases of 23 and 113 for Jammu and Kashmir Provinces and 8% for the entire State for the decade is quite reasonable and reliable. 161 132

1911-1921.—The normal rainfall was generally better than in the previous decade. The conditions of crops in the State during the decade was about the average on the whole with the exception of the extraordinarily dry year 1920 which caused serious distress in some tehsils of the Jammu Province. The greatest suffering was occasioned in the tehsils of Kotli, Mirpur, Samba and Poonch Ilaqas and in a slightly lower degree in the tehsils of Kishtwar, Ramnagar, Ramban of the Udhampur district. Liberal Taccavi advances were made through the Co-operative Department in the district of Mirpur for purchase of grain and cattle, among whom the mortality was very heavy, owing to death of fodder and desertion of the population to neighbouring districts in search of livelihood. State efforts supplemented by private charity succeeded in partially easing the situation, but the adverse effects of this long drawn suffering had an important bearing on the movement of population in the affected tracts. The total amount of Revenue suspended during the decade was Rs. 196,987 of which Rs. 120,750 was suspended in the Jammu Province".

The suspensions in the Frontier Districts and Kashmir Province amounted to Rs. 5,825 and Rs. 70,404 respectively while remissions throughout the State aggregated to Rs. 21,000.

Irrigational Extensions.—The decade witnessed an increase in the number of canals by 3, in total mileage by 60 and in irrigated area by 15,652 bigha which is a fairly satisfactory record of decennial improvement, greater share of improvement falling to the lot of Jammu Province as in Kashmir the natural water courses fed by snows require little further help by artificial means. In Jammu the Ranbir canal with 4 distributaries was completed in 1912; the Shamnagar canal in Kathua district was completed in 1917 and Ujh canal was started in 1919, while 8 distributaries from Upper Jhelum canal were laid out in Mirpur in 1916. 161 312 [487]

Public Health.—Out of the total 88,724 deaths during the decade influenza levied the heaviest toll (44,514 deaths) by causing 50 per cent. of the total mortality in 1918 and the disease held sway over both the provinces. Kashmir was free from Plague while Jammu had 9 visitations of this epidemic resulting in the total mortality of 8,134 persons in the decade. Cholera did its usual havoc in Kashmir and took away 18,084 lives—the 1919 attack being the most virulent. Small-Pox inflicted considerable mortality both in Jammu and Kashmir Provinces, the total number of deaths being 16,455. It is regretted that the absence of reliable vital statistics renders comparison with the past Census difficult. 161 164

Prices and Wages.—The exceptional feature of the decade was the abnormal rise in prices and wages during the War and the Post-War years as against the easy prices and steady conditions prevailing prior to 1914. The prices of food stuffs increased by 150 to 300 per cent. on account of the War and the wages of artisans and labourers were universally more than doubled. A mason who received a daily wage of -/8/- could not be had for less than Rs. 1 or even Rs. 1/4/-. 458

Apprehending that the export of large quantities of food grains from the State to outside places where higher prices were obtainable will lead to intolerable famine conditions the State had to place an embargo on the export of wheat, maize and rice. It is, however, unfortunate that the number of deaths in the War is not given in the Report as the absence of the able bodied population from their homes for a period of five years and the deaths of 161 722

4 [Errata: add "to delete 'than'; of course, there, p. 228, category 114 -- Analyst]

141 722 people in the prime of their lives constitute very strong factors in reducing the birth-rate and the effects of War would naturally have been most disastrous on the population of the Jammu Province which supplies the ranks of the State Military. This factor greatly accounts for the small percentage increase of only 2·7 per cent. in the Jammu Province during the decade 1911-1920. In view of the above circumstances, the increase of 5·1 per cent. for the whole State during the decade was fairly satisfactory as compared with the average increase of 1·2 per cent. for the whole of India.

V. THE CONDITIONS OF THE PAST DECADE 1921-1931.

132 17.—From a survey of the remote past we turn our attention to the closing decade 1921-1930 with which our Report is principally concerned and start with a general review of the agricultural, economic and seasonal conditions of this period in more greater detail since these exercise a substantial influence over the growth of population. The quantity of normal rainfall during the decade has already been shown by districts in the Subsidiary Table I and by tehsils in the marginal table under the paragraph dealing with Density and Rainfall. What remains now is to trace the course of rainfall during the ten years drawing attention to the exceptionally dry years as also to the good rainfall periods. Instead of giving a general account of these conditions for the whole decade it would be more advantageous to discuss them from year to year as far as possible in order to single out the good and bad years and avoid the confusion which the running account of such a long period involves. In preparing this brief account frequent help has been taken from authoritative sources such as the Annual Administration Reports of the State as also the Departmental notes obtained from the Heads of the State Departments for purposes of the Census.

The 1921 Census having been taken on the 19th of March 1921 corresponding to the Bikram date (Chet 1977) our review should naturally commence with the Sambat year 1978 but as only one combined Administration Report of the State was issued for three years 1977, 1978 and 1979, it will be advantageous to take these three years together and as also the subsequent 4½ years' period till the adoption of Faili year by His Highness' Government with effect from the 1st of Katik 1984.

Triennium 1977, 1978 and 1979 (1921, 1922 and 1923).—*Weather crops and general conditions of the people.*—In the Jammu Province the rainfall was untimely and deficient during 1977 causing damage to both the *Rabbi* and *Kharif* crops, but in 1978 and 1979 it was fairly distributed, timely and sufficient and in the last year the condition of crops was well above the average. In Kashmir the rainfall in 1977 was below normal and not well distributed partially damaging the *Rabbi* crops; in 1978 also unfair distribution damaged the *Kharif* crops; but in 1979 conditions of the crops improved by the advent of timely and sufficient rains. In Gilgit the abnormal rainfall and early snowfall of 1977 brought considerable misfortune to the *Rabbi* and *Kharif* crops though this very year gave equal distribution of rain and snowfall resulting in a good crop in Ladakh. 1978 proved, however, unpropitious as insufficient rainfall brought about a scarcity of food stuffs in Gilgit while in Ladakh crops suffered from excessive rainfall.

241 *Cultivated area.*—The total cultivated area in the State fell, from 2,036,080 acres in 1976 to 2,031,831 acres in 1977 and 2,031,424 acres in 1978 but rose to 2,036,084 acres in 1979.

164 635 *General condition of the people: Kashmir Province.*—The general health of the people was fairly good as there was no epidemic and the birth-rate was higher than the death rate. Prices ruled high in 1977 and experienced a slight fall in subsequent years 1978 and 1979. The rise in wages benefitted the menials who, when free from agriculture took to labour. The number of live-stock increased.

Jammu Province.—Prevalence of severe famine in Sambat 1977 followed by diseases of various kinds increased the death rate and it was not possible for the population of the Kandi Illaqas to recover from the evil effects till Sambat year 1979 when the season took a favourable turn resulting in good crops. The abolition of *forced labour* or *begar* also proved a great boon for the outcastes. 731 161

Frontier Districts.—Prices were high and prevalence of famine conditions in 1977 and 1978 rendered the people destitute in Gilgit although in Ladakh the health of the people was better and the birth rate higher than the death rate. The burden of *begar* enforced for the sake of Supply and Transport Department is a sore vexation to the people and an impediment to agricultural operations.

Four and a half year's period—1980-1981-1982-1983 and first half of 1984 (1984-1985-1986-1987 and part of 1988).—*Seasons.*—In the year 1980 the rainfall in the Jammu Province was sufficient and well distributed there being no complaint even in Kandi tracts, while Nature caused belated sowings in 1981 but the position was restored in 1982 which gave sufficient and well distributed precipitation all over the province excepting portions of Reasi and Kathua districts where excessive and untimely falls affected the *Kharif* crops. In 1983 and first 6 months of 1984 the rainfall was irregular, the Mirpur and Kathua districts suffering from insufficiency of rain while abnormal rains in Reasi wrought much damage to life and property. 132

In the Kashmir Province the excessive rainfall in 1980 gave bumper harvests excepting the Anantnag tehsil, in 1981 the rainfall was comparatively much less but the deficiency was made up by sufficient snowfalls maintaining a richer and continuous flow in the irrigation channels and rivulets. In 1982 and 1983 and first 6 months of 1984 the precipitation was again sufficient and well distributed.

The Frontier Districts experienced scarcity of rains in 1980 especially in tehsil Kargil of the Ladakh district where the cultivated area decreased by 340 acres. In 1981 the fall was again not good but there was an increase of 344 acres in Gilgit and 58 acres in Ladakh in the area irrigated by *Kuhls*. In 1982 there was again shortage of both rainfall and snowfall but fortunately the crops which here do not depend so much on rain as on artificial irrigation did not suffer there being no decrease in the cultivated area. In 1983 and the first 6 months of 1984 the snowfall was heavier in the Gilgit district and the cultivated area increased by 600 acres.

Cultivated area.—The following table shows the variation in cultivated area during the 4½ years under review :— 241

Year.		Total area cultivated.	Variation.
1979	...	2,050,054	.....
1980	...	2,049,793	—261
1981	...	2,039,206	—10,587
1982	...	2,037,220	—1,986
1983	...	2,045,267	+8,047

It will be apparent that the figures of area under cultivation had suffered a continuous fall since 1979 and it was only in the last year *i. e.*, 1983 that an upward tendency began to demonstrate itself by an increase of 8,047 acres. The area cropped also decreased during these years from 2,089,113 in 1980 to 1,945,590 in 1981 ; and to 1,936,319 in 1982.

The General conditions of the people : Jammu Province.—The favourable season and good harvests of 1980 materially improved the condition

241 of people who for the past years were subjected to the ravages of famine and scarcity conditions. There was enough grain and fodder for the population. The opening of Shadal Canal Road which is the only all-weather road of the Province, connecting the two provinces of Jammu and Kashmir was the greatest 164 boon of the decade. The health was generally good and in the Jammu District where Plague caused much mortality, in 1902 the Condition was 435 considerably the same but there was no epidemic while in 1903 the general 241 economic condition was slightly better owing to the good fall in the price of cloth, sugar, tea and salt which are the main commodities for which the consumer is dependent on the market. The higher prices of food stuffs that brought gain to the agriculturist. There was not much improvement in 1903 excepting the slight rise in prices of food grains.

Kashmir Province—In Kashmir the year 1900 was remarkable for good harvests, high wages, absence from epidemic diseases in Jammu District, healthy conditions of people and production of imports of Shal wool, Sarangi and permission for the export to British India by Private Agencies. In 1901 with the exception of a Cholera outbreak the provinces had fair harvests, wage remained and general economic conditions which had for the Indian nationals of Chenab and Tawi in 1902 were well maintained during 1902 and 1903.

Frontier Districts—Due to a mild attack of influenza in Gilgit, the year 1900 proved to be a healthy year being free from disease and attended with satisfactory conditions. The people on doubt are generally poor which is due not only to the labour being unskilled and unable to fetch high wages but most of any industry or a high trade, the whole population being engaged in agriculture which unfortunately has no further field for expansion. The succeeding years 1901, 1902 and 1903 were normal.

Fasli year 1904-05—It is necessary to explain here the fact that the Highest Government ordered the abandonment of the old Hindu year and adoption in the stead of the Fasli year which commences with the seventh month of the Hindu year namely on 1st of Kartik and closes with the seventh month Asoj. The first Fasli year 1904-05 started with the 1st of Kartik 1961 (about the middle of October) and is represented in displayed figures as shown above and consequently the conditions for the years after 1903 are represented by the Fasli years instead of Hindu years.

791 *Character of the Seasons*—The years 1904-05 proved very inauspicious 122 [illegible] the valley inflicted terrible destruction on crops and cattle alike. All [illegible] communication with the outside world were cut off and the Kashmir valley was for several days completely isolated. Although the crops in Mirpur District during did not, on account of high elevation, suffer so much from floods as through excessive rainfall yet the working every of the Kishenganga and Doodhganga bridges for the unprecedented floods both in the Jhelum and the Kishenganga always brought about a serious deterioration of the trade of the district for cutting off the important communication between Abbottabad and Doodi. During the winter when the snowy block the Banihal road all traffic between Srinagar and the Punjab is diverted to this road which is few times open throughout the year but two of the pillars two bridges rendered the use of this route for wheeled traffic impossible. The bridges have, however, been reconstructed now in 1905 (i.e. after 5 years of their destruction) and consequently the general use of Banihal for the bulk of the trade of the district. The health of Mirpur District continued under the Jhelumpur epidemic. The province was free from epidemic diseases but for the Smallpox outbreak in Srinagar city in 1903 resulting in 1,000 deaths.

The usual domestic pilgrimage started in good weather from Srinagar but was cancelled by heavy landslips being accompanied by snows in high alti-

1 [Errata: read "[illegible]" for "[illegible]" p. 329, category 116 "Analysis"]

[illegible] 731
132.

[illegible]

[illegible] 164

[illegible] 731
132

[illegible]

[illegible] 731
[illegible]

[illegible]

[illegible]

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The greatest increase in population has taken place in Kolh which registers a percentage of 227 increase over the last Census while Chilas on the other hand shows a 193 per cent. increase. The case of Sagar is an doubt showing an instead of an increase it shows a decrease of 210 persons or a variation of −193 per cent. In this blessed dominion therefore Sagar forms the one single exception of decrease of population in the State in contrast with all other tehsils which register aforesaid increases. The causes of variation have been explained by the Political Agent Gilgit in the following words:—

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"All tehsils show an increase except Sagar which shows a decrease of 10%. The increases are definitely due to the highly normal life of the past 10 years, crops and security having been then not balanced until epidemics of Influenza in 1918-1919. Sagar, however, is substantially overlay the somewhat joint as regards population—upon land are being very scarce. Moreover, the Influenza epidemic in 1918 took large toll as did an epidemic of Typhus in 1920."

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66. General.—Having attempted to offer a detailed analysis of the growth of population in the different Administrative Divisions such as Provinces, Districts and Tehsils and having also made detailed survey of the flourishing conditions of the decade responsible for producing such happy demographic results remains to now sign for us to take stock of the position and to bring the scattered data and arguments in a focus to trouble people preoccupied with the more serious problems of population about which a premise was held out by us in the opening portion of this discussion.

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The causes of the highly favourable growth of population which is almost on par with the All India increase (The decennial increase in the State being 9·9 per cent. against 11·0 per cent. of India) have already been alluded to briefly in the paragraphs dealing with the "Conditions of decade" but it would be advantageous to briefly review them here so that the reader may have an opportunity to refresh his memory and be better equipped to appreciate the direct, indirect, timely and well distributed rainfall (except for certain bad years of scarcity in the Mirpur and to some extent in Kathua, Jammu) bringing good harvests in its train effected a considerable improvement in the economic conditions of the agriculture and highly favoured the growth of population during the last ten years.

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Exceptionally favourable conditions of public health in the decade which was characterized by the absence of severe epidemics of influenza which during 1918-1920 inflicted grievous mortality here from the Great World War. Although Plague in the Jammu Province, Cholera in Kashmir, mild influenza and Typhus fever in the Jammu Province, Cholera in Kashmir, mild influenza and Typhus fever [illegible] the people (who on account of the spread of education and accumulation of experience realize most of the medical help and do a good deal to combat the disease) did not allow the epidemics to levy a high toll on the precious human life which consequently had a favourable reaction for rapid multiplication.

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Extension of educational facilities among a considerable independent in the prepared and irrigation area was further responsible for expansion of agricultural production. Improvement of communications especially the opening of the Bandipur Cart Road, Jammu, Sambha, Kathua, Akhnur and various other minor roads has supported a good deal to trade resulting in increased prosperity of the people. Again the development of some of the industries and consequent production of the growth of a larger number in the new lines has further providing employment to some people opened up avenues of hope for the youth of the country, who in the progressive evolution of the industrial prosperity around they see a magnificent vision of affording industrialisation in which lies the solution of the unemployment problem. Above all the prevalence of peaceful and orderly conditions ensuring security of life and property was highly conducive to the growth of population during the decade 1921-1931. In this connection it may be noted that the communal disturbances and the political agitation in the State which erupted in south and throughout the country commenced in July 1931 i. e. after the close of the decade 1921-1931 which alone is under review in this report.

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SUBSIDIARY TABLE I

States	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

Lawrence G-2 (1889-1891) 1895 AV4 Kashmir AV4 Kashmir AV1

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have been kindly supplied by Mr. John Eliot. The remarks on Murree and Leh are taken from Mr. Blanford's book on the Climate and Weather of India. The remainder of the notes are written by Mr. Eliot, and are based on the observations made at Srinagár during 1892 and 1893.

'Murree.—This is the chief sanatorium of the Western as Simla is of the Eastern Panjáb. It is situated on the summit of the ridge that divides the Jhelum Valley from the Pátwar (the tableland above the Salt range), and commands an extensive view of mountain and plain. The hills around are well wooded except in the direction of the plains. None of those in the vicinity of Murree are of much greater elevation than the station itself, which stands nearly 7,500 feet above the sea. The observatory, which was established on its present footing in 1875, is at the Lawrence Asylum, the military school, and fully 1,000 feet lower than the station, on the crest of a spur that runs down towards the plains, and has a somewhat higher mean temperature than the station itself, while it is screened from northerly winds by the main ridge.

'Being thus situated on the crest of one of the outermost spurs of the Himalayas, its climate, like that of other Himalayan sanatoria, is of a very different type from that of Leh and Quetta. Although drier than that of stations such as Mussoorie and Naini Tal, similarly situated but further to the south-east, its atmosphere is much damper than that of the plains immediately below, and subject to smaller variations of temperature both annual and diurnal. The mean temperature of the observatory is 58°, in January and February 39°, and in June 71°. From this time it falls gradually to 65° in September, and then rapidly to the end of the year. The lowest temperature is generally reached in February, when the mean minimum reading is 34°. The lowest yet recorded, in 1886, is 16·7°. Owing to the comparative lightness of the summer rainfall, the temperature from June to September is higher than at the most easterly hill stations. Notwithstanding the elevation the shaded thermometer not unfrequently rises above 90° in June, and in 1880, a very dry year, registered as high as 98·7°. The diurnal range varies but little in the course of the year. It is rather smaller in the winter and in August, when it amounts to 14°, than at other times of the year, and is greatest in the driest months, viz. from April to June, when, however, it does not much exceed 17°. These figures, it must be remarked, represent the conditions of the observatory only, and it is probable that the amounts would be found to differ considerably, with differences of position and aspect, in different parts of the station, but those general characters which distinguish the climate from those of other hill stations are doubtless shared by all parts of the site.

'From June to November the air is much drier than that of Simla or any

3; Lawrence. G-8 (1889-1890) 1896 AV4 Kashmir
Kashmir AV1

000 CHAP. II. other hill station of the outer Himalayas, but in February it is apparently damper, and in the remaining months of the winter and spring of about the same character. The humidity is highest in August, when it amounts to about 80 per cent. of saturation. In March the skies are as cloudy as during the rains. In the spring months, from March to May, it rains on an average about one day in three, most frequently in April. The rainfall on each rainy day averaging about one-fourteenth of an inch. Rain is less frequent in June, but increases again in July and August, when about half the days are more or less rainy and the falls heavier than in the spring, averaging three-quarters of an inch on each day of rain. The number of rainy days has varied from 74 only in the dry year 1880, to 123 in 1885, and the total quantity from 39·1 inches in the former to 71·8 inches in the latter year.

'October and November are the clearest months, but even these, and every month up to May, are more cloudy than at Simla or on the plains. On the other hand, in July and August there is less cloud than at Simla or other more easterly stations, as might be expected from the smaller frequency of rain.

•132 [654] 'Leh—Situated 4° further north than Quetta, and 6,000 feet higher, this station in the leading characteristics of its climate represents that of Western Tibet. Its observatory, 11,500 feet above the sea, is the most elevated in Asia, and has now furnished a register for twelve years.

133 311 'Leh[1], the chief town of the province of Ladákh, is situated in the upper valley of the Indus, which is here from six to eight miles across for a distance of forty or fifty miles, and shut in on both sides by portions of the Tibetan plateau, averaging 18,000 feet above sea-level, and bearing some of the loftiest ranges of the Himalayas. The flats and terraces along the banks of the river are all cultivated, and dotted with numerous villages, but for a mile on each side, between the fields and the foot of the hills, is a waste of sand, gravel, and large boulders, similar to that which fringes the much lower hill ranges of Baluchistan, but on a larger scale. The town of Leh nestles under the hills north of the valley, at a distance of some four miles from the river, up a long gentle, gravelly slope. [361]

132 'The atmosphere of the valley is remarkably clear and transparent, and the heat of the sun very great. There is generally a difference of more than 60° between the reading of the exposed sun thermometer in vacuo and the air temperature in the shade, and this difference has occasionally exceeded 90°. It has been mentioned on a former page that Dr. Cayley succeeded in making water boil by simply exposing it to the sun in a small bottle blackened on the outside, and shielded from the air by inserting it in a larger phial of transparent glass. Owing to the diminished pressure of the atmosphere at the elevation of Leh, this would, however, take place

1 [Notes by Eliot. See category 116, p. 27 for identification of Eliot-- Analyst]

at about 191° or 192°, or about 20° below the normal boiling-point at the sea-level. Chap. II.

'The mean annual temperature of Leh is 40°, that of the coldest months (January and February) only 18° and 19°; but it rises rapidly from February to July, in which month it reaches 62°, with a mean diurnal maximum of 80°, both in that month and August, and an average difference of 29° or 30° between the early morning and afternoon. The mean highest temperature of the year is 90°, varying between 84° and 95° in the last twelve years. On the other hand, in the winter the minimum thermometer falls occasionally below 0° Fahrenheit, and in 1878 reached as low as 17° below zero. The extreme range of recorded temperature is, therefore, not less than 110°.

'The air is as dry as at Quetta, and rather more uniformly so. In the driest month (June) the mean humidity is but 37 per cent. of saturation, and in the dampest months (January and February) only 61 per cent. But the skies are more cloudy than these circumstances would lead one to expect, and in no month does the mean cloud-proportion fall much below four-tenths of the expanse. The amounts of rain and snow are, however, insignificant. The average rain (and snow) fall is only 27 inches in the year, and twice that amount is the greatest yet recorded in any one year (1879), while in one year (1876) it was less than half an inch. It snows most frequently in January and February, but the falls are very light in the valley and soon disappear. Rain is most frequent in July and August, but even then it occurs, on an average, only on one day in ten, between one and two-tenths of an inch being the average fall of each rainy day. Agriculture is, therefore, almost entirely dependent on irrigation.

'The winds are generally light, and depend on the local direction of the valleys. At Leh, which stands at the entrance of the valley leading to the Khardung Pass, the most common directions are between south and west in the daytime and summer, and from north-east in the night, especially in the later months of the year.

'In January and February the air is generally calm, and April and May are the most windy months of the year.

'Srinagar is situated in the Kashmir Valley, at an elevation of about 5,200 feet. The valley is enclosed on all sides by mountains rising to an elevation of 15,000 feet and upwards, and is hence completely shut in, so that it does not share in the general air circulation of the Punjab or Western Himalayan area. The winds are, in fact, chiefly from south and south-east, and appear to be mainly determined by the general direction of the river valley. The observatory was established in 1891, and hence the observations are too few in number to give more than the broad features of the climate of the Kashmir Valley. The mean annual temperature is probably 55°. The

[Notes by Eliot. See category 11b, p.27 for identification of Eliot -- Analyst]

In Lawrence G-0 (1895-1899) 1896 A96 Kashmir AV4
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Chap. II. coldest months are January and February, when the mean temperature is 36° or 37°. It increases until the months of July and August, when it is 70°, and then decreases rapidly to the end of the year. It is probably slightly cooler than Murree throughout the year, except in the months of July, August and September. As might be expected, the diurnal range of temperature is in clear weather much greater than at Murree. In the cloudy weather of January and February it averages 15°, and is nearly the same as at Murree. It then increases to an average of 25° in April, May and June, when it is 8° more than at Murree. It decreases slightly to an average of 21° during the wet three months of July to September. In the clear months of October and November it rises to 30°, when the diurnal range is twice as great as at Murree, and nearly as great as on the plains of India. With the return of cloudy weather in December it falls to a mean of 19°.

'The air is much damper at Srinagar than at Murree. The mean pressure of aqueous vapour for the year is about ·30", or 30 per cent. greater than at Murree. The mean humidity of the two years 1893-4 was 84°, whereas at Murree it was only 57°. The greater humidity of Srinagar is, of course, mainly due to its position in a closed-in valley on the shores of a large body of water. There is also more cloud at Srinagar than at Murree. The average cloud amount of the past two years at Srinagar is 46, whereas at Murree it is only 37. The climate by its humidity and greater cloud hence approaches more nearly to that of England than Murree. The most remarkable feature at Srinagar is the calmness of the air. Thus out of 731 observations of wind taken at Srinagar at 8 a.m. during the years 1893-4, 343 are recorded as calms, out of the remaining 388 observations 178 were from south or south-east directions, and eighty-one from the opposite or north or north-west direction.

'In the Western Himalayan mountain area the precipitation is chiefly received during two periods, and under very different conditions. The chief periods are the cold weather period from December to March or April, and the south-west Monsoon period from July to September. During the intervening period, April to June, thunderstorms are of occasional occurrence, and give what might be termed hot weather rainfall; but it is of comparatively little importance. The cold weather rainfall is chiefly due to storms of a somewhat peculiar character, their chief feature being that the precipitation increases with elevation up to 10,000 feet at least, and probably higher. On the other hand, the south-west Monsoon rainfall is heaviest at the foot of the Kashmir hills facing the Punjab, and decreases with elevation, and also in proceeding into the interior, and is of little importance in Ladakh, Gilgit, &c. Hence, although

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all parts of Kashmir receive rainfall during each of these two periods, the south-west Monsoon is the predominant feature in Jammu and Kishtwar, whilst in Ladakh, Gilgit, and the higher ranges the cold weather precipitation is the heaviest and most important. It occurs chiefly as snow in the Kashmir Valley and mountains, and on the higher ranges as much as forty to sixty feet of snow falls in a severe winter season. In the intermediate regions of the Kashmir Valley the rainfall is fairly distributed throughout the whole year. Chap. II. 183

"In Jammu the chief rainfall is the summer rainfall. In Kishtwar it is also probably the chief period, but the fall is more equally divided than in Jammu.

"In the Indus Valley the rainfall is always very small at Leh, but appears to increase in descending the valley, as the average rainfall at Iskardo (so far as is indicated by two years' data) is four times as much as at Leh. The rainfall at Leh and Iskardo in the Upper Indus Valley occurs almost solely during the cold weather, which there extends from December to April or May, and as a rule little or no rain falls in the period June to December. The rainfall at Gilgit is similar to that of Leh in amount, but, so far as can be judged, it is remarkable for the non-occurrence of rain in the cold weather, and its chief rain is due to scattered showers from April to September. The neighbouring mountains have frequent snow in the cold weather, and the melting of these snows probably enables cultivation to be carried on. At Srinagar the rainfall appears to be divided over the whole year. It has a good winter rainfall from December to March, light to moderate rain, probably from thunderstorms, in May and June, and occasional rain during the height of the Monsoon from July to the middle of September."

Kashmir Ayl

CHAP. II.

The following data will give some idea of the climates of the countries by which the valley is surrounded, and show all that is known accurately about Srinagar itself.

| Srinagar—Rainfall. | | |

SRINAGAR.—MEAN MAXIMUM.

Year.	Jan.	Feb.*	Mar.	April.	May.	June.	July.	Aug.	Sept.	Oct.	Nov.	Dec.	Year.	Highest.	Date.
1890	49·0	50·0	60·9	73·6	77·8	79·6	84·0	81·3	77·8	61·1	39·3	33·0	[illegible]		
1891	38·8	52·6	52·3	67·1	76·4	81·6	81·7	81·4	76·9	70·4	52·7	49·8	64·1	91·3	July 9. June 16. July 15.

Average of seven years.

	Year.	Highest.
Leh (Ladakh)	38·04	87·8
Gilgit	54·05	113·1
Skardu	57·11	118·0
Murree	63·3	95·0

SRINAGAR.—MEAN MINIMUM.

Year.	Jan.	Feb.	Mar.	April.	May.	June.	July.	Aug.	Sept.	Oct.	Nov.	Dec.	Year.	Lowest.	Date.
1890	31·7	33·8	39·9	47·1	51·8	52·5	63·3	64·6	54·3	41·8	34·1	27·6	44·6	11·1	December 11.
1891	27·4	38·4	42·8	46·9	51·9	52·5	59·7	59·7	56·7	39·1	36·3	28·4	45·9	4·1	February 2.

Average of seven years.

	Year.	Lowest.
Leh (Ladakh)	30·15	17·0
Gilgit	35·0	17·7
Skardu	36·5	19·3
Murree	39·6	18·7

* Observations available from October.

6:Spate N-4 (no date)1954 AW1 India
KASHMIR AV1

Sub-Himalayan Kashmir: Punch and Jammu

Very broadly speaking, Kashmir consists of two huge mountain masses —the Karakoram in the far N, the Himalaya/Zaskar to the S, with the Indus entrenched between them; and, on the Sn flanks of the main Himalaya, the famous Vale, walled in by the Pir Panjal which in turn breaks down into the lower but highly dissected Tertiary hills of the Punjab border (Figs. 63, 64). In actual fact the detail is exceedingly complex and the breakdown into seven units of study rather arbitrary, though not entirely so. 133

Kashmir includes a narrow strip, 5–15 miles wide, of the Punjab plains, here at 1100–1200 ft; this tract is badly ravined and of little significance except for the inclusion of the Mangla headworks of the Upper Jhelum Canal. N lies a belt of Siwalik terrain, high up to 2000–4000 ft, largely anticlinal and overlooking a series of *dwns*—longitudinal valleys—succeeded in turn by the Miocene Murree sandstones and Eocene Nummulitic limestone at 6000–8000 ft. The Siwalik zone, a "pile of rock waste" up to 20,000 ft thick, has undergone very recent folding and faulting, including early Pleistocene thrusting. In the earlier Tertiary zone strike-faults have disrupted anticlines and brought in massive Permo-Carboniferous limestones forming the higher ridges. The upper Murrees are preserved on the downthrow (Sn) side, while to the N the lower Murrees and the Nummulitics, resting with a great unconformity on the Permo-Carboniferous, are greatly disturbed and the terrain correspondingly confused; yet, "although dissection is intense, their heights display unmistakable signs of an older topography. Levelled spurs and plateau remnants, valley flats and abrupt terminations of high valley floors along master streams, indicate a mature relief which underwent rejuvenation".[6] This sub-Himalayan zone ends in the great boundary thrust-faults, beyond which the Pir Panjal rises steeply.

Rainfall varies with aspect, but in general lies between 35 ins. in the W and 28 in the E, with a fair contribution in January–March; temperatures are of course affected by altitude and aspect. The low outer ridges carry a sparse dry scrub, the inner rather better forest, largely of *chir* or *chil* (*Pinus longifolia*); but felling for rafting into the Punjab has made serious inroads. 132

The Siwalik and Murree terrain, with thin thirsty soils, very liable to erosion and often degenerating into pebble-spreads, is agriculturally poor, as are the limestone slopes. Here and there, in *dwns* and in a piedmont belt at the foot of limestone scarps, conditions are better. Irrigation is limited, so the water-table is generally deep for wells, and channels are liable to be overwhelmed by spates from the numerous transverse gullies; while some lower areas are so fever-ridden that cultivation is largely carried on by a 134 241

[6] de Terra (1932), 8, 18. Until further notice, citations to de Terra are from this very admirable work.

6:Spate N-4 (no date)1954 AW1 India
Kashmir AW1
Vale of Kashmir

The climate is naturally continental, the severity of the winter being increased by drainage of cold air down the encircling slopes, and by radiation. Srinagar lies at 5200 ft and its climate is more extreme than that of hill stations lying 2000 ft higher on the outer Himalayan ridges: 132

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Fig. 64.—Kashmir or the Vale of Kashmir. 1, mountain outliers (forest in 2, grass or rock in 10); 3, forests; 4, grass; 5, alluvial cone; 6, willows, poplars, orchards; 7, marsh lands; 8, irrigation channels (bed); 9, dead embankment; 10, springs. All black areas cultivated except orchards and flocks of harvest (cf. Fig. 66). Altitude about 5000 ft along Jhelum, plus on upper margins of harvest, from 7000 on hills. This map does not represent any specific year.

132 *Temperature ° F.*

J.	F.	M.	A.	M.	J.	J.	A.	S.	O.	N.	D.	
30·7	33·0	45·1	53·7	63·9	69·9	73·0	70·8	64·0	53·2	44·0	36·3	Ra.49·3

Precipitation, inches

2·7	2·6	3·6	3·8	2·3	1·3	2·2	2·3	1·6	1·2	0·4	1·3	Tot.25·7

While the difference between the annual means at Simla (7200 ft) and Srinagar is less than 2° F. (55·1 at Simla, against 53·3), Simla temperatures for January, February, and March are 8·1, 7·6, and 6·4° above those of Srinagar, but those of July and August 8·7 and 8·0 less; the range at Simla is only 28·1°. Much of the precipitation is snow; the usual rains months (June–September) receive only 8·7 ins., January–March 9·1. It must be remembered that Srinagar is in the very bottom of the Vale, which as a whole receives 32–35 ins.

136 There is naturally a strong vertical zoning of climate and vegetation, and differences in exposure to insolation are most important. Immediately below the forests maize is the most important crop and walnut trees are numerous; at 7000 ft "hardy and stunted" types of paddy come in, to be succeeded by the better paddy of the lower terraces and the marshy tracts where the streams wind along through groves of willows.

241 The side valleys . . . have certain features in common. At the mouth of the valley lies the wide delta of fertile soil on which rice, plane-trees, mulberries, and willows grow luxuriantly; a little higher up the land is terraced and rice still grows, while the slopes are ablaze with the wild indigo, till at about 6000 feet the plane-tree gives place to the walnut, and rice to millets. On the south bank of the river conifer forests stretch from the bottom of the valley to the peaks; and on the north bank, wherever a nook or corner is sheltered from the sun . . . pines and firs establish themselves. Further up . . . maizes are replaced by buckwheat and Tibetan barley. Soon after this the useful birch-tree appears, and then come grass and glaciers, the country of the shepherds.*

Agriculture

211 Kashmir as a whole contains some 52 m. ac., of which 44 m. are unsettled or have no agricultural returns. Of the balance of 8 m. ac. about a quarter is cultivated, and a third of this quarter is in the Vale. Rice at lower and maize at higher levels are dominant, nearly half and over a third of the TSA respectively. Wheat has 10–12%, and the only other crops of much areal significance are linseed and rape.

241 Farming methods are very distinctive. Not much care (except the use of a rough rotation) is given to crops other than rice and garden produce. Rice is intensively manured, sometimes by piling farmyard refuse at the irrige-

* *Kashmir Gen.* (1941), 6.

6:Spate N-4 (no date)1954 AWI India
Kashmir
AW

433 Zaskar also has its patches of cultivation, and is noted for its hardy ponies. The Deosai Plains "are mournful stretches of grass and stones, with many a bog difficult to cross, and uninhabited but for the marmots, an occasional bear, and swarms of big black gnats. The absence of wood for fuel, the distance from human habitations, and local superstitions regarding 'the devil's place' prevent the people from using the pastures." Such population as there is in the Himalaya/Zaskar region is largely nomadic, and the shep-
221 herds of Rupshu "complain bitterly of the heat of Leh"—average annual
132 temperature 40·9° F.!*

Ladakh and Baltistan: The Indus Furrow

The Indus and the Ladakh Range: 'Little Tibet'

132 The Indus rises on the Nn flanks of the Kailas Range, and flows in a great Nly curve until it breaks through that range to the Gartang confluence; this tributary continues the line of the main river through Kashmir, occupying a narrow corridor between the Kailas and En Ladakh Ranges. Below the confluence the Indus holds on a generally straight SE–NW course until the Gilgit joins it at Bunji and it turns to round Nanga Parbat. S of Lake Pangong, however, it makes a sharp bend and cuts through the Ladakh Range,** which it pierces again above the Shyok confluence. This great furrow is on the whole fairly graded; from the Gartang confluence to Bunji (*c.* 450 miles) the fall is only from *c.* 13,800 to 4600 ft, or about 20 ft per mile. Alluvial flats are found in the extreme E of its Kashmir course, at about 13,800 ft. In the E—Ladakh proper—the whole catchment as well as the immediate valley is narrow, constricted between the closed basins of Pangong and Morari; but in Baltistan the catchment widens somewhat. At Skardu, where the Nn Shigar comes in a few miles below the Shyok, the [illegible]

The Ladakh Range between the two Indus gaps forms a remarkably straight wall for some 150 miles: Indus and Shyok flow parallel 25–30 miles apart, and between them the range rises 10,000 ft or more to a rather even crest at 19,000 ft. Again the flanks, gentler on the N, carry evidences of a pre-glacial mature relief: "at 17,450 ft a rolling surface with valleys one to two miles in width separated by low divides . . . head-waters moving sluggishly around sand bars until they break through the terminal moraine-walls and fall at a rate of 1600 ft per mile through boulder-choked gorges." The relations between the abrupt steps—often of 1000 ft—in the valley-floors and the moraines indicate that these are old erosion levels, independent of ice action, but affected by inter-glacial uplift. The pre-glacial Indus

* *Kashmir Gaz.*, 2, 105.

** de Terra, however, thinks that the Range bends sharply from NNWSE to WSE just here (18–19, 20, 30, and Fig. 6), and his explanation seems valid. But the conclusions the accepted nomenclature of the RGS maps is retained.

6:Spate N-4 (no date)1954 AWI India
Kashmir AWI

valley-floor "must have been at the level of the flat spurs, which now are 3000 to 4000 ft above the valley." [illegible] The valley and foothills are largely formed of Eocene beds, dissected into sharp ridges which contrast strongly with the bolder granite forms of the mountain wall. 133

Climate

The climate of Ladakh may be illustrated by the figures for Leh, on a fan in the Indus Valley at 11,500 ft: 132

Temperature ° F.

J.	F.	M.	A.	M.	J.	J.	A.	S.	O.	N.	D.	
17·3	18·8	30·9	40·9	49·8	57·8	62·6	61·0	53·7	42·7	32·1	22·1	Ra. 43·3

Precipitation, inches

J.	F.	M.	A.	M.	J.	J.	A.	S.	O.	N.	D.	
0·4	0·3	0·3	0·4	0·2	0·2	0·3	0·3	0·3	0·2	0·0	0·2	Tot. 3·2

The absolute minimum is about minus 19° F.; mean annual pressure 20 ins.; mean relative humidity *c.* 40% from May to November, *c.* 70% in winter.[illegible] Farther W, around Skardu, conditions are a little less extreme. In the thin atmosphere insolation and radiation alike take place at an extreme tempo; mechanical disintegration of the rocks is rapid, and the saying that a bare-headed man with his feet in the shade can get sunstroke and frostbite simultaneously is hardly an exaggeration. Aspect and diurnal variation are of the greatest importance; many streams even in summer flow for only a few hours a day when the ice melts in their gravel beds. Vegetation is extremely thin: a few bushes, a kind of furze (*burtse*), stunted cedars, willows, alpine pasture: "timber and fuel are the most pressing wants of the people." 134

But it must be remembered that bare climate, like nearly everything else, is 'vertical' and the mountains receive a fair precipitation: "the vertical diversity of the climate makes human life possible in Indian Tibet. To the east, where the mountain ranges die out, the country is too dry for any permanent settlement." [illegible] Without the glaciers and snow-fields even the W would be a desert; and even so the life of the region is in a sense an oasis and caravan life.

The Human Response

We are really neither in *India* nor in Pakistan, but in Tibet: Baltistan, it is true, is mainly Muslim, but in Ladakh proper are two-thirds of the sub-continent's 64,000 Buddhists, and Buddhist culture extends as far W as Kargil in the Drus valley. 143

[illegible] de Terra, 22–36.
[illegible] W. G. Kendrew, *The Climates of the Continents* (1937 ed.), 130–31.
[illegible] G. E. Hutchinson, *op. cit.*, 127–28.

[illegible]–23

6:Spate N-4 (no date)1954 AW1 India
Kashmir AV1

But a grander event than simple river-capture must be sought . . . to explain the similarity of the inhabitants of the Indus and the Tsang-po. The flat-edged shoulders of the Chang-chenmo mountains, where butterflies circle around pinnacles of rock, suggest the nature of this occurrence, though they lie aridly in the air, far above the homes of the few fishes that inhabit the stream below. Such flat ridges represent the levels of the valley floors before the last upward movements of the mountains. . . . The remains of such valley floors may be found throughout Indian Tibet. They all record the same history. All the rivers of the land ran toward the Tibetan plateau. . . . Not until quite recent times, when the mountains rose high enough to cut off the rain from the inner deserts of Central Asia, were the more northern of these streams dried up. Then, across the ever-growing Himalayas, gorges were cut . . . draining away the waters of the older rivers. In this manner erosion and earth movements have moulded the pattern of the present Indus, and have cut out the path by which the traveller enters the western confines of Tibet. 133

The physical characteristics of the Karakoram glaciers have already been discussed (above, 26–28); we may note further the contrast between the generally clear ice of the En Himalayan glaciers, girdled by forest and alp, and the Karakoram icestreams set in barren disintegrating rock and hidden beneath a mass of debris and wind-borne dust. The rivers emerging from their snouts flow over, or more often through and under, great ribbons of shingle. In winter, of course, the entire landscape is frozen, rigid, dead; in summer the streams wake only when the weather is clear. Cloudiness reduces evaporation, and the cold drizzly rain melts little snow; but with a few hours' sun the streams come down in sudden dangerous freshets. The Shyok itself, "a clear rushing stream thirty feet wide", is intermittent in this fashion: "We looked again, but there was no river. Yet even as we were talking about it, a new stream came pouring down a dry channel, a red muddy flood of freshly melted snow." [42] 133 132

There is, however, much evidence, morainic and other, of significant climatic change. Pangong at present consists of several lakes separated by deltaic fans, and for the most part is saline; there is no outlet. But beaches at various levels up to 200 ft bear witness to great oscillations, the most notable of which (in the Riss-Würm interglacial) must have allowed it to drain into the Shyok; the tendency has been to desiccation, not without fluctuations. Thus the patina on a palaeolithic artefact from Kargil speaks of aridity, while the representation of deer (with yaks and ibexes) on the sculptured rock at Tankse in the Harong valley suggests that within very recent times conditions have been more favourable to human activity; no deer are now found nearer than the Vale. There was a drier period at Pangong in the last century, but in other places there seems to have been no significant change, to judge from patches of dead ice which have not altered much since 1848. [43] 133

[42] Huntington, *op. cit.*, 74. [43] Cf. also T. Longstaff, *This My Voyage* (1950), 165.

6:Spate N-4 (no date)1954 AWI India

132 Baltistan, the country between the Nu Shigar and the Nubra, is slightly
136 more favoured than Ladakh, with c. 6 ins. precipitation and more glaciers; but it is still very harsh. The valleys at 8000–10,000 ft have a few patches of pine and deodar on the slopes, willow and poplar along the streams.
241 Agriculture depends on the snow, which lies from mid-December to mid-March; in winter many villages are reached by the sun for barely an hour or two a day, but in summer the heat in the narrow rock-walled valleys—especially around Skardu—is intense. The usual crops, with ordinary and naked barley prominent, are grown, a spring and an autumn crop where water is sufficient. Lucerne, carefully tended, is important, but except for intensive manuring of the sandy soils farming is extremely primitive, and rotations unknown. The hot summer enables a wide variety of fruits—peaches, melons, grapes, above all apricots—and even a little tobacco to be grown. But the absence of the demographically restrictive social institutions of Ladakh keeps the Balti miserably poor. Here and there washing
[316] for alluvial gold eke out incomes a little, or at least enables revenue demands to be met.

241 To the E conditions get progressively worse. Around Pangong there are
361 a few fields of barley and peas on the lake at 14,000 ft or a little more; at Tankse "the few houses that constitute the village seem to hide behind a little grove of willow trees planted on one side of a stream, as if these trees were the greatest treasure of a place that wished to put up a brave front, a green and damp façade, to the hostile dry world behind it". But on the
136 plateaus NE of Pangong even pastoralism is difficult. The Chang-chenmo Valley has some vegetation: tamarisks on the floodplain, *karsu* on the slopes, and just below the snow-line some flowering plants and patches of grass,
[133] shared by tame yaks and wild asses. Here and there hot springs "water the gravelly plains into producing a little green grass . . . so precious that each patch has a name."**

439 Yet this most negative of regions has its place in human history. The old trade to Yarkand and Kashgar is dead or dying, but at the hands of man himself: politics in Sinkiang and Kashmir are responsible for its decay, not the desolate leagues of rock and ice nor the murderous winds of the Karakoram. The passes are open for only five or six months of the twelve; but over them, carried on yaks or even sheep, travelled jade, hemp, and silk from China; from India goods from the bazaars of Srinagar and Amritsar,
788 sugar and salt; borax from the dead lakes of Rupshu. Goods of low bulk, but to many of highest value, also traversed this, one of the strangest pilgrim routes of the world. Chinese disciples of the Enlightened One, seeking the shrines of Peshawar and Sarnath and Buddh Gaya or the libraries of Taxila, fought their bitter way over these savage gables of the world; and here too came Christian men, perhaps fleeing from the tide of Islam, per-

** Hamilton, op. cit., vol. 1, 148–58. For the facts of the next paragraph, ibid., vol. 1.

● 133, 113 Kashmir AVI

[For general information on the distribution of various types of flora and its relation to climate and soil, see 6: Spate AWI India, category 116, pp. 63-92.]

133, 113 Kashmir AV1

[For a description and discussion of the structure and relief of the entire Indian sub-continent, see 6: Spate, AW1 India, category 116, pp. 3-36.]

[For a regional division of the Indian sub-continent see Chapter XIII, 6: Spate AW1 India.]

1: Drew AVl Kashmir AVl

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[For information pertaining to topography, see category 116, pp. 2-5, 26-43, 96-103, 111-118, 122-129, 133-139, 151-160, 192-206, 213-222, 476-481.]

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CHAPTER FOURTEEN

The States and Cities of Poonch and Jammu

131 TO the south—slightly east—of Gilgit lies the State of
491 Poonch, which sits between the Kashmir Valley and Pakistani Punjab, with a range of mountains to the east and the river Jhelum to the west as natural borders. It is a country of which little has been written, yet most of the visitors who entered Kashmir in the old days by the most popular road, one which runs from Rawalpindi in the Punjab to Srinagar, passed close to it, if not through it. No doubt they were concentrating upon the road, which although fairly good, has its terrors in twists, hairpin bends, blind turnings and precipices, especially when the visitor was forced to rely upon the driving judgment of car drivers or tonga wallahs whose one idea was to get to the end of the journey.

133 The surrounding mountains are just as magnificent as in the other parts of Kashmir—in fact are merely the other side of those viewed from the Valley, their southern slopes a mass of fir and pines. The immediate surrounding hills are strangely of the same height, so that they appear like waves upon waves of dark green pines and fir, shaded only by the valleys or by distance. These valleys are cleft out in such a way that it would seem that the whole was once a great plateau, the softer stones and soils being washed away, and that which remains is similar formations being of the harder stone which with time has
172 clothed itself with moss. On the tops of a number of these hills with naturally scarped faces, are the ruins of ancient forts, such as placed and planned that its position, with its inaccessibility, protected it against assaults, leaving the attackers to starve the defenders out from it. These hill forts are relics of the days when the country was divided up into small states,

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each with its own ruler. The depths of the valleys are alive with ice-cold babbling brooks which run over smooth, brown sandstone rocks, although here and there in the passage of the waters, there appears a jagged white limestone piece which has withstood all attempts to smooth its surface. From among them all, often from a rock island, trees spread their branches over deep pools which are frequently the resting place for many fish, the most popular being the mahseer, before they leave the rapids to swim up stream.

Foot tracks lead up from the water to lone farmhouses; here and there is to be found a wider track which cattle have made or where the loaded mule is led, for there are few roads fit for wheeled carts. Flowers grow there in profusion during the spring; small fields of corn, green in springtime, yellow in autumn, are to be discovered at odd spots, these remaining where they have been for hundreds of years. There is none of the bleakness of Ladakh, Baltistan or Gilgit, although the same steep tracks over rocks, sharp ascents and descents are there, but they are fringed by bushes, trees shade them, and just when one is feeling the need of a cooling draught, a small clear spring bursts from a rocky grassy bank. Poonch reminds the man from Britain much more of his homeland than does the Valley. The Jhelum flows through the State, as does the Poonch river; a road follows this from Kotli to the city of Poonch. It seems that in so many places camping sites are to be found, small *marg* with close-cropped grass, a stream close by and a friendly if inquisitive people soon round the camp.

It is at first surprising to find the large percentage of the men among them who speak English, then as they proudly talk of their service in the Indian Army, of their father's service and their grandfathers', many of whom are still alive and draw pensions, one remembers that this little State claims to have provided a larger percentage of army volunteers than any other in India during the Great War of 1914-18. Thousands of them have always found service in the Indian Army, returning home on pension to take over the small holding which their father has tended against that time, he then being able to retire to gossip, refreshmented by the stories his son has told of his own

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man who has retired from active work, his charge for grinding being a percentage of the flour. 000

Here again in this country are to be seen the fair complexions, the blue and the hazel eyes, the brown or gold-tinted hair. The men are in the main handsome, they are not so hard-looking as those of Gilgit; among the youths especially there is a blending with the rather effeminate young men of the Valley, but they are essentially men, their stride is long. They are taller than the others of the State, though not powerfully built, and it is seldom that one sees a fat Poonchi Muslim. Generally their faces are long, the complexion light brown, the nose large, aquiline and well shaped; quite frequently the black hair is wavy. In all they are a good-looking race, and this applies to both men and women, who even in their old age retain their good looks, the men then growing beards, and the eyebrows seeming to extend forward. What is more noticeable is that unlike the peasants and farmers of the Kashmir Valley and Ladakh, they are not filthy dirty; you can with safety get close to them and enter their houses. 162 515

Those who have known the man of Poonch as a soldier or as a servant—and large numbers migrated to India to work as such under British officers and residents—will agree that their foremost quality is reliability and faithfulness; as servants, if they like you, they will remain all their lives, if not, they will leave you at once, for there is a distinct line drawn between those they like and dislike. The women are not as bold as the women of the Valley; they also go unveiled; their beauty is of a different quality from those sisters over the mountains, who have a Jewish appearance. Although mostly Muslim, they do not scamper off round the corner of the house like the women of Baltistan when they see a stranger about, neither do they stand and stare at him as do those of Ladakh; they just continue with their work as though unaware of his presence, while the children run out to look at him, standing at a distance. Unlike the men of Gilgit who scowl, the men of Poonch will usually greet one with a friendly grin if not a smile. 181 562 609 609

From the smooth surface of the hard giant boulders in the Poonch Valley, it is believed that at one time a glacier moved where the river now runs, yet strangely enough on the right of 133 312

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that river bank, at Tattapani to be exact, hot sulphur springs with valuable medicinal properties are found.

According to the 1941 census, about nine-tenths of the population were of the Muslim faith. The Raja who was a Hindu, was subject to the Maharaja of Kashmir. The unwalled, oblong-shaped capital of the State is also called Poonch—in some books it is still spelt Punch, but the pronunciation is Poonch. The population is under ten thousand. The valley in which this city has been built opens up as one approaches it and is rather like a miniature Valley of Kashmir. The view is clear for miles ahead, with Poonch built on a low plateau overlooking the river which flows quietly, parallel with the hill ridges. The old fort-palace with its massive walls, seems to rise from among the hundreds of houses in the bazaar of narrow, stone-paved streets. The Raja's white-walled and red-roofed new palace is built behind them all and dominates the whole, with a background of green hills and far-distant snow peaks behind which sits Gulmarg.

The Muslim schoolboys of Poonch always remember two landmarks in the history of their city. The first is 1814, when Ranjit Singh made his attack on Kashmir through Poonch; he sought the co-operation of Ullah Khan, the then Raja of Poonch, but this ruler being a Muslim had Afghan sympathies, and gave an evasive reply to the request, pleading his inability to comply with the Maharaja's wishes since his son was then a hostage in the hands of the Durranis. Ranjit Singh's forces advanced with the Maharaja at their head; the small forces of Poonch fell back, the Raja ordering his subjects to leave the town and villages, thus cutting off supplies from the Sikhs, who however, reached Tosa Maidan in their advance. There they suffered a crushing defeat at the hands of the Afghan forces of Rajouri and Poonch. Retreating, the Sikh army burnt the fair city of Poonch to the ground.

Later, when Poonch was still an independent hill State, it was annexed by the Maharaja Gulab Singh, when he defeated the combined forces of the Afghan Governor of Kashmir and the Raja of Poonch. Then, in order to show the people of his new State that the last of the representatives of the main line of rulers would never be able to return, he had both of them

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

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In the foreground the fields are divided by a stone wall (p. [illegible])

[facing p. 317]

2; Gervis T-3 (no date) 1956 AVI Kashmir AVI

stop overnight if the journey is being divided up into two days; there is a State rest house with a number of private houses. The main road is joined by one from Abbottabad, one which may be used in the winter when the Murree hills are covered with snow; this road runs back to the north-west for about fifty miles to Abbottabad, and although rather narrow, is always open: it can be seen crossing the ridges above the river and towards the west. Here also the river Jhelum is joined by its largest tributary, the Kishengunga; about the same in size, both flow for a short distance side by side before marrying, then it is easy to pick out in the spring and summer months the Jhelum which is light brown with the muddy deposits it has gathered on its long passage through Kashmir, and the Kishengunga, a light, clear, greenish blue from the snows which have fed it. In the dry autumn the Jhelum is an opaque green, brought about by the large quantity of organic matter compounded in it, whilst the water of the other river is peacock shade, still clear and transparent.

In the old days petty chiefs ruled the tribes in these parts, and they were forever at war with each other, even with their neighbours across the closest ridges; yet when outsiders attacked one of them, all would join together to protect their land.

Only a day's march to the west lies the Black Mountain frontier where lived the "Yagi" Pathan tribes who made this road to Kashmir far from secure. The Frenchman Jacquemont records that in his travels, which were in 1831, he was provided by Ranjit Singh with a strong escort to save him from being taken captive, from being held to ransom, or being blackmailed.

Fourteen miles further on is Garhi, where some people prefer to stop the night, as it has another rest house, this one being rather beautifully placed in its compound just above the main road. One of the famous sights of the Jhelum Valley scenery used to be a great rope bridge which here spanned the river; this has now been replaced by a modern bridge. The scenery is quite different again. At three thousand feet the valley opens up; there are distant views of the wooded hills, it is greener, fresher and not unlike the English country roads and lanes; there is a crispness in the air, so that at night a blanket is needed.

Ib Gerva T-8 (no date) 1984 AVI Kashmir AVI

132 no longer does one sweat and lie restless on the bed. Of that part Bernier wrote in his letters of far back in 1666, "I find myself transported on a sudden from a torrid to a temperate zone, the mountains we were traversing being covered with every one of our plants and shrubs; I had almost imagined myself in the mountains of Auvergne". And of this journey Arthur Neve commented in his book, *Picturesque Kashmir*, in 1899, "Early in April, when the wheat is ripening in Dramal, it is at Chakoti only in the ear, at Uri, though the fields are green, the deciduous trees are almost leafless and at Baramula snow may be lying in the hollows, the fields are bare, and there are all the signs of early spring". It is surprising to find poles fixed upright to the four corners of the bed, for mosquitoes are often found here, and in the autumn can be a pest to those who have not brought a net to cover the bed.

• 133 Between here and Uri there is some really lovely scenery, much of which is truly magnificent, with lofty peaks towering up on either side, the road at times snaking its way through narrow gorges in which the river Jhelum flows, at times placid and with great swirling pools of brownish water, at others foaming and rushing as it escapes through some close held swine or rock, rock which is so hard that the centuries of wear has not widened it, so hard that it will turn an ordinary chisel with ease.

341 712 Uri has a delightful old rest house with electricity for lights and fans, a luxury the visitor had thought might be unknown in Kashmir after the smoking oil lamps and hard fare of late. The gorge of the river below Uri is reached is so narrow that it is easy to cast a stone across it; the rocks drop vertically down to the water, the mountain sides are just like great castle buttresses of rock which rise from the rushing Jhelum. The town stands on a triangular plateau which is several hundred feet above the river, and as one enters it, especially when the river is low, there are to be seen several of these sloping, plateau-like, great alluvial fans which run down to the water. Uri is nearly four thousand five hundred feet above sea level, once it was of importance, having its own Raja; now of no importance, the town has become little more than a large village. The fort is interesting though; its founder was at one

In Gerrie T-5 (no date) 1954 AVI Kashmir AVI

time said to have been a common khidmatgar—that, is a table 361
bearer. He had been taken under the care of Ranjit Singh as a 712
boy of seven, became one of his generals and is credited with having overcome the Afghans, "whose women so feared him that to frighten their children they quoted his name in a low deep voice. He was a tyrant in Kashmir, from where he was called after his two years' service from 1820." So the fort is not really very old. It became the home of the Raja from that time on.

Rampur, thirteen miles off, is the next stage of the journey. 361
The road makes a great detour because of the gradient, and 491
follows the contours of the mountains, so avoiding having to 123
cross the large precipitous-sided nullah; after two or three miles you are astonished to find yourself almost back to where you started, the rest house lying across it, being but an arrow-shot away. The hillsides are mostly covered with loose shale, which is a menace at all times, for the rains wash it down on to the road, whilst later when it is all dried out in the sun, the moisture which bound it no longer has its hold, and it slips, a single stone soon collecting tons of the stuff as it tumbles down the mountain side. Although one does get a few seconds' warning of its descent by the terrifying swish and rumbling of the greater boulders, that is of little use for with the echoes of the hills it is difficult to decide, in the short time, from where the sound comes. The yellowish to purple-brown rocks which have been seen all the way from Domel, have now changed to dirty white; later along the road they are replaced by limestone, and with it the scenery changes; there is now a wild beauty, with glorious forest trees, the ground spread with ferns and flowering bushes; the hills recede, the more gentle slopes being covered with tall deodar trees, standing straight and firm. Great precipices of limestone rise up from pine forests; here and there a fir or pine will have found a foothold on some small ledge and clinging tightly bends out and upwards as though searching for its sisters who crowns the hill; here the countryside is truly lovely, and as such has been mentioned right from the earliest writers. Here it is that the gallery—or flume—six miles long, carries the water which, dropping four hundred feet, powers the turbines generating electricity for the Valley. On the way down [374]

Sc Gorvie T78 (no date) 1954 AVI Kashmir AVI

172 in the ruined Hindu temple which is said to date back to one century after the birth of Christ.

000 It seems here that Kashmir has at last been found, for there are walnut and chestnut trees; the flat-roofed houses are seen no more; in their place are the wooden ones with the flattish sloping roofs of Kashmir with wooden tiles or thatch. In spring wild roses of all colours, white, cream, pink and red, cover the bushes by the road side; here and there leafy trees hang out over it like great sunshades; the river widens and is quieter and although still brown, appears cleaner. It is swift in places though, for dashing against a rock in its path, the splash of spray is high; here and there quiet pools have found their way into the softer rock, and willows shade these, protecting the fish which have fought so far up stream, and making such places interesting to the fisherman. The views across the river, of the hill-slopes covered with different kinds of trees, broken by great limestone cliffs and the distant snow-capped mountains, especially when the sun streams through the clouds to lighten one like a glistening wedding cake, or when the sunset lends them for a while a pearl-pink tinge which slowly turns to red, is indeed heavenly.

361 Sixteen miles further on lies Baramula; the road, as it has
491 been for the last miles before Rampur, is comparatively level.
• 133 Peasants are to be seen more often working in the fields and small rice patches; at parts the wide river which almost ripples over the stone bed is slower in its flow and permits the use of small boats. On the side are large rocks different from those seen throughout and believed to have been carried down from the mountains by glaciers long since forgotten. A narrow ravine carries a path which leads through to Gulmarg, and here, until recent years, were found numbers of bears. Higher up, in the month of June, the rocks will be decorated with the pink blooms of wild rhododendron which flourish there. Here-abouts, especially from Naushera onwards, terrible damage was done in the great earthquake of 1885, which is still not forgotten in those parts. In the distance can be seen the great peak of Nanga Parbat, eight about, the near seventeen thousand feet high Mount Haramuk, which, as one gets closer to Baramula, seems to rise sheer from the waters of the Wular Lake; on a clear

[From Uri to Rampur. Analysis]

day, far over to the right, the peak of Kolahoi is visible. Here the Valley of Kashmir opens before the road, but since it is on the same level does not appear to be as grand as when one bursts upon it from a high pass. 361 491 133

From the spread town of Baramula, the poplar-lined road goes through the flat fields to Srinagar. Some who go there still prefer to have their houseboat or dongs meet them here so that they can continue the journey to the city by water. After that all is so quiet, the road with but few turns or twists; there is little to disturb the stillness except the occasional shout of a shepherd boy; no raging torrent runs below; there are no terrifying corners with honking lorries and hooting cars; no man or beast seems to be in a hurry, for it is the Vale of Kashmir, where nature has its sway. It is as though the unspoken greeting is "here rest a while".

Going out of Kashmir by the other route, a two hundred mile run to Jammu by the Banihal cart road, we left Srinagar at the other side of the city and passing the famous Pampur saffron fields, stopped in the village to buy some of its famed brand of biscuits, then went on past the ruins of the great light grey limestone temple built by King Avanti Varma in the eighth century; this is near to the roadside, surrounded by close-cropped turf, glorious in its broken and aged grandeur, especially in the spring when masses of mauve, wild iris spread around it. We continued on along the raised road through hundreds of acres of rice fields, with hamlets crushing on to the roadway, always seeming to have chosen a blind corner for their site. Tongas and bullock carts held tight to the single width tarred portion of the road and reluctantly gave way to us at the very last minute, to move over on to the dirt-built-up sides. Eventually, after thirty-two miles, we reached Khanabal, which adjoins Islamabad—by some called Anatnag. From here the poplar-lined road turns direct towards the distant mountains; still past fields of corn and rice, past small farms tucked away between willows, past clumps of the always four chinars on the wayside, past Muslim graveyards gay with mauve and white iris, shops which stand close on the edge of the road as if to demand that we stop to buy their wares from the sparsely spread shelves 491 [172] 361 241 491

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

PROVINCIAL GAZETTEERS OF INDIA

KASHMĪR AND JAMMU

Kashmīr and Jammu.—The territories of the Mahārājā of Kashmīr and Jammu may be roughly described in the words of the treaty of March 16, 1846, as 'situated to the eastward of the river Indus and westward of the river Rāvi.' This country, known to the English as Kashmīr and to the Indians as Jammu, covers an area of 80,900 square miles, extending from 32° 17′ to 36° 58′ N. and from 73° 26′ to 80° 30′ E. It may be likened to a house with many storeys. The door is at Jammu, and the house faces south looking out on the Punjab Districts of Jhelum, Gujrāt, Siālkot, and Gurdāspur. There is just a fringe of level land along the Punjab frontier, bordered by a plinth of low hilly country sparsely wooded, broken, and irregular. This is known as the *Kandi*, the home of the Chibs and the Dogrās. Then comes the first storey, to reach which a range of mountains, 8,000 feet high, must be climbed. This is a temperate country with forests of oak, rhododendron, and chestnut, and higher up of *deodār* and pine, a country of beautiful uplands, such as Bhadarwāh and Kishtwār, drained by the deep gorge of the Chenāb river. The steps of the Himālayan range known as the Pīr Panjāl lead to the second storey, on which rests the exquisite valley of Kashmīr, drained by the Jhelum river. Up steeper flights of the Himālayas we pass to Astor and Baltistān on the north and to Ladākh on the east, a tract drained by the river Indus. In the back premises, far away to the north-west, lies Gilgit, west and north of the Indus, the whole area shadowed by a wall of giant mountains which run east from the Kilik or Mintaka passes of the Hindu Kush, leading to the Pāmirs and the Chinese dominions past Rakaposhi (25,561 feet), along the Mustāgh range past K 2 (Godwin Austen, 28,265 feet), Gasherbrum, and Masherbrum (28,100 and 25,660 feet respectively) to the Karakoram range which merges in the Kuenlun mountains. Westward of the northern angle above

Physical aspects.

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Imperial Gazetteer G-9 (1889-98) 1909 AVI Kashmir Avi

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Hunza-Nagar the mighty mass of mountains and glaciers trends a little south of east along the Hindu Kush range bordering Chitrāl, and so on into the limits of Kāfiristān and Afghān territory.

At the Karakoram pass (18,317 feet) the wall zigzags, and to the north-east of the State is a high corner bastion of mountain plains at an elevation of over 17,000 feet, with salt lakes dotted about. Little is known of that bastion; and the administration of Jammu and Kashmir has but scanty information about the eastern wall of the property, which is formed of mountains of an elevation of about 20,000 feet, and crosses lakes, like Pangkong, lying at a height of nearly 14,000 feet. The southern boundary repeats the same features—grand mountains running to peaks of over 20,000 feet; but farther west, where the wall dips down more rapidly to the south, the elevation is easier, and we come to Bhadarwāh (5,427 feet) and to the still easier heights of Basoli (2,170 feet) on the Rāvi river. From Mādhopur, the head-works of the Bāri Doāb Canal, the Rāvi river ceases to be the boundary, and a line crossing the Ujh river and the watershed of the low Dogrā hills runs fairly straight to Jammu. A similar line, marked by a double row of trees, runs west from Jammu to the Jhelum river. From the south-west corner of the territories the Jhelum river forms an almost straight boundary on the west as far as its junction with the Kunhār river, 14 miles north of Kohāla. At that point the western boundary leaves the river and clings to the mountains, running in a fairly regular line to the grand snow scarp of Nanga Parbat (26,182 feet). Thence it runs almost due north to the crossing of the Indus at Rāmghāt under the Hattu Pīr, then north-west, sweeping in Puniāl, Yāsin, Ghizar, and Koh, the Mehtarjaos or chiefs of which claim the Tangir and Darel country, and linking on to the Hindu Kush and Mustāgh ranges which look north to Chinese territory and south to Hunza-Nagar and Gilgit.

It is said of the first Mahārāja Gulāb Singh, the builder of the edifice just described, that when he surveyed his new purchase, the valley of Kashmir, he grumbled and remarked that one-third of the country was mountains, one-third water, and the remainder alienated to privileged persons. Speaking of the whole of his dominions, he might without exaggeration have described them as nothing but mountains. There are valleys, and occasional oases in the deep cañons of the mighty rivers; but the mountain is the predominating feature and has strongly affected the history, habits, and agriculture of the

people. Journeying along the beghamed paths which skirt the river banks, till the sheer cliff bars the way, and the track is forced thousands of feet over the mountain-top, one feels like a child wandering in the narrow and tortuous alleys which surround some old cathedral in England. 113

It is impossible within the limit of this article to deal in detail with the nooks and corners where men live their hard lives and raise their poor crops in the face of extraordinary difficulties. There are interesting tracts like Padar on the southern border, surrounded by perpetual snow, where the edible pine and the *deodar* flourish, and where the sunshine is scant and the snow lies long. It was in Padar that the valuable sapphires were found, pronounced by experts the finest in the world. Farther east across the glaciers lies the inaccessible country of Zánskár, said to be rich in copper, where the people and cattle live indoors for six months out of the year, where trees are scarce, and food is scarce. Zánskár has a fine breed of ponies. Farther east is the lofty Rupshu, the lowest point of which is 15,500 feet; and even at this great height barley ripens, though it often fails in the higher places owing to early snowfall. In Rupshu live the nomad Champas, who are able to work in an air of extraordinary rarity, and complain bitterly of the heat of Leh (11,500 feet). [12] [13]

Everywhere on the mass of mountains are places worthy of mention, but the reader will gain a better idea of the country if he follows one or more of the better-known routes. A typical route will be that along which the troops sometimes march from JAMMU, the winter capital, past the Summer Palace at Srinagar in Kashmir to the distant outpost at Gilgit. The traveller will leave the railway terminus on the south bank of the Tawi, the picturesque river on which Jammu is built. From Jammu (1,200 feet) the road rises gently to Danáli (1,840 feet), passing through a stony country of low hills covered with acacias, then over steeper hills of grey sandstone where vegetation is very scarce, over the Laru Lari pass (8,200 feet), dropping down again to 5,150 feet and lower still to Rámban (2,535 feet), where the Chenáb river is crossed, then steadily up till the Banihál pass (9,250 feet) is gained and the valley of Kashmir lies below. [14]

So far the country has been broken, and the track devious, with interminable ridges, and for the most part, if we except the vale of the Bichlari, the pine woods of Chineni, and the slopes between Rámban and Deogol (Banihál), a mere series of flat uninteresting valleys, unrelieved by forests. It is a

pleasure to pass from the scenery of the outer hills into the green fertile valley of Kashmir—the emerald set in pearls. The valley is surrounded by mountain ranges which rise to a height of 18,000 feet on the north-east, and until the end of May and sometimes by the beginning of October there is a continuous ring of snows around the oval plain. Leaving the Banihāl pass—and no experienced traveller cares to linger on that uncertain home of the winds—the track rapidly descends to Verinag (6,000 feet), where a noble spring of deep-blue water issues from the base of a high scarp. This spring may be regarded as the source of Kashmir's great river and waterway, commonly known as the *Jhelum*, the Hydaspes of the ancients, the Vitastā in Sanskrit, and spoken of by the Kashmiris as the Veth. Fifteen miles north the river becomes navigable; and the traveller, after a march of 110 miles, embarks at Khānābal in a flat-bottomed boat and drops gently down to Srīnagar, the capital of Kashmir.

The valley and surrounding hills.

Looking at a map of Kashmir, one sees a white footprint set in a mass of black mountains. This is the celebrated valley, perched securely among the Himālayas at an average height of 6,000 feet above the sea. It is approximately 84 miles in length and 20 to 25 miles in breadth. North, east, and west, range after range of mountains guard the valley from the outer world, while in the south it is cut off from the Panjab by rocky barriers, 30 to 75 miles in width. The mountain snows feed the river and the streams, and it is calculated that the Jhelum in its course through the valley has a catchment area of nearly 4,000 square miles. The mountains which surround Kashmir are infinitely varied in form and colour. To the north lies a veritable sea of mountains broken into white-crested waves, hastening away in wild confusion to the great promontory of Nanga Parbat (26,182 feet). To the east stands Harkmukh (16,903 feet), the grim mountain which guards the valley of the Sind. Farther south is Mahādeo, very sacred to the Hindus, which seems almost to look down upon Srīnagar; and south again are the lofty range of Gwāsh Brāri (17,800 feet) and the peak of Amarnāth (17,321 feet), the mountain of the pilgrims and very beautiful in the evening sun. On the south-west is the Panjāl range with peaks of 15,000 feet, over which the old imperial road of the Mughals passes; farther north the great rolling downs of the Tosh Maidān (14,000 feet), over which men travel to the Pūnch country; and in the north-west corner rises the Kājināg (12,125 feet), the home of the *mārkhor*.

On the west, and wherever the mountain-sides are sheltered

PHYSICAL ASPECTS

On the east and eastern the mountains are outlined from the hot lowlands of the Punjab plains, which blow across the intervening mountains, there are grand forests of pines and firs. Down the tree-clad slopes dash mountain streams white with foam, passing in their course through pools of the purest colour. When the great dark forests cease and the brighter woodland begins, the banks of the streams are ablaze with clematis, honeysuckle, jasmine, and wild roses which remind one of exiles. The green smooth turf of the woodland glades is like a well-kept lawn, dotted with clumps of hawthorn and other beautiful trees and bushes. It would be difficult to describe the colours that are seen on the Kashmir mountains. In early morning they are often a delicate semi-transparent violet coloured against a mellow sky, and with light vapours clinging round their crests. The rising sun deepens the shadows, and produces sharp outlines and strong passages of purple and indigo in the deep ravines. Later on it is nearly all blue and lavender, with white snow peaks and ridges under a vertical sun; and as the afternoon wears on these become richer violet and pale brown, gradually changing to rose and pink with yellow or orange snow, till the last rays of the sun have gone, leaving the mountains dyed a ruddy crimson, with the snows showing a pale creamy green by contrast. Looking downward from the mountains the valley in the sunshine has the hues of the opal: the pale ends of the *karewas*, the vivid light green of the young rice, and the darker shades of the groves of trees relieved by sunlight sheets, glances of water, and soft blue haze give a combination of tints reminding one irresistibly of the changing hues of that gem. It is impossible in the scope of this article to do justice to the beauty and grandeur of the mountains of Kashmir, or to enumerate the lovely glades and forests, visited by so few. Much has been written of the magnificent scenery of the Sind and Liddar valleys, and of the gentler charms of the Lolāb, but the equal beauties of the western side of Kashmir have hardly been described. Few countries can offer anything grander than the deep-green mountain tarn, Kowsang, in the Panjāl range, the waters of which make a wild entrance into the valley over the splendid cataract of Arabal, while the rolling grass mountain called Tosh Maidān, the springy downs of Raiyār looking over the Sukniig river as it twines, foaming down from the mountains, the long winding park known as Yusumarg, and lower down, still the little hills which remind one of Surrey, and Nilnāg with its pretty lake screened by the dense forests, are worthy to be seen.

As one descends the mountains and leaves the woodland

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[illegible] gardens, [illegible] immediately, and right up to the fringe of the forest maize is grown and walnut-trees abound. A little lower down, at an elevation of about 5,000 feet, rice of a hardy and stunted growth is found, and the shady plane-tree appears. Lower still superior rice are grown, and the watercourses are edged with willows. The side valleys which lead off from the vale of Kashmir, though possessing distinctive charms of their own, have certain features in common. At the mouth of the valley lies the wide delta of fertile soil on which the rice with its varying colours, the plane-trees, mulberries, and willows grow luxuriantly; a little higher up the land is terraced and rice still grows, and the slopes are shaded with the wild indigo, till at about 6,000 feet the plane-tree gives place to the walnut, and rice to millets. On the left bank of the mountain river endless forests stretch from the bottom of the valley to the peaks; and on the right bank, wherever a nook or corner is sheltered from the sun and the hot breezes of India, the pines and firs establish themselves. Farther up the valley, the river, already a roaring torrent, becomes a veritable waterfall dashing down between lofty cliffs, whose bases are fringed with maples and horse-chestnuts, white and pink, and millets are replaced by buckwheat and Tibetan barley. Soon after this the useful birch-tree appears, and then come grass and glaciers, the country of the shepherds.

Karewas.

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Where the mountains cease to be steep, fan-like projections with flat arid tops and have of trees run out towards the valley. These are known as *karewas*. Sometimes they stand up isolated in the middle of the valley, but, whether isolated or attached to the mountains, the *karewas* presents the same sterile appearance and often the same abrupt walls to the valley. The *karewas* are pierced by mountain torrents and seamed with ravines. Bearing in mind that Kashmir was once a lake, which dried up when nature afforded an outlet at Bíramúla, it is easy to recognise in the *karewas* the shelving shores of a great inland sea, and to realise that the inhabitants of the old cities, the traces of which can be seen on high bluffs and on the slope of the mountains, had no other choice of sites, since in those days the present fertile valley was buried beneath a waste of water.

Lakes and springs.

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Kashmir abounds in mountain tarns, lovely lakes, and swampy lagoons. Of the lakes the WULAR, the DAL, and the Manasbal are the most beautiful. It is also rich in springs, many of which are thermal. They are useful auxiliaries to the mountain streams in irrigation, and are sometimes the sole

sources of water, as in the case of Achabal, Verinag, and Kokernag on the south, and Aripal on the east. Islamabad or Anantnag, 'the place of the countless springs,' stands near numerous streams. One of these springs, the Mallikarg, is sulphurous, and its water is highly prized for garden cultivation. The Kashmiris are good judges of water. They regard Kokernag as the best source of drinking-water, while Chashma Shahi above the Dal Lake stands high in order of merit.

It is time now for the traveller who has been resting in Srinagar to set out on the great northern road which leads to Gilgit. He will have admired the quaint, unsanitary city lying along the banks of the Jhelum, with a length of 3 miles and an average breadth of 1½ miles on either side of the river. The houses vary in size from the large and spacious brick palaces of the Pandit aristocrat and his pro-consuls, warmed in the winter by *kangras*, to the dull house of three storeys, where the poor shawl-weaver lives his cramped life, and strives in the frosty weather behind latticed windows covered with paper. In the spring and summer the earthen roofs of the houses, resting on layers of birch-bark, are bright with green herbage and flowers. The canals with their curious stone bridges and shady waterway, and the great river with an average width of eighty yards, spanned by wooden bridges, crowded with boats of every description, and lined by bathing ghats, are well worth studying. The wooden bridges are lofty, effective, and picturesque, and their construction is ingenious, for in design they appear to have anticipated the modern cantilever principle. Old boats filled with stones were sunk at the sites chosen for pier foundations. Piles were then driven and more boats were sunk. When a height above the low-water level was reached, wooden trestles of *deodar* were constructed by placing rough-hewn logs at right angles. As the structure approached the requisite elevation to admit of *shikaras* (house-boats) passing beneath, double logs were cantilevered. This reduced the span, and huge trees were made to serve as girders to support the roadway. The foundations of loose stones and piles have been protected on the upstream side by planking, and a rough but effective cut-water made. The secret of the stability of these old bridges may, perhaps, be attributed to the skeleton piers offering little or no resistance to the large volume of water brought down at flood-time. It is true that the heavy floods of 1893 swept away six out of the seven city bridges, and that the cumbrous piers tend to narrow the waterway, but it should be remembered

that the old bridges had sustained many a serious flood. Not long ago two of the bridges, the Hathin Kadal and the Zaina Kadal, had rows of shops on them reminding one of Old London Bridge, but these have now been cleared away.

Srinagar to Gilgit.

The distance by road from Srinagar to Gilgit is 216 miles, and the traveller can reach Bandipore at the head of the Wular Lake by boat or by land. The Gilgit road, which cost the Kashmir State, in the first instance, 13 lakhs, is a remarkable achievement, and was one of the greatest boons ever conferred on the Kashmiri subjects of the Maharaja. Previous to its construction supplies for the Gilgit garrison were carried by impressed labourers, many of whom perished on the passes, or returned crippled and maimed by frost-bite on the snow or accident on the goat paths that did duty for roads. The journey to Gilgit before then has been aptly compared with the journey to Siberia. Now, supplies are carried on ponies and the name Gilgit is no longer a terror to the people of Kashmir.

From Bandipore a steep ascent leads to the Raj Dihagan pass (11,800 feet), a most dreaded place in the winter months, when the cold winds mean death to man and beast. Thence through a beautifully wooded and watered country, past the lovely valley of Gurais, down which the Kishanganga flows, the traveller has no difficulties till he reaches the Burzil pass (13,500 feet), below which the summer road to Skardu across the dreary wastes of the Deosai plains branches off to the north-east. This is a very easy pass in summer, but is very dangerous in a snowstorm or high wind.

Descending from the Burzil the whole scene changes. The forests and vegetation of Kashmir are left behind, the trees are few and of a strange appearance, and the very flowers look foreign. It is a bleak and rugged country, and when Astor (7,853 feet) is left the sense of desolation increases. Nothing can be more dreary than the steep descent from Doian down the side of the arid Hattu Pir into the sterile waste of the Indus valley. It is cold at Doian (8,700 feet); it is stifling at Rattaghi (3,800 feet), where one passes over the Astor river by a suspension bridge. The old construction was a veritable bridge of sighs to the Kashmir convicts who were forced across the river and left to their fate—starvation or capture by the slave-hunters from Chilas. A little cultivation at Bunji relieves the eye; but there is nothing to cheer the traveller until the Indus has been crossed by a fine bridge, and 30 miles farther the pleasant oasis of Gilgit is reached.

The Indus valley is a barren desolate country. The very river with its black water looks lost, and the great mountains are destitute of vegetation. The only thing of beauty is the view of the snowy ranges, and Nanga Parbat in the rising sun seen from the crossing of the Indus river to Gilgit sweeps into oblivion the dreadful desert of sands and rock. Gilgit (4,890 feet) itself is fertile and well watered. The mountains fall back from the river, and leave room for cultivation on the alluvial land bordering the right bank of the Gilgit river, a rare feature in the northern parts of the Maharaja's dominions.

Another route giving a general idea of the country runs from west to east, from Kohala on the Jhelum to Leh, about 5 miles beyond the Indus. A good road from Rawalpindi brings the traveller to Kohala, where he crosses the Jhelum by a bridge, and enters the territories of Jammu and Kashmir. The cart-road passes from Kohala to Srinagar, a distance of 130 miles, by easy gradients. As far as Baramula the road is close to the river, but for the most part at a great height above it, and the scenery is beautiful. At Muzaffarabad the Kishanganga river joins the Jhelum, and here the road from Abbottabad and Gadi Habib-ullah connects with the Kashmir route. The road runs along the left bank of the Jhelum, through careful terraced cultivation, above which are pine forests and pastures. It carries a very heavy traffic, but owing to the formation of the country it is liable to constant breaches, and is expensive to keep in repair.

Kohala to Leh.

From Uri a road runs south to the country of the Rāja of Punch, the chief feudatory of the Maharāja, crossing the Haji pass (8,500 feet). At Baramula the road enters the valley of Kashmir, and runs through a continuous avenue of poplars to Srinagar. In bygone days this route, known as the Jhelum valley road—now the chief means of communication with India—was little used. The Ramkās and Khakhās, who still hold the country, were a restless and warlike people; and the numerous forts that command the narrow valley suggest that the neighbourhood was unsafe for the ordinary traveller. The construction of the road from Kohala to Baramula cost the State nearly 21 lakhs.

From Srinagar to Leh is 243 miles. The first part of the journey runs up the Sind valley, perhaps the most exquisite scenery in Kashmir. Fitful efforts are made from time to time to improve this important route, but it still remains a mere fair-weather track. The Sind river thunders down the

valley, and the steep mountains rise on either side, the northern slopes covered with pine forest, the southern bare and treeless. At Gagangir the track climbs along the river torrent to Sonamarg (8,650 feet), the last and highest village in the Sind valley, if we except the small hamlet of Nilagrar some 2 miles higher up. Sonamarg is a beautiful mountain meadow surrounded by glaciers and forests. It is a miserable place in the winter time, but it is of great importance to encourage a resident population. The chief staples of cultivation are *grim*, or Tibetan barley, and buckwheat. It is good to turn loose the baggage ponies to graze on the meadow grasses; for in a few more marches one passes into a region like the country beyond the Burzil on the road to Gilgit, a land devoid of forests and pastures, 'a desert of bare crags and granite dust, a cloudless region always burning or freezing under the clear blue sky.' The Zoji La (11,300 feet) is the lowest depression in the great Western Himalayas which run from the Indus valley on the Chilas frontier. Over this high range the rains from the south hardly penetrate, and the cultivation, scanty and difficult, depends entirely on artificial canals. The ascent to the Zoji La from Kashmir is very steep, the descent to the elevated table-land of Tibet almost impercepible. For five marches the route follows the course of the Drás river, through a desolate country of piled up rocks and loose gravel. At Chanagund the road to Skárdu crosses the Drás river by a cantilever bridge, 4 miles above the junction of the Drás and Suru rivers, and about 8 miles farther on the Indus receives their waters. But the steep cliffs of the Indus offer no path to the traveller, and the track leaves the Drás river, and turns in a southerly direction to Kargil, a delightful oasis. Then the road abandons the valleys and ascends the bare mountains. The dreary scenery is compensated by the cloudless pale blue sky and the dry bracing air so characteristic of Ladákh. Through gorges and defiles the valley of Shergol is reached, the first Buddhist village on the road. Thenceforward the country is Buddhist, and the road runs up and down over the Namika La (13,000 feet) and over the Fotu La (13,400 feet), the highest point on the Leh road. Along the road near the villages are Buddhist monasteries, *mani* (walls of praying stones) and *chortens*, where the ashes of the dead mixed with clay and moulded into a little idol are placed, and at Lamayaru there is a wilderness of monuments. Later, the Indus is crossed by a long cantilever bridge; and the road runs along the right

back through the fertile oasis of Khalsi, then through the usual desert with an occasional patch of vegetation to Leh (11,500 feet), the capital of Western Tibet and of Western Buddhism, and the trade terminus for caravans from India and from Central Asia. It is a long and difficult road from Leh to Yârkand, 480 miles, over the Khardung La, the Saser La, and the Karakoram pass of between 17,000 and 19,000 feet altitude, where the useful yak (*Bos grunniens*) relieves the porters of their loads when fresh snow has fallen, or serves unladen to consolidate a path for the porters.

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A brief description may be given of one more of the many routes that follow the rivers and climb the mountains—the route from Leh through Baltistân to Astor on the Gilgit road. At Khalsi, where the Srinagar-Leh road crosses the Indus, the track keeps to the right bank of the Indus, and passing down the deep gorge of the river comes to a point where the suspendous cliffs and the roaring torrent prevent farther progress. There the traveller strikes away from the Indus and ascends the mountains to the Chorbat pass (16,700 feet), covered with snow even in July. From the pass, across the valley of the Shyok river, the great Karakoram range, some 50 miles away, comes into view. An abrupt descent carries the traveller from winter into hot summer; and by a difficult track which in places is carried along the face of the cliff by frail scaffolding (*pare*), following the course of the Shyok river, smoothly flowing between white sands of granite, and passing many pleasant oases, one comes to the grateful garden of Khapalu, a paradise to the simple Balti. Crossing the united waters of the Shyok and the Indus on a small skin raft, the traveller arrives at Skardu (7,050 feet), the old capital of Baltistân. Here the mountains on either side of the Indus recede, and the sandy basin, about 5 miles in breadth, is partially irrigated by water from the pretty mountain lake of Satpura and carefully cultivated. Looking across the Indus to the north, the Shigar valley, the garden of Baltistân, with its wealth of fruit trees is seen. There the cultivator adds to his resources by washing gold from the sands of the river. From Skardu the direct route to Gilgit follows the Indus, which is crossed at Rondu by a rope bridge so long as to be most trying to the nerves, but a fair-weather track over the Banak pass lands the traveller on the Gilgit road at Astor.

Leh to Astor.

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It is difficult to give a general idea of a country so diversified as Kashmir and Jammu. As will be seen in the section on history, a strange destiny has brought people of distinct races,

133 languages, and religions, and countries of widely different physical characteristics, under the rule of the Maharaja.

Mountain and river systems.

The Kashmir territory may be divided physically into two areas: the north-eastern, comprising the area drained by the Indus with its tributaries; and the south-western, including the country drained by the Jhelum with its tributary the Kishanganga, and by the Chenab. The dividing line or watershed is formed by the great central mountain range which runs from Nanga Parbat, overhanging the Indus on the north-west, in a south-easterly direction for about 240 miles till it enters British territory in Lahul.

South-western area.

The south-western area may, following the nomenclature of Mr. Drew, in its turn be geographically divided into three sections: the region of the outer hills, the middle mountains, and the Kashmir Valley.

Outer hills.

Approaching Kashmir from the plains of the Punjab, the boundary is not at the foot of the hills, but embraces a strip of the great plains from 5 to 15 miles wide, reaching from the Ravi to the Jhelum. As is generally the case along the foot of the Western Himalayas, this tract of flat country is somewhat arid and considerably cut up by ravines which carry off the flood-water of the monsoon. A fair amount of cultivation is found on the plateaux between these ravines, though, being entirely dependent on the rainfall, the yield is somewhat precarious. The height of this tract may be taken at from 1,100 to 1,400 feet above sea-level.

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Passing over the plain a region of broken ground and low hills is reached, running mainly in ridges parallel to the general line of the Himalayan chain. These vary in height from 2,000 to 4,000 feet, and are largely composed of sandstone, being in fact a continuation of the Siwalik geological formation. Lying between these parallel ridges are a series of valleys or *dúns*, fairly well populated, in the east by Dogras, and in the west by Chibs. These hills are sparsely covered with low scrub bushes, the *chir* (*Pinus longifolia*) gradually predominating as the inner hills are reached. Beyond these lower hills rise the spurs of a more mountainous district.

The middle mountains.

The scope of this region, as defined by Mr. Drew, has been somewhat extended, and includes the range which forms the southern boundary of the Kashmir Valley, known as the Panjal range, and its continuation eastwards beyond the Chenab. This tract is about 180 miles long and varies in width from 25 to 35 miles. The portion lying between the Jhelum and Chenab is formed by the mass of mountainous spurs running

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down from the high Panjál range which forms its northern limit. The Panjál itself, extending from Mozaffarábád on the Jhelum to near Kishtwár on the Chenáb, is a massive mountain range, the highest central portion to which the name is really applied having a length of 80 miles, with peaks rising to 14,000 and 15,000 feet. From the southern side a series of spurs branch out, which break up the ground into an intricate mountain mass cut into by ravines or divided by narrow valleys.

The elevation of these middle mountains is sufficient to give a thoroughly temperate character to the vegetation. Forests of Himálayan oak, pine, spruce, silver fir, and deodár occupy a great part of the mountain slopes; the rest, the more sunny parts, where forest trees do not flourish, is, except where rocks jut out, well covered with herbage, with plants and flowers that resemble those of Central or Southern Europe. East of the Chenáb river rises a somewhat similar mass of hills, forming the district of Bhadarwáh, with peaks varying from 9,000 to 14,000 feet in height. These culminate in the high range which forms the Chamba and Ráví watershed in Chamba territory.

Kashmir Valley.

The third section of the south-western area bears a unique character in the Himálayas, consisting of an open valley of considerable extent lying completely surrounded by mountains. The boundaries are formed on the north-east by the great central range which separates the Jhelum and Indus drainage, and on the south by the Panjál range already described. The eastern boundary is formed by a high spur of the main range, which branching off at about 75° 30′ E. runs nearly due south, its peaks maintaining an elevation of from 12,000 to 14,000 feet. This minor range forms the watershed between the Jhelum and Chenáb, separating the Kashmir from the Wardwán valley. It eventually joins and blends with the Panjál range about 16 miles west of Kishtwár. On the north and west, the bounding ranges of the valley are more difficult to describe. A few miles west of the spot from which the eastern boundary spur branches near the Zoji La, another minor range is given off. This runs nearly due west for about 100 miles at an elevation of from 12,000 to 13,000 feet, with a width of from 15 to 20 miles. It forms the watershed between the Jhelum on the south and its important tributary the Kishangangá on the north. After reaching 74° 15′ E. the ridge gradually curves round to the south, until it reaches the Jhelum abreast of the western end of the Panjál range. The valley thus enclosed

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has a length, measured from ridge to ridge, of about 115 miles with a width varying from 45 to 70 miles, and is drained throughout by the Jhelum with its various tributaries. The flat portion is much restricted, owing to the spurs given off by the great central range, which run down into the plain, forming the well-known Sind and Liddar valleys. On the southern side the spurs from the Panjâl range project 10 to 16 miles into the plain.

North-western section.

The north-western section is comprised between the great central chain on the south and the Karakoram range and its continuation on the north. It is drained by the Indus and its great tributaries, the Shyok, the Zânskâr, the Suru, and the Gilgit rivers. The chief characteristic of this region, more especially of the eastern portion, is the great altitude of the valleys and plains. The junction of the Gilgit and Indus rivers is 4,300 feet above sea-level. Proceeding upstream, 80 miles farther east at the confluence of the Shyok and Indus, the level of the latter is 3,700 feet; opposite Leh, 130 miles farther up the river, its height is 10,600 feet, while near the Kashmir-Tibet boundary in the Kokshung district the river runs at the great height of 13,600 feet above sea-level.

Between the various streams which drain the country rise ranges of mountains, those in the central portions attaining an elevation of 16,000 to 20,000 feet, while the mighty flanking masses of the Karakoram culminate in the great peak Godwin Austen (28,265 feet). The difference of the level in the valleys between the eastern and western tracts has its natural effect on the scenery. In the east, as in the Rupshu district of Ladâkh, the lowest ground is 13,500 feet above the sea, while the mountains run very evenly to a height of 20,000 or 21,000 feet. The result is a series of long open valleys, bounded by comparatively low hills having very little of the characteristics of what is generally termed a mountainous country. To the west as the valleys deepen, while the bordering mountains keep at much the same elevation, the character of the country changes, and assumes the more familiar Himâlayan character of massive ridges and spurs falling steeply into the deep valleys between.

Central chain.

The central chain commences in the west at the great mountain mass rising directly above the Indus, of which the culminating peak is Nanga Parbat. From this point it runs in a south-easterly direction, forming the watershed between the Indus and the Kishangangâ. It quickly falls to an altitude of 14,000 to 15,000 feet, at which it continues for 50 or 60 miles. It is crossed by several passes, the best known of which are

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the Burzil on the road from Kashmir to Gilgit, and the Zoji La of 11,300 feet, over which runs the road from Srinagar to Dras and Leh. From the Zoji La the mountains rapidly rise in elevation, the peaks attaining an altitude of 18,000 to 20,000 feet, culminating in the Nun Kun peaks which rise to a height of over 23,000 feet. Owing to their altitude these mountains are under perpetual snow, and glaciers form in every valley. The range keeps this character throughout Kashmir territory for a distance of 150 miles to the Bhot Lkha (pass), where it passes into Spiti.

Kara-koram chain.

The Karakoram range is of a far more complicated character. Broadly speaking, it is a continuation of the Hindu Kush, and forms the watershed between the Central Asian drainage and the streams flowing into the Indian Ocean. From its main ridge lofty spurs extend into Kashmir, separating the various tributaries of the Indus, the result being a stupendous mountain mass 200 miles long, with a width on the south side of the watershed of 30 to 60 miles, with peaks averaging from 21,000 to 23,000 feet, culminating on the west in the well-known Rakaposhi mountain, north of Gilgit, over 25,500 feet high, and in the mighty group of peaks round the head of the Baltoro glacier dominated by the second highest mountain in the world, Godwin Austen, whose summit is 28,265 feet above the sea. The head of every valley is the birthplace of a glacier. Many of these are of immense size, such as the Baltoro, the Biafo, and Hispar glaciers, the two latter forming an unbroken stretch of ice over 50 miles long. This great mountain barrier is broken through at one point by the Hunza stream, a tributary of the Gilgit river, the watershed at the head of which has the comparatively low elevation of about 15,500 feet. The next well-known pass lies 150 miles to the east, where the road from Leh to Yarkand leads over the Karakoram pass at an altitude of about 18,300 feet.

A description of this mountainous region would be incomplete without a reference to the vast elevated plains of Lingzhithang, which lie at the extreme north-eastern limit of Kashmir territory. These plains are geographically allied to the great Tibetan plateau. The ground-level is from 16,000 to 17,000 feet above the sea, and such rain as falls drains into a series of salt lakes. Of vegetation there is little or none, the country being a desolate expanse of earth and rock. The northern border of this plateau is formed by the Kuenlun mountains, the northern face of which slopes down into the plains of Khotan.

Geology.

An account of geology will be found in the memoir by

• 135 Mr Richard Lydekker, *The Geology of the Kashmir and Chamba Territories and the British District of Khagan.* Mr. Lydekker differs from Mr. Drew, also an expert in geology, who held that some of the gravels at Bhramtálá were of glacial origin, indicating the existence of glaciers in the valley at a level of 5,000 feet; but he has no doubts as to their existence on the Pír Panjál range and in the neighbourhood of the various *marg* or mountain meadows which surround the valley. The question of the glaciation and the evidences of relative changes of level within a geologically recent period is fully discussed for the Sind valley by R. D. Oldham in *Records, Geological Survey of India*, vol. xxxii, part 2.

There is abundant evidence that igneous or volcanic agencies were actively at work, as is proved by the outpouring of vast quantities of volcanic rocks; but these are not known to have been erupted since the Eocene period. Subterranean thermal action is, however, indicated by the prevalence of numerous hot springs. The burning fields at Soiyam, of which an account is given by Lawrence, *Valley of Kashmir*, pp. 42–3, point to the same conclusion, and the frequency of earthquakes suggests subterranean instability in this area.

The following table of geological systems in descending order is given by Mr. Lydekker for the whole State :—

	European equivalents.
Alluvial system:	
Low-level alluvia, &c.	Prehistoric.
High-level alluvia, glacial, lacustrine, and karewa series	Pleistocene.
Tertiary system:	
Siwálik series { Outer, Inner }	Pliocene.
Sirmúr series { Murree group, Sabáthu group, Indus Tertiaries }	Miocene. Eocene.
Zíkhár system:	
Chíkkim series	Cretaceous.
Supra-Kuling series	Jura and Trias.
Kuling series	Carboniferous.
Panjál system:	
Not generally subdivided	Silurian. Cambrian.
Metamorphic system:	
Metamorphosed Panjáls, &c.	Palaeozoic and Archaean.
Central gneiss	

Under the first of these systems, Mr. Lydekker has discussed

the interesting question, whether Kashmir was once covered by a great lake. In this discussion the *karewa* already described plays an important part, and the only explanation of the upper *karewas* is that Kashmir was formerly occupied by a vast lake of which the existing lakes are remnants. Mr. Drew estimated that at one period this lake must have reached a level of nearly 2,000 feet above the present height of the valley, but this estimate is considered far too high by Mr. Lydekker. No very satisfactory conclusions can be drawn at present as to the barrier which dammed the old lake, or as to the relative period of its existence.

Botany.

A full account of the flora of Kashmir is given by Lawrence, *Valley of Kashmir*, chap. iv. The valley has an enormous variety of plants, and the Kashmiri finds a use for most of them. Among condiments the most important is the *ziré* (*Carum sp.*), or carraway. Under drugs, *Cannabis sativa*, the hemp plant, and *Artemisia* or *tetwan* may be mentioned. Asafœtida is found in the Aster *tukté*. Numerous plants yield dyes and tans, of which *Datisca cannabina*, *Rubia cordifolia*, and *Geranium nepalense* are the most familiar. Kashmir is rich in fibres, and the people make great use of them. The two best are the *Abutilon Avicennae* and the *Cannabis sativa*. *Burza* (*Betula utilis*), the paper birch, is a most important tree to the natives. The bark is employed for various purposes, such as roofs of houses, writing paper, and packing paper. Many of the ancient manuscripts are written on birch bark. The Kashmiri neglects nothing which can be eaten as fodder. The willow, the Indian chestnut, the cotoneaster, the hawthorn, and the poplar are always lopped to provide fodder for cattle and sheep in the winter.

Excellent grasses abound, and the swamps yield most nutritious reeds and other plants. There is an abundance of food-plants, too numerous to be enumerated here. *Euryale ferox*, *Nymphaea stellata*, *N. alba*, *Nelumbium speciosum*, the exquisite pink water-lily, *Acorus Calamus*, and *Typha sp.*, the reed mace, all contribute to the Kashmiri's sustenance. Wild fruits are in profusion, and many fungi are eaten by the people. The mushroom is common, and the *morel* (*Morchella sp.*) abounds in the mountains and forms an important export to India. There are plants that are useful for hair-washes, and the herbs with medicinal properties are almost innumerable. *Macrotomia Benthami* is one of these peculiarly esteemed by the Kashmiris as a remedy for heart-affections. Among the scents may be noted *Gogal dhup* (*Jurinea macrocephala*), which

considerable importance for cultivation in the valley. From June to November heavy rain falls on the Pir Panjál range, and in Jammu chiefly in the months of July, August, and September. The rainfall at Jammu and Pinch is comparable with that of the submontane Districts of the Punjab. It is more moderate in amount in the valley, which receives a total of 9·4 inches, as compared with 35·7 inches at Pinch and 26·8 inches at Doda. The precipitation is very light to the east of the first line of the moves bordering the valley on the east, and is about 6 inches in total amount at Gilgit, Skárdu, Kargil, and Leh. Thus the south-west monsoon is the predominant feature in Jammu and Kishtwár, while in Ladákh, Gilgit, and the higher ranges the cold-season precipitation is more important. The tables on p. 82 show the average temperature and rainfall at Srinagar and Leh for a series of years ending with 1905.

Earthquakes are not uncommon, and eleven accompanied by loss of life have been recorded since the fifteenth century. In 1885 shocks were felt from the end of May till the middle of August, and about 3,500 people were killed. Fissures opened in the earth, and landslips occurred. Floods are also frequently mentioned in the histories of the country, the greatest following the obstruction of the Jhelum by the fall of a mountain in A.D. 879. The great flood of 1841 in the Indus caused much loss of life and damage to property. In 1893 very serious floods took place in the Jhelum owing to continuous rain for 52 hours, and much damage was done to Srinagar. An inundation of a yet more serious character occurred in 1903.

Earthquakes and floods.

The early history of Kashmír has been preserved in the celebrated *Rájatarangini*, by the poet Kalhana, who began to write in 1148. He gives a connected account of the history of the valley, which may be accepted as a trustworthy record from the middle of the ninth century onwards. Kalhana's work was continued by Jonarája, who brought the history through the troubled times of the last Hindu dynasties, and the first Muhammadan rulers, to the time of the great Zain-ul-Abidín, who ascended the throne in 1420. Another Sanskrit chronicler, Srivara, carries on the narrative to the accession of Fateh Sháh in 1486; and the last of the chronicles, the *Rájava'ijataka*, brings the record down to 1586, when the valley was conquered by Akbar.

History. Sources.

The current legend in Kashmír relates that the valley was once covered by the waters of a mighty lake, on which the

Legends.

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Bhānds or Bhagats, already referred to. Sometimes we find in the villages a wandering minstrel (Bhair), who sings to the accompaniment of a guitar, or recites verses, often extempore, full of local allusions and usually full of flattery, if an official or person of influence be present. Like most Orientals, the Kashmīris regard amusement as passive rather than active. They are glad to look on at a race or a game, but it is extremely difficult to induce them, athletic and powerful as they are, to take a part in any sport. They are not altogether to blame. In former days pastime was at a discount, and small mercy would have been shown to the serf who suggested that life should not be all labour. Even in the pampered city of Srīnagar the effervescence of youth was checked by Gulāb Singh, who sternly repressed the old ward fights with slings and stones. The professional *shikāris* are often keen sportsmen; and the boatmen of Kashmīr will, when challenged, paddle till they drop rather than be beaten by a rival crew.

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Agriculture, Jammu.

As already explained, the Jammu province consists of a fringe of level land bordering on the Punjab Districts of Jhelum, Siālkot, and Gurdāspur, gradually rising by a succession of ranges of hills to the high uplands bounded by the mountains of the Himālayan range, across which lie Kashmīr, Baltistān, and Ladākh. The variations of climate are great, and the staples cultivated naturally vary to some extent with the climate. Thus the lower tracts yield all the usual crops of the Punjab, while in the higher tracts saffron, buckwheat, and mountain barley are grown. In the warmer parts the mango and *shisham* are found in large quantities; but these give place to apple and pear-trees, to the picturesque *deodār* and shady Oriental plane (*chinār*) in the colder parts.

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Plains and lower hills.

The province may be roughly divided into three main divisions. The plains and *kandi* hills consist of the *tahsīls* of Kathua, Jasmirgarh, Samba, Ranbīrsinghpura, Jammu, Akhnūr, Manawar, and Mīrpur. In the hot moist tracts, such as those irrigated from the Rāvi and Ujh in the Jasrota district to the south-west, sickness is so rampant that the resident population is too small for the cultivation of the soil, which is chiefly tilled by *udarach* cultivators, men from the low hills who descend to the plain for short periods to sow, tend, and reap crops, and return again to their healthier homes.

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North of this lie the thirsty lowlands, sheltered by the hills from the cooler inland breezes, seamed with many channels (*kadhs*), which carry off the drainage of the uplands and become

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roaring torrents for a few hours after heavy rainfall, but at other times are broad stretches of burning sand. This tract depends for a full crop on timely and well-distributed rainfall.

The parched *kandi* hills are composed of a red loam, thickly strewn with round stones and covered with stunted growth of *garna sanaten* and *bahaikar* bushes, broad-leaved species of trees, acacias, and in parts bamboos. The *tor* (*Euphorbia*) is used to hedge the fields and cobble-paved paths, and to keep the *nilgai* from damaging the crops. The soil is thirsty and dries quickly, as the land slopes and drainage is rapid. Frequent rainfall is necessary to ripen the crops, chiefly wheat, barley, and *sarshaf* (rape) in the spring, and millet and maize (on manured land) in the autumn; but rain washes away the soft earth and leaves the surface of the soil a mass of stones.

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Where the *kandi* hills end, and before the first limestone ridge is crossed, there is a narrow belt of cool land lying in the valleys traversed by the clear streams which carry the drainage of the middle hills on the lower side. When the depth of soil is sufficient, excellent crops are raised and much of the land is irrigated; but on the slopes where the depth of earth is small, and the limestone crops up to the surface (*prâl*), cultivation is precarious. Too much rain causes the soil to become water-logged, as percolation is stopped by the rock bed; and during a continued spell of hot weather the rock surface becomes so heated as to burn the roots of the crops, which wither.

Irrigation.

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In this portion of the province wells are few, owing to their cost. Except in the lowland bordering on the streams deep boring is necessary, and it is common to find that the water is from 70 to 100 feet below the surface. The cultivators are not as a rule sufficiently well-to-do to undertake the expenditure necessary to sink such wells, and risk the failure of finding water. Since the introduction of the regular settlement, the Darbâr has done much to encourage the sinking of wells by the grant of advances on easy terms.

In this tract, however, are found the only considerable areas protected by irrigation. The natural difficulties to be overcome are great, as the lie of the land makes projects costly and difficult to execute. The lines of irrigation have to cross the drainage of the country, and it is not easy to secure the channels against damage from the *kadis* when in flood. Owing to this difficulty, the more ambitious projects of former days—the Kashmir canal taking off from the Râvi above the

[for the province of Jammu -- Analyst]

Mādhopur weir, the Shāhi Nahr taking off from the left bank of the Chenāb opposite Akhnūr, and the Katobandi or Dalpat Nahr taking off from the Chenāb on the right bank—failed to render permanent help to the country. Something has recently been done to remedy the apathy displayed in the past. Two old irrigation works taking off from the Tāwi in the Jammu *taksil*—the Jogi Darwāza canal irrigating the land immediately below Jammu city, and the Satwari canal irrigating the villages round Satwari cantonment—have been realigned and put in order; and the Dalpat canal, taking off from the right bank of the Chenāb and irrigating a large portion of the Akhnūr *taksil* lying immediately north of the Bhajwath Andar, has been reconstructed. 312

Under agreement with the Government of the Punjab the right of the State to take water from the Rāvi, above the Mādhopur weir, for the irrigation of spring crops in the Kathua *taksil* has been surrendered in consideration of an annual payment of Rs. 5,000. The restoration of the old Kashmīr canal, which takes off above the weir, is thus not financially attractive. Probably the low-lying portion of the Mīrpur *taksil*, known as the Khari Ilāka, could be irrigated from the Jhelum; but this source of irrigation has not been tapped.

Hindrances to cultivation. 241

There are many drawbacks to agriculture. The administration in the past was bad and shortsighted. There are practically no roads, and in the *bandi* tract even drinking-water is obtained with difficulty. Much damage is done by *nilgai*, hog, and monkeys, the first-named animal, though an antelope, being regarded as sacred like the cow. Cattle turned loose, either as likely to die and of no further use, or devoted to the deity, have become quite wild and do much damage to crops.

Intermediate band. 132 133 311

Above the first limestone range lies a country of wide valleys and high hills, consisting of Basoli, Rāmnagar, Udhampur, Naoshera, and part of Rīāsi. This has a more temperate climate than the tract just described. The supply of water by perennial streams is constant, but the stream beds are deep and irrigation is not easily effected. Being nearer the Himālayan range, rainfall is usually heavy and fairly constant, so that the people do not trouble themselves much about irrigation, except where this can be contrived at little expense. The crops are much the same as in the plains, but *bājra* gives way to maize, and sugar-cane and turmeric disappear. The seasons are shorter. The areas of *prāti* land, where the limestone bed penetrates or approaches the surface of the soil, are con- [241]

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1 Kashmiri AV4

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siderable. Communications are backward and prices generally rule low. Trade is carried on by Telis, who keep droves of pack-bullocks or ponies. Grazing is good and the tract is frequented by Gūjars, goatherds, and shepherds. A considerable export of *ghī* takes place. Wild hog and monkeys do damage, but no antelope are found. Autumnal fevers are very rare.*

Uplands.

The higher uplands, including Bhadrāwar, Kishtwār, Rāmbān, part of Riāsi, and Rāmpur Rājaori, have a really cold climate, and in the winter snow falls. The cultivators are a different class from those in the plains and lower hills, and Kashmīri settlers are found. Here the mango-tree gives place to the apple; and the pear, the Oriental plane (*chinār*), and the *deodār* are found. The climate approximates to that of the valley of Kashmīr, and cultivation is on much the same lines. The specialities are saffron in Kishtwār, and poppy in Dodār, Kishtwār, and Bhadrāwar. This tract is healthy, and only in the more shut-in valleys do fevers trouble the people. Irrigation is general and the rainfall heavy. Grazing lands are plentiful and Gūjars numerous. Early snowfall and cold winds from the mountains affect the crops in the parts adjoining the Himālayan range, and prevent these coming to maturity in certain years. Bears, hog, and monkeys do some damage.

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Kashmīr proper.

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Owing to its system of rivers, Kashmīr proper possesses a large area of alluvial soil, which may be divided into two classes: the new alluvial, found in the bays and deltas of the mountain rivers; and the old alluvial, lying above the banks of the Jhelum and extending as far as the *karewa*. The first is of great fertility, and every year is renewed and enriched by silt from the mountain streams. Up to the present, in spite of the lax system of forest conservancy, the silt of the mountain streams is rich and of dark colour; but the Sind river brings down an increasing amount of sandy deposit, which is partly due to the reckless felling of trees in its valley.

Soils.

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The Kashmīris, so far, have considered no crop worthy of attention save rice; by irrigation and manuring an artificial mould has been obtained for the rice-fields, and it is rare to hear anything said about the original soil. But they recognize four classes which require peculiar treatment when under rice-cultivation. These are known as *grūtū*, *bahil*, *sekil*, and *dasanlad*. *Grūtū* soil contains a large proportion of clay. It holds water, and in years of scanty rainfall is the safest land for rice. But if the rains be heavy, the soil cakes and the outturn of rice is poor. *Bahil* is a rich loam of great natural

* [i.e. north of Jammu — Analyst]

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Indus (Sanskrit, *Sindhu*; Greek, *Sinthos*; Latin, *Sindus*).—The great river of North-western India, which rises in Tibet, and then flows through Kashmīr, the North-West Frontier Province, and the Punjab, and after a final course through Sind falls into the Arabian Sea in 23° 58′ N. and 67° 30′ E. The drainage basin of the Indus is estimated at 372,700 square miles, and its total length at a little over 1,800 miles. The towns of importance on or near its banks in British territory are, beginning from the south: Karāchi, Kotri, Hyderābād, Sehwān, Sukkur, Rohri, Mithankot, Dera Ghāzi Khān, Dera Ismail Khān, Miānwāli, Kālābāgh, Khushālgarh, and Attock.

Course in Tibet and Kashmīr.

The first section of the course of the Indus lies outside British territory, and must be briefly dealt with here. The river rises, as above stated, in Tibet (32° N. and 81° E.), behind the great mountain wall of the Himālayas, which forms the northern boundary of India; it is said to spring from the north side of the sacred Kailās mountain (22,000 feet), the Elysium of ancient Sanskrit literature. Issuing from the ring of lofty mountains about Lake Mānasarowar, where also the Sutlej, the Brahmaputra, and the Kauriālā have their rise, it flows north-west for about 160 miles under the name of Singh-kā-bāb, until it receives the Ghar river on its south-western bank. A short distance below the junction of the Ghar, the river, which is supposed to have an elevation of 17,000 feet at its source, enters the south-eastern corner of Kashmīr at an elevation of 13,800 feet, flowing slowly over a long flat of alluvium. Following a steady north-by-west course, it skirts Leh at a height of 10,500 feet and drops to 8,000 feet in Baltistān, just before it receives the waters of the Shyok river. At Leh it is joined by the Zāskār river, and is crossed by the great trade route into Central Asia via the Karakoram Pass. Early travellers, like Dr. Thomson and Mr. Blane, have described this portion of the Indus. The former found numerous hot springs, some of them with a temperature of 174° and exhaling a sulphurous gas. Still flowing north, but more westerly, through Kashmīr territory, it passes near Skārdu in Baltistān, and reaches the Haramosh mountain (24,300 feet) in about 34° 50′ N. and 74° 30′ E. Here it takes a turn southwards at an acute angle, and passing beneath the Hattu Pīr, at an elevation of 4,000 feet, enters Kohistān in the Dīr, Swāt, and Chitrāl Agency near Gur. The steepness of its fall varies, now becoming greater, now less. This inequality of slope has been connected with the changes that occurred in the glacial period from the damming of the river

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by great glaciers and the formation of great thicknesses of lacustrine deposit. The Indus has been the cause of serious and disastrous floods; the rapid stream dashes down gorges and wild mountain valleys, and in its lower and more level course it is swept by terrific blasts. Even in summer, when it is said to dwindle down to a fordable depth during the night, it may during the course of the day swell into an impassable torrent from the melting of the snows on the adjoining heights. Opposite Skārdo in Baltistān it is, even in the depth of winter, a grand stream, often more than 500 feet wide and 9 or 10 feet in depth. After leaving Gur, it flows for about 120 miles south-west through the wilds of Kohistān, until it enters the North-West Frontier Province (35° 25′ N. and 73° 51′ E.), near Darband, at the western base of the Mahāban mountain. The only point to which special allusion can be made in the long section of its course beyond British territory is the wonderful gorge by which the river bursts through the western ranges of the Himālayas. This gorge is near Skārdo, and is said to be 14,000 feet in sheer descent.

In the Frontier Province and the Punjab.

The Indus, on entering the Hazāra District of the North-West Frontier Province, 812 miles from its source, is about 100 yards wide in August, navigable by rafts, but of no great depth, and studded with sandbanks and islands. It is fordable in many places during the cold season; but floods or freshes are sudden, and Ranjīt Singh is said to have lost a force, variously stated at from 1,200 to 7,000 horsemen, in crossing the river. Even the large and solid ferry-boats which ply upon it are sometimes swept away. Almost opposite Attock it receives the KĀBUL river, which brings down the waters of Afghānistān. The two rivers have about an equal volume, both are very swift, and broken up with rocks. Their junction during floods is the scene of a wild confusion of waters. The Kābul river is navigable for about 40 miles above the confluence, but a rapid just above it renders the Indus impracticable. Attock, the limit of the upward navigation, forms the first important point on the river within British territory. By this time it has flowed upwards of 860 miles, or nearly one-half of its total length, its further course to the sea being about 940 miles. It has fallen from its elevation of 17,000 feet at its source in Tibet to about 2,000 feet, the height of Attock being 2,079 feet. In the hot season, opposite the fort, its velocity is 13 miles an hour; and in the cold season, 5 to 7 miles. The rise of ordinary floods is from 5 to 7 feet in twenty-four hours only, and the maximum is 50

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feet above cold-season level. Its width varies greatly with the season—at one time being more than 250 yards, at another less than 100. The Indus is crossed at Attock by the railway bridge opened in 1883, a bridge of boats, and a ferry. The main trunk road to Peshāwar also crosses the river by a subway on the railway bridge.

After leaving Attock, the Indus flows almost due south, forming the western boundary of the Punjab, parallel to the Sulaimān Hills. The great north road from Sind to Bannu runs for several hundred miles parallel with its western bank; and from Mahmūd Kot to Attock the Sind-Sāgar, Māri, and Māri-Attock branches of the North-Western Railway run along its eastern bank. Twelve miles below Attock the Indus receives the waters of the Haroh, a rapid stream which, rising in the Murree hills as the Dhānd, meets the Karrāl coming down from the Mochpuri peak, and rushes through steep banks for a total course of 90 miles. At Makhad, the Sohān brings in all the drainage of Rāwalpindi and Jhelum Districts that is not taken by the Jhelum river. The Indus forms the eastern border of the two frontier Districts of Dera Ismail Khān in the North-West Frontier Province and Dera Ghāzi Khān in the Punjab, with the Sind-Sāgar Doāb on its eastern bank, and only a narrow strip of British territory between it and the hill tribes of the Sulaimān ranges on the west. Just above Mithankot, in the south of Dera Ghāzi Khān District, it receives the accumulated waters of the Punjab. Between the Indus and the JUMNA flow the five great streams from which the Punjab (Panj-āb, literally 'The five waters') takes its name. These are the JHELUM, the CHENĀB, the RĀVI, the BEĀS, and the SUTLEJ. After various junctions these unite to form the PANJNAD river, literally 'The five streams,' which marks for a short space the boundary between British territory and the Bahāwalpur State, and unites with the Indus near Mithankot, about 490 miles from the sea. In the cold season the breadth of the Indus above the confluence is about 600 yards, its velocity 5 miles an hour, its depth from 12 to 15 feet, and its estimated discharge 10,000 to 25,000 cubic feet per second. During flood-times the breadth sometimes increases to 5 miles, and the discharge to 1,000,000 cubic feet per second. The dimensions of the Panjnad above the point of junction are somewhat less than those of the Indus during the cold season, but during the monsoon floods they are almost as large as the Indus. The whole course of the Indus through the Punjab is broken by islands and sandbanks, but beautiful

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scenery is afforded along its banks, which abound with the date, acacia, pomegranate, and other trees.

In Sind.

Mithankot has an elevation of only 258 feet above the level of the sea. From Mithankot the Indus forms the boundary between the Punjab and the Bahāwalpur State, until, near Kashmor, it enters Sind in 28° 26′ N. and 69° 47′ E. From Bukkur (in Sind) to the sea the river is known familiarly among the Sindīs as the 'Daryā' (the river). Pliny writes of *Indus incolis Sindus appellatus*. It first touches Sind close to Kashmor town in the Upper Sind Frontier District, separating it from the Bahāwalpur State and Sukkur District. Formerly in years of high inundation its floods reached Jacobābād, finding their way thence into the Manchhar Lake. To prevent this, the Kashmor embankment, which is the largest in Sind, was erected. Leaving Kashmor the river crosses Sukkur District, divides Lārkāna and Karāchi from the Khairpur State and Hyderābād District, finally emptying itself by many mouths into the Arabian Sea near Karāchi, after a south-western course of 450 miles through Sind. It ranges in width from 480 to 1,600 yards, the average during the low season being 680 yards. During the floods it is in places more than a mile wide. Its depth varies from 4 to 24 feet. The water, derived from the snows of the Himālayas, is of a dirty brown colour, and slightly charged with saline ingredients, carbonate of soda, and nitrate of potash. Its velocity in the freshes averages 8 miles per hour, at ordinary times 4 miles. The discharge per second varies between a minimum of 19,000 and a maximum of 820,000 cubic feet. On an average the temperature of the water is 10° lower than that of the air. Near the station of Sukkur and again at Kotri the river is spanned by a fine railway bridge. The Sukkur bridge was opened in 1889, and resembles the Forth Bridge in having a central girder with a span of 200 feet, supported at the ends of two cantilever arms, each 310 feet long. The Indus begins to rise in March, attains its maximum depth and width in August, and subsides in September. The maximum rise registered at Kotri, near Hyderābād, was 22 feet 7 inches in 1894. There are many other gauges on the river.

The Indus delta.

The delta of the Indus covers an area of about 3,000 square miles, and extends along the coast-line for 125 miles. It is almost a perfect level, and nearly destitute of timber, the tamarisk and mangrove alone supplying fuel. In these respects the delta is similar to that of the Nile, but dissimilar from the Ganges delta. The marshy portions contain good

pasturage, and rice grows luxuriantly wherever cultivation is possible; but the soil generally is not fertile, being a mixture of sand and clay. In the Shāhbandar *tāluka* are immense deposits of salt. The climate of the delta is cool and bracing in the winter months, hot in the summer, and during the floods most unhealthy.

Jhelum (*Jehlam*).—River in Kashmīr and the Punjab, being the most westerly of the five rivers from which the Punjab derives its name. It was known to the Muhammadan historians as the Bihat, Wihat or Bihatab, corruptions of its Sanskrit name *Vitastā* (which Alexander's historians graecized into *Hydaspes*, but Ptolemy more correctly as *Bidaspes*), while its modern Kashmīri name is *Veth*. It may be said to have its source in a noble spring of deep-blue water, which issues from the bottom of a high scarp of a mountain spur. The spring is known as Vernāg; and at Khānabal, 15 miles north, its waters join the streams of Adpat, Bring, and Sandran, and form the starting-point of navigation. The river is navigable without a single lock from Khānabal to Bāramūla, 102 miles. In its course to the Wular Lake, which may be regarded as a delta of the river, the fall is 165 feet in the first 30 miles and 55 feet in the next 24 miles. From the Wular Lake to Bāramūla the fall is very slight.

The Jhelum river has many tributaries. On its right bank it receives the Liddar or Lambodri, which comes down from the everlasting snows overhanging the head of the Liddar valley, and from the mountain lake of Tarsar. Below Srīnagar at Shādīpur—the place of the marriage of the two rivers—the Sind river joins the Jhelum; and beyond the Wular Lake the Pohru stream, which drains the Lolāb valley, merges in the great river. On the left bank the chief tributaries are the Vishav, the Rembiara, the Ramshi, the Dudgangā, the Suknāg, and the Ferozepura. The Dudgangā joins the Jhelum at the lower end of Srīnagar city.

Below Bāramūla (5,000 feet) the placid Jhelum leaves the fertile banks of the valley, and rushes headlong down a deep gorge between lofty mountains of the Kazināg range on the north and an extension of the Pīr Panjāl on the south to Kohāla, 2,000 feet. At Muzaffarābād the Kishangangā river joins the Jhelum on its right bank, while a few miles lower down, and on the same side, the Kunhār river, which drains the Hazāra country, adds no inconsiderable volume of water. Between Khānabal and Bāramūla there are many bridges, but between Bāramūla and Domel, where the Kishangangā river joins the Jhelum, the bridges are scarce and primitive.

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joins the Jhelum, the bridges are scarce and primitive. Much of the internal commerce of Kashmīr depends on the Jhelum. An account of the various descriptions of boats used will be found in the article on SRĪNAGAR.

Below its junction with the Kishangangā the Jhelum forms the boundary between the Kashmīr State and the British Districts of Hazāra and Rāwalpindi, flowing in a narrow rocky bed, shut in by mountains on either side. Numerous rapids here render navigation impossible, though large quantities of timber are floated down from Kashmīr. A handsome suspension bridge at Kohāla, in Rāwalpindi District, connects Kashmīr with British territory. Below Dangalli, 40 miles east of Rāwalpindi, the Jhelum becomes navigable. Passing into Jhelum District, it skirts the outlying spurs of the Salt Range, receiving the waters of the Kahan, and finally debouches upon the plains a little above the town of Jhelum, about 250 miles from its source. Below Jhelum, inundation of the lowlands begins to be possible, and sandy islands stud the wide bed of the stream. The Bunhā, in the rains a roaring torrent which sometimes spreads over a mile of country, joins the Jhelum at Dārāpur. After a south-westerly course of more than 100 miles, during which the river divides the District of Jhelum from Gujrāt and Shāhpur, it enters the latter District entirely, and trends thenceforth more directly southward. The width in this portion of its course averages 800 yards in flood, dwindling during the winter months to less than half that size. Sudden freshes occur after heavy rains, and cause frequent inundations over the lowlands, greatly increasing the productive power of the soil. The Jhelum next enters the District of Jhang, where it preserves the same general characteristics, but with a wider valley, bounded by the high uplands known as the Bār. It finally joins the Chenāb at Trimmu, in 31° 11′ N. and 72° 12′ E., 10 miles to the south of Maghiāna, after a total course of not less than 450 miles, of which about 200 lie within British territory. The current in the plains has an average rate of 4 miles per hour. The wedge of land between the Jhelum and the Chenāb is known as the Chaj Doāb; while the tract stretching westward to the Indus bears the name of the Sind Sāgar Doāb.

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The principal towns upon the Jhelum are Kashmīr or Srīnagar, Jhelum, Pind Dādan Khān, Miāni, Bhera, and Khushāb. According to General Cunningham, the point where Alexander crossed the Hydaspes may be identified with Jalālpur in Jhelum District; while nearly opposite, on the

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Gujrāt bank, stands the modern battle-field of Chiliānwāla. Other writers hold that the passage was effected near Jhelum town. A bridge of boats crosses the river at Khushāb. The permanent railway bridge of the North-Western Railway also crosses it at the town of Jhelum, and the Sind Sāgar line at Haranpur. The LOWER JHELUM CANAL takes off at Mong Rasūl in Gujrāt District.

Chenāb (the *Acesines* of the Greeks and *Asikni* of the Vedas).—River in Kashmīr and the Punjab, being one of the five streams from which the latter Province derives its name. It rises in the Himālayan canton of Lāhul in the Punjab in two streams: the Chandra which issues from a large snow-bed on the south-east side of the Bāra Lācha at a height of 16,221 feet, and the Bhāga which rises on the north-west slopes of the pass. The Chandra, after flowing south-east for 55 miles, sweeps round the base of the mid-Himālayas and joins the Bhāga at Tandi, after a total course of 115 miles. The course of the Bhāga to Tandi is only 65 miles, its average fall being 125 feet per mile. The united stream, now known as the Chandra-Bhāga or Chenāb, flows through the Pāngi valley in the Chamba State and then enters the Padar district of Kashmīr at an elevation of 6,000 feet. Thence for 180 miles it flows between steep cliffs of the high mountains, and then for 25 miles through the lower hills to Akhnūr, where it becomes navigable. There are three remarkable bends in the Chenāb. Where it reaches Kishtwār from a north-west course it suddenly twists due south; at Jangalwār it tacks from south to west; and at Arnas it leaves its westerly course and flows due south past Riāsi to Akhnūr. At each of these turns the Chenāb is joined by streams of considerable size, and at every change of course the river seems to cut through the mountain range along which it had been flowing.

The chief tributaries in its passage through Kishtwār, Bhadrawār, and Jammu are the Uniar and Shudi, and the Bhutna and Māru Wardwan rivers. Between Kishtwār and Akhnūr it receives the waters of the Golan Lar and Lidar Kol, and the Bichlari and Ans, and between Riāsi and the western boundary of Jammu it is joined by the Tāwi. There are several bridges, two of which on the routes from Jammu to Kashmīr, and from Kashmīr to Kishtwār respectively, are of a superior description. The rest are of the primitive *jhūla* type—three ropes stretched across the stream in the form of a triangle.

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The Chenāb re-enters the Punjab at Khairi Rīhāl in Siālkot

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District. The Tāwi joins it almost at once, and the first place of importance in British territory is Wazīrābād, where the Alexandra Bridge carries the North-Western Railway across the river. Throughout its course in the plains the river flows in a wide and shifting bed of sand. A few miles south-west of Wazīrābād the main branch of the Lower Chenāb Canal takes off at Khānki; and thence the river flows on greatly diminished in bulk, dividing the Chaj Doāb on the west from the Rechna Doāb on the east until the Jhelum joins it in Jhang District at Trimmu. Thence the two rivers flow under the name of the Chenāb, till joined by the Rāvi near Sidhu and the Sutlej at Madwāla. The North-Western Railway crosses it again at Sher Shāh. Thence the united stream flows on under the name of the Panjnad, to join the Indus at Mithankot. Small boats can navigate the Chenāb in the plains all the year round, but there is little traffic above Chiniot.

There is evidence to show that the Chenāb flowed to the east of Multān as late as A. D. 1245. The Beās then occupied its old bed passing Dipālpur; and the Jhelum, Chenāb, and Rāvi met north-east of Multān, and flowing to the east of that town joined the Beās 28 miles south of it and east of Uch. Thus Multān and Uch both lay in the Sind-Sāgar Doāb. By 1397 the Chenāb had altered its course westward and was flowing to the west of Multān, as it still does. The part of the river which divides the modern District of Gujrāt from Gujrānwāla was known to the Muhammadan historians as the Sūdharā (SODHRA), from the town of that name on its left bank.

Wular Lake.—Lake in Kashmīr State, lying between 34° 16′ and 34° 26′ N. and 74° 33′ and 74° 42′ E., at an elevation of 5,180 feet above sea-level. The lake has an area of 12½ square miles, but in years of flood, such as 1893, it may cover 103 square miles. The Wular has a bad reputation among the boatmen of Kashmīr; for when the winds come down the mountain gorges, the quiet surface of the lake changes into a sea of rolling waves, most dangerous to the flat-bottomed craft of the country. The name is supposed to be a corruption of *Ullola*, Sanskrit for 'turbulent' or '[the lake] with high, going water.' The ancient name is Mahāpadmasaras, derived from the Nāga Mahāpadma, who is located in the lake as its tutelary deity. The Bohnar, Madmati, and Erin streams flow into the lake from the high amphitheatre of mountains on the north, while from the south the Jhelum enters through marshes and peaty meadows. In the north-east corner is an island made by king Zain-ul-ābidīn as a storm refuge for boats, and on the

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western shore is the scarp of Watlab on which stands the celebrated shrine of Shukr-ud-din. The chief products of the lake are fish, wild-fowl, and the singhara nut.

Dal Lake. --Lake in Kashmir State, situated close to Srinagar, measuring about 4 miles by 2 1/2 and one of the most beautiful spots in the world. The mountain ridges, which are reflected in its waters as in a mirror, are grand and varied, the trees and vegetation on the shores of the Dal being of exquisite beauty. In the spring the fresh green tints of the trees and the mountain sides are refreshing to the eye, but it is perhaps in October that the colours of the lake are most charming. The willows change from green to silver grey and delicate russet, with a red tone on the stems and branches, casting colours on the clear water of the lake, which contrast most beautifully with the rich olives and yellow greens of the floating masses of water-weed. The chinars are warm with crimson, and the poplars stand up like golden poles to the sky. On the mountain sides the trees are red and gold, and the scene is one of unequalled loveliness. Looking towards the city from the lake the famous hill, the Takht-i-Sulaiman, stands on the left; and to the right the hill of Hari Parbat, with its picturesque fort full of recollections of the grandeur of past times. Between these hills lies Srinagar, and away to the west are the snow-capped mountains of Kashmir. The Dal is clear, and the people say that the shawls of Kashmir owed much of their excellence to being washed in its soft waters. Nature has done much for the lake, but the Mughal emperors exerted themselves to enhance its natural beauties; and though the terraced gardens of Jahangir and Shah Jahan, with the prim rows of cypress through which formal cascades tumble down to the edge of the Dal, may not please the European landscape-gardener, the magnificent plane-trees which the great Mughals bequeathed to posterity have added a distinctive charm. The park of plane-trees known as the Nasim Bagh, 'the garden of breezes,' which was planted in Akbar's time, is the most beautiful of all. Nothing is perhaps more striking than the ruined Pari Mahal standing grandly on a spur of the Zebanwan mountains, which was built by Dara Shikoh for his tutor, Mulla Shah, whose tomb is at Mulshahi Bagh, near the entrance of the Sind valley. There are two small islands on the lake, known as the Sona Lanka or 'golden isle' and the Rupa Lanka or 'silver isle.' The original of the name Dal is uncertain. One authority states that the name signifies in the Kashmiri language 'lake,' and that there is a Tibetan word Dal which means 'still.' In the chronicle of Srtvara the lake is called Dala. The cultivation on the lake is peculiar and interesting.

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one companion for a length of time. For four months 000
we lived alone together, sharing the pleasures and troubles of hard travelling, and we emerged from the trial the fastest friends. With such a companion, delighting in the people, the scenery, and the novelty of the life, the four months of marching was a continual pleasure.

From Rawal Pindi, where the rail is left, the road 131
into Kashmir runs for forty miles uphill to Murree, the 491
summer headquarters of the Punjab Military Command, and from there descends twenty-eight miles to Kohala, in the valley of the Jhelum, which river is here the boundary between British India and Kashmir. The Jhelum is crossed by a suspension bridge at Kohala, and from this point the road runs for over ninety miles along the left bank of the river till it debouches at Baramulla into the main valley of Kashmir, within a few miles of the spot where the river leaves the Woollar Lake. The road is a very fine one, admirably aligned, but at the time I write of it was only partially completed, and we had to march about half the distance between Kohala and Baramulla, at which place the traveller into Kashmir usually enters the boats that convey him to Srinagar, the capital of the Kashmir State.

In the summer the heat in the Jhelum valley is 133
very great, and though the scenery is fine, the river 491
in a constantly recurring series of rapids cutting its way through the gorges of the impeding hills, there is not anything as a rule of remarkable beauty, and one's only object is to get through the journey as quickly as possible. The last few marches, however, are striking. The road runs below great cliffs

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133 clothed with forest, at one time through the terraced
491 fields of rich rice cultivation, at another through thickets of lilac, barberry, and hazel, and at another through the forest itself, here composed of magnificent deodars.
172 Ruins of Buddhist temples by the roadside—some of them of great interest, and in a fair state of preservation—bear witness here, as do other remains on every well-known natural line of communication throughout the Hindu-Kush and Northern India, to the widespread power of the creed once ruling from Kandahar and Kabul to Bengal, of which now, throughout the continent of India, scarcely a trace remains, except in time-worn stones.

133 The valley of Kashmir, which is about eighty miles long by twenty broad, contains and leads to some of the most beautiful scenery in the world. Shut in by a great circle of snowy mountains, traversed by a fine river running through richly cultivated lands, adorned by a chain of lovely lakes, watered by a thousand streams, covered with numerous villages embowered in every species of fruit-tree, with lake and stream bordered by plane-trees, the magnificent "chenar," dear to the Mogul Emperors, and planted by them wherever they loved to dwell, the vale of Kashmir is, outwardly at least, the earthly paradise of the East.

133 The traveller generally leaves Baramulla in the
501 evening, and his barge is paddled and towed up by
731 sunset to a spot where boats tie up for the night. From this point, at early dawn, a start is made to cross the Woollar Lake. This great stretch of water has an evil name among the boatmen, for it is subject to swift and terrible storms, against which the keel-

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less boats, with their heavy top hamper of mat roofs, cannot possibly make head. It is an unpleasant experience to be caught in a storm on the lake. All that is feasible in this case is to drift with the wind, paddling as rapidly as possible towards the nearest reed bed, and to tie up there till the storm is past; but many a boat caught in the open lake has been swamped, and the boatmen are full of tales of shipwreck. By starting before sunrise it is possible, however, to cross by mid-day to the other side of the lake, where the river flows into it, and storms as a rule do not come down till after-noon.

The scene as your boat steals out into the lake an hour or more before sunrise is one never to be forgotten; many a time did I get up to enjoy it, and each time new beauties revealed themselves. It always reminded me of a picture of the Dutch School in varying gradations of pearly greys. The night has passed, and the cold, clear light of dawn steals over every feature of the scenery. The great snow mountains stand out white and pure against the cloudless sky, in which the morning star still burns; not a touch of pink has yet warmed their silent summits. Reed beds, swathed in gently-moving mist, and long grassy promontories, on which stand motionless cattle, project into the lake in ever-varying outline as the boat glides on, all showing grey in the yet sunless light. The weird call of the water-pheasant sounds on all sides, as the black and white birds, disturbed by the sound of the paddles, wheel over the marshes; and for miles around you stretches the great expanse of water, cool and grey, swept here and there with washes of pale blue, or dark-blue greys where the lake shallows.

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133 The journey up the river, though it offers many
137 beautiful views, is monotonous, and it is a relief to get out of your boat occasionally and to walk along the bank ahead of the men towing, or to cut off bends of the river by striking across country. In the spring the banks of the Jhelum are bordered for miles by broad bands of purple iris, with an occasional mass of the white iris showing the village graveyard; the air is delightful, and breathes new life into any one who has come up from the burning plains of India. When tired of walking there is nearly always a clump of the great plane-trees, or a single one growing on the river bank, to give the wayfarer pleasant shade, where he can sit and wait for his boat, sung into day-dreams of home in the far West by a chorus of sky-larks.

361 Srinagar itself is picturesque as approached by boat. The town, a huddled mass of lightly-built houses, in the construction of which timber takes a prominent part, lines both banks of the river. It is dominated by two isolated hills, one crowned with the battlements of the State prison and fortress called Hari Parbet, the other the Takht-i-Suleiman, or Throne of Solomon, topped by an ancient temple which has looked down on the crowded life below for many centuries, for it was built before the secret of the true arch was known. Behind these hills rise the rugged outlines of the mountains which form the boundary of
[491] the valley. As your boat ascends the stream it passes under bridge after bridge of wood built out from massive wooden piers on timber cantilevers, and the bank is lined with temples, whose roofs, covered with tin, shine like silver. Ruined quays, retaining

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000 At Bandipur we were met by two officials of the Kashmir State, who had been deputed to accompany me—the one with strict injunctions never to lose sight of me for a moment wherever I might go, the other with orders to see me as far as Gilgit. A guard of twenty Kashmir sepoys, Dogras of one of the best regiments, had also been told off as my escort. I had, in addition, four Pathan orderlies belonging to my regiment, the Central India Horse. They were picked men of tried gallantry, true as steel, worthy of the implicit trust I placed in them. The baggage of the party was carried by coolies, the roads not being suitable for animal transport.

787 The second of the Kashmir officers was a charming companion, a Hindoo gentleman of the old school, who had passed much of his life at the Kashmir Court. Bright, always cheerful, with a supreme contempt for the savage people among whom we were to spend our time, and also it must be allowed for the beauties of their wild country, he invariably saw the amusing side of life, and was ready to extract some fun out of the difficulties and mishaps of frontier travel. We became the greatest friends, and spent hours in endless talk. The last time I saw him his humour was a trifle gruesome. He came to take leave of me, and told me with much glee how the Brahmin astrologer whom he had consulted about his return to Kashmir had fixed the lucky day for his start, but had not been able to foresee his own departure on a longer journey. The unfortunate man had died of cholera that morning.

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● 133 From Bandipur the road runs straight out of the valley over the Tragbal pass, the highest point of

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which is about twelve thousand feet. Our first camp was at an altitude of over nine thousand feet in a glade in the pine forest, the turf covered with blue forget-me-nots. The march up was lovely, through one succession of copses of jasmine and scented wild rose, the latter of all colours from white to dark red. Close to the camp we came on the first signs of the army which had preceded us—a line of graves of men who had died of cholera. The troops and coolies were said to have suffered much from this scourge, and we arranged to avoid their camping grounds in future. The following morning we continued our march, the road winding up through pine forest till the rounded tops of the watershed were reached. We halted for an hour at the top, surrounded by a wilderness of flowers, blue gentian, anemones, acres of white and yellow blossoms bordering the wreaths of snow, masses of small pink alpine flowers, wild rhubarb and sorrel in profusion, and patches of dwarf juniper, for we were well above the pine and birches. The views from here are lovely—to the left, steep pine-clad slopes descend into the famed Lolab valley, behind, stretched out thousands of feet below, lie the valley of Kashmir and the blue sheet of the Woollar Lake, backed by the snowy range of the Pir Panjal; to the right stand the great square peak and snow-fields of Haramukh; in front, a hundred miles away, towers Nanga Parbat, from which on both hands as far as the eye can reach tossed ranges patched with snow fill up the picture.

I had an example on reaching camp this day of the extraordinary carrying power of the Kashmiri coolie; my tent was late coming up, and when it

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV I

were lent to the Durbar for this purpose by Government. The villagers are no longer liable to be dragged out for forced labour if they do not satisfy the extortionate demands of tax collectors and plundering officials. But it will take many a long year before the Kashmiri becomes a man.

The next few marches are up the valley of the Kishengunga, one of the most beautiful in Kashmir. The road runs for the most part near the river, through fir forest and thickets of deciduous trees and bushes, amongst which the white Persian lilac and wild roses show in great profusion. At the lower end of the valley is a splendid grove of branching poplars, beyond which, near Gurais, are a few miles of open cultivation and stretches of meadow land. The steep hill sides for the most part, however, close in on the river; the slopes facing north covered with forest, those facing south bare of trees but grass grown, as is usual in the Himalayas, where the summer sun burns up the southern exposed slopes too much to permit of young woods growing. The mountains rise in grand peaks, broken into precipices hung with fir and birch, and interspersed with alpine meadows.

The height of the Gurais valley is about eight thousand feet, and the climate as near perfection in spring, summer, and autumn as can be found on earth. We habitually marched early for the sake of the coolies, starting any time after four or five, stopping to breakfast at some tempting spot, where we would spend most of the day reading or wandering off the road in search of views and game, and finally reaching camp some time in the afternoon. It was the existence of the nomad, the charm of which once tasted

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

175 wild flowers delighted and astonished afresh. I had a busy time for a couple of months here, getting into touch with the Kashmir officials, and making preparations for my summer march, and for my permanent establishment at Gilgit. The latter was no easy matter, considering that Rawal Pindi, the nearest railway station, was separated by four hundred miles from Gilgit, and that for most of that distance there was but a goat track for a road.

My instructions were that, the moment the sanction of the Secretary of State was received to the proposals of Government, I was to proceed to Gilgit, re-establish the Agency there, visit Hunza and Nagar, and then march to Chitral. If feasible, I was to extend my march, and visit the Khans of Dir and Umra Khan of Jandol. I meant to have another try at the road from Chitral to Peshawar, but again I was to be disappointed, and it was not till six years later that I was to traverse it, after the road had been opened by the force which relieved the beleaguered garrison of Chitral.

133 A still further vision now came to haunt and disturb me, the reported existence of a pass called the Saltoro, which was said to cross the Mustagh range north-east of Skardu in Baltistan, and to give access to the Shimshal valley, and so to Hunza from the north. I knew all about Younghusband's horrible experience in crossing the Mustagh at the end of his great journey across China, and that the road he followed, formerly a well-used one to 000 Yarkand, was completely blocked by glaciers. But rumours were persistent that there was a practicable pass, though its existence was always openly

A HAND BOOK

OF

JAMMU AND KASHMIR STATE.

CHAPTER I.—PHYSICAL & POLITICAL GEOGRAPHY.

101 **Area.**—The total area of Jammu and Kashmir
131 State is 84,471 square miles. It lies between 32°-17′ and 36°-58′ North Latitude and 73°-26′ and 80°-30′ East Longitude and is the largest State in India. It is larger than Hyderabad, about as large as Mysore, Bikaner, Gwalior and Baroda put together, and two-thirds the size of the whole of the Bombay Presidency.

Boundaries.—On the north it is bounded by Chinese and Russian Turkistan, on the east by Chinese Tibet, on the south by the Punjab and on the west by the North-Western Frontier Province. The territories of three powers, *viz.*, Britain, China and Russia, and of the independent kingdom of Afghanistan meet on the northern borders of the State.

133 **Physical features.**—In addition to a small strip of land along the borders of Jammu, which is a continuation of the great plain of the Punjab, and a bleak tract adjoining the Karakorum Mountains, the territories of His Highness the Maharaja Bahadur of Jammu and Kashmir include valleys formed by the Chenab and the Jhelum and the middle reaches of the Indus.

Geographical divisions.—The generally accepted geographical divisions of the territories are as follows:—

1. The Sub-montane and Semi-mountainous Tract, consisting of the plain contiguous to the Punjab and broken *kandi* country skirting the Himalayan ranges. The rivers Ravi, Chenab and Jhelum and several perennial streams flow through the southern plain area, which borders
[241] upon several Punjab districts. Rice, wheat, maize and other crops are grown in this area. Canals drawn from the big rivers and small village streams are the main sources of irrigation. The northern portion of the region called

133 *bandi* has an altitude of 2,000 feet or less. Its soil
[241] is stony and sandy and cultivation depends mainly
[162] on seasonal rainfall. The area of this division is 2,609 square miles. The population at the census of 1941 was 8,14,028.

2. The Outer Hills, consisting of the comparatively low hills to the south of the mountain ranges. This division comprises the whole area covered by the ranges of low hills to the south of the Pir Panjal mountains, which divide the two provinces of Jammu and Kashmir, one from the other. The altitude of the greater part of this belt varies from 2,000 to 4,000 feet, though the hills in Bhadarwah reach heights of over 5,000 feet. On the lower levels, and stretched between the hills are patches of cultivated lands or stunted forests. The higher elevations
[241] are covered with pine and *deodar* forests. The cultivation is greatly helped by the proximity of the Pir Panjal mountains, whose tremendous altitude causes the moisture-bearing winds to deposit most of their aqueous vapours in this part of the country. Rice and wheat are grown in some parts, while maize is the staple food. The area of
[162] this division is 9,769 square miles; the population at the census of 1941 was 11,67,405.

3. The Jhelum Valley, consisting of the valleys that drain into the Jhelum and the Kishanganga rivers. The mountains enclosing this tract have an average altitude of 12,000 feet. Many of the peaks exceed 14,000 feet. Water for irrigation is supplied by the perennial streams which have their sources in the surrounding snow-clad mountains. The Jhelum valley situated at over 5,000 feet above the sea level, and the beautiful lateral valleys of the Sindh, and the Liddar (the three together forming the famous Kashmir Valley) and the hilly tract of Muzaf-
[241] farabad are included in this division. The Kashmir valley is fertile and yields abundant harvests of rice. Fruits of various kinds are produced. Wheat and maize are grown. In Muzaffarabad district, agriculture is precarious and the cultivated area is small. The area
[162] of the division is 8,539 square miles; the population at the census of 1941 was 17,28,705.

4. The Tibetan and Semi-Tibetan Tract, consisting of the middle reaches of the Indus. The river has its source in Lake Manasarovar in Tibet and traverses the whole of the division running from south-east up to the

133 bend round Nanga Parbat, where it assumes a south-westerly course. The mountains in the north stretch up to the Pamirs, and reach great heights ; one of the peaks, Mt. Godwin Austin 28,250 feet above the sea level, is [136] the second highest peak in the world. The Himalayan ranges north and south of the Indus have been described as the " Sportsman's Paradise ", where ibex, *markhor*, and ovis ammon, besides other big game, are met with. A number of mountaineering expeditions have been to these regions for exploration. Except in Gilgit, the ranges in this division vary from 17,000 feet to 22,000 [241] feet. The cultivable area in the Ladakh district is very small and the rainfall deficient, and agriculture is carried on by artificial irrigation. *Grim* (a kind of wheat) is the chief crop and is grown even at a height of 15,000 feet. The small tract of Gilgit enjoys good climate and cultivation, and produces wheat and other crops and fruits. The [162] area of the whole division is 63,554 square miles. The population is very sparse—the density at the census of 1941 was 5 persons to a square mile and the total population 3,11,478.

The first two of these divisions form the province of Jammu, the third is Kashmir proper, while the fourth comprises the district of Gilgit and the Frontier *illaqas* of Skardu, Ladakh, and Kargil.

132 **Climate.**—The climatic conditions of the country vary from the arctic cold of the Ladakh district to the extreme heat of the Punjab plains.

In the sub-montane and semi-mountainous tract of Jammu Province, tropical heat is experienced. Kashmir enjoys a temperate climate in summer, but is very cold in winter. In the Frontier district, especially in Dras, Zanskar and Rupshu, there prevails extreme cold. The deep narrow valleys between Kashmir and Gilgit are hot and damp. Kishtwar and Bhadarwah have a more salubrious climate.

Rainfall is scanty in the Frontier *illaqas* and the Gilgit district, but in the rest of the State it varies from 30 to 65 inches a year. Reasi and Poonch receive more than 60 inches each annually. The annual rainfall of the Jammu district is nearly 45 inches and that of Kashmir Valley varies from 30 to 35 inches.

Places of interest.—(A) The following are some of the

367 its beautiful cascades and fountains was laid out by Jahangir. There is a Trout Hatchery at Achhabal, which is fed by the water of the spring. Outside the garden, there is a small beautiful ground shaded with *chinar* trees. There is also a rest-house, with catering arrangements, situated quite close to the ground.

Vernag.—Another Mughal garden is at Vernag below the beautiful spring there. The place is fifty miles from Srinagar and 6,100 feet above the sea level. It is situated at the foot of the Pir Panjal and has a large spring in an octagonal basin and an arcade built by Jahangir. The [133] limpid water flowing from the spring is one of the principal sources of the river Jhelum.

(3) HILL STATIONS.

361 **Pahalgam.**—This hill station is situated at a distance 485 of 59 miles from Srinagar at an altitude of about 7,000 133 feet above the sea level, in the heart of the finest side [490] valley of Kashmir, the Liddar Valley. The road to Pahalgam from Srinagar is suitable for motor and lorry traffic during the spring, summer and autumn months. It attracts an increasing number of visitors every summer. It has hotels, post and telegraph offices, a Tehsil office, a dispensary, a police station and a conservancy staff. It is an important stage in the pilgrimage to the sacred cave of Sri Amarnath, which is 27 miles away. The great Kolahoi glacier, another attraction for visitors, is about 22 miles from Pahalgam.

Kokarnag.—Kokarnag which is at a distance of 50 miles from Srinagar and 10 miles from Achhabal has a group of springs from which ice-cold water flows. The camping ground is close to the springs. A cafe has recently been opened there.

Gulmarg.—This far-famed holiday resort is about twenty-eight miles from Srinagar, and 8,700 feet above the sea level. It provides many amenities for visitors. It has a high class hotel, post and telegraph offices, a dispensary, a police station and a Tehsil office. The hill station is placed under a Town Area Committee. A magnificent panorama is unfolded to the view from the circular road, 7 miles long, which commands a view of the Nanga Parbat ranges and the whole of Kashmir Valley. Khilanmarg, which is a favourite place for excursions

from Gulmarg, affords a glorious view of Kashmir Valley 361
and its surrounding mountain ranges including Nanga 485
Parbat. It is 1,600 feet higher than Gulmarg and can 133
be reached by a rough pony track through forest area. Towering over Khilanmarg is Affarwat, 14,000 feet above the sea level. It has a picturesque blue lake. One can ride to Khilanmarg and thence climb Affarwat on foot. Gulmarg has been developed as a modern hill station and continues to attract visitors, mostly Europeans, in increasing numbers, in the summer. It also attracts ski-ing enthusiasts in December, January and March each winter, when meetings are arranged by the Ski Club of India.

Toshmaidan.—This can be reached by three marches from Gulmarg, and is one of the most beautiful *margs* (literally meadows or pasture lands) of Kashmir. The path is steep, but fit for ponies.

Ganderbal.—This is a small village on the banks of the Sindh river at a distance of 13 miles from Srinagar, and 5,220 feet above the sea level. Visitors generally stay in boats moored along the river. By road it is half an hour's drive from Srinagar. As in Pahalgam and Gulmarg, there are here post and telegraph offices, the Government dispensary and a police station. The Sindh river and its tributaries in Ganderbal supply fish in abundance. Ganderbal is the starting point of excursions to famous places like Sonamarg, Baltal, Zojila mountain, Lake Gangabal and the Harmukh mountains.

Sonamarg.—This glacier valley is at a distance of 51 miles from Srinagar, and is 8,750 feet above the sea level. It presents one of the finest pieces of scenery in Kashmir and is noted for its bracing climate. A portion of the road [491]
to Sonamarg is metalled and the remaining is a fair-weather motor road. Large camping grounds are available in the valley. The famous Sri Amarnath cave and the Kolahoi glacier in the Liddar valley are accessible from this place also. Snow trout are available in the river at Sonamarg.

Gangabal.—This glen is about 11,720 feet above the [788]
sea level and contains an attractive lake. On one side of the lake rises the towering peak of Harmukh (16,900 feet). It is a place of pilgrimage for Hindus.

(4) Lakes.

133 **Dal.**—This beautiful lake is over 3¾ miles by over 2½ miles in size. The background is provided by mountain ranges which rise 3,000 to 4,000 feet above the level of the lake. The water is fresh and abundantly supplied [367] with fish, wild duck and water-fowl. One of the main features of this lake is the famous floating gardens. The lake is a favourite place for the mooring of house-boats. One of the corners of the lake is Gagribal, noted for its very clear water. It is an ideal place for bathing. Registered bathing boats, sailing boats and motor boats for aqua-planning are available on hire at the Gagribal point.

Anchar.—This is 5 miles long and 2 miles wide, and extends towards Ganderbal. It is a good place for duck and snipe-shooting in winter months. Lotuses and lilies are to be seen here in profusion in the month of August.

Wular.—This is the largest fresh water lake in India, and is 12½ miles long and 5 miles wide. The lake can be reached from Srinagar by river as well as motor road.

Manasbal.—This lake, about 16 miles from Srinagar, is accessible both by road and river, and is considered to be the loveliest of the Kashmir lakes. About 2 miles in diameter, it is surrounded by majestic hills, and its water is blue and clear. The ruins of a fine Mughal garden are situated on one of its banks.

Kaunsarnag.—This is the largest mountain lake in Kashmir. It is situated on the Pir Panjal range, about 13,000 feet above the sea level and is over 2 miles long. It is surrounded by some of the most picturesque of the Himalayan peaks. Three of these peaks, each about 15,500 feet high, tower over this lake which usually remains frozen till the month of June.

Shishnag.—This is a mountain tarn situated at an altitude of 12,000 feet on the pilgrim road to the Sri Amarnath cave.

(5) Ancient Monuments.

172 **Pari Mahal (Palace of fairies).**—A massive building, now in ruins, standing on the side of the mountain to the south of Lake Dal: it is said to have been erected in the time of the Mughal emperors for astronomical

659 standard of living of population in general, and of India (which is 80 per cent. agricultural, depending upon the mercy of timely monsoons) in particular would constitute a fairly good criterion for natural divisions.

But from the practical viewpoint neither of the above two criteria would by itself be sufficient as the presentation of results merely by the natural divisions will defeat the very objects for which a Census is taken by the Government who want to know the distribution of people and their condition in each administrative unit of the country to enable their provincial Governors, District officers, and Tehsildars to take necessary steps for the improvement of conditions in their respective jurisdictions. Experience has shown that it is always wiser to steer the middle course and accept a compromise between the two criteria by following both the methods in exhibiting the conclusions of the Census. The facts should therefore be stated by administrative divisions and the theory based on natural divisions whenever possible. Nowhere is the task of formation of natural divisions fraught with greater difficulties and complications than in the Jammu and Kashmir State where vicissitudes of climate and rainfall and variation of altitude are so pronounced that it is well nigh impossible to find fairly large tracts possessing homogeneous characteristics to enable sound grouping into distinct natural divisions. Not to say of homogeneity of physical features in a province it is rather difficult to find a district possessing same characteristics throughout. Speaking of the Kashmir Valley Sir Walter R. Lawrence has observed:—

> "Every hundred feet of elevation brings some new phase of climate and of vegetation and in a short ride of thirty miles one can pass from the overpowering heat to a climate delightfully cool, or can escape from wearisome wet weather to a dry and sunny atmosphere."

If these remarks are true of the great valley a level stretch of country, they are applicable with much greater force to the Frontier Districts having ranges with perpetual snows ensconsing within their folds a large number of valleys and places enjoying the driest climate in the world with practically no rainfall. In view of the aforesaid difficulties it would be futile to attempt any fresh classfication of the natural divisions of the State and consequently we adopt the scheme of Natural Divisions propounded by Fredric Drew Esquire, F. R. G. S., F. G. S., in his "The Jammu and Kashmir Territories" (a geographical account) published in 1875 A. D. with necessary modifications made by Khan Sahib M. Matiuzuman Khan, the Superintendent of Census of this State in 1911, to suit the special requirements of the Census. Sticking to the old divisions has the further advantage of judging the comparative values of the figures with a great degree of accuracy than would otherwise be possible.

The Four Natural Divisions are :—(*i*) *The Sub-montane and the Semi-mountainous Tract.*—This is partly plain and partly broken Kandi country skirting the mountain ranges of the Himalayan series, and consists of tehsils 131 133 161 Kathua and Jasmergarh of the Kathua district, the entire district of Jammu comprising Samba, Ranbirsinghpura, Jammu and Akhnoor tehsils, and tehsils Bhimber and Mirpur of the Mirpur district. The southern portions of these tehsils bordering upon the Punjab districts of Jhelum, Gujrat, Sialkot and Gurdaspur possess fertile tracts growing rice, wheat, maize and other crops. This region has been designated by Mr. Drew as "The plain in front of the hills" through which flow the three great rivers of the Punjab namely the Ravi, Chenab and Jhelum as also some perennial streams flowing with sufficient water throughout the year. The irrigation of this tract is carried out partly by canals drawn out of the big rivers (The Ranbir Canal, the Upper Jhelum Canal, the Basantpur and the Ujh Canal) and partly by small *Zimindari Kuhls.* The Ranbirsinghpura tehsil is the most fertile tract in this region having the best soil and receiving sufficient water from the Ranbir Canal; while Samba is the poorest with sandy soil thirsting for water. The northern portions of the above tehsils called "Kandi" being located at a higher level 1,100 to 1,200 ft., has* stony and sandy soil where cultivation is meagre and uncertain mostly

*[Errata: read "have" for "has"; cf errata sheet, p. 329, category 116 -- Analyst]

depending upon timely rainfall. The population of this division consists of 7,12,456 souls and the area is only 2,606 square miles. 131

133

(*ii*) *The Outer Hills.*—This comprises the whole country of low-lying hills (called Sewalik or Sawa Lakh) in the south of the Pir Panjal mountains which partition the Jammu and Kashmir provinces and whose snowy peaks render the Kashmir valley inaccessible from the Jammu side during the winter months. Tehsil Basoli of Kathua district, the Riasi district, the Udhampur district and tehsil Kotli of the Mirpur district are all included within this belt which consists mostly of country 2,000 ft. to 3,000 ft. high, though in Bhadarwah and Kishtwar the hills reach a height of over 5,000 ft. 161

Excepting the fertile valley of Bhadarwah the country has only patches of cultivated areas spread between the hills covered with scanty and stunted forest growth which assumes larger and thicker proportions as higher elevation is reached where the pine and deodar forests form a great source of wealth to the State. Much of the mineral wealth of the State also lies buried in this part of the country and Reasi bids fair to play the role of an important metallurgical centre of the State in future. Although irrigational facilities are very scanty, being arranged by small *Kuhls* drawn from mountainous nallahs or springs, but the cultivation is greatly helped by the larger precipitation that this region is blessed with on account of its proximity to the high Pir Panjal mountains which compel the moisture bearing winds to deposit most of their aqueous vapour in this part of the country. There are fairly populous and well cultivated valleys among the mountains such as Poonch and Rajouri and in the valley of the upper Chenab are the valleys of Ramban and Bhadarwah. Rice and wheat are grown in some parts while maize is the staple food of the Illaqa. The area of this division is 9,795 square miles and population runs upto 1,075,985 persons.

NOTE.—The Division I and II constitute the entire Jammu Province.

(*iii*) *The Jhelum Valley.*—This includes all the three districts of the Kashmir Province having ten tehsils in all:— 631

1. Srinagar District	...	1. Srinagar,
		2. Anantnag,
		3. Kulgam,
		4. Awantipura,
2. Baramulla District	...	5. Baramulla,
		6. Sri Pratapsinghpura,
		7. Uttarmachhipura,
3. Muzaffarabad District	...	8. Uri,
		9. Karnah, and
		10. Muzaffarabad.

The seven tehsils of the Srinagar and the Baramulla districts constitute the Kashmir valley proper while Muzaffarabad district (of which only a few villages in Uri enjoy similar characteristics) has also been clubbed into this group to coincide with the administrative division; otherwise this hilly tract with insufficient cultivation and precarious agriculture would rightly fall within the Outer Hills Division. The mountains enclosing this tract have been termed as "The middle mountains" ranging on the average between 8,000 to 10,000 ft. in height although many of the peaks reach 14,000 to 15,000 ft. The valley 133 131

* [Errata: cf. Category 116, p. 329 for corrections -- Analyst]

131 of Kashmir situated at over 5,000 ft. above sea level and the beautiful side
133 valleys of Sindh and Liddar also belong to this division.

It is needless to speak here of cultivation in the valley which is very close
241 and plentiful yielding abundant harvests of Shali (Paddy) the staple food of the
161 Kashmiries. Irrigation is supplied by the *Kuhls* drawn from natural water courses fed by the surrounding snow-clad mountains. The valley is famous for the large variety of its fruits which are exported to the plains in ever-increasing quantities. Besides rice or paddy, maize, wheat and tilgoglu also are grown while Trumba (Buckwheat) is grown on the higher regions in small quantity. The area of this division is 8,539 square miles and the population comprises 1,569,218 persons.

131 (*iv*) *The Indus Valley or the Tibetan and Semi-Tibetan Tracts.*—These
133 form the central portion of the valley of the great river Indus, which taking its source at the Mansarowar lake in Tibet proper traverses the whole of the frontier
161 region of the State running from south-east to north-west upto the bend round Nanga Parbat whence it assumes south-westerly course till it enters the sea after covering a total length of 1,800 miles from the source. Enclosed by Karakoram on the north and the central range of the Himalayas on the south this division comprises three-fourth of the area of the State but on account of its high altitude and highly mountainous and barren character maintains a population of only 288,584 people giving a density of 5 persons to a square mile. Except Gilgit the ranges in this Illaqa vary from 17,000 ft. to 22,000 ft. and in Ladakh there are vast deserts, *i. e.*, Linghzithang 1,6000 ft. and Kuenlun (17,000 ft. above
631 sea). This includes the three separate administrative divisions:—

1. Ladakh District	...	1. Ladakh, 2. Skardu and 3. Kargil Tehsils.
2. Gilgit District	...	Gilgit Tehsil.
3. Frontier Illaqas	...	Hunza, Nagar, Yasin, Chilas, Ishkoman, Kuh-Ghizar, Punial Illaqas included in the Gilgit Agency.

133 The physical characteristics of the various portions of this country differ very widely and we have almost rainless and therefore dry and barren tracts of Ladakh on the one extreme and Baltistan and Gilgit with their lower hill sides and valleys verdant with orchards and corn fields on the other.

×162 The Ladakh tehsil is peopled by the Mongoloid (Tibetan) race who
241 own allegiance to Budhism while Skardu and Kargil are inhabited by Muslims of Shia and Nurbakshi sects belonging to semi-Tibetan race called Balti. The cultivable area being very small and the rainfall very deficient agriculture is carried on by artificial irrigation with great difficulty and labour, and it is not unoften that terraced fields are reclaimed at the foot of the overhanging cliffs. The Ladakhi custom of polyandry keeps the small holdings intact as the joint family and common-wife system of the Budhists prevents fragmentation of holdings and also acts as a great check on population. Grim is the chief crop of Ladakh which grows even at a height of 15,000 ft. The population of Gilgit is constituted of Muslims of the Dard race and this small tract enjoys far better climate and cultivation than Ladakh; producing wheat and other crops as also fruits. The production in Political Illaqas is again of an inferior kind.

631 **3. Administrative Divisions.**—As at the preceding Censuses, the State may be divided administratively into two broad divisions :—

(*a*) **The State proper.**

(*b*) **Dependancies and Jagirs.**

[Errata: read "giram" for "gvim". cf. errata sheet, p. 329, category 116 -- Analyst]

161 thinly populated as the State. A mere glance on the following density figures will disclose the futility of any attempt at such comparison :—

		Density per square mile.
Great Britain	...	480
Germany	...	347
Italy	...	340
Belgium	...	669
Holland	...	605
China	...	272
Japan	...	608
Java	...	817

But if on the other hand we resort to the sparsely populated countries which have only recently added to their indigenous population by taking in immigrants from the densely peopled areas it is seen that there are countries with very large habitable area having far lesser density than ours and even United States of America is included therein sustaining only 40 persons to a square mile.

		Density per square mile.
Australia	...	2·12
Canada	...	2·55
United States of America	...	40·0
Newzealand	...	14·1
South African Union	...	15·2
Brazil	...	13·0
Mexico	...	19·0

161
133 Although arithmetical calculations yield an average density of 43 persons only as against 39 of the last Census but this low figure is calculated to give a false impression to the outside world to the effect that there is ample scope in the attractive Valley of Kashmir (by which name the State is generally known abroad) for taking in at least five times its present population, as such a conclusion can easily be based on the Theory of Trunniers, a German statistician who held the view that even agriculture alone can support upto 250 persons to a square mile, although this theory has not been accepted without reservations.

To give a correct idea of the State of affairs it is essential that abnormal factors should be eliminated from the computation of density and if in the present case the figures of the Frontier Districts (which have only 5 persons to a mile) which have large barren tracts comprised of naked deserts and mountain ranges several thousand feet above the sea-level are eliminated the density for two provinces *i. e.*, Jammu and Kashmir will approach the respectable figure of 160·5 persons to a square mile which compares very favourably with Gwalior, Hyderabad, Central Provinces, N. W. F. Province, Bombay and also with India as a whole (195).

161 13. **Inter-territorial Density.**—Although we must reserve the discussion of growth of population by Natural Divisions of the State to subsequent pages, yet it seems essential to give a brief account of the densities of the internal Administrative Divisions to complete the picture. In this connection reference may be made to last column of the State Table I in Volume II of the Report which will disclose a very wide disparity between the densities of tehsils. Commencing at the lowest rung of the ladder with the Ladakh tehsil having a density of 1 person per square mile we rise higher and higher through every range of density passing Kishtwar (16), Karnah (39) and Bhadarwah (75) till we reach the better

4 [Errata: read "happy" for "attractive"; cf. errata sheet, p. 249, category 116 -- Analyst]

132 The cause of high precipitation here is that the Monsoon which manages to reach these outer ranges of the Himalayas is deprived of its entire acqueous vapour by these mountains on the Punjab side of the Pir Panjal preventing its onward march and penetration to the Happy Valley which is very slightly, if at all, influenced by Monsoons.

132 161 (b) The second belt classed as the Poor Rainfall Division (20″ to 40″) comprises ten tehsils which have a density above 200 excepting entirely mountainous tehsil of Kishtwar (18) and partly mountainous Anantnag. It is in this belt that the highly populated tehsils of Ranbirsinghpura (527), and Srinagar (501) are located as also the fairly dense tehsils of Pulwama (334), Sri Pratapsinghpura (334), Baramulla (252), Kulgam (248), and Mirpur (285). For Kashmir which has a temperate climate a rainfall between 15″ and 40″ is considered sufficient for all kinds of cultivation as in such regions both evaporation and rainfall are generally less and consequently the population all over the Kashmir Valley is fairly dense.

(c) Next comes the belt of a very poor rainfall (below 15″) with Kargil (density 7), Skardu (13), Gilgit (19) and Ladakh (1) all of which come last in regard to density; Ladakh tehsil having a rainfall of 3″ exhibiting one man per square mile. Here the relation between rainfall and density is self-evident.

The above shows that rainfall has a great influence over the growth of population in all tehsils provided other conditions are equal.

161 312 241 (b) *Density and Irrigation.*—For the conduct of cultivation, water is the essential element and where Nature is not liberal enough in the distribution of a fair quantity of rainfall artificial means of irrigation whether by canals, tanks or wells make up for the deficiency. Instances are numerous where barren and dry tracts of land have been converted into flourishing fields through the improved irrigational facilities and have in consequence attracted large masses of human settlers. Lyallpur in the Punjab with an annual rainfall of 13 inches had in 1891 a density of 7 persons to a square mile but during the last 40 years it has grown so populous that its density at 1931 Census has now reached to 368 persons and is still growing.

The non-reliability of Census statistics of the State before 1911 makes it difficult to properly appraise the effects of irrigational works in influencing the growth of population, but even during the last twenty years the increase of density in Rarbirsinghpura tehsil from 428 to 527 and that of Jasmergarh from 241 to 281 and of Jammu from 313 to 387 is undoubtedly due in a large measure to the irrigational facilities afforded by the Ranbir canal and the Ujh and Basantpur canals in Kathua district.

133 161 (c) *Density and Configuration of the surface of land.*—Even where the supply of water by rain or irrigation is sufficint cultivation will not be full if the surface of the land is uneven. Throughout India, it is the level plains (of the Ganges, Punjab and other rivers) which are most thickly populated as in such places every inch of the land can be brought under the plough and water can be retained in the field to supply the moisture.

The table given under rainfall and density shows that in the State also it is the level plains at the foot of the hills in Jammu and the plains of the Kashmir Valley that support large populations while the hilly tehsils of Ramnagar, Riasi and Basohli etc., inspite of having highest rainfall are not thickly peopled on account of their hilly character.

132 161 (d) *Climate.*—The presence of masses of snow-covered mountains and the high altitude render the climate of part of Kashmir Valley very cold during the winter and the closing of the passes to the Frontier Illaqas during the

312 In Jammu the extension of the Ujh Canal was started at an estimated cost of Rs. 695,422 in the year 1924 and major portion of the work is nearly finished. Moreover extension to Distributary No. 9 of the Ranbir Canal has also been carried out at a cost of Rs. 140,032.

During the decade under report the length of the canals has increased from 325·21 miles to 460·78 miles giving a net increase of 135·49 miles in length and increase of 46,965 acres in area which no doubt is a record of good progress. Out of a total expenditure of Rs. 11,813,000 incurred on irrigation works from 1902-03 upto end of 1928-29 Rs. 3,496,361 were spent during the last decade. The expenditure on irrigation works from 1921 to 1929 amounts to Rs. 3,486,361 while the receipts come to Rs. 2,643,964. The position may be summed up in the words of the Chief Engineer, Public Works Department as follows :—

"Looking at either from the point of view of the revenue realised by the State or the prosperity of the Illaqas in which the various canals pass there can be no doubt that they have more than amply fulfilled the expectations with which they were started. Vast areas in the Jammu and Kashmir Provinces have now been made fertile. Places which at one time appeared wilderness and uninhabitable and suffered even from want of drinking water are now full of green fields and well grown fruit gardens. The price of the land has considerably increased and the inhabitants are now in a comparatively prosperous condition".

133 164 **19. State of Public Health.**—In a vast country like Jammu and Kashmir State with no homogeniety of climate and seasonal conditions, the factors governing public health are so varied that it is difficult to form a correct estimate for the entire country as to the propitiousness or otherwise of the individual years much less of a decade. The big mountain barriers divide the territory into distinct water tight compartments each possessing separate traits of climate with the result that while the Jammu Province might be passing through a severe epidemic of Plague the province of Kashmir is found to be immune from the touch of the epidemic, and on the other hand prevalence of Cholera in Kashmir in particular years has little effect upon Jammu, not to say of the far-flung Frontier regions.

164 744 This view derives ample support from the survey of the various epidemics during the last decade. During the period of ten years 1921-30 there have been 9 annual visitations of Plague in the Jammu Province more especially in the Jammu district while Kashmir Province enjoyed complete immunity for all these years with the exception of 1926 when in the month of November Plague broke out in the Awantipura and Kulgam tehsils claiming 38 victims. As regards Kashmir Cholera has visited the province in 1924, 25, 27, 29 and 30 but with the exception of 1929 when 70 persons died of Cholera in Basohli tehsil the Jammu Province has been almost free from the disease. The total mortality from the infectious diseases is given in the following table :—

Cholera	... 19,857
Small-pox	... 15,546
Plague	... 5,251

Plague.— The total deaths from plague in the Jammu Province came to 5,222 as against 9,134 of the last decade which shows that although the visitations of the epidemic have been frequent and regular the loss of life has been reduced by almost 50 per cent. which is due to the prompt and effective measures taken to combat the disease by the Health and Medical Departments in the shape of systematic trapping of rats, disinfection of houses and anti-plague inoculations. With the exception of the epidemic of 1924 which levied a toll of 2,242 lives the course of the disease has been sparodic and unperceived.

The only exceptional turn taken by the disease was to make its appearance in the Kashmir Province in 1926 when the Kulgam and Awantipura tehsils

K 161 decennial increase comes to 5·64 per cent. against 3·1 of the previous decade representing a fairly satisfactory state of affairs for these tracts.

K [131] The total area of this division is 63,560 square miles or three-fourths of the area of the entire State while the population supported by this huge area amounts to only 288,584 persons *i. e.*, 7·9 per cent. of the total population leading to a resultant density of only 5 persons to a square mile against 183 of the Kashmir Province and 144 of the Jammu Province inclusive of Jagirs. The figures of density offer their own commentry and no words are needed to establish the extreme sparseness of the population in these parts. Taking into consideration of variation from decade to decade it will be evident that internally the tract has grown in population from 160,225 in 1891 to 288,584 in 1931 yielding a total increase of 128,359 persons or 80·1 per cent. in the forty years which represents the highest increase over this long period as compared with the other two provinces or any of the districts. But a study of the figures of percentage variation of this division in the Subsidiary Table No. III shows that there is a progressive decline in the percentage increase rate from decade to decade as is evidenced by the big fall from 44·0 per cent. decennial increase in 1891-1901 to 14·2 in 1901-1911 and to 3·1 in 1911-1921. This leads us to the conclusion that the figures of the earlier Census of these tracts were far from being accurate and as each succeeding decennium is condusive to greater accuracy we may rightly conclude that the rate of increase which is manifesting itself at the recent decades represent the true state of affairs and the figures of the remote decades are not free from suspicion.

Coming to density proper the present Census gives a record of 5 persons to a square mile against 4 of the last Census which naturally means an increase in density by 25 per cent. but looking deeper into the figures we see that the actual density in 1921 was 4·29 and in 1931 it is 4·54 which gives a net increase of ·25 and reduces the percentage increase to a reasonable figure of 5·8 per cent. from 25 per cent. shown above on the basis of round figures.

K 133 241 The reasons for this dearth of population in this part of the State are not too far to seek as the highly mountainous character of the tract coupled with vast treeless deserts at an altitude of 17 or 18 thousand feet above the see-level offers very little attractions to settlers who will scarcely find any land available for cultivation here especially when only ·3 per cent. of the total area is fit for cultivation and the normal rainfall does not exceed 5·7″ which is hardly suitable for growing any crops. The passes remain closed during the winter when communications are generally cut off and the transmission of post is also attended with considerable difficulty. There are no roads worth the name.

K 161 The decade under report presents a record of increase in all the constituent units and the variation from 1·7 to 4·72 in the Ladakh district marks a decided improvement while the lowering of the percentage increase in Gilgit and Political Ilaqas is due to more careful enumeration leading to greater accuracy. It is a patent fact that at the present Census efforts have been made for the first time to obtain more detailed data of the Frontier Ilaqas which hithertofore were enumerated on a special form having four or five columns instead of the General Census Schedule provided with eighteen columns.

W.T. 161 **49. Ladakh District.**—Having said so much by way of introduction we shall review the tehsil comprising this district in passing with the help of the marginal table. Starting with the Ladakh district having an area

Name of District or Tehsil.	Population 1931.	Density.	Percentage of variation.		
			1921-1931.	1911-1921.	1901-1911.
Ladakh District ..	288,[illegible]	4	+ 4·72	− 1·7	....
1. Ladakh Tehsil ..	34,[illegible]	1	+ 4·14	− 3·9	....
2. Kargil " ..	80,[illegible]	7	+ 3·26	− ·1	....
3. Skardu " ..	107,[illegible]	13	+ 4·60	− 3·6	....

1/2 [Errata: cf. category 116, p. 329 for corrections — Analyst]

1: Lawrence G-S (1889-1895) 1895 AV4 Kashmir
Kashmir AV1

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CHAP. II.

other hill station of the outer Himalayas, but in February it is apparently damper, and in the remaining months of the winter and spring of about the same character. The humidity is highest in August, when it amounts to about 80 per cent. of saturation. In March the skies are as cloudy as during the rains. In the spring months, from March to May, it rains on an average about one day in three, most frequently in April. The rainfall on each rainy day averaging about one-fourteenth of an inch. Rain is less frequent in June, but increases again in July and August, when about half the days are more or less rainy and the falls heavier than in the spring, averaging three-quarters of an inch on each day of rain. The number of rainy days has varied from 74 only in the dry year 1880, to 123 in 1885, and the total quantity from 39·1 inches in the former to 71·8 inches in the latter year.

'October and November are the clearest months, but even these, and every month up to May, are more cloudy than at Simla or on the plains. On the other hand, in July and August there is less cloud than at Simla or other more easterly stations, as might be expected from the smaller frequency of rain.

132

[654]

'Leh[1]—Situated 4° further north than Quetta, and 6,000 feet higher, this station in the leading characteristics of its climate represents that of Western Tibet. Its observatory, 11,500 feet above the sea, is the most elevated in Asia, and has now furnished a register for twelve years.

●133

311

'Leh,[1] the chief town of the province of Ladákh, is situated in the upper valley of the Indus, which is here from six to eight miles across for a distance of forty or fifty miles, and shut in on both sides by portions of the Tibetan plateau, averaging 16,000 feet above sea-level, and bearing some of the loftiest ranges of the Himalayas. The flats and terraces along the banks of the river are all cultivated, and dotted with numerous villages, but for a mile on each side, between the fields and the foot of the hills, is a waste of sand, gravel, and large boulders, similar to that which fringes the much lower hill ranges of Baluchistan, but on a larger scale. The town of Leh nestles under the hills north of the valley, at a distance of some four miles from the river, up a long gentle, gravelly slope.

[361]

132

'The atmosphere of the valley is remarkably clear and transparent, and the heat of the sun very great. There is generally a difference of more than 60° between the reading of the exposed sun thermometer in vacuo and the air temperature in the shade, and this difference has occasionally exceeded 90°. It has been mentioned on a former page that Dr. Cayley succeeded in making water boil by simply exposing it to the sun in a small bottle blackened on the outside, and shielded from the air by inserting it in a larger phial of transparent glass. Owing to the diminished pressure of the atmosphere at the elevation of Leh, this would, however, take place

[1] [Notes by Eliot. See category 116, p. 27 for identification of Eliot-- Analyst]

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KASHMIR AV1

Sub-Himalayan Kashmir: Punch and Jammu

Very broadly speaking, Kashmir consists of two huge mountain masses —the Karakoram in the far N, the Himalaya/Zaskar to the S, with the Indus entrenched between them; and, on the Sn flanks of the main Himalaya, the famous Vale, walled in by the Pir Panjal which in turn breaks down into the lower but highly dissected Tertiary hills of the Punjab border (Figs. 63, 64). In actual fact the detail is exceedingly complex and the breakdown into seven units of study rather arbitrary, though not entirely so. 133

Kashmir includes a narrow strip, 5–15 miles wide, of the Punjab plains, here at 1100–1200 ft; this tract is badly ravined and of little significance except for the inclusion of the Mangla headworks of the Upper Jhelum Canal. N lies a belt of Siwalik terrain, hills up to 2000–4000 ft, largely anticlinal and overlooking a series of *duns*—longitudinal valleys—succeeded in turn by the Miocene Murree sandstones and Eocene Nummulitic limestone at 6000–8000 ft. The Siwalik zone, a "pile of rock waste" up to 20,000 ft thick, has undergone very recent folding and faulting, including early Pleistocene thrusting. In the earlier Tertiary zone strike-faults have disrupted anticlines and brought in massive Permo-Carboniferous limestones forming the higher ridges. The upper Murrees are preserved on the downthrow (Sn) side, while to the N the lower Murrees and the Nummulitics, resting with a great unconformity on the Permo-Carboniferous, are greatly disturbed and the terrain correspondingly confused; yet, "although dissection is intense, their heights display unmistakable signs of an older topography. Levelled spurs and plateau remnants, valley flats and abrupt terminations of high valley floors along master streams, indicate a mature relief which underwent rejuvenation".[8] This sub-Himalayan zone ends in the great boundary thrust-faults, beyond which the Pir Panjal rises steeply.

Rainfall varies with aspect, but in general lies between 35 ins. in the W and 28 in the E, with a fair contribution in January–March; temperatures are of course affected by altitude and aspect. The low outer ridges carry a sparse dry scrub, the inner rather better forest, largely of *chir* or *chil* (*Pinus longifolia*); but felling for rafting into the Punjab has made serious inroads. 132

The Siwalik and Murree terrain, with thin thirsty soils, very liable to erosion and often degenerating into pebble-spreads, is agriculturally poor, as are the limestone slopes. Here and there, in *duns* and in a piedmont belt at the foot of limestone scarps, conditions are better. Irrigation is limited, as the water-table is generally deep for wells, and channels are liable to be overwhelmed by spates from the numerous transverse gullies; while some lower areas are so fever-ridden that cultivation is largely carried on by a 134 241

[8] de Terra (1939), 8, 18. Until further notice, citations to de Terra are from this very admirable work.

6:Spate N-4 (no date)1954 AWI India
Kashmir AVI

241 seasonal immigration of hillmen. Wheat, barley, and rape are grown as rabi, maize and bajra as kharif. Higher up, in wider, better-watered valleys, bajra gives way completely to maize. Irrigation is difficult here also, as streams are incised, but it is not so necessary as in the lower valleys.

135 The unexploited mineral resources of the region are important. In Riasi Dt the Nummulitics contain three or four small fields with seams of anthracite (carbon 60–82%) up to 20 ft thick; farther W the coal is very friable and the thin seams too disturbed to be workable. The pisolitic limonites and ironstone of the same area and formation were exploited by indigenous methods in the past, and in view of the general mineral poverty of Pakistan might have some importance should she secure title to the area. The basal Eocene beds are fossil laterites, an old land-surface on the Permo-Carboniferous, and contain patches of pure bauxite forming a large reserve of aluminium ore.[6]

161 The region is fairly well peopled: densities range from 327 in Jammu and
563 238 in Mirpur to 144–174 in Riasi and Kathua, which contain definitely mountainous areas. All these showed decreases 1931–41, by as much as 15% in Jammu. The SE is strongly Hindu, 60–70% and locally over 80%, and should partition take place Jammu, Kathua, and Udhampur would be indisputably *Indian*: this is the home of the Dogras, the dominant minority in the state. Jammu (50,379) was the original base of the ruling house, whence the official title of the state is 'Jammu and Kashmir'; it is still the winter capital and the terminus of the only railway, a short line from Sialkot. To the W Punch is over 90% Muslim, a feudatory generally on bad terms with its Kashmiri overlord.

433 The whole region is of less significance in itself than in relation to W
[313] Punjab. The SE might well be detached, but the rest normally plays a very important part in the economy of W Pakistan. Its forests are the main
[371] supply for a country desperately short of timber,[7] while Riasi might at least mitigate the mineral deficiency. In addition the importance to the W Punjab of the Mangla headworks and of the hydro-electric potential can hardly be over-estimated.

133 Finally we may note the essentially similar, though rather higher, country across the Jhelum, which forms much of Rawalpindi and Hazara
274 (NWFP). Murree, a hill station at the usual 6500–7500 ft, was chiefly noted for brewing; the high barley acreage of the region may have been significant.

The Pir Panjal

133 The Pir Panjal is in a sense a bifurcation from the main Himalaya farther E. Structurally and lithologically it is most complex; thrusting is important

[6] D. N. Wadia, *Geology of India* (1939), 339, 348, 431–2.
[7] The *Indian* counter-argument that the main customer was the railway system, three-quarters of which went to *India* on Partition, is transparent enough.

6:Spate N-4 (no date)1954 AWI India Kashmir AVI

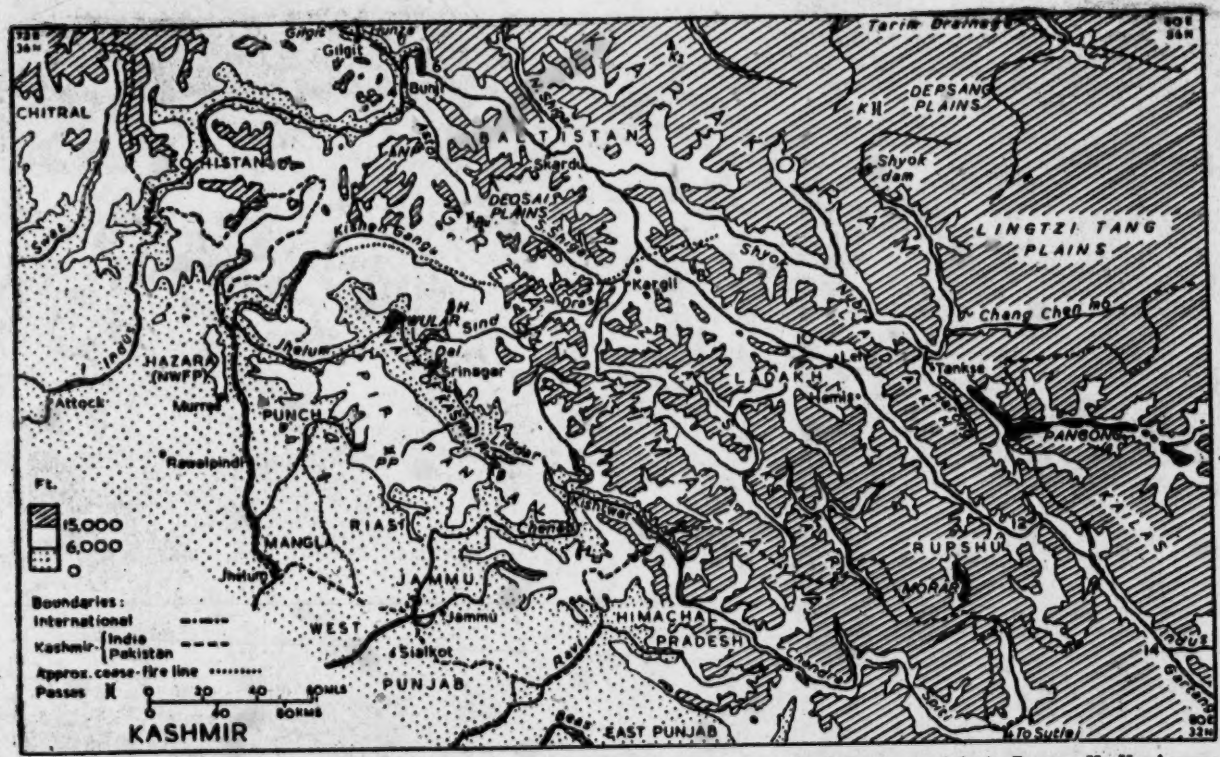

Fig. 63.—THE KASHMIRI HIMALAYA. Figures along Indus are height of river above sea-level (in thousand feet). Passes: K, Karakoram; Bu, Burzil; Z, Zoji La; PP, Pir Panjal; B, Banihal. NP, Nanga Parbat; H, Haramukh.

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Fig. 64.—Potwar to Ladakh: Block Section of Kashmiri Himalayas. Line of confluence; vertical exaggtn 8·3. Geology (based on de Terra) diagrammatic: 1, Siwaliks; Permian-Cretaceous) in NE; 4, older Palaeozoic; 5, younger Palaeozoic igneous; 6,

[FIG 64-A]

and Wadia considers it as the front of a great Kashmir nappe. The massive Permo-Carboniferous limestones, metamorphics, and intrusives form a broad swelling platform at about 13,000 ft, on which lies a serrated residual crest, the highest monadnocks reaching 15,500 ft. The passes lie as a rule at 11,000–12,000 ft.

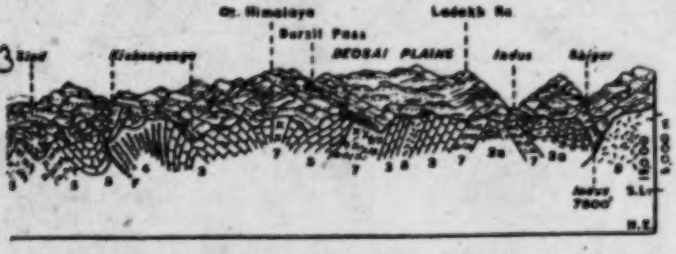
The contemporary glaciation presents interesting features. Most of the thirty-odd small glaciers are on the Nn slope, in contrast to the Himalayas farther E where there is relatively little ice on the arid Tibetan side. The Pir Panjal snow, however, comes mostly in winter, from W or NW, and the Sn aspects are more exposed to warm air-currents from the plains. Only one or two of these glacierets have real valley tongues, the lowest at 11,600 ft; most of them are simply cakes of ice in wide cirques which form the collecting grounds. The river-pattern is very striking, with the great bends of Chenab and Jhelum (the latter controlled by the syntaxis), the tributaries at these bends carrying on the line of the lower main streams, and a general lay-out of feeders suggesting that the drainage was originally to the SE.

[137] The Sn flank is wetter than the Nn, but slopes here are so often too steep for soil formation that the larger coniferous forests are mostly to the N. The SOI I. 1/2,000,000 maps carry the Pir Panjal across the Chenab, the upper (Chandra Bhuga) Valley being closely inset in the angle of the Pir Panjal and the main Himalaya. The lower levels of this high basin (6000–12,000 ft) in the W carry a fair population; the density of Udhampur Dt is 58, and unlike the rest of Jammu it increased slightly from 1931 to 1941. The climate here is definitely cold, "the mango-tree gives place to the apple"; but terraced irrigation is not too difficult, and rice is important.

[161]

487 The region is, however, essentially negative, a barrier. Of the routes into the Vale the most direct is the old Mogul road by the Pir Panjal Pass (11,400 ft), which gives its name to the range. This is now of little importance, the main entry (in normal times) being by the motor road up the

133



section on bearing 38° for 430 miles (690 km.) from Jhelum town to Indus below Shyok 2, Murree; 2a, Flysch; 3, Permo-Carb. (thrust onto 2), and 'Tethys' formations (U. Karewas Beds; 7, Cret.-Eocene eruptives; 8, granites. F, major faults and thrusts.

[FIG. 64-B]

487 Jhelum valley—excellent engineering but costly to maintain. At the other end of the Vale access is had from Jammu and the Chenab via the Banihal Pass (9290 ft), also motorable though with more interruption by snow than the road from Rawalpindi. Military and political needs have led to the hasty construction of a long projected direct link with *India* by the Banihal, the last stage on the road from Gurdaspur through Kangra and Chamba in the sub-Himalayan Punjab.

The Vale of Kashmir

The Physical Setting

133 Between the Pir Panjal and the main Himalaya lies the famous Vale of Kashmir, a great basin about 85 miles by 25 with a floor which in the Jhelum floodplain is only 5200 ft above sea-level. Wadia and de Terra agree in regarding it as a great synclinal, which according to Wadia is seated on the back of a vast nappe.[9] The Sn flanks fall relatively regularly and gently from the Pir Panjal crest, but the Jhelum thalweg lies close to the Nn side of the Vale, and here facetted spurs give a clear indication of faulting; similar features on the Pir Panjal slope are as a rule masked by the Pleistocene deposits. The stream pattern is interesting. The Nn wall is dissected by the Sind and other rivers which are antecedent to the immediately bordering hills; but beyond the ridge crowned by Haramukh (15,999 ft) the NW end of the valley shows a well-adjusted synclinal pattern, significantly "rather suggestive of an ancient headwater portion of a master stream".[10] On the Pir Panjal side the upper valleys are incised and dendritic, but farther down the rivers have developed on parallel courses, consequent on the uplift of the Karewas Beds and antecedent to the folds in them. As we are about to see, the geomorphological evolution is extremely recent.

Among the most striking features of the Vale are the flat-topped ter-

[9] Cf. Fig. 34 in Wadia, op. cit. (1928), 315. [10] de Terra, 23.

6:Spate N-4 (no date)1954 AW1 India
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Vale of Kashmir
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races known as *karewas*, which term is also applied to the Pleistocene sediments of which they are composed. These deposits consist of clays, sands, and silts of undoubted lacustrine origin, in which bands of marl and of loessic silt, together with lenticles of conglomerate from old deltaic fans, bear witness to many fluctuations of level. The sequence of events suggested by de Terra [11] is: (i) capture by the Jhelum of an original subsequent flowing to the SE, probably along the longitudinal course of the Chenab [12]; (ii) Pir Panjal uplift blocking this exit; (iii) filling of the lake and overspilling; (iv) alternate draining and deepening of the lake in response to glacial changes and changes in the ratio of uplift and erosion at the spill; (v) continued uplift accompanied by cutting-down of the Jhelum and complete drainage of the lake. It should be noted that the various existing lakes, of which Wular is the largest (area 12 to 100 sq mls, according to season and flood) are not strictly relics of the ancient lake, but rather enlarged old oxbows and abandoned courses of the Jhelum; in some cases ponding by detrital fans from the hills seems to be responsible.

In places the *karewas* have been eaten into great bluffs by the Jhelum, and the terrace lies at 450 ft above the river. On the S Karewas Beds extend from about 5400 up to 9000 ft, and are quite steeply tilted. With the Pir Panjal uplift the deposits were folded and in places faulted, another striking testimony to the persistence of orogenic process into recent, perhaps even contemporary, times. To summarise, we have [13]:

First interglacial . .	Lower Karewas deposition (*c.* 2000 ft), lake beds, fluvial inwash and eolian drift
Second glaciation . .	Karewas gravel (*c.* 400 ft), glaciofluvial outwash fans
Second interglacial . .	Upper Karewas, *c.* 200 ft—"topmost beds of eolian and fluvial origin; lower beds lacustrine; also fluvial outwash (partly varved)."

134

The word *karewa* applies strictly to the level surface between the incised streams dissecting the terraces, the flanks of which are generally steep (Fig. 66). They are usually permeable and soils tend to be poor, though pressure of population enforces their cultivation. Lower down finer alluvium fills the marshy valley-floor, and where streams debouch from the hills fans of coarser material are formed. These relations are suggested by Fig. 65, which it should be noted does not represent any actual area, though all features shown are found on each of the several SOI 1/63,360 sheets.

[11] de Terra, 116–18. In this section, *karewas* = topographical, Karewas = geological.
[12] Note in this connection the directions of the Lidder and the tributaries joining the Chenab at the Kishtwar bend.
[13] de Terra, table at 224; for general glacial sequence see above, 27–28.

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Vale of Kashmir

The climate is naturally continental, the severity of the winter being increased by drainage of cold air down the encircling slopes, and by radiation. Srinagar lies at 5200 ft and its climate is more extreme than that of hill stations lying 2000 ft higher on the outer Himalayan ridges: 132

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137
133

Fig. 65.—Kashmir or the Vale of Kashmir. 1, mountain outlines (forest in 2, grass or rock in N); 2, forests; 3, marsh; 4, grass; 5, alluvial cone; 6, willows, poplars, cultivation; 7, stream beds; 8, irrigation channels (field); 9, dark cultivation; 10, springs. All black areas cultivated except cultivation and flecks of forests (cf. Fig. 66). Altitude above 5000 ft along Jhelum, plus on upper complex of forests, lower zone on hills. This map does not represent any specific year.

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433 *India's*. The importance of Kashmir water to W Punjab, for both irrigation
668 and power, has been stressed already; Kashmiri timber was also very important to W Punjab, and conversely had its main outlet there, since exploitation depended largely on rafting down the rivers which all flowed into W Punjab. The Sialkot sports goods industry used Kashmir willow and resin. The import of salt for the Kashmir tanneries is also more costly from *India* than from the Salt Range mines, and Pakistan would obviously find it easier to supply the food deficit than would *India*. Oil is essential for transport into the Vale, and Pakistanis claim that the natural supply would be from Attock or SW Asia through Karachi.

The natural links of Kashmir are mainly with W Punjab. All roads are
491 difficult to maintain, but the Jhelum route is really the only all-weather one. It is only 185 miles from Srinagar to Rawalpindi, 250 to Amritsar, and the *Indian* route is badly snow-bound (or at least impeded) for three months on the Banihal Pass, while its sub-Himalayan stretch lies athwart the drainage of an area notoriously liable to gullying and landslips. Fruit and timber were the largest exports from Kashmir, and while Pakistan has far more potential resources in temperate fruits than has *India*, the timber situation is the reverse.

631 Six years after the original outbreak no solution of this not so cold war
668 was remotely in sight. At this stage Shaik Abdullah showed signs of playing his own hand and was obviously reluctant to enter the *Indian* union on the same terms as the other states; indeed he secured substantial constitutional concessions. His supersession further inflamed Pakistani feeling, fearful of a *fait accompli*; but at the same time the crisis held a clear warning that *India* also could overplay her hand *vis-à-vis* the Kashmiris. Hence the dramatic suddenness with which, in August, 1953, both countries agreed at last on a time limit—twelve months—for the ever-receding plebiscite.

But the organization of it will raise difficulties. Is it to be a simple yes or no, *India* or Pakistan? If the Kashmiris are to decide, it might be that they should have the option of opting for neither, risky as that might be. *India* and Pakistan are likely to be at one in vetoing this, if in nothing else. Then again neither side, for internal political reasons, could well accept complete cession as a result of a possibly narrow adverse majority. However unsatisfactory, and however difficult it is to decide on the basic units, partition seems the only way out.

Indus Kohistan and Gilgit

Nanga Parbat and the Gorge

133 Nanga Parbat, the mighty NW pillar of the Great Himalaya, is almost separated from the main mass by the valleys of the Kishan Ganga and the

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Astor, between which lies the Burzil Pass; and to the N and E it is moated by the deep gash of the Indus gorges. In several ways it differs from the main mass. "Located at a structural interference of two major geanticlines, both of which have undergone repeated uplift in the Quaternary", it consists of a core of granitoid gneiss with a "massive envelope" of sedimentary gneisses; the strike is N/S (probably the result of its situation on the syntaxis) instead of the normal NW/SE of the Kashmir Himalaya. There are no signs of nappes here, but to the N late Tertiary and even early Quaternary sandstones are folded in a steep syncline along the Indus Valley: "thus this very young folding appears here locally in the crystalline inner zone." [20] 133

The massif carries about 100 sq mls of snow-fields, draining into small glaciers descending nearly 8000 ft below the snow-line. Several erosion platforms can be traced, especially notable at just over 13,000 ft "where the rounded and flattened ridges and broad rudimentary Valleys, cut short in front, resemble the old morphology of the Deosai plateau." [21] Nevertheless perhaps no mountain in the world is quite so impressive; certainly not Everest, perhaps not even K2. This is due to the intense erosion around it: the land falls to the N by 23,100 ft in 14½ miles, 20,600 in 17 to the W, 19,600 in 14 to the E; the relatively gentle Sn declivity is about 650 ft per mile. Vast moraines and talus slopes hardly soften a relief which includes precipices of 12,000–13,000 ft nicked by tiny hanging valleys and glaciers.

Round this massif the Indus flows in gorges 15,000–17,000 ft deep and only 12–16 miles wide. The floor itself is relatively wide and flattish, hot and arid, "a desert embedded between icy gravels". It was formerly fairly peopled, but ruined by the great flood of 1841 when the gorge was blocked by a landslide on the Hattu Pir cliff near the Astor confluence: the burst swept away a Sikh army on the river-bed at Attock. The Hattu Pir is "scarred with the remains of the many difficultly aligned and skilfully built paths, most of which have fallen hundreds of feet into the river below. . . . A heavy rock, stone shoot, or sharp shower of rain, any one of these is enough to destroy the tenderly cared-for road." [22] Round Bunji there are three to five gravel terraces lying on sands which seem to indicate a former lake—a point of some importance in connection with the Potwar erratics problem (below, 443).

This is Indus Kohistan—emphatically the 'land of mountains' in a mountainous land. In the tributary valleys are a few isolated villages, dependent on buckwheat and *grim*; in much of the gorge the walls are too steep to carry a track except at 4000–5000 ft or more above the river, and

[20] de Terra, 511; P. Misch and W. Raechl in "Scientific Work of the German Himalaya Expedition to Nanga Parbat, 1934", *RJ* VII (1935), 44–52.

[21] Raechl, *loc. cit.*, 47–48.

[22] R. C. F. Schomberg, *Between the Oxus and the Indus* (1935), 16–17; see pp. 29–30 for an amusing account of the difficulties of managing the swinging bridges—up to 100 yards long—made of birch- or willow-bark ropes.

133 communication—impossible in winter—is easier (*le mot juste?*) over the shoulders of the mountains.

133 The Astor Valley marks the transition from the vivid colours of rock,
241 field, and wood in the Vale to the desolate outer marches of Kashmir. Agriculture in this dry valley is carried up to 9000 ft by little irrigation channels, but low temperatures render it precarious: wheat, barley, pulses, maize, buckwheat, lucerne, and other fodder crops are grown.

Gilgit

631 Beyond the Indus lies Gilgit, and around it the Frontier Illaqas, more or less feudatory to Kashmir. Although we have it on the high authority of Holdich that where small parties of Buddhist pilgrims "made their way with infinite pain and difficulty to the great monasteries of the Peshawar plains, no military force of any consequence ever has, or ever could, follow their footsteps",[23] nervousness about Russian intentions led to the preservation of the long panhandle of Afghan territory, 15–25 miles wide, in Wakhan, the valley of the Ab-i-Panja branch of the Oxus, and at no point did the two great Empires actually touch.

Outside Gilgit itself the area is held by a congeries of petty tribal republics and chieftaincies of which Hunza is the most important; Schomberg gives them all (except Hunza and Yasin) a bad name for turbulence, murder, intrigue, avarice, dishonesty, laziness, stupidity, and general back-
161 wardness. The population is very slight, in Gilgit and the frontier some 120,000 in all on 18,000 sq mls; the density in Astor is 10, Gilgit proper 15, Frontier Illaqas 4. But in relation to cultivated area it is a different story—in 1901 the Gilgit density was 1295.

361 Settlement is usually on little terraces in the better valleys; one such is
241 occupied by Gilgit itself, a nodal centre near the junction of the Gilgit and Hunza Rivers, which between them drain nearly the whole area between the Indus and the 20,000–22,000 ft peaks of the Hindu Kush. At Gilgit rice and cotton are grown as well as the usual montane crops and fruits; higher up Yasin has even a tiny export of wheat and barley. Hunza is even better: 30–40 sq mls of tiny terraced fields, orchards and poplars, and "curling along the bleak stony hillsides" carefully engineered *kuls* provided with little tunnels for the escape of scree from the slopes above. "All are of dry masonry, all have been built without scientific aid, with nothing more than industry, common sense, and the usual tools of a peasant; ibex horns were chiefly used." Fruit culture is of the utmost importance to life in these valleys, and above all the apricot, according to Schomberg the sole diet for weeks on end.[24]

[23] *India* (1904), 105; but cf. Sir Aurel Stein, "A Chinese Expedition across the Pamirs and Hindukush, A.D. 747", *GJ* LIX (1922), 112–31. Lord Ronaldshay (*Lands of the Thunderbolt* (1923), 141) aptly calls Gilgit and Chitral "listening-posts in the vast system of natural defences which keep silent and eternal watch over the teeming plains of Hindustan."

[24] Schomberg, *op. cit.*, 59–60, 112–13.

2/1 [i.e., of Indus Kohistan -- ANALYST]

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The Great Himalaya and the Zaskar Range

The Great Himalaya may be taken as commencing in the Indus bend; 133
across that river, in Swat, the strike is swung round by the syntaxis and is practically at right angles to the NW/SE trend of the main range. From the Zoji La to the Indus the really high ground (over 15,000 ft) is broken into a number of distinct massifs, of which Nanga Parbat is by far the most conspicuous; E of the Zoji La the passes are nowhere below 15,000 ft until the great break of the Sutlej/Spiti Valley—a distance of 250 miles, in which there are several peaks over 21,000 ft. To the S are the En continuation of the Pir Panjal (here 15,000–18,000 ft), beyond the Chandra-upper Chenab Valley, and S again the Dhaoladhar (10,000–15,000) with the upper Ravi between it and the Pir Panjal; the Beas itself as a whole cuts across the trend, with longitudinal stretches. Between the Great Himalaya and the Indus the same lines are well shown in the Zaskar Range[25] and its reticulate drainage pattern, e.g. the Sn Shigar, the headstreams of the Zaskar River, and the valleys of inland drainage in Rupshu.

"As a tectonic unit, the Great Himalaya is made up of the roots of the Kashmir nappe, the principal geanticline within the main Himalayan geosyncline, consisting of the Archaean and pre-Cambrian sedimentary rocks together with large bodies of intrusive granites and basic masses."[26] The granitic intrusions are post-Cretaceous, perhaps associated with the actual orogeny, and the thrusts of this area are not comparable with the great nappes of the central and En Himalaya, so far as is yet known.

The area N of the main axis is more interesting. The higher Zaskar peaks are seated upon a broad plateau-like range, much dissected, at about 19,500 ft. More definite erosion surfaces are found in Rupshu, round the enclosed basin of Tso Morari, at 16,600 ft, and in the NW the Deosai Plains lie at about 13,000. It is probable that these areas of rolling mature or late-mature terrain are merely the clearest expression of platforms of much greater extent—in Deosai the country intermediate between the deeper valleys and the 15,000 ft plus massifs from Nanga Parbat to the Zoji, and possibly connected with the Pir Panjal surface S of the Vale.[27]

The human geography is naturally almost nil. In the wide open valleys of 433
Rupshu—the lowest are around 13,500 ft—some barley is grown, and here, above Tso Morari, is Korzok, at 15,000 ft claimed as the highest agricultural settlement in the world.[28] A little borax is produced from the saline lakes.

[25] Range nomenclature as on SOI 1/1M sheets 43 (Srinagar), 52 (Leh), 53 (Delhi); but Zaskar is often spelt Zanskar, Dhaoladhar Dhauladhar (both the latter in SOI.)

[26] D. N. Wadia, *op. cit.* (1939), 312.

[27] de Terra, "Physiographic Results of a Recent Survey in Little Tibet", *GR* XXIV (1934), 12–41; refces at 21, 34. From now on citations from de Terra refer to this paper.

[28] According to S. D. Pant (*The Social Economy of the Himalayans* (1935), 9, 41) the highest settlement of any description is the pastoral steeding of Lwan, N of the Kumaon Himalaya at 19,000 ft.

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433 Zaskar also has its patches of cultivation, and is noted for its hardy ponies. The Deosai Plains "are mournful stretches of grass and stones, with many a bog difficult to cross, and uninhabited but for the marmots, an occasional bear, and swarms of big black gnats. The absence of wood for fuel, the distance from human habitations, and local superstitions regarding 'the devil's place' prevent the people from using the pastures." Such population as there is in the Himalaya/Zaskar region is largely nomadic, and the shepherds of Rupshu "complain bitterly of the heat of Leh"—average annual temperature 40·9° F.![29]

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132

Ladakh and Baltistan: The Indus Furrow

The Indus and the Ladakh Range: 'Little Tibet'

133 The Indus rises on the Nn flanks of the Kailas Range, and flows in a great Nly curve until it breaks through that range to the Gartang confluence; this tributary continues the line of the main river through Kashmir, occupying a narrow corridor between the Kailas and En Ladakh Ranges. Below the confluence the Indus holds on a generally straight SE–NW course until the Gilgit joins it at Bunji and it turns to round Nanga Parbat. S of Lake Pangong, however, it makes a sharp bend and cuts through the Ladakh Range,[30] which it pierces again above the Shyok confluence. This great furrow is on the whole fairly graded; from the Gartang confluence to Bunji (*c.* 450 miles) the fall is only from *c.* 13,800 to 4600 ft, or about 20 ft per mile. Alluvial flats are found in the extreme E of its Kashmir course, at about 13,800 ft. In the E—Ladakh proper—the whole catchment as well as the immediate valley is narrow, constricted between the closed basins of Pangong and Morari; but in Baltistan the catchment widens somewhat. At Skardu, where the Nn Shigar comes in a few miles below the Shyok, the Indus is often over 500 ft wide and 9–10 ft deep even in winter.

The Ladakh Range between the two Indus gaps forms a remarkably straight wall for some 190 miles: Indus and Shyok flow parallel 25–30 miles apart, and between them the range rises 10,000 ft or more to a rather even crest at 19,000 ft. Again the flanks, gentler on the N, carry evidences of a pre-glacial mature relief: "at 17,450 ft a rolling surface with valleys one to two miles in width separated by low divides . . . head-waters moving sluggishly around sand bars until they break through the terminal moraine walls and fall at a rate of 1600 ft per mile through boulder-choked gorges." The relations between the abrupt steps—often of 1000 ft—in the valley-floors and the moraines indicate that these are old erosion levels, independent of ice action, but affected by inter-glacial uplift. The pre-glacial Indus

[29] *Kashmir Gaz.*, 3, 105.

[30] de Terra, however, thinks that the Range bends sharply from NW/SE to W/E just here (18–19, 22, 40, and Fig. 6), and his arguments seem valid. But for convenience the accepted nomenclature of the SOI maps is retained.

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valley-floor "must have been at the level of the flat spurs, which now are 3000 to 4000 ft above the valley." [21] The valley and foothills are largely formed of Eocene beds, dissected into sharp ridges which contrast strongly with the bolder granite forms of the mountain wall. 133

Climate

The climate of Ladakh may be illustrated by the figures for Leh, on a fan in the Indus Valley at 11,500 ft: 132

Temperature ° F.

J.	F.	M.	A.	M.	J.	J.	A.	S.	O.	N.	D.	
17·3	18·8	30·9	42·9	49·8	57·8	62·6	61·0	53·7	42·7	32·1	22·1	Ra. 45·3

Precipitation, inches

J.	F.	M.	A.	M.	J.	J.	A.	S.	O.	N.	D.	
0·4	0·3	0·3	0·2	0·2	0·2	0·5	0·5	0·3	0·2	0·0	0·2	Tot. 3·2

The absolute minimum is about minus 19° F.; mean annual pressure 20 ins.; mean relative humidity *c.* 40% from May to November, *c.* 70% in winter.[22] Farther W, around Skardu, conditions are a little less extreme. In the thin atmosphere insolation and radiation alike take place at an extreme tempo; mechanical disintegration of the rocks is rapid, and the saying that a bare-headed man with his feet in the shade can get sunstroke and frostbite simultaneously is hardly an exaggeration. Aspect and diurnal variation are of the greatest importance; many streams even in summer flow for only a few hours a day when the ice melts in their gravel beds. Vegetation is extremely thin: a few bushes, a kind of furze (*burtse*), stunted cedars, willows, alpine pasture: "timber and fuel are the most pressing wants of the people." 136

But it must be remembered that here climate, like nearly everything else, is 'vertical' and the mountains receive a fair precipitation: "the vertical diversity of the climate makes human life possible in Indian Tibet. To the east, where the mountain ranges die out, the country is too dry for any permanent settlement." [23] Without the glaciers and snow-fields even the W would be a desert; and even so the life of the region is in a sense an oasis and caravan life.

The Human Response

We are really neither in *India* nor in Pakistan, but in Tibet: Baltistan, it is true, is mainly Muslim, but in Ladakh proper are two-thirds of the sub-continent's 64,000 Buddhists, and Buddhist culture extends as far W as Kargil in the Dras valley. 563

[21] de Terra, 33–36.
[22] W. G. Kendrew, *The Climates of the Continents* (1937 ed.), 150–51.
[23] G. E. Hutchinson, *op. cit.*, 127–28.

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●133 The Indus furrow is in general broken, rocky, barren, and dry. But every snow-fed tributary builds its fan, and where there is enough water the stream is split into radiating channels: "the living greens of apricots, willow trees, and little fields of barley make the surrounding desert appear uniformly parched and brown." E of Leh the Indus flows for 20 miles along a fault which brings it against the softer Eocene rocks; here there is a little alluvial plain and the fans "end abruptly against swampy fields, so that a man can stand with one foot in a desert and the other on damp green grass". This is perhaps the best-peopled part of the region, which has an average density of 4. The plain is dominated by Hemis Gompa, the most important Buddhist monastery of Little Tibet.

[161]

241 Beardless *grim* barley is the dominant crop, and can be grown to nearly 15,000 ft; at lower altitudes two crops a year may be possible, as the plant matures very quickly. Wheat, buckwheat, pulses, roots, and lucerne are grown in sandy carefully-manured soils; new soil is brought to the fields from hill-side pockets, or sprinkled on the snow to melt it when it lies late. Ploughing and transport are mostly by the *dzo*, the offspring of the cow and the yak bull. The grain is ground by water-mills of rough but ingenious construction.[34]

221 511 771 The people are in part nomadic—the Champa herders of sheep and yaks—but the Ladakhis proper are for the most part settled agriculturalists. Although they are often in debt to the monasteries, these are apparently very amenable creditors, and the peasantry is on the whole much more prosperous than the Muslim Baltis down-river; there seems little doubt that this is mainly due to the check on population provided by polyandry and monasticism. The whole atmosphere is Mahayana Buddhist, and the most prominent features of the cultural landscape, after the irrigated fans, are the monasteries, the innumerable *chorten* shrines, prayer wheels, fluttering streamers to affright the demons, and the long piles of *mani* stones on the approaches to villages: "heaps of rubble, shaped like sheds, with a width of twenty feet, a height of five or six, and a length of from fifty to a thousand . . . covered with hundreds of flat stones on each one of which the lamas had inscribed the universal prayer" *om mani padme hum*.[35] Hard as life is, swayed by the most fantastic demonolatry, the people have their full share of the usual Buddhist—or Mongol—cheerful good-fellowship, and are not without amenities: festivals in the winter and, in the short slack season as the barley grows, a living and intricate religious art of painting and dance.

491 433 In normal times the transit trade was an important source of income: through Skardu lies the trail to the Muztagh Pass and Kashgar; at Leh, a

[34] Details and illustration in Hutchinson, *op. cit.*, 91–94.
[35] E. Huntington, *The Pulse of Asia* (1907), 58–60; cf. G. Dainelli, *Buddhists and Glaciers of Western Tibet* (1933), 41–90, an admirably vivid description.

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pleasant little caravanserai town, converge the roads from the Zoji La and 491
the high Himachal Pradesh passes, the Indus road into Tibet itself and 433
eventually to Lhasa, and the route via the Saser and Karakoram Passes (17,480 and 18,290 ft) into Sinkiang. Leh owes its importance mainly to the unusual size of its fan—5 miles wide and 1000 ft thick; purely Tibetan in aspect, it is dominated by the palace of the old Ladakhi kings, a miniature of the Potala at Lhasa.[36] But the Sinkiang trade has been declining for years with the increasing pull of Soviet Asia, and the war in Kashmir has disrupted the external contacts of this remote and fascinating little world.[37]

The Karakoram

Here, rather than on the Pamirs, is the Roof of the World, a mass of rock 133
and ice extending for 250 miles from the Shyok to the Hunza, with the greatest assemblage in the world of giant peaks—33 over 24,000 ft—culminating in the tremendous keeps of the three Gasherbrum summits, all over 26,000, and finally K2 itself (Fig. 67). K2 (Mt Godwin Austen) is an almost regular cone of ice and limestone on a granite/gneiss base; at 28,250 ft it is exceeded only by Everest, but the latter has no such spectacular company of high peaks around it, and "above all it does not display such an immensity of silence and desolation".[38] The very passes are rarely lower than the summit of Mt Blanc (15,782 ft) and several are over 18,000; though some of those shown on the map are probably topographical cols rather than passes in a real sense, the W Muztagh, at 19,030 ft, is certainly the highest trade route in the world. The name Karakoram means 'black gravel' and has been extended from the relatively subdued terrain—at 18,000–20,000 ft!—around the Karakoram Pass in the E.[39] Geomorphologically the region is intensely interesting; its human geography is obviously almost non-existent, but what there is may fairly be called heroic.

As we have seen (Ch. I, 16, 25–26), the Karakoram is probably much older than the Himalaya, as shown for example by the absence of Tertiary sediments between Ladakh and the Nn flank of the Kunlun. Its actual relations with the other ranges of the great orogeny remain obscure; to the NW the Karakoram Ranges abut onto the Pamir/Hindu Kush in a country of very confused topography, while their continuation to the SE is still debateable, but probably via the Pangong Range into the Kailas. The divergence of Himalayan and Karakoram trends is most clearly seen N of the Shyok, but de Terra, who regards the Ladakh Range as the first member of the Karakoram system, draws attention to the swing from NW/SE to W/E

[36] See plate at p. 74 of Desinelli, *op. cit.*

[37] This is dealt with in M. Geary, "Western Tibet" (London Ph.D. thesis, 1948)—a full and admirable study which I have regretfully refrained from using for reasons of space.

[38] F. Grenard, *Haute Asie* (*Géographie Universelle*, Paris (1939) T.VIII), 343.

[39] Heights and range-names in this section from the beautiful map of the Karakoram (1/750,000) published by the Royal Geographical Society.

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133 about 78°35′ E in all four of his Karakoram Ranges—Ladakh, Pangong, Karakoram/Chang-chenmo, and Karakoram/Lingtzi-tang. This is in some degree paralleled by the Great Himalaya itself, and is shown very clearly in the outline of Pangong Lake, which apparently occupies a rift. The whole may well be controlled by the hidden margin of Gondwanaland.

Huntington noted that "the deep young inner gorge of the Shyok River grows shallower [to the N] and finally merges into the upland plain of Depsang",[40] and de Terra and others have refined on the earlier concept of

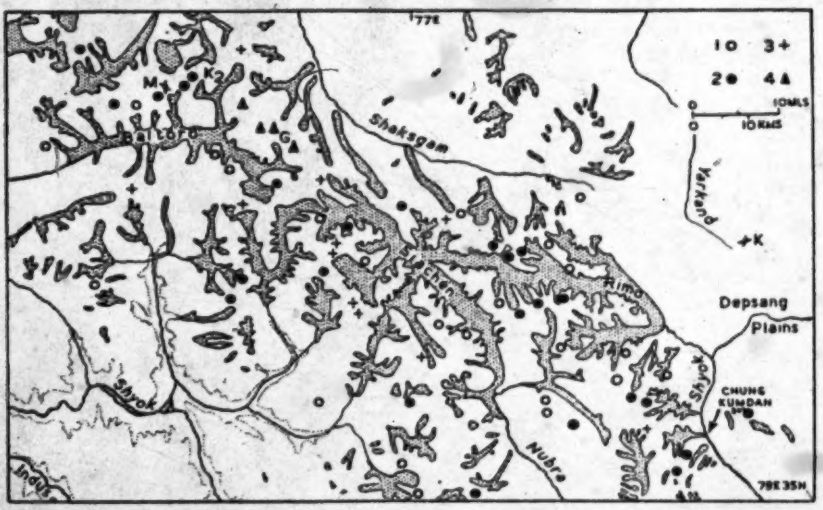

Fig. 67.—KARAKORAM: PEAKS AND GLACIERS. Glaciers dotted, dotted line 10,000 ft contour. M, Muztagh Pass; K, Karakoram Pass; G, Gasherbrum peaks. 1, peaks 20–22,000 ft; 2, 22–24,000; 3, 24–26,000; 4, 26–28,000; K2, 28,250 ft. Based on RGS map *The Karakoram* (1/750,000, 1939).

a vast peneplain dissected as a result of one major uplift; at least four erosion levels may be traced between the Muztagh peaks (*c.* 23,800 ft) and the Deosai/Pir Panjal platforms. The present drainage pattern is distinctly peculiar, especially in the Shyok, Nubra, Chang-chenmo, and Harong valleys; the Chang-chenmo in particular is a misfit, and there is also the through valley from Pangong to the Indus with its summit only 1600 ft above the lake at 13,900. Biological observations strongly support de Terra's view that all the valleys originally drained out to the SE; Hutchinson draws attention to the distribution of the hill barbel in the headwaters of Oxus, Indus, Tsang-po, Mekong, Yangtse, Hwang-ho, and the streams of the great enclosed basins of central Asia[41]:

[40] *Op. cit.*, 78; de Terra (1934), *passim*.

[41] G. E. Hutchinson, "Limnological Studies at High Altitudes in Ladakh", *Nature* (New Series) LXXVII (1933), 497–500; but less technically and more vividly in *The Clear Mirror* (148–52), from which I quote.

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But a grander event than simple river-capture must be sought . . . to explain the similarity of the inhabitants of the Indus and the Tsang-po. The flat-edged shoulders of the Chang-chenmo mountains, where butterflies circle around pinnacles of rock, suggest the nature of this occurrence, though they lie aridly in the air, far above the homes of the few fishes that inhabit the stream below. Such flat ridges represent the levels of the valley floors before the last upward movements of the mountains. . . . The remains of such valley floors may be found throughout Indian Tibet. They all record the same history. All the rivers of the land ran toward the Tibetan plateau. . . . Not until quite recent times, when the mountains rose high enough to cut off the rain from the inner deserts of Central Asia, were the more northern of these streams dried up. Then, across the ever-growing Himalayas, gorges were cut . . . draining away the waters of the older rivers. In this manner erosion and earth movements have moulded the pattern of the present Indus, and have cut out the path by which the traveller enters the western confines of Tibet. 133

The physical characteristics of the Karakoram glaciers have already been discussed (above, 26–28); we may note further the contrast between the generally clear ice of the En Himalayan glaciers, girdled by forest and alp, and the Karakoram icestreams set in barren disintegrating rock and hidden beneath a mass of debris and wind-borne dust. The rivers emerging from their snouts flow over, or more often through and under, great ribbons of shingle. In winter, of course, the entire landscape is frozen, rigid, dead; in summer the streams wake only when the weather is clear. Cloudiness reduces evaporation, and the cold drizzly rain melts little snow; but with a few hours' sun the streams come down in sudden dangerous freshets. The Shyok itself, "a clear rushing stream thirty feet wide", is intermittent in this fashion: "We looked again, but there was no river. Yet even as we were talking about it, a new stream came pouring down a dry channel, a red muddy flood of freshly melted snow." [42] 133 132

There is, however, much evidence, morainic and other, of significant climatic change. Pangong at present consists of several lakes separated by deltaic fans, and for the most part is saline; there is no outlet. But beaches at various levels up to 200 ft bear witness to great oscillations, the most notable of which (in the Riss-Würm interglacial) must have allowed it to drain into the Shyok; the tendency has been to desiccation, not without fluctuations. Thus the patina on a palaeolithic artefact from Kargil speaks of aridity, while the representation of deer (with yaks and ibexes) on the sculptured rock at Tankse in the Harong valley suggests that within very recent times conditions have been more favourable to human activity; no deer are now found nearer than the Vale. There was a drier period at Pangong in the last century, but in other places there seems to have been no significant change, to judge from patches of dead ice which have not altered much since 1848. [43] 133

[42] Huntington, *op. cit.*, 74. [43] Cf. also T. Longstaff, *This My Voyage* (1950), 165.

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132 Baltistan, the country between the Nn Shigar and the Nubra, is slightly
136 more favoured than Ladakh, with *c.* 6 ins. precipitation and more glaciers; but it is still very harsh. The valleys at 8000–10,000 ft have a few patches of pine and deodar on the slopes, willow and poplar along the streams.
241 Agriculture depends on the snow, which lies from mid-December to mid-March; in winter many villages are reached by the sun for barely an hour or two a day, but in summer the heat in the narrow rock-walled valleys—especially around Skardu—is intense. The usual crops, with ordinary and naked barley prominent, are grown, a spring and an autumn crop where water is sufficient. Lucerne, carefully tended, is important, but except for intensive manuring of the sandy soils farming is extremely primitive, and rotations unknown. The hot summer enables a wide variety of fruits—peaches, melons, grapes, above all apricots—and even a little tobacco to be grown. But the absence of the demographically restrictive social institu-
[316] tions of Ladakh keeps the Baltis miserably poor. Here and there washing for alluvial gold ekes out incomes a little, or at least enables revenue demands to be met.

241 To the E conditions get progressively worse. Around Pangong there are
361 a few fields of barley and peas on the fans at 14,000 ft or a little more; at Tankse "the few houses that constitute the village seem to hide behind a little grove of willow trees planted on one side of a stream, as if these trees were the greatest treasure of a place that wished to put up a brave front, a green and damp façade, to the hostile dry world before it". But on the
136 plateaus NE of Pangong even pastoralism is difficult. The Chang-chenmo Valley has some vegetation: tamarisks on the floodplain, *burtse* on the slopes, and just below the snow-line some flowering plants and patches of grass,
[133] shared by tame yaks and wild asses. Here and there hot springs "water the gravelly plains into producing a little green grass . . . so precious that each patch has a name." [44]

439 Yet this most negative of regions has its place in human history. The old trade to Yarkand and Kashgar is dead or dying, but at the hands of man himself: politics in Sinkiang and Kashmir are responsible for its decay, not the desolate leagues of rock and ice nor the murderous winds of the Karakoram. The passes are open for only five or six months of the twelve; but over them, carried on yaks or even sheep, travelled jade, hemp, and silk from China; from India goods from the bazaars of Srinagar and Amritsar,
788 sugar and salt; borax from the dead lakes of Rupshu. Goods of less bulk, but to many of highest value, also traversed this, one of the strangest pilgrim routes of the world. Chinese disciples of the Enlightened One, seeking the shrines of Peshawar and Sarnath and Buddh Gaya or the libraries of Taxila, fought their bitter way over these savage gables of the world; and here too came Christian men, perhaps fleeing from the tide of Islam, per-

[44] Hutchinson, *op. cit.*, 106–07, 128–38. For the facts of the next paragraph, *ibid.*, 108–11.

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[For general information on the distribution of soil types in India see 6: Spate AW1 India, category 116, pp. 80-92.]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133x 5000; their outer base, where they rise from the plain, is about at the former level, and some points of the more inward ridges reach the latter; but the more usual altitudes are from 2500 to 3500 feet for the ridges, and from 1800 to 2400 feet for the intermediate longitudinal valleys.

In trying to give a detailed account of this area I shall first say a few words on the characteristics of the plain country that lies in front of the hills, and then, dividing the Outer Hill region into two parts, eastern and western, describe them in succession, taking first that which lies between the Rāvī and Chīnāb rivers, and next that which extends from the Chīnāb river to the Jhelam.

THE PLAIN IN FRONT OF THE HILLS.

132 133x 134 Although in the Panjāb generally the humidity is greater the nearer one is to the mountains, yet the last of the plain, that part which adjoins the outermost hills, is a drier tract than what is farther away from them. I find two causes for this; one is that the soil is more porous, being of a lighter loam and liable to have beds of pebbles in it; the other is that ravines, which (originating in the hills) often cut across to depths of 100 feet or more, cause a complete natural deep drainage, and leave the surface somewhat arid.

In this respect there is a strong contrast with the corresponding tract under the Eastern Himalayas, where the hills are edged with the line of swampy ground called the Terai.

The level of this extreme part of the plains may be counted at from 1100 to 1200 feet above the sea. As one traverses it in a direction parallel to the run of the hills one crosses the numerous gullies or ravines (nullah or nālā is the much-used Indian word) which are of varying importance, according as they drain a smaller or a larger area. Many of these are dry in ordinary times, but show by their pebbly bed that water sometimes flows along them with force; these are they which rise on the outer slope of the first ridge. Then there are some which are never wholly dry; they usually have a small stream of water meandering over a wide low-level flat, cut down below the general level of the plain; these rise

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

rther back in the mountains, in the second or third ridge; they 132
rain a larger area, and are subject to sudden falls of rain; such 133
ater-courses will in certain seasons be filled for a time by a wide 134
nd swift river, discoloured with red mud in suspension, carrying
own in this way, as well as by dragging sand along the bottom,
rge quantities of material from the hills to the lower grounds
nd to the sea.

These ravines are from a few hundred yards to a mile wide; [137]
hey are bounded by a sudden bank, often cut into a river cliff of
hundred feet in height that shows to view the sandy and loamy
trata. Their flat bottom is mostly sandy; it is sometimes
overed in part with the long tufty jungle-grass called in these
arts *khar*.

The plateaus between these ravines, though, as before said, [311]
omewhat dry, have in great part been brought under cultivation;
ere, as the crops depend entirely on the rain, their yield varies
uch with the years.

The tracts where the jungle-grass abounds are frequented by the 136
lack-buck or antelope, which indeed, encouraged by the game- 137
aws of the country, spread into the cultivated parts and even herd 342
ith the cattle. Near these grassy tracts the villages are com- 246
osed of pretty thatch-roofed houses; in India straw is never
fforded for the purpose of thatching, it is all used as food for the
attle; indeed from the way the treading out the corn on the
hreshing-floor is carried on no whole straw is left, so it is only
here some such material as that stiff grass can be got from the
ungles that any thatching is done.

The 70-mile strip of plain extending from the Rāvī to the 133
Chināb is crossed by two large streams that deserve separate
nention. These are the Ujh, that debouches by Jasrota, and the
Tavī, that comes out of the hills by Jummoo. They are both
ivers of perpetual flow and considerable, though much-varying,
olume. They rise in the mountains at the back of the Outer
Hills at an elevation of 13,000 or 14,000 feet, but not from hills
f permanent snow; they have a course among the hills, the
Ujh of some 50 and the Tavī of 80 miles, before they reach the

[i.e. in the plains of SOUTHERN JAMMU. -- ANALYST]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir A V1

through the various ridges into the plain which it traverses until it joins its waters to the Chīnāb. 133x

As one approaches Bhimbar the plain country is more and more cut into by ravines; it may here be called a low table-land separated by them into sections; at the edges one sees how the soil is composed of layers of sandy loam with occasional pebbles. [134]

Opposite Bhimbar there appear on the south, in the British territory, the Khāriān Hills, a range a good deal like in structure and appearance to some of our outer hills, but quite out of the general direction of them, since it runs north-east and south-west; it may be said to belong less to the Himalayan system than to that of the Salt Range. Between these hills and our outermost range there still runs a narrow strip of plain, which for 12 miles west of Bhimbar is of that character just described, of ravines and low flat plateaus alternating. Beyond this, extending to the Jhelam, is a space of completely flat alluvial ground, little above the level of that river.

EASTERN DIVISION OF THE OUTER HILLS.

Recalling that this division is to include those which lie between the Rāvī and the Chīnāb, we will examine first the very outermost range. 133x 137

The outermost hills of all belong to a ridge that, along the 70 miles between those two rivers, has the same characters. It rises from the plain with a regular and gentle slope of about 3°, that so continues till a height of some 2000 feet above the sea is reached; this slope is indented with many drainage valleys, not cut steep, but making undulations of the ground transverse to the run of the ridge. The surface of the hills is very stony; rounded pebbles cover nearly the whole of it, for the strata beneath are composed partly of pebble-beds. Still it bears vegetation; the hills are indeed clothed with forest; it is a close forest of trees 20 and 30 feet in height, mostly of two species of acacia and of *Zizyphus jujuba*,* with an underwood of the shrub called *Ōrenkar*,

* The native names of the acacias are *Phulāī* (*A. modesta*), and *Kīkar* (*A. Arabica*); the latter is called *Babūl* in Hindostan. The native name of the Zizyphus jujuba is *Ber*.

1. Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133 the Jhelam, there exists more directly to the west of it a wide spread of lower hills which no doubt are geologically the equivalents of our first outermost range, which had lately, as we came west, become almost combined with the others, but now again has separated from them, and composes this broad tract, of which [134] some detail must be given. From the plain by the left bank of the Jhelam, bare hills rise on the north somewhat quickly, to a not lofty ridge, of which the highest point is about 800 feet above the flat; the top of the rise is the steepest part; it is an escarpment facing south, composed of beds of clay, sand, and pebbles. From this main ridge, which runs east and west, there jut out to the south very narrow spurs, quite sharp ridges, separated by gullies; on the north of it the ground slopes with an incline at first of 4° or 5°, and afterwards with a much lower one, down to the town of Mīrpūr, the dip of the beds about coinciding with this slope. Near the top, all the soil is of pebbles; lower down, the sloping plateau is of sandy loam; this, too, is cut through by steep-sided ravines. Then, in one direction, this broken ground abuts against the more marked ridges of sandstone hills before mentioned, and in the other falls gradually to the valley of the Pūnch River.

The variation of this tract from the general run and character of the hills near is due to some bendings of the strata in a direction different from that of the main disturbances.

The Pūnch River just named is a tributary of the Jhelam; it drains a large area of mountain country, collecting a number of streams that rise in the lofty Panjāl Range; indeed it combines all those which spring from that part of the Range north or north-west of the branching off of the Ratan ridge. It drains also a considerable area occupied by the mountains of intermediate height, and no small space of the lower, outer, hills. Thus increasing in volume, it flows past the towns of Pūnch, Kotli, and Chaumuk, and falls into the Jhelam in that part of the country we were describing and now return to.

North of Chaumuk, there is first a partial repetition of the characters of the ground by Mīrpūr; there is comparatively low ground, and a line of pebble hills. Here the dip is south, Chaumuk

133
132
311

roaring torrents for a few hours after heavy rainfall, but at other times are broad stretches of burning sand. This tract depends for a full crop on timely and well-distributed rainfall.

[134]

The parched *kandi* hills[4] are composed of a red loam, thickly strewn with round stones and covered with stunted growth of *garna sanatan* and *bahaikar* bushes, broad-leaved species of trees, acacias, and in parts bamboos. The *tor* (*Euphorbia*) is used to hedge the fields and cobble-paved paths, and to keep the *nilgai* from damaging the crops. The soil is thirsty and dries quickly, as the land slopes and drainage is rapid.

[241]

Frequent rainfall is necessary to ripen the crops, chiefly wheat, barley, and *sarshaf* (rape) in the spring, and millet and maize (on manured land) in the autumn; but rain washes away the soft earth and leaves the surface of the soil a mass of stones.

Where the *kandi* hills end, and before the first limestone ridge is crossed, there is a narrow belt of cool land lying in the valleys traversed by the clear streams which carry the drainage of the middle hills on the lower side. When the depth of soil is sufficient, excellent crops are raised and much of the land is irrigated; but on the slopes where the depth of earth is small, and the limestone crops up to the surface (*prāt*), cultivation is precarious. Too much rain causes the soil to become water-logged, as percolation is stopped by the rock bed; and during a continued spell of hot weather the rock surface becomes so heated as to burn the roots of the crops, which wither.

Irrigation.

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In this portion of the province wells are few, owing to their cost. Except in the lowland bordering on the streams deep boring is necessary, and it is common to find that the water is from 70 to 100 feet below the surface. The cultivators are not as a rule sufficiently well-to-do to undertake the expenditure necessary to sink such wells, and risk the failure of finding water. Since the introduction of the regular settlement, the Darbār has done much to encourage the sinking of wells by the grant of advances on easy terms.

In this tract, however, are found the only considerable areas protected by irrigation. The natural difficulties to be overcome are great, as the lie of the land makes projects costly and difficult to execute. The lines of irrigation have to cross the drainage of the country, and it is not easy to secure the channels against damage from the *kadis* when in flood. Owing to this difficulty, the more ambitious projects of former days—the Kashmir canal taking off from the Rāvi above the

4 [For the province of Jammu -- Analyst]

The Government have undertaken the execution of a scheme for improvement of livestock in the State on a systematic basis. A five-year scheme under which a large number of bulls of *Dhani* and *Sindhi* breeds are purchased and distributed among well-to-do *zamindars* in selected centres every year has also been sanctioned. Horse and mule breeding activities also have been started on a small scale, but a more comprehensive scheme is under consideration. Special interest has been taken in sheep-breeding, which is so important for the development of the wool industry in the State. Livestock shows are held at different places in the State every year, with a view to encouraging livestock improvement. More veterinary dispensaries are being opened every year. A laboratory has been established recently at Srinagar, where Goat Tissue vaccine is prepared for the treatment of animals. 232 656

* * * * * * *

The Agriculture Department is doing useful work to improve agricultural conditions in the State. The activities of the Department which were at first confined to Kashmir Province only have been gradually extended to Jammu Province also. Agricultural and Horticultural experimental work and the demonstration of improved methods of cultivation of crops and fruit plants are important features of the Department's work. It also distributes improved seeds, grafted fruit plants, implements and manures, gives technical advice to orchardists and agriculturists and fights the San Jose Scale and other pests. Agricultural training is imparted to sons of *zamindars* at Government Farms. The Department has introduced high yielding varieties of wheat and corns including sugarcorns from the U. S. A., Canada and Russia, and several foreign vegetables and fruits. 654 242

The soils of Kashmir Valley are very fertile and irrigation is easy in areas removed from water. The improved seeds distributed by the Agriculture Department have found favour with the *zamindars*. Hand labour in Kashmir Province has been found to compete favourably with agricultural machinery. In Jammu Province, the use of new iron ploughs has been demonstrated and the *zamindars* have purchased such implements for their farms. [134] [312]

:Spate N-4 (no date)1954 AWI India
KASHMIR AVI

Sub-Himalayan Kashmir: Punch and Jammu

Very broadly speaking, Kashmir consists of two huge mountain masses —the Karakoram in the far N, the Himalaya/Zaskar to the S, with the Indus entrenched between them; and, on the S's flanks of the main Himalaya, the famous Vale, walled in by the Pir Panjal which in turn breaks down into the lower but highly dissected Tertiary hills of the Punjab [illegible] the breakdown into seven units of study rather arbitrary, though not entirely so. 133

Kashmir includes a narrow strip, 5–15 miles wide, of the Punjab plains, here at 1100–1200 ft; this tract is badly ravined and of little significance except for the inclusion of the Mangla headworks of the Upper Jhelum Canal. N lies a belt of Siwalik terrain, hills up to 2000–4000 ft, largely anticlinal and overlooking a series of *duns*—longitudinal valleys—succeeded in turn by the Miocene Murree sandstones and Eocene Nummulitic limestone at 6000–8000 ft. The Siwalik zone, a "pile of rock waste" up to 20,000 ft thick, has undergone very recent folding and faulting, including early Pleistocene thrusting. In the earlier Tertiary zone strike-faults have disrupted anticlines and brought in massive Permo-Carboniferous limestones forming the higher ridges. The upper Murrees are preserved on the downthrow (Sn) side, while to the N the lower Murrees and the Nummulitics, resting with a great unconformity on the Permo-Carboniferous, are greatly disturbed and the terrain correspondingly confused; yet, "although dissection is intense, their heights display unmistakable signs of an older topography. Levelled spurs and plateau remnants, valley flats and abrupt terminations of high valley floors along master streams, indicate a mature relief which underwent rejuvenation".[1] This sub-Himalayan zone ends in the great boundary thrust-faults, beyond which the Pir Panjal rises steeply.

Rainfall varies with aspect, but in general lies between 35 ins. in the W and 28 in the E, with a fair contribution in January–March; temperatures are of course affected by altitude and aspect. The low outer ridges carry a sparse dry scrub, the inner rather better forest, largely of *chir* or *chil* (*Pinus longifolia*); but felling for rafting into the Punjab has made serious inroads. 132

The Siwalik and Murree terrain, with thin thirsty soils, very liable to erosion and often degenerating into pebble-spreads, is agriculturally poor, as are the limestone slopes. Here and there, in *duns* and in a piedmont belt at the foot of limestone scarps, conditions are better. Irrigation is limited, as the water-table is generally deep for wells, and channels are liable to be overwhelmed by spates from the numerous transverse gullies; while some lower areas are so fever-ridden that cultivation is largely carried on by a 134 241

[1] de Terra (1939), 8, 18. Until further notice, citations to de Terra are from this very [illegible] work.

ruces known as *karewas*, which term is also applied to the Pleistocene sediments of which they are composed. These deposits consist of clays, sands, and silts of undoubted lacustrine origin, in which bands of marl and of loessic silt, together with lenticles of conglomerate from old debris fans, bear witness to many fluctuations of level. The sequence of events suggested by de Terra [10] is: (i) capture by the Jhelum of an original subsequent flowing to the SE, probably along the longitudinal course of the Chenab [11]; (ii) Pir Panjal uplift blocking this exit; (iii) filling of the lake and overspilling; (iv) alternate draining and deepening of the lake in response to glacial *climatic and climatic in the ratio of rainfall and precipitation at the mouth*; (v) continued uplift accompanied by cutting-down of the Jhelum and complete drainage of the lake. It should be noted that the various existing lakes, of which Wular is the largest (area 12 to 100 sq mls, according to season and flood) are not strictly relics of the ancient lake, but rather enlarged old oxbows and abandoned courses of the Jhelum; in some cases ponding by detrital fans from the hills seems to be responsible.

In places the *karewas* have been eaten into great bluffs by the Jhelum, and the terrace lies at 450 ft above the river. On the S Karewas Beds extend from about 5400 up to 9000 ft, and are quite steeply tilted. With the Pir Panjal uplift the deposits were folded and in places faulted, another striking testimony to the persistence of orogenic process into recent, perhaps even contemporary, times. To summarise, we have [12]:

First interglacial	Lower Karewas deposition (*c.* 2000 ft), lake beds, fluvial inwash and eolian drift
Second glaciation	Karewas gravel (*c.* 400 ft), glaciofluvial outwash fans
Second interglacial	Upper Karewas, *c.* 200 ft—"topmost beds of eolian and fluvial origin; lower beds lacustrine; also fluvial outwash (partly varved)."

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The word *karewas* applies strictly to the level surface between the incised streams dissecting the terraces, the flanks of which are generally steep (Fig. 66). They are usually permeable and soils tend to be poor, though pressure of population enforces their cultivation. Lower down finer alluvium fills the marshy valley-floor, and where streams debouch from the hills fans of coarser material are formed. These relations are suggested by Fig. 65, which it should be noted does not represent any actual area, though all features shown are found on each of the several SOI 1/63,360 sheets.

[10] de Terra, 116–18. In this section, *karewas* = topographical, *Karewas* = geological.
[11] Note in this connection the divergence of the Liddar and the tributaries joining the Chenab at the Kishtwar bend.
[12] de Terra, table at end; for general glacial sequence see above, 27–28.

6:Spate N-4 (no date)1954 AWI India
Kashmir AVI
Vale of Kashmir

The climate is naturally continental, the severity of the winter being increased by drainage of cold air down the encircling slopes, and by radiation. Srinagar lies at 5200 ft and its climate is more extreme than that of hill stations lying 2000 ft higher on the outer Himalayan ridges: 132

134 ●
137
133

Fig. 64.—Kashmir or the Vale of Kashmir. 1, mountain outliers (forest in S, grass or rock in N); 2, harvest; 3, marsh; 4, grass; 5, alluvial cone; 6, willows, poplars, orchards; 7, stream beds; 8, irrigation channels (beds); 9, dense cultivation; 10, springs. All blank areas cultivated except cities and flecks of harvest (cf. Fig. 66). Altitude about 5200 ft along Jhelum, plus on upper margins of harvest, dense pines on hills. This map does not represent any specific year.

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

ople. Journeying along the haphazard paths which skirt the er banks, till the sheer cliff bars the way, and the track is rced thousands of feet over the mountain-top, one feels like child wandering in the narrow and tortuous alleys which rround some old cathedral in England. 133

It is impossible within the limit of this article to deal in tail with the nooks and corners where men live their hard es and raise their poor crops in the face of extraordinary fficulties. There are interesting tracts like Padar on the uthern border, surrounded by perpetual snow, where the lible pine and the *deodār* flourish, and where the sunshine is ant and the snow lies long. It was in Padar that the valuable pphires were found, pronounced by experts the finest in the orld. Farther east across the glaciers lies the inaccessible untry of Zāskār, said to be rich in copper, where the people nd cattle live indoors for six months out of the year, where ees are scarce, and food is scarcer. Zāskār has a fine breed ponies. Farther east is the lofty Rupshu, the lowest point which is 13,500 feet; and even at this great height barley pens, though it often fails in the higher places owing to early owfall. In Rupshu live the nomad Champas, who are able work in an air of extraordinary rarity, and complain bitterly the heat of Leh (11,500 feet). [132] [135]

Everywhere on the mass of mountains are places worthy of ention, but the reader will gain a better idea of the country he follows one or more of the better-known routes. A typical oute will be that along which the troops sometimes march om JAMMU, the winter capital, past the Summer Palace at rīnagar in Kashmīr to the distant outpost at Gilgit. The aveller will leave the railway terminus on the south bank of e Tāwi, the picturesque river on which Jammu is built. rom Jammu (1,200 feet) the road rises gently to Dansāl ,840 feet), passing through a stony country of low hills overed with acacias, then over steeper hills of grey sandstone here vegetation is very scarce, over the Laru Lari pass (8,200 eet), dropping down again to 5,150 feet and lower still to āmban (2,535 feet), where the Chenāb river is crossed, then eadily up till the Banihāl pass (9,230 feet) is gained and the alley of Kashmīr lies below. [487]

So far the country has been broken, and the track devious, ith interminable ridges, and for the most part, if we except e vale of the Bichlari, the pine woods of Chineni, and the opes between Rāmban and Deogol (Banihāl), a mere series f flat uninteresting valleys, unrelieved by forests. It is a

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

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About three-quarters of the State forests have been demarcated; but before really scientific forestry can be introduced, it will be necessary that a regular survey should be made and a settlement of the forests effected, and the great task of drawing up working-plans for future guidance must be undertaken.

Before 1891 there was no proper management of the forests, and much damage was done by allowing traders to cut in the forests on payment of royalty without any supervision, while villagers also did immense injury to the forests in various ways, the State making little or no revenue. In 1891 the first attempts were made to put matters on a proper basis, with the result that, while most forms of forest injury except grazing have ceased, the profits have increased largely. Thus the net revenue in 1904–5 was 6 lakhs, while before 1891 it hardly exceeded 2 lakhs. The Forest department is under the control of a European Conservator, assisted by a staff of subordinates.

135

Mines and minerals.

Some authorities have held that there is not much hope of mineral wealth in the State; and among the reasons given is the fact that, as a rule, if valuable minerals exist, the natives of the country know of their existence. The Kashmīris, however, have excellent reasons for reticence on the subject of minerals, and the find of valuable sapphires in Padar in 1882, and the more recent discovery of coal at Ladda and Anji in the Udhampur district of Jammu territory, give hopes for the future. Vast fields have been found, in two sections of which it is estimated that there are 11 million tons of workable coal. The coal is extremely friable, dirty, and dusty. Some of it cokes strongly if subjected to great heat. It is held by competent authorities that the washed and briquetted coal of these fields will have a value equal to, if not greater than, Bengal coal. Exploration for minerals has not yet been attempted on sound or business-like lines. Excellent iron has been obtained at Sof in the south of Kashmīr; good limestone is available in large quantities; gypsum is abundant; and a recent discovery of gold has been made at Gulmarg, the chief summer resort of European visitors to Kashmīr.

463

Arts and manufactures.

The industries connected with sericulture, oil-pressing, and the manufacture of wine and brandy have already been mentioned, but the State is still more celebrated for its arts. The most important of these is described in the article on SRĪNAGAR, but other places also possess considerable reputation for various classes. Wood-carving is practised

bond is growing exceedingly popular since on this system the merchants of the Punjab and the State can compete on entirely equal footing and articles imported in bond are sold within the State almost at the same price for which they sell in the Punjab as under this system the State traders have to pay the customs duty at the British Indian Port and no additional duty is levied at the State Frontiers on these imports as the State, under Treaty terms, automatically receives the credit of duties on all such imports made into the State in bond. As regards articles imported from any place in British India into the State, a State customs duty has to be paid which increases the price of the articles for the consumers in the State. The idea of the growth of bonded imports during the decade can be gathered from a survey of the following comparative figures which show an increase of 150 per cent. in the decade. 439

	Imports in Bond.	
	1921.	1930.
Jammu Province ..	1,775,215 Maunds.	4,722,184 Maunds.
Kashmir " ..	2,441,380 "	6,113,927 "
Total ..	4,216,595 Maunds.	11,836,111 Maunds.

As regards Central Asian Trade the value of which is given above for the purposes of comparison it will be observed that the trade has experienced considerable fall both on the export as well as the import side since the year 1921. The causes of this depression are to be found in the propaganda of the Soviet Government to increase their own trade in Central Asia by ousting the British Indian imports through a process of systematic underselling of their goods and consequently depriving the British Indian goods from competing on favourable terms. The Inspector General of Customs and Excise thinks that unless the propaganda against imports from British India is countracted there is hardly any chance for the import trade to show any appreciable improvement.

24. Mineral Wealth.—The State possesses extensive Mineral Wealth the scientific development of which will besides meeting the pressing need of augmenting the financial resources of the State materially solve the problem of economic depression and unemployment. The Mineral Survey Department has succeeded in locating a large number of minerals a list of which is given below :— 135 654

Fuels.—(1) Coal, (2) Lignite, (3) Possibility of Petroleum.

Metalliferous Minerals.—(1) Bauxite, (2) Iron ore, (3) Copper ores, (4) Lead (Silver ores), (5) Zinc, (6) Nickel ore, (7) Manganese, (8) Gold, (9) Arsenic, (10) Chromite.

Non-Metalliferous Minerals.—(1) Ochre, (2) Gypsum, (3) Graphite, (4) Kaolin, (5) Bentonite, (6) Fullers earth, (7) Marble, (8) Slate, (9) Steatite, (10) Serpentine, (11) Barytes.

Precious and Semi-precious Stones.—(1) Corrundum (Sapphire and ruby), (2) Beryl and Aquamarine, (3) Tour-maline.

Besides there are other minerals which are suitable as chemical fertilizers (Gypsum and Saltpetre), for glass manufacture, for making refractories and for other chemical industries.

It will be interesting to note that the above Mineral Wealth has been located in 1/17th part of His Highness' Territories which has only been surveyed so far and we leave it for the imagination of the reader to fill up the picture when the entire territories have been surveyed.

But with the spread of education both academic and technical the progress in trades and crafts, the general awakening and the propagation of information regarding the discoveries of fresh mineral and other resources and the ways of utilising them the conditions have and are progressively improving and with the State lead the people will not be found lacking in the necessary enthusiasm to take up to the industrial modes of life. 433

Although the conversion of the big mineral resources such as Coal, Iron, Bauxite, Copper etc., into liquid wealth which will bring in an era of prosperity and material welfare in His Highness' territories is a question of time and money, yet the following minerals can be taken up for working immediately either through private capitalists or through the department itself and thus prove a source of augmenting the income of the State in some measure and at the same time opening out new careers for youngmen in these days of trade slump and unemployment :— 135

1. Sapphires of Paddar (Kishtwar tehsil).
2. Aquamarines of Dasu (Skardu tehsil).
3. Gypsum, Ochres, Lignite and Steatite.
4. Raw materials whose working will lead to the establishment of profitable Glass and Pottery industry, Cement industry and other chemical industries.

It is needless to mention that prosperity of many advanced countries of the World—Canada, France, Great Britain, Germany etc., has been due to the scientific exploitation of their mineral wealth (especially Coal and Iron occuring in close association with each other) and there is no reason why by working on similar lines the Jammu and Kashmir State which is so rich in mineral wealth and has got both Coal and Iron occuring side by side in the Reasi tehsil where large Hydro-electric power can also be developed from the Chenab river, should not one day assume the role of a big Industrial country redounding to the mutual prosperity of both the Ruler and the ruled. May the Almighty accelerate the advent of that millenium.

25. **Forests**—*Area.*—During this decade the area under the control of the Forest Department increased from 9·393 square miles to 10·141 square miles. This was due partly to more areas having been demarcated, but more largely to taking over the forests belonging to the Bhadarwah and Langet Jagir at the time of the assimilation by the State of His Highness' Private Domains. 647 652 [185]

Organisation.—The main event during this decade was the re-organization of the department in June 1924, when the department was placed under a Chief Conservator with four Conservators for Jammu, Kashmir, Working Plans and Utilization. The number of Forest Divisions was also increased from 14 to 24.

Financial.—The expansion of the department's activities is best shown by the financial results. The following compares the results for 1977 and 1986-87 (in lacs of rupees):—

		1977.	1986-87.
Revenue	...	41·80	71·02
Expenditure	...	16·89	23·22
Surplus	...	24·91	47·80

During this decade the net income derived by the State from its forest estate nearly doubled.

6:Spate N-4 (no date)1954 AW1 India
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241 seasonal immigration of hillmen. Wheat, barley, and rape are grown as rabi, maize and bajra as kharif. Higher up, in wider, better-watered valleys, bajra gives way completely to maize. Irrigation is difficult here also, as streams are incised, but it is not so necessary as in the lower valleys.

● 135 The unexploited mineral resources of the region are important. In Riasi Dt the Nummulitics contain three or four small fields with seams of anthracite (carbon 60–82%) up to 20 ft thick; farther W the coal is very friable and the thin seams too disturbed to be workable. The pisolitic limonites and ironstone of the same area and formation were exploited by indigenous methods in the past, and in view of the general mineral poverty of Pakistan might have some importance should she secure title to the area. The basal Eocene beds are fossil laterites, an old land-surface on the Permo-Carboniferous, and contain patches of pure bauxite forming a large reserve of aluminium ore.[6]

161 The region is fairly well peopled: densities range from 327 in Jammu and
563 238 in Mirpur to 144–174 in Riasi and Kathua, which contain definitely mountainous areas. All these showed decreases 1931–41, by as much as 15% in Jammu. The SE is strongly Hindu, 60–70% and locally over 80%, and should partition take place Jammu, Kathua, and Udhampur would be indisputably *Indian*: this is the home of the Dogras, the dominant minority in the state. Jammu (50,379) was the original base of the ruling house, whence the official title of the state is 'Jammu and Kashmir'; it is still the winter capital and the terminus of the only railway, a short line from Sialkot. To the W Punch is over 90% Muslim, a feudatory generally on bad terms with its Kashmiri overlord.

433 The whole region is of less significance in itself than in relation to W
[313] Punjab. The SE might well be detached, but the rest normally plays a very important part in the economy of W Pakistan. Its forests are the main
[371] supply for a country desperately short of timber,[7] while Riasi might at least mitigate the mineral deficiency. In addition the importance to the W Punjab of the Mangla headworks and of the hydro-electric potential can hardly be over-estimated.

133 Finally we may note the essentially similar, though rather higher, country across the Jhelum, which forms much of Rawalpindi and Hazara
274 (NWFP). Murree, a hill station at the usual 6500–7500 ft, was chiefly noted for brewing; the high barley acreage of the region may have been significant.

The Pir Panjal

133 The Pir Panjal is in a sense a bifurcation from the main Himalaya farther E. Structurally and lithologically it is most complex; thrusting is important

[6] D. N. Wadia, *Geology of India* (1939), 339, 348, 431–2.

[7] The *Indian* counter-argument that the main customer was the railway system, three-quarters of which went to *India* on Partition, is transparent enough.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

farther back in the mountains, in the second or third ridge; they drain a larger area, and are subject to sudden falls of rain; such water-courses will in certain seasons be filled for a time by a wide and swift river, discoloured with red mud in suspension, carrying down in this way, as well as by dragging sand along the bottom, large quantities of material from the hills to the lower grounds and to the sea. 132 133 134

These ravines[1] are from a few hundred yards to a mile wide; they are bounded by a sudden bank, often cut into a river cliff of a hundred feet in height that shows to view the sandy and loamy strata. Their flat bottom is mostly sandy; it is sometimes covered in part with the long tufty jungle-grass called in these parts *khar*. [137]

The plateaus between these ravines[1], though, as before said, somewhat dry, have in great part been brought under cultivation; here, as the crops depend entirely on the rain, their yield varies much with the years. [311]

The tracts where the jungle-grass abounds are frequented by the black-buck or antelope, which indeed, encouraged by the game-laws of the country, spread into the cultivated parts and even herd with the cattle. Near these grassy tracts the villages are composed of pretty thatch-roofed houses; in India straw is never afforded for the purpose of thatching, it is all used as food for the cattle; indeed from the way the treading out the corn on the threshing-floor is carried on no whole straw is left, so it is only where some such material as that stiff grass can be got from the jungles that any thatching is done. 136 137 342 246

The 70-mile strip of plain extending from the Rāvī to the Chīnāb is crossed by two large streams that deserve separate mention. These are the Ujh, that debouches by Jasrota, and the Tavī, that comes out of the hills by Jummoo. They are both rivers of perpetual flow and considerable, though much-varying, volume. They rise in the mountains at the back of the Outer Hills at an elevation of 13,000 or 14,000 feet, but not from hills of permanent snow; they have a course among the hills, the Ujh of some 50 and the Tavī of 80 miles, before they reach the 133

1 [i.e. in the plains of SOUTHERN JAMMU. -- ANALYST]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

IN FRONT OF THE COTTAGE IS A LEVEL

351 kept, where the people of the house spend nearly half their time,
356 and where their cooking places are arranged. The whole cottage is, as a rule, neatly kept and carefully swept; the higher castes, especially Brahmans and Rājpūts, give, considering their appliances, an admirable example in this respect.

361 The larger villages and the towns have a double row of shops,
[366] what is called a bazaar, each of which consists of much such a hut, with its floor raised two or three feet above the street, and with a wider doorway, and in front of it a verandah, where the customer may come and sit with the shopkeeper to transact business.

Of the towns in the Outer Hills there are none besides Jummoo of any great size, and there are only one or two others that can be said to be flourishing, for the poverty and the thinness of the population of the country round is against them. Since, however, some towns and some other places show features of interest, we will proceed to visit a few and note what has appeared worthy of observation.

EAST OF THE CHĪNĀB.

175 *Basoli* was the seat of one of the Rajaships between which
361 the low hills were divided before Jummoo swallowed up so many.
[642] A large building still remains that was the palace; it is now unkept and almost deserted. The town had already decayed
[166] but for the settlement in it of some busy Kashmīrīs, who by their trade of weaving bring some prosperity.

• [136] Basoli is one of several places in the low hills, being at the edge of a wood that is seldom disturbed, where the red monkey abounds; the monkey, being respected by the Hindūs and protected by the laws, has here come to be most bold, so he invades the town in great numbers, clambering over the palace walls and scampering across the chief open space of the town, and often enough doing mischief.

A day's march to the northward is *Balāwar*, which is the oldest seat of the rulers who afterwards went to Basoli. It is at the foot of a brushwood-covered spur of hill, and has beneath

1: Drew G-3 (1862-1872) 1875
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monly from 9 to 15 miles. We shall divide the distance into sections according as the characters of the country change.

JUMMOO TO AKHNŪR: ONE MARCH.

The length of this stage is 18 miles; it is a long march, especially for a first day's, and it might be conveniently divided into two; Nāgbanī at 7½ miles would be the intermediate halting-place. The road, however, is easy, being altogether in the plain. For the first few miles from the city we pass through a narrow lane cut in the acacia forest, the lane bounded by tall hedges of *Euphorbia*. The forest abounds with wild pig; passing along at dusk one is sure to see several in the path, and there are spotted deer about, but they are shy and one does not often catch sight of them. Emerging from the forest we find ourselves well clear of the hills also, with the view unconfined by the lower ranges. We see in one glance a great length of the mountains that lie between us and Kashmir extending on the right; the look of them varies something with the time of year; I have made the journey oftener than once, and in different months; we will suppose it to be May, when the heat of the plains and of Jummoo has become oppressive, and one looks forward with delight to enjoy the cool air of the mountains.

In May, then, though the lower snow has melted, there remains much on the Panjāl hills. High up spread fields of white snow, with both rocky peaks and snowy ones projecting from them. In front of them are the dark forest-slopes of the Middle Mountains, which are well seen in the opening of the Chināb and Ans valleys. The outermost low ridges clothed with green make the foreground.

The road goes on, a well-frequented one traversed by both carts and camels; we pass over a fairly cultivated plain, rather dry in soil; we go by some Government gardens and a few hamlets and villages. As we near Akhnūr we come on the line of an important canal the Maharaja is having constructed to bring the waters of the Chināb to the foot of the Jummoo hill. While we were three or four miles away from the foot of the hills the soil

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

of hills, such as we have all along called the "Middle Mountains"; at Thanna we have reached to the foot of the slope of the Ratan Ridge itself. 133 487

In the march from Thanna to Baramgalla we go over the Ratan Pir.* It is a good steep pull to reach the summit, which is 8200 feet above the sea; there is hardly any depression in the ridge at that spot. On some of the slopes the mountain is thickly covered with forest, a forest of much variety and beauty. Box grows here largely; it is cut and sent to the towns, where it is mostly used for making combs. On the higher parts of the ridge one meets with numbers of the great black and grey monkey, called *langūr*. [136] [137]

From the Ratan Pir one looks north and north-eastward on to the Panjāl Range, and obtains grand views of its mountains. The descent also gives beautiful prospects, both of near forest views and of the more distant hills. The road is rough and difficult; one's pony, that was useful for the ascent, had best be allowed to go down the hill without a rider.

Baramgalla, which is the halting-place, is in the valley of the stream that rises near the Pir Panjāl, and with many others goes to form the Pūnch River. It is shut in closely by spurs of the hills.

The next march, from Baramgalla to Poshiāna, is along the bottom of the narrow valley, among the large rounded stones of

* In these hills the word *Pir* has come to be used more or less generally for Pass. The history of its acquirement of this meaning I conceive to be this. *Pir* in Persian means first, *old*, or *an old man*, and thence a saint or *faqir*. It is common for faqirs to establish themselves on Passes for the sake of contemplating the works of God and of receiving the alms of travellers; when any noted holy faqir died on a Pass, the place became sacred to his memory, and was often called after him, his title of *Pir* being prefixed; at last it became so common for every important Pass to have a name beginning with *Pir* that the word acquired the secondary meaning of Mountain Pass. 792 778 103

Ratan Pir must be called so after one Ratan, which is a man's name among the Hindūs. As to Pir Panjāl, the latter of the two words is applied to a great mountain ridge, at all events to the one we are coming to, I am not sure whether it is a general word for a range in any language. Pir Panjāl now means simply the Pass of the Great Range. There was, however, at one time a faqir who lived on it and bore the title of Pir. Bernier, who crossed in Auranzeb's time, says there was a hermit on the Pass who had resided there ever since Jehāngir. Bernier wrote this in 1665. Jehāngir reigned from 1605 to 1628; by this the hermit would have dwelt there thirty-seven years at least. I imagine it was from him that the Pass acquired the first word of its present name.

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

365 —the Raja's guest house. To sit on the lawns before this and
368 watch the glorious changing of colours in the surrounding
485 hills brought about by the setting sun, is a fitting finish to a good day's sport or a long trek, as in the air fresh and clear you listen to stories told of the day's play with rod and gun, for there is good fishing in the river and plenty of game on the slopes above.

224 Poonch is renowned for its bear hunts, its Rajas have always been the keenest of sportsmen, and seldom has a season passed in which there have not been at least two bear drives in each of which "honks", as they are called, forty or fifty bears have been shot, for they abound in the dense forest slopes round about. The shikaris of Kashmir insist that great numbers of black bears migrate in the autumn to Poonch where there is little if any snowfall during the winter.

• 136 Whereas the red bears of Gilgit spend the winter's hibernation in a cave, the black bears of Kashmir, where the mountain slopes are covered with firs, pines and other great trees, find a hollow tree trunk for those months of rest.

Unlike the red bear, which shikaris declare to be a more or less harmless creature only killing what he needs for his own food, the clumsy, rapacious black bear does an enormous amount of damage, killing off hundreds of young pine trees by ripping away the bark to get at the gum which exudes and of which he is as passionately fond as of honey, or by eating or trampling down fields of Indian corn—another favourite of his—destroying in a night sufficient to provide a poor peasant family for the whole season.

241 When the corn is ripening the farmers do their best to pro-
136 tect the crop from bears which invade it at that time; it is on the Indian corn that they fatten for the winter. Fires are lighted, the smoke drifting across the field; bears dislike this since they cannot get the sniff of a hunter through the smoke. In the middle of the field a small platform called a *machan* is built and on this sits a guard, his job being to scare the bears away when they come—they always feed at night. He blows horns, throws stones, or by pulling a long string rattles a can with stones in it, the can being tied to a tree or pole which may be a hundred yards away from him. But he is usually too

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

scared to come down from his perch to frighten the bear away; 241
what is more, the bear knows this, and so feeds away happily 136
in the long corn until the dawn, when it makes for the forests, there to hide up and sleep during the daylight hours.

His liking for meat is said to be acquired, hunters of a 136
century ago speaking of meat-eating black bears as one now would of a man-eating tiger, but in these days the black bear is a bullock killer. It has been said that this desire for meat was first brought about when a cattle disease killed off many of the buffaloes; bears came across the bodies of the dead animals, tasted them, and took a liking for beef. In any case, since the bear is a killer of the cow—an animal sacred to the Hindu—a Raja would feel perfectly justified in despatching the bear.

It was whilst stopping in the guest house that I learnt a lot [224]
about bears, most of it from the head shikari to the Raja, the man who collected together hundreds of beaters for each of the hunts. It was from him that I learnt that bears breed once a year, the litter usually being two cubs, which remain with their mother for a year, going into hibernation with her for the winter during December, and remaining in the hollow tree stump until March, when, although they have no wish to go, the mother bear awakens and pushes them out into the snow to fend for themselves. She then returns to her bed, and within a few days the new litter is born. As is only to be expected after a mother bear has slept for over three months, her offsprings are pathetic little creatures with bodies which are almost hairless; it seems impossible that they can survive, let alone grow into great black bears which can bring down a full grown bullock.

For yet another month she remains in the tree stump, and when she finally stumbles out she is thin and weak; her limbs are stiff, so that the first day she only moves around for exercise, perhaps to chew on an old bone as the life comes back into her gums.

Very slowly she weans her cubs to the sunlight, she is herself not too strong, very different from the great fat mother bear which went into hibernation four months earlier, and she is now feeding her babies. Their first solid food is a few nibbles

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

136 of the young shoots of grass, their teeth by this time having come through the gums, their fur has grown, and their eyes opened on the eighth day. As the weeks pass, she takes them higher into the hills with the thawing of the snows, then as they get bigger she gradually brings them lower into the valleys, until at the time when the mulberries are ripe, they get near to the villages to raid the groves at night. The whole time she carefully keeps them away from man, the one animal she has learnt to fear. When she senses danger she calls her cubs with a low whine, and they race back to her, standing for protection beneath her forelegs; if she has to move away, they run beneath her belly unnoticed.

The old shikari took me up the hill some miles away to where he knew an old she-bear had been hibernating that past winter. He suspected that she had had cubs; it was not until later that I fully appreciated the cunning of this experienced hunter, for he had waited for a day when the wind blew away from the tree stump close to the rocks where she had made her bed. We climbed the rock from behind, carefully selected each foothold so that no stone should fall, and on reaching the top and looking down, to his as well as my own astonishment, we saw the she-bear sunning with her one cub. Even then, although the wind was away from her, she sat up and lifting her head, with long snout twitching, sniffed the air many times; she knew that danger was nearby, and although the shikari was certain that she did not see us, she bundled her cub quickly back into the tree stump and followed it.

She was thin and gaunt, her coat matted, and it was difficult to believe that this lumbering creature could possibly step through the undergrowth and over twigs as lightly as a ballet dancer so that none could hear her; amazing that she could be so clever that when shot but not killed she would feign death and curling up roll down a slope to gather herself up at the bottom and make off into the jungle; surprising, yet, I am assured, a fact, that she can tell by smell whether the man who comes towards her is a coolie or a hunter, although I must admit one can smell some coolies—especially shepherds—hundreds of yards off. The one she takes little notice of, the other she has every reason to fear.

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is largely exported to India, where it is used by the Hindus. The most important of the aromatic plants is the *Saussurea Lappa*. This grows at high elevations from 8,000 to 9,000 feet. The root has a scent like orris with a blend of violet. It is largely exported to China, where it is used as incense in the joss houses. It has many valuable properties, and is a source of considerable revenue to the State. There is a great variety of trees, but the oak, the holly, and the Himālayan rhododendron are unknown. Among the long list of trees may be noticed the *deodār*, the blue pine, the spruce, the silver fir, the yew, the walnut, and the Indian horse-chestnut. In the valley itself the exquisite plane-tree, the mulberry, the apricot, and the willow are perhaps the most familiar.

Fauna.

136

Kashmīr offers great attraction to the sportsman, and for its size the valley and the surrounding mountains possess a large and varied animal kingdom. A full account of the animals and birds will be found in *The Valley of Kashmīr*, chap. v. Since that book was written game preservation has made great strides, and has prevented the extinction of the *bārasingha* (*Cervus duvauceli*) and *hangal* or Kashmīr stag (*C. cashmirianus*). Among the *Cervidae*, the musk deer (*Moschus moschiferus*) is common and its pod is valuable. Of the family *Ursidae*, the black bear, or *bomba hāpat* (*Ursus torquatus*), is very common, being a great pest to the crops and a danger to the people. The brown bear, or *lāl hāpat* (*Ursus arctus* or *isabellinus*), is still far from rare. It is partly herbivorous and partly carnivorous. Of the family *Bovidae*, the *mārkhor* (*Capra falconeri*) and the ibex (*C. sibirica*) are still to be met with. The Kashmīr *mārkhor* has from one to two complete turns in the spirals of its horns. The *tahr* or *jagla* (*Hemitragus*) is found on the Pīr Panjāl, and the serow or *rāmu* (*Nemorhaedus bubalinus*) is fairly common. The *goral* (*Cemas goral*) also occurs.

There is a considerable variety of birds. The blue heron (*Ardea cinerea*) is very common, and fine heronries exist at several places. The heron's feathers are much valued, and the right to collect the feathers is farmed out. Among game birds may be noticed the snow partridge (*Lerwa lerwa*), the Himālayan snow cock (*Tetraogallus himalayensis*), the *chikor* partridge (*Caccabis chukar*), the large grey quail (*Coturnix*), the *monal* pheasant (*Lophophorus refulgens*), the Simla horned pheasant (*Tragopan melanocephalum*) and the Kashmīr Pucras pheasant (*Pucrasia biddulphi*). The large sand-grouse (*Pterocles arenarius*) is occasionally seen. Pigeons, turtle-doves, rails, grebes, gulls, plovers, snipe, cranes, are common, and storks

3: Imperial Gazetteer G-3 (1889-95) 1909 AVI Kashmir AVI

are sometimes seen. Geese are found in vast flocks on the Wular Lake in the winter, and there are at least thirteen kinds of duck. The goosander and smew are also found on the Wular Lake. There are six species of eagles, four of falcons, and four of owls. Kingfishers, hoopoes, bee-eaters, night-jars, swifts, cuckoos, woodpeckers, parrots, crows in great variety, choughs, starlings, orioles, finches (12 species), buntings, larks, wag-tails, creepers, tits, shrikes, warblers (14 species), thrushes (20 species), dippers, wrens, babbling thrushes, bulbuls, fly-catchers, and swallows are all familiar birds. 136

Among the reptiles there are two poisonous snakes, the *gunas* and the *pokur*, the bite of which is often fatal. [262]

Fish forms an important item in the food of the Kashmīris. Vigne noticed only six different kinds, but Lawrence enumerated thirteen.

Temperature. As the elevation varies from 1,200 feet at Jammu and 3,000 feet in the Indus valley at Bunji and Chilās to 25,000 and 26,000 feet on the highest mountain peaks, the State presents an extraordinary variety of climatic conditions. The local variations of temperature depend chiefly upon situation (i.e. whether in a valley or on the crest of a mountain range), elevation, and the amount of the winter snowfall and the period and depth of the snow accumulation. The effect of position in a valley or a mountain crest is shown by comparing the temperatures of Murree and Srīnagar. The Murree observatory is about 1,200 feet higher than the Srīnagar observatory. The mean maximum day temperature in January at Murree is 7° higher than at Srīnagar, and the mean minimum night temperature 9° higher. On the other hand, in the hottest month (June) the maximum day temperature is 1° lower at Murree than at Srīnagar, while the minimum night temperatures are almost identical. The diurnal range is 2° less in January, 7° less in June, and 14° less in October at Murree than at Srīnagar. The slow movement of the air from the higher elevations into valleys more or less completely shut in by mountains tends to depress temperature at valley stations both by day and night considerably below that at similar elevations on the crest of the Outer Himālayas, and to increase the diurnal range most largely in the dry clear months of October and November, when the sinking down of the air from the adjacent mountains has its greatest effect, and is supplemented by rapid radiation from the ground. The effect of snow accumulation in valleys in reducing temperature is very marked. At Drās and Sonāmarg, where the accumulation is usually large, the 132

133 bend round Nanga Parbat, where it assumes a south-westerly course. The mountains in the north stretch up to the Pamirs, and reach great heights; one of the peaks, Mt. Godwin Austin 28,250 feet above the sea level, is [136] the second highest peak in the world. The Himalayan ranges north and south of the Indus have been described as the "Sportsman's Paradise", where ibex, *markhor*, and ovis ammon, besides other big game, are met with. A number of mountaineering expeditions have been to these regions for exploration. Except in Gilgit, the ranges in this division vary from 17,000 feet to 22,000 [241] feet. The cultivable area in the Ladakh district is very small and the rainfall deficient, and agriculture is carried on by artificial irrigation. *Grim* (a kind of wheat) is the chief crop and is grown even at a height of 15,000 feet. The small tract of Gilgit enjoys good climate and cultivation, and produces wheat and other crops and fruits. The [162] area of the whole division is 63,554 square miles. The population is very sparse—the density at the census of 1941 was 5 persons to a square mile and the total population 3,11,478.

The first two of these divisions form the province of Jammu, the third is Kashmir proper, while the fourth comprises the district of Gilgit and the Frontier *illaqas* of Skardu, Ladakh, and Kargil.

132 **Climate.**—The climatic conditions of the country vary from the arctic cold of the Ladakh district to the extreme heat of the Punjab plains.

In the sub-montane and semi-mountainous tract of Jammu Province, tropical heat is experienced. Kashmir enjoys a temperate climate in summer, but is very cold in winter. In the Frontier district, especially in Dras, Zanskar and Rupshu, there prevails extreme cold. The deep narrow valleys between Kashmir and Gilgit are hot and damp. Kishtwar and Bhadarwah have a more salubrious climate.

Rainfall is scanty in the Frontier *illaqas* and the Gilgit district, but in the rest of the State it varies from 30 to 65 inches a year. Reasi and Poonch receive more than 60 inches each annually. The annual rainfall of the Jammu district is nearly 45 inches and that of Kashmir Valley varies from 30 to 35 inches.

Places of interest.—(A) The following are some of the

on the occasion of the visit of His Royal Highness the Prince of Wales. Besides imparting education by "shows" Departmental bulletins were also published and circulated. The bulletins dealt with the sowing of Maize, Groundnuts, Soybeans and Beans and the removal of certain crop diseases. 543

Manures.—The Agriculture Department has tried several manures on the farm to test their utility on different crops. 242

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27. **Horticulture.**—The department maintains fruit plant nurseries including ornamental plants. Fruit canning is receiving attention though the industry is still in its incipient stage. A firm known as Kashmir Fruit Preserve Works has been authorised to manufacture fruit beverages, apple-brandy, grape wine and ciders etc. A new nursery has been opened at Achhabal and experiments regarding stock and scion compatibility have been started in all the nurseries and scion wood from Australia has been introduced. The department has been distributing about a lac of young plants annually to the zamindars without any charge.

The only disquieting feature of the decade has been the appearance of San Jose Scale disease which has inflicted a very heavy damage on the fruit industry of Kashmir. Remedial and control measures have been adopted to get rid of this pest. [136]

28. **Veterinary.**—For maintenance of agricultural prosperity the maintenance of live-stock in health is essential. Previous to 1923 the system of inoculation did not exist and consequently the mortality among cattle was heavy. There are now 18 Veterinary Hospitals in the State and the outbreaks of rinderpest, Hæmorrhagic Septicæmia and other epidemic diseases were successfully dealt with on modern scientific lines and many animal lives saved. Facilities have been provided by the department for brining to its notice the outbreak of epidemics and even individual patients. For improvement of cattle several schemes have been under contemplation and awaiting to be put into effect as funds permit. The scrub bull pest is being removed by castration of the scrub bulls. The enclosed table shows the variation in live-stock during the last decade. 232

6:Spate N-4 (no date)1954 AWI India Kashmir AVI

132 *Temperature ° F.*

J.	F.	M.	A.	M.	J.	J.	A.	S.	O.	N.	D.	
30·7	33·0	45·1	55·7	63·9	69·9	73·0	70·8	64·0	53·2	44·0	36·3	Ra. 49·3

Precipitation, inches

2·7	2·8	3·6	3·8	2·3	1·3	2·1	2·3	1·6	1·2	0·4	1·3	Tot. 25·7

While the difference between the annual means at Simla (7200 ft) and Srinagar is less than 2° F. (55·1 at Simla, against 53·3), Simla temperatures for January, February, and March are 8·1, 7·6, and 6·4° above those of Srinagar, but those of July and August 8·7 and 8·0 less; the range at Simla is only 28·1°. Much of the precipitation is snow; the usual rains months (June–September) receive only 8·7 ins., January–March 9·1. It must be remembered that Srinagar is in the very bottom of the Vale, which as a whole receives 32–35 ins.

136 There is naturally a strong vertical zoning of climate and vegetation, and differences in exposure to insolation are most important. Immediately below the forests maize is the most important crop and walnut trees are numerous; at 7000 ft "hardy and stunted" types of paddy come in, to be succeeded by the better paddy of the lower terraces and the marshy tracts where the streams wind along through groves of willows.

241 The side valleys . . . have certain features in common. At the mouth of the valley lies the wide delta of fertile soil on which rice, plane-trees, mulberries, and willows grow luxuriantly; a little higher up the land is terraced and rice still grows, while the slopes are ablaze with the wild indigo, till at about 6000 feet the plane-tree gives place to the walnut, and rice to millets. On the south bank of the river endless forests stretch from the bottom of the valley to the peaks; and on the north bank, wherever a nook or corner is sheltered from the sun . . . pines and firs establish themselves. Further up . . . millets are replaced by buckwheat and Tibetan barley. Soon after this the useful birch-tree appears, and then come grass and glaciers, the country of the shepherds. [*]

Agriculture

811 Kashmir as a whole contains some 52 m. ac., of which 44 m. are unsettled or have no agricultural returns. Of the balance of 8 m. ac. about a quarter is cultivated, and a third of this quarter is in the Vale. Rice at lower and maize at higher levels are dominant, nearly half and over a third of the TSA respectively. Wheat has 10–12%, and the only other crops of much areal significance are linseed and rape.

241 Farming methods are very distinctive. Not much care (except the use of a rough rotation) is given to crops other than rice and garden produce. Rice is intensively manured, sometimes by piling farmyard refuse at the irrig-

[*] *Kashmir Gaz.* (1909), 4.

valley-floor "must have been at the level of the flat space, which now are 300 to 400 ft above the valley." * The valley and foothills are largely formed of Eocene beds, dissected into sharp ridges which contrast strongly with the bolder granite forms of the mountain wall. 133

Climate

The climate of Ladakh may be illustrated by the figures for Leh, on a fan in the Indus Valley at 11,500 ft: 132

Temperature ° F.

J.	F.	M.	A.	M.	J.	J.	A.	S.	O.	N.	D.	
17·3	18·8	30·9	40·9	49·8	57·8	62·6	61·0	53·7	40·7	30·0	22·1	Ra. 43·3

Precipitation, inches

J.	F.	M.	A.	M.	J.	J.	A.	S.	O.	N.	D.	
0·4	0·3	0·3	0·3	0·2	0·2	0·3	0·5	0·3	0·2	0·0	0·2	Tot. 3·0

The absolute minimum is about minus 15° F.; mean annual pressure 20 ins.; mean relative humidity *c.* 40% from May to November, *c.* 70% in winter.* Farther W, around Skardu, conditions are a little less extreme. In the thin atmosphere insolation and radiation alike take place at an extreme tempo; mechanical disintegration of the rocks is rapid, and the saying that a bare-headed man with his feet in the shade can get sunstroke and frostbite simultaneously is hardly an exaggeration. Aspect and diurnal variation are of the greatest importance; many streams even in summer flow for only a few hours a day when the ice melts in their gravel beds. Vegetation is extremely thin: a few bushes, a kind of furze (*burtse*), stunted cedars,* willows, alpine pasture: "timber and fuel are the most pressing wants of the people." [134]

But it must be remembered that here climate, like nearly everything else, is 'vertical' and the mountains receive a fair precipitation: "the vertical diversity of the climate makes human life possible in Indian Tibet. To the east, where the mountain ranges die out, the country is too dry for any permanent settlement." * Without the glaciers and snow-fields even the W would be a desert; and even so the life of the region is in a sense an oasis and caravan life.

The Human Response

We are really neither in *India* nor in Pakistan, but in Tibet: Baltistan, it is true, is mainly Muslim, but in Ladakh proper are two-thirds of the sub-Kashmir's 64,000 Buddhists, and Buddhist culture extends as far W as Kargil in the Dras valley. 143

* de Terra, 117-18.
* W. G. Kendrew, *The Climates of the Continents* (1937 ed.), 130-31.
* G. E. Hutchinson, op. cit., 127-28.

132 Baltistan, the country between the Nu Shigar and the Nubra, is slightly
136 more favoured than Ladakh, with *c.* 6 ins. precipitation and more glaciers;
but it is still very harsh. The valleys at 8000–10,000 ft have a few patches
of pine and deodar on the slopes, willow and poplar along the streams.
241 Agriculture depends on the snow, which lies from mid-December to mid-
March; in winter many villages are reached by the sun for barely an hour or
two a day, but in summer the heat in the narrow rock-walled valleys—
especially around Skardu—is intense. The usual crops, with ordinary and
naked barley prominent, are grown, a spring and an autumn crop where
water is sufficient. Lucerne, carefully tended, is important, but except for
intensive manuring of the sandy soils farming is extremely primitive, and
rotations unknown. The hot summer enables a wide variety of fruits—
peaches, melons, grapes, above all apricots—and even a little tobacco to be
grown. But the absence of the demographically restrictive social institu-
[216] tions of Ladakh keeps the Baltis miserably poor. Here and there washing
for alluvial gold eke out incomes a little, or at least enables revenue
demands to be met.

241 To the E conditions get progressively worse. Around Pangong there are
261 a few fields of barley and peas on the flats at 14,000 ft or a little more; at
Tankse "the few houses that constitute the village seem to hide behind a
little grove of willow trees planted on one side of a stream, as if these trees
were the greatest treasure of a place that wished to put up a brave front, a
136 green and damp façade, to the hostile dry world before it". But on the
plateaus NE of Pangong even pastoralism is difficult. The Chang-chenmo
Valley has some vegetation: tamarisks on the floodplain, *burtse* on the slopes,
and just below the snow-line some flowering plants and patches of grass,
[185] shared by tame yaks and wild asses. Here and there hot springs "water the
gravelly plains into producing a little green grass . . . so precious that each
patch has a name."[*]

457 Yet this most negative of regions has its place in human history. The old
trade to Yarkand and Kashgar is dead or dying, but at the hands of man
himself: politics in Sinkiang and Kashmir are responsible for its decay, not
the desolate leagues of rock and ice nor the murderous winds of the Kara-
korum. The passes are open for only five or six months of the twelve; but
over them, carried on yaks or even sheep, travelled jade, hemp, and silk
788 from China; from India goods from the bazaars of Srinagar and Amritsar,
sugar and salt; borax from the dead lakes of Rupshu. Goods of less bulk,
but to many of highest value, also traversed this, one of the strangest
pilgrim routes of the world. Chinese disciples of the Enlightened One, seek-
ing the shrines of Peshawar and Sarnath and Buddh Gaya or the libraries of
Taxila, fought their bitter way over these savage gables of the world; and
here too came Christian men, perhaps fleeing from the tide of Islam, per-

[*] Shaw, *op. cit.*, 226–27, 228–38. For the facts of the next paragraph, *ibid.*, 228–31.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

farther back in the mountains, in the second or third ridge; they drain a larger area, and are subject to sudden falls of rain; such water-courses will in certain seasons be filled for a time by a wide and swift river, discoloured with red mud in suspension, carrying down in this way, as well as by dragging sand along the bottom, large quantities of material from the hills to the lower grounds and to the sea. 132 133 134

These ravines are from a few hundred yards to a mile wide; they are bounded by a sudden bank, often cut into a river cliff of a hundred feet in height that shows to view the sandy and loamy strata. Their flat bottom is mostly sandy; it is sometimes covered in part with the long tufty jungle-grass called in these parts *khar*. [137]

The plateaus between these ravines, though, as before said, somewhat dry, have in great part been brought under cultivation; here, as the crops depend entirely on the rain, their yield varies much with the years. [311]

The tracts where the jungle-grass abounds are frequented by the black-buck or antelope, which indeed, encouraged by the game-laws of the country, spread into the cultivated parts and even herd with the cattle. Near these grassy tracts the villages are composed of pretty thatch-roofed houses; in India straw is never afforded for the purpose of thatching, it is all used as food for the cattle; indeed from the way the treading out the corn on the threshing-floor is carried on no whole straw is left, so it is only where some such material as that stiff grass can be got from the jungles that any thatching is done. 136 137 342 246

The 70-mile strip of plain extending from the Rāvī to the Chināb is crossed by two large streams that deserve separate mention. These are the Ujh, that debouches by Jasrota, and the Tavī, that comes out of the hills by Jummoo. They are both rivers of perpetual flow and considerable, though much-varying, volume. They rise in the mountains at the back of the Outer Hills at an elevation of 13,000 or 14,000 feet, but not from hills of permanent snow; they have a course among the hills, the Ujh of some 50 and the Tavī of 80 miles, before they reach the 133

[i.e. in the plains of southern Jammu.-- ANALYST]

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through the various ridges into the plain which it traverses until it joins its waters to the Chīnāb. 133x

As one approaches Bhimbar the plain country is more and more cut into by ravines; it may here be called a low table-land separated by them into sections; at the edges one sees how the soil is composed of layers of sandy loam with occasional pebbles. [134]

Opposite Bhimbar there appear on the south, in the British territory, the Khāriān Hills, a range a good deal like in structure and appearance to some of our outer hills, but quite out of the general direction of them, since it runs north-east and south-west; it may be said to belong less to the Himalayan system than to that of the Salt Range. Between these hills and our outermost range there still runs a narrow strip of plain, which for 12 miles west of Bhimbar is of that character just described, of ravines and low flat plateaus alternating. Beyond this, extending to the Jhelam, is a space of completely flat alluvial ground, little above the level of that river.

EASTERN DIVISION OF THE OUTER HILLS.

Recalling that this division is to include those which lie between the Rāvī and the Chīnāb, we will examine first the very outermost range. 133x 137

The outermost hills of all belong to a ridge that, along the 70 miles between those two rivers, has the same characters. It rises from the plain with a regular and gentle slope of about 8°, that so continues till a height of some 2000 feet above the sea is reached; this slope is indented with many drainage valleys, not cut steep, but making undulations of the ground transverse to the run of the ridge. The surface of the hills is very stony; rounded pebbles cover nearly the whole of it, for the strata beneath are composed partly of pebble-beds. Still it bears vegetation; the hills are indeed clothed with forest; it is a close forest of trees 20 and 30 feet in height, mostly of two species of acacia and of *Zizyphus jujuba*,* with an underwood of the shrub called *Brenkar*,

* The native names of the acacias are *Phulāī* (*A. modesta*), and *Kīkar* (*A. Arabica*); the latter is called *Babūl* in Hindostan. The native name of the Zizyphus jujuba is *Ber*.

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133 which grows to the height of 3 or 4 feet, and has a white flower
137 that gives out a sickly smell. Thus clothed the slope continues up to a crest. Beyond there is a sudden fall along the whole line of it, an escarpment formed of sandstone cliffs of some hundreds of feet of vertical height, below which again the ground acquires a lesser slope.

133 This is the first range of hills; the gentle slope faces the plains, the cliff-slope abruptly ends it off on the inner side; the whole surface from the plains to the cliff edge is an expanse of forest, but beyond the crest the ground is too steep to bear it. The run of the range, as stated before, is interrupted by the valleys that lead out through it from the inner country; these are not wide, but in some parts they are near enough together to cut the range into portions of short lengths that make almost isolated hills.

Next within the outermost range comes a tract of very irregular broken country. It is a country of ridges and sloping plateaus, cut through by very small but steep ravines. The foundation of its character is the changing degree and frequently high angle of the dip of the soft sandstone rock. So varying is the form that it is difficult to conceive any general idea of it in the mind, but when the eye gets used to the hills it perceives that many of them are of one type; on one side is a long slope; on the other a steep escarpment, the former slope coinciding with the dip of the beds. Since this dip is often 10° or 15° there arise jutting plateaus of rock of a corresponding inclination, which end in vertical cliffs of the massive sandstone. From, probably, lateral changes in the character of the beds, each ridge or sloping plateau continues but for a short distance; as one dies away or disappears others rise into prominence, parallel may be, but not in the same line.

At another part the plateau and escarpment form is obliterated from the dip of the beds reaching to such a high angle as 45° may be; instead, there are equal-sided valleys bounded by jagged ridges; these ridges run at right angles to the strike of the beds, and not parallel with it, as did those of the other form; the

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133x the intervening flats, the curving of the ranges as their direction followed the changing strike of the rocks which constitute them—plainly as in a map; for a length of a hundred miles each separate ridge can be traced from this commanding spot.

133x To return to the part behind Akhnūr. The outermost range
137 is of pebbly jungle-covered hills sloping easily to the plains, but
311 showing a steep fall inwards; this escarpment is one of per-
361 haps 300 feet; it is succeeded at its foot by a plateau much cut through by ravines, so much so that the eye does not at once distinguish that the summits are indeed so far flat and so much at one level as to justify the name of table-land; its level must be quite 2000 feet above the sea; a good portion of it is of bare rock, the rest is covered with brushwood and has pine trees scattered; only here and there are bits of tilled land by which a small population is supported; the ravines cut through it to a depth of some hundreds of feet, making steep cliffs of sandstone rock.

133x Farther to the north the rock rises up from this plateau along a great length of miles with a slope of from 10° to 20°, coinciding with the dip of the beds, regularly for 1000 or 1200 feet, till a level of more than 3000 feet above the sea is reached; thus a bold narrow ridge is formed which continues regularly for many miles with but small indentations; the surface is in great part rocky, but still bears many trees of the long-leafed pine. The ridge is sharp and narrow; the farther slope is yet steeper than that rocky one; it is an escarpment properly and geologically so called, and a really fine instance of one; for 20 miles without a break it continues with a face of 1000 feet of vertical height, at a slope of in some parts 45°, in some rather less, everywhere marked by variations according to the alternate outcrop of beds of sandstone and of clay.

The name of this ridge is Kāli Thār, or Black Range, a name given on account of the dark hue it has in some states of the atmosphere when seen from a distance.

As we look from the summit of this towards the interior, we can learn about the character of the ground in the remainder of the breadth of the Outer Hills.

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We see first, that at the foot of this escarpment stretches a flat valley one or two miles wide; this is one of the dūns, and probably it corresponds with that of Dansāl, on the other side of the Chīnāb.* This valley, though it may be called in a general way, and as compared with the ridges that bound it, a flat, is broken by lines of sandstone rock that project up; still a good part of it is cultivated in terraced fields; again, it is cut into, for the greater part of its length, by a great gully, narrow, 200 feet deep, that carries off the drainage to the Chīnāb River; farther west, however, the direction of the drainage alters, and the streams flow into the Mināwar Tavī. 133 [311]

Still looking from our escarpment-summit, we see that beyond the valley lie numerous low lines of hill, an alternation of narrow ridges and hollows, whose surface is mostly covered with brushwood; these occupy some miles of width; behind them rise the bolder slopes of the higher mountains in rich dark colours, intermingled brown and green, backed by the distant snowy peaks. [37]

West of the Mināwar Tavī, the ridges, plateaus, and hollows do not continue to correspond with those we have traced out; new ridges appear in the line of the valleys; others disappear; others coalesce. In fact, a new series of ranges has arisen, generally resembling those we have been looking at, but not individually representing them. By Bhimbar, what may be the continuation of Kālī Thār approaches nearer to the plains. Beyond, from the neighbourhood of that place and of Naushahra north-westward, extend several bold lines of hill, parallel ridges, with narrow hollows between them, themselves broken by lines of rock. These ranges are commonly 3000 feet high, parts of them rise several hundred feet above that, and so continue for a good distance; the highest point marked by the G. T. Survey is as much as 4391 feet.

While from the neighbourhood of Bhimbar such hills as these run with a regular direction to the north-west as far as our boundary

* On the supposition of this correspondence, the two spaces of the plateau and the Kālī Thār ridge together represent the much-broken ground and the successive ridges that we saw to intervene between the first range by Jummoo and the Dansāl dūn itself.

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being in a synclinal, or perhaps a basin. Then, a few miles farther north, we come into irregular ground, made by low parallel ridges of sandstone; line succeeds line gradually rising in height, and so we find ourselves again among the marked ridges, the continuation of those before pointed out as extending to the north-west. 133x

The lower hills lately passed had such trees as those of the Jummoo jungle—the acacias and others, with the undergrowth of brenkar shrub; on the higher ridges is forest of long-leafed pine. [137]

So varied in form is all this ground that it is difficult to do more towards its description than this without going into such detail as could hardly be followed or remembered. I must be content to say that, up to a line running north-west through Kotli, we find those characters which have more than once been described; there are ridges composed of sandstone rock, sometimes gently sloping on one side and steep on the other, sometimes steep on both and sharp; some of these ridges continue for a distance, others quickly change or combine; between them are hollows, sometimes narrow, sometimes wider flats; lines of rock spring up, so to say, in the line of the valleys, and, increasing as one follows them, become in turn important hills; gullies or ravines that at this present time effect the drainage of the ground, the latest made set of hollows, now cross the lines of rock, now run parallel to them, at times but little below the general surface, at others cutting below it to a depth of a hundred or two feet.

As we approach the Jhelam, we find more sudden falls of the streams and steeper slopes of the hills, the comparatively low level of that line of drainage having induced a greater denuding power in the streams near.

All this makes a country curiously varying in its detail and almost bewildering, until the eye gets somewhat accustomed to its characters, and enables the mind to refer them to the causes that originated them—causes which cannot be here dilated on, but in a few words may be spoken of as sub-aerial denudation, acting on strata that have a generally persistent strike but an ever-varying dip, strata of different hardnesses, and in respect of that quality, subject to local changes.

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often breaking off, seldom cease for the season without affording moisture enough for the bringing on of the summer cr p. 132

The rains ending with September, the country is left dry for a time; its uneven form prevents the soil from retaining much moisture; by the drying of the country, and the decline of the sun's power, the cold weather is introduced. This is a delightful season—a pleasant bright sun and a cool bracing air make it one refreshing and invigorating after the dry heat of the first part of summer, and the warm moisture of the latter months. This bright cold weather is, however, varied by rainy days, which bring rather a raw cold; showers may be expected about the 20th of December, or between that date and Christmas time; and on the higher ridges, at 3000 and 4000 feet, snow falls, melting almost as soon as it falls. It is this winter rain that enables the peasant to proceed with the sowings for the spring crop, and on the occasional recurrence of such showers during the next three months he depends for that harvest which the increasing warmth of the months of March and April is sure to bring on well if the rain has been fairly plentiful. [241]

The only part of the year at all unhealthy is the latter half of the rains; the natives date the beginning of it from the flowering of the rice; it may be said to extend through part of August, September, and part of October; during that time intermittent fever much prevails. The type of fever is somewhat worse than what abounds at the same season in the Panjáb; it is more of a jungle-fever, less regular in its times, and less easy to get rid of. In some years fever is exceedingly prevalent over the whole of this tract. I have heard that Ranjít Singh's father once took advantage of the inhabitants of the lower ranges being striken down with it to make a raid on Jummoo. 164 132

The vegetation of the Outer Hills is for the most part of the dry-tropical character. 137

The very outermost ridge, as before said, is covered with a more or less dense forest of small-leafed acacias (*A. Arabica* and *A. modesta*, called by the people *Kikar* and *Phulái* respectively), with some of the *Ber* tree (Zizyphus jujuba) intermingled, and an

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

● 137 undergrowth of the shrub *Brenkar*. This forest, which on the hills occupies a dry pebbly soil, sometimes spreads down on to the loamy ground of the plains; probably in former times it grew over a larger area of the plain, and has since been gradually cleared; the greatest space of flat ground now occupied by it is close below Jummoo, the forest having there been preserved by command.

Farther within the hills there is not such a growth as to make a forest; it is rather a straggling bushy scrub, partly of the same trees in a shrubby form, with Euphorbia (*E. Royleana*, or *pentagona*), which grows to a large size, and occasionally mango, pipal, banyān, bamboo, and palm (*Phœnix sylvestris*). The streams that flow in the narrow ravines among the sandstone hills have their edges adorned with oleander bushes.

The long-leafed pine (*Pinus longifolia*, whose native names are *chil* and *chir**), a tree whose needle-foliage is of a light bright green colour, is usually first found, as one goes inwards, on the north slope of the outermost ridge. I have found it there at the level of 1400 feet, but only in a stunted form. On the broken plateaus and dry hill-sides of 2000 feet elevation one sees fair-sized trees of it scattered about; at 3000 and 4000 feet, in favourable spots, one finds whole woods of it, but even these are not so thick and close as the forests of *Pinus excelsa*, which cover the higher hills. The highest range of *Pinus longifolia* seems to be 5500 feet, or it may be a little more.

241. Of cultivated plants we have in these lower hills nearly the same kinds as in the Panjāb, and over the whole area the same succession of two crops in the year. The winter crop, chiefly wheat and barley, is sown in December (sometimes earlier, and sometimes even later), and ripens in April; the summer crop of maize, millet, and rice, is sown in June and ripens in September or October. At one or two places (as at Syālsūi, near Rājāori) rice is raised by rain-moisture alone, but most generally it depends on irrigation. Plantain and sugar-cane, though not largely cultivated, grow fairly well, they have even been introduced into Pūnch, which is 3300 feet above the sea.

* With the cerebral *r*.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

large oblong space, enclosed by a thick wall, and traversed by two stone water-ways at right angles to each other. There are two bārādarīs, that is, bungalows or summer-houses, one of which overlooks the stream, and looks on to the picturesque old town on the opposite bank. In former times there was a bridge leading across from the garden, as one can tell from some remains of its piers; though the stream is usually fordable at certain places, it is at times rendered quite impassable by floods. At the corner, again, are some hamāms, or hot-bath houses.*

485
361

There is a sarāe, which doubtless was used by the king's followers, on the right bank of the river, in the town itself; this is now occupied for permanent dwellings.

A few miles above Rājāori are two quadrangular buildings, one 50 yards square, the other 50 yards by 40, which are of the same time; these, however, are of another sort, they are simple enclosures with two entrances, and without any cells; very likely they were for stables.

At *Thanna* is a fine example of the Mughal sarāe (as these rest-houses, the work of the Delhi Kings, are called); in this, I think, the rooms are larger and higher than is usual, but fewer in number.

After this a stage is missed, where I do not know of any like remains, though I think there must have been some. The next is the high village of *Poshiāna*. Here are some remnants of a sarāe that was not so well finished as those lower down, nor of such a size; for here there is not much flat space for any building; there is little room even to pitch one's tent.

Across the Panjāl Pass, by the roadside, are a few small shelter-houses, consisting of two or three arched cells, which must often have been of service to wayfarers, who might, by making the journey too early or late in the season, expose themselves to the risk of a snow-storm. Soon after these we came to *Allāhād sarāe*, which is one of the few of those that still are used for the original purpose of shelter for travellers. In its bleak position, at an

* In this garden are some fine chinār or plane trees; the altitude, about 3200 feet, seems the lowest at which they will flourish.

137

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

Outer Hills. These were shown to be ridges more or less parallel, separated by flat valleys, sometimes narrow sometimes wide, with the main lines of drainage cutting across, that is, through, the ridges. On the other hand, the Middle Mountains are ridges of varying, irregular, direction, that branch again and again, like the twigs of a tree; the chief ridges are at the same time the more important watersheds. 133

Looking from a geological point of view, we may say that there is not the same correspondence between the direction of the ridges and the strike of the beds as there is among the Outer Hills.*

The elevation of these Middle Mountains is sufficient to give a completely temperate character to the vegetation. Forests of Himalayan oak, of pine, spruce, silver fir, and of deodar, occupy a great part of the mountain slopes; the rest, the more sunny parts, where forest trees do not flourish, is, except where rocks jut out, well covered with herbage, with plants and flowers that resemble those of Central or Southern Europe. 137

Cultivation has been carried to almost every place where it is practicable. Wherever, within the altitude that limits the growth of crops, the slope of the ground has allowed of it, the land has been terraced, and narrow little fields have been made, these settlements sometimes being of extent enough to support a village, sometimes sustaining but one or two families. 311

Here, as in the Outer Hills, the tillage does not depend on irrigation, but on rain; these mountains, indeed, get the best of the Monsoon or rainy season; it is seldom that they suffer from drought, more often they suffer from an excess of downfall. Still the rainfall is not enough for the growth of rice; for this irrigation is wanted, but only in a few places can it be obtained; hence that crop is comparatively rare. 312 243

It is only in the very lowest parts of this region that two crops can be got from the same land. The times of growth of the two kinds of crop—of wheat or barley on the one hand, and of maize, rice, or millet, on the other—in most parts overlap each other to 243

* This contrast is noted, with regard to a similar tract farther east, by Mr. H. B. Medlicott, in 'Memoirs of the Geological Survey of India,' vol. ii., part 2, p. 6.

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243 an extent which varies with the height above the sea. Hence the wheat does not ripen till it is too late to sow maize or millet. But some land being reserved for the first kind of crop and some for the other, they have, in a sense, two harvests.

132 Snow falls over all the tract. In the lower parts it just falls and melts; but in most it stays for months, and in some as long as five months. It is this circumstance of duration of snow that causes great distinctions between the inhabitants and the customs of these hills and of the Outer Hills, some details of which will be found farther on.

The further account of the region can best be given by taking for examples and describing some of those parts which I am most acquainted with.

RAMNAGAR TO BHADARWĀH.

133x A march from Rāmnagar to Bhadarwāh, Kishtwār, and beyond, gave me an opportunity of seeing much of this mountain tract.

Near behind Rāmnagar, which itself is counted in the Outer Hill region, rises a bold ridge. This, which can be traced on the large map, is the first of the Middle Mountains.

The road or path over it—one not fit for horses—rose up a long spur that projected from the ridge, till we crossed this at a height of about 8000 feet. The range keeps at this elevation and continues straight for some 25 miles. On the south side it has a succession of such spurs as the one we came up; they first jut out from the ridge at a low angle, then, leaving a high shoulder, the slope becomes more sudden; lower down again it changes to various degrees of steepness, which allow of the ground being in places terraced for cultivation. Between every pair of the rounded spurs is a hollow or ravine, each the bed of a stream of no great volume, but perennially flowing.

133x 137 The surface of the ridge and of the spurs changes. Rocks here and there project; the less steep portions are covered with pasture when facing the south, and with forest on the sun-sheltered slopes; the forest may be of oak, with rhododendron and horse-chestnut among it, or, higher up, of deodar and pine.

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From the summit of this ridge, looking northwards, we see across the upper valley of the Tavi on to another ridge of fine massive mountains, rising to rocky but not sharp-pointed peaks, which are 10,000 and 12,000 feet in height. From this range come branches bold in outline; upon them can well be seen the alternation of forest and pasture land, and the sharp ending of the trees along the central line of each spur, where the aspect of its two slopes with regard to the south differs enough to produce that effect on the vegetation, the growth of wood always keeping to the more shady part. The general look of the hills reminded me of the Black Forest of Germany, of its darkly-wooded slopes and bare summits of the higher mountains. 135x 137

A path led down into the valley of the Tavi River through a fine forest of spruce and silver fir (*Picea Webbiana*), and deodar trees, with sloping glades of fresh grass, dotted with the young trees in such fashion that one might have thought one was in a well-cared-for shrubbery.

In the valley we came to a village named Thilrû, on a plateau about 200 feet above the level of the Tavi River, surrounded close by the hills, and shaded by walnut trees; this is at a level of about 6600 feet. In the deep channel below the river foams along among large boulders, confined by rocks that are capped with a deposit of alluvium of rounded blocks of gneiss embedded in earth. These banks are in part clothed with shrubs and trees that have found a footing upon them. Just opposite a beautiful little cascade is made by a side stream jumping in stages down the chasm it has worn for itself in the rock that confines the larger river.

The General Map will show that the two ridges—the one we crossed over, and that on the northside of the Tavi Valley—come round and join some 10 miles above the village of Thilrû, and that the river rises in the space thus enclosed. Our way was to follow up the stream to its head, and, crossing the watershed, to drop down on the other side to Bhadarwâh.

The path, which kept the valley, was among deodar, silver fir, and spruce fir, with some pines of the species *Pinus excelsa*; each of these showed to perfection the beauties of their foliage; the

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133* pine-needles hung in light feathery sprays, the spruce boughs
137 in graceful curves, with which contrasted the almost geometrical regularity of the silver-fir branches. The deodar is here, and wherever on the Himalayas I have seen it, much more like a Lebanon cedar than the trees, still young, growing in England would lead one to suppose; the bending form of the boughs, as well as the particular light tint of green of the leaves of the young plant, are lost as the tree gets on in age, and the branches come to jut straight out and to make flat dark-leaved layers.*

132 Following up the valley, often we met with the river roaring
133* among boulders and over rock-ledges; anon the path crossed it by
137 a bridge, and rose on the right bank for some 1500 feet, and afterwards went along high above the stream. Here we came upon snow. It was the beginning of May—hot summer in the Plains and Outer Hills, spring in the region just past, but we came, as it were, to winter in rising. Across the valley we looked on to a snow-clad slope of some 4000 feet of height, whose summit was a rock-mountain of 13,500 feet. The lower half of that slope was covered, in lines following those sides of the indenting hollows whose aspect was favourable to forest trees, with thousands and thousands of tall straight conifers in dark green foliage, that threw their grey shadows over the bright snow. As the path led on and the valley rose, the bank that faced us becoming nearer, we saw each tree to stand in a hollow in the snow, for this being old, not of a late fall, had both quitted the branches and melted from around the trunks, though still thickly carpeting the space between. On the north side of the valley we were able to find a clear space for the tents to be pitched, the altitude of this camp being 9500 feet.

We had now reached ground of somewhat different character; we had come to a part which the natives call Seoji; it is the

* The names which these trees here bear are—silver fir, *rôn*, or *ren* (with a nasal *n*); spruce fir, *tos*; Pinus excelsa, *chil*, or *kadlir*; deodar, *dyôr*. I think that the names *rôn* and *tos* become interchanged not very far off. Dyôr is the name used for deodar both in the Punjâb (where its wood is well known) and in these hills; but in Kashmir it is called *deodir*, the *o* being pronounced, according to the rules given in the preface, like the *o* in the English word "dote."

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

upland space enclosed by the meeting of the ridges, where the Tavi has its source. At this high level there is a spread of gently undulating ground, with rounded knobs and smooth dells, a space pleasant to meet with after the steep slopes and narrow valleys. The higher hills had retired. As one viewed them from the top of some of the mounds, one saw a great difference in the look of those on the north from what we had seen on the south side of the valley. On the north was an amphitheatre made by rugged mountains of grey rock with snow-fields beneath; below the snow the amphitheatre enclosed a thick forest of alpine oak. This I saw when the evening sun was brightening the rounded masses of its foliage, from the midst of which rose here and there the straight forms of some dark fir trees. 132 133 137

The oak, *Quercus semicarpifolia*, in the native language *kreû*, is at this point the highest forest tree. Unlike the conifers, it flourishes on hills that have a south aspect; it grows certainly as high as 11,500 feet, and I think it reaches to close on 12,000 feet; of the firs the limit was only a little above 11,000 feet.

The depth of snow prevented my verifying the thought which came to me on seeing the undulating hillocky ground of this enclosed upland, namely, that the irregularities of its surface were the moraines and *roches moutonnées* of former glaciers. The end of May or June would be the time to follow up the inquiry, as the snow by then would have melted. The stream which we had traced up now divided. I was told that the southern branch came from a little lake called Kalli Kund. This strengthens the idea of glacier-traces, for mountain-lakes have often been caused, in one way or another, by the action of glaciers.* The G. T. Survey have marked the highest summit near—that at the meeting of. 132 133x 254

* What appeared to me to be other signs of former glaciers, not very far from this, are the masses of rock which lie in lines in the Bhadarwâh Valley. The large blocks, mostly of gneiss, are sometimes as much as 40 feet long and 25 feet high; they are among an agglomeration of angular and rounded pieces of gneiss and slate. The heaps of the larger masses are seen to be arranged in curving lines, as the side valley they came from bent round to join the main one. I am not quite sure of their being moraines; avalanches perhaps may have had to do with forming them—avalanches of the kind that later on, under the head of Pâdar, will be described. The linear heaps extend below the level of the town, to, say, 5500 feet above the sea.

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132 the ridges—as 14,241 feet; it does not bear perpetual snow, but
133x there is a very constant bed near, whence snow is sometimes
054 sent for summer consumption to Jummoo, after being compressed by beating.

132 The other branch stream we followed to its source. The way
133x led us to a part of the ridge that was depressed, when a few hundred
137 feet of steeper ascent brought us to the Pass, which is 10,900 feet above the sea. The ridge it crosses bears the name of Seval Dhâr. This Pass is closed by snow for three months from the middle of December; later in the season than we came it would be practicable for ponies, which, however, would have to be taken up the valley by a somewhat different road than ours.

The gaining of the summit opened to us a magnificent prospect as we looked beyond. On the right was the high peak, on this aspect brilliantly white with snow; from this mountain juts out a mighty spur, whose sides, that descend full 5000 feet, are clothed most thickly with fir forest. Spurs from other parts of the range make long ridges with dividing valleys; their sides, though not rocky, are steep-sloped, some parts of them grassy, some parts dotted with trees, and some completely covered with wood. Where these spurs end off, runs along nearly at right angles to them the Bhadarwâh Valley, a flat gently sloping to the north-west. The town and village that occupy it are in sight. Beyond that again rise hills like what we have near us, dark forest ridges, their spurs part grassy, part wooded. These are branched in such complication that their connection cannot be made out except by studying a map of them. Last beyond—seen clear over these ridges, stretching far right and left along the whole of the space visible between the near jutting hills—is a great snowy range, the one dividing Chamba from Pângi, the continuation of which reaches to Kishtwâr. It is a serrated rocky line, with wide snow-fields in front of it, part of which is permanent snow. Some lofty sharp-pointed peaks rise from the general level of the range; of these one has much the form of the Matterhorn. The higher mountains of this ridge measure 17,000 and 18,000 feet.

Down from the Pass was first a steep descent, which the snow

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

made difficult for the laden men, and then a more gradual slope along a spur, through a forest of the same sorts of conifers. The spruce and silver fir flourish most in the high parts, while lower down the deodar and *Pinus excelsa* are most numerous. The trees, as a rule, run to a height of 100, 120, and 150 feet; many are wonderfully straight. In the descent of several thousand feet such as we were now making the changes in all kinds of vegetation are very striking; first below the snow were great bunches of different sorts of primulas; these farther down gave way to other flowers of great variety; deciduous trees gradually became more frequent, and with their fresh spring colours among the dark foliage of the conifers gave new beauty to the forest. 132 133 137

BHADARWAH.

When we had descended more than 5000 feet we reached the valley of Bhadarwáh. This is a nearly flat-bottomed valley, a mile in width; in length it extends thus open for about four miles, above and below narrowing so as to leave hardly any space between the hill-slopes. The hills which bound it are the ends of spurs from the forest ridges. Some of these spurs have bits of cultivated ground at different levels, and in some places we noticed traces of former cultivation—terraced ground overgrown with young pines, of twenty years' growth or more. 133

The valley-bottom has a slope of about 3°. The land is terraced to this fall in steps of a few feet each, so as to fit it to receive the irrigating water that here is plentiful enough to provide for a crop of rice. For this, in the month of May, the people were busily preparing, both by ploughing and breaking up the ground with a heavy kind of hoe or mattock. Men and women combined, in gangs of ten or a dozen, were working over the fields, shoulder to shoulder, striking in regular time, and beguiling the hours by singing as they worked a monotonous but not unpleasing chorus. The process that follows—and this, being lighter labour, has not the same accompaniment of song—is pounding the clods with what are exactly like croquet-mallets; 243 [462] [533]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133x summits; nothing that could be called a table-land ever occurs. [137] The slopes of these are often covered with fir forest, with the usual succession of species according to the elevation—spruce and silver fir at the very top, giving way, when one has descended 1000 or 2000 feet, to *Pinus excelsa* and deodar, and lower still, at about 5000 feet, to *Pinus longifolia*.

361 From the height of 6000 or 7000 feet downwards, one meets 311 with scattered patches of tilled ground and with the isolated [485] cottages or huts of the owners. Here and there, on the frequented roads, the houses are collected into a little village that boasts of a shop to supply the simplest wants of travellers.

133x All the space between the ridge and the river is taken up by such spurs alternating with ravines; the vertical distance is some 7000 feet, the lower part of the slopes, that which overhangs the river, being often the steepest.

The Chīnāb is one of the great rivers of the Panjāb. It rises in the country called Lāhol, in two streams, the Chandra and the Bhāga, the joining of whose names into Chandrabhāga make the word by which the combined river is often known among Hindūs. The other name, Chīnāb, which is more usual, has, I think, the derivation that is so obvious and is commonly given to it, namely, Chīn-āb, the water of China, which name probably was given by the Muhammadans from a notion—by no means far from the truth—that it came from Chinese territory; for the sources of the river are very near to ground that was tributary (though by two removes) to China, and the tract it first flows through is inhabited by the Lāholis, who are allied to the Chinese in speech, look, and religion.

The river after leaving Lāhol (which is now under British authority) passes through Pāngī, a part of the Chamba territory, and enters that of Jummoo in the district called Pādar. From its entrance into this onwards it flows for 180 miles through such country as we have been describing—some more detail of which remains yet to be given—and then for 25 miles through the Outer Hills, before it debouches into the great plain.*

* Details of the course and volume of this river will be found at p. 117 of Cunningham's 'Ladak.' [SEE SOURCE 1: CUNNINGHAM, AJ4, W. Tibetan: ANALYST]

1; Drew G-2 (1862-1872) 1875 AVI Kashmir AVI

winter. I hear that snow gets to be 3 feet deep and stays 4 or 5 months, and that there is a good chance of it falling at unseasonable times besides. This and a want of sun make it difficult for the crops to ripen. The sunshine is intercepted, not only by the clouds that the mountains attract, but also by the mountains themselves, which shut in the valley so closely. At Atholi I found that the average angular elevation of the visible horizon—that is, of the mountain-summits all round—was 18°. This want of sunshine affects the fruits, which do not well ripen, though some fruit-trees, especially walnut trees, are common. 132

Pádar is one of the few places where I have met with the edible pine, *Pinus Gerardiana*; it is a large spreading tree with smooth bark; scattered individuals of it are found in the forest.* Wild carraway grows here, and is gathered in quantities to be carried to Jummoo for sale; the price in Pádar is about eightpence a pound. 137 223 418

The district we are now in is one of those where deodar forests occur in such positions as make it practicable to fell the trees for timber for use in the Panjáb. The necessary condition is that the slope on which the trees grow should be so near a large stream that without an extreme amount of labour the logs can be moved or slid, without [illegible] where they will float away down the stream. 313

Since the beginning of British rule in the Panjáb the demand for deodar timber has been great. No tree grows in any quantity in the Panjáb which will produce beams fit for a large building. Hence in former times to some extent, but still more since the British came there, the Panjáb has called on the Himalayas to supply it with timber; of all the Himalayan trees the deodar has been proved to be the best to resist the destructive insects, especially the white ants, which abound in the plains.

In the course of years the most favourably situated deodar forests in the Chinab Valley have been felled, and there now remain chiefly trees which either are of a less girth than can be

* The only other part where I have found this tree is near Dáiyára, in the Astor country, as mentioned in Chapter XVII.

I must not leave unnoticed the rudus moraine, produced by old glaciers, in the main valley a little higher up than Hamtet, with grooves on the gneiss rock running in the direction of the valley; this is about 200 feet above the river and 9200 feet above the sea.

The highest village of any size in the Bhotiá valley is Machel, two marches, or 22 miles, from Atholi. At Machel Bhotia predominate, though there are a few families of Hindús. The Bhotia seem to have been for long settled in this upper end of the valley. Machel is 9700 feet above the sea; the highest inhabited place of all is Sunjám, half a march beyond Machel; here is but one household of Bhotia, a lonely family; they are confined within doors by the snow for seven months in the year. We were there on the 7th June and the snow had melted from the fields about a month before.

We had noticed, as we ascended the valley, that the vegetation gradually diminished; at Machel the mountain side had become much lower; there were some stunted deodars, but at a height of 9000 feet the growth of that tree altogether ended; spruce and silver fir continued farther; birch, which had at first appeared at 8000 feet, grew higher than all the others. The last limits of forest trees that I observed still above the valley were 12,000 feet for silver fir and 12,500 feet for birch, but this was counting the last straggling trees.

At Sunjám, 11,000 feet, they sow wheat, peas, buckwheat, and the kind of barley called *grim*, the grain of which becomes loosened from its husk like the grain of wheat, which I shall hereafter call "naked barley." Often the wheat does not ripen, but they sow some every year for the chance. Sometimes the whole harvest fails, and then they have to go to the Kishtwár country for grain, taking down sheep to exchange.

Beyond Sunjám is nothing but a waste of streams and bare mountains, of glaciers and of snow.

Middle Mountains of the West.

West of the meridian of Jammu, as has indeed been more than once said, these mountains have not such a wide area, nor

1: Drew G-3 (1862-1872) 1875
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nearly from 9 to 15 miles. We shall divide the distance into 900
sections according as the character of the country change.

JUMMOO TO AKHNUR: ONE MARCH.

The length of this stage is 18 miles; it is a long march, 133*
especially for a first day's, and it might be conveniently divided into two; Nighant at 7½ miles would be the intermediate halting-place. The road, however, is easy, being altogether in the plain. For the first few miles from the city we pass through a narrow [137] •
lane cut in the acacia forest, the lane bounded by tall hedges of [136]
Euphorbia. The forest abounds with wild pig; passing along at dusk one is sure to see several in the path, and there are spotted deer about, but they are shy and one does not often catch sight of them. Emerging from the forest we find ourselves well clear of the hills also, with the view unconfined by the lower ranges. We see in one glance a great length of the mountains that lie between us and Kashmir extending on the right; the look of them varies something with the time of year; I have made the journey [132]
oftener than once, and in different months; we will suppose it to be May, when the heat of the plains and of Jummoo has become [illegible] air of the mountains.

In May, then, though the lower snow has melted, there remains much on the Panjál hills. High up spread fields of white snow, with both rocky peaks and snowy cones projecting from them. In front of them are the dark forest-slopes of the Middle Mountains, which are well seen in the opening of the Chináb and Ans valleys. The outermost low ridges clothed with green make the foreground.

The road goes on, a well-frequented one traversed by both [361]
carts and camels; we pass over a fairly cultivated plain, rather dry in soil; we go by some Government gardens and a few hamlets and villages. As we near Akhnúr we come on the line of an [653]
important canal the Maharaja is having constructed to bring the waters of the Chináb to the foot of the Jummoo hill. While we were three or four miles away from the foot of the hills the soil

of hills, such as we have all along called the "Middle Mountains"; at Thanna we have reached to the foot of the slope of the Ratan Ridge itself. 133 41 7

In the march from Thanna to Barangalla we go over the Ratan Pir.* It is a good steep pull to reach the summit, which is 8200 feet above the sea; there is hardly any depression in the ridge at that spot. On some of the slopes the mountain is thickly covered with forest, a forest of much variety and beauty. Box grows here largely; it is cut and sent to the towns, where it is mostly used for making combs. On the higher parts of the ridge one meets with numbers of the great black and grey monkey, called *langúr*. [36] [37]

From the Ratan Pir one looks north and north-eastward on to the Panjál Range, and obtains grand views of its mountains. The descent also gives beautiful prospects, both of near forest views and of the more distant hills. The road is rough and difficult; one's pony, that was useful for the ascent, had best be allowed to go down the hill without a rider.

Barangalla, which is the halting-place, is in the valley of the stream that rises near the Pir Panjál, and with many others goes to form the Pinch River. It is shut in closely by spurs of the hills. The next march, from Barangalla to Aswanth, is along the bottom of the narrow valley, among the large rounded stones of

* In these hills the word *Pir* has come to be used more or less generally for Pass. The history of the employment of this meaning I conceive to be this. *Pir* in Persian means *feeble, old, or an old man*, and thence a saint or *fakir*. It is common for fakirs to establish themselves on Passes for the sake of contemplating the works of God and of receiving the alms of travellers; when any noted holy fakir died on a Pass, the place became sacred to his memory, and was often called after him, his title of *Pir* being prefixed; at last it became so common for every important Pass to have a name beginning with *Pir* that the word acquired the secondary meaning of Mountain Pass. 792 771 103

Ratan Pir must be called an offer one Ratan, which is a man's name among the Hindús. As to Pir Panjál, the latter of the two words is applied to a great mountain ridge, at all events to the one we are coming to, I am not sure whether it is a general word for a range in any language. Pir Panjál now means simply the Pass of the Great Range. There was, however, at one time a fakir who lived on it and bore the title of Pir. Bernier, who crossed in Aurungzeb's time, says there was a hermit on the Pass who had resided there ever since Jehángír. Bernier wrote this in 1668. Jehángír reigned from 1605 to 1628; by this the hermit would have dwelt there thirty-seven years at least. I imagine it was from him that the Pass acquired the first word of its present name.

Ia Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

the stream-bed. The hill-sides are too steep for the road easily to be made along them, so the traveller must keep close to the river, which has to be crossed about thirty times, as it nears alternately the right and left bounding cliffs. A series of little wooden bridges are prepared, which are good enough for foot-passengers and for an unladen horse, but ought not to be ridden over.

At last we leave the bottom of the valley and rise by a steep ascent on the north, of some hundreds of feet, to Pushkna. This is a small village, the highest in the valley; it is inhabited by Kashmirt.

The march from Pushkna to Allabád leads us over the chief Pass. The road first contours to the base of the valley; from there the rise to the Pass may likely at this time of year—the latter part of May, we will suppose—be made by keeping in the ravine, on the snow-bed that now fills it. If this has melted, one must rise on the left and keep the narrow path which goes along the hill-side at some height above the bottom.

In rising to the level of the Pass, which is 11,400 feet above the sea, we go through the stages of fir and birch wood, and come to where the slopes are grassy, and the hills above are of rock and fallen stone, with [illegible] unmelted.

One time that I came here I found the Pass, and the ground and the snow for two or three miles' distance, strewn with dead locusts, which about the middle of May had been destroyed by the cold in an attempted invasion of Kashmir.

Between the Pass and Allabád there intervene some miles of a very gradual descent. From Allabád to Hirpúr, the next stage, the road makes an irregular descent of more than 2500 feet, over rough, and in wet weather slippery, ground. The hills rise up boldly from the bed of the stream (which here, of course, flows towards the valley of Kashmir) for some thousands of feet. Often broken by rock and cliff, elsewhere covered by forests of pine, spruce, and silver-fir, they rise above where these can grow and show an unusually great extent of ground covered with birch-

2: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

trees; above this are the grassy summits of the spurs as visible from below; one must rise on to the spurs, and trace them back away from the valley, to get to the region of stone and rock, which would be reached at about 12,000 feet altitude. 133* 137 487

The stream, which flows a little north of east, receives other mountain-streams from both sides, and becomes an unfordable torrent. Descending and crossing it by a bridge, we come to comparatively level ground, clear of the steep mountains. For the next few miles our way is along a charming woodland path where the ground is covered with wild flowers, among them violet, strawberry, forget-me-not, and buttercup, and the fir-wood is varied with many trees and shrubs in bloom.*

The hills on each side get lower, and as we near Hirpûr we find ourselves between what, as compared with the mountains, are mere banks that frame, rather than confine, the view, and let us see a portion of the long-looked-for country of Kashmir. 133* 487

But a small part of the vale itself appears; we look across it on to the complicated branched mass of mountains connected with the great snowy range that bounds Ladâkh. One knows not [illegible] edged mountain-mass; none of these express what one sees if after the first glance one looks, when the light may favour us, carefully to find out the details of what comes to view. The nearest spurs are 25 miles off; they can hardly be distinguished from out the mass, though they project far in front of it. Behind them, nearly 40 miles off, is a distincter mass of dark mountains which are some 12,000 feet in height; their projecting spur-slopes and the ravines alternating with them can even at this distance be made out. Above this dark mass we see a great extent of pure white snow-covered ground, from out of which rise great snowy peaks. One of these that stood prominent was 50 miles away, and some points within our view were nearly 70.

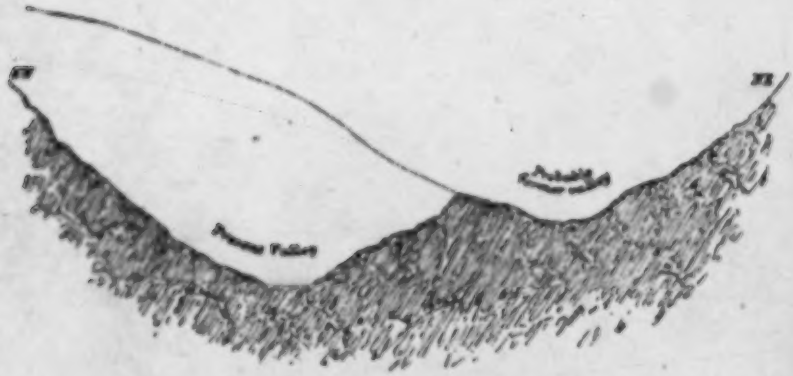
This was the first great view of Kashmir. But when we

* It is a remarkable fact—one that has been noticed by Dr. Falconer and Dr. Thompson—that on the Kashmir side one does not meet with the oak and rhododendron, although the elevation of the ground corresponds to that where, on the outer side of the Pangi hills, these trees are abundant.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVi

133x Where the Ratan Ridge first branches from the chief one, it consists, in the same way as what it branches from, of rocky ridges
137 and peaks; farther out it becomes half stony, half grassy; farther on still it is a straight ridge, rocky only at top, the slope wooded, while some of the slopes and the more level places near are covered with fine velvety turf, and have scattered all over them innumerable flowers, as primulas, ranunculus, anemone, and potentilla. The hollow between this and the main Panjāl Ridge is the head of the valley that leads down to Pūnch.

133x There is a peculiarity in this valley which, though minute in itself, deserves notice for the history of which I think it is a record. On the north side there is a line of gentle hollows and



SECTION ACROSS VALLEY, BETWEEN THE PANJĀL AND RATAN RIDGES.

little plains at high levels, some hundreds of feet above the deeper valley. These hollows are bounded by a little ridge with a steep fall on the farther side. This will be better understood from the woodcut, which represents a section across the valley. It seems to me to show that a change has occurred in the system of drainage; that formerly the southern slope of the valley was where the dotted line is drawn, and that the upper hollow was then the valley bottom; that for some cause, originating higher up towards the head, the deepening of the valley did not occur in the same line as before, but was made to one side.

The next place where I have crossed the Range is at the

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

may often be convenient to make this first stage from Sirinagar by that mode of conveyance, especially as the greater part of it can be got over during the night. 505

From Gándarbal the road onwards keeps at a higher level, on an alluvial plateau that lies between the low plain watered by the branching streams and the hill-side. As compared with that watery flat, the plateau rises as one goes on till, in five or six miles from Gándarbal, it has reached a level 300 feet higher. Here and there it is cultivated, but for the most part it is covered with a brushwood jungle, with many half-wild fruit-trees scattered over it. Soon we have to descend the 300 feet from that plateau and cross the river. A few miles more, and we reach the next halting-place Kangan, where we are quite within the Sind Valley, and out of sight of the open vale. 133x

Now, in the next two marches, a distance of 25 miles, we enjoy the finest scenery of its kind in Kashmir; this kind does not, indeed, give us wide views across a hill-surrounded plain, but it shows us all the beauties of a valley bounded close by lofty hills of varied surface—richly clothed with forest or covered with thick herbage—broken by cliffs, and crowned with rocky peaks.

The valley-bottom, a mile or two in width, is occupied by plateaus, slopes, and low-level flats, which alternate one with the other. These spaces are in part river-alluvium, and in part belong to the alluvial fans of the side streams, often where more than one have coalesced. The river flows through the low land, frequently dividing so as to make islands of alluvium, on which grow groups of fir-trees. Of the plateaus and the fan-slopes the whole surface is covered with verdure, and it is chiefly upon them that occurs the cultivated ground.

The mountains rise steep behind the terraces and the fans. On the left bank, for 15 miles without a break, there is a great slope, extending up for thousands of feet, covered with dark forests of silver-fir, spruce, and *Pinus excelsa*, with some deodar; here and there lines of lighter green occur, in the hollows maybe, where the conditions are more favourable to the growth of 133x 137

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133x 137 deciduous trees; along the lower edge, too, a growth of them made a belt of brighter green beneath the dark conifers;—

"Up-clomb the shadowy pine above the woven copse."

133x For 5000 or 6000 feet up, this forest continues along that whole length of 15 miles; in some parts it reaches to the very summit of the ridge, in others the mountain rises above the tree-limit, and there is then a belt of green pasture above the forest, and above that rocky peaks and beds of melting snow.

On the right bank, the north side of the valley, the aspect of the hills is different. Their southern outlook does not favour the growth of wood. For a great height up, their sides are of steep but grassy slopes, broken by rocks and lines of cliff. Still at every mile they show new forms, as, in going along, one opens the successive ravines, and one's view reaches to the higher parts, to the lofty precipitous rocks of the centre of the ridge.

361 Besides these grand beauties of the mountains there are more homely ones in the valley. ⁂ The path lies through glades shaded by trees of rich and varied foliage, with flowers of jasmine, honeysuckle, and rose delicately scenting the air; it passes by villages which are surrounded by and almost hidden in groves of thick-leaved walnut-trees. Each village grove cheers one by its homely, pleasant, look, and each wilder glade tempts one to stay and enjoy in its shade the combined beauty and grandeur of the mountain views.

132 The atmosphere of the whole of this valley is distinctly cooler and fresher than that of the Kashmir Vale. On one's reaching Kangan the difference is already discernible; the heats that sometimes oppress one in Sirīnagar are there left behind. The stream that flows in the valley is one of much volume and velocity, and its waters are always cold from the snow and glacier-ice that it drains from; the road crosses it several times over wooden bridges; as one stands on these one feels a current of cold air, air that has been dragged down from the higher parts by the water, and is kept cool as it flows by its contact with the stream, to which it is closely confined for not a yard beyond its banks does the current extend.

⁂ [i.e. the Sin... Analyst]

On the west and wherever the mountain-sides are sheltered from the hot breezes of the Punjab plains, which blow across the intervening mountains, there are grand forests of pines and firs. Down the tree-clad slopes dash mountain streams white with foam, passing in their course through pools of the purest cobalt. When the great dark forests cease and the brighter woodland begins, the banks of the streams are ablaze with clematis, honeysuckle, jasmine, and wild roses which remind one of azaleas. The green smooth turf of the woodland glades is like a well-kept lawn, dotted with clumps of hawthorn and other beautiful trees and bushes. It would be difficult to describe the colours that are seen on the Kashmīr mountains. In early morning they are often a delicate semi-transparent violet relieved against a saffron sky, and with light vapours clinging round their crests. The rising sun deepens the shadows, and produces sharp outlines and strong passages of purple and indigo in the deep ravines. Later on it is nearly all blue and lavender, with white snow peaks and ridges under a vertical sun; and as the afternoon wears on these become richer violet and pale bronze, gradually changing to rose and pink with yellow or orange snow, till the last rays of the sun have gone, leaving the mountains dyed a ruddy crimson, with the snows showing a pale creamy green by contrast. Looking downward from the mountains the valley in the sunshine has the hues of the opal: the pale reds of the *karewa*, the vivid light greens of the young rice, and the darker shades of the groves of trees relieved by sunlight sheets, gleams of water, and soft blue haze give a combination of tints reminding one irresistibly of the changing hues of that gem. It is impossible in the scope of this article to do justice to the beauty and grandeur of the mountains of Kashmīr, or to enumerate the lovely glades and forests, visited by so few. Much has been written of the magnificent scenery of the Sind and Liddar valleys, and of the gentler charms of the Lolāb, but the equal beauties of the western side of Kashmīr have hardly been described. Few countries can offer anything grander than the deep-green mountain tarn, Konsanāg, in the Panjāl range, the waters of which make a wild entrance into the valley over the splendid cataract of Arabal, while the rolling grass mountain called Tosh Maidān, the springy downs of Raiyār looking over the Suknāg river as it twines, foaming down from the mountains, the long winding park known as Yusumarg, and lower down still the little hills which remind one of Surrey, and Nilnāg with its pretty lake screened by the dense forests, are worthy to be seen.

As one descends the mountains and leaves the woodland

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

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the interesting question, whether Kashmir was once covered by a great lake. In his discussion the *karewa* already described plays an important part, and the only explanation of the upper *karewas* is that Kashmir was formerly occupied by a vast lake of which the existing lakes are remnants. Mr. Drew estimated that at one period this lake must have reached a level of nearly 2,000 feet above the present height of the valley, but this estimate is considered far too high by Mr. Lydekker. No very satisfactory conclusions can be drawn at present as to the barrier which dammed the old lake, or as to the relative period of its existence.

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Botany.

A full account of the flora of Kashmir is given by Lawrence, *Valley of Kashmir*, chap. iv. The valley has an enormous variety of plants, and the Kashmiri finds a use for most of them. Among condiments the most important is the *sira siyāh* (*Carum sp.*), or carraway. Under drugs, *Cannabis sativa*, the hemp plant, and *Artemisia* or *tsowan* may be mentioned. Asafoetida is found in the Astor *taksil*. Numerous plants yield dyes and tans, of which *Datisca cannabina*, *Rubia cordifolia*, and *Geranium nepalense* are the most familiar. Kashmir is rich in fibres, and the people make great use of them. The two best are the *Abutilon Avicennae* and the *Cannabis sativa*. *Burza* (*Betula utilis*), the paper birch, is a most important tree to the natives. The bark is employed for various purposes, such as roofs of houses, writing paper, and packing paper. Many of the ancient manuscripts are written on birch bark. The Kashmiri neglects nothing which can be eaten as fodder. The willow, the Indian chestnut, the cotoneaster, the hawthorn, and the poplar are always lopped to provide fodder for cattle and sheep in the winter.

Excellent grasses abound, and the swamps yield most nutritious reeds and other plants. There is an abundance of food-plants, too numerous to be enumerated here. *Euryale ferox*, *Nymphaea stellata*, *N. alba*, *Nelumbium speciosum*, the exquisite pink water-lily, *Acorus Calamus*, and *Typha sp.*, the reed mace, all contribute to the Kashmiri's sustenance. Wild fruits are in profusion, and many fungi are eaten by the people. The mushroom is common, and the *morel* (*Morchella sp.*) abounds in the mountains and forms an important export to India. There are plants that are useful for hair-washes, and the herbs with medicinal properties are almost innumerable. *Macrotomia Benthami* is one of these peculiarly esteemed by the Kashmiris as a remedy for heart-affections. Among the scents may be noted *Gagal dhup* (*Juniperus macrocephala*), which

137 is largely exported to India, where it is used by the Hindus. The most important of the aromatic plants is the *Saussurea Lappa*. This grows at high elevations from 8,000 to 9,000 feet. The root has a scent like orris with a blend of violet. It is largely exported to China, where it is used as incense in the joss houses. It has many valuable properties, and is a source of considerable revenue to the State. There is a great variety of trees, but the oak, the holly, and the Himálayan rhododendron are unknown. Among the long list of trees may be noticed the *deodár*, the blue pine, the spruce, the silver fir, the yew, the walnut, and the Indian horse-chestnut. In the valley itself the exquisite plane-tree, the mulberry, the apricot, and the willow are perhaps the most familiar.

Fauna. 136 Kashmir offers great attraction to the sportsman, and for its size the valley and the surrounding mountains possess a large and varied animal kingdom. A full account of the animals and birds will be found in *The Valley of Kashmir*, chap. v. Since that book was written game preservation has made great strides, and has prevented the extinction of the *hirasingha* (*Cervus duvaucelii*) and *hangul* or Kashmir stag (*C. cashmirianus*). Among the *Cervidae*, the musk deer (*Moschus moschiferus*) is common and its pod is valuable. Of the family *Ursidae*, the black bear, or *homba hápat* (*Ursus torquatus*), is very common, being a great pest to the crops and a danger to the people. The brown bear, or *lál hápat* (*Ursus arctos* or *isabellinus*), is still far from rare. It is partly herbivorous and partly carnivorous. Of the family *Bovidae*, the *márkhor* (*Capra falconeri*) and the ibex (*C. sibirica*) are still to be met with. The Kashmir *márkhor* has from one to two complete turns in the spirals of its horns. The *takr* or *jagla* (*Hemitragus*) is found on the Pir Panjál, and the serow or *rámu* (*Nemorhaedus bubalinus*) is fairly common. The *goral* (*Cemas goral*) also occurs.

There is a considerable variety of birds. The blue heron (*Ardea cinerea*) is very common, and fine heronries exist at several places. The heron's feathers are much valued, and the right to collect the feathers is farmed out. Among game birds may be noticed the snow partridge (*Lerwa lerwa*), the Himálayan snow cock (*Tetraogallus himalayensis*), the *chikor* partridge (*Caccabis chukar*), the large grey quail (*Coturnix*), the *monal* pheasant (*Lophophorus refulgens*), the Simla horned pheasant (*Tragopan melanocephalum*) and the Kashmir Pucras pheasant (*Pucrasia biddulphi*). The large sand-grouse (*Pterocles arenarius*) is occasionally seen. Pigeons, turtle-doves, rails, grebes, gulls, plovers, snipe, cranes, are common, and stork

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1
Kashmiri AV4

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surprising. The industry is no longer confined to Kothar, but has spread all over the valley, and its further progress depends on the maintenance and extension of mulberry trees.

Ten filatures have been built, containing 1,800 basins for reeling cocoons, fitted with Italian machinery and giving employment to over 5,000 people in Srinagar. The quality of the silk steadily improves, and it now commands a price very slightly below Italian silk. In 1897 only 406 ounces of eggs were imported, while in 1906 the import was 27,500 ounces. The number of *samtandārs* taking seed has risen in the same period from 150 to 14,000, and the weight of cocoons reared from 375 to 21,400 maunds, while the payments to the rearers increased from Rs. 4,300 to Rs. 3,28,500, all the eggs and mulberry leaf being given free of cost. The total production in 1905–6 was 109,072 pounds of raw silk, and 43,349 pounds of silk waste. The profits since 1897, when the industry was started on a scientific basis, have been 15·4 lakhs, of which 4·6 lakhs were made in 1905–6. The total capital outlay has been Rs. 7,25,000, while the working expenses are about 7 lakhs a year.

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Forests.

The forests of the State are extensive and valuable, and their conservation is of great importance in the interests of the country drained and irrigated by the rivers passing through them. Including the Bhadarwāh *jāgīr*, which contains the finest quality of timber, the area is reported as 2,637 square miles of all kinds, comprising *deodār*, firs, pines, and broad-leaved species. This may be divided into the drainage areas of the Jhelum (1,718 square miles), Chenāb (806), and Rāvi (113). The *deodār*, which is the most valuable species, extends between 5,000 and 9,000 feet above sea-level, and is at its best between 6,000 and 9,000 feet. The blue pine appears at about 6,000 feet, and extends to nearly 10,000 feet, the finest specimens being found mixed with *deodār*. A zone between 8,000 to 11,000 feet is occupied by silver fir, which occurs pure in dense forests at the lower elevation and is mixed at greater heights, first with maple and then with birch. Forest vegetation above 11,000 feet consists of dwarf rhododendron and juniper.

Deodār.

The total area under *deodār* is about 543 square miles. In the Kashmīr Valley it is found principally, indeed almost entirely, in the north-west—that is, the district known as Kāmrāj—and the largest areas are in the Uṛī Machipur *tahsīl*. In Udhampur district, which includes the Kishtwār and Padar *tahsīls*, there are 198 square miles of *deodār*-bearing tracts situated on the Chenāb and its affluents. These forests are of

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a very good class, containing many fine trees of 12 to 18 feet girth, and the reproduction is mostly good. In the Muzaffarābād district, which contains the valley of the Kishangangā river and that of the Jhelum from Kohāla nearly up to Bāramūla, there are estimated to be 158 square miles of *deodār* forest. Rāmnagar, formerly the *jāgīr* of the late Sir Rājā Rām Singh, K.C.B., contains a very small proportion of *deodār* forest, and it has been generally overworked. Finally, the Jasrota district, situated on the right bank of the Rāvi river, contains a small area of *deodār* in the Basoli *tahsīl*. These forests also were formerly held in *jāgīr* and were practically denuded of all mature trees, so that no fellings can take place for many years to come.

Pines and firs.

Pines and firs occupy about 1,100 square miles, and *chīl* (*Pinus longifolia*) 473 square miles. The last is found in lower altitudes below the blue pine and *deodār*, existing in practically pure forests in Muzaffarābād, Bhimbar, Rāmnagar, Udhampur, Jammu, and Jasrota. The Kashmīr Valley, having a lowest elevation of 5,200 feet above sea-level, contains no *chīl*. The Bhimbar Forest division (and district) has the greatest area under *chīl* (220 square miles), situated principally in the Kotli and Naoshera *tahsīls*. Some of these forests are of very fine quality, and will in time give a large number of mature trees for sale, but at present they are not being worked. Next to this comes the Rāmnagar division, which includes part of the Jammu district; but these forests are badly stocked and have been overfelled, and will take many years before they can be of much value as a commercial asset. The Chenāb division, which also comprises part of the Jammu district, has some forest of poor quality. In Udhampur most of the forest is too far from a market to be profitable. When good cart-roads or light railways have been made, it may be possible to utilize the Bhimbar and Jammu *chīl* forests for the distillation of turpentine, but at present the cost of carriage is prohibitive.

Next come the fir forests. Owing to their altitude, it would naturally cost more to extract their timber; and the selling price of fir being very low, these forests are unworkable except in the Kashmīr Valley, where the timber is used as firewood mainly for the silk factory at Srīnagar. Perhaps in the future, when artificial preservation of the timber in the form of sleepers, &c., by creosoting, has been resorted to, these forests will prove of great value.

Miscellaneous.

Lastly, there are the forests of broad-leaved species, and these are at present only of value in the Kashmīr Valley for the supply of firewood to the city of Srīnagar. Bamboos

re found mainly in the Jasrota district on the Rāvi river, here there are about 3,200 acres of mixed forest which ontain the so-called male kind (*Dendrocalamus strictus*). They are saleable at a good price, but are at present subject o much injury from the Gūjar tribes, who hack them for fodder or their cattle. The grass areas are mostly blanks inside *deodār* and other forests, which are used as grazing-grounds y the villagers. 137 313

In the Kashmīr Valley the forests supply timber and fire-wood for local use and also logs for export. During the past ew years *deodār* sleepers have been exported down the Jhelum iver, the sleepers paying very well, though the quality is not o good as in other districts. Little *deodār* is used in Srīnagar n comparison with blue pine, which, being both very durable nd cheaper than *deodār*, is the favourite building material. From Udhampur both logs and sleepers of *deodār* are exported down the Chenāb to Wazīrābād. The trees being of better uality, higher prices are obtained for the produce than or that of Kashmīr. From Muzaffarābād timber in the log nd sawn into sleepers is exported down the Jhelum. The leepers are entirely of *deodār*, but logs of both blue and long-eaved pine are also sent down in small quantities. These three istricts, Kāmrāj, Udhampur, and Muzaffarābād, give the reater part of the forest revenue, which amounted to 9·8 lakhs n 1904-5, while the expenditure was 3 lakhs. Production. 313 438

Up to the present, owing to the weakness of the forest establishment, little has been done in the matter of artificial eproduction of *deodār*, nor is it necessary. Owing to the pro-ective measures already taken, the three important species, *deodār*, blue pine, and the long-leaved pine, are rapidly filling p blanks in the forests. The reproduction of *deodār* by atural means, whether in Kashmīr, Udhampur, or any other istrict, is remarkable, nor is the blue pine at all backward, hile in the Kotli and Naoshera *tahsīls* of Bhimbar district he restocking of blanks inside and outside the forests is all hat can be desired. Since the last great seed year of 1897 myriads of self-sown *chil* have appeared and are now fine ealthy plants, ranging from 6 to 9 inches in height, so that nless destructive fires occur there is little or nothing to be one in the matter of restocking denuded areas or blanks. o far fire protection has been unnecessary and hardly any-hing has been expended on it, and the only parts protected re the Kotli *tahsīl* forests. The greatest need at present protection from the damage done by graziers. Improvements. 313

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

133 The journey up the river, though it offers many
137 beautiful views, is monotonous, and it is a relief to get out of your boat occasionally and to walk along the bank ahead of the men towing, or to cut off bends of the river by striking across country. In the spring the banks of the Jhelum are bordered for miles by broad bands of purple iris, with an occasional mass of the white iris showing the village graveyard; the air is delightful, and breathes new life into any one who has come up from the burning plains of India. When tired of walking there is nearly always a clump of the great plane-trees, or a single one growing on the river bank, to give the wayfarer pleasant shade, where he can sit and wait for his boat, sung into day-dreams of home in the far West by a chorus of sky-larks.

361 Srinagar itself is picturesque as approached by boat. The town, a huddled mass of lightly-built houses, in the construction of which timber takes a prominent part, lines both banks of the river. It is dominated by two isolated hills, one crowned with the battlements of the State prison and fortress called Hari Parbet, the other the Takht-i-Suleiman, or Throne of Solomon, topped by an ancient temple which has looked down on the crowded life below for many centuries, for it was built before the secret of the true arch was known. Behind these hills rise the rugged outlines of the mountains which form the boundary of
[411] the valley. As your boat ascends the stream it passes under bridge after bridge of wood built out from massive wooden piers on timber cantilevers, and the bank is lined with temples, whose roofs, covered with tin, shine like silver. Ruined quays, retaining

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

000 At Bandipur we were met by two officials of the Kashmir State, who had been deputed to accompany me—the one with strict injunctions never to lose sight of me for a moment wherever I might go, the other with orders to see me as far as Gilgit. A guard of twenty Kashmir sepoys, Dogras of one of the best regiments, had also been told off as my escort. I had, in addition, four Pathan orderlies belonging to my regiment, the Central India Horse. They were picked men of tried gallantry, true as steel, worthy of the implicit trust I placed in them. The baggage of the party was carried by coolies, the roads not being suitable for animal transport.

787 The second of the Kashmir officers was a charming companion, a Hindoo gentleman of the old school, who had passed much of his life at the Kashmir Court. Bright, always cheerful, with a supreme contempt for the savage people among whom we were to spend our time, and also it must be allowed for the beauties of their wild country, he invariably saw the amusing side of life, and was ready to extract some fun out of the difficulties and mishaps of frontier travel. We became the greatest friends, and spent hours in endless talk. The last time I saw him his humour was a trifle gruesome. He came to take leave of me, and told me with much glee how the Brahmin astrologer whom he had consulted about his return to Kashmir had fixed the lucky day for his start, but had not been able to foresee his own departure on a longer journey. The unfortunate man had died of cholera that morning.

487 From Bandipur the road runs straight out of the 133 137 valley over the Tragbal pass, the highest point of

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

which is about twelve thousand feet. Our first camp was at an altitude of over nine thousand feet in a glade in the pine forest, the turf covered with blue forget-me-nots. The march up was lovely, through one succession of copses of jasmine and scented wild rose, the latter of all colours from white to dark red. Close to the camp we came on the first signs of the army which had preceded us—a line of graves of men who had died of cholera. The troops and coolies were said to have suffered much from this scourge, and we arranged to avoid their camping grounds in future. The following morning we continued our march, the road winding up through pine forest till the rounded tops of the watershed were reached. We halted for an hour at the top, surrounded by a wilderness of flowers, blue gentian, anemones, acres of white and yellow blossoms bordering the wreaths of snow, masses of small pink alpine flowers, wild rhubarb and sorrel in profusion, and patches of dwarf juniper, for we were well above the pine and birches. The views from here are lovely—to the left, steep pine-clad slopes descend into the famed Lolab valley, behind, stretched out thousands of feet below, lie the valley of Kashmir and the blue sheet of the Woollar Lake, backed by the snowy range of the Pir Panjal; to the right stand the great square peak and snow-fields of Haramukh; in front, a hundred miles away, towers Nanga Parbat, from which on both hands as far as the eye can reach tossed ranges patched with snow fill up the picture.

I had an example on reaching camp this day of the extraordinary carrying power of the Kashmiri coolie; my tent was late coming up, and when it

4: Durand G-3 (1888-93) 1900 AVI Kashmir AVI

were lent to the Durbar for this purpose by Government. The villagers are no longer liable to be dragged out for forced labour if they do not satisfy the extortionate demands of tax collectors and plundering officials. But it will take many a long year before the Kashmiri becomes a man.

The next few marches are up the valley of the Kishengunga, one of the most beautiful in Kashmir. The road runs for the most part near the river, through fir forest and thickets of deciduous trees and bushes, amongst which the white Persian lilac and wild roses show in great profusion. At the lower end of the valley is a splendid grove of branching poplars, beyond which, near Gurais, are a few miles of open cultivation and stretches of meadow land. The steep hill sides for the most part, however, close in on the river; the slopes facing north covered with forest, those facing south bare of trees but grass grown, as is usual in the Himalayas, where the summer sun burns up the southern exposed slopes too much to permit of young woods growing. The mountains rise in grand peaks, broken into precipices hung with fir and birch, and interspersed with alpine meadows.

The height of the Gurais valley is about eight thousand feet, and the climate as near perfection in spring, summer, and autumn as can be found on earth. We habitually marched early for the sake of the coolies, starting any time after four or five, stopping to breakfast at some tempting spot, where we would spend most of the day reading or wandering off the road in search of views and game, and finally reaching camp some time in the afternoon. It was the existence of the nomad, the charm of which once tasted

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Fig. 64.—Pathan to Ladakh: Block Section of Kashmir Himalayas. Line of confluence; vertical exaggeration 3:1. Geology (based on de Terra) diagrammatic: 1, Siwaliks; Permian-Cretaceous) in NE; 4, older Palaeozoic; 5, younger Palaeozoic (green); 6,

and Wadia considers it as the front of a great Kashmir nappe. The massive Permo-Carboniferous limestones, metamorphics, and intrusives form a broad swelling platform at about 13,000 ft, on which lies a serrated residual crest, the highest monadnocks reaching 15,500 ft. The passes lie as a rule at 11,000–12,000 ft.

The contemporary glaciation presents interesting features. Most of the thirty-odd small glaciers are on the Nn slope, in contrast to the Himalayas farther E where there is relatively little ice on the arid Tibetan side. The Pir Panjal snow, however, comes mostly in winter, from W or NW, and the Sn aspects are more exposed to warm air-currents from the plains. Only one or two of these glacierets have real valley tongues, the lowest at 11,600 ft; most of them are simply cakes of ice in wide cirques which form the collecting grounds. The river-pattern is very striking, with the great bends of Chenab and Jhelum (the latter controlled by the syntaxis), the tributaries at these bends carrying on the line of the lower main streams, and a general lay-out of feeders suggesting that the drainage was originally to the SE.

[137] The Sn flank is wetter than the Nn, but slopes here are so often too steep for soil formation that the larger coniferous forests are mostly to the N. The SOI I. 1/2,000,000 maps carry the Pir Panjal across the Chenab, the upper (Chandra Bhaga) Valley being closely inset in the angle of the Pir Panjal and the main Himalaya. The lower levels of this high basin (6000–12,000 ft) in the W carry a fair population; the density of Udhampur Dt is 58, and unlike the rest of Jammu it increased slightly from 1931 to 1941. The climate here is definitely cold, "the mango-tree gives place to the apple"; but terraced irrigation is not too difficult, and rice is important.

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487 The region is, however, essentially negative, a barrier. Of the routes into the Vale the most direct is the old Mogul road by the Pir Panjal Pass (11,400 ft), which gives its name to the range. This is now of little importance, the main entry (in normal times) being by the motor road up the

6:Spate N-4 (no date)1954 AW1 India
Kashmir AV1
Vale of Kashmir

The climate is naturally continental, the severity of the winter being increased by drainage of cold air down the encircling slopes, and by radiation. Srinagar lies at 5200 ft and its climate is more extreme than that of hill stations lying 2000 ft higher on the outer Himalayan ridges: 132

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Fig. 63.—KAREWAS OF THE VALE OF KASHMIR. 1, mountain outliers (forest in S, grass or rock in N); 2, *karewas*; 3, marsh; 4, grass; 5, alluvial cone; 6, willows, poplars, orchards; 7, stream beds; 8, irrigation channels (*kuls*); 9, dense cultivation; 10, springs. All blank areas cultivated except ravines and flanks of *karewas* (cf. Fig. 66). Altitude about 5200 ft along Jhelum, 5800 on upper margins of *karewas*, 6000–7000 on hills. This map does not represent any specific area.

Pakhts, or Dwellers on the Middle Mountains.

101 Having thus tried to give some notion of what is a fair speci-
563 men of the Middle Mountains, I propose, before speaking of any more places in particular, to say something about the inhabitants.

Those I shall call by the same name, "Pakhts," as is given them by their neighbours; for although, as explained in the introductory chapter, the word, meaning "mountaineer," is itself indefinite, yet it is restricted by the Dográs to those particular races, and as there is no general name among the people themselves corresponding to what I want to express, I do not think we can do better than adopt it.

181 The Raw Map shows the Pakhts to extend over the tract I have called the Middle Mountains only as far west as Bedil, in the valley of the Ans; as to the part of that tract to the west and north-west, the people have already been described under the head of Chilás; the Muhammadanising of that country of Chilás preventing us from separating all the races that may have existed distinct in former times.

142 The space, then, coloured Pakht on the Raw Map, is occupied
[563] by mountaineers who have remained Hindú. Over the whole of it the people have a general resemblance. They are a strong hardy race, of good powerful frame, but still active; they have a straight forehead, good brow, with a nose markedly hooked, especially among the older men. Among the people round Bárchan I noticed a special form of narrow nose, bent over with a peculiar curve.
[302] Their black hair is allowed to grow to their shoulders; their beard and moustache are thickish, but the beard does not grow long.

291 The men all dress in a light grey thick woollen cloth, which is made in almost every house.* In some parts they wear a short coat, in others a long and full one, hitched up by a kamarband, or waistband, of a woollen sort of rope, wound many times round. Their pyjamas are loose down to the knee, but below that fit

195 this was brought to a close by Gulab Singh sending a small force to assert his right as head of the Jamwar family; his troops met with but little resistance, and the principality was annexed to Jammu.

* Pattú (pattoo) is the name for this coarse homespun cloth now all the hills and in Kashmir.

[illegible]

Jc Dow G-6 (1862-1872) 1875 AVI Kadmin AV/

In the upper valley of the Tarí, which was lately described, live some Gaddis in communities of their own, with their own headmen, in small villages separate from those of the other hill men.

The relationship of these Gaddis to the other Pahárís cannot be a distant one. In physique they closely resemble the people we have described. It is likely that, whatever peculiarities they possess have been acquired by specialisation of occupation through some centuries.

In dress they have one striking peculiarity in their hat, made of a stiff cloth, which is of a form indescribable, but it is well

GADDI, FROM A PHOTOGRAPH.

shown in the accompanying cut taken from a photograph. This gives a fair notion of the features of the Gaddis, as well as of their dress, which, as stated before in the text, is the same as that of the Pahárís, except as regards this peculiar hat.

As to the language of the Pahárís, many separate dialects are spoken; every 20 miles or so will bring you within hearing of a new one. Places no further apart than Simlaur, Dodá, Kishtwár,

Ac Drew G-2 (1869-1872) 1875 AVI Kashmir AVI

Pidar, and Bhadarwáh, have their own speech, which, though not 197
incomprehensible to the people of the neighbouring place, still is very distinct from theirs. Counting all these together as Pahári dialects, we may say that between Pahári and Dogri there is so much difference as to make Pahári incomprehensible to a man of Dógar. More will be said on this subject in the chapter on Language.

GUJARS.

There is another race who spend half their life on these 101
mountains and half at lower altitudes, namely the Gujars. 131

Unlike the Gaddis (who are really hill people, and only for 221
a few months at a time visit the lower parts), the Gujars have 361
their homes below; they are only summer visitors to the mountains. Since they were omitted from what was said about the inhabitants of the Outer Hills, they may fairly find a place here.

These Gujars are a set of people who are found scattered at intervals over the country between Delhi and the Indus. In those parts which we deal with they have their homes in the plains outside the hills, here and there among the lower hills, and in some valleys among the higher mountains. Sometimes they occupy a village by themselves; sometimes they share it with others; but even in that case they remain a very distinct body. Though holding some land, they do not chiefly depend 232
on it for sustenance, for they are a migrating, pastoral tribe, who seek for their herds pastures in various parts at different levels, and live mostly by the produce of their cattle.

I agree with Sir George Campbell that they are an Aryan 142 ●
race; but their countenance cannot be called high Aryan. Their forehead is narrow; they want the well-formed brow of the finer races. The lower part of the face is narrow also; but the nose has always something of the curve, as is often seen in Aryan noses. Some I met with had lighter eyes than are common among the other tribes of the country, and, generally, as compared with the people we have hitherto had to describe, their beard was scant. In figure they are tall and gaunt; in motion slow and languidly. They are rather surly in disposition, having that ooo

Gervis T-8 (no date) 1984 AVI Kashmir AVI

man who has retired from active work, his charge for grinding being a percentage of the flour. 000

Here again in this country are to be seen the fair complexions, the blue and the hazel eyes, the brown or gold-tinted hair. The men are in the main handsome, they are not as hard-looking as those of Gilgit; among the youths especially there is a blending with the rather effeminate young men of the Valley, but they are essentially men, their stride is long. They are taller than the others of the State, though not powerfully built, and it is seldom that one sees a fat Poonchi Muslim. Generally their faces are long, the complexion light brown, the nose large, aquiline and well shaped; quite frequently the black hair is wavy. In all they are a good-looking race, and this applies to both men and women, who even in their old age retain their good looks, the men then growing beards, and the eyebrows seeming to extend forward. What is more noticeable is that unlike the peasants and farmers of the Kashmir Valley and Ladakh, they are not filthy dirty; you can with safety get close to them and enter their houses. 142 515

Those who have known the man of Poonch as a soldier or as a servant—and large numbers migrated to India to work as such under British officers and residents—will agree that their foremost quality is reliability and faithfulness; as servants, if they like you, they will remain all their lives, if not, they will leave you at once, for there is a distinct line drawn between those they like and dislike. The women are not as bold as the women of the Valley; they also go unveiled; their beauty is of a different quality from those sisters over the mountains, who have a Jewish appearance. Although mostly Muslim, they do not scamper off round the corner of the house like the women of Baltistan when they see a stranger about, neither do they stand and stare at him as do those of Ladakh; they just continue with their work as though unaware of his presence, while the children run out to look at him, standing at a distance. Unlike the men of Gilgit who scowl, the men of Poonch will usually greet one with a friendly grin if not a smile. 181 562 609 609

From the smooth surface of the hard giant boulders in the Poonch Valley, it is believed that at one time a glacier moved where the river now runs, yet strangely enough on the right of 133 312

h Garwa T-3 (no date) 1954 AVI Kashmir AVI
Gujars

waterfall; crystal clear, sometimes it runs in a gully beneath the road, in other places where the flow is only during the spring when the snows are melting, a culvert passes over the road to carry it away. In some places, the air is cooled by the water which drips down the rock side and feeds the masses of maiden-hair ferns and flowering creepers of all colours, white, pink yellow and blue, and I began to wish I had studied the names of flowers as it seemed so mild to enter in my diary "white, pink, yellow and blue creepers". 491

At one place, where we could see the side valley coming down from above, strewn with tons of loose stones and rocks, a tunnel has been built through the rock at the bend of the road, so that as the great boulders fall, just as they have done for hundreds of years, the road is safe and clear. But in other parts, the loose, grey, slate-like chalk had fallen, as it does there at all times of the year, and a gang of coolies complete with bulldozer were shifting it under the eye of an engineer who stood near the flagman and told us when we could move over to the other side, for they pride themselves on keeping that road open at all times in spite of these frequent landslides.

Just as we turned a blind corner, before which a sign post had warned us of a steep decline, we came on masses of goats and horses completely covering it. The horses were loaded with sacks and long poles; there were women and children and great St. Bernard-like dogs mixed up with them, and as we got closer, the goats made either to climb wildly up the side of the mountain or jump down over the stone wall, the women holding frantically on to the bridles of the horses and shouting, until finally their men dashed up to help them. These people are Gujars, who speak in sonorous tones a dialect of Punjabi nomads, they grow each year into the Valley to feed their flocks and herds. Typically from the North-West Frontier, their faces are sallow, long and bony, their noses hooked, their eyes deep-set and dark brown, their hair black and greasy, and the clothes they wear remind one of the gipsy of Europe. Many of the women carried loads, the little girls had baby sisters on their backs, while the men and boys carried nothing but sticks with which to drive the animals. Even as they clung on to a prancing, dancing, frightened horse they laughed and exhausted us. Later 233 [17] [22] [24]

4c Durand G-3 (1888-98) 1900 AVI Kodak A+I

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[facing p. 110]

Sir Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

482 arrived I found one man carrying it, a large solid leather kit bag, and his own rations. The weight was at the least a hundred and fifty pounds. I was extremely angry, and made it very unpleasant all round, as plenty of coolies had been arranged for.
563 Nothing of the sort ever occurred again, but my orderlies told me, and I saw enough to show that the report was true, that the sepoys treated the coolies like dogs, and beat them as they would a beast of burden. The fact is, the Kashmiri villager proper, to which class our carriers belonged, comes of a race that has been mercilessly oppressed for centuries by
[798] foreign Mahomedan rulers from India. Being a Mahomedan, he has been specially ill-used since Kashmir passed under Hindu rule. The sepoys and officials of all classes are almost to a man Dogras and other Hindus who have absolutely no sympathy
[147] with the Kashmiri. The race is physically fine, great, strong men and well fed, but morally they are, what their oppression has made them, liars and pitiful cowards, who cringe to the stick of the sepoy like
651 spaniels. My coolies said they were never paid when
661 employed on Government work, and that they generally had to supply their own rations. They certainly expected no pay on this occasion, and were delighted and astonished beyond measure when I saw them paid myself. The Durbar made nothing by the transaction when coolies were impressed, it was duly charged for their hire, but the money stuck in the hands of those drawing it. A new era has now opened, owing to the revenue settlement carried out by my friend, Mr Walter Lawrence, a distinguished member of the Indian Civil Service, whose services

6:India G-3 [illegible] A VI Kashmir A VI

F659 The danger of wilful concealment is greatest in the case of leprosy when the inform is a woman belonging to a respectable family.

It has long since been recognised that the collection of such information is one of the most unsatisfactory and inaccurate feature of every Indian Census, yet as the errors are to some extent constant, the statistics of distribution and variation are not altogether devoid of comparative value.

Wrong entries such as deaf-mute, lame, white leprosy etc., were, however, found recorded in the schedule as in previous Censuses but these were detected and eliminated during the process of slip-copying. The information were separately extracted from the schedules on slips by a special gang of copyists, whose work was carefully examined and supervised by the inspecting staff. The tabulation having been scrupulously scrutinized, there is little doubt that the compilation of the Infirmity Table has been very accurately accomplished.

The collection of a scientifically accurate data of infirmities can be done in a suitable manner only by trained staff working under the instructions of the Medical officers.

158 **158. General comparison with previous Censuses.**—The actual number of persons suffering from each infirmity being not available for 1901 Census at which infirmities were recorded for Europeans and Anglo-Indians only, statistics of the four Censuses only are detailed in the marginal table. It is quite evident from the statement that the total number of afflicted persons has increased by 3,938 during the decade under report, which means an increase of 29·10 per cent, in the population of the infirm, compared to an increase of 9·8 per cent, in the total population. The percentage of increase in the number of the afflicted persons in 1911-1921 amounted to 13 per cent, against a corresponding increase of 9·1 per cent, in the total population, and 0·8 per cent, against 9·7 per cent, in the decade 1901-1911. The progressive increase in the number of infirms since 1911 may be ascribed, in part, to the greater accuracy of this Census and partly to the inclusion of week-minded as insane and of those who are hard of hearing and dis-sighted as deaf-mute and blind through inaccurate diagnosis or the over-zeal of the enumerating agency.

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Infirmity.		1901.	1911.	1921.	1931.
Insanity	..	1,[illegible]	1,[illegible]	1,[illegible]	1,[illegible]
Deaf-mutism	..	0,[illegible]	0,[illegible]	0,[illegible]	0,[illegible]
Blindness	..	0,[illegible]	0,[illegible]	0,[illegible]	0,[illegible]
Leprosy	..	0,[illegible]	1,[illegible]	1,[illegible]	1,[illegible]
Total	..	[illegible]	[illegible]	[illegible]	[illegible]

The proportion of infirms per 100,000 of the population for the last three decades is noted in the margin from which it is obvious that in the case of insanity, the present decade keeps pace with the past although the other infirmities show a progressive increase during the decade. All the three previous registers an increase in the number of afflicted persons which seems partly due to the more careful enumeration at the present Census and partly due to the amplification of the definitions of leprosy, deaf-mutism since 1911 Census.

Decade.	Proportion of infirms per 100,000 of the population.			
	Insanity.	Deaf-mutism.	Blindness.	Leprosy.
1901-1911 ..	[illegible]	[illegible]	[illegible]	[illegible]
1911-1921 ..	[illegible]	[illegible]	[illegible]	[illegible]
1921-1931 ..	[illegible]	[illegible]	[illegible]	[illegible]

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158. Co-existent Infirmities.—In 1921 Census, cases of double infirmities were almost negligible but at the present Census, these cases of cumulative disfeatures are numerous. The marginal table shows that 155 persons were returned as afflicted with double infirmities, out of which 10 were insane and blind; 6 insane and leprous and 28 blind and leprous while 115 deaf-mutes had additional infirmity associated with them. Leprosy and blindness are both diseases associated with filthy conditions of living and such cases frequently occur in combinations.

Infirmity.	Total.	Males.	Females.
Insanity and deaf-mutism ..	[illegible]	[illegible]	[illegible]
Insanity and blindness ..	[illegible]	[illegible]	[illegible]
Insanity and leprosy ..	[illegible]	[illegible]	[illegible]
Deaf-mutism and blindness ..	[illegible]	[illegible]	[illegible]
Deaf-mutism and leprosy ..	[illegible]	[illegible]	[illegible]
Blindness and leprosy ..	[illegible]	[illegible]	[illegible]
Total of double infirmities ..	[illegible]	[illegible]	[illegible]

III. INSANITY.

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160. Main Figures.—As already stated in the foregoing paragraphs, the total number of persons returned as insane is 1,434 as compared to 1,228 of the 1921 Census. There are thus 30 insane persons per 100,000 of the general population. The marginal table gives the main comparative figures of the prevalence of insanity since 1901. There is an increase of one per 100,000 of population amongst females since 1921 which is just balanced by a corresponding equal ratio of decrease in males.

Year.	Males.	Females.
1901 ..	[illegible]	[illegible]
1911 ..	[illegible]	[illegible]
1921 ..	[illegible]	[illegible]
1931 ..	[illegible]	[illegible]

161. Insanity by Locality.—The Jhelum Valley tops the list by reporting a proportion of 80 male insanes per 100,000 of population followed by the Outer Hills (47), the Sub-mountane and Semi-mountainous Tract (39) and the Indus Valley (38) in order of enumeration. The largest proportion of female insanes (33) is again reported in the Jhelum Valley Division which is succeeded by the Outer Hills (30) and the Indus Valley (24); but the Sub-mountane and Semi-mountainous Tract (15) becomes the last. Coming to the districts, the small Jagir of Chenani records the highest proportion (118) among males though it stands second in respect of females as will appear on a reference to Subsidiary Table I, appended at the close of the chapter. The highest prevalence of insanity among females is in the hilly district of Gilgit. The difference between the sexes is the least where the female sex comes out to join the male population freely in performing the outdoor occupation. From this point of view, in Rural district, Poonch Jagir and Ladakh and Gilgit districts of the Indus Valley, where both males and females take an equal share in the struggle for existence, the sexes approach equality in their proportions of insanes to the total population.

162. Insanity by Age and Sex.—Subsidiary Tables II and III record the proportions of the insanes at each age-period by 100,000 and 10,000 of each sex. Hence it would suffice to discuss the figures relating to certain typical age-groups. The first and the last age-periods show a remarkable decrease when compared to 1921 Census as is shown by the marginal statement. The reason for this large decrease under 0-10 can be ascribed partly to the greater accuracy of the statistics collected and partly to better diagnosis on the part of the enumerating agency to whom detailed vernacular instructions to differentiate between

Age-period.	Number of insanes per 10,000 of each sex.			
	Males.		Females.	
	[illegible]	[illegible]	[illegible]	[illegible]
0-10 ..	[illegible]	[illegible]	[illegible]	[illegible]
10-20 ..	[illegible]	[illegible]	[illegible]	[illegible]
20-30 ..	[illegible]	[illegible]	[illegible]	[illegible]
30-40 ..	[illegible]	[illegible]	[illegible]	[illegible]
40 and above ..	[illegible]	[illegible]	[illegible]	[illegible]

158 the various types of infirmity were issued before-hand, while the deficiency in the case of persons aged 60 and over, can be attributed to the fact that infirms do not live long. Another reason usually assigned for the deficit among females is the concealment on the part of ladies who are generally unmarried and the same holds good as far as 0-10 age-period is concerned, because insanity is not a disease of infancy.

183. Insanity by Castes.—Since Table III deals with the infirmities by selection castes from which the marginal statement showing insanity by some principal castes has been extracted.

The figures of the main religions show that the proportion of insane males is higher among Muslims and the lowest among the Buddhists.

It is seen that the Brahmans are the highest sufferers (71) from this disease due to the luxury brain work involving excessive mental strain as compared to low incidence amongst the Chamars (23) who are engaged in manual work.

The proportion amongst Mahajans, Khatris, Rajputs, Singhs and Doms are 45, 36, 40, 38 and 40 respectively.

Amongst the Muslims the highest incidence is noticed in the Kashmiri Muslim (53) and the lowest amongst the Arains (8 males).

Castes or Community.	Population dealt with.		Actual No. of Insanes.		No. of insanes per 100,000 of each sex.	
	Males.	Females.	Males.	Females.	Males.	Females.
I. Hindus ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
II. Muslims ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
III. Buddhists ..	[illegible]	[illegible]	1	4	[illegible]	[illegible]
Castes—						
Jats ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Brahmans (including Mohyals and Kashmiri Pandits) ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Kashmiri Muslims ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Doms ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Mahajans ..	[illegible]	[illegible]	[illegible]	..	[illegible]	..
Gujjar ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Rajput ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Sahnis ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Singh ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Khatri ..	[illegible]	[illegible]	[illegible]	..	[illegible]	..
Chamar ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Arain ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

IV. DEAF-MUTISM.

732 **184. Main Figures.**—The total number of sufferers from deaf-mutism recorded at the present Census is 5,707 as compared to 4,513 of 1921 and 5,043 in 1911 Census, which gives the proportion of 130 persons per 100,000 of the population. The marginal table gives comparative figures for deaf-mutes by sex for the last four Censuses.

Year.	Proportion per 100,000 of population.	
	Males.	Females.
1901	[illegible]	[illegible]
1911	[illegible]	[illegible]
1921	[illegible]	[illegible]
1931	[illegible]	[illegible]

DIAGRAM SHOWING NUMBER OF INFIRMS
AT CERTAIN AGE PERIODS

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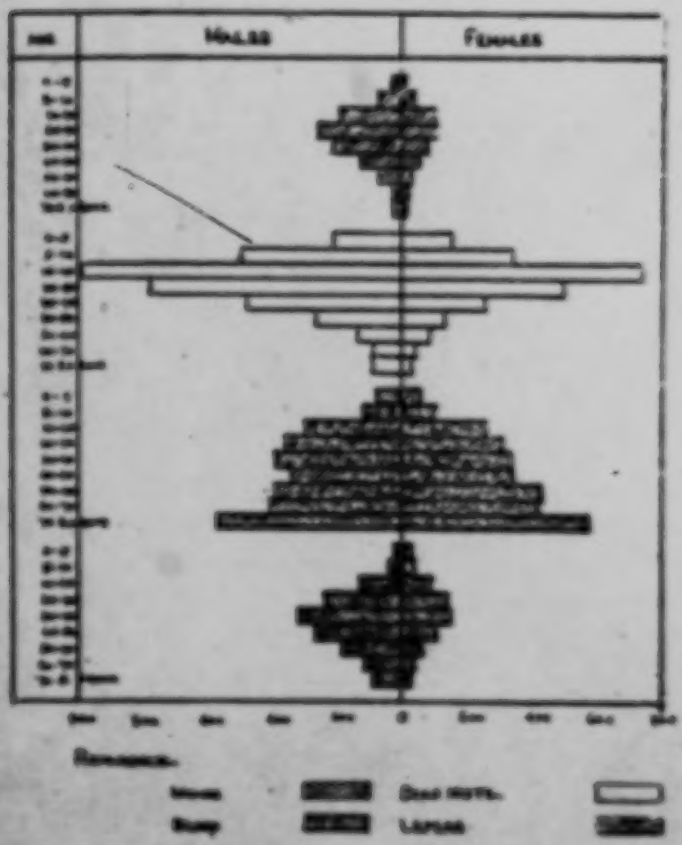

[Facing p. 178]

164 male lepers per 100,000 of affected against 68 of the Brahmans and 93 of the Rajputs. The apparent reason for the favourable position of the higher castes seems to lie in better and more hygienic conditions of living and partially also in the intentional concealment of the disease especially among the females.

178. To sum up, it may be remarked that physical environments, climatic conditions and social customs (i.e., inter-breeding, modes of living) are some of the principal factors responsible for the growth of infirmities discussed above.

743 158 177. **Activities of the Lunatic and Leper Asylums in the State : Lunatic Asylums.**—Only two Lunatic Asylum (one at Srinagar and the other at Jammu) exist in His Highness' territories which are being separately controlled by the Jail Superintendents. It is regretted that for want of detailed information nothing in particular can be discussed regarding these Asylums except that the total number of inmates in the two Asylums was 22 and 7 respectively on the final Census night. In Srinagar all the 22 belonged to the same district but in case of Jammu Asylum, 6 were the residents of the State while the 7th was an immigrant from Mewar.

The total number of admissions in the Srinagar Lunatic Asylum during 1986-87 and 1987-88 was 60 out of which 11 were discharged as cured, 9 discharged otherwise, 10 relieved and 5 dead. Similarly the total admissions to the Jammu Asylum during 1986-87 and 1987-88 were 36 out of which 19 were discharged as cured and 9 discharged otherwise.

There is no up-to-date Lunatic Asylum in the proper sense of the word. In Srinagar though a separate building is provided by the State yet it is not quite adequate for the needs of the Asylum.

743 164 178. **Leper Asylums.**—Four Leper Asylums at different centres namely Jammu, Srinagar, Leh and Poonch are being run by the State for the welfare of its people. The total figures of lepers on roll, on the final Census night was 28 at Jammu and 117 in Srinagar. Out of 28 in case of Jammu 27 belonged to the Muslim community while one was returned as Hindu. 14 immigrants from Agra (U. P.), Budayun (U. P.), Gaya (Bihar) and Calcutta (Bengal) are responsible for raising the number to such an extent although the rest of the sufferers had migrated to this province from the Indus Valley.

The detail of 117 lepers reported from Srinagar runs thus :—

> 78 males and 39 females of the different communities comprised of 3 male immigrants from Tapawan, Kagan and Hoshiarpur (Punjab), 3 males and 2 females and 4 males 3 females from Kishtwar and Rezai respectively while the rest were the residents of the Kashmir Province and the Indus Valley.

Only a care-taking cook is attached with the Leper Asylum at Leh and arrangements at Jammu are not quite satisfactory. But the Leper Asylum at Srinagar is to some extent helpful in the treatment of this infirmity to the public.

The total number of persons admitted to both the Asylums during the decade 1921-1931, as available from the Administration Reports of the Medical Department comes to 1,140 (Srinagar 880 and Jammu 260). Figures of expenditure on average diet per patient per day for each year are detailed in the margin. The total cost of maintenance of these Leper Hospitals comes to Rs. 238,831-14-0 (Srinagar Rs. 190,146-10-4 & Jammu Rs. 48,685-4-8)* during the decade which works to an average annual expenditure of Rs. 20,070-0-4 and Rs. 3,780-7-11 for Srinagar and Jammu separately.

Years	Cost of average diet per patient per day		
	Rs.	As.	Ps.
1922	[illegible]	[illegible]	[illegible]
1923	[illegible]	[illegible]	[illegible]
1924	[illegible]	[illegible]	[illegible]
1925 and first six months of 1926	[illegible]	[illegible]	[illegible]
1926-27	[illegible]	[illegible]	[illegible]
1927-28	[illegible]	[illegible]	[illegible]
1928-29	[illegible]	[illegible]	[illegible]

*[Errata: add brackets of errata sheet, p. 232 category 116 -- Analysis]

SUBSIDIARY TABLE I.

NUMBER APPLICATIONS PER 100,000 OF THE POPULATION AT EACH OF THE LAST FOUR CENSUSES.

Objects and General Divisions.	Deaths.				Discharges.				Recoveries.				Relapses.				Escapes.				Suicides.				Attempts.			
	Males.				Females.				Males.				Females.				Males.				Females.				Males.			
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29
[illegible]																											

SUBSIDIARY TABLE II.

Number afflicted per 100,000 persons of each age-period and number of females afflicted per 1,000 males.

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Age	Number afflicted per 100,000 persons of each age-period and number of females afflicted per 1,000 males.								Number of females afflicted per 1,000 males.			
	Diseases.		Dead-born.		Blind.		Lepers.					
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1	2	3	4	5	6	7	8	9	10	11	12	13
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

SUBSIDIARY TABLE III.

Distribution of the Infirm by Age per 10,000 of each Sex.

Age	Insane								Deaf-mute							
	Males				Females				Males				Females			
	1931	1921	1911	1901	1931	1921	1911	1901	1931	1921	1911	1901	1931	1921	1911	1901
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
0 - 1	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1 - 2	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
2 - 3	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
3 - 4	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
4 - 5	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
5 - 6	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
6 - 7	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
7 - 8	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
8 - 9	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
9 - 10	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
10 - 15	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
15 - 20	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
20 - 30	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
30 - 40	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
40 - 50	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
50 - 60	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
60 - 70	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
70 - 80	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
80 - 90	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
90 - 100	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Total	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

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SUBSIDIARY TABLE III—(concluded).

Distribution of the Infirm by Age per 10,000 of each Sex.

Age	Males				Females				Males				Females			
	1891	1901	1911	1921	1891	1901	1911	1921	1891	1901	1911	1921	1891	1901	1911	1921
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
0-1 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1-5 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
5-10 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
10-15 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
15-20 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
20-25 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
25-30 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
30-35 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
35-40 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
40-45 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
45-50 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
50-55 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
55-60 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
60 and over ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

175 out Ranjit Singh's efforts for the settlement of the hill districts,
642 we come in contact with the family who exerted for so many years
631 an important influence in the Lâhor state—an influence which
much affected the English in their dealings with it—and between
whom and the English Government the relations that were entered
on constitute the foundation of the present political constitution
of the territories we speak of.

557 J. D. Cunningham, in his 'History of the Sikhs,'* shows that
175 from a brother of Ranjit Dev, Raja of Jummoo, were descended,
642 in the third generation, three brothers, Gulâb Singh, Dhiyân
631 Singh, and Suchet Singh. These three were young men at the
●159 time when Ranjit Singh's rise to chief power at Lâhor made that
the most likely place for the advancement of those whose only
trade was fighting. The two elder brothers, Gulâb Singh and
Dhiyân Singh, came to Ranjit Singh's court with the object of
pushing their way as soldiers of fortune. Gulâb Singh first
became a sowár, or trooper, under Jemadár Khushâl Singh, a
trusted servant of Ranjit Singh's. I do not know what was
Dhiyân Singh's first step; but it was not long before he attracted
the attention of the ruler, for he was a young man of considerable
gifts of person as well as mental talents. He obtained the special
favour of Ranjit Singh, and before long was advanced to the
important post of deoldhiwâlâ or deorhiwâlâ, that is to say, chief
[661] door-keeper. In a native court, a place of personal government,
the door-keeper, possessing as he does the power of giving or
restraining access to the chief, has considerable influence; this
influence Dhiyân Singh now exerted in "making a party," so as
by this means, as well as by his own exertions with the Maharaja
Ranjit Singh, to advance his family. The personal qualifications
of the brothers at the same time helped, and it was not long
before the fortunes of all three—for Suchet Singh had joined his
elder brothers—became well founded.

Gulâb Singh rose to the independent command of a troop, and
in one of the hill wars he distinguished himself by taking

* I have repeated in Appendix VI. the genealogy given by Cunningham.

In Dow G-8 (1803-1873) 1873 AVI Endorse AVr

prisoner Ágá Jíu, the Raja of Bájíwat, who was then resisting the Sikh forces. For this service, and with the object of utilising those of the families of hill rajas who were attached to his government in keeping in subjection the tribes that had been giving trouble, Ranjít Singh conferred on Gulab Singh the rajahship of Jummoo, to be held as a fief. This was about the year 1820. On the brothers Dhiyán Singh and Suchet Singh was also bestowed the title of Raja, and they received, whether at this time or later I know not, a portion of territory to be held on the same terms as was Jummoo by Gulab Singh. Dhiyán Singh received Pinch as his principality, and Suchet Singh Ramnagar. 557 175 642 631 159

It is with Raja Gulab Singh that we are now chiefly concerned. While Dhiyán Singh remained at Ranjít Singh's court performing an important part in protecting the interests of the family by securing his own influence with the ruler, to whom they were all tributary, and on whom indeed they were still thoroughly dependent, Gulab Singh spent most of his time at Jummoo and in its neighbourhood, occupied first in consolidating and then in extending his power, though, as occasion required, he would, as was his bounden duty, join the Sikh army with his forces, and take part in their military operations.

Gulab Singh's own immediate subjects had, by the continuance of disturbances, the absence of settled rule, become somewhat lawless; robbery and murder were common; it is said that at that time a cap or a pagrí that a traveller might wear was enough for a temptation to plunder and violence. With a firm hand Gulab Singh put this down, and brought his country to such a state of quiet and security as makes it at this moment in that respect a pattern. As to the feudal chiefs around him, he in some cases—for what particular causes or with what excuses it is difficult at this time to trace—confiscated their fiefs and became direct ruler; in other cases he retained and attached to his government the nobles, while gradually lessening their political importance. The tendency of his government was always towards centralization. He was a man of stronger character than most of 642 175 631 159 [578]

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159 175 640 621 the rules that had preceded him, and probably his experience in the wider area of the Punjab had taught him both the advantages and the feasibility of relatively diminishing the power of feudal subdivisions.

159 645 175 Gulab Singh in later years came in contact with many Englishmen, and several of these have written their impressions of his character. I myself never saw him; he died before I came to Jummoo; but his doings and sayings were still much thought of there, and I endeavoured to form, from what I heard, an estimate of his character.

Of his powers as a soldier I was unable to form a clear judgment. He seems to have been thoroughly brave, but always cautious and prudent. Though no great feats of arms are recorded of him,* yet he was generally successful. He was more ready to intrigue than to employ force; but when the necessity for fighting was clear, he proved almost as much at home in it as he was in diplomacy. A great part of his success was due to the wisdom he displayed in recognising the times when each could with most advantage be brought into play.

As an administrator he was better than most of those of his own time and neighbourhood, but yet the results of his rule do not give one the highest impression of his powers in this respect. He knew how to govern a country in the sense of making his authority respected all through it. For the carrying out of the further objects of good government he probably cared little; his experience had shown him no instance of their attainment, and possibly he had not in his mind the idea of a government different in kind from that which he succeeded in administering; for of all the governments within reach of his observation those were good in which the authority of the ruler was assured by force and the revenue came in punctually. On this principle he consolidated his power.

One of his chief faults was an unscrupulousness as to the means

* The defence of the Lahor fort with a small force against the Sikh army, in the time of the discussions, is, however, a brilliant deed of his that now comes to my mind.

[i.e., the RAJAH OF JAMMU — ANALYST]

One of his chief faults was an unscrupulousness as to the means of attaining his own objects; he did not draw back from the exercise of cruelty in the pursuit of them, but he was not wantonly cruel. An avaricious one always distinguished him; in the indulgence of the passion he was unable to take the wise view by which his subjects' wealth would be found compatible with the increase of his own.

Some qualities had Gulâb Singh which mitigated the effects of an administration worked on the principles above denoted. He was always accessible, and was patient and ready to listen to complaints. He was much given to looking into details, so that the smallest thing might be brought before him and have his consideration. With the customary offering of a rupee as nazar anyone could get his ear; even in a crowd one could catch his eye by holding up a rupee and crying out "*Mahârâj, 'arz hai!*" that is, "Mahârâja, a petition!" He would pounce down like a hawk on the money, and having appropriated it would patiently hear out the petitioner. Once a man after this fashion making a complaint, when the Mahârâja was taking the rupee, closed his hand on it and said, "No, first hear what I have to say." Even this did not go beyond Gulâb Singh's patience; he waited till the fellow had told his tale and opened his hand; then taking the money he gave orders about the case.

The rise from comparatively low station to high position did not spoil him; that is to say, he did not become stuck-up with pride, nor did he often stand greatly on his dignity; indeed, he was ordinarily familiar and free with all classes, and was distinguished by that quality which in a ruler otherwise respected goes so far to conciliate the natives of India, that which they call *khalimiyat*, which may be translated "bonhomie." This is the more noteworthy as those faults he was free from are the ones most generally contracted by people of his caste who raise themselves in social rank.

This picture of Gulâb Singh's character is different from some accounts of him that have appeared in books that tell of the late history of the Panjâb. I have written from the impression I received from all I heard of him from servants or from subjects of

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159 643 175 his. To fortify my conclusions I will now quote from the 'History of the Sikhs,' by J. D. Cunningham, an author who wrote with rare impartiality, one who was able to divest himself of the prejudices of his own nation in estimating the qualities and the deeds of their enemies. Writing at the crisis of our relations with the Panjáb State, a time when Gulab Singh's name was in everyone's mouth, he says,* "In the course of this history there has more than once been occasion to allude to the unscrupulous character of Raja Gulab Singh; but it must not therefore be supposed that he is a man malevolently evil. He will, indeed, deceive an enemy and take his life without hesitation, and in the accumulation of money he will exercise many oppressions; but he must be judged with reference to the morality of his age and race and to the necessities of his position. If these allowances be made, Gulab Singh will be found an able and moderate man, who does little in an idle or wanton spirit, and who is not without some traits both of good humour and generosity of temper."

175 643 631 Having thus seen Gulab Singh firmly fixed at Jummoo, we must, before tracing the acquisition by him of further territory, look to the early state of the other countries that now form part of the dominions under the government of Jummoo, beginning with Kashmir.

The Hindú history of Kashmir, which was brought into notice by Professor H. H. Wilson, tells of a succession of kings who ruled in the valley, and tells something of their relations with their neighbours. We cannot enter into these records, but of some of the events that have occurred in the last five centuries we will note the succession, since each change within that period has left its mark on the country recognizable by all at this day.

In the beginning of the fourteenth century after Christ the last Hindú king of Kashmir lost his throne. One Sháh Mír, his minister, a Muhammadan, displaced him and ruled under the name of Shams-ud-dín. For about two centuries and a half Kashmir remained independent, governed by its own Muhammadan rulers. Of these there were two most noted, whose names

* Cunningham's 'History of the Sikhs,' p. 332, note.

CHAPTER IV.—MODERN JAMMU & KASHMIR—1925-43.

With the accession in september 1925 of His Highness Raj Rajeshwar Maharajadhiraj Shri Maharaja Hari Singhji Bahadur, Inder Mahinder, Sipar-i-Saltanat-i-Inglishia to the throne, a new era in the history of the State begins. His Highness is the great-grandson of Maharaja Gulab Singhji and son of the late General Raja Sir Amar Singhji, younger brother of the late Maharaja. Born in 1895, he received education under a number of qualified European and Indian instructors. In 1908, he joined the Mayo College, Ajmer. After completing the full course of studies there, he received training in the Imperial Cadet Corps, Debra Dun. His late Highness appointed him Commander-in-Chief of State forces in 1915, before he had attained the age of twenty. He took an active part in the training and equipping of the units despatched for service in the Great War and in sending reinforcements to keep them up to the sanctioned war strength. In 1922, he was appointed Senior Member of the then State Council, and a number of reforms were initiated by him in this capacity. 643 159

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On the occasion of the *Rajtilak* ceremony, which was performed at Jammu in February 1926, in the presence of distinguished guests including several Ruling Princes, His Highness announced a number of boons. One of the boons conferred on the land-holders the right to cut down and utilize all royal coniferous trees on areas assessed to land revenue; another extended from 3 months to 12 months in the year the right of the villagers to remove dead and fallen timber; and a third bestowed certain rights on village communities with regard to the land of land-holders dying without issue. The most important of the boons was the bestowal of *khalsa* land on village communities which had no *shamlat* (village commons) up to cent. per cent. of their holdings. His Highness also sanctioned on the occasion the extension of technical education to certain localities in both the provinces; the opening of more schools and hospitals; the provision of a special allotment every year for the supply of 423 [313] 657

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become common in England, and since it is so little different from the systematic form, it seemed unnecessary to disturb it; and this applies to a few other words, such as 'Raja,' which should have a long mark over the first a. It may also be mentioned that 'Himalaya' (which I have everywhere spelt thus) should, to denote its right pronunciation, also have a long mark over the first a. 104

One difficulty I have had with reference to some of the names on the maps. The names of those places (not indeed many) with the pronunciation of which I am not familiar, have been taken from various maps, chiefly from those of the Great Trigonometrical Survey. Now this Survey in constructing the Kashmir series spelt the names according to no system at all; the same vowel will, sometimes in the same name even, have two different powers. While trying, then, to reduce those to the Indian system, I have in some cases been uncertain what sound was intended by the word as I found it on the maps; hence some errors may have crept in.

I wish here to call attention to Appendix VII., which contains tables of the Census and the Trade of the Territories. The Census was taken after I left Kashmir, and the information reached me too late for incorporation in the text. My estimate of the population of Jummoo given in p. 63, must be corrected by reference to the Table. 161 162

In conclusion, I wish to offer my acknowledgments to Mr. Frith for the permission to reproduce some of his beautiful photographs.

F. D.

28, Jermyn Street, London,
June, 1875.

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that river bank, at Tattapani to be exact, hot sulphur springs with valuable medicinal properties are found.

According to the 1941 census, about nine-tenths of the population were of the Muslim faith. The Raja who was a Hindu, was subject to the Maharaja of Kashmir. The unwalled, oblong-shaped capital of the State is also called Poonch—in some books it is still spelt Punch, but the pronunciation is Poonch. The population is under ten thousand. The valley in which this city has been built opens up as one approaches it and is rather like a miniature Valley of Kashmir. The view is clear for miles ahead, with Poonch built on a low plateau overlooking the river which flows quietly, parallel with the hill ridges. The old fort-palace with its massive walls, seems to rise from among the hundreds of houses in the bazaar of narrow, stone-paved streets. The Raja's white-walled and red-roofed new palace is built behind them all and dominates the whole, with a background of green hills and far-distant snow peaks behind which sits Gulmarg.

The Muslim schoolboys of Poonch always remember two landmarks in the history of their city. The first is 1814, when Ranjit Singh made his attack on Kashmir through Poonch; he sought the co-operation of Ullah Khan, the then Raja of Poonch, but this ruler being a Muslim had Afghan sympathies, and gave an evasive reply to the request, pleading his inability to comply with the Maharaja's wishes since his son was then a hostage in the hands of the Duranis. Ranjit Singh's forces advanced with the Maharaja at their head; the small forces of Poonch fell back, the Raja ordering his subjects to leave the town and villages, thus cutting off supplies from the Sikhs, who however, reached Tosa Maidan in their advance. There they suffered a crushing defeat at the hands of the Afghan forces of Rajouri and Poonch. Retreating, the Sikh army burnt the fair city of Poonch to the ground.

Later, when Poonch was still an independent hill State, it was annexed by the Maharaja Gulab Singh, when he defeated the combined forces of the Afghan Governor of Kashmir and the Raja of Poonch. Then, in order to show the people of his new State that the last of the representatives of the main line of rulers would never be able to return, he had both of them

5 or 6 miles from the bank of the Jhelum, and by the marvellous solidity of its construction. The cella, which is 8 feet square, and has an open doorway on each of the four sides, is composed of only ten stones, the four corners being each a single stone, the sculptured tympanums over the doorways four others, while two more compose the pyramid roof, the lower of these being an enormous mass, 8 feet square by 4 feet in height. It has been ascribed by General Cunningham, on grounds which, in the absence of any positive authority either way, may be taken as adequate, to Narendrâditya, who reigned from 483 to 490. Ferguson, however, considered that the temple belongs to the thirteenth century. The sculptures over the doorways are coarsely executed in comparison with the artistic finish of the purely architectural details, and are much defaced, but apparently represent Brahmâ, Vishnu, Siva, and the goddess Durgâ. The building is said to be dedicated to Vishnu as Sûrya or the Sun-god. Inside the cupola is rayed, so as to represent the sun; and at each corner of the square the space intervening between the angle and the line of the circle is filled up with a *jiva* or attendant, who seems to be sporting at the edge of its rays. The roof has been partly displaced, which is said to have been the result of an attempt made to take it down and remove it to the city. The interior is still occupied by a large stone *lingam*.

Ki 172

A table at the end of this article (p. 83) shows the distribution of population in 1901. An estimate of the number of inhabitants was made in 1873, but the first regular Census was taken in 1891. In that year the population was 2,543,952, and it rose to 2,905,578 in 1901, or by 14 per cent. To a considerable extent the increase was due to improved enumeration, as for example in Gilgit, where the number recorded rose from 16,769 to 60,885. The increase amounted to 22 per cent. in the Kashmir province, compared with only 6 per cent. in Jammu. The density of population in the whole State is 36 persons per square mile. Details of the area of subdivisions are not available, but the density per square mile of land under cultivation varies from 64 in Muzaffarâbâd district to 1,295 in Gilgit, where cultivable land is scarce. There are only two towns of any size, JAMMU (36,130) and SRINAGAR (122,618), but the State contains 8,946 villages. Nearly half the total population lives in villages with a population of less than 500 each. Formerly, considerable numbers of Kashmîris emigrated to the Punjab, but the census results in that Province show that only 83,240 persons born in Kashmir were enumerated there in 1901, compared with 114,775 in 1881.

Population.

Kr 161

Kr 162

Kr [361]

Kr [167]

linguist, the State has a variety of dialects belonging to different branches of the human family. For the geologist, it offers an interesting study of soils and rocks with chronological data unobtainable elsewhere in India. For the archaeologist, there are numerous monuments of different ages and traces of cultural influences showing the interplay of civilizations. The scholar has an extensive field for research in systems of philosophy peculiar to Kashmir. The explorer has mysterious lands on the boundaries and the lofty mountains to merit his attention.

Census.—(A) **Population.**—The total population of the State according to the census of 1941 was 40,21,616. The distribution according to religions is shown below :— 161

Muslims	..	..	..	31,01,247 [162]
Hindus	..	..	..	8,09,165
Sikhs	..	..	..	65,903
Buddhists	..	..	..	40,696
Others	..	..	..	4,605
	Total		..	40,21,616

Muslims form 77·11 per cent. of the total population.

(B) **Variation in population.**—The increase of population during the decade 1931-41 was 10.3 per cent. against 9.8 per cent. of the previous decade.

(C) **Density.**—The density of population per square mile in 1941 was 48 against 43 in 1931. Excluding the Indus Valley which occupies 63,554 square miles and is very sparsely populated, the density per square mile was over 177.

(D) **Rural and urban population.**—At the census of 1941, there were 39 towns and 8,740 villages in the State. The number of persons living in the urban areas was 4,14,435 and of those living in rural areas 36,07,181. The number of occupied houses was 7,64,424, of which 67,983 were in the towns and 6,96,441 in the villages. 162

(E) **Civil conditions.**—Of the total population, 21,29,872 were males and 18,91,744 females. This works

659 standard of living of population in general, and of India (which is 80 per cent. agricultural, depending upon the mercy of timely monsoons) in particular would constitute a fairly good criterion for natural divisions.

But from the practical viewpoint neither of the above two criteria would by itself be sufficient as the presentation of results merely by the natural divisions will defeat the very objects for which a Census is taken by the Government who want to know the distribution of people and their conditions in each administrative unit of the country to enable their provincial Governors, District officers, and Tehsildars to take necessary steps for the improvement of conditions in their respective jurisdictions. Experience has shown that it is always wiser to steer the middle course and accept a compromise between the two criteria by following both the methods in exhibiting the conclusions of the Census. The facts should therefore be stated by administrative divisions and the theory based on natural divisions whenever possible. Nowhere is the task of formation of natural divisions fraught with greater difficulties and complications than in the Jammu and Kashmir State where vicissitudes of climate and rainfall and variation of altitude are so pronounced that it is well nigh impossible to find fairly large tracts possessing homogeneous characteristics to enable sound grouping [illegible] distinct natural divisions. Not to say of homogeneity of physical features in a province it is rather difficult to find a district possessing same characteristics throughout. Speaking of the Kashmir Valley Sir Walter R. Lawrence has observed:—

"Every hundred feet of elevation brings some new phase of climate and of vegetation and in a [illegible] side of thirty miles one can pass from the overpowering heat to a climate delightfully cool, or [illegible] escape from wearisome wet weather to a dry and sunny atmosphere."

If these remarks are true of the great valley a level stretch of country, they are applicable with much greater force to the Frontier Districts having ranges with perpetual snows encroaching within their folds a large number of valleys and places enjoying the driest climate in the world with practically no rainfall. In view of the aforesaid difficulties it would be futile to attempt any fresh classification of the natural divisions of the State and consequently we adopt the scheme of Natural Divisions propounded by Fredric Drew Esquire, F. R. G. S., F. G. S., in his "The Jammu and Kashmir Territories" (a geographical account) published in 1875 A. D. with necessary modifications made by Khan Sahib M. Mahiuddin Khan, the Superintendent of Census of this State in 1911, to suit the special requirements of the Census. Sticking to the old divisions has the further advantage of judging the comparative values of the figures with a great degree of accuracy than would otherwise be possible.

The Four Natural Divisions are :—(*i*) *The Sub-montane and the Semi-*
131 *mountainous Tract.*—This is partly plain and partly broken Kandi country
133 skirting the mountain ranges of the Himalayan series, and consists of tehsils
161 Kathua and Jasrotgarh of the Kathua district, the entire district of Jammu comprising Samba, Ranbirsinghpura, Jammu and Akhnoor tehsils, and tehsils Bhimber and Mirpur of the Mirpur district. The southern portions of these tehsils bordering upon the Punjab districts of Jhelum, Gujrat, Sialkot and Gurdaspur possess fertile tracts growing rice, wheat, maize and other crops. This region has been designated by Mr. Drew as "The plain in front of the hills" through which flow the three great rivers of the Punjab namely the Ravi, Chenab and Jhelum as also some perennial streams flowing with sufficient water throughout the year. The irrigation of this tract is carried out partly by canals drawn out of the big rivers (The Ranbir Canal, the Upper Jhelum Canal, the Basantpur and the Ujh Canal) and partly by small *Zemindari Kuhls*. The Ranbirsinghpura tehsil is the most fertile tract in this region having the best soil and receiving sufficient water from the Ranbir Canal; while Samba is the poorest with sandy soil thirsting for water. The northern portions of the above tehsils called "Kandi" being located at a higher level 1,100 to 1,200 ft., has* stony and sandy soil where cultivation is meagre and uncertain mostly

*[Errata: read 'have' for 'has'; cf errata sheet, p. 329, category 116 -- Analyst]

depending upon timely rainfall. The population of this division consists of 7,12,436 souls and the area is only 2,656 square miles. 131

132

(ii) *The Outer Hills.*—This comprises the whole country of low-lying hills (called Siwalik or Siwa Lakh) in the south of the Pir Panjal mountains which partitions the Jammu and Kashmir provinces and whose snowy peaks render the Kashmir valley inaccessible from the Jammu side during the winter months. Tehsil Bisoli of Kathua district, the Riasi district, the Udhampur district and tehsil Kotli of the Mirpur district are all included within this belt which consists mostly of country 2,000 ft. to 3,000 ft. high, though in Bhaderwah and Kishtwar the hills reach a height of over 5,000 ft. 161

Excepting the fertile valley of Bhaderwah the country has only patches of cultivated areas spread between the hills covered with scanty and stunted forest growth which assumes larger and thicker proportions as higher elevations is reached where the pine and deodar forests form a great source of wealth to the State. Much of the mineral wealth of the State also is buried in this part of the country and Riasi bids fair to play the role of an important metallurgical centre of the State in future. Although irrigational facilities are very scanty being arranged by small *Kuhls* drawn from mountainous nullahs or springs, but the cultivation is greatly helped by the larger precipitation that this region is blessed with on account of its proximity to the high Pir Panjal mountains which compel the moisture bearing winds to deposit most of their aqueous vapour in this part of the country. There are fairly populous and well cultivated valleys among the mountains such as Poonch and Rajouri and in the valley of the upper Chenab are the valleys of Ramban and Bhaderwah. Rice and wheat are grown in some parts while maize is the staple food of the Ilaqa. The area of this division is 8,795 square miles and population runs upto 1,073,393 persons.

Note.—The Divisions I and II constitute Jammu Province.

(iii) *The Jhelum Valley.*—This includes all the three districts of the Kashmir Province having ten tehsils in all:— 631

1. Srinagar District	...	1. Srinagar,
		2. Anantnag,
		3. Kulgam,
		4. Awantipura,
2. Baramulla District	...	5. Baramulla,
		6. Sri Pratapsinghpura,
		7. Uttarmakhipura,
3. Muzaffarabad District	...	8. Uri,
		9. Karnah, and
		10. Muzaffarabad.

The seven tehsils of the Srinagar and the Baramulla districts constitute the Kashmir valley proper while Muzaffarabad* district (of which only a few villages in Uri enjoy similar characteristics) has also been clubbed into this group to coincide with the administrative division; otherwise this hilly tract with insufficient cultivation and precarious agriculture would rightly fall within the Outer Hills Division. The mountains enclosing this tract have been termed as "The middle mountains" ranging on the average between 8,000 to 10,000 ft. in height although many of the peaks reach 14,000 to 15,000 ft. The valley 133 131

* [Errata: cf. Category 116, p. 329 for corrections.—Analyst]

131 of Kashmir situated at over 5,000 ft. above sea level and the beautiful side
133 valleys of Sindh and Lidder also belong to this division.

It is needless to speak here of cultivation in the valley which is very close
241 and plentiful yielding abundant harvests of Shali (Paddy) the staple food of the
161 Kashmiries. Irrigation is supplied by the Kuhls drawn from natural water
courses fed by the surrounding snow-clad mountains. The valley is famous for
the large variety of its fruits which are exported to the plains in ever-increasing
quantities. Besides rice or paddy, maize, wheat and Gigrgla also are grown
while Tumba (Buckwheat) is grown on the higher regions in small quantity.
The area of this division is 6,330 square miles and the population comprises
1,500,216 persons.

131 (ii) *The Indus Valley or the Tibetan and Semi-Tibetan Tracts.*—These
133 form the central portion of the valley of the great river Indus, which taking its
source at the Mansarowar lake in Tibet proper traverses the whole of the frontier
161 region of the State running from south-east to north-west upon the land round
Nanga Parbat whence it assumes south-westerly course till it enters the sea after
covering a total length of 1,800 miles from the source. Enclosed by Kashmir
on the north and the central range of the Himalayas on the south this division
comprises three-fourth of the area of the State but on account of its high
altitude and highly mountainous and barren character maintains a population
of only 288,584 people giving a density of 3 persons to a square mile. Except
Gilgit the ranges in this Ilaqa vary from 17,000 ft. to 22,000 ft. and in Ladakh
631 there are vast deserts, i. e., Lunghothang 1,6000 ft. and Kiuchan (17,000 ft. above
sea). This includes the three separate administrative divisions :—

1. Ladakh District	—	1. Ladakh,
		2. Skardu and
		3. Kargil Tehsils.
2. Gilgit District	—	Gilgit Tehsil.
3. Frontier Ilaqas	—	Hunza, Nagar, Yasin, Chilas, Ishkoman, Kuh-Ghizar, Punial Ilaqas included in the Gilgit Agency.

133 The physical characteristics of the various portions of this country differ
very widely and we have almost rainless and therefore dry and barren tracts of
Ladakh on the one extreme and Baltistan and Gilgit, with their lower hill sides
and valleys verdant with orchards and corn fields on the other.

*162 The Ladakh tehsil is peopled by the Mongoloid (Tibetan) race who
241 own allegiance to Budhism while Skardu and Kargil are inhabited by Muslims
of Shia and Nurbakshi sects belonging to semi-Tibetan race called Balti. The
cultivable area being very small and the rainfall very deficient agriculture is
carried on by artificial irrigation with great difficulty and labour, and it is not
unoften that terraced fields are reclaimed at the foot of the overhanging cliffs.
The Ladakhi custom of polyandry keeps the small holdings intact as the joint
family and common-wife system of the Budhists prevents fragmentation of
holdings and also acts as a great check on population. Grim is the chief crop of
Ladakh which grows even at a height of 15,000 ft. The population of Gilgit is
constituted of Muslims of the Dard race and this small tract enjoys far better
climate and cultivation than Ladakh; producing wheat and other crops as also
fruits. The production in Political Ilaqas is again of an inferior kind.

631 **2. Administrative Divisions.**—As at the preceding Censuses, the State
may be divided administratively into two broad divisions :—

(a) The State proper.

(b) Dependencies and Jagirs.

[Errata: read "giram" for "grim"; cf. errata sheet, p. 329, category 116 -- Analyst]

151 The marginal table gives an idea of the average area of a district and a tehsil in each of the British Indian Provinces and States and is useful for comparative study. It will be seen that this State occupies the second place by having an average area of 6,501 square miles which is exceeded only by the desert Province of Baluchistan where the figure rises to 9,000 square miles i. e. almost one and a half times that of Jammu and Kashmir.

Provinces or States.	Average area of a district.	Average area of a tehsil.
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]

increase is 325,725 persons which gives a percentage increase of 9·8 over the last Census, the increase at 1921 Census over the 1911 Census being only 5·1 per cent. 161

Before launching upon the discussion of figures of the current Census it is of paramount importance to make clear the sense in which the word 'Population' has been used in the Report. The population recorded at this Census consists of all persons who were enumerated as being alive and present within the territories of the Jammu and Kashmir State on the night of the 26th February 1931. It includes visitors as well as residents, subjects of the State and persons of foreign nationalities and these all constitute what is called, "*the de facto population*" which alone has been taken into consideration in all the Imperial and other tables. The basis of classification generally adopted by the Indian Census has been "*de facto*" population which takes account of the location of population at a given point of time and is consequently more simple and administratively convenient. Since the Census date is selected with such care and forethought as to exclude the possibilities of large movements of population not only to and from the country as a whole, but even within the different parts of the country itself, the days of big fairs such as Kumbh, Id and other festivals, Holiday Seasons and other gatherings and even the days considered to be propitious for Hindu marriages which would disturb the normal distribution of population are scrupulously discarded. These precautions, no doubt, secure a distribution substantially equivalent for a majority of places to a classification by place of normal residence or the "*de jure*" population. 659"

An actual enumeration on the "*de jure*" basis requiring the identification of each person's residence and the consequent re-arrangement of data would both be a troublesome and costly affair; the general practice has, almost everywhere favoured the "*de facto*" criterion especially when the selection of a suitable date would lead us to a close approximation of the normal resident population or the "*de jure*" population. As the Census was taken on the 26th of February when the Kashmir Valley and the Frontiers had hardly emerged from the tight grip of winter to assume their normal activity the population of these two tracts counting 1,857,832 souls may be taken to represent the permanent resident population subject to a slight fall occasioned by the temporary winter emigration of the Kashmiri outsiders to the plains in search of labour to supplement their income. Similarly with the exception of the city of Jammu and a few trading towns the rural population of the Jammu district enumerated on the Census night may safely be taken to represent the "normal resident population".

For want of improved means of communications and transport and the general stay-at-home nature of the residents of these mountains the approximation between the "*de facto*" and the "*de jure*" population is perhaps nowhere so close as in this State. Moreover as the preliminary enumeration which is taken a month in advance of the Final Census, registers the permanent residents and only such guests as are expected to stay upto the Final Census night and whose number cannot consequently be very large; its record will bear closer resemblance to the "*de jure*" population than the record of the "Final Census" which strikes off the entries of persons who have died or left the place of preliminary enumeration and adds the fresh arrivals and births.

8. **Non-synchronous Areas.**—Although the Census or the Final Enumeration is assumed to have been taken simultaneously at all the places at a given point of time (Between 7 P. M. to 12 P. M. on the 26th of February 1931) yet in practice there are regions which on account of their situation in difficult and dangerous localities such as snowy mountains, impenetrable forests and turbulent mountain streams and nullahs which render night work by Census staff a physical impossibility and which in consequence require enumeration during the day time. Besides the above there is yet another class of regions called "Remote and Distant Areas" such as are frequently met with in the Frontier Districts of Ladakh and Gilgit where for want of communications and speedy transport arrangements the totals cannot be brought to the Tehsil Head-quarters or the nearest Telegraph office except after journey of several days by the fastest means.

DIAGRAM SHOWING RELATION
BETWEEN
AREA & POPULATION BY PROVINCES

Scale { AREA 1 = [illegible] sq. miles
POPULATION 1 = [illegible]

REFERENCE:-
AREA
POPULATION

[Facing p. 12]

659 Census blocks under the general or special enumerators and very satisfactory arrangements were made for the enumeration of the floating population of Kashmir Province and the Railway population of the Jammu district. With all these precautionary measures and vigilance of the Census staff the results were bound to be satisfactory. No weddings were reported with the exception of one in Udhampur tehsil for which special enumerator was allotted.

659 11. **Normal Population.**—The "*de facto*" population counted on Census night represents the actual population and does not make allowance for migration. At the present Census the total number of emigrants to British India and Indian States (persons born in Jammu and Kashmir but enumerated elsewhere) is 94,448 persons, while the number of immigrants into the State comes to 64,196, the balance of migration being therefore in favour of the State by 30,252 souls as against 20,000 persons in 1921 Census. [221] [61]

The Natural Population of the State will therefore, compiled by the addition of this figure to the actual population, come to (3,646,243+30,252) 3,676,495 persons as against 3,341,390 of the 1921 Census. The increase in the Natural Population accordingly works upto+10·02 per cent. The figures do not, however, represent a permanent state of affairs as most of the emigrants are constituted of the Kashmiri labourers who, as already hinted, go out during the winter for work in the plains and return to their homes at the beginning of summer to follow their agricultural pursuits. If the Census were taken during the summer months the figures of emigrants will show a considerable diminution while those of immigrants will exhibit a substantial inflation on account of the influx of traders and visitors who are attracted by the salubrious climate of Kashmir in summer and in their turn give an impetus to the trade. Further notice of this phase of the subject will be taken in the Chapter on Birthplace.

III. Area, Population and Density.

12. A general account of the area of the State and its comparison with other Provinces, States and Countries having been detailed in the preceding paragraphs time is now ripe for us to take up more important and wider problems of population to which we shall be introduced in this part of our study. The words Area, Population and Density taken individually by themselves do not connote much but when studied together in all their combinations and interrelations they form the entire basis of the Science of Population by leading us from the elementary plane into the higher vistas of intricate problems of pressure of population on the means of subsistence and landing us into the foggy regions of Malthusian Doctrine the truths of which once ridiculed and refuted are daily impressing themselves upon the public mind.

161 The words Area and Population having been explained we start with the definition of Density which simply means the number of persons inhabiting per square mile of the territory or the average which is obtained by the simple process of dividing the total population by the total area (in square miles). The Density for the State works to 43 persons per square mile.

From the above it should not be understood that each square mile of the territory has a uniform distribution of 43 inhabitants as in the State there are miles and miles of land without a single permanent resident (for instance in Ladakh) while on the other hand the city of Jammu with an area of only 1 square mile bears 38,000 people. The local density therefore in some places of Ladakh is zero while in Jammu it is 38,000. But on this criterion no comparison would be possible and the chief object of density which lies in its furnishing a standard for comparison of population problems with other countries will be defeated. This is the reason why average densities are calculated and compared to deduce the necessary results.

6:India G-3 (1931)1933

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The subjoined table shows the Area, Population and Density for the various British Indian Provinces and the States and it will be observed that the Jammu and Kashmir State which occupies the topmost place amongst the States in point of area, stands very low in respect of density. The density of Gwalior (154) is three times, Hyderabad (175) four times, Mysore (224) five times, Baroda (299) seven times, Travancore (668) fifteen times, and Cochin (814) nineteen times that of Jammu and Kashmir. It stands no comparison with British Indian Provinces, its neighbours Punjab (238) and N. W. F. (179) being more than 5 and 4 times denser respectively, and it cannot make a respectable approach even to Burma which has a density of 63 only.

STATEMENT SHOWING AREA, DENSITY AND POPULATION OF INDIA.

Serial No.	Province, State or Agency.	Area in square miles.	Population.	Population per square mile.
	India ..	1,[illegible]	[illegible]	195
	I—Provinces ..	1,[illegible]	[illegible]	245
1	Ajmer-Merwara ..	2,711	[illegible]	207
2	Andamans and Nicobars	3,143	[illegible]	9
	Andaman Islands ..	2,[illegible]	19,[illegible]	8
	Nicobar ..	[illegible]	10,[illegible]	16
3	Assam ..	[illegible]	[illegible]	157
4	Baluchistan (Districts and Administered Territories)	[illegible]	[illegible]	9
5	Bengal ..	77,[illegible]	[illegible]	[illegible]
6	Bihar and Orissa ..	[illegible]	[illegible]	[illegible]
	Bihar ..	[illegible]	[illegible]	[illegible]
	Orissa ..	[illegible]	[illegible]	[illegible]
	Chota Nagpur ..	[illegible]	[illegible]	[illegible]
7	Bombay Presidency (including Aden) ..	[illegible]	[illegible]	177
	Bombay ..	[illegible]	[illegible]	[illegible]
	Sindh ..	[illegible]	[illegible]	[illegible]
	Aden ..	[illegible]	[illegible]	[illegible]
8	Burma ..	[illegible]	[illegible]	[illegible]
9	Central Provinces and Berar ..	[illegible]	[illegible]	[illegible]
	Central Provinces ..	[illegible]	[illegible]	[illegible]
	Berar ..	[illegible]	[illegible]	[illegible]
10	Coorg ..	[illegible]	[illegible]	[illegible]
11	Delhi ..	[illegible]	[illegible]	[illegible]
12	Madras ..	[illegible]	[illegible]	[illegible]
13	N. W. F. Province (Districts & Administered Territories)	[illegible]	[illegible]	[illegible]
14	Punjab ..	[illegible]	[illegible]	[illegible]
15	(United Provinces of Agra and Oudh) ..	[illegible]	[illegible]	[illegible]
	Agra ..	[illegible]	[illegible]	[illegible]
	Oudh ..	[illegible]	[illegible]	[illegible]
	II—States and Agencies ..	[illegible]	[illegible]	[illegible]
16	Assam States ..	[illegible]	[illegible]	[illegible]
	Manipur ..	[illegible]	[illegible]	[illegible]
	Khasi States ..	[illegible]	[illegible]	[illegible]
17	Baluchistan States ..	[illegible]	[illegible]	[illegible]
18	Baroda State ..	[illegible]	[illegible]	[illegible]
19	Bengal ..	[illegible]	[illegible]	[illegible]
20	Bihar and Orissa States ..	[illegible]	[illegible]	[illegible]
21	Bombay States ..	[illegible]	[illegible]	[illegible]
22	Central India Agency ..	[illegible]	[illegible]	[illegible]
23	Central Provinces States ..	[illegible]	[illegible]	[illegible]
24	Gwalior State ..	[illegible]	[illegible]	[illegible]
25	Hyderabad State ..	[illegible]	[illegible]	[illegible]
26	Jammu and Kashmir State ..	[illegible]	[illegible]	[illegible]
27	Madras States ..	[illegible]	[illegible]	[illegible]
	Cochin State ..	[illegible]	[illegible]	[illegible]
	Travancore State ..	[illegible]	[illegible]	[illegible]
	Other Madras States ..	[illegible]	[illegible]	[illegible]
28	Mysore State ..	[illegible]	[illegible]	[illegible]
29	N. W. F. Province (Agencies and Tribal Areas) ..	[illegible]	[illegible]	[illegible]
30	Punjab States ..	[illegible]	[illegible]	[illegible]
31	Punjab States Agency ..	[illegible]	[illegible]	[illegible]
32	Rajputana Agency ..	[illegible]	[illegible]	[illegible]
33	Sikkim State ..	[illegible]	[illegible]	[illegible]
34	United Provinces States ..	[illegible]	[illegible]	[illegible]
35	Western India States Agency ..	[illegible]	[illegible]	[illegible]

Some consolation can, however, be found in comparison with Baluchistan (9), Andamans and Nicobars (9), Chota Nagpur of Bihar (39) and Sikkim State (39), all of which have smaller densities.

A comparison with the foreign European countries will not be of much practical value as there is hardly any important European country which is so

161 thinly populated as the State. A mere glance on the following density figures will disclose the futility of any attempt at such comparison :—

		Density per square mile.
Great Britain	...	480
Germany	...	347
Italy	...	340
Belgium	...	669
Holland	...	605
China	...	272
Japan	...	608
Java	...	817

But if on the other hand we resort to the sparsely populated countries which have only recently added to their indigenous population by taking in immigrants from the densely peopled areas it is seen that there are countries with very large habitable area having far lesser density than ours and even United States of America is included therein sustaining only 40 persons to a square mile.

		Density per square mile.
Australia	...	2·12
Canada	...	2·55
United States of America	...	40·0
Newzealand	...	14·1
South African Union	...	15·2
Brazil	...	13·0
Mexico	...	19·0

161 133 Although arithmetical calculations yield an average density of 43 persons only as against 39 of the last Census but this low figure is calculated to give a false impression to the outside world to the effect that there is ample scope in the attractive Valley of Kashmir (by which name the State is generally known abroad) for taking in at least five times its present population, as such a conclusion can easily be based on the Theory of Trunniers, a German statistician who held the view that even agriculture alone can support upto 250 persons to a square mile, although this theory has not been accepted without reservations.

To give a correct idea of the State of affairs it is essential that abnormal factors should be eliminated from the computation of density and if in the present case the figures of the Frontier Districts (which have only 5 persons to a mile) which have large barren tracts comprised of naked deserts and mountain ranges several thousand feet above the sea-level are eliminated the density for two provinces *i. e.*, Jammu and Kashmir will approach the respectable figure of 160·5 persons to a square mile which compares very favourably with Gwalior, Hyderabad, Central Provinces, N. W. F. Province, Bombay and also with India as a whole (195).

161 **13. Inter-territorial Density.**—Although we must reserve the discussion of growth of population by Natural Divisions of the State to subsequent pages, yet it seems essential to give a brief account of the densities of the internal Administrative Divisions to complete the picture. In this connection reference may be made to last column of the State Table I in Volume II of the Report which will disclose a very wide disparity between the densities of tehsils. Commencing at the lowest rung of the ladder with the Ladakh tehsil having a density of 1 person per square mile we rise higher and higher through every range of density passing Kishtwar (18), Karnah (39) and Bhadarwah (75) till we reach the better

4 [Errata: read "happy" for "attractive"; cf. errata sheet, p. 229, category 116 -- Analyst]

161 populated tehsils of the Kashmir and Jammu provinces and ultimately attain the top in the region of the Outer Hills where the Ranbirsingpura tehsil records the maximum density of 527 persons to a square mile.

As regards the district densities the Jammu district (327) stands the highest, and is followed by Kashmir South (Srinagar district) density 274, Poonch Jagir, (238) Mirpur (212), Kashmir North (169), Riasi (131) and Chenani (18). The hilly districts of Muzaffarabad and Udhampur show a low average, the former recording a density of 99, while in the latter case the figure reaches only 54, the Frontier Districts conspicuously holding to their last position with 5 persons only to a square mile.

14. Factors affecting Density.—The various factors influencing the distribution of population are discussed below. The Census Commissioner for India in 1921 has pithily summed up the chief factors governing density in the following words :—

"In order to increase and multiply man must have certain essential conditions—water, food, clothing and shelter, a climate not fatally unhealthy and sufficient security of life and property to make it possible for him to settle and abide. All these factors interact upon one another and the absence of any one of them may counteract the influence of others. In India where the economic conditions are closely connected with the cultivation of soil, the physical configuration of the area must for a primary factor as continuous cultivation is impossible in a rocky or mountainous country".

It goes without saying that in a predominantly agricultural country like the Jammu and Kashmir where communications have not yet opened up the interior and the great industrial and mineral resources are still lying mostly untouched the growth of population may be said to be governed chiefly by the agricultural conditions namely :- Rainfall, Irrigation, configuration of the surface and the fertility of the soil ; and density is consequently directly influenced by the productiveness of the soil which is dependent upon a healthy combination of the above four factors.

132 (*a*) *Density and Rainfall.*—For agricultural countries, rainfall is one of the most potent factors in determining density as it acts upon the productiveness of the soil on which depends the sustenance of the increasing population. Although for obtaining high yields from agricultural production a certain amount of rainfall is essential yet it does not follow that produce will go on increasing with increasing amounts of rainfall, as excessive precipitation may instead of helping production bring in baneful results. The Indian Census authorities have opined that equitably distributed annual rainfall of 40″ is sufficient in most parts of India. From the geographical point of view a country can be divided into four broad rainfall divisions, namely :-

(*a*) *Good Rainfall Division.*—Enjoying more than 80″ of annual rainfall. In the plains, rice is everywhere the most important crop, and the hills are covered with thick evergreen forests or jungle.

(*b*) *Moderate Rainfall Division.*—With an annual rainfall between 40″ and 80″. Forests flourish in the hills and many crops can be grown in the plains without irrigation and there is a mixture of dry and wet zone crops.

(*c*) *Poor Rainfall Division.*—With rainfall between 20″ and 40″ in the year. Here the dry zone crops (Millet) grow ; wet zone crops such as rice can only be grown with the help of irrigation. The hills are largely covered with scrub, because it is not wet enough for forests to grow properly.

[Errata: delete "the". cf. errata sheet, p. 229, category 116 -- Analyst]

132 (d) *Desert and Semi-desert Division.*—With less than 20″ of rain. It is almost impossible to grow any crops at all without irrigation.

(a) According to the above standard there is no region in this State with a higher rainfall than 80″ and we have to start with the second Division namely the Moderate Rainfall Division (40″ to 80″). From the accompanying table in which the tehsils have been arranged in order of the rainfall and their position with respect to density has also been shown alongside it will be seen that the first seventeen tehsils commencing with Ramnagar down to Jammu fall into this Division but with the exception of the Jammu tehsil (387) whose density figures are inflated by the inclusion of Jammu city there is no tehsil in this rainfall belt enjoying a density of 300 persons. Furthermore out of 16 tehsils there are only four tehsils namely Jasmergarh, Akhnoor, Samba and Muzaffarabad where the density is above 200 and the governing cause is no doubt rainfall coupled with the level character of the land surface providing greater extent of cultivable area, although in the case of the hilly tracts of Muzaffarabad the ordinary density of 206 is partly due to the working of the Kishanganga Forests on the large scale which provide sufficient inducement for settlement and livelihood of a population comparatively larger than that of other sister hilly tehsils.

●161 132

Serial No.	Tehsil.	Rainfall in inches.	Order.	Density.	Order.
1	Ramnagar ..	71·02	I	108	XXIV
2	Riasi ..	66·12	II	107	XXIII
3	Basohli ..	61·01	III	108	XXII
4	Rampur Bajouri ..	59·45	IV	188	XVII
5	Udhampur ..	56·15	V	128	XIX
6	Uri ..	52·91	VI	127	XVIII
7	Muzaffarabad ..	52·62	VII	206	XII
8	Bhadarwah ..	49·26	VIII	78	XXV
9	Kathua ..	48·20	IX	193	XIV
10	Akhnoor ..	45·14	X	254	VIII
11	Ramban ..	44·00	XI	121	XX
12	Kotli ..	43·93	XII	179	XVI
13	Kishtwar ..	43·78	XIII	39	XXVI
14	Samba ..	43·42	XIV	242	XI
15	Uttarmachhipur ..	43·12	XV	110	XXI
16	Jasmergarh ..	43·21	XVI	281	VII
17	Jammu ..	43·22	XVII	387	III
18	Kulgam ..	39·38	XVIII	248	X
19	Ranbirsinghpura ..	39·73	XIX	527	I
20	Baramulla ..	39·31	XX	233	IX
21	Kishtwar ..	36·18	XXI	18	XXVII
22	Bhimber ..	34·78	XXII	202	XIII
23	Mirpur ..	33·77	XXIII	285	VI
24	Pulwama ..	32·61	XXIV	334	IV
25	Anantnag ..	29·21	XXV	186	XV
26	Srinagar ..	25·73	XXVI	501	II
27	Sri Pratapsinghpura ..	22·41	XXVII	324	V
28	Kargil ..	9·22	XXVIII	7	XXX
29	Skardu ..	7·66	XXIX	13	XXVIII
30	Gilgit ..	6·77	XXX	10	XXIX
31	Ladakh ..	3·18	XXXI	1	XXXI

The fact that Ramnagar (71″), Riasi (66″) and Basohli (61″) which get the highest rainfall stand very low with respect to density which is 106, 107 and 108 respectively, goes to show that the mountainous character of these tehsils leaves very little cultivable area to support large population and consequently the advantage rather the blessings of rainfall are uselessly wasted.

1/A [Errata: Read "a" for "the", cf. errata sheet, p. 329, category 116 -- Analyst]

132 The cause of high precipitation here is that the Monsoon which manages to reach these outer ranges of the Himalayas is deprived of its entire acqueous vapour by these mountains on the Punjab side of the Pir Panjal preventing its onward march and penetration to the Happy Valley which is very slightly, if at all, influenced by Monsoons.

132 (b) The second belt classed as the Poor Rainfall Division (20" to 40")
161 comprises ten tehsils which have a density above 200 excepting entirely mountainous tehsil of Kishtwar (18) and partly mountainous Anantnag. It is in this belt that the highly populated tehsils of Ranbirsinghpura (527), and Srinagar (501) are located as also the fairly dense tehsils of Pulwama (334), Sri Pratapsinghpura (334), Baramulla (252), Kulgam (248), and Mirpur (285). For Kashmir which has a temperate climate a rainfall between 15" and 40" is considered sufficient for all kinds of cultivation as in such regions both evaporation and rainfall are generally less and consequently the population all over the Kashmir Valley is fairly dense.

(c) Next comes the belt of a very poor rainfall (below 15") with Kargil (density 7), Skardu (13), Gilgit (19) and Ladakh (1) all of which come last in regard to density; Ladakh tehsil having a rainfall of 3" exhibiting one man per square mile. Here the relation between rainfall and density is self-evident.

The above shows that rainfall has a great influence over the growth of population in all tehsils provided other conditions are equal.

161 (b) *Density and Irrigation.*—For the conduct of cultivation, water is
312 the essential element and where Nature is not liberal enough in the distribution of a fair quantity of rainfall artificial means of irrigation whether by canals,
241 tanks or wells make up for the deficiency. Instances are numerous where barren and dry tracts of land have been converted into flourishing fields through the improved irrigational facilities and have in consequence attracted large masses of human settlers. Lyallpur in the Punjab with an annual rainfall of 13 inches had in 1891 a density of 7 persons to a square mile but during the last 40 years it has grown so populous that its density at 1931 Census has now reached to 368 persons and is still growing.

The non-reliability of Census statistics of the State before 1911 makes it difficult to properly appraise the effects of irrigational works in influencing the growth of population, but even during the last twenty years the increase of density in Rarbirsinghpura tehsil from 428 to 527 and that of Jasmergarh from 241 to 281 and of Jammu from 313 to 387 is undoubtedly due in a large measure to the irrigational facilities afforded by the Ranbir canal and the Ujh and Basantpur canals in Kathua district.

133 (c) *Density and Configuration of the surface of land.*—Even where the
141 supply of water by rain or irrigation is sufficint cultivation will not be full if the surface of the land is uneven. Throughout India, it is the level plains (of the Ganges, Punjab and other rivers) which are most thickly populated as in such places every inch of the land can be brought under the plough and water can be retained in the field to supply the moisture.

The table given under rainfall and density shows that in the State also it is the level plains at the foot of the hills in Jammu and the plains of the Kashmir Valley that support large populations while the hilly tehsils of Ramnagar, Riasi and Basohli etc., inspite of having highest rainfall are not thickly peopled on account of their hilly character.

132 (d) *Climate.*—The presence of masses of snow-covered mountains and
161 the high altitude render the climate of part of Kashmir Valley very cold during the winter and the closing of the passes to the Frontier Illaqas during the

winter makes free communication almost impossible and under such circumstances the cold regions of the Frontier have little to offer by way of attractions for the growth of population which largely accounts for low density. Malaria which constitutes the chief cause of death in a majority of cases is greatly influenced by climate and consequently a malarial climate is perhaps the least conducive to the growth of population. Malarial climate of Kathua is an instance on the point. 132 161 [164]

(e) *Density and Crops.*—It is difficult to trace definite connection between the density and crops such as would lead to the formation of general formula on the subject ; and the hypothesis that "the tracts which can support most people are those where rice is grown", although challenged by various Census officers, has been found to be true to a certain extent in the case of the tehsils of the Kashmir Province by the last Director of Census of this State. 241 161

(f) *Historical and Industrial Consideration.*—History of a tract has exercised a great influence over the growth of population, as the civilized countries were strong and good Government ensures Law and Order with its concommitant blessings of security of life and property and impartial dispensation of justice between man and man will naturally encourage expansion of population not only by growth from the indigenous elements but also by a flow of immigrants from outside.

To these may be added the prospects of industrial development based upon the factory system of large scale production requiring the services of numerous workers which compels the movement of the rural population to the Industrial Centres and results in the creation of new towns and cities. Such growth of population is equally visible in parts of country newly opened out by railways and roads which create fresh avenues for trade and exchange of commodities encouraging the transport of surplus agricultural or mineral production to such places where they are scarce.

IV. Variations in Population at Previous Censuses.

15. For statistical reference the Imperial Table II and the State Table I may be examined as also the marginal table which shows at a glance the results of variation during the past 40 years. 161

Census year.	Population.	Variation per cent. Increase (+) Decrease (—)
1891 ..	25,43,952	Not available.
1901 ..	29,05,578	+ 14·21.
1911 ..	31,58,126	+ 8·6
1921 ..	32,20,510	+ 2·1
1931 ..	34,43,363	+ 6·8

From the Report of the 1891 Census which was the first proper Census of the State, it appears that some sort of enumeration was conducted in the year 1873 but its results were far from reliable. The Report does not record any figures of population of this Census but from other sources the fact of an enumeration having been undertaken in 1873 at least of the Kashmir Province is confirmed and the results of this enumeration give a population return of 491,846 persons for the whole of Kashmir Province inclusive of Muzaffarabad district.

It requires no elaborate argument to establish the unreliability of these figures as a simple comparison with the population of the Kashmir Province at 1891 Census reveals that the count of 1873 places the population at a very low figure. It seems on the face of it incredible that the population of Kashmir Province should have increased during a period of 18 years (1873-1891) by about 100 per cent. *i. e.*, from 491,846 to 949,041 in 1891 especially when the highest rate of decennial increase of population during the subsequent decades has on no occasion exceeded +26 per cent. in the Kashmir Province and this high percentage of variation has not been accepted as reliable by the subsequent Superintendents of Census of the State.

161 The total population of the State has during the last forty years undergone an increase of 43·3 per cent. which gives a decennial average of 9·45 per cent. which rate is quite normal and if maintained from Census to Census will double the population in about one hundred years. The percentage increase of 9·8 during the decade under review which has been the most favourable being conspicuous by its freedom from any serious visitations of epidemics such as Cholera, Plague, Influenza and at the same time blessed with good agricultural conditions barring of course a few local exceptions confirms the above view namely that the normal rate of decennial growth will range round 10 per cent. for the whole State unless any speedy industriallization of the country and development of its mineral potentialities open up fresh opportunities for expansion of population at a higher rate.

161 132 **16. Causes of Variation.**—The causes of variation from decade to decade have been examined in detail in the previous reports and it is not necessary here to tread the ground afresh and consequently we shall make only a passing reference to them and revert to them in detail in the paragraphs explaining the growth of population by Natural and Administrative Divisions.

1891-1901.—Due to absence of rainfall gauges till 1895 no accurate past record of districts was available but the record thereafter shows that in 1898 the Jammu district, Bhimber and Jasrota districts suffered from draught which in 1899 brought famine conditions leading to the desertion of their homes by people of Kandi and Barani Areas. Cattle also died for want of fodder and scarcity of drinking water. Relief measures in the shape of suspension of Land Revenue to the extent of ¾ 12,808, Taccavi advances upto 28,000 for purchasing seeds, bullocks and sinking wells and opening of Relief Works such as construction of roads from Jammu to Jasrota, Bhimber to Mirpur, Dalput canal in Akhnoor tehsil were promptly introduced by the State which went a long way in ameliorating the distress of people. The decade was free from epidemics in the Jammu Province.

Kashmir Province.—Kashmir had timely rainfall during the decade excepting the year 1893 when the continuous rainfall for three days brought floods in the Jhelum which innundated several villages in the Srinagar district causing ruin and devastation. As a result of the Settlement operations the conferment of the *Assami Rights* on hereditary cultivators, the substitution of cash revenue for kind and introduction of systems of engagements direct with the *Assamis*—doing away with the tyrannous interference of the middlemen brought in its wake the extraordinary betterment in the lot of the Kashmir peasantry by assuring them of fixity of revenue demand and security of tenure which hithertofore they could not dream of.

[164] The visitation of Cholera in this province in 1892 A.D., caused a mortality of 11,712 souls in a few weeks but its 2nd attack in 1899, although responsible for carrying away 10,000 lives, was notorious by its continuing for a period of seventeen months. Introduction of vaccination occasioned considerable decrease in mortality from Small-Pox.

Frontier Districts.—The Frontier Illaqa was split up into two districts Gilgit and Ladakh. The rainfall here is of very little practical importance and the cultivation depends on natural water courses and irrigation therefrom. Astore and Gilgit were settled for the first time during the decade. The percentage increase of 14·21 was considered high by the 1911 Census Superintendent who placed the true increase at 12 per cent.

1901-1911.—The condition of crops in Kashmir was throughout good resulting in increased cultivation excepting the damage suffered by paddy crop of lower areas of the valley by the great flood of 1903. The Kashmir Province also experienced three Cholera epidemics resulting in 17,118 deaths and one attack of Pneumonic Plague of a severe type carrying away 1,455 persons. The Jammu Province had some bad harvests and visitation of Malaria in the ¾ [Errata: add "Rs." before the figures; cf. errata sheet, p. 329, category 116 -- Analyst]

lower tracts. The Ranbir canal was thrown open in the Jammu Province but its effect on population were naturally show themselves in the subsequent decades. Percentage increases of 5·3 and 11·3 for Jammu and Kashmir Provinces and 8·6 for the entire State for the decade is quite reasonable and reliable. 161 132

1911-1921.—The normal rainfall was generally better than in the previous decade. The condition of crops in the State during the decade was about the average on the whole with the exception of the extraordinarily dry year 1920 which caused serious distress in some tehsils of the Jammu Province. "The greatest suffering was occasioned in the tehsils of Kotli, Mirpur, Samba and Poonch Ilaqas and in a slightly lesser degree in the tehsils of Kishtwar, Ramnagar, Ramban of the Udhampur district. Liberal Taccavi advances were made through the Co-operative Department in the district of Mirpur for purchase of grain and cattle, among whom the mortality was very heavy, owing to dearth of fodder and desertion of the population to neighbouring districts in search of livelihood. State efforts supplemented by private charity succeeded in partially easing the situation, but the adverse effects of this long drawn suffering had an important bearing on the movement of population in the affected tracts. The total amount of Revenue suspended during the decade was Rs. 196,987 of which Rs. 120,760 was suspended in the Jammu Province".

The suspensions in the Frontier Districts and Kashmir Province amounted to Rs. 5,623 and Rs. 70,604 respectively while remissions throughout the State aggregated to Rs. 21,000.

Irrigational Extensions.—The decade witnessed an increase in the number of canals by 2, in total mileage by 60 and in irrigated area by 15,652 acres which is a fairly satisfactory record of decennial improvement, greater share of improvement falling to the lot of Jammu Province as in Kashmir the natural water courses fed by snows require little further help by artificial means. In Jammu the Ranbir canal with 6 distributories was completed in 1912; the Basantpur canal in Kathua district was completed in 1917 and Ujh canal was started in 1919, while 8 distributories from Upper Jhelum canal were laid out in Mirpur in 1916. 161 312 [487]

Public Health.—Out of the total 88,294 deaths during the decade Influenza levied the heaviest toll (44,514 deaths) by causing 50 per cent. of the total mortality in 1918 and the disease held sway over both the provinces. Kashmir was free from Plague while Jammu had 9 visitations of this epidemic resulting in the total mortality of 9,134 persons in the decade. Cholera did its usual havoc in Kashmir and took away 18,064 lives—the 1919 attack being the most virulent. Small-Pox inflicted considerable mortality both in Jammu and Kashmir Provinces, the total number of deaths being 16,405. It is regretted that the absence of reliable vital statistics renders comparison with the past Census difficult. 161 164

Prices and Wages.—The exceptional feature of the decade was the abnormal rise in prices and wages during the War and the Post-War years as against the easy prices and steady conditions prevailing prior to 1914. The prices of food stuffs increased by 150 to 200 per cent. on account of the War and the wages of artisans and labourers were universally more than doubled. A mason who received a daily wage of -/8/- could not be had for less than Re. 1 or even Rs. 1/4/-. 458

Apprehending that the export of large quantities of food grains from the State to outside places where higher prices were obtainable will lead to intolerable famine conditions the State had to place an embargo on the export of wheat, maize and rice. It is, however, unfortunate that the number of deaths in the War is not given in the Report as the absence of the able bodied population from their homes for a period of five years and the deaths of 161 722

[Errata: add "to" before "show"; cf. errata sheet, p. 329, category 116 -- Analyst]

161 722 people in the prime of their lives constitute very strong factors in reducing the birth-rate and the effects of War would naturally have been most disastrous on the population of the Jammu Province which supplies the ranks of the State Military. This factor greatly accounts for the small percentage increase of only 2·7 per cent. in the Jammu Province during the decade 1911-1920. In view of the above circumstances, the increase of 5·1 per cent. for the whole State during the decade was fairly satisfactory as compared with the average increase of 1·2 per cent. for the whole of India.

V. THE CONDITIONS OF THE PAST DECADE 1921-1931.

132 17.—From a survey of the remote past we turn our attention to the closing decade 1921-1930 with which our Report is principally concerned and start with a general review of the agricultural, economic and seasonal conditions of this period in some greater detail since these exercise a substantial influence over the growth of population. The quantity of normal rainfall during the decade has already been shown by districts in the Subsidiary Table I and by tehsils in the marginal table under the paragraph dealing with Density and Rainfall. What remains now is to trace the course of rainfall during the ten years drawing attention to the exceptionally dry years as also to the good rainfall periods. Instead of giving a general account of these conditions for the whole decade it would be more advantageous to discuss them from year to year as far as possible in order to single out the good and bad years and avoid the confusion which the running account of such a long period involves. In preparing this brief account frequent help has been taken from authoritative sources such as the Annual Administration Reports of the State as also the Departmental notes obtained from the Heads of the State Departments for purposes of the Census.

The 1921 Census having been taken on the 18th of March 1921 corresponding to the Bikram date (Chet 1977) our review should naturally commence with the Sambat year 1978 but as only one combined Administration Report of the State was issued for three years 1977, 1978 and 1979, it will be advantageous to take these three years together and as also the subsequent 4½ years' period till the adoption of Fasli year by His Highness' Government with effect from the 1st of Katik 1984.

Triennium 1977, 1978 and 1979 (1921, 1922 and 1923).—*Weather crops and general conditions of the people.*—In the Jammu Province the rainfall was untimely and deficient during 1977 causing damage to both the *Rabbi* and *Kharif* crops, but in 1978 and 1979 it was fairly distributed, timely and sufficient and in the last year the condition of crops was well above the average. In Kashmir the rainfall in 1977 was below normal and not well distributed partially damaging the *Rabbi* crops; in 1978 also unfair distribution damaged the *Kharif* crops; but in 1979 conditions of the crops improved by the advent of timely and sufficient rains. In Gilgit the abnormal rainfall and early snowfall of 1977 brought considerable misfortune to the *Rabbi* and *Kharif* crops though this very year gave equal distribution of rain and snowfall resulting in a good crop in Ladakh. 1978 proved, however, unpropitious as insufficient rainfall brought about a scarcity of food stuffs in Gilgit while in Ladakh crops suffered from excessive rainfall.

241 *Cultivated area.*—The total cultivated area in the State fell, from 2,036,089 acres in 1976 to 2,031,801 acres in 1977 and 2,031,424 acres in 1978 but rose to 2,050,054 acres in 1979.

164 435 *General condition of the people: Kashmir Province.*—The general health of the people was fairly good as there was no epidemic and the birth-rate was higher than the death rate. Prices ruled high in 1977 and experienced a slight fall in subsequent years 1978 and 1979. The rise in wages benefitted the zamindars who, when free from agriculture took to labour. The number of live-stock increased.

Jammu Province.—Prevalence of severe famine in Sambat 1977 followed by diseases of various kinds increased the death rate and it was not possible for the population of the Kandi Illaqas to recover from the evil effects till Sambat year 1979 when the season took a favourable turn resulting in good crops. The abolition of *forced labour* or *begar* also proved a great boon for the zamindars. 731 161

Frontier Districts.—Prices were high and prevalence of famine conditions in 1977 and 1978 rendered the people destitute in Gilgit although in Ladakh the health of the people was better and the birth rate higher than the death rate. The burden of *begar* enforced for the sake of Supply and Transport Department is a sore vaxation to the people and an impediment to agricultural operations.

Four and a half year's period—1980-1981-1982-1983 and first half of 1984 (1924-1925-1926-1927 and part of 1928).—*Seasons.*—In the year 1980 the rainfall in the Jammu Province was sufficient and well distributed there being no complaint even in Kandi tracts, while Nature caused belated sowings in 1981 but the position was restored in 1982 which gave sufficient and well distributed precipitation all over the province excepting portions of Reasi and Kathua districts where excessive and untimely falls affected the *Kharif* crops. In 1983 and first 6 months of 1984 the rainfall was irregular, the Mirpur and Kathua districts suffering from insufficiency of rain while abnormal rains in Reasi wrought much damage to life and property. 132

In the Kashmir Province the excessive rainfall in 1980 gave bumper harvests excepting the Anantnag tehsil, in 1981 the rainfall was comparatively much less but the deficiency was made up by sufficient snowfalls maintaining a richer and continuous flow in the irrigation channels and rivulets. In 1982 and 1983 and first 6 months of 1984 the precipitation was again sufficient and well distributed.

The Frontier Districts experienced scarcity of rains in 1980 especially in tehsil Kargil of the Ladakh district where the cultivated area decreased by 540 acres. In 1981 the fall was again not good but there was an increase of 344 acres in Gilgit and 58 acres in Ladakh in the area irrigated by *Kuhls.* In 1982 there was again shortage of both rainfall and snowfall but fortunately the crops which here do not depend so much on rain as on artificial irrigation did not suffer there being no decrease in the cultivated area. In 1983 and the first 6 months of 1984 the snowfall was heavier in the Gilgit district and the cultivated area increased by 600 acres.

Cultivated area.—The following table shows the variation in cultivated area during the 4½ years under review:— 241

Year.		Total area cultivated.	Variation.
1979	...	2,050,054	.....
1980	...	2,049,793	—261
1981	...	2,039,206	—10,587
1982	...	2,037,220	—1,986
1983	...	2,045,267	+8,047

It will be apparent that the figures of area under cultivation had suffered a continuous fall since 1979 and it was only in the last year *i. e.*, 1983 that an upward tendency began to demonstrate itself by an increase of 8,047 acres. The area cropped also decreased during these years from 2,089,113 in 1980 to 1,945,399 in 1981; and to 1,936,319 in 1982.

The General conditions of the people: Jammu Province.—The favourable season and good harvests of 1980 materially improved the condition

674 dacoities, thefts and house-trespasses suffered a decline. In murders, dacoities and other offences against person the district of Mirpur holds an unenviable position while in theft the Srinagar district stands out first. In house-breaking and trespass the Jammu district seems abnormally adept. The total number of offences reported during the decade came to 32,813 while 6,896 offences came as a legacy of the previous years. The number of accused arrested during the decade was 36382.

VI. THE MOVEMENT OF THE POPULATION.

161 **33.** In the preceding pages the conditions of the decade have been recorded in somewhat detail and we are now in possession of fairly enough data to tackle the causes of the growth of population in the different parts of the country during the closing decade. With the exception of the floods which made appearance towards the close of the decade, the decennium has been one of all round peace and progress as it enjoyed freedom from virulent epidemics like Influenza which carried away about 45,000 souls during the last decade, and from wars requiring the removal of a large amount of adult population from the country giving rise to factors which reduced the birth rate considerably. On the other hand maintenance of peace and order and development of irrigation, communications, trade and industry were factors helpful to the growth of population which consequently has registered an increase of 325,725 souls or 9·8 per cent. during the decade as against 5·1 per cent. increase of 1921 and 8·69 of 1911. The percentage increase *i. e.* 9·8 is highly satisfactory as it is almost on par with the increase for the whole of India which comes to 10·6 per cent. The increase is also quite in level with the increase in Mysore (9·7 per cent.), Gwalior (10·3 per cent.) and Punjab States (11·2 per cent.) although the Baroda and Hyderabad States show a big jump of 14·9 per cent. and 15·8 per cent. increases between 1921 and 1931 as against the 4·6 per cent. increase in case of Baroda and 6·8 per cent. decrease in Hyderabad in the decade 1911-1921.

Of the British Indian Provinces the percentage increases are :—

Bengal (7·3), Bihar Orissa (10·8), Bombay (13·3), Burma (11), Central Provinces (11·5), Madras (10·4) North-West Frontier Provinces (7·7), United Provinces (6·7) and Punjab (14·0).

The average density per square mile has also increased to 43 from 39 of the last Census and as already observed from 147 to 160·5 in case of the Jammu and Kashmir Provinces excluding the Frontier Districts.

34. Vital Statistics.—The adjoining table shows the vital statistics for 163 the ten years and it may be stated without any fear of contradiction that the 165 accuracy of these statistics continues to be full of suspicion and the results are so faulty that it would be simply wasting time to attempt to build up the birth and death rates from these unreliable data.

Name of District.	Number of deaths in the decade 1921-1930.	Number of births in the decade 1921-1930.	Excess of births over deaths.	Excess of deaths over births.	Increase or decrease in population in 1931.
Jammu Province ..	844,317	[illegible]	[illegible]	....	+ 149,182
Jammu City ..	8,190	7,390	....	790	+ 6,320
Poonch Jagir ..	61,387	69,127	....	8,250	+ 26,022
Chenani ..	2,547	2,236	....	311	+ 206
Kashmir Province ..	302,976	375,821	72,145	....	+ 102,122
Srinagar City ..	35,749	41,799	6,050	....	+ 20,430
Gilgit District ..	5,980	5,420	475	....	+ 2,196
Ladakh	29,695	27,692	8,026	....	+ 8,602
Total State ..	691,796	849,779	174,974	9,351	+ 325,725

659 163 165 The arrangements for recording the vital statistics continue to be faulty as the agency through which these records are gathered is both illiterate and irresponsible. While one might put some faith in the figures of death which on account of the congregation of people gain sufficient publicity and importance to awaken the Chowkidars to a sense of duty in getting the event registered, very little care is taken to ascertain and record the accurate number of births in rural areas and especially the birth of daughters which event is not readily disclosed by the parents who feel greatly disappointed. The figures carry their own condemnation with them especially of the Punch Illaqa where the deaths in ten years exceed the births by 8,230 which is a fallacious result as the comparison of the Census figures establishes an increase of (387,384—351,781) or 35,603 persons or 10·12 per cent. during the decade. This increase could only take place either through births or through immigration and since the vital statistics show a large excess of deaths over births and surely there has not been any discovery of a Gold Mine as to attract so many thousands to these hills, the conclusion that the birth statistics are absolutely rotten and fictitious is self-evident.

Taking this data for what it is worth there is an excess of 165,053 births over the deaths during the ten years period while the actual increase of population is 325,725 which leaves a difference of (325,725—165,053) or 160,672 souls unaccounted for. If we take into calculation the variation affected by migration the inexplicable difference increases to 160,672+30,252 (which is the excess of emigrants over immigrants) or 190,924 which shows that a large proportion of births have easily escaped registration and consequently the figures need not be subjected to any further analysis since they are calculated to lead to fallacious conclusions.

161 **35. Growth of Population.**—Postponing the discussion of migration to subsequent chapters it is now time to proceed to the discussion of the "Growth of Population" by Provinces, Districts and Tehsils and offer suitable explanation for variation in figures.

The population of the State has during the last forty years (1891-1931) increased from 2,543,952 to 3,646,243 persons which gives a rise of 43·3 per cent.—the percentage variations during the four decades being 12 for 1891 to 1901; 8·7 for 1901 to 1911; 5·1 for 1911 to 1921 and 9·8 for 1921 to 1931. The density per square mile has also during the same period risen from 31 in 1891 to 43 in 1931, which shows that the population of the State is progressively on the increase. A reference to the Subsidiary Table III of this Chapter which gives variation in relation to density for the various Natural Divisions will show that the Jhelum Valley Division stands the highest with a decennial increase of 11·5 per cent. and is followed by the (*ii*) Submontane Tracts (9·9 per cent.), (*iii*) The Outer Hills (8·5 per cent.) and (*iv*) The Indus Valley (5·6 per cent.).

As regards the total increase during 40 years the Indus Valley Division stands the highest having increased its population by 80·1 per cent. This however is too exaggerated a figure and the inflation is due to the unreliability of the first two *i. e.*, 1891 and 1901 Censuses. The 1911 Census which was close and careful represents the true state of affairs and both at this and the 1921 Census the rate of decennial increase works out to 3·1 and 5·6 respectively which clearly proves the incredibility of the statistics of earlier Censuses.

In density, however, the Natural Division No. I (*i. e.*) the Semi-mountainous Tract stands the highest having an average density of 273 and next comes the Jhelum Valley with a density of 184. The Outer Hills with a density of 110 stand third in order of density and the Frontier Districts occupy the last position having only 5 persons to a square mile. The position is graphically represented in the accompanying map which shows at a glance the increase by Natural Divisions.

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Considering the variation of population from the point of view of increase or decrease of density we see from the marginal table that the increase of density during the decade has been the highest in the Semi-mountainous Tract Division being 10 per cent. against 5·8 and 5·9 of the Outer Hills and the Jhelum Valley Divisions respectively.

Natural Division.	Density.			Variation percentage.	
	1931.	1921.	1911.	1911-1921.	1921-1931.
1. Semi-mountainous Tract ..	273	248	235	13 or 5·5	25 or 10
2. The Outer Hills ..	110	104	98	6 or 5·1	6 or 5·8
3. The Jhelum Valley ..	194	185	184	9 or 5·4	9 or 5·9
4. The Indus Valley ..	5	4	4	0	1 or 25

Although theoretically the increase of density has been 25 per cent. in the case of the Indus Valley yet in view of the very thin population the rise is not of much consequence. Moreover, this increase has also taken place in two decades since the increase of density from 1911-1921 was zero and consequently the decennial increase would be only 12½ per cent. Now if we take the variation in the percentage rate of densities during the two decades we again come to the finding that the increase of rate has been the highest in the Submountaine Division where the percentage increase of density has increased from 5·5 per cent. in the decade 1911-1921 to 10 per cent. in 1921-1931, the variation being + 4·5 per cent., while in the case of the Jhelum Valley the variation is only ·5 per cent. and in the case of the Outer Hills decennial rate of increase of density has actually gone down by ·3 per cent.

The above examination conclusively points to the result that growth of population as compared to area is at the maximum in the Semi-mountainous Tract which consequently will be the first to experience the problems of population out-running the means of subsistence if corresponding development and expansion of agricultural production does not take place. The Semi-mountainous Tract as will appear from Subsidiary Table III is composed of the lower tehsils of the Jammu Province which border upon the Punjab plains and has a level surface, good irrigational facilities and a fair rainfall.

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36. The Jammu Province: General.—The population of the Jammu Province inclusive of the Jagirs (Poonch and Chenani) has increased from 1,640,259 to 1,788,441 giving a total rise of 148,182 persons and a percentage increase of 9·03. The growth of population of this province during the last forty years can be judged from the marginal statement which shows that during this period the total increase has been of 353,755 persons or 24·6 per cent., against a total increase of 65·3 per cent. of the Kashmir Province and the general increase of 43·3 per cent. for the whole State during the same period of forty years. The comparison establishes beyond doubt the fact that this province labours under unfavourable circumstances as compared to the sister province of Kashmir which is comparatively immune from the effect of the adverse forces preventing the growth of population. Excluding from calculation the lowest rate of 2·7 per cent. increase for the disastrous decade of 1911-1921 which was subject to the sweeping attack of Influenza claiming about 45,000 victims, an overwhelming majority being contributed by this province, the losses during the Great War, through actual deaths as well through loss of births due to absence from homes of a large number of able-bodied youths, we find that even during the previous decades the rate of increase has varied between 5 per cent. and 6 per cent. only. On the basis of the above figures the average rate of increase for a decade works

Year.	Actual increase.	Percentage increase.
1891-1901 ..	91,764	+5·63
1901-1911 ..	91,418	+5·0
1911-1921 ..	42,304	+2·7
1921-1931 ..	148,182	+9·03
1891-1931 ..	353,755	+24·6

and apportionment of increase due to decennial growth and that due to transfer of new areas will be discussed in the next chapter which deals with the rural and urban phases of the population. Suffice it to say here that the total population of the city at the present Census is 173,573 which compares quite favourably with other cities of British India save the capital cities of the various provinces. The density of the city population is, however, only 15,779 against 38,474 of Jammu city.

47. Muzaffarabad District.—The district, known as Wazarat-i-Pahar, is composed of three tehsils extending over an area of 2,407 square miles; of which Karnah occupies 1,347 square miles and Muzaffarabad and Uri 546 and 520 square miles respectively. The total population is 237,447 persons.

As represented in the marginal table Karnah tehsil has the lowest density in the district *i. e.*, 39 while in Muzaffarabad tehsil the population is fairly satisfactory the density being 206. The district is extremely mountainous in character and has got very little level area for cultivation and sustenance of large population. The rate of increase of population of the district during the current decade is 9·9 per cent. against 10·7 per cent. of the preceding decade. Karnah showing the highest increase 11·89 in the district while Muzaffarabad displays only 8·42 per cent. increase.

Name of District or Tehsil.	Population 1931.	Density.	Percentage of variation.		
			1921-1931.	1911-1921.	1901-1911.
Muzaffarabad District ..	237,447	99	+ 9·9	+ 10·7	----
1. Muzaffarabad Tehsil ..	112,799	206	+ 8·42	+ 10·3	----
2. Uri Tehsil ..	71,570	137	+ 10·72	+ 9·	—
3. Karnah Tehsil ..	52,079	39	+ 11·89	+ 14·3	....

Out of the total area only 8·2 per cent. is cultivable out of which 97·1 per cent. is net cultivated. There is very little double-cropped area (·04 per cent.).

The normal rainfall is 50·43" for the district which is the highest in the Kashmir Province although on account of the physical configuration the irrigation is the poorest, the irrigated area being 22·7 per cent. of the total cultivated area. Maize is the principal food staple covering as it does about 75·9 per cent. of the total cultivated area, rice, wheat and other food crops including pulses occupying an area of 8 per cent., 6·5 per cent. and 6·7 per cent. respectively.

Although the rate of increase is smaller than that of the previous decade yet the result is satisfactory and could be possible only under a favourable decade. The dislocation caused by the washing off of the Domel and Kishenganga bridges by the floods did give a serious set back to the traffic and trade of the district which is regaining its position after the completion of the bridges.

48. Frontier Districts : General.—Though not a separate province the tract constitutes a distinct Natural Division known as the Indus Valley and comprises the Ladakh district, the Gilgit district and the Frontier Illaqas consisting of small chieftainships. The variation of population in these backward tracts can be studied by a reference to the accompanying table which shows that the "total population" of these districts at the present Census is 288,584 persons against 273,173 of 1921 and in consequence the percentage

Name of District or Tehsil.	Population 1931.	Density.	Percentage of variation.		
			1921-1931.	1911-1921.	1901-1911.
Frontier Districts ..	288,584	5	+ 5·56	+ 5·1	----
1. Ladakh District ..	108,138	4	+ 6·72	— 1·7	----
2. Gilgit District ..	71,803	10	+ 11·12	+ 19·5	....
3. Political Illaqas ..	68,644	4	+ 5·52	+ 13	....

K 161 decennial increase comes to 5·64 per cent. against 3·1 of the previous decade representing a fairly satisfactory state of affairs for these tracts.

K [131] The total area of this division is 63,560 square miles or three-fourths of the area of the entire State while the population supported by this huge area amounts to only 288,584 persons *i. e.*, 7·9 per cent. of the total population leading to a resultant density of only 5 persons to a square mile against 183 of the Kashmir Province and 144 of the Jammu Province inclusive of Jagirs. The figures of density offer their own commentry and no words are needed to establish the extreme sparseness of the population in these parts. Taking into consideration of variation from decade to decade it will be evident that internally the tract has grown in population from 160,225 in 1891 to 288,584 in 1931 yielding a total increase of 128,359 persons or 80·1 per cent. in the forty years which represents the highest increase over this long period as compared with the other two provinces or any of the districts. But a study of the figures of percentage variation of this division in the Subsidiary Table No. III shows that there is a progressive decline in the percentage increase rate from decade to decade as is evidenced by the big fall from 44·0 per cent. decennial increase in 1891-1901 to 14·2 in 1901-1911 and to 3·1 in 1911-1921. This leads us to the conclusion that the figures of the earlier Census of these tracts were far from being accurate and as each succeeding decennium is condusive to greater accuracy we may rightly conclude that the rate of increase which is manifesting itself at the recent decades represent the true state of affairs and the figures of the remote decades are not free from suspicion.

Coming to density proper the present Census gives a record of 5 persons to a square mile against 4 of the last Census which naturally means an increase in density by 25 per cent. but looking deeper into the figures we see that the actual density in 1921 was 4·29 and in 1931 it is 4·54 which gives a net increase of ·25 and reduces the percentage increase to a reasonable figure of 5·8 per cent. from 25 per cent. shown above on the basis of round figures.

K 133 241 The reasons for this dearth of population in this part of the State are not too far to seek as the highly mountainous character of the tract coupled with vast treeless deserts at an altitude of 17 or 18 thousand feet above the sea-level offers very little attractions to settlers who will scarcely find any land available for cultivation here especially when only ·3 per cent. of the total area is fit for cultivation and the normal rainfall does not exceed 5·7″ which is hardly suitable for growing any crops. The passes remain closed during the winter when communications are generally cut off and the transmission of post is also attended with considerable difficulty. There are no roads worth the name.

K 161 The decade under report presents a record of increase in all the constituent units and the variation from 1·7 to 4·72 in the Ladakh district marks a decided improvement while the lowering of the percentage increase in Gilgit and Political Ilaqas is due to more careful enumeration leading to greater accuracy. It is a patent fact that at the present Census efforts have been made for the first time to obtain more detailed data of the Frontier Illaqas which hithertofore were enumerated on a special form having four or five columns instead of the General Census Schedule provided with eighteen columns.

W.T. 161 **49. Ladakh District.**—Having said so much by way of introduction we shall review the tehsil comprising this district in passing with the help of the marginal table. Starting with the Ladakh district having an area

Name of District or Tehsil.	Population 1931.	Density.	Percentage of variation.		
			1921-1931.	1911-1921.	1901-1911.
Ladakh District ..	[illegible]	4	+ 4·72	− 1·7	....
1. Ladakh Tehsil ..	[illegible]	1	+ 4·36	− 2·9	....
2. Kargil	[illegible]	7	+ 3·08	− ·1	....
3. Skardu	[illegible]	18	+ 4·00	− 2·0	....

[Errata: cf. category 116, p. 329 for corrections -- Analyst]

D 161 The greatest increase in population has taken place in Kuh which registers a percentage of 22·7 increase over the last Census while Chilas on the other hand shows +3·03 per cent. increase. The case of Nagar is no doubt alarming as instead of an increase it shows a decrease of 516 persons or a variation of B 161 −3·63 per cent. In this blessed decennium therefore Nagar forms the one single exception of decrease of population in the State in contrast with all other tehsils which register all-round increases. The causes of variation have been explained by the Political Agent Gilgit in the following words :--

"All districts show an increase except Nagar which shows a decrease of 524. The increases are doubtlessly due to the healthy normal life of the past 10 years, peace and security having more than cut balanced small epidemics of Influenza in 1929-1930. Nagar, however, is undoubtedly nearing the saturation point as regards population—spare land now being very scarce. Moreover, the Influenza epidemic in 1929 took large toll as did an epidemic of Typhus in 1930."

K 161 **52. General.**—Having attempted to offer a detailed analysis of the growth of population in the different Administrative Divisions such as Provinces, Districts and Tehsils, and having also made detailled survey of the flourishing conditions of the decade responsible for producing such happy demographic results occasion is now ripe for us to take stock of our position and to bring the scattered data and arguments to a focus to enable proper penetration into the more intricate problems of population about which a promise was held out by us in the opening portion of this discussion.

The causes of the highly favourable growth of population which is almost on par with the All India increase (The decennial increase in the State being 9·8 per cent. against 10·6 per cent. of India) have already been studied in detail in the paragraphs dealing with the "Conditions of decade" but it would be K advantageous to briefly review them here so that the reader may have an opportunity to refresh his memory and be better equipped to appreciate the theme. [132] Sufficient, timely and well distributed rainfall (except for certain bad years of scarcity in the Mirpur and to some extent in Kathua district) bringing good harvests in its train effected a considerable improvement in the economic condition of the agriculturist and highly favoured the growth of population during the last ten years.

K [164] Exceptionally favourable conditions of public health in the decade which was characterised by the absence of severe epidemic of Influenza which during 1911-1921 inflicted greater mortality here than the Great World War. Although Plague in the Jammu Province, Cholera in Kashmir, mild Influenza and Typhus in the Frontiers did make occasional attacks but the prompt, vigorous and effective measures taken by the Medical authorities coupled with the co-operation of the people (who on account of the spread of education and accumulation of experience readily avail of the medical help and do a good deal to combat the disease) did not allow the epidemics to levy a high toll on the precious human life which consequently had a favourable occasion for rapid multiplication. K [312] Extension of irrigational facilities causing a considerable enlargement in the irrigated and irrigable area was further responsible for expansion of agricultural production. Improvement of communications especially the opening of the Banihal Cart Road, Jammu, Samba, Kathua, Akhnur and various other minor roads has imparted a good stimulus to trade resulting in increased prosperity of the people. K [471] Again the development of some of the industries and immediate possibilities of the growth of a larger number in the near future has besides providing employment to some people opened an era of hope for the youth of the country, who in the progressive permeation of the industrial atmosphere around him sees a magnificent vision of effective industrialization in which lies the solution of the unemployment problem. Above all the prevalence of peaceful and orderly conditions ensuring security of life and property was highly conducive to the growth of population during the decade 1921-1930. In this connection it may be noted that the communal clashes and the political agitation in the State which created so much stir throughout the country commenced in July 1931 *i. e.*, after the close of the decade 1921-1930 which alone is under review in this report.

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The above reasons are of general applicability to all the Districts and Tehsils which registered an increase during the decade but some arguments are still necessary to explain the disparity between the rates of increase in the Jammu and Kashmir Provinces as also among the Frontier Districts. As already shown the increase in the Kashmir Province amounts to 1152 against 903 of the Jammu Province and 594 of the Frontier Districts. The prolific nature of the Kashmir Province is now an accepted fact which has its root in the healthy climate of Kashmir enjoying immunity from the malarial season and the vicissitudes of Plague which work a great havoc in the other provinces of Jammu, and the only epidemics being Cholera and Small-Pox over which man through modern inventions has obtained considerable control. The excellent conditions of agriculture, the rich alluvial soil, natural sources of irrigation, the level sheet of contiguous fields extending over the whole valley where water can be easily stored and retained in the fields to produce rice (Paddy) in rich abundance always ensure rich harvests and consequently keep the province secure from famine. In Jammu Province only 14·4 per cent. of the area being irrigated (against 30 per cent. of Kashmir Province), 85 per cent. of the area has to depend upon the mercy of the rains whenever or dearth of which not only means absence of crops but also the absence of drinking water for human beings and the animals in the Kandi tracts whose populations have often times to leave their homes temporarily to save themselves from starvation. Besides agriculture various other subsidiary means of raising income are open to the Kashmir population—Cotton weaving, silk and export of fruits such as apples, pears, walnuts and almonds etc., and Cottage Industries of different kinds followed in the spare hours of winter such as Lac-weaving, embroidery, preparation of firepots (Kangras), twig baskets etc. During winter a large number of semi-idle population of Kashmir emigrates to the plains of India to work as labourers and return to their homes to revive agricultural activities as soon as spring sets in. This migration helps the emigrants to feed themselves during the five winter months from wages earned as also to bring a good portion of their earnings to their homes on return. Influx of large number of visitors, European and Indian, gives great impetus to trades and handicrafts of Kashmir which factor is totally absent in Jammu or the Frontier Districts. The last though not the least factor responsible for the higher increase in Kashmir Province is the fact that the population contains predominantly of Mohammedans who on account of prevalence of widow re-marriage, a more generous and rich dietary and harder life and for other reasons which will be discussed in the Chapter on 'Religion' multiply much faster than the Hindus. This is amply borne out by the figures of All India increase which for Muslims shows an increase of 13 per cent. against 10·4 per cent. of the Hindus. As regards the State the rate of increase amongst Hindus is still lower as will be shown in the Chapter on 'Religion' although the rate of increase amongst Muslims is also slightly lower than British India.

12. Pressure of Population.—The extremely low density of 43 for Jammu and Kashmir is apt to give rise to the wrong impression that the State is very thinly populated and consequently has ample room for expansion of population without any immediate fear of its pressing upon the means of subsistence. But in the determination of the pressure of population on food-supply the spatial density is not the governing criterion but on the other hand to arrive at more conclusive results we must calculate density not on the entire area of the State but upon the net cultivated area—

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Name of Districts.	Pressure upon food-supply of the cultivated area.	
	Net cultivated area to the square mile.	Persons per square mile.
Jammu and Kashmir State	[illegible]	[illegible]
1. Jammu Province (including Poonch)	[illegible]	[illegible]
2. Jammu District	[illegible]	[illegible]
3. Kathua "	[illegible]	[illegible]
4. Udhampur "	[illegible]	[illegible]
5. Riasi "	[illegible]	[illegible]
6. Mirpur "	[illegible]	[illegible]
7. Kotli "	[illegible]	[illegible]
8. Bhimber "	[illegible]	[illegible]
9. Poonch Jagir	[illegible]	[illegible]
10. Kashmir Province	[illegible]	[illegible]
11. Baramulla District	[illegible]	[illegible]
12. Srinagar "	[illegible]	[illegible]
13. Anantnag "	[illegible]	[illegible]
14. Muzaffarabad "	[illegible]	[illegible]
15. Frontier Districts (including Ladakh)	[illegible]	[illegible]
16. Gilgit "	[illegible]	[illegible]
17. Astore "	[illegible]	[illegible]
18. Skardu "	[illegible]	[illegible]

4 [Errata read "of" for "in" in errata sheet]

161 241 figures whereof are given in the margin by districts. When we keep in mind the fact that out of a total area of 84,471 square miles only about 5 per cent. is cultivable and 4 per cent. net cultivated the hollowness of the calculation on the basis of spatial density is at once brought to light.

The table shows that density on net cultivated area is highest in the Frontier Districts being 1,612, it is 1,255 in the Kashmir Province and 1,021 in the Jammu Province which reveals not a very hopeful state of affairs showing as it does sufficient congestion on cultivation. If agriculture is to form the principal source of livelihood of the State population it would appear that the pressure on the resources is already exerting itself in most of the districts and is almost overstepping the limits so far as the Frontier Districts are concerned. Even in these figures different kinds of errors enter into calculation and vitiate the inter-district comparisons. Since it is ultimately the quantity of food produced on a cultivated area and not the bare area which is to support the population, the fertility of the soil, rainfall, irrigation are also factors which have certainly to be considered. For example the density of 897 in Mirpur district where soil is not so rich and rainfall is deficient and irrigation negligible might present a greater pressure than a density of 1,704 for Srinagar district which has a richer soil and better irrigation. For want of upto date and reliable quantitative figures of agricultural production (in tons or maunds) for the different districts or for the whole State we are not in a position to say whether our food-supply is keeping pace with the increase of population or what further population it can support; but from the statistics obtained from other sources we find that far from being self-sufficient in the matter of food-supply the State has during the past two years been all along importing food-grains to meet the shortage of local supply. The following table prepared from the trade statistics of the State during the past decade gives us a fair insight into this problem. It will be seen that save for the year 1931 when the exports of food-grains considerably exceeded the imports for which the removal of embargo on the export of rice from Kashmir is chiefly responsible, the normal conditions have always required the supplementing of the local production in the Jammu Province by imported food-grains as is evidenced by the higher figures of import as compared to export. The largest quantity imported was 530,400 maunds in 1928 when on account of prevalence of famine in the Jammu Province and exemption from import duty granted by Government the imports flooded the State markets to make up for the local deficiency.

439 STATEMENT SHOWING QUANTITY OF GRAIN IMPORTED INTO AND EXPORTED FROM THE JAMMU AND KASHMIR STATE FROM SAMVAT 1978 TO 1986-87.

Name of year	Jammu Province.		Kashmir Province.		Gross Total.	
	Quantity in Maunds.		Quantity in Maunds.		Quantity in Maunds.	
	Imports.	Exports.	Imports.	Exports.	Imports.	Exports.
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Total	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Average	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

4 [Errata: read "congestion" at errata sheet, p. 329, category 114 -- "Analysis"]

SUBSIDIARY TABLE I.

District.	Area [illegible] in 1000	Percentage of total area which is Cultivable	Percentage of total area which is Not cultivable	Percentage to cultivable area of Irrigated	Percentage to cultivable area of Unirrigated	Percentage of [illegible] which is irrigated	Average rainfall	Percentage of gross cultivated area under Jowar	Bajra	Maize	Rice	Wheat	Other food crops including pulses	Oil-seeds	Spices	Sugarcane	Fibres	Dyes & tanning materials	Drugs and Narcotics	Miscellaneous including Fodder
Jammu and Kashmir State	84	4·6	-0·7	81·1	18·9	30·1	41·00	39·1	30·6	3·3	4·6	30·5	13·4	9·5	·3	·4	2·3	·004	·3	9·6
I. Jammu Province ..	120	12·9	12·1	82·4	20·3	34·4	37·10	39·1	22·9	3·9	8·5	32·3	12·5	9·4	1·8	·7	2·4	·002	·3	7·7
Jammu District ..	2[illegible]	42·7	34·6	80·3	31·5	30·6	43·67	11·9	23·6	4·6	10·9	10·3	17·3	2·1	·1	1·9	2·0	....	·6	9·6
Kathua	1[illegible]	33·6	30·1	70·7	29·3	31·5	50·67	23·9	30·7	9·1	8·5	10·6	18·6	2·1	·4	·7	2·4	....	·3	1·4
Udhampur	96	7	4·9	60·6	33·8	15·1	51·75	10·2	17·1	10·6	....	37·3	30	2·9	·1	·1	·3	·02	·3	·4
Reasi	1[illegible]	13·6	13·6	56·1	17·1	9·7	43·33	11·5	22·7	1·8	·3	51·1	7·9	2·1	·2	·1	1·3	....	·7	·3
Bhader	3[illegible]	37·6	32·6	52·5	30·3	1·3	30·16	·3	34·7	·5	17·5	17·7	10·5	·9	·1	·05	7·9	....	·1	1·7
II. Kashmir Province ..	1[illegible]	12·7	12·4	77·2	30	49·4	31·97	32·9	9	7·4	·3	23·3	9·4	30·2	·2	·03	·7	....	·2	2·9
Srinagar District ..	1[illegible]	13·6	13·3	94·5	4·5	42·9	30·30	31·7	12·6	2	·5	30	·5	9·4	·1	..	·3	....	·1	2·1
Srinagar	5[illegible]	20·1	19·1	87·1	17	51	31·75	48·3	8·7	1·1	....	22·3	4·3	14	·2	·08	·2	....	·3	·2
Baramulla	80	9·3	7·9	97·1	·94	23·7	29·43	8	9·5	1·4	....	72·9	6·7	·4	·02	·01	·06	....	....	·3
III. Frontier Districts (including Political Agency Gilgit) ..	8	·3	·2	39·1	21·8	34·4	9·77	·2	29·4	22·3	....	....	42·4	·4	·2	..	·002	....	·2	22·3
Ladakh District ..	4	·06	·03	91·7	20·1	100	9·75	....	17·5	11	....	....	47	·5	·1	..	..	....	·3	23·4
Gilgit	3[illegible]	·3	·1	81·9	27·1	100	4·77	1·1	30·9	9·7	....	....	30·7	·05	·006	..	·5	....	·9	18·4
Punch	2[illegible]	5·6	10·9	60·9	19·9	13·1	45·0	8·0	14·0	1·0	2·0	66·0	9·0	..	..	..	..	....	....	....
Chenani	11[illegible]	13·0	7·9	60·4	43·3	....	52·2	9·0	11·5	8·2	....	72·8	·7	..	..	..	..	....	....	....

1. Figures worked out from the Tables of the Agricultural Statistics for 1927-28.
2. Figures for Political Agency Valley are available have been omitted.

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SUBSIDIARY TABLE II.

DISTRIBUTION OF THE POPULATION CLASSIFIED ACCORDING TO DENSITY.

District, Jagir, or Ilaqa and Natural Division.	Tehsils with a population per square mile of							
	Under 150		150-300		300-450		450-600	
	Area.	Population(000)	Area.	Population(000)	Area.	Population(000)	Area.	Population(000)
1	2	3	4	5	6	7	8	9
Jammu and Kashmir State	74,449 89·1	1,118 20·6	7,897 9·3	1,710 47·1	1,230 1·5	445 12·3	600 1·1	365 10·1
I. The Sub-montane and Semi-Mountainous Tract.	....	....	2,104 59·2	497 52·1	242 13·2	132 13·8	137 6·9	82 11·5
Jammu District	....	....	644 56·2	160 43·6	242 29·9	132 35·4	137 12·7	82 22·1
Kathua District (Jammugarh & Kathua tehsils only).	....	....	400 100	95 100	....	....	....	....
Mirpur District (Mirpur and Bhimber tehsils only).	....	....	1,053 100	242 100	....	....	....	....
II. The Outer Hills	6,720 29·2	453 42·6	3,015 30·8	612 57·4	....	....	....	....
Kathua District (Bashli tehsil only).	612 100	68 100	....	....	....	....	....	....
Mirpur District (Kotli tehsil only).	....	....	574 100	103 100	....	....	....	....
Udhampur District ..	5,189 100	285 100	....	....	....	....	....	....
Reasi District ..	908 54·9	107 49·5	830 45·1	123 54·5	....	....	....	....
Poonch Jagir ..	....	....	1,621 100	237 100	....	....	....	....
III. Jhelum Valley ..	4,199 43·0	272 32·9	2,701 32·4	601 57·5	937 10·9	272 13·3	743 8·7	252 13·1
Kashmir North ..	2,343 67·6	247 44·2	590 17·7	149 26·6	488 14·7	162 29·2	....	....
Kashmir South ..	....	....	1,630 57·7	339 44·1	449 15·9	149 19·4	743 26·4	252 36·5
Muzaffarabad ..	1,861 77·3	194 52·6	548 22·7	112 47·4	....	....	....	....
IV. Indus Valley ..	62,580 100	323 100	....	....	....	....	....	....
Ladakh District ..	45,792 100	102 100	....	....	....	....	....	....
Gilgit	3,119 100	31 100	....	....	....	....	....	....
Frontier Ilaqas ..	14,670 100	94 100	....	....	....	....	....	....

The figures in *italic* represent the population per cent. which the area and population of each density group bear to the total area and population of the unit concerned.

Density groups with no entries have been omitted.

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SUBSIDIARY TABLE III.

VARIATION IN RELATION TO DENSITY SINCE 1891.

District, Jagir or Ilaqa and Natural Divisions.	Percentage of variation Increase (+) Decrease (—)				Percentage of net variation—1891 to 1931.	Mean density per square mile.				
	1921 to 1931.	1911 to 1921.	1901 to 1911.	*1891 to 1901.		1931	1921	1911	†1901	†1891
1	2	3	3	5	6	7	8	9	10	11
Jammu and Kashmir State	+9·8	+5·1	+8·7	+12	+42·2	43	39	37	34	31
I. The Sub-montane and Semi-Mountainous Tract	*+8·9*	*+1*	....	....	....	*272*	*249*	*225*	..	..
Jammu District ..	+12·0	+3·6	....	....	....	327	292	280	..	..
Kathua District (Jasmergarh and Kathua tehsils only) ..	+7·4	+2·6	+1·5	+4·7	‡....	223	210	211	206	196
Mirpur District (Mirpur and Bhimber tehsils only) ..	+7·7	—1·8	....	....	....	236	215	196	..	..
II. The Outer Hills ..	*+8·5*	*+2·8*	....	....	....	*116*	*104*	*93*	..	..
Kathua District (Basohli tehsil only) ..	+·8	+·2	—3·3	—1·6	‡....	106	100	113	119	121
Mirpur District (Kotli tehsil only) ..	+9·0	—1·9	....	....	....	179	175	161	..	..
Udhampur District ..	+11·2	+1·2	....	....	....	54	50	49	..	..
Rami District ..	+4·7	+8·6	....	....	....	131	123	110	..	..
Poonch Jagir ..	+10·1	+5·2	+9·8	+13·9	+44·2	238	216	203	185	163
Chenani Jagir ..	+2·67	+·3	....	....	....	116	111	..	..	..
Jammu Province ..	+9·0	+3·7	+8·3	+3·7	+24·6	144	132	128	122	115
III. The Jhelum Valley (Kashmir Province) ..	*+11·5*	*+8·6*	*+11·9*	*+21·9*	*+62·3*	*184*	*165*	*154*	*127*	*113*
Kashmir North ..	+11·4	+9·1	....	....	....	169	151	130	..	..
Kashmir South ..	+12·1	+7·7	....	....	....	274	245	228	..	..
Muzaffarabad ..	+9·9	+10·7	+10·0	+24·7	+70·1	99	90	84	81	65
IV. The Indus Valley (Frontier Districts) ..	*+8·6*	*+3·1*	*+15·2*	*+10·3*	*+39·1*	*5*	*5*	*4*	*4*	*3*
Ladakh District ..	+6·7	—1·7	....	....	....	4	4	4	..	..
Gilgit " ..	+11·1	+19·8	....	....	....	10	9	8	..	..
Frontier Ilaqas ..	+5·8	+12·0	....	....	....	4	4	4	..	..

* The percentage of variation in this column differs from that of Indian tables as the figures of Kashmir Imperial Table II for 1901 were subsequently re-adjusted in view of territorial changes.

† The density figures of 1901 and 1891 are based on the figures of area as ascertained in 1911.

‡ The population of tehsils Jasmergarh, Kathua, Basohli for 1891 being not available, information required under column 6 has not been given.

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SUBSIDIARY TABLE IV.

Variation in Natural Population.

District, Jagir or Ilaqas and Natural Divisions.		Population in 1931.				Population in 1921.				Variation per cent. in Natural Population—1921-1931.
		Actual Population.	Immigration.	Emigration.	Natural Population.	Actual Population.	Immigration.	Emigration.	Actual Population.	
Jammu and Kashmir State	..	3,646,348	64,196	94,448	3,675,495	3,320,518	63,420	94,292	3,341,390	+ 10 per cent.
I. Jammu Province	..	*1,733,441*	*53,040*	....	....	*1,640,959*	*61,047*	*24,363*	*1,597,565*	
Jammu District	..	375,340	28,800	....	....	334,834	41,801	13,357	306,290	
Kathua "	..	161,232	9,905	....	....	154,208	18,199	6,971	142,981	
Mirpur "	..	344,747	10,303	....	....	318,971	12,736	11,194	317,359	
Udhampur "	..	273,668	1,549	....	....	255,875	9,873	8,358	254,260	
Reasi "	..	235,245	1,063	....	....	224,580	25,620	23,918	223,834	
Chenani Jagir	..	10,925	153	....	....	....	....	....	....	
Poonch "	..	387,284	1,162	....	....	351,781	4,480	9,098	356,299	
II. The Jhelum Valley (Kashmir Province)	..	*1,509,218*	*3,327*	....	....	*1,497,056*	*16,136*	*10,351*	*1,491,301*	
Kashmir North (Baramulla)	..	539,828	2,236	....	....	502,490	7,762	8,001	499,739	
Kashmir South (Srinagar)	..	771,943	4,087	....	....	658,487	16,543	7,083	684,990	
Muzaffarabad District	.	237,447	2,804	....	....	216,109	5,166	2,236	213,175	
III. The Indus Valley (Frontier Districts)	..	*285,584*	*2,329*	....	....	*273,173*	*2,357*	*1,500*	*272,316*	
Ladakh District	..	192,138	394	....	....	183,476	684	378	183,170	
Gilgit "	..	31,902	1,062	....	....	23,706	1,309	1,448	24,185	
Frontier Ilaqas	..	61,544	863	....	....	60,991	....	....	60,991	

NOTE.—Figures of Population in 1931 against Udhampur District include the figures of Chenani Jagir also as those of the latter are not ascertainable separately.

6:India G-3 (1931)1933 AVI Kashmir A v !

SUBSIDIARY TABLE VI.

VARIATION BY TEHSILS ACCORDING TO DENSITY.

(b) *Proportional Variation.*

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Natural Divisions.	Decade.	*Proportionate variation in tehsils with a population per square mile at the commencement of the decade of*			
		Under 150	150-300	300-450	450-600
1	2	3	4	5	6
JAMMU AND KASHMIR STATE ..	1921-1931	+ 7·6	+ 26·5	— 30·6	+ 374·4
	1911-1921	+ 8·6	+ 3·9	+ 7·7	....
	1901-1911	+ 16·7	+ 6·3	— 8·6	— 13·7
I. The Sub-mountane & Semi-mountainous Tract	1921-1931	....	+ 10·0	+ 10·6	+ 7·9
	1911-1921	....	+ ·7	+ ·4	+ 13·8
	1901-1911	....	— 2·9	— 8·6	— 13·7
II. The Outer Hills ..	1921-1931	+ 8·0	+ 9·7	....	....
	1911-1921	+ 3·9	+ 3·6	....	....
	1901 1911	+18	+5	....	....
Jammu Province ..	1921-1931	+ 8·0	+ 9·3	+ 10·8	+ 7·9
	1911-1921	+ 3·9	+ ·3	+ ·4	+ 13·8
	1901-1911	+18	+ ·6	— 8·6	— 13·7
III. Jhelum Valley (Kashmir Province) ..	1921-1931	+ 11·5	+ 9·2	— 40·1	+100
	1911-1921	+ 10·7	+ 6·2	+ 9·5	....
	1901-1911	+16	+ 11·2	....	....
IV. Indus Valley (Frontier Districts) ..	1921-1931	+ 13·1	....	....	....
	1911-1921	+3	....	....	....
	1901-1911	+ 14·2	....	....	....

SUBSIDIARY TABLE VII.

PERSONS PER HOUSE AND HOUSES PER SQUARE MILE.

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District, Jagir or Illaqa and Natural Divisions.	*Average number of persons per house.*					*Average number of houses per square mile.*				
	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891
Jammu and Kashmir State ..	5	6	6	6	6	8	7	6	6	6
I. The Sub-montane and Semi-mountainous Tract ..	*4*	*4*	*5*	..	..	*59*	*56*	*52*	..	..
Jammu District ..	5	4	4	..	..	69	65	61	..	..
Kathua District (Jammugarh and Kathua tehsils only) ..	5	5	5	6	5	43	44	43	35	..
Mirpur District (Mirpur and Bhimber tehsils only) ..	4	4	4	..	..	51	51	45	..	..
II. The Outer Hills ..	*5*	*5*	*6*	..	..	*20*	*19*	*17*	..	..
Kathua District (Bunhli tehsil only)	5	5	5	5	5	23	24	25	38	..
Mirpur District (Kotli tehsil only) ..	5	5	5	..	..	30	30	33	..	..
Udhampur District ..	5	5	5	..	..	10	9	9	..	..
Reasi " ..	6	6	6	..	..	23	22	20	..	..
Poonch Jagir ..	6	6	7	7	7	41	38	31	..	..
Jammu Province ..	5	5	5	6	5	25	27	25	..	..
III. The Jhelum Valley (Kashmir Province)	*6*	*6*	*7*	*8*	*7*	*31*	*28*	*23*	*19*	..
Kashmir North ..	6	6	7	..	..	28	24	19	..	..
Kashmir South ..	6	6	6	..	..	40	40	36	..	..
Muzaffarabad District ..	6	7	7	7	7	16	14	13	9	..
IV. The Indus Valley (Frontier Districts)	*5*	*6*	*6*	*6*	*4*	*1*	*1*	*1*	*·75*	..
Ladakh District ..	5	5	6	..	..	1	1	1	..	..
Gilgit " ..	6	7	7	..	..	2	1	1	..	..
Frontier Ilaqas ..	6	7	6	..	..	1	1	1	..	..

* Apparently based on cultivated area.

death ceremonies, too much weeping, bathing, fasting, etc., of the Hindus put a great deal of physical strain upon the bereaved family and it is not unoften that one death is the cause of a few more through neglect of essential conditions for preservation of health. The poor dietary and residence in conjested towns are further responsible for debilitating their health which on account of low vitality falls an easy victim to epidemics. During the Influenza epidemic in the winter of 1918 it was noticed that people of weak health accompanying a funeral themselves contracted the disease as soon as they took their customary bath in the river and the mourner followed the mourned in a couple of days. The non-proselytizing creed of Hinduism does not permit any inflow from other religions while it has supplied converts to Islam and Christianity in large numbers which it has not been able to reclaim in spite of the activities of the Arya Samaj which, no doubt, has put a stop to the constant stream of converts who swelled the ranks of other religions. 163

Besides the above general causes a special malady is preying upon the vitals of the Hindu population of the State. Our reference is to the prevalence of venereal diseases in the hilly tehsils of the Jammu Province with Hindu preponderance which have proved a serious impediment to the growth of Hindus. The last column of Subsidiary Table I of the Census Report of 1921 Part I shows that during the thirty years period 1891-1921 the Hindus of Jammu Province instead of increasing lost by 4·4 per cent. although in the province of Kashmir an increase of +6·9 per cent. was recorded during the same period. 164 161

The marginal table which has been specially prepared to exhibit this aspect of the statistics contains the Hindu population of the hilly tehsils of the Jammu Province for the Censuses of 1911, 1921 and 1931. Excluding Udhampur, Ramban, Kishtwar, and Chenani which in spite of showing a plus variation at both the decades have nevertheless been inculded in the statement (since the rate of their increase in 1911-1921 was only nominal the total increase in no case exceeding a few hundreds) we find that Reasi, Ramnagar, Bhadarwah, Basohli and Kathua all recorded a decrease in the decade 1911-1921, the Reasi and Basohli tehsils continue to show minus results uptil now while Kathua and Chenani have added only insignificant numbers to their Hindu strength. The increase in Bhadarwah amounts to about 5 per cent. while Udhampur and Chenani, Kishtwar and Ramban have shown fairly satisfactory improvement. The improvement in these places is partly ascribable to the general conditions of the decade and partly also to the work done by the Medical Department in combating the disease. The attention of the Government is again invited towards this problem which requires work on a much more eleborate scale by sanctioning of liberal sums for eradication of this disease and thus rescuing these tracts from its clutches. With liberal grants and intensive Medical work under a number of experts having knowledge of up-to-date methods of treatment the Government should expect to see much better results by the next Census. The Hindu reformers can also do a great deal of useful work by educating the public opinion so that sufferers may readily avail of the treatment offered, and not continue suffering by concealing the disease.

Name of Tehsil.	Population.			Variation.	
	1931	1921	1911	1911-1921	1921-1931
Reasi ..	50,919	−51,182	−51,428	−246	−263
Udhampur ..	39,016	+37,058	+36,400	+658	+2,958
Ramban ..	20,716	+18,846	+18,530	+316	+1,870
Ramnagar ..	49,225	+46,539	−46,747	−208	+2,686
Bhadarwah ..	23,675	+22,564	−22,931	−367	+1,109
Kishtwar ..	23,271	+20,322	+19,862	+460	+2,949
Basohli ..	53,206	−55,361	−55,465	−104	− 155
Kathua ..	27,948	+27,160	−27,628	−468	+ 788
Chenani ..	9,409	+ 9,240	+ 9,226	+ 14	+ 169

The Government would be well advised to have a special enquiry conducted at the next Census in selected tehsils regarding the prevalence of these diseases to enable them to assess the improvement from time to time. 000

district. The Dooms are found in all districts of the Jammu Province, the highest number being in the Jammu district. The Gardi predominates in the Jammu district. The Jolahas are confined to Reasi districts. The Meghs are most numerous in the Jammu and Udhampur districts. The Ratals are generally found in Udhampur and Reasi districts. The Watal which is only another name for Chuhra are found in Srinagar district only where also they represent immigrants. K 564

333. Variation in the Strength of Certain Castes.—Subsidiary Table I contains figures of population of certain depressed castes for the last four Censuses and though the population includes non-Hindu members of the castes as well, they are so few that the main results are not affected. The Barwalas show a decline of 32·4 per cent. during 1921-1931. They decreased in the previous decade 1911-1921 also by 25·8 per cent. Their community is thus loosing in numbers. The Chamars show an increase of 5·4 per cent. which is far below the general increase in the entire population of the State during the decade 1921-1931. The Dooms reveal an increase of 12·1 which shows that the community is progressing satisfactorily. The Meghs who form the important caste have gone down in strength by 11·2 per cent. Compared to their population in 1901 the Barwalas register an increase of 108·1, the Chamars a negligible one of 11·4 per cent., the Dooms show an unhappy decrease of 37 per cent. and the Meghs an increase of 17·6 per cent.; the decrease in some of these castes is due to the reclamation of some of their numbers by Arya Samaj and their consequent return under the new name 'Arya'. K 161 564

334. Criminal Tribes.—Pernas and Sansis are the only tribes treated as criminal in the State and the ban has recently been removed from the Bakarwals as a temporary measure subject to their good behaviour in future. The number of Pernas and Sansis in the State is only insignificant as the former number 42 and the latter 134 only. Pernas constitute a floating community who generally live by dancing and singing and have loose morals, while Sansis are adepts in housebreaking. K 162 563

335. Primitive Tribes.—Shins and Yashkuns are the only two castes considered to be primitive though the Political Agent, Gilgit is inclined to class all the castes inhabiting the Agency under this head. The Shins are said to have descended from Hindus and do not drink cow's milk to the present day. These castes are mainly devoted to agriculture and have begun to come in contact with the outside world which is bringing about a change in their mode of living. Some aspects of their life as depicted by the Political Agent, Gilgit (in response to the questionairre issued), where the tribes live a life more of their own than in the Gilgit district administered by the State, are given below and will be found of interest :— D 564

PART "A".

1. The tribes are not divided into different exogamous groups.

2. The people in the Agency are divided into various groups, details of which are given below :— B [564]

(a) *Ronos.*—The most honoured caste exist in small numbers in Nagar, Gilgit and Punial, and become more numerous as one travels Westwards towards Yasin and Chitral.

They have two theories as to their origin :—one that they are descended from Sumalik, a former ruler in Mastuj ; the other that they are of Arab blood and descendants of Muhammed Hanifa, son of Ali who was son-in-law of the Prophet.

(b) *Shina.*—The next most senior division are of Hindu origin and established themselves by conquest from the South. They consider themselves the aristocracy of the country, although they can show nothing to substantiate their claims. They are now Mohammedans but perverted relics of Hinduism are still shown by their aversion from anything which is connected with cows or fowls.

6:Spate N-4 (no date)1954 AW1 India
Kashmir AV1

241 seasonal immigration of hillmen. Wheat, barley, and rape are grown as rabi, maize and bajra as kharif. Higher up, in wider, better-watered valleys, bajra gives way completely to maize. Irrigation is difficult here also, as streams are incised, but it is not so necessary as in the lower valleys.

135 The unexploited mineral resources of the region are important. In Riasi Dt the Nummulitics contain three or four small fields with seams of anthracite (carbon 60–82%) up to 20 ft thick; farther W the coal is very friable and the thin seams too disturbed to be workable. The pisolitic limonites and ironstone of the same area and formation were exploited by indigenous methods in the past, and in view of the general mineral poverty of Pakistan might have some importance should she secure title to the area. The basal Eocene beds are fossil laterites, an old land-surface on the Permo-Carboniferous, and contain patches of pure bauxite forming a large reserve of aluminium ore.[6]

161 The region is fairly well peopled: densities range from 327 in Jammu and
563 238 in Mirpur to 144–174 in Riasi and Kathua, which contain definitely mountainous areas. All these showed decreases 1931–41, by as much as 15% in Jammu. The SE is strongly Hindu, 60–70% and locally over 80%, and should partition take place Jammu, Kathua, and Udhampur would be indisputably *Indian*: this is the home of the Dogras, the dominant minority in the state. Jammu (50,379) was the original base of the ruling house, whence the official title of the state is 'Jammu and Kashmir'; it is still the winter capital and the terminus of the only railway, a short line from Sialkot. To the W Punch is over 90% Muslim, a feudatory generally on bad terms with its Kashmiri overlord.

433 The whole region is of less significance in itself than in relation to W
[313] Punjab. The SE might well be detached, but the rest normally plays a very important part in the economy of W Pakistan. Its forests are the main
[371] supply for a country desperately short of timber,[7] while Riasi might at least mitigate the mineral deficiency. In addition the importance to the W Punjab of the Mangla headworks and of the hydro-electric potential can hardly be over-estimated.

133 Finally we may note the essentially similar, though rather higher, country across the Jhelum, which forms much of Rawalpindi and Hazara
274 (NWFP). Murree, a hill station at the usual 6500–7500 ft, was chiefly noted for brewing; the high barley acreage of the region may have been significant.

The Pir Panjal

133 The Pir Panjal is in a sense a bifurcation from the main Himalaya farther E. Structurally and lithologically it is most complex; thrusting is important

[6] D. N. Wadia, *Geology of India* (1939), 339, 348, 431–2.
[7] The *Indian* counter-argument that the main customer was the railway system, three-quarters of which went to *India* on Partition, is transparent enough.

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Fig. 64.—Potwar to Ladakh: Block Section of Kashmiri Himalayas. Line of confluence; vertical exaggtn 8·3. Geology (based on de Terra) diagrammatic: 1, Siwaliks; Permian-Cretaceous) in NE; 4, older Palaeozoic; 5, younger Palaeozoic igneous; 6,

[Fig 64-4]

and Wadia considers it as the front of a great Kashmir nappe. The massive Permo-Carboniferous limestones, metamorphics, and intrusives form a broad swelling platform at about 13,000 ft, on which lies a serrated residual crest, the highest monadnocks reaching 15,500 ft. The passes lie as a rule at 11,000–12,000 ft.

The contemporary glaciation presents interesting features. Most of the thirty-odd small glaciers are on the Nn slope, in contrast to the Himalayas farther E where there is relatively little ice on the arid Tibetan side. The Pir Panjal snow, however, comes mostly in winter, from W or NW, and the Sn aspects are more exposed to warm air-currents from the plains. Only one or two of these glacierets have real valley tongues, the lowest at 11,600 ft; most of them are simply cakes of ice in wide cirques which form the collecting grounds. The river-pattern is very striking, with the great bends of Chenab and Jhelum (the latter controlled by the syntaxis), the tributaries at these bends carrying on the line of the lower main streams, and a general lay-out of feeders suggesting that the drainage was originally to the SE.

[137] The Sn flank is wetter than the Nn, but slopes here are so often too steep for soil formation that the larger coniferous forests are mostly to the N. The SOI I. 1/2,000,000 maps carry the Pir Panjal across the Chenab, the upper (Chandra Bhuga) Valley being closely inset in the angle of the Pir Panjal and the main Himalaya. The lower levels of this high basin (6000–12,000 ft) in the W carry a fair population; the density of Udhampur Dt is 38, and unlike the rest of Jammu it increased slightly from 1931 to 1941. The climate here is definitely cold, "the mango-tree gives place to the apple"; but terraced irrigation is not too difficult, and rice is important.

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487 The region is, however, essentially negative, a barrier. Of the routes into the Vale the most direct is the old Mogul road by the Pir Panjal Pass (11,400 ft), which gives its name to the range. This is now of little importance, the main entry (in normal times) being by the motor road up the

6:Spate N-4 (no date)1954 AW1 India
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433 have a high standard of durability. The supply of hides and skins was large, as the Hindu orthodoxy of the ruling house prohibited cow-slaughter and so inflated the numbers of cattle. The production of high-grade rag paper was once important, but has declined before the growth of the Indian mill
505 industry. Finally we may note the importance of water-borne traffic: much of the provisioning of the city is done by flat-bottomed boats, 50–60 ft long and drawing 2 ft or so, which can carry up to 30 tons of cargo. The boatmen, particularly those who man the tourist house-boats, have a reputation for supplementing licit earnings by following the world's second oldest trade.

487 Much of the importance of the Vale, and hence of Srinagar, lies in its function as a staging-base on the Himalayan routes. The Sn entries have already been mentioned; to the NW the road to Gilgit and the Oxus lies across the Raj Diangan Pass (11,800 ft) into the Kishen Ganga Valley and then by the Burzil (13,755) into Astor; both these passes not without danger in winter. But the most important trade route, leading either up the Indus into Tibet or across the Karakoram into Sinkiang, is that to the NE by the Zoji La. At 11,578 ft this is the lowest col on the main W Himalayan axis, a pass of the Maloja type with the steep ascent on the S: this is due to the Sind cutting back into the headwaters of the Dras, which lies on the drier side of the mountains and has much farther to go before it reaches 5200 ft, the local base-level of the Sind.

161 If anywhere on earth presents the semblance of the Happy Valley of
439 *Rasselas*, it is the Vale of Kashmir; but however pleasant the prospects, the
661 human history of the region has been, on the whole, vile. To begin with, it is probably over-populated; density in Anantnag (Srinagar) Dt is 303 (and of course far higher in relation to cultivated area), and it is significant that sugar and grain come next to cotton goods in the Kashmiri import list. Beyond this it is hardly an exaggeration to say that the whole history of Kashmir for the last few centuries has been one of misgovernment and oppression, often deliberate, of the peasantry for the benefit of narrow Court cliques; nor was this tradition dead in this century. At this point it is probably appropriate to discuss the present Indo-Pakistani conflict.

THE KASHMIR DISPUTE

631 'The trouble in Kashmir' stems finally from the simple fact that a popu-
668 lation 77% Muslim was ruled by a family of the strictest Hindu orthodoxy, descendants of a particularly able and ruthless *condottiere* under the Sikhs, Gulab Singh of Jammu, who 'mediated' between British and Sikhs to his own profit. It is safe to say that at no time in the century's existence of the state have relations between the dominant Dogra Rajputs of Jammu and the Muslim majority been other than those of exploiters and exploited, to such an extent that until quite recently agricultural progress was still

133 communication—impossible in winter—is easier (*le mot juste?*) over the shoulders of the mountains.

133 The Astor Valley[1] marks the transition from the vivid colours of rock,
241 field, and wood in the Vale to the desolate outer marches of Kashmir. Agriculture in this dry valley is carried up to 9000 ft by little irrigation channels, but low temperatures render it precarious: wheat, barley, pulses, maize, buckwheat, lucerne, and other fodder crops are grown.

Gilgit

631 Beyond the Indus lies Gilgit, and around it the Frontier Illaqas, more or less feudatory to Kashmir. Although we have it on the high authority of Holdich that where small parties of Buddhist pilgrims "made their way with infinite pain and difficulty to the great monasteries of the Peshawar plains, no military force of any consequence ever has, or ever could, follow their footsteps",[23] nervousness about Russian intentions led to the preservation of the long panhandle of Afghan territory, 15–25 miles wide, in Wakhan, the valley of the Ab-i-Panja branch of the Oxus, and at no point did the two great Empires actually touch.

Outside Gilgit itself the area is held by a congeries of petty tribal republics and chieftaincies of which Hunza is the most important; Schomberg gives them all (except Hunza and Yasin) a bad name for turbulence, murder, intrigue, avarice, dishonesty, laziness, stupidity, and general back-
●161 wardness. The population is very slight, in Gilgit and the frontier some 120,000 in all on 18,000 sq mls; the density in Astor is 10, Gilgit proper 15, Frontier Illaqas 4. But in relation to cultivated area it is a different story—in 1901 the Gilgit density was 1295.

361 Settlement is usually on little terraces in the better valleys; one such is
241 occupied by Gilgit itself, a nodal centre near the junction of the Gilgit and Hunza Rivers, which between them drain nearly the whole area between the Indus and the 20,000–22,000 ft peaks of the Hindu Kush. At Gilgit rice and cotton are grown as well as the usual montane crops and fruits; higher up Yasin has even a tiny export of wheat and barley. Hunza is even better: 30–40 sq mls of tiny terraced fields, orchards and poplars, and "curling along the bleak stony hillsides" carefully engineered *kuls* provided with little tunnels for the escape of scree from the slopes above. "All are of dry masonry, all have been built without scientific aid, with nothing more than industry, common sense, and the usual tools of a peasant; ibex horns were chiefly used." Fruit culture is of the utmost importance to life in these valleys, and above all the apricot, according to Schomberg the sole diet for weeks on end.[24]

[23] *India* (1904), 105; but cf. Sir Aurel Stein, "A Chinese Expedition across the Pamirs and Hindukush, A.D. 747", *GJ* LIX (1922), 112–31. Lord Ronaldshay (*Lands of the Thunderbolt* (1923), 141) aptly calls Gilgit and Chitral "listening-posts in the vast system of natural defences which keep silent and eternal watch over the teeming plains of Hindustan."

[24] Schomberg, *op. cit.*, 59–60, 112–13.

1 [i.e., of Indus Kohistan -- ANALYST]

133 The Indus furrow is in general broken, rocky, barren, and dry. But every snow-fed tributary builds its fan, and where there is enough water the stream is split into radiating channels: "the living greens of apricots, willow trees, and little fields of barley make the surrounding desert appear uniformly parched and brown." E of Leh the Indus flows for 20 miles along a fault which brings it against the softer Eocene rocks; here there is a little alluvial plain and the fans "end abruptly against swampy fields, so that a man can stand with one foot in a desert and the other on damp green grass". This is perhaps the best-peopled part of the region, which has an average density of 4. The plain is dominated by Hemis Gompa, the most important Buddhist monastery of Little Tibet.

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241 Beardless *grim* barley is the dominant crop, and can be grown to nearly 15,000 ft; at lower altitudes two crops a year may be possible, as the plant matures very quickly. Wheat, buckwheat, pulses, roots, and lucerne are grown in sandy carefully-manured soils; new soil is brought to the fields from hill-side pockets, or sprinkled on the snow to melt it when it lies late. Ploughing and transport are mostly by the *dzo*, the offspring of the cow and the yak bull. The grain is ground by water-mills of rough but ingenious construction.[34]

221 511 771 The people are in part nomadic—the Champa herders of sheep and yaks—but the Ladakhis proper are for the most part settled agriculturalists. Although they are often in debt to the monasteries, these are apparently very amenable creditors, and the peasantry is on the whole much more prosperous than the Muslim Baltis down-river; there seems little doubt that this is mainly due to the check on population provided by polyandry and monasticism. The whole atmosphere is Mahayana Buddhist, and the most prominent features of the cultural landscape, after the irrigated fans, are the monasteries, the innumerable *chorten* shrines, prayer wheels, fluttering streamers to affright the demons, and the long piles of *mani* stones on the approaches to villages: "heaps of rubble, shaped like sheds, with a width of twenty feet, a height of five or six, and a length of from fifty to a thousand . . . covered with hundreds of flat stones on each one of which the lamas had inscribed the universal prayer" *om mani padme hum*.[35] Hard as life is, swayed by the most fantastic demonolatry, the people have their full share of the usual Buddhist—or Mongol—cheerful good-fellowship, and are not without amenities: festivals in the winter and, in the short slack season as the barley grows, a living and intricate religious art of painting and dance.

491 433 In normal times the transit trade was an important source of income: through Skardu lies the trail to the Muztagh Pass and Kashgar; at Leh, a

[34] Details and illustration in Hutchinson, *op. cit.*, 91–94.
[35] E. Huntington, *The Pulse of Asia* (1907), 58–60; cf. G. Dainelli, *Buddhists and Glaciers of Western Tibet* (1933), 41–90, an admirably vivid description.

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AV/
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APPENDIX VII.

STATISTICAL TABLES extracted and translated from the ADMINISTRATION REPORT of JUMMOO and KASHMIR for the year 1873, which was prepared, in accordance with the Command of H.H. The Maharaja, by Diwān Kirpā Rām.

TABLE I.

CENSUS OF THE JUMMOO AND KASHMIR TERRITORIES FOR 1873 A.D.

	HINDŪS.			MUHAMMADANS.			SUNDRY CASTES.			BUDDHISTS.			TOTAL.		
	Men.	Women.	Total.	Men.	Women.	Total.	Men.	Women.	Total.	Men.	Women.	Total.	Men.	Women.	Total.
Jummoo Districts	223,122	214,152	437,274	174,271	163,273	337,544	43,742	42,515	86,257	..	..	..	441,135	419,940	861,075
Kashmir	38,719	22,413	61,132	219,454	208,034	427,488	1,754	1,472	3,226	..	..	..	259,927	231,919	491,846
Ladākh, Skārdū, and Gilgit ..	2,566	3	2,569	41,947	39,715	81,662	..	..	..	10,784	9,470	20,254	55,297	49,188	104,485
Punch	3,011	2,713	5,724	36,024	35,818	71,842	..	..	..	..	..	..	39,035	38,531	77,566
Total	267,418	239,281	506,699	471,696	446,840	918,536	45,496	43,987	89,483	10,784	9,470	20,254	795,394	739,578	1,534,972

NOTE.—Ladies of rank, parda-nishīn (i. e. *those who live in close retirement*), have not been counted.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir

TABLE II.

DETAIL OF THE CENSUS OF THE JUMMOO DISTRICTS FOR 1873.

	Hindûs.	Muhammadans.	Other Castes.	Total.
Jummoo City	28,391	11,804	1,622	41,817
Jummoo District	77,063	62,069	25,858	165,010
Jasrota "	58,279	10,243	4,832	73,354
Minâwar "	82,298	102,890	7,816	193,004
Naushahra "	19,754	89,184	2,950	111,888
Riâsi "	54,358	23,455	20,222	98,035
Udampûr "	53,739	30,054	14,397	98,190
Râmnagar "	63,372	7,845	8,560	79,777
Total	437,274	357,544	86,257	861,075

TABLE III.

DETAIL OF THE CENSUS OF KASHMIR FOR 1873.

Sirinagar City	132,681
Town of Pâmpûr	2,092
" Bij Bihâra	2,262
" Islâmâbâd	5,656
" Shapeyan	2,333
" Sopûr	3,973
" Bâramûla	4,444
District of Sirinagar	46,731
" Islâmâbâd	48,205
" Shapeyan	52,169
" Patan	50,084
" Kâmrâj	70,859
" Muzafarâbâd	70,337
Total	491,846

Of the 132,681 inhabitants of Sirinagar, 39,737 are Hindûs, 92,766 are Muhammadans, and 178 are put down as belonging to other castes.

TABLE IV.

DETAIL OF THE CENSUS OF THE OUTLYING GOVERNORSHIPS FOR 1873.

	Hindûs.			Muhammadans.			Buddhists.			Total.		
	Men.	Women.	Total.	Men.	Women.	Total.	Men.	Women.	Total.	Men.	Women.	Total.
Ladâkh	107	..	107	215	45	260	10,794	9,470	20,264	11,166	9,515	20,631
Skardû, Deôs, Kargil, Suru, and Shâyôk ..	663	..	663	29,229	28,149	57,378	..	..	..	29,892	28,149	58,041
Gilgit	1,807	3	1,810	12,503	11,622	24,125	..	..	..	14,310	11,624	25,934
Total	2,577	3	2,580	41,947	39,716	81,663	10,794	9,470	20,264	55,318	49,189	104,507

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

that river bank, at Tattapani to be exact, hot sulphur springs with valuable medicinal properties are found.

According to the 1941 census, about nine-tenths of the population were of the Muslim faith. The Raja who was a Hindu, was subject to the Maharaja of Kashmir. The unwalled, oblong-shaped capital of the State is also called Poonch—in some books it is still spelt Punch, but the pronunciation is Poonch. The population is under ten thousand. The valley in which this city has been built opens up as one approaches it and is rather like a miniature Valley of Kashmir. The view is clear for miles ahead, with Poonch built on a low plateau overlooking the river which flows quietly, parallel with the hill ridges. The old fort-palace with its massive walls, seems to rise from among the hundreds of houses in the bazaar of narrow, stone-paved streets. The Raja's white-walled and red-roofed new palace is built behind them all and dominates the whole, with a background of green hills and far-distant snow peaks behind which sits Gulmarg.

The Muslim schoolboys of Poonch always remember two landmarks in the history of their city. The first is 1814, when Ranjit Singh made his attack on Kashmir through Poonch; he sought the co-operation of Ullah Khan, the then Raja of Poonch, but this ruler being a Muslim had Afghan sympathies, and gave an evasive reply to the request, pleading his inability to comply with the Maharaja's wishes since his son was then a hostage in the hands of the Duranis. Ranjit Singh's forces advanced with the Maharaja at their head; the small forces of Poonch fell back, the Raja ordering his subjects to leave the town and villages, thus cutting off supplies from the Sikhs, who however, reached Tosa Maidan in their advance. There they suffered a crushing defeat at the hands of the Afghan forces of Rajouri and Poonch. Retreating, the Sikh army burnt the fair city of Poonch to the ground.

Later, when Poonch was still an independent hill State, it was annexed by the Maharaja Gulab Singh, when he defeated the combined forces of the Afghan Governor of Kashmir and the Raja of Poonch. Then, in order to show the people of his new State that the last of the representatives of the main line of rulers would never be able to return, he had both of them

5 or 6 miles from the bank of the Jhelum, and by the marvellous solidity of its construction. The cella, which is 8 feet square, and has an open doorway on each of the four sides, is composed of only ten stones, the four corners being each a single stone, the sculptured tympanums over the doorways four others, while two more compose the pyramid roof, the lower of these being an enormous mass, 8 feet square by 4 feet in height. It has been ascribed by General Cunningham, on grounds which, in the absence of any positive authority either way, may be taken as adequate, to Narendráditya, who reigned from 483 to 490. Ferguson, however, considered that the temple belongs to the thirteenth century. The sculptures over the doorways are coarsely executed in comparison with the artistic finish of the purely architectural details, and are much defaced, but apparently represent Brahmá, Vishnu, Siva, and the goddess Durgá. The building is said to be dedicated to Vishnu as Sûrya or the Sun-god. Inside the cupola is carved, so as to represent the sun; and at each corner of the square the space intervening between the angle and the line of the circle is filled up with a *jinn* or attendant, who seems to be sporting at the edge of its rays. The roof has been partly displaced, which is said to have been the result of an attempt made to take it down and remove it to the city. The interior is still occupied by a large stone *linga*.

Population.

A table at the end of this article (p. 83) shows the distribution of population in 1901. An estimate of the number of inhabitants was made in 1873, but the first regular Census was taken in 1891. In that year the population was 2,543,551, and it rose to 2,905,578 in 1901, or by 14 per cent. To a considerable extent the increase was due to improved enumeration, as for example in Gilgit, where the number recorded rose from 16,769 to 60,885. The increase amounted to 21 per cent. in the Kashmir province, compared with only 6 per cent. in Jammu. The density of population in the whole State is 56 persons per square mile. Details of the area of subdivisions are not available, but the density per square mile of land under cultivation varies from 64 in Muzaffarábád district to 1,055 in Gilgit, where cultivable land is scarce. There are only two towns of any size, Jammu (36,130) and Srinagar (122,618), but the State contains 8,946 villages. Nearly half the total population lives in villages with a population of less than 500 each. Formerly, considerable numbers of Kashmiris emigrated to the Punjab, but the census results in that Province show that only 23,240 persons born in Kashmir were enumerated in Indian Census in 1901 [illegible] 1911.

enumerated there in 1901, compared with 111,775 in 1881. Statistics of age are, as usual, unreliable, and need not be referred to in detail. In the whole State there are 884 females to 1,000 males, the proportion being highest in the frontier tracts (933) and lowest in Kashmír province (876). These results point to defective enumeration of females. Marriage is comparatively late, and less than 1 per cent. of the males under fifteen years, and about 2 per cent. of the females of the same age, are married. Taking the whole population, 53 per cent. of males and 39 per cent. of females are married. Polyandry is prevalent in Ladákh. About 34 per cent. of the population speak Kashmíri, and 15 per cent. Dogrí, while Panjábi is the tongue of nearly 30 per cent. A great variety of languages are used, in various parts of the State, by comparatively small numbers. Agriculture supports 54 per cent. of the total, and weaving and allied arts 2 per cent.

Religion. The total population includes 2,154,695 Muhammadans, 689,073 Hindus, 25,818 Sikhs, and 35,047 Buddhists. The Hindus are found chiefly in the Jammu province, where they form rather less than half the total. In the Kashmír province they represent only 324 in every 10,000 of population, and in the frontier wazárats of Ladákh and Gilgit only 97 out of every 10,000 persons.

Castes. Among the Hindus of the Jammu province, who number 626,177, the most important castes are the Brahmans (186,000), the Rájputs (167,000), the Khatrís (48,000), and the Thakkars (35,000). Each caste is subdivided into many sub-castes; but for practical purposes the Dográ Rájputs do not regard the finer divisions of the ethnologist, but draw a broad distinction between the Mián Rájputs who engage in neither trade nor agriculture, and the other Rájputs who have condescended to work for their living. The Miáns will marry the daughters of the latter class, but will not give their own daughters in marriage to them. They have territorial names, such as Jamwál and Jasrotia, signifying that the family is connected with Jammu and Jasrota. They mostly hold land on payyar-cum rents, cultivated by others, who take a share of the crops. The Mián Rájput gladly serves as a soldier, by choice in the cavalry, and if there is not room for him in the Mahárája's forces, he will enlist in the Indian army. In the Hunza-Nagar campaign and at Chitrál the Dográ Rájput worthily maintained his ancient reputation. As a soldier he is admirable, but as a landowner evil days are in store for him. The agriculture of the Dográ country is un-

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

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his family subsequent to their acceptance of Islām. Both Hindu and Musalmān Chibs repair annually to the tomb of Shādi Khān at a place in the Kāli Dhar hills in the Naoshera *taksil*. Like the Dogrā Rājputs, the Chibs look upon service as the sole career for a man, but both Hindus and Musalmāns till the soil. They are a fighting people, and the spirit of adventure takes them out of their own country. They follow the caste rules of the Hindu Rājputs, but are perhaps stronger and more muscular than the Dogrās to the east. Besides the Chibs, there are Musalmān Rājputs to the west of the Chenāb—the Jarals, the Bhaos (unfavourably known in Akhnūr), the Gakhars, and many others. It should be noticed that the Hindu Chibs give their daughters in marriage to the ruling family of Jammu and Kashmīr.

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The Bambās and Khakhās.

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Drew, in his book *Jammu and Kashmir Territories*, suggests that the Bambās and Khakhās of the Jhelum valley might be classed under the head Chibhāli. Very little is known as to when these people migrated into Muzaffarābād and Uri districts, or whence they came; but it is generally admitted that they had a foreign origin. It is probable that the Khakhās have occupied the country on the left bank of the Jhelum for 300 years or more, and that the Bambās, who live on the right bank of the river, came in yet earlier. The Khakhās, who enjoy the proud title of Rājā, are, like the Chibs, Musalmān Rājputs, and trace their descent to Rājā Mal Rāthor. They regard themselves as belonging to the Janjuah tribe. The Bambās, who are styled Sultāns, deprecate a Hindu origin. They claim to belong to the Kureshi tribe, and say that the name Bambā is a corruption of Bāni-Hāshim, and that they are descended from Ali, the son-in-law of Muhammad. The Khakhās and Bambās have a privileged status in the Jhelum valley, and their power has varied according to the weakness or strength of the central authority. Under the Afghāns, the Khakhās and Bambās paid little to their overlord, and were practically independent. The Sikhs tightened their hold over the Jhelum valley, but the Khakhās and Bambās retained certain privileges.

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The Gūjars.

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Numerically the Gūjars are of some importance, both in Jammu, where they number 151,700, and in Kashmīr, where they are returned at 125,650. Some of them have settled down to agriculture; but the great majority are herdsmen, and in the summer months move up to the splendid grazing-grounds above the forests with their buffaloes and goats. They are Musalmāns by religion, and many of the Gūjar tribes speak

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3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1
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a dialect of their own known as Parimu. They are a fine tall race of men, with rather stupid faces and large prominent teeth. They sacrifice every consideration for their buffaloes, and even in their cultivation, chiefly maize, their first thought is for these animals. They are ignorant, inoffensive, and simple, and their good faith is proverbial. Kashmīr and its mountains have especial attractions for the Gūjars; but as forest conservancy extends, these born enemies of the forest will find Kashmīr less attractive.

Kr [162] [221]

The Gaddis.

Another pastoral semi-nomad people are the Gaddis (5,927) of Kishtwār. They graze large flocks of sheep and goats, moving up the mountains as the summer draws on, and returning to the low country when the first snow falls. Their homes are in the high pastures, but they are for most part of the year roving, though in some places there are regular settled villages of Gaddis. They are Hindūs. They wear duffel clothes and a very peculiar hat of stiff cloth. All speak well of the Gaddis, and they are a popular people, welcome everywhere.

Kr 162

Kashmīr proper.

In the Kashmīr province, out of a total population of 1,157,394, Muhammadans number 1,083,766, Hindus 60,682, and Sikhs 12,637. The Census, however, was taken in the winter, when many of the resident population were away working in the Punjab.

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The Kashmīris.

The Kashmīri is unchanged, in spite of the splendid Mughal, the brutal Afghān, and the bully Sikh. Warriors and statesmen came and went; but there was no egress, and no wish on the part of the Kashmīris in normal times to leave their home. The outside world was far, and from all accounts inferior to the pleasant valley, and at each of the gates of the valley were soldiers who demanded fees. So the Kashmīris lived their self-centred life, conceited, clever, and conservative.

Islām came in on a strong wave, on which rode a fanatical king and a missionary saint, and history records that the Kashmīris became Musalmāns. But close observers of the country see that the so-called Musalmāns are still Hindus at heart. Their shrines are on the exact spots where the old Hindu *sthāns* stood, and these receive an attention which is not vouchsafed to the squalid mosques and the mean *mullās*. The Kashmīris do not flock to Mecca, and religious men from Arabia have spoken in strong terms of the apathy of these tepid Musalmāns. There are many shrines, shrines of the Rishis, the Bābas, and the Makhdūm Sāhib Pīrzādas, known as the Wāmi or 'national,' as distinguished from the Saiyids and Saiyid Pīrzādas who are foreigners. And as in religion,

TABLE II.—Distribution of Population, Kashmir, in 1901

Districts.	Area in square miles.	Number of towns.	Number of villages.	Total Population.			Urban Population.			Mean density per square mile.‡
				Persons.	Males.	Females.	Persons.	Males.	Females.	
Jammu	...	1	1,190	344,018	185,722	158,296	36,130	22,221	13,909	267
Udhampur	...	...	1,055	284,048	151,425	132,623	...	...	...	184
Bhimber	...	...	1,019	400,229	210,075	190,154	...	...	...	233
Jasrota	...	...	584	154,213	82,391	71,822	...	...	...	193
Pūnch Bhadarwāh } *Jāgīrs*	...	...	624	338,799	178,179	160,620	...	...	...	...
Total, Jammu Province	5,223*	1	4,472	1,521,307	807,792	713,515	36,130	22,221	13,909	...
Khas	...	1	2,919	989,196	526,158	463,038	122,618	65,542	57,076	164
Muzaffarābād	...	...	827	168,198	90,729	77,469	...	...	...	64
Total, Kashmir Province	7,922†	1	3,746	1,157,394	616,887	540,507	122,618	65,542	57,076	131
Ladākh	...	...	464	165,992	83,600	82,392	...	...	...	419
Gilgit	...	...	264	60,885	33,778	27,107	...	...	...	1,295
Total, Frontier districts	443†	...	728	226,877	117,378	109,499	...	...	...	512
Total, State	80,900	2	8,946	2,905,578	1,542,057	1,363,521	158,748	87,763	70,985	36§

* Of this area, 2,266 square miles are assessed and 2,957 estimated. It does not include the *Jāgīrs*.
† Assessed area only.
‡ Calculated on area actually cultivated.
§ Calculated on total area.

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361 **Jammu Town.**—Capital of the Jammu province, Kashmīr State, and the winter head-quarters of the Mahārājā, situated in 32° 44′ N. and 74° 55′ E., at an elevation of 1,200 feet above sea-level. Population (1901), 36,130. It lies high on the right bank of the river Tāwi, which flows in a narrow ravine to join the Chenāb. The town covers a space of about one square mile, densely packed with single-storeyed houses of round stones and mud with flat tops. In the upper portion are superior houses of brick, and in the Mandi stand the State offices and the palaces of the Mahārājā and his brother. The general effect of Jammu is striking; and from a distance the whitewashed temples, with their gilded pinnacles, suggest a splendour which is dispelled on nearer acquaintance. The most conspicuous of the temples is Raghunāthji, but like all the other buildings in Jammu it is commonplace. The Dogrās have little taste in architecture, and are essentially economical and practical in their ideas of domestic comfort.

The railway, which runs to Siālkot, a distance of about 27 miles, starts from the left bank of the Tāwi. The river is spanned by a fine suspension bridge, and a good cart-road runs from the bridge as far as the Mandi. The other streets are narrow and irregular, and there is nothing of striking interest. Of late years the construction of water-works, the opening of the cart-road to the Mandi, the suspension bridge over the Tāwi, and the railway extension from Siālkot have improved the conditions of life in Jammu; but there has been no marked response either in population or in prosperity.

511 487 In the palmy days of Rājā Ranjīt Deo, towards the latter part of the eighteenth century, it is stated that the population was 150,000. There is nothing in the geographical position of Jammu which makes for prosperity. It lies on the edge of the Mahārājā's territories, with an infertile hinterland. Rightly speaking, it should have been the emporium for Kashmīr commerce, but the construction of the Kohāla-Srīnagar cart-road has taken trade away from the Jammu-Banihāl route. At present there are hopes of the development of coal-mines to the north, which might bring prosperity to the Dogrā capital; and the railway projected from Jammu to Srīnagar would restore much business.

361 The town is situated on a hill. It may be aptly called 'the city of temples,' as every traveller is likely to be impressed with these, while approaching by road or train. The largest and the central place of worship is the temple of Sri Raghunāthji. The town was a great centre of industry in the time of the

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

late Mahārājā Ranbīr Singh, but now it is merely the residence of the ruling family and the officials of the State. The governor (Hākim-i-Ala) of the province with his revenue office, the Chief Judge, the Sub-Judge and two magistrates of the first class, the Wazīr-i-Wazārat of the Jammu district, the Superintendent of police, Jammu province, the chief medical officer, and the heads of various departments all live in Jammu, together with the staff of their several offices. A large hall called the Ajaibghar was erected by the late Mahārājā for the accommodation of the present King-Emperor, when he visited Jammu as Prince of Wales in the year 1875. The Mandi Mubārak palaces and the palace of Rājā Sir Amar Singh, situated on the Rāmnagar hill, towards the north of the town, are the chief attractions. The Central jail has a daily average of 268 prisoners, and costs about Rs. 20,000 per annum. The State high school is located in a large building, and is doing fairly efficient work. It contains about 800 pupils. A college to be named after the Prince of Wales is shortly to be opened. A State hospital is maintained, costing annually Rs. 14,800. Great improvements have been made in the drainage system of the town, which is managed by a municipal committee, and more improvements in this respect are under contemplation.

Kathua.—An overgrown village in the Jasrota district, Jammu province, Kashmīr, situated in 32° 22′ N. and 75° 32′ E., on the right bank of the Rāvi and between it and the Ujh river. Population (1901), 5,801. Kathua possesses no points of interest. The buildings are mean and dilapidated, and the place has no past and no future. The climate is unhealthy, and the water-supply scanty and bad.

Mīrpur.—Town in the Bhimber district, Jammu province, Kashmīr, situated in 33° 11′ N. and 73° 49′ E., at an elevation of 1,236 feet above sea-level. It lies 22 miles north of the British cantonment of Jhelum, and is said to have been founded about 200 years ago by the Gakhars, Mīrān Khān and Sultān Fateh Khān. It is situated on high ground on the edge of the Kareli Kas, from which drinking-water is easily procured. There are several rather picturesque temples, the chief being the Sarkāri Mandir, built by Mahārājā Gulāb Singh, the Raghunāthji, and the temple of Dīwān Amar Nāth. The town contains 550 shops, forming a long bazar running east and west. Apart from the shop-keeping class, Brāhmans and Sikhs, of whom many are settled in Mīrpur, the inhabitants are mostly of the artisan or menial classes. There is a flourishing

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1 Kashmiri AV4

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State school badly housed, and a dispensary in a building wholly unsuited to the purpose. The town has a neglected appearance. The streets are badly laid, dirty, and undrained, and there are no attempts at conservancy. Trade is brisk. It is mostly in the hands of Mahājans and Khattrīs. The chief articles of export to British India are grain, *ghī* from the hills and Pūnch, and minor forest products from Kotli, Pūnch, and Rājauri; the chief imports are salt, cloth, tea, and sugar.

Kr [162] Kr [342] Kr [312] Kr [132] Kr [221] Kr [443] Kr [487] Kr [101]

Pūnch.—Principal place in the *jāgīr* of the same name, Kashmīr State, situated in 33° 45′ N. and 74° 9′ E., at an elevation of 3,300 feet above sea-level. It lies on sloping ground above the right bank of the Tāwi. Population (1901), 8,215. The town is oblong in shape, and is unwalled, with narrow streets. There are about 750 houses, generally single-storeyed with flat mud roofs. The fort, in which the Rājā resides, stands on a mound about 300 yards from the south-west corner of the town. Pūnch is well supplied with water brought by channels from the neighbouring streams. The climate is hot in the summer, and the rice-fields in the neighbourhood are probably one of the causes of the prevalence of fever. During the five hot months it is the custom to migrate to the hills to the summer camping-ground known as Dhoks. There is a flourishing market and a large trade is done in grain and *ghī*, in spite of the fact that there are no roads in the *jāgīr* fit for cart traffic. A good six-foot road for pack transport has nearly been completed from the town to Uri on the Jhelum, and there is a project for a road to Rāwalpindi, with a suspension bridge over the Jhelum at Lachman Pātan. Other important tracks lead to Gulmarg and Tosh Maidān in Kashmīr, and to Jhelum. The ancient name was Parnotsa, and the place is often mentioned in the chronicles. The Kashmīris always speak of Pūnch as Prunts.

Situation.

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Srīnagar.—Capital of Kashmīr State, situated in 34° 5′ N. and 74° 50′ E., at an elevation of 5,250 feet above sea-level. The city lies along the banks of the Jhelum, with a length of about 3 miles and an average breadth of 1¼ miles on either side of the river. Originally houses were confined to the right bank of the river, and the site possesses many advantages, strategical and economic. It is not known when the extension on the left bank took place, but the royal residence was transferred to it in the reign of Ananta, 1028–63. Modern Srīnagar, on the right bank, occupies the same position as the ancient city of king Pravarasena II, who ruled at some period of the sixth century. Kalhana, in his famous chronicle, says that the

133 *kandi* has an altitude of 2,000 feet or less. Its soil
[241] is stony and sandy and cultivation depends mainly
[162] on seasonal rainfall. The area of this division is 2,609 square miles. The population at the census of 1941 was 8,14,028.

2. The Outer Hills, consisting of the comparatively low hills to the south of the mountain ranges. This division comprises the whole area covered by the ranges of low hills to the south of the Pir Panjal mountains, which divide the two provinces of Jammu and Kashmir, one from the other. The altitude of the greater part of this belt varies from 2,000 to 4,000 feet, though the hills in Bhadarwah reach heights of over 5,000 feet. On the lower levels, and stretched between the hills are patches of cultivated lands or stunted forests. The higher elevations
[241] are covered with pine and *deodar* forests. The cultivation is greatly helped by the proximity of the Pir Panjal mountains, whose tremendous altitude causes the moisture-bearing winds to deposit most of their aqueous vapours in this part of the country. Rice and wheat are grown in some parts, while maize is the staple food. The area of
[162] this division is 9,769 square miles; the population at the census of 1941 was 11,67,405.

3. The Jhelum Valley, consisting of the valleys that drain into the Jhelum and the Kishanganga rivers. The mountains enclosing this tract have an average altitude of 12,000 feet. Many of the peaks exceed 14,000 feet. Water for irrigation is supplied by the perennial streams which have their sources in the surrounding snow-clad mountains. The Jhelum valley situated at over 5,000 feet above the sea level, and the beautiful lateral valleys of the Sindh, and the Liddar (the three together forming the famous Kashmir Valley) and the hilly tract of Muzaf-
[241] farabad are included in this division. The Kashmir valley is fertile and yields abundant harvests of rice. Fruits of various kinds are produced. Wheat and maize are grown. In Muzaffarabad district, agriculture is precarious and the cultivated area is small. The area
[162] of the division is 8,539 square miles; the population at the census of 1941 was 17,28,705.

4. The Tibetan and Semi-Tibetan Tract, consisting of the middle reaches of the Indus. The river has its source in Lake Manasarovar in Tibet and traverses the whole of the division running from south-east up to the

133 bend round Nanga Parbat, where it assumes a south-westerly course. The mountains in the north stretch up to the Pamirs, and reach great heights ; one of the peaks, Mt. Godwin Austin 28,250 feet above the sea level, is [136] the second highest peak in the world. The Himalayan ranges north and south of the Indus have been described as the " Sportsman's Paradise ", where ibex, *markhor*, and ovis ammon, besides other big game, are met with. A number of mountaineering expeditions have been to these regions for exploration. Except in Gilgit, the ranges in this division vary from 17,000 feet to 22,000 [241] feet. The cultivable area in the Ladakh district is very small and the rainfall deficient, and agriculture is carried on by artificial irrigation. *Grim* (a kind of wheat) is the chief crop and is grown even at a height of 15,000 feet. The small tract of Gilgit enjoys good climate and cultivation, and produces wheat and other crops and fruits. The [162] area of the whole division is 63,554 square miles. The population is very sparse—the density at the census of 1941 was 5 persons to a square mile and the total population 3,11,478.

The first two of these divisions form the province of Jammu, the third is Kashmir proper, while the fourth comprises the district of Gilgit and the Frontier *illaqas* of Skardu, Ladakh, and Kargil.

132 **Climate.**—The climatic conditions of the country vary from the arctic cold of the Ladakh district to the extreme heat of the Punjab plains.

In the sub-montane and semi-mountainous tract of Jammu Province, tropical heat is experienced. Kashmir enjoys a temperate climate in summer, but is very cold in winter. In the Frontier district, especially in Dras, Zanskar and Rupshu, there prevails extreme cold. The deep narrow valleys between Kashmir and Gilgit are hot and damp. Kishtwar and Bhadarwah have a more salubrious climate.

Rainfall is scanty in the Frontier *illaqas* and the Gilgit district, but in the rest of the State it varies from 30 to 65 inches a year. Reasi and Poonch receive more than 60 inches each annually. The annual rainfall of the Jammu district is nearly 45 inches and that of Kashmir Valley varies from 30 to 35 inches.

Places of interest.—(A) The following are some of the

361 Places of interest—(A) The following are some of the chief places of interest for tourists in Kashmir :—

(1) SRINAGAR.

Srinagar, the summer capital of the State, extends over an area of about 4 miles in length by about 2 miles in width. The river Jhelum winds its way through the thick-
[491] ly populated city situated on its banks. The river in the city is spanned at intervals by several bridges built by different rulers of Kashmir between the 15th and the 18th centuries. Some of these bridges have very recently been reconstructed. Going down the river in a *shikara* (a small boat), one comes across many picturesque sites, including old mosques and temples as well as numerous shops of woodcarvers, silver-smiths, papier mache manufacturers and dealers in the arts and craftsmanship for which Kashmir is famous. The main streets are all metalled and afford facilities for wheeled traffic through the city. An excellent and abundant supply of pure water is provided for the city by a network of pipes fed from a reservoir at Harwan, twelve miles away in the mountains. Just above the 7th bridge in the city is situated the Bonded Warehouse of Central Asian traders. Below the bridge has been constructed a weir or barrage to maintain the level of water in the river during the winter season. Higher up above the first bridge are situated the Civil Lines or residential sections with well-built bungalows and nicely laid out gardens. Nedou's Hotel is centrally situated in the Civil Lines. With the growth of tourist traffic in recent years, several new hotels have sprung up, particularly on the Boulevard which fringes a part of Lake Dal.

[162] [484] The population of Srinagar according to the census of 1941 is about 2,08,000. It should, however, be remembered that during the six months of summer when visitors flock to Kashmir, the population of Srinagar rises by many thousands.

The Srinagar Club is the centre of amusements, and recreation for European visitors and permanent residents. It has six excellent tennis courts as well as a good 18-hole golf course laid out near Nedou's Hotel. Tennis tournaments and many golf competitions are held every year by the Club. The Amar Singh Club consists mostly of Government officers, but it also takes a limited number of visitors as temporary members every season. There are

linguist, the State has a variety of dialects belonging to 000
different branches of the human family. For the geologist, it offers an interesting study of soils and rocks with chronological data unobtainable elsewhere in India. For the archaeologist, there are numerous monuments of different ages and traces of cultural influences showing the interplay of civilizations. The scholar has an extensive field for research in systems of philosophy peculiar to Kashmir. The explorer has mysterious lands on the boundaries and the lofty mountains to merit his attention.

Census.—(A) **Population.**—The total population of the 161
State according to the census of 1941 was 40,21,616. The distribution according to religions is shown below :—

Muslims	31,01,247 [162]
Hindus	8,09,165
Sikhs	65,903
Buddhists	40,696
Others	4,605
Total ..	40,21,616

Muslims form 77·11 per cent. of the total population.

(B) **Variation in population.**—The increase of population during the decade 1931-41 was 10.3 per cent. against 9.8 per cent. of the previous decade.

(C) **Density.**—The density of population per square mile in 1941 was 48 against 43 in 1931. Excluding the Indus Valley which occupies 63,554 square miles and is very sparsely populated, the density per square mile was over 177.

(D) **Rural and urban population.**—At the census of 162
1941, there were 39 towns and 8,740 villages in the State. The number of persons living in the urban areas was 4,14,435 and of those living in rural areas 36,07,181. The number of occupied houses was 7,64,424, of which 67,983 were in the towns and 6,96,441 in the villages.

(E) **Civil conditions.**—Of the total population, 21,29,872 were males and 18,91,744 females. This works

162 to 888 females per thousand males of the total against 881 in 1931. The number of married persons was 17,34,733 and of widowed persons 2,94,402. These included 53 married and 25 widowed children of ages between 0 to 5 years.

(F) Distribution of population according to age.—The distribution of population according to the age-groups shows that the percentage of older people to the total population was a little higher in 1941 than it was in 1931. The increase in the age-group from 35-40 upwards was 13.7 per cent. against an increase of 10.3 per cent. for the whole population. The percentage of population in the age-group of 0-15 was 40.1.

The mean age recorded at the census was 23.83 years for males and 22.66 years for females.

212 **(G) Literacy.**—Below is shown the position of the main communities in the State, excluding Gilgit Agency, as regards literacy :—

Above 5 years of age.

Community.		Persons.	Literates.	Percentage.
Muslims	..	26,15,491	1,10,692	4
Hindus	..	7,08,954	1,06,877	15
Sikhs	..	55,815	17,765	32
Buddhists	..	37,153	1,920	5

The following table shows the progress of literacy from 1921 to 1941 :—

Literate per 1,000.

		1921	1931	1941
State	..	26	41	70
Jammu Province	..	27	49	74
Kashmir Province	..	26	35	70
Frontier District (Excluding Gilgit Agency)	..	19	25	31

6: India AV1 Kashmir AV1
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/For distribution of the population by sex, occupation, caste, language, religion etc., see category 116, pp. 4, 66-68, 83-85, 88-92, 117-121, 123-124, 126-133, 135-146, 148, 156, 167-168, 170-183, 205-225, 227-248, 280-282, 285-287, 291-294, 296-309, 314-321, and 328./

1: Lawrence G-3 (1889-1895) 1895 AV4 Kashmir AV4
Kashmir AV1

Ki 487 Kr 487

CHAP. XVI.

Jhelum valley cart-road.

In September, 1890, the road from Baramula to Kohala was opened to cart traffic, and the immediate result was that trade deserted to a certain extent the Banihal and Pir Pánjál routes. But as a trade route the Jhelum valley road has up to the present disappointed expectations. It is frequently closed for months together, owing to heavy landslips, and carriers find that the cost of fodder along the line is a serious obstacle to their business. The heavy expenses entailed by the construction of the Jhelum valley road and its maintenance have prevented the Durbar from keeping the Banihal and Pir Pánjál routes in good order, and it is quite possible that until the Jhelum valley road hardens into a permanent and safe thoroughfare, with bridges capable of carrying heavy carts, its construction will not lead to an appreciable or steady increase of trade. Further, unless the alternative routes are kept in good repair, it is possible that the trade between Kashmír and the Punjab may diminish.

Ki 439 Kr 439

Total trade.

The following table shows the exports from Kashmír to the Panjab, and the imports from the Panjab to Kashmír. The figures are taken from the Panjab trade reports, and as railway communication between Kashmír and the Panjab has been much discussed of late, I have added statistics showing the trade between Ladákh and the Panjab, surmising that if Srinagar is linked with the railway all the trade with Ladákh and Yarkand will pass through Kashmír, or at any rate through Gilgit. The figures given by the Panjab trade reports deal not only with the valley of Kashmír, but include the trade of Jammu territory. It has been calculated that Kashmír proper accounts for half the trade shown in the table, but if one looks to the population of the various divisions of the Kashmír State, it would seem that Kashmír proper is given a larger share than would be justified by census statistics. The population of Jammu territory, according to the census of 1891, amounted to 1,439,543. The population of Kashmír proper amounted to only 814,241. Even if the through trade to Skardu and Gilgit be included, and their population of 127,094 be added, we should then have a population of 941,335, which is still less than half. It is unfortunate that exact figures cannot be given for the Kashmír valley, as distinguished from the rest of the territories of His Highness the Mahárájá of Jammu and Kashmír, but a fairly accurate idea can be formed of the trade of the valley, based partly on the figures shown in the statement and partly on local information obtained in Kashmír.

Kr [162] Ki [162]

674 dacoities, thefts and house-trespasses suffered a decline. In murders, dacoities and other offences against person the district of Mirpur holds an unenviable position while in theft the Srinagar district stands out first. In house-breaking and trespass the Jammu district seems abnormally adept. The total number of offences reported during the decade came to 32,813 while 6,896 offences came as a legacy of the previous years. The number of accused arrested during the decade was 36,382.

VI. THE MOVEMENT OF THE POPULATION.

161 **33.** In the preceding pages the conditions of the decade have been recorded in somewhat detail and we are now in possession of fairly enough data to tackle the causes of the growth of population in the different parts of the country during the closing decade. With the exception of the floods which made appearance towards the close of the decade, the decennium has been one of all round peace and progress, as it enjoyed freedom from virulent epidemics like Influenza which carried away about 45,000 souls during the last decade, and from wars requiring the removal of a large amount of adult population from the country giving rise to factors which reduced the birth rate considerably. On the other hand maintenance of peace and order and development of irrigation, communications, trade and industry were factors helpful to the growth of population which consequently has registered an increase of 325,725 souls or 9·8 per cent. during the decade as against 5·1 per cent. increase of 1921 and 8·69 of 1911. The percentage increase *i. e.* 9·8 is highly satisfactory as it is almost on par with the increase for the whole of India which comes to 10·6 per cent. The increase is also quite in level with the increase in Mysore (9·7 per cent.), Gwalior (10·3 per cent.) and Punjab States (11·2 per cent.) although the Baroda and Hyderabad States show a big jump of 14·9 per cent. and 15·8 per cent. increases between 1921 and 1931 as against the 4·6 per cent. increase in case of Baroda and 6·8 per cent. decrease in Hyderabad in the decade 1911-1921.

Of the British-Indian Provinces the percentage increases are :—

Bengal (7·3), Bihar Orissa (10·8), Bombay (13·3), Burma (11), Central Provinces (11·5), Madras (10·4) North-West Frontier Provinces (7·7), United Provinces (6·7) and Punjab (14·0).

The average density per square mile has also increased to 43 from 39 of the last Census and as already observed from 147 to 160·5 in case of the Jammu and Kashmir Provinces excluding the Frontier Districts.

163 **34. Vital Statistics.**—The adjoining table shows the vital statistics for the ten years and it may be stated without any fear of contradiction that the 165 accuracy of these statistics continues to be full of suspicion and the results are so faulty that it would be simply wasting time to attempt to build up the birth and death rates from these unreliable data.

Name of Districts.	Number of deaths in the decade 1921-1930.	Number of births in the decade 1921-1930.	Excess of births over deaths.	Excess of deaths over births.	Increase or decrease in population in 1931.
Jammu Province ..	[illegible]	[illegible]	[illegible]	....	+ [illegible]
Jammu City ..	[illegible]	[illegible]	....	[illegible]	+ [illegible]
Poonch Jagir ..	[illegible]	[illegible]	....	[illegible]	+ [illegible]
Chenani ..	[illegible]	[illegible]	....	[illegible]	+ [illegible]
Kashmir Province ..	[illegible]	[illegible]	[illegible]	....	+ [illegible]
Srinagar City ..	[illegible]	[illegible]	[illegible]	....	+ [illegible]
Gilgit District ..	[illegible]	[illegible]	[illegible]	....	+ [illegible]
Ladakh ..	[illegible]	[illegible]	[illegible]	....	+ [illegible]
Total State ..	[illegible]	[illegible]	[illegible]	[illegible]	+ [illegible]

659 163 165

The arrangements for recording the vital statistics continue to be faulty as the agency through which these records are gathered is both illiterate and irresponsible. While one might put some faith in the figures of death which on account of the congregation of people gain sufficient publicity and importance to awaken the Chowkidars to a sense of duty in getting the event registered, very little care is taken to ascertain and record the accurate number of births in rural areas and especially the birth of daughters which event is not readily disclosed by the parents who feel greatly disappointed. The figures carry their own condemnation with them especially of the Panch Illaqa where the deaths in ten years exceed the births by 8,230 which is a fallacious result as the comparison of the Census figures establishes an increase of (387,384—351,781) or 35,603 persons or 10·12 per cent. during the decade. This increase could only take place either through births or through immigration and since the vital statistics show a large excess of deaths over births and surely there has not been any discovery of a Gold Mine as to attract so many thousands to these hills, the conclusion that the birth statistics are absolutely rotten and fictitious is self-evident.

Taking this data for what it is worth there is an excess of 165,053 births over the deaths during the ten years period while the actual increase of population is 325,725 which leaves a difference of (325,725—165,053) or 160,672 souls unaccounted for. If we take into calculation the variation affected by migration the inexplicable difference increases to 160,672+30,252 (which is the excess of emigrants over immigrants) or 190,924 which shows that a large proportion of births have easily escaped registration and consequently the figures need not be subjected to any further analysis since they are calculated to lead to fallacious conclusions.

161

28. Growth of Population.—Postponing the discussion of migration to subsequent chapters it is now time to proceed to the discussion of the "Growth of Population" by Provinces, Districts and Tehsils and offer suitable explanation for variation in figures.

The population of the State has during the last forty years (1891-1931) increased from 2,543,952 to 3,646,243 persons which gives a rise of 43·3 per cent.—the percentage variations during the four decades being 12 for 1891 to 1901; 8·7 for 1901 to 1911; 5·1 for 1911 to 1921 and 9·8 for 1921 to 1931. The density per square mile has also during the same period risen from 31 in 1891 to 43 in 1931, which shows that the population of the State is progressively on the increase. A reference to the Subsidiary Table III of this Chapter which gives variation in relation to density for the various Natural Divisions will show that the Jhelum Valley Division stands the highest with a decennial increase of 13·5 per cent. and is followed by the (ii) Submontane Tracts (9·9 per cent.), (iii) The Outer Hills (8·5 per cent.) and (iv) The Indus Valley (5·6 per cent.).

As regards the total increase during 40 years the Indus Valley Division stands the highest having increased its population by 80·1 per cent. This however is too exaggerated a figure and the inflation is due to the unreliability of the first two *i. e.*, 1891 and 1901 Censuses. The 1911 Census which was close and careful represents the true state of affairs and both at this and the 1921 Census the rate of decennial increase works out to 3·1 and 5·6 respectively which clearly proves the incredibility of the statistics of earlier Censuses.

In density, however, the Natural Division No. I (*i. e.*) the Semi-mountainous Tract stands the highest having an average density of 273 and next comes the Jhelum Valley with a density of 184. The Outer Hills with a density of 110 stand third in order of density and the Frontier Districts occupy the last position having only 5 persons to a square mile. The position is graphically represented in the accompanying map which shows at a glance the increase by Natural Divisions.

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(c) Abortion.

(d) Celibacy.

(e) Abstinence.

(f) Birth control.

(g) Certain social customs.

(h) Prolonged lactation.

(i) Hypergamy.

163 164 Of the positive checks war is becoming a rare phenomenon these days and starvation and famine though in a mild form does affect the birth-rate in the Jammu Province and the Frontier Districts while the Kashmir Province is in this respect better situated. As regards disease this check also receives full play in Jammu Province where Plague cuts off the natural increase to a great extent and malarial fever is responsible for considerable mortality and is thus unfavourable to fertility. In Kathua and other malarial localities most of the deaths are due to the malarial fever and the surviving population is reduced to a considerably low pitch of vitality which make the sufferers an easy prey to other diseases. The venereal diseases act as another powerful positive check by causing premature death of the sufferers and leaving their children to propagate misery and further suffering.

163 847 842 As regards the preventive checks female infanticide which was much in vogue amongst the Rajputs is considerably reduced—thanks to the measures taken by His Highness the Maharaja Bahadur to stamp out this inhuman practice from his territories. Abortion is not practiced by the people as a means of checking larger number of births but is only resorted to prevent illegitimate births which the society regards as an unpardonable sin. Again celibacy and voluntary abstinence being against human nature play a very inferior part in limiting births and the Neo-Malthusian methods of "Birth Control" are very little known in the rural areas not to speak of their being put into practice by the uneducated villager who is so reckless about production of children. Confidential enquiries made regarding the sale of rubber goods from private practitioners and Chemists and Druggists who stock these articles only go to show that even in the cities the use of these methods is practiced on too small a scale to have any appreciable result. The Customs Department which was also requested to supply the figures of import of these articles regretted that separate figures were not available. The only preventive check which has proved highly effective in controlling the birth-rate in the advanced countries is almost absent in the State.

163 564 853 As regards social customs of hypergamy which forbids the marriage of a girl with a man of a social group equal to or inferior to her and forces her to marry a man of a superior group is completely absent in the State while practice of prolonged lactation which results in decreased conceptivity being within the knowledge of common people does act as a very mild preventive check.

163 582 The "postponement of marriage" especially in the case of girls acts as a powerful check in restraining births but this check also has had very little play in India where marriage amongst the Hindus being a religious necessity enjoined by the Shastras is universal and the practice of marrying girls before puberty resulting in high birth-rate was universally recognised. Now by the passing of legislative enactment within the State the age of marriage has been raised to 18 for boys and 14 for girls which it is hoped while preventing much misery consequent upon deaths of child-wives and of children produced by them, will instead of acting as a check favour the growth of population by preventing deaths.

1 [On population -- Analyst]

SUBSIDIARY TABLE V.

Comparison with vital statistics.

Administrative Divisions.	[illegible]		[illegible]		[illegible]	[illegible]	
	Total number of						
	Males.	Females.	Males.	Females.		Natural Population.	Actual Population.
1	2	3	4	5	6	7	8
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
II. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
III. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Other.							
I. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
II. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

SUBSIDIARY TABLE VI.

Variation by tehsils according to density.

(a) Actual Variation.

Natural Divisions.	Tehsils.	Tehsils with a population per square mile of the administrative area of the district of			
		[illegible]	[illegible]	[illegible]	[illegible]
1	2	3	4	5	6
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
I. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
II. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
III. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
IV. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

SUBSIDIARY TABLE IV.

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[illegible] of Females per 1,000 Males of certain Selected Castes.

State	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1	2	3	4	5	6	7	8
[illegible]							
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	—	—	—	—	—	—	—
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]							
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

SUBSIDIARY TABLE V.

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Actual numbers of Males and Females reported for each Sex during the Decade 1921-1930.

State	Males	Females	Males	Females
1	2	3	4	5
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

*659 vigilance so as to get through the business without the least possibility of trouble or resistance from the public. The Hidayat (or instructions for filling up the schedule) was worded in very plain terms explaining the beneficent objects of the enquiry and allaying suspicions which generally accompany any novel enquiries more so when the enquiries pertained to the women-folk. Although accuracy and exactness required the putting of the questions direct to the women concerned but as already pointed out the difficulties of selection of a sample area and the dearth of female workers to carry out the investigations throughout the length and breadth of the country constituted strong impediments to obtaining responses direct from the married women. The fear of public opposition and resentment springing from the addressing of such enquiries direct to the women in this backward tract where lack of female education and social restrictions like *Purdah* would have presented serious obstacles in the way of enquiry, was a further consideration which weighed with the Census authorities of the State who deemed it wise to address the questionnaire to the husband instead of the wife. This elicited prompt responses from the husbands and made the [illegible] ing among the city intelligentsia who would put funny questions regarding the exact interpretation of the words 'the period of married life', to the Census workers who would dismiss them with a light smile and passed on to the next house. The returns may be assumed as fairly accurate as the responses from the husbands yielded equally reliable results and we do not think that replies from women themselves would have yielded better data. After rejecting the slips containing doubtful or incomplete entries 15,714 slips were selected for tabulation and in all eleven tables have been compiled and we shall discuss them seriatim in the following paragraphs.

● 163 **131. Table I: Sex of the first-born.**—In this table are presented the statistics of the sex of the first-born child and it will be seen that out of 15,714 cases examined 9,661 mothers brought forth a male child at the first birth while 5,702 mothers delivered a female child at the first birth, the balance of 351 being without any issue. The proportion of females first-born per one 1,000 males first-born comes to 590 for the whole State while in the case of Baroda State whose figures alone are available to us at the time of writing the proportion works to 608, which only proves the greater masculinity at first birth in the case of this State. Further analysis of the statistics by districts shows that femininity at first birth is highest for the Ladakh district (654·6) while it is lowest in the case of the Kathua district (474·6). The districts of Riasi, Srinagar, Baramulla also show a comparatively higher proportion than the Udhampur, Jammu, Muzaffarabad, Gilgit, Poonch and Chenani. The sex of the first-born generally determines the sex of the families and if the first-born is a male it is a fair index of the predominance of males in the majority of the families concerned. Since the table has been prepared for the first time no comparisons can be built up this Census and the detailed examination of the subject has naturally to fall to the share of the succeeding Census.

*162 **132. Table II: Size constitution of the Families.**—This table shows only the size of the family and has been compiled from completed fertility cases only. The addition of two or three more columns to this table would have given us the sex-constitution of families also and it would be advantageous to provide separate columns for male-children and female-children if the enquiry is pursued at the next Census. The table shows that the size of the family varies from families having no children to families having as large a number as 21 children. It will be seen that families with six children bear the highest proportion (13·3 per cent.) to the total number of families examined while the percentage falls to less than one after the 12 children families. Of the twenty two categories into which the families have been classed, the largest proportion of families is included by the group of families from 4 to 9 children which five categories include 62 per cent. of the total. The first four classes have 22 per cent. of families while the last thirteen classes contain only 15 per cent. all combined.

163 165 **133. Table III: Fertility by Occupations.**—Shows the size of the families according to occupations of the husbands and the following small table will

4 [Errata: cf. Category 116, P-329 for correction -- Analysis]

naturally help us in understanding the influence of occupation on the size of families as well as on the survival ratios. 163 165

Occupation.	Number of families examined.	Average number of children per family.	Proportion of surviving to thousand born.
1. Agriculture ..	13,900	5·9	657·7
2. Industry ..	878	5·3	632·2
3. Transport ..	45	5·5	624
4. Trade ..	822	5·8	648
5. Public force ..	18	6·8	522·9
6. Public Administration ..	130	5·5	642·7
7. Professions and liberal arts ..	288	5·8	539·8
8. Persons living on their income ..	100	5·5	600·5
9. Domestic service ..	80	5·1	625·4
10. Insufficiently described occupations ..	114	5·03	580·2
11. Unproductive and unspecified occupations ..	233	5·5	612·4

The largest average of children per family (6·8) is returned by public force which, however, on the contrary exhibits the lowest survival ratio 522·9 leading to the inference that although on account of physical strength of those connected with Army the number of births is high but on account of the absence of the father the children born are not properly looked after which complains the high mortality. The high average is, in part due to the fact that the number of cases examined is only 16. Agriculture records the highest survival rate (698) and the average of children is also high (5·9) which is probative of the fact that the active outdoor life of both the parents engaged in agriculture yields both high fertility as well as high survival ratio. The number of births is the poorest (5·2) among persons fattening on their incomes without taking substantial share in the worldly activity necessary for the production of wealth though their survival rate is not so bad one due to the monetary means at their disposal for bringing up their children in a good state of health and comfort. The average of births is good for domestic service and insufficiently described occupations; fair for trade, profession and liberal arts; and low for transports, unproductive occupations and public administration. The survival ratio is good under agriculture, insufficiently described occupations, industry, trade and public administration; fair in the case of persons living on their income, domestic service; and poor in the case of transport, unproductive, professions and liberal arts and public force.

138. Table IV: Fertility by Religion and Caste.—The size of families by caste or religion of the families concerned is demonstrated by Table IV in which details for the principal castes of each religion have been given. The table contains lot of useful information for besides supplying the average number of children born per family for each caste it also gives the average proportion of surviving children to thousand born and is consequently helpful in working out the prevalence of infant mortality in the various communities. Since one of the outstanding feature of the Indian Census is a high birth-rate accompanied by a high death-rate especially amongst the children the productive efficiency of the various communities will therefore be more correctly disclosed by the survival ratios of children which this table gives in column 6. Columns 7, 8, 9 and 10 again are full of further important data bearing on the subject for an analysis of these figures by working out further percentages will show the connection which the age of the wife at marriage bears to the production of children as well as the survival ratios. With this prefatory observation regarding the multifarious utilities of this table we proceed to discuss some of the important results springing from the analysis of these statistics.

1/1 [Errata: of. category 116, p. 329 for corrections-- Analyst]

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The average number of children born per family comes to 5·7 for the entire State which compares quite favourably with 5·69 of Baroda State whose statistics should be very reliable on account of this enquiry having been held there for the second time. Proportion of children surviving to thousand born in the State is higher (*i. e.* 682·6) than 604 of Baroda which shows that survival rate here is comparatively favourable than in Baroda although the variation per cent. of population in two States is greater in the case of Baroda 14·9 against 9·8 of this State. This apparent inconsistency is easily explained by a consideration of the figures of migration. The Baroda State has an excess of 127,631 immigrants over the total emigrants which consequently swelled up the increase per cent. of population of that State while we had an excess of 30,252 emigrants over immigrants. This is sufficiently probative of the fact that there the survival rate per thousand as disclosed at the special enquiry is fairly reliable. Now extending the comparisons to different religions it is clear that the highest average of births per family is shown by the Jains (7·3) after whom come the Sikhs with 6·4 average births per family, the Muslims and the Hindus following with their respective averages of 5·8 and 5·7. The Budhists possess only an average of 3·9 births per family. In the survival rate however the Budhists lead all others with a proportion of 813·4 surviving children per thousand born while the Muslims, Hindus, Sikhs, Indian Christian and Jains follow in descending order with survival averages of 680·4, 674·1, 673·3, 617·6 and 545·5 respectively. A glaring contrast is presented by the Jains who stand highest in the total number of births per family but sink down to the bottom in the survival proportions. An opposite contrast is presented by the Budhists who stand the lowest in average births per family but capture the topmost position in the survival ratios. The figures of Jains having been worked out for 3 families only should, however, be accepted with great reserve as the results worked out on examination of so few cases cannot make an approach to accuracy. Extending our examination to the castes it is seen that after ignoring the figures for Saryaras and Churas which are abnormal being based upon the examination of only a few families the Tarkhan has the highest average of children per family and is followed by Jhiwar and Jat (6·7), Kashmiri Pandit (6·3), Chamar (6·1), Brahman (5·9), Khatri (5·8), the Rajputs and Lohar bring up the rear with (5·0). The proportion of surviving children to thousand born is the highest among the Hajjams (750) and lowest (583) for the Tharkhans. Amongst the Muslim castes the Arain has the highest average of children per family (6·4) while Balti represents the other extreme with the lowest average of (5·0). The Kashmiri Muslim (6·1), Gujjar (6·0), Pathan (5·8), Shias (5·8), Sheikh (5·7) have also fair averages. As regards the surviving children the Muslim Rajputs show the highest proportion (718) and Shias (712), Gujjar (709), Pathan (697), Bafinda (696), Brukpa (690) also possess higher proportions while the Balti stands the lowest in this respect. The figure for others contains various castes which should have gone under the Hindus, the only caste included under the head tribal religion being Sansis, in whose case only two families have been examined and it is not wise to discuss results accruing from such deficient data.

To represent the connection of the ages of the wife at marriage the marginal statement will be of material help both in showing the relative proportion of marriages in different age-groups in various religions as also on the average children per family and the proportion of surviving children. A look at the table shows that Hindus possess the largest percentage (19·8) of families with wife married at the age of 13 to 14 years, next come Muslims with (13·8 per cent.) and Sikhs with (11·7 per cent.) the Budhists showing only

Total number of families.	Proportion per 100 of families with wife married at				Average No. of children born per family.	Proportion surviving to thousand born.
	13—14	15—19	20—30	30 and over.		
Hindus .. 2,810	19·8	58	17·6	6·6	5·7	676·1
Muslims .. 68,611	13·8	48·9	29·6	7·6	5·8	680·4
Sikhs .. 213	11·7	61·2	22·9	3·1	6·4	673·3
Budhists .. 886	3·1	35·9	46·9	16·3	3·9	813·4
All Religions 12,330	14·6	50·1	32·9	7·6	5·7	682·6

1/1 [Errata: read "chuhras"; cf. errata sheet, p. 329, category 116 -- Analyst]

3·1 per cent. of married wives at this young age. In the next group 15-19 the Sikhs lead with a percentage of 61·3 and are closely followed by the Hindus (56 per cent.) the Muslims and Budhists percentages being 48·9 and 35·9 respectively. Combining these two groups we find from the slips examined that out of 100 married females 76 per cent. marriages of Hindu females take place before the age of 20 and only 24 per cent. or less than ¼ are celebrated after the 19th year. Amongst the Muslims, however, 62 per cent. marriages take place before the twentieth year of the wife while among the Budhists only 39 per cent. are celebrated before 20, the largest marriages taking place at ages between 20 and 30. Budhists have the highest percentage (46·9) in the group 20-30 and Hindus stand the lowest (17·6). In the group 30 and over again the Budhists occupy the supreme place and Muslims also contribute a proportion of 7·6, the Sikhs' share being the lowest (3·1). 163 165

To find some relation between the survival rate and the age of wife at marriage the figures of Budhist would seem to suggest a conclusion that the higher the age of the wife at marriage the greater will be the proportion of the surviving children to the total children born and the average number of children per family would also seem to be influenced by the higher proportion of marriages between 15·19. The Sikhs who marry 61·3 per cent. of their females between the ages of 15 and 19 have the highest number of children as also a survival rate at par with the Hindus. 15-19 would seem to be the most favourable age for marriage of girls and the results of the Regulation prohibiting marriage of girls below 14 years indirectly confirms the fitness of the 15th year for marriage of girls here and the results of this healthy reform will be abundantly clear by the next Census.

139. Table V: Age of Wife at Marriage and Fertility.—In conjunction with this the statistics of Table V can also be studied which shows that although the ages of 13 and 14 years for wife at marriage yield a high average both of children born (6·3) and surviving (4·2) yet the errors attendant on the age-returns must have influenced the returns since all people are not expected to know the ages of females so accurately. Moreover, the number of families in the 13 years and 14 years age-groups is comparatively small as the figures represent only one year age-group while 15-19 years is a 4 year age-group and has more families. If 15 to 19 group had been split up into 4 groups of one year period each it can be said with some certainty that the 15 and 16 years ages will surely show better averages for the surviving children if not in the total number of children born although a corresponding reduction might have been evinced by the 18 years and 19 years wives. The averages for 15-19 are 6 for total children and 4·07 for surviving children and these have been worked out for the highest number of families namely 6,189 and consequently the slight advantage shown by the 13 and 14 years is only trivial and imaginary as the separate figures for 15 years and 16 years wives would have shown. The averages regarding births fall as the ages of wives rise higher than 20 which only shows that with increase in the ages of married wives the rate of fertility decreases as is shown by column 4. Analysis by individual years debars us from hazarding conclusions as to the extent to which postponement of marriage lowers fertility and the survival ratio.

140. Table VI: Ages of Parents at Marriage and Fertility.—Shows the correlation of ages of parents at marriage and its detailed analysis should give the ideal combination of the ages of husband and wife under which the best results might be obtained. Since the enquiry is only in its inception the work can better be left to the future Census for detailed comparative analysis. For our purpose it should suffice to say that having already shown ourselves in favour of the age-group 15-19 as the marriage period for females, we need only see which group (whether 13-19 or 20-29) would provide the best husbands. The wives aged 15-19 remaining constant we find that with husbands belonging to 13-19 group out of every 100 children born 70 survive while if the husbands belong to the category 20-29 the surviving children form only 67 per cent. of the total. This, however, is not sufficient material for placing the ideal age of husbands in the group 13-19 simply because it shows 3 per cent. improvement in the survival rate as compared to 20-29 group, as here also errors do creep into the calculations by the comparison of unequal age-groups and taking into account

163 an unequal number of families in different groups. Had the table shown details
165 year by year or by equal age-periods we would have been more sure of our ground. Instead of having the group 20-29 it would have been better to have quinquennial age-groups 20-25, 25-30 and so on, as then it would have been possible for us to see whether 20-25 would not be more suitable age for husbands than 13-19. The old Shastric period of Brahmcharya also points to the suitability of the 25th year when the marriages of men were generally celebrated after they had completed their studentships. We should not, however, be over-enthusiastic in building conclusions just now on insufficient materials which should be tested by subsequent investigations of similar nature.

163 **141. Size of Family by duration of Marriage.**—Table VII shows the effect of duration of period of marriage on fertility of the family for important castes of each religion and for purposes of detailed comparison it is further necessary to work out the details for the same numbers of different castes. Out of the large number of castes tabulated in the main table only eleven important castes have been singled out for showing effects and some useful results about fertility which are detailed in the sub-joined table.

Duration of present marriage in years.	Average number of children born alive per 100 mothers.										
	Brahman.	Kashmir Pandit.	Jat.	Chamar.	Muslim Rajput.	Kashmir Muslim.	Gujjar.	Bakl.	Pankja.	Sikh.	Jaffal.
1	2	3	4	5	6	7	8	9	10	11	12
Below 10 ..	172	204	177	198	164	133	144	139	184	227	364
10 years ..	287	174	314	413	265	58	255	178	314	196	400
Over 10 and under 20 ..	520	417	384	391	314	322	362	320	402	331	522
Between 20 and 21 ..	463	518	465	483	478	453	225	458	520	508	613
22 years ..	527	515	603	474	522	549	533	496	..	722	388
22 and over ..	610	664	615	587	1,070	400	547	565	480	627	284

163 **142. Table VIII: Proportion of Sterile Marriages.**—Sex Table VIII deals with absolute figures of sterile and fertile marriages with reference to the duration
842 of married life, and the age of the wife at marriage.

582 The marginal table has been prepared from Table VII and shows the proportion of sterile and fertile marriages per 100 of total marriages, for different durations of marriage periods. It will at once be noticed that the sterility is highest or fertility lowest when the duration of marriage period is below 5 years. Even under the group 0-4 it will be apparent that when the wife's age is 13 or 14 the sterility is high but between 20-24 the proportion of sterile mothers falls considerably from 61 per cent. to 21 per cent. while if the wife is married after 25 sterility is again found to increase. The cause of high childlessness at 13 and 14 is also to be partially

Age of wife at marriage.	Proportion of children to 100 marriages.							
	0—4		5—9		10—14		15 and over	
	Sterility.	Fertility.	Sterility.	Fertility.	Sterility.	Fertility.	Sterility.	Fertility.
13 ..	61	39	9·6	91·4	3	97	1·9	98·1
14 ..	54	46	10	90	2·8	97·2	1·4	98·6
15—19 ..	34	66	6	94	2·3	98·7	2·1	97·9
20—24 ..	21	79	4	96	3	96	2·5	97·5
25—29 ..	48	52	9	91	2·9	97·1	2·8	97·1
30 and over ..	31	69	8	92	6	94	2·3	97·7
Total ..	38	62	7·2	92·8	3·5	96·5	2·1	97·9

sought in the fact that in most of the cases although the marriage ceremonies have been celebrated the real consummation of marriage is put off by some years especially when the husband is young and engaged in studies. The tendency amongst the educated parents to marry their sons after completion of their educational careers is on the rise and if in some exceptional circumstances the marriage is celebrated earlier there is a strong desire to put off the consummation till the boy is fixed up in life. The childlessness is gradually on the decrease as the period of married life increases till after completion of 15 years of marriage the sterility is reduced to below 4 per cent. (ranging from 1·4 per cent. to 3·5 per cent.). In the marriage duration group 5-9 sterility is at the minimum when the wife is married at the age of 20-24 years while in the groups 10-14 and '15 and over' the minimum is shifted to the age 14. It is generally observed that the postponement of marriage age of females beyond 25 generally increases sterility while the best fertility is exhibited by wives married between 15-24. That fertility increases with the increase in the period of duration of marriage is also sufficiently established by the statistics contained in the last two columns of the above table. 163 842 582

143. **Table IX: Age of mother at first birth.**—Table IX Part A which has been prepared from the cases of completed fertility only shows the age of the mother at first birth for different castes. The figures indicate that out of a total of 3,035 mothers only 19 were below thirteen years and 20 became mothers at the age of 13-14 years which proves that motherhood at the age of less than fourteen years is growing exceedingly rare as the proportion of such mothers per 1,000 works out to 6 and 7 mothers only. The higher groups 14-15, 15-16 and 16-20 respectively contribute 22, 58 and 154 mothers to every thousand mothers while the last group (20 and over) that is when the age of the mother is 20 years and over contains 753 or say ¾ of mothers. The figures would seem to point to a healthier state of affairs and if these statistics possess the necessary degree of reliability it may be concluded that although above 50 per cent. marriages in the State and about 75 per cent. amongst the Hindus and the Sikhs are celebrated before the bride's age reaches 19 years as has been shown in connection with Table IV, actual motherhood in 75 per cent. cases starts at 20 years and after and consequently the dangers of early conception are now being gradually eliminated as 20 years is not insufficient age for conception in a hot country like India where girls mature earlier than is the case in the cold countries. The inset table which has been extracted from the Sex Table IX presents the results for a few important castes of each religion for the same number of mothers *i. e.*, 1,000 mothers to enable the comparisons of like quantities for the 163

AGE OF MOTHER AT FIRST BIRTH.

Religion and Caste.	Below 13	13—14	14—15	15—16	16—20	20 and over.
1. *Hindu.*						
Brahman ..	11	....	28	41	241	[illegible]
Kashmiri Pandit ..	26	....	25	75	100	775
Khatri ..	....	....	....	121	273	606
Chamar ..	....	....	58	87	200	697
2. *Muslim.*						
Kashmiri ..	6	8	10	80	196	871
Rajput ..	....	6	....	27	130	[illegible]
Gujjar ..	6	....	10	35	190	931
Bakir ..	11	....	4	....	47	[illegible]
Brokpa ..	....	....	....	....	91	[illegible]
3. *Buddhist* ..	8	....	....	3	70	[illegible]
4. *Sikh* ..	22	22	22	74	272	[illegible]
Grand Total ..	6	7	22	58	154	753

163 deduction of necessary results with regard to each caste. It is obvious that in about 75 per cent. cases the commencement of motherhood takes place at 20 and over which group has accordingly the largest proportion of mothers arranged under it. Among the Hindus the Khatris lead with 121 mothers in age-period 15-16 as also in 16-20 while Kashmiri Pandits show the highest (775 per mille) proportion among the Hindus in the group 20 and over. The Muslim castes find a lead in the Balti community which has 938 mothers (per 1,000) in 20 and over. It is clear that motherhood commences sufficiently late amongst the Balti tribe and much earlier among the Muslim Rajputs on account of their still preserving the customs and ceremonies observed by the Hindu Rajputs. The Budhists (923) also give evidence of late motherhood quite on par with their neighbours—the Baltis (938). It is, however, strange that the Sikhs should show the lowest proportion of mothers at ages 20 and over (*i. e.*, 593 per mille). The age-period 16-20 in their case represents a fairly high proportion of mothers which may be partly assigned to the fact that the community being agricultural and martial has higher productive efficiency and consequently the period between marriage and conception is not great. The lesser prevalence of the custom of postponing the consummation of marriage over years further account for comparatively earlier conception.

144. **Table X : Spacing of Births.**—We now pass on to the discussion of the Sex Table X which concerns itself with the examination of the lapses of time between the different births in the various strata of society. For this purpose the Hidayat expressly required the filling up of the sex schedules for people of all grades of society and for the guidance of the collecting agency a classification into three broad headings—Advanced (or well-to-do), Intermediate and Indigent—was prescribed so that the results might be fairly representative of the entire populace and errors attendant upon predominance of any particular social class may largely be avoided. The proportions of the table being quite unmanageable it has been considered desirable to show the figures in a more presentable manner for the convenience of the reader who will be shown the broad general conclusions derivable from this part of the enquiry leaving him free to work out the details for the particular caste which he may find himself interested in.

Religion.	Difference in years between the births of								
	1st and 2nd child (1,000 cases).			2nd and 3rd child (1,000 cases).			3rd and 4th child (1,000 cases).		
	Below 2	Between 2 and 4	4 and over	Below 2	Between 2 and 4	4 and over	Below 2	Between 2 and 4	4 and over
Hindu ..	16	417	567	31	494	475	42	546	412
Muslim ..	22	363	596	41	458	501	38	488	473
Sikh ..	43	425	522	26	353	621	31	719	250
Budhist ..	51	401	548	50	450	500	90	400	510

The differences between the 1st and 2nd, 2nd and 3rd and 3rd and 4th births have separately been worked out for 1,000 cases under each of the births and it will be easily observed that the spacing of births is longer in the case of the earlier births than in the case of the later births as the proportion of the space intervals (4 and over) in the case of Hindus gradually falls as we proceed onward to the 2nd, 3rd and 4th births. For all religions it is 567 for first and 2nd child, 475 for 2nd and 3rd and only 412 for the third and fourth births. Such results are equally visible in all the other religions as well as for the different castes and social strata under each religion and show that as the size of the family increases the births take place at larger intervals showing the gradual diminution of the economic motive.

Want of space debars us from working out the proportional figures for each of the social grades.

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145. Table XI : Duration of Childless Period.—Duration of childless period is shown by Table XI for the proper understanding of which the marginal table showing proportional statistics will be specially helpful. The Hindus show the greatest proportion (83 per cent.) of families in which the childless period after the birth of the youngest child is over 5 years while Muslim's proportion is only 76 per cent. '5 year and over' interval while the 1-3 and 3-5 intervals also show fair distribution of the remaining 24 per cent. families. The Sikhs have a percentage of 80 and are followed by 77 of the Budhists in whose case the group 3-5 contains 15 per cent. If we extend the analysis to social groups we expect to find higher ratio of childless period amongst the advanced classes partly because of the existence of birth control to some extent amongst the educated intellectual classes and partly on account of poor health springing from sedentary habits.

Religion.	Total families.	Proportion per 100 families where the childless period after birth of the youngest child is		
		Between 1—3 years.	3—5 years.	5 and over.
Muslim ..	1,804	11	13	76
Hindu ..	801	6	11	83
Sikh ..	46	11	9	80
Budhist ..	300	8	15	77

SEX TABLE I.

SEX OF FIRST BORN.

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District or Tehsil.	Number of females first born.	Number of males first born.	Number of females first born per thousand of males first born.	Number of slips examined.	Total children Nos. 2 & 3.	Without born.
1	2	3	4	5	6	7
Jammu and Kashmir State ..	5,798	8,891	650·12	16,714	15,589	391
Jammu Tehsil ..	49	68	720·6	130	117	2
Jammu District (excluding city) ..	845	908	930·95	1,841	1,754	27
Kathua District ..	215	453	474·6	677	668	9
Udhampur	421	720	585·2	1,208	1,144	64
Reasi	310	522	594·1	877	841	36
Mirpur	610	1,020	597·8	1,673	1,639	34
Poonch Jagir ..	680	671	529·6	1,379	1,342	30
Chenani	34	30	533·6	64	44	...
Srinagar City ..	311	321	567·5	639	622	16
Srinagar District (excluding city) ..	1,038	1,076	611·4	2,768	2,704	64
Baramulla District ..	479	727	659·6	1,209	1,195	14
Muzaffarabad	580	702	550·9	1,130	1,100	30
Ladakh	881	1,054	835·9	2,020	2,000	20
Gilgit	60	96	531·6	156	154	2

SEX TABLE II.

SIZE AND CONSTITUTION OF FAMILIES.

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Size of family (Number of children born to a marriage).	Number of families.	Percentage of families to total.
1	2	3
No children	381	9·2
One child	720	4·7
Two children	904	6·3
Three	1,402	9·9
Four	1,694	11·7
Five	2,042	13·3
Six	2,192	13·4
Seven	1,927	13·3
Eight	1,768	10·9
Nine	1,193	7·6
Ten	881	6·1
Eleven	330	2·3
Twelve	171	1·1
Thirteen	60	·4
Fourteen	39	·3
Fifteen	25	·2
Sixteen	12	·1
Seventeen	4	·02
Eighteen	2	·02
Nineteen	2	·02
Twenty	1	...
Twenty-six	1	...

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SEX TABLE III.

Size of Families by Occupation of Husband.

Occupation of husband.	Number of families examined.	Total number of children born alive.	Average per family.	Number of children surviving.	Proportion of surviving to total thousand born.
1	2	3	4	5	6
I. Exploitation of animals and vegetation ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1. Income from rent of land ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
(a) Rent receiving owners ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
(b) Rent receiving tenants ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
2. Cultivators of all kinds ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
(a) Cultivating owners ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
(b) Cultivating tenants ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
3. Agents, Managers of landed estates, rent collectors etc. ..	....	----	....	----	----
4. Field labourers, wood cutters, etc. ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
5. Raisers of live-stock, milkmen and herdsmen ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
II. Industry ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1. Artisans and other workmen ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
2. Dyeqers and cleaners ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
III. Transport ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1. Sailors ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
2. Public servants, etc. ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
IV. Trade ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
V. Public force and others ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
VI. Public Administration ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
VII. Professions and liberal arts ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1. Religious ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
2. Lawyers, Doctors, Teachers ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
3. Others ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
VIII. Persons living on their own income ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
IX. Domestic Service ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
X. Insufficiently described occupations ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1. Clerks, commission etc. ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
2. Labourers unspecified ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
XI. Unproductive ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1. Beggars, prostitutes etc. ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
2. Occupation unspecified ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Grand Total ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

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SEX TABLE IV.

SIZE OF FAMILIES BY CASTE OR RELIGION OF FAMILY.

Caste or Religion.	Number of families examined.	Total number of children born alive.	Average per family.	Number of children surviving.	Proportion of surviving to thousand.	Number of families with wife married at 13—14	15—19	20—29	30 & over.
1	2	3	4	5	6	7	8	9	10
Jammu and Kashmir State	13,230	70,062	5·7	47,223	662·6	1,797	6,127	3,873	894
Hindu—									
Brahman	827	4,924	5·9	3,297	667·5	100	458	160	80
[illegible]	[illegible]	[illegible]	[illegible]	720	[illegible]	31	80	31	21
Ghorah	5	26	5·2	22	846·1	..	3	2	1
Rajput	14	80	5·7	60	750	4	7	2	1
Jhiwar	60	397	6·7	150	378·5	5	26	3	4
Jat	180	1,072	6·7	754	703·4	19	100	31	9
Kashmiri Pandit	236	1,431	6·3	869	607·2	55	127	57	7
Khatri	80	515	6·4	339	658·2	17	45	22	5
Lohar	58	384	6	186	484·3	11	29	12	6
Megh	175	962	5·5	686	712·3	34	105	31	5
Mahajan	85	482	5·7	315	653·5	26	37	19	5
Rajput	727	3,887	5·35	2,567	707·4	134	436	121	46
Saryara	1	5	5	5	1,000	..	1	..	..
Tarkhan	34	247	7·1	164	583	5	23	5	..
Muslim—									
Arain	94	569	6·4	376	618·7	17	48	26	8
Bafinda	142	817	5·91	500	606·3	9	49	28	7
Bati	784	3,934	5	2,515	640·9	70	307	330	77
Brokpa	83	268	3·4	199	690·9	3	27	22	1
Gujjar	1,300	9,744	6·99	6,916	709·7	182	792	446	128
Jat	840	3,063	3·6	1,995	650·8	81	343	192	48
Kashmiri	3,634	22,232	6·1	16,820	659·6	650	1,818	836	325
Naikal	114	723	6·3	484	664·3	16	54	37	7
Pathan	150	764	5·1	519	667·6	19	60	41	9
Rajput	919	4,671	5·08	3,354	718·04	75	437	318	101
Sheikh	140	822	5·8	564	713·4	16	63	67	17
Sayad	334	1,902	5·7	1,268	670·3	44	163	109	30
Syed	300	1,116	3·3	760	681·6	30	94	64	22
Indian Christian—									
Indian Christian	6	34	5·6	21	617·6	2	3	1	..
Buddhist—									
Buddhist	585	2,210	3·9	1,855	912·4	31	302	462	81
Sikh—									
Sikh	212	1,269	6·4	915	672·9	23	120	61	7
Jain—									
Jain	3	22	7·3	13	842·8	1	1	1	..
Others—									
Bawarchi	15	102	6·8	65	637·2	4	5	6	..
Pandit	17	80	5·2	40	556·6	1	6	6	2
Dom	115	620	5·4	442	712·9	20	62	13	12
Sunni	2	9	4·5	5	555·6	..	..	1	1

SEX TABLE V.

Average Size of Family correlated with age of Wife at marriage.

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Age of wife at marriage.	Number of families.	Number of children born.	Average observed i. e., average number of such children born per family.	Number of children surviving.	Average observed.
1	2	3	4	5	6
Jammu and Kashmir State ..	12,374	70,418	5·6	47,469	3·8
13 ..	469	2,047	4·5	2,004	4·3
14 ..	1,346	6,413	4·3	5,631	4·2
15 to 19 ..	6,189	37,182	6	25,227	4·07
20 to 24 ..	2,468	13,266	5·3	8,783	3·5
25 to 29 ..	945	4,435	4·9	3,218	3·4
30 and over ..	957	2,903	4·1	2,614	2·7

SEX TABLE VI.

Proportion of Fertile and Sterile Marriages.

Wife's age at last marriage.		Age of husband at marriage.					
		15—19			20—29		
Age-period.	Number of wives.	Number of husbands.	Number of children. Born.	Number of children. Surviving.	Number of husbands.	Number of children. Born.	Number of children. Surviving.
1	2	3	4	5	6	7	8
Jammu & Kashmir State ..	12,374	2,016	11,785	9,132	6,943	38,696	24,462
13 ..	469	179	1,184	793	196	1,280	843
14 ..	1,346	420	2,691	1,789	687	4,720	2,853
15 to 19 ..	6,189	1,134	6,464	4,826	3,723	22,638	15,291
20 to 24 ..	2,468	177	930	644	1,167	6,436	4,002
25 to 29 ..	945	72	320	242	798	1,436	1,015
30 and over ..	957	44	185	128	172	657	459

Wife's age at last marriage.		Age of husband at marriage—(concluded).								
		30—49			50			*Dead.		
Age-period.	Number of wives.	Number of husbands.	Number of children. Born.	Number of children. Surviving.	Number of husbands.	Number of children. Born.	Number of children. Surviving.	Number of husbands.	Number of children. Born.	Number of children. Surviving.
1	2	9	10	11	12	13	14	15	16	17
Jammu & Kashmir State ..	12,374	3,716	20,607	13,019	253	1,078	749	167	830	503
13 ..	469	71	430	294	6	25	26	17	90	48
14 ..	1,346	221	1,200	822	7	36	34	11	63	39
15 to 19 ..	6,189	1,224	7,609	5,177	35	153	103	83	298	191
20 to 24 ..	2,468	1,046	5,451	3,816	51	321	204	37	166	98
25 to 29 ..	945	571	2,903	1,814	22	93	69	21	114	64
30 and over ..	957	583	2,492	1,641	130	474	225	18	94	61

*These cases are presumably of husband's who have died before their wives have completed 45 years of age.

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SEX TABLE

DURATION OF MARRIAGE CORRELATED

Caste or Religion of husband.	Duration					
	Under 10 years.			10 years.		
	Number of families.	Number of children.	Average number of children.	Number of families.	Number of children.	Average number of children.
1	2	3	4	5	6	7
Hindu—						
Brahman ..	2,918	5,028	1·6	513	1,483	2·9
Kashmiri Pandit ..	663	1,356	2·04	162	383	2·4
Rajput ..	734	1,186	1·6	229	523	2·3
Khatri ..	323	566	1·7	74	211	2·9
Mahajan ..	364	633	1·7	94	297	3·2
Thakkar ..	1,307	2,143	1·6	311	810	2·6
Jat ..	270	478	1·7	80	221	2·7
Jhiwar ..	178	312	1·7	33	134	4·06
Megh ..	802	1,345	1·6	241	539	2·2
Lohar ..	177	292	1·6	49	149	3·04
Turkhan ..	116	207	1·7	27	78	2·9
Hajjam ..	39	73	2·1	17	53	3·1
Chamar ..	488	969	1·9	94	380	4·1
Kumhiar ..	14	27	1·9	6	16	2·6
Chuhra ..	13	32	2·1	5	24	4·8
Muslim—						
Arain ..	234	418	1·4	32	160	3·05
Rajput ..	2,707	4,444	1·3	678	1,799	2·6
Sheikh ..	1,093	1,383	1·3	289	707	2·4
Jat ..	1,258	2,294	1·8	341	869	2·5
Baloch ..	260	451	1·7	93	247	2·7
Kashmiri ..	11,812	15,700	1·3	2,845	16,161	5·7
Moghal ..	343	459	1·4	64	169	2·6
Gujjar ..	4,091	5,916	1·4	1,039	2,601	2·5
Pathan ..	245	382	1·3	65	131	2·01
Sayad ..	634	871	1·4	133	306	2·3
Halli ..	525	749	1·4	128	218	1·7
Sijin ..	235	1,318	5·6	75	186	2·5
Brahya ..	77	119	1·5	7	22	3·1
Sikh—						
Sikh ..	734	1,740	2·4	198	398	2
Buddhist—						
Buddhist ..	482	1,090	2·6	11	44	4
Jain—						
Jain ..	3	8	2·6	....	....	....
* **Other Hindus—**						
Doom ..	183	366	1·9	32	74	2·3
Batwal ..	3	4	1·3	1	3	3
Baidh ..	91	143	1·5	16	45	2·6
Indian Christian—						
Jesu Christian ..	36	96	2·7	1	1	1

* These castes may be used after Chuhra under the Hindu Religion.

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VII.

WITH CASTE OR RELIGION OF FAMILY.

OF MARRIAGE WITH PRESENT WIFE.

Between 20 to 29.			30 to 31.			32.			33 and over.		
Number of families.	Number of children.	Average number of children.	Number of families.	Number of children.	Average number of children.	Number of families.	Number of children.	Average number of children.	Number of families.	Number of children.	Average number of children.
8	9	10	11	12	13	14	15	16	17	18	19
3,409	3,728	1·9	2,114	9,633	4·6	146	783	5·4	545	3,329	6·1
707	2,950	4·2	643	3,331	5·2	38	196	5·2	222	1,430	6
985	3,185	3·2	716	3,213	4·5	67	317	5·03	204	1,033	5·06
348	1,095	3·3	293	1,852	5·6	12	80	6·7	68	426	6·5
408	1,437	4·7	288	1,389	4·6	20	110	5·5	96	453	7·4
1,706	5,900	3·5	1,281	5,787	4·5	50	286	5·7	288	1,330	4·5
272	1,420	3·5	410	1,906	4·6	17	103	6·06	123	788	6·1
183	663	3·5	82	519	5·6	2	7	3·5	29	187	6·4
1,219	2,453	1·8	801	2,892	3·6	90	415	4·6	144	679	4·6
304	711	2·4	150	738	4·9	8	35	4·3	46	99	2·1
211	745	3·5	112	617	5·4	17	88	5·1	38	205	5·3
93	350	3·7	48	237	4·9	....	....	....	13	67	5·1
623	2,348	3·6	436	2,040	4·6	31	147	4·7	87	489	5·6
14	81	5·3	4	21	5·2	2	13	6·5	7	35	5
25	118	4·6	16	105	6·6	....	....	....	1	7	7
331	1,446	4·4	238	1,457	6·2	9	51	5·6	71	382	5·4
3,476	10,817	3·1	24,021	1,472	4·8	80	426	5·3	722	7,770	10·07
1,422	4,906	3·5	1,179	6,269	5·3	29	177	6·1	254	1,321	5·2
1,798	6,720	3·6	1,257	6,028	4·8	68	303	4·7	296	1,734	5·9
359	1,374	3·9	244	1,288	5·3	32	148	4·6	75	329	4·4
18,625	81,889	5·2	13,283	62,857	4·2	419	3,304	8·7	4,016	16,441	4·09
434	1,879	3·7	405	1,806	3·7	10	54	5·4	67	506	7·6
5,249	19,232	3·6	3,784	6,650	4·9	210	1,120	5·3	1,188	6,400	5·3
300	1,059	3·9	271	1,480	5·5	6	43	7·2	67	411	6·1
746	2,445	3·3	549	2,793	5·08	15	77	5·1	124	739	5·9
900	3,063	3·4	982	4,501	4·6	73	367	5·1	309	2,239	5·6
314	1,198	3·9	248	1,419	5·7	17	120	7·06	87	610	7·01
98	365	4·2	87	453	5·2	....	....	....	32	108	4·9
849	3,147	3·7	596	3,449	5·7	37	196	7·3	168	1,070	6·3
652	2,420	3·3	592	3,040	5·1	209	1,200	3·5	279	880	3·3
5	21	4·2	4	19	3·3	1	5	5	2	19	9·5
225	992	4,000	165	855	5·2	6	54	9·7	25	143	5·9
7	24	3·4	3	11	3·6	2	13	6	....	....	....
122	489	3·7	71	324	4·6	2	15	7·5	14	77	5·5
39	189	4·4	5	30	6	3	11	3·6	4	19	4·7

6:India G-3 (1931)1933 AVI Kashmir A v I

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SEX TABLE VIII.

PROPORTION OF FERTILE AND STERILE MARRIAGES.

Age of wife at marriage.	Duration of marriage years. 0—4		5—9		10—14		15 and over.	
	Fertile.	Sterile.	Fertile.	Sterile.	Fertile.	Sterile.	Fertile.	Sterile.
1	2	3	4	5	6	7	8	9
PART A.								
13		1	3	1	10	----	627	8
14 ..	8	----	8	----	12	----	1,561	17
15 to 19 ..	15	6	22	1	27	3	6,662	92
20 to 24 ..	5	1	6	----	9	----	2,696	49
25 to 29 ..	11	1	2	----	6	16	1,117	20
30 and over ..	8	7	28	15	113	19	754	44
PART B.								
13 ..	305	427	1,226	122	2,497	80	4,810	97
14 ..	603	1,088	2,805	316	4,856	129	10,442	198
15 to 19 ..	3,947	2,148	11,025	779	15,197	522	22,209	720
20 to 24 ..	1,399	398	3,065	145	3,886	315	5,708	210
25 to 29 ..	384	185	728	77	915	28	1,072	56
30 and over ..	215	100	435	38	598	29	1,140	39

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SEX TABLE IX.

AGE OF MOTHER AT FIRST BIRTH (COMPLETED FERTILITY CASES).

Caste or Religion.	Age of mothers at first birth. Below 13	13—14	14—15	15—16	16—20	20 and over
1	2	3	4	5	6	7
Hindu ..	*6*	*2*	*26*	*43*	*315*	*422*
Jat ..	1	----	----	1	12	9
Thakkar ..	----	2	2	8	72	90
Mahajan ..	----	----	2	----	21	15
Rajput ..	1	----	2	4	11	44
Megh ..	1	----	----	10	18	48
Khatri ..	----	----	----	4	9	20
Kashmiri Pandit ..	1	----	1	3	4	31
Brahman ..	2	----	3	7	41	117
Lohar ..	----	----	----	----	----	3
Chamar ..	----	----	3	3	7	23
Tarkhan ..	----	----	----	----	2	1
Jhiwar ..	----	----	3	4	3	3
Muslim ..	*11*	*17*	*49*	*120*	*378*	*1,523*
Kashmiri ..	4	5	12	50	121	641
Rajput ..	----	1	----	6	21	133
Jat ..	----	----	----	3	6	58
Gujjar ..	2	----	4	22	45	349
Rathode ..	----	----	----	----	4	19
Sayed ..	----	----	----	----	4	19
Pathan ..	----	6	20	13	24	67
Arain ..	1	----	----	3	1	9
Mughal ..	1	3	12	17	29	39
Shaikh ..	----	----	----	4	7	21
Sheh ..	----	----	----	----	----	1
Bakl ..	3	----	1	----	13	241
Rajiya ..	----	----	----	----	1	10
Indian Christian ..	----	----	----	----	*1*	*2*
Buddhist ..	*1*	----	----	*1*	*31*	*277*
Sikh ..	*1*	*1*	*1*	*4*	*15*	*40*
Jain ..	----	----	----	----	----	*1*
Others ..	----	----	----	----	*1*	*17*
Dhobi ..	----	----	----	----	----	3
Doom ..	----	----	----	----	1	9
Grand Total ..	**19**	**30**	**96**	**176**	**468**	**2,328**

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TABLE X.

FREQUENCY OF BIRTHS.

Name of Caste or Religion.	Family Status.	Difference (in years) between the births of 1st and 2nd child. Below 2.	Between 2 and 4 years.	4 and over.	2nd and 3rd child. Below 2.	Between 2 and 4 years.	4 and over.	3rd and 4th child. Below 2.	Between 2 and 4 years.	4 and over.
1	2	3	4	5	6	7	8	9	10	11
Hindu ..	..	*7*	*133*	*249*	*11*	*174*	*207*	*21*	*143*	*197*
Kashmiri Pandit	Advanced ..	..	3	4	..	3	4	1	5	..
	Intermediate ..	1	2	9	1	7	7	..	4	5
	Indigent ..	1	6	6	..	5	8	1	6	3
Brahman	Advanced ..	1	22	19	1	14	29	2	18	14
	Intermediate ..	..	27	30	1	26	15	..	23	17
	Indigent ..	..	10	17	2	11	12	..	8	9
Rajput	Advanced ..	..	1	3	..	3	3	..	3	1
	Intermediate ..	..	4	10	..	3	6	1	6	5
	Indigent ..	..	18	30	..	16	19	..	16	9
Khatri	Advanced ..	..	9	4	..	7	3	..	6	1
	Intermediate ..	..	4	6	2	5	1	1	3	..
	Indigent ..	..	..	3	..	..	1	1	..	..
Mahajan	Advanced ..	..	2	3	..	4	1	..	2	2
	Intermediate ..	..	3	4	..	3	4	..	3	1
	Indigent ..	..	2	1	..	..	1	..	..	..
Rajput	Advanced ..	..	3	6	..	3	5	1	4	..
	Intermediate ..	1	9	16	1	9	16	..	7	5
	Indigent ..	1	1	9	..	1	5	..	1	3
Thakkar	Advanced ..	..	12	9	..	6	9	1	3	2
	Intermediate ..	..	22	22	..	22	13	1	14	15
	Indigent ..	..	14	14	2	9	14	1	8	9
Doom	Advanced ..	1	1	1	..	1	1	..	1	1
	Intermediate ..	..	..	..	..	..	..	..	..	..
	Indigent ..	..	..	..	..	..	..	..	..	..
Lohar	Advanced ..	..	..	..	..	..	..	..	..	..
	Intermediate ..	..	..	..	..	..	..	..	..	..
	Indigent ..	1	..	..	1	..	..	1	..	..
Chamar	Advanced ..	..	..	..	..	..	..	..	..	..
	Intermediate ..	..	..	..	..	..	..	..	..	..
	Indigent ..	..	1	4	..	4	..	..	3	..
Pawar	Advanced ..	..	..	..	..	..	..	..	..	..
	Intermediate ..	..	..	..	..	..	..	..	..	..
	Indigent ..	..	..	1	..	..	..	..	..	..
Sikh ..	..	*2*	*20*	*54*	*1*	*21*	*19*	*1*	*23*	*8*
Sikh	Advanced ..	..	5	5	..	7	3	..	5	2
	Intermediate ..	1	13	11	1	10	14	..	16	4
	Indigent ..	1	2	5	..	4	1	1	2	1
Buddhist ..	..	*23*	*52*	*157*	*5*	*72*	*80*	*9*	*40*	*52*
Buddhist	Advanced ..	1	11	12	..	11	9	..	5	7
	Intermediate ..	9	21	46	4	24	26	6	13	17
	Indigent ..	3	21	99	4	37	45	3	22	27
Jain ..	..	..	*1*	..	..	*1*	..	..	..	*1*
Jain	Advanced ..	..	..	..	..	..	..	..	..	..
	Intermediate ..	..	1	..	..	1	..	..	..	1
	Indigent ..	..	..	..	..	..	..	..	..	..
Muslim ..	..	*39*	*502*	*760*	*43*	*504*	*557*	*40*	*504*	*494*
Rajput	Advanced ..	..	14	16	..	13	10	..	9	13
	Intermediate ..	1	28	39	4	22	14	3	12	20
	Indigent ..	3	10	26	3	10	30	1	11	19

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TABLE X—(*concluded*).

FREQUENCY OF BIRTHS.

Name of Caste or Religion.	Family Status.	Interval (in years) between the birth of								
		1st and 2nd child.			2nd and 3rd child.			3rd and 4th child.		
		Below 6.	Between 6—7.	7 and over.	Below 6.	Between 6—7.	7 and over.	Below 6.	Between 6—7.	7 and over.
1	2	3	4	5	6	7	8	9	10	11
Gujjar	Advanced	..	10	98	1	24	35	3	30	19
	Intermediate	..	6	65	6	64	66	11	24	64
	Indigent	..	1	97	65	7	64	66	9	48	38
Kashmiri	Advanced	..	3	38	24	3	24	30	..	11	11
	Intermediate	..	6	130	142	9	121	130	14	130	96
	Indigent	..	1	73	88	9	73	88	9	88	41
Pathan	Advanced	..	..	1	4	1	..	4	..	4	9
	Intermediate	..	..	..	6	..	6	6		6	..
	Indigent	..	..	3	3	..	1	3	..	3	3
Sikh	Advanced	..	1	11	17	..	9	15	..	9	7
	Intermediate	..	..	17	43	3	17	30	9	14	31
	Indigent	..	5	30	88	6	37	89	9	31	38
Syed	Advanced	..	..	..	..	..	..	..	..	..	..
	Intermediate	..	..	..	1	..	..	1	..	..	..
	Indigent	..	..	..	..	..	..	..	..	..	..
Troigo	Advanced	..	..	..	..	..	..	..	..	..	..
	Intermediate	..	..	1	4	1	1	3	1	..	4
	Indigent	..	..	..	3	..	3	..	..	..	1
	Total	..	40	750	1,150	88	773	954	80	669	571

SEX TABLE XI.

DURATION OF CHILDLESS PERIOD.

Serial No.	Name of Caste or Religion.		Duration (in years) of childless period after birth of youngest child (for married female only).		
			1—3	3—5	5 and over.
1	2		3	4	5
	Hindu	..	40	40	479
1	Brahman	Advanced ..	6	3	15
		Intermediate ..	6	6	18
		Indigent ..	6	6	30
2	Khatri	Advanced ..	1	3	6
		Intermediate ..	3	3	6
		Indigent ..	----	----	6
3	Kashmiri Pandit	Advanced ..	1	1	3
		Intermediate ..	----	3	18
		Indigent ..	1	3	33
4	Rajput	Advanced ..	----	3	3
		Intermediate ..	3	3	18
		Indigent ..	----	----	18
5	Mahajan	Advanced ..	----	----	3
		Intermediate ..	3	1	6
		Indigent ..	----	----	6
6	Muhiya	Advanced ..	1	3	30
		Intermediate ..	6	6	6
		Indigent ..	3	6	6

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SEX TABLE XI—(concluded).

DURATION OF CHILDLESS PERIOD.

Serial No.	Name of Caste or Religion.		Duration of Years of Married Life after Birth of Youngest Child (for Married Females only).		
			1—3	3—6	6 and over.
1	2		3	4	5
7	Megh	Advanced	....	....	[illegible]
		Intermediate	[illegible]	[illegible]	[illegible]
		Religion	[illegible]	[illegible]	[illegible]
8	Lohar	Advanced	....	....	....
		Intermediate	....	....	....
		Religion	....	....	[illegible]
9	Doom	Advanced	....	[illegible]	[illegible]
		Intermediate	....	....	....
		Religion	....	....	....
10	Chamar	Advanced	....	....	....
		Intermediate	....	....	....
		Religion	....	....	[illegible]
11	Jhinwar	Advanced	....	....	....
		Intermediate	....	....	....
		Religion	[illegible]	....	....
	Pudhal		[illegible]	[illegible]	[illegible]
1	Sudhan	Advanced	[illegible]	[illegible]	[illegible]
		Intermediate	[illegible]	[illegible]	[illegible]
		Religion	[illegible]	[illegible]	[illegible]
	Pulo		....	....	[illegible]
2	[illegible]	Advanced	....	....	....
		Intermediate	....	....	....
		Religion	....	....	....
	[illegible]		[illegible]	[illegible]	[illegible]
3	[illegible]	Advanced	....	[illegible]	[illegible]
		Intermediate	[illegible]	[illegible]	[illegible]
		Religion	....	[illegible]	[illegible]
	Kodlin		[illegible]	[illegible]	[illegible]
1	Rajput	Advanced	[illegible]	[illegible]	[illegible]
		Intermediate	[illegible]	[illegible]	[illegible]
		Religion	[illegible]	[illegible]	[illegible]
2	Gujar	Advanced	[illegible]	[illegible]	[illegible]
		Intermediate	[illegible]	[illegible]	[illegible]
		Religion	[illegible]	[illegible]	[illegible]
3	Kashmiri	Advanced	[illegible]	[illegible]	[illegible]
		Intermediate	[illegible]	[illegible]	[illegible]
		Religion	[illegible]	[illegible]	[illegible]
4	Pathan	Advanced	....	[illegible]	[illegible]
		Intermediate	[illegible]	[illegible]	[illegible]
		Religion	....	....	[illegible]
5	Syed	Advanced	....	....	....
		Intermediate	[illegible]	....	....
		Religion	....	....	....
6	Sufi	Advanced	[illegible]	[illegible]	[illegible]
		Intermediate	[illegible]	[illegible]	[illegible]
		Religion	[illegible]	[illegible]	[illegible]
7	Sudhan	Advanced	....	....	....
		Intermediate	....	[illegible]	[illegible]
		Religion	[illegible]	....	[illegible]
		Total	[illegible]	[illegible]	[illegible]

*162 **163. Distribution and Variation amongst Hindus.**—Having made the meaning of the term Hinduism quite intelligible in the preceding pages it seems unnecessary to enter into any further details and we proceed with the analysis of the figures with the introductory explanation that in the term Hindu are included all the people belonging to the old school of orthodox Hinduism, known as Sanatanists or Brahmanic Hindus. The followers of Arya Samaj, Brahmosamaj and various other Guru worshipping cults and the depressed classes all come under this denomination. For the purposes of the present Census the figures of Hindus are shown under three broad heads Brahmanic, Aryas and Brahmo in Imperial Table XVI while the State Table II which combines literacy with religion observes a different classification into the heads Brahmans, depressed classes, and other Hindus. The total Hindu population of the State as recorded at the present Census is 736,222 persons against 692,641 of 1921, 690,390 of 1911, 689,073 of 1901 and 691,800 of 1891. During the last 40 years therefore (1891-1931) the total increase registered by Hindus in the State is (736,222—691,800)=44,422 persons only which gives a percentage increase of 6·3 during the forty years period, while during the same period the increases recorded by other religions have been 344·4 per cent. for Sikhs, 57·1 per cent. for Muslims, 30·7 per cent. for Budhists and 93·8 per cent. for Christians. The rate of growth in this community of the State has therefore been hopelessly disappointing. In case we leave out of account the present decade which has been exceptionally healthy and a prosperous one, the total increase recorded by Hindus during the thirty years period 1891-1921 works to 692,641—691,800=841 persons only which yields a percentage increase of ·1 only and proves that the community did not make any addition to its strength over a period of thirty years. The distribution per 10,000 of the population worked out in the Subsidiary Table II shows that the percentage of this community in the State population has suffered an abnormal decrease having fallen from 27·2 per cent. in 1891 to 20·1 per cent. in 1931. The marginal table containing the comparative figures for the different Natural Divisions shows that although the Hindus seem to have lost in the general proportion per 10,000 of the population for which greater percentage increases of other communities are chiefly responsible, they have in absolute figures shown an improvement of 6·29 per cent. during this decade against—1·12 of the preceding one. Ignoring the abnormal increase of 35·3 per cent. of the Indus Valley where the total Hindu population grew from 1,241 to 1,680 persons the Sub-montane and Semi-mountainous Tract presents the highest variation of 7·7 per cent., the Jhelum Valley running parallel with 7·2 per cent. while the Outer Hills showing 6·1 per cent. A glance at the figures of the decennium 1911-1921 bears further corroboration since at that time also the Outer Hills Division recorded the worst results with a variation of —·63 per cent. Amongst the general causes of the decline of the natural growth of the Hindus in the State and especially in the Jammu Province in the past may be mentioned the presence of female infanticide in certain high castes. The general dislike and neglect of female children for fear of inability to find suitable dowry for the daughter greatly reduces the female ratio of the population and consequently retards the progress of numbers. The custom of early marriage totally saps the life-blood of the young pair who in their early age fall prey to disease and premature conception many a time results in the death of the child-wife as also the children. The ban on widow re-marriage inflicts untold injuries on the population growth of Hindus by preventing a large number of births. The *Purdah* system prejudicially reacts upon the health of the ladies and the Post-

Locality.	Proportion per 10,000 of the population.		Variation per cent.		Net variation since 1891 to 1931.
	1931	1921	1921-31	1911-21	
Jammu & Kashmir State ...	2,010	2,000	+0·29	−1·12	+0·2
1. Sub-montane Tract ...	4,000	4,701	+7·70	+ ·77	....
2. Outer Hills ...	2,002	2,000	+0·00	− ·63	....
Jammu Province ...	2,720	2,010	+0·10	+ ·06	+0·2
3. Jhelum Valley ...	460	400	+7·20	+0·00	+14·9
4. Indus " ...	50	46	+30·3	−10·2	+261·9

death, cremation, too much weeping, bathing, fasting, etc., of the Hindus put a great deal of physical strain upon the bereaved family and it is not uncommon that one death is the cause of a few more through neglect of essential conditions for preservation of health. The poor dietary and residence in congested towns are further responsible for debilitating their health which, on account of low vitality falls an easy victim to epidemics. During the Influenza epidemic in the winter of 1918 it was noticed that people of weak health accompanying a funeral themselves contracted the disease as soon as they took their customary bath in the river and the sequelae followed the succeeded in a couple of days. The non-proselytizing creed of Hinduism does not permit any inflow from other religions which it has supplied converts to Islam and Christianity in large numbers which it has not been able to reclaim in spite of the activities of the Arya Samaj which, no doubt, has put a stop to the constant stream of converts who swelled the ranks of other religions.

Besides the above general causes a special malady is preying upon the whole of the Hindu population of the State. Our reference is to the prevalence of venereal diseases in the hilly tehsils of the Jammu Province with Hindu predominance which have proved a serious impediment to the growth of Hindus. The last column of Subsidiary Table I of the Census Report of 1921 Part I shows that during the thirty years period 1891-1921 the Hindus of Jammu Province instead of increasing lost by 0·4 per cent, although in the province of Kashmir an increase of +0·9 per cent, was recorded during the same period. The marginal table which has been specially prepared to exhibit this aspect of the statistics contains the Hindu population of the hilly tehsils of the Jammu Province for the Censuses of 1911, 1921 and 1931. Excluding Udhampur, Ramban, Kishtwar, and Chenani which in spite of showing a plus variation at both the decades have nevertheless been included in the statement (since the rate of their increase in 1911-1921 was only nominal the total increase in no case exceeding a few hundreds) we find that Reasi, Ramnagar, Bhaderwah, Bandrali and Kathua all recorded a decrease in the decade 1911-1921, the Reasi and Bandrali which continue to show minus results still now while Kathua and Chenani have added only insignificant numbers to their Hindu strength. The increase in Bhaderwah amounts to about 1 per cent, while Udhampur and Chenani, Kishtwar and Ramban have shown fairly satisfactory improvement. The improvement in these places is partly ascribable to the general conditions of the decade and partly also to the work done by the Medical Department in combating the disease. The attention of the Government is again invited towards this problem which requires work on a much more elaborate scale by ascertaining of blood cases for confirmation of the disease and then curing them treats from the clutches. With liberal grants and intensive Medical work under a number of experts having knowledge of up-to-date methods of treatment the Government should expect to see much better results by the next Census. The Hindu reformers can also do a great deal of useful work by educating the public opinion as their influence may really avail of the measures offered, and not continue suffering by concealing the disease.

Name of Tehsil.	Population.			Variation.	
	1931	1921	1911	1911-1921	1921-1931
Reasi ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Udhampur ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Ramban ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Ramnagar ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Bhaderwah ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Kishtwar ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Bandrali ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Kathua ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Chenani ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

The Government would be well advised to have a special enquiry conducted at the next Census in selected tehsils regarding the prevalence of these diseases to enable them to assess the improvement from time to time.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

often breaking off, seldom cease for the season without affording moisture enough for the bringing on of the summer or [illegible]. 132

The rains ending with September, the country is left dry for a time; its uneven form prevents the soil from retaining much moisture; by the drying of the country, and the decline of the sun's power, the cold weather is introduced. This is a delightful season—a pleasant bright sun and a cool bracing air make it one refreshing and invigorating after the dry heat of the first part of summer, and the warm moisture of the latter months. This bright cold weather is, however, varied by rainy days, which bring rather a raw cold; showers may be expected about the 20th of December, or between that date and Christmas time; and on the higher ridges, at 3000 and 4000 feet, snow falls, melting almost as soon as it falls. It is this winter rain that enables the peasant to proceed with the sowings for the spring crop, and on the occasional recurrence of such showers during the next three months he depends for that harvest which the increasing warmth of the months of March and April is sure to bring on well if the rain has been fairly plentiful. E41

The only part of the year at all unhealthy is the latter half of the rains; the natives date the beginning of it from the flowering of the rice; it may be said to extend through part of August, September, and part of October; during that time intermittent fever much prevails. The type of fever is somewhat worse than what abounds at the same season in the Panjáb; it is more of a jungle-fever, less regular in its times, and less easy to get rid of. In some years fever is exceedingly prevalent over the whole of this tract. I have heard that Ranjit Singh's father once took advantage of the inhabitants of the lower ranges being stricken down with it to make a raid on Jummoo. 164 132

The vegetation of the Outer Hills is for the most part of the dry-tropical character. 137

The very outermost ridge, as before said, is covered with a more or less dense forest of small-leafed acacias (*A. Arabica* and *A. modesta*, called by the people *Kikar* and *Phulli* respectively), with some of the *Ber* tree (*Zizyphus jujuba*) intermingled, and an

3c Imperial Gazetteer G-3 (1889-95) 1909 AVI Kashmir AVI
Kashmiri AV4

Bhānds or Bhagats, already referred to. Sometimes we find in the villages a wandering minstrel (Shair), who sings to the accompaniment of a guitar, or recites verses, often extempore, full of local allusions and usually full of flattery, if an official or person of influence be present. Like most Orientals, the Kashmīris regard amusement as passive rather than active. They are glad to look on at a race or a game, but it is extremely difficult to induce them, athletic and powerful as they are, to take a part in any sport. They are not altogether to blame. In former days pastime was at a discount, and small mercy would have been shown to the serf who suggested that life should not be all labour. Even in the pampered city of Srīnagar the effervescence of youth was checked by Gulāb Singh, who sternly repressed the old ward fights with slings and stones. The professional *shikāris* are often keen sportsmen; and the boatmen of Kashmīr will, when challenged, paddle till they drop rather than be beaten by a rival crew.

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Agriculture. Jammu.

As already explained, the Jammu province consists of a fringe of level land bordering on the Punjab Districts of Jhelum, Sialkot, and Gurdāspur, gradually rising by a succession of ranges of hills to the high uplands bounded by the mountains of the Himālayan range, across which lie Kashmīr, Baltistān, and Ladākh. The variations of climate are great, and the crops cultivated naturally vary to some extent with the climate. Thus the lower tracts yield all the usual crops of the Punjab, while in the higher tracts saffron, buckwheat, and mountain barley are grown. In the warmer parts the mango and *shīsham* are found in large quantities; but these give place to apple and pear-trees, to the picturesque *deodār* and shady Oriental plane (*chinār*) in the colder parts.

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[241]

Plains and lower hills.

The province may be roughly divided into three main divisions. The plains and *kandi* hills consist of the *tahsīls* of Kathua, Jasmīrgarh, Samba, Ranbīrsinghpura, Jammu, Akhnūr, Marawar, and Mīrpur. In the hot moist tracts, such as those irrigated from the Rāvi and Ujh in the Jasrota district to the south-west, sickness is so rampant that the resident population is too small for the cultivation of the soil, which is chiefly tilled by *sabawak* cultivators, men from the low hills who descend to the plain for short periods to sow, tend, and reap crops, and return again to their healthier homes.

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North of this lie the thirsty lowlands, sheltered by the hills from the cooler inland breezes, seamed with many channels (*kandis*), which carry off the drainage of the uplands and become

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1
Kashmiri AV4

Kr 132 133 311 Kr (164)

siderable. Communications are backward and prices generally rule low. Trade is carried on by Telis, who keep droves of pack-bullocks or ponies. Grazing is good and the tract is frequented by Gūjars, goatherds, and shepherds. A considerable export of *ghī* takes place. Wild hog and monkeys do damage, but no antelope are found. Autumnal fevers are very rare.

Uplands.

The higher uplands, including Bhadrāwar, Kishtwār, Rāmbān, part of Riāsi, and Rāmpur Rājaori, have a really cold climate, and in the winter snow falls. The cultivators are a different class from those in the plains and lower hills, and Kashmīri settlers are found. Here the mango-tree gives place to the apple; and the pear, the Oriental plane (*chinār*), and the *deodār* are found. The climate approximates to that of the valley of Kashmīr, and cultivation is on much the same lines. The specialities are saffron in Kishtwār, and poppy in Dodār, Kishtwār, and Bhadrāwar. This tract is healthy, and only in the more shut-in valleys do fevers trouble the people. Irrigation is general and the rainfall heavy. Grazing lands are plentiful and Gūjars numerous. Early snowfall and cold winds from the mountains affect the crops in the parts adjoining the Himālayan range, and prevent these coming to maturity in certain years. Bears, hog, and monkeys do some damage.

Kr [241] Kr (164) Kr [312]

Kashmīr proper.

Owing to its system of rivers, Kashmīr proper possesses a large area of alluvial soil, which may be divided into two classes: the new alluvial, found in the bays and deltas of the mountain rivers; and the old alluvial, lying above the banks of the Jhelum and extending as far as the *karewa*. The first is of great fertility, and every year is renewed and enriched by silt from the mountain streams. Up to the present, in spite of the lax system of forest conservancy, the silt of the mountain streams is rich and of dark colour; but the Sind river brings down an increasing amount of sandy deposit, which is partly due to the reckless felling of trees in its valley.

Ki 134

Soils.

The Kashmīris, so far, have considered no crop worthy of attention save rice; by irrigation and manuring an artificial mould has been obtained for the rice-fields, and it is rare to hear anything said about the original soil. But they recognize four classes which require peculiar treatment when under rice-cultivation. These are known as *grūtū*, *bahil*, *sekil*, and *dasanlad*. *Grūtū* soil contains a large proportion of clay. It holds water, and in years of scanty rainfall is the safest land for rice. But if the rains be heavy, the soil cakes and the outturn of rice is poor. *Bahil* is a rich loam of great natural

Ki 243 134

[In north of Jammu -- Analyst]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

which is about twelve thousand feet. Our first camp was at an altitude of over nine thousand feet in a glade in the pine forest, the turf covered with blue forget-me-nots. The march up was lovely, through one succession of copses of jasmine and scented wild rose, the latter of all colours from white to dark red. Close to the camp we came on the first signs of the army which had preceded us—a line of graves of men who had died of cholera. The troops and coolies were said to have suffered much from this scourge, and we arranged to avoid their camping grounds in future. The following morning we continued our march, the road winding up through pine forest till the rounded tops of the watershed were reached. We halted for an hour at the top, surrounded by a wilderness of flowers, blue gentian, anemones, acres of white and yellow blossoms bordering the wreaths of snow, masses of small pink alpine flowers, wild rhubarb and sorrel in profusion, and patches of dwarf juniper, for we were well above the pine and birches. The views from here are lovely—to the left, steep pine-clad slopes descend into the famed Lolab valley, behind, stretched out thousands of feet below, lie the valley of Kashmir and the blue sheet of the Woollar Lake, backed by the snowy range of the Pir Panjal; to the right stand the great square peak and snow-fields of Haramukh; in front, a hundred miles away, towers Nanga Parbat, from which on both hands as far as the eye can reach tossed ranges patched with snow fill up the picture.

487 133 137 [64]

I had an example on reaching camp this day of the extraordinary carrying power of the Kashmiri coolie; my tent was late coming up, and when it

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4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
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this year, a couple of boat-loads of men being lost. Two years afterwards Robertson lost the whole of his kit, specially got together for his exploration of Kafiristan, a couple of horses and about twenty men going down at the same time, owing to the officer in charge having allowed the boat to be overloaded. Luckily for Robertson he was not there, having gone up-stream to look at a bridge site for me, but it was an expensive way of having the lesson rubbed in that you should never in wild countries permit other people, however well-meaning, to take charge of your baggage.

The road led up from the Indus through a bare plain to the Sai valley and passed through thousands of acres of once cultivated land, now almost entirely abandoned. We halted to breakfast and to pass the heat of the day at Damot, a village at the mouth of the Damot nullah, famous for its markhor ground, in an orchard which was a great natural arbour bound together by countless vines. Amongst these, making at a distance a lovely picture, little naked boys played and swung on loops of vine; close at hand they were too dirty to be even picturesque.

We passed on the road a group of Balti coolies, who threw themselves at my horse's feet in a body, and prayed for help. There was nothing I could do for them at the moment, though the mere fact that I enquired into their grievances had, as I afterwards heard, a good effect, and got them dismissed to their homes, but Robertson stopped behind to see what a little doctoring could do. It was not much; the men, fifty-three in number, were the remains of a body of a hundred coolies who had left Baltistan six

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
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months before, impressed by the Kashmir authorities as transport for the army assembling at Gilgit; they were, to a man almost, suffering from diarrhœa and dysentery brought on by over-work and bad food, and several were dying, the worst cases being placed by the runnel of an irrigation channel, close enough to reach the water with their hands. This was all the help their companions could give them. Forty men of the original band were said to have died, the remainder were being slowly worked to death, and were then being taken to Bunji to bring up grain to Gilgit for the troops. One poor wretch had a hole in his back where his load had worn away the flesh. The whole thing was sickening; war is bad enough at any time, but mismanaged war is hell.

D 361

In the evening we moved further up the Sai stream to Chakarkot, another pretty little camp in the village orchards.

D 487

The next three marches to Gilgit were at that time horrible, through a howling wilderness; for nearly twenty miles there was not a drop of water, except when the road dipped right down to the bank of the Gilgit river, and that was running thick and slab like gritty cocoa. Up and down over spurs of hills, into gaping ravines, now at the level of the river, now a thousand feet up, along cliffs glaring and blazing in the sun, the miserable path ran on. Going free and comfortable as we were, it was easy to realise what such a road meant to laden coolies or troops. Once we had some rain at night, and were treated on a small scale to one of the most curious phenomena to be met with in this weird country, namely, the mud flow, which forms the alluvial fan.

4: Durand G-8 (1888-93) 1900 AV1 Kashmir AV1

712 north of Gilgit, then the last Kashmir outpost
704 towards Hunza and Nagar, the Durbar had a force
[705] of eight thousand men. I knew, what I was not intended to know, that the men were half starved, fed on the worst form of grain, the food-grain which ought to have been in the granaries having been fraudulently made away with, and that there was only a month's food for the troops on the Gilgit side of the Indus, and no carriage to bring on any more. The Durbar had poured hundreds of tons of grain into Astor, which was easy enough to do, but had left it to the local authorities to forward this to Gilgit, a task, with their then resources, impossible of accomplishment.

704 I have before described the want of system which
705 existed, so I was not surprised at what I saw *en*
[164] *route* and at Gilgit. Here I found the Kashmir regiments scattered all about the valley in orchards, a sensible enough measure, as they had suffered considerably from cholera, but without a semblance of military precautions being taken. The senior officers never visited their men, not once were the troops under arms during my stay, and I do not think they had ever been properly fallen in since they had left Kashmir. Some days after my arrival at Gilgit nine hundred men were despatched unarmed, without an escort even, and without one single superior officer, four marches back, to fetch up for themselves a month's grain. The day before I arrived the troops were issued a day's supply of good flour to disarm enquiry on my part, but, as a rule, their food was vile, and the men received nothing but two pounds of unground grain, absolutely no extras, not even salt.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

000 spatching a mission to Chitral in accordance with the wish of Afzul-ul-Mulk, who seemed to be establishing his power firmly throughout the country. My unlucky friend Nizam-ul-Mulk was a refugee in Gilgit, and his affairs required delicate handling; and last, but not least, the Indus valley tribes were uneasy.

563 631 A word of explanation as to the position of these tribes and their relation to Kashmir may not be amiss. Looking down the Indus from Bunji, there were on the right bank of the river three independent Shin republics—Gor, Darel and Tangir; on the left bank, some forty miles below Bunji, was the Shin republic of Chilas. The Chilasis had been confirmed disturbers of the peace of old, and had raided into Kashmir territories much to the detriment of the valleys between Astor and Kashmir proper, some of which had been practically ruined and depopulated in consequence of their incursions. In 1855 the Kashmir Durbar had in retaliation invaded Chilas and captured the principal fort. Since that time the Chilasis had been tributary to Kashmir, and an agent [164] of the Durbar's had resided amongst them. The fighting strength of the tribe was estimated at between two and three thousand men, but the calculation was too high, for the race had suffered very severely of late years from the ravages of [795] small-pox. The Chilasis were bigoted Sunni Mahomedans, much under the influence of the [361] Mullahs from Swat who visited the country. Gor, the smallest of the republics, lay nearest Bunji, and was a group of village forts perched thousands of feet above the Indus. The people were quiet and in-

winter makes free communication almost impossible and under such circumstances the cold regions of the Frontier have little to offer by way of attractions for the growth of population which largely accounts for low density. Malaria which constitutes the chief cause of death in a majority of cases is greatly influenced by climate and consequently a malarial climate is perhaps the least conducive to the growth of population. Malarial climate of Kathua is an instance on the point. 132 161 [164]

(e) *Density and Crops.*—It is difficult to trace definite connection between the density and crops such as would lead to the formation of general formula on the subject ; and the hypothesis that " the tracts which can support most people are those where rice is grown ", although challenged by various Census officers, has been found to be true to a certain extent in the case of the tehsils of the Kashmir Province by the last Director of Census of this State. 241 161

(f) *Historical and Industrial Consideration.*—History of a tract has exercised a great influence over the growth of population, as the civilised countries were strong and good Government ensures Law and Order with its concommitant blessings of security of life and property and impartial dispensation of justice between man and man will naturally encourage expansion of population not only by growth from the indigenous elements but also by a flow of immigrants from outside.

To these may be added the prospects of industrial development based upon the factory system of large scale production requiring the services of numerous workers which compels the movement of the rural population to the Industrial Centres and results in the creation of new towns and cities. Such growth of population is equally visible in parts of country newly opened out by railways and road which create fresh avenues for trade and exchange of commodities encouraging the transport of surplus agricultural or mineral production to such places where they are scarce.

IV. Variations in Population at Previous Censuses.

18. For statistical reference the Imperial Table II and the State Table I may be examined as also the marginal table which shows at a glance the results of variation during the past 40 years. 161

Census years.	Population.	Variation per cent. Increase (+) Decrease (−)
1891 ..	[illegible]	Not available.
1901 ..	[illegible]	+ [illegible]
1911 ..	[illegible]	+ [illegible]
1921 ..	[illegible]	+ [illegible]
1931 ..	[illegible]	+ [illegible]

From the Report of the 1891 Census which was the first proper Census of the State, it appears that some sort of enumeration was conducted in the year 1873 but its results were far from reliable. The Report does not record any figures of population of this Census but from other sources the fact of an enumeration having been undertaken in 1873 at least of the Kashmir Province is confirmed and the results of this enumeration give a population return of 491,846 persons for the whole of Kashmir Province inclusive of Muzaffarabad district.

It requires no elaborate argument to establish the unreliability of these figures as a simple comparison with the population of the Kashmir Province at 1891 Census reveals that the count of 1873 places the population at a very low figure. It seems on the face of it incredible that the population of Kashmir Province should have increased during a period of 18 years (1873-1891) by about 100 per cent. i. e. from 491,846 to 940,041 in 1891 especially when the highest rate of decennial increase of population during the subsequent decades has on no occasion exceeded +26 per cent. in the Kashmir Province and this high percentage of variation has not been accepted as reliable by the subsequent Superintendents of Census of the State.

161 The total population of the State has during the last forty years undergone an increase of 43·3 per cent. which gives a decennial average of 9·45 per cent. which rate is quite normal and if maintained from Census to Census will double the population in about one hundred years. The percentage increase of 9·8 during the decade under review which has been the most favourable being conspicuous by its freedom from any serious visitations of epidemics such as Cholera, Plague, Influenza and at the same time blessed with good agricultural conditions barring of course a few local exceptions confirms the above view namely that the normal rate of decennial growth will range round 10 per cent. for the whole State unless any speedy industrialisation of the country and development of its mineral potentialities open up fresh opportunities for expansion of population at a higher rate.

161 132 **18. Causes of Variation.**—The causes of variation from decade to decade have been examined in detail in the previous reports and it is not necessary here to tread the ground afresh and consequently we shall make only a passing reference to them and revert to them in detail in the paragraphs explaining the growth of population by Natural and Administrative Divisions.

1891-1901.—Due to absence of rainfall gauges till 1895 no accurate past record of districts was available but the record thereafter shows that in 1898 the Jammu district, Bhimber and Jasrota districts suffered from drought which in 1899 brought famine conditions leading to the desertion of their homes by people of Kandi and Barani Areas. Cattle also died for want of fodder and scarcity of drinking water. Relief measures in the shape of suspension of Land Revenue to the extent of ½ 12,808, Taccavi advances upto 28,000 for purchasing seeds, bullocks and sinking wells and opening of Relief Works such as construction of roads from Jammu to Jasrota, Bhimber to Mirpur, Dalpat canal in Akhnoor tehsil were promptly introduced by the State which went a long way in ameliorating the distress of people. The decade was free from epidemics in the Jammu Province.

Kashmir Province.—Kashmir had timely rainfall during the decade excepting the year 1895 when the continuous rainfall for three days brought floods in the Jhelum which inundated several villages in the Srinagar district causing ruin and devastation. As a result of the Settlement operations the conferment of the *Assami Rights* on hereditary cultivators, the substitution of cash revenue for kind and introduction of systems of engagements direct with the *Amamis*—doing away with the tyrannous interference of the middlemen brought in its wake the extraordinary betterment in the lot of the Kashmir peasantry by assuring them of fixity of revenue demand and security of tenure which hitherto they could not dream of.

[124] The visitation of Cholera in this province in 1892 A.D., caused a mortality of 11,712 souls in a few weeks but its 2nd attack in 1899, although responsible for carrying away 10,000 lives, was notorious by its continuing for a period of seventeen months. Introduction of vaccination occasioned considerable decrease in mortality from Small-Pox.

Frontier Districts.—The Frontier Ilaqa was split up into two districts Gilgit and Ladakh. The rainfall here is of very little practical importance and the cultivation depends on natural water courses and irrigation therefrom. Astore and Gilgit were settled for the first time during the decade. The percentage increase of 14·21 was considered high by the 1911 Census Superintendent who placed the true increase at 12 per cent.

1901-1911.—The condition of crops in Kashmir was throughout good resulting in increased cultivation excepting the damage suffered by paddy crop of lower areas of the valley by the great flood of 1903. The Kashmir Province also experienced three Cholera epidemics resulting in 17,118 deaths and one attack of Pneumonic Plague of a severe type carrying away 1,453 persons. The Jammu Province had some bad harvests and visitation of Malaria in the

[Create add "Rs." before the figures, cf. create above, p. 228, category 116 -- Analysis]

lower tracts. The Ranbir canal was thrown open in the Jammu Province but its effect on population were naturally slow to show themselves in the subsequent decades. Percentage increases of 5·3 and 11·3 for Jammu and Kashmir Provinces and 8·6 for the entire State for the decade is quite reasonable and reliable. 161 132

1911-1921.—The normal rainfall was generally better than in the previous decade. The condition of crops in the State during the decade was about the average on the whole with the exception of the extraordinarily dry year 1920 which caused serious distress in some tehsils of the Jammu Province. "The greatest suffering was occasioned in the tehsils of Kotli, Mirpur, Samba and Poonch Ilaqas and in a slightly lesser degree in the tehsils of Kishtwar, Ramnagar, Rambas of the Udhampur district. Liberal Taccavi advances were made through the Co-operative Department in the district of Mirpur for purchase of grain and cattle, among whom the mortality was very heavy, owing to dearth of fodder and desertion of the population to neighbouring districts in search of livelihood. State efforts supplemented by private charity succeeded in partially easing the situation, but the adverse effects of this long drawn suffering had an important bearing on the movement of population in the affected tracts. The total amount of Revenue suspended during the decade was Rs. 196,987 of which Rs. 130,760 was suspended in the Jammu Province".

The suspensions in the Frontier Districts and Kashmir Province amounted to Rs. 5,623 and Rs. 70,604 respectively while remissions throughout the State aggregated to Rs. 21,000.

Irrigational Extensions.—The decade witnessed an increase in the number of canals by 2, in total mileage by 60 and in irrigated area by 15,652 acres which is a fairly satisfactory record of decennial improvement, greater share of improvement falling to the lot of Jammu Province as in Kashmir the natural water courses fed by snows require little further help by artificial means. In Jammu the Ranbir canal with 6 distributories was completed in 1912; the Basantpur canal in Kathua district was completed in 1917 and Ujh canal was started in 1919, while 8 distributories from Upper Jhelum canal were laid out in Mirpur in 1916. 161 312 [487]

Public Health.—Out of the total 88,294 deaths during the decade Influenza levied the heaviest toll (44,514 deaths) by causing 50 per cent. of the total mortality in 1918 and the disease held sway over both the provinces. Kashmir was free from Plague while Jammu had 9 visitations of this epidemic resulting in the total mortality of 9,134 persons in the decade. Cholera did its usual havoc in Kashmir and took away 18,064 lives—the 1919 attack being the most virulent. Small-Pox inflicted considerable mortality both in Jammu and Kashmir Provinces, the total number of deaths being 16,405. It is regretted that the absence of reliable vital statistics renders comparison with the past Census difficult. 161 164 ●

Prices and Wages.—The exceptional feature of the decade was the abnormal rise in prices and wages during the War and the Post-War years as against the easy prices and steady conditions prevailing prior to 1914. The prices of food stuffs increased by 150 to 200 per cent. on account of the War and the wages of artisans and labourers were universally more than doubled. A mason who received a daily wage of -/8/- could not be had for less than Rs. 1 or even Rs. 1/4/-. 458

Apprehending that the export of large quantities of food grains from the State to outside places where higher prices were obtainable will lead to intolerable famine conditions the State had to place an embargo on the export of wheat, maize and rice. It is, however, unfortunate that the number of deaths in the War is not given in the Report as the absence of the able bodied population from their homes for a period of five years and the deaths of 4 [Errata: add "p" before "show"; cf errata sheet, p. 829, category 116 -- Analysis] 161 722

161 722 people in the prime of their lives constitute very strong factors in reducing the birth-rate and the effects of War would naturally have been most disastrous on the population of the Jammu Province which supplies the ranks of the State Military. This factor greatly accounts for the small percentage increase of only 2·7 per cent. in the Jammu Province during the decade 1911-1920. In view of the above circumstances, the increase of 5·1 per cent. for the whole State during the decade was fairly satisfactory as compared with the average increase of 1·2 per cent. for the whole of India.

V. THE CONDITIONS OF THE PAST DECADE 1921-1931.

132 17.—From a survey of the remote past we turn our attention to the closing decade 1921-1930 with which our Report is principally concerned and start with a general review of the agricultural, economic and seasonal conditions of this period in some greater detail since these exercise a substantial influence over the growth of population. The quantity of normal rainfall during the decade has already been shown by districts in the Subsidiary Table I and by tehsils in the marginal table under the paragraph dealing with Density and Rainfall. What remains now is to trace the course of rainfall during the ten years drawing attention to the exceptionally dry years as also to the good rainfall periods. Instead of giving a general account of these conditions for the whole decade it would be more advantageous to discuss them from year to year as far as possible in order to single out the good and bad years and avoid the confusion which the running account of such a long period involves. In preparing this brief account frequent help has been taken from authoritative sources such as the Annual Administration Reports of the State as also the Departmental notes obtained from the Heads of the State Departments for purposes of the Census.

The 1921 Census having been taken on the 18th of March 1921 corresponding to the Bikram date (Chet 1977) our review should naturally commence with the Sambat year 1978 but as only one combined Administration Report of the State was issued for three years 1977, 1978 and 1979, it will be advantageous to take these three years together and as also the subsequent 4½ years' period till the adoption of Fasli year by His Highness' Government with effect from the 1st of Katik 1984.

Triennium 1977, 1978 and 1979 (1921, 1922 and 1923).—*Weather crops and general conditions of the people.*—In the Jammu Province the rainfall was untimely and deficient during 1977 causing damage to both the *Rabbi* and *Kharif* crops, but in 1978 and 1979 it was fairly distributed, timely and sufficient and in the last year the condition of crops was well above the average. In Kashmir the rainfall in 1977 was below normal and not well distributed partially damaging the *Rabbi* crops; in 1978 also unfair distribution damaged the *Kharif* crops; but in 1979 conditions of the crops improved by the advent of timely and sufficient rains. In Gilgit the abnormal rainfall and early snowfall of 1977 brought considerable misfortune to the *Rabbi* and *Kharif* crops though this very year gave equal distribution of rain and snowfall resulting in a good crop in Ladakh. 1978 proved, however, unpropitious as insufficient rainfall brought about a scarcity of food stuffs in Gilgit while in Ladakh crops suffered from excessive rainfall.

241 *Cultivated area.*—The total cultivated area in the State fell, from 2,036,089 acres in 1976 to 2,031,801 acres in 1977 and 2,031,424 acres in 1978 but rose to 2,050,054 acres in 1979.

164 435 *General condition of the people: Kashmir Province.*—The general health of the people was fairly good as there was no epidemic and the birth-rate was higher than the death rate. Prices ruled high in 1977 and experienced a slight fall in subsequent years 1978 and 1979. The rise in wages benefitted the zamindars who, when free from agriculture took to labour. The number of live-stock increased.

241 of people who for the past years were subjected to the ravages of famine and scarcity conditions. There was enough grain and to spare for exportation. The opening of Banihal Cart Road which is the one all-State route connecting the two provinces of Jammu and Kashmir was the greatest work of the decade. The health was generally good save in the Jammu district where Plague caused much mortality. In 1981 the condition was practically the same but there was no epidemic while in 1982 the general economic condition was slightly better owing to the general fall in the prices of cloth, sugar, tea and salt which are the main commodities for which the zamindar is dependent on the market. The higher prices of food stuffs also brought gain to the agriculturist. There was not much improvement in 1983 excepting the slight rise in prices of food grains.

164 435 241

Kashmir Province.—In Kashmir the year 1980 was responsible for good harvests, high wages, absence from epidemics, decrease in forced labour, flourishing condition of people and prohibition of import of Shali into Srinagar and permission for its export to British India by Private Agencies. In 1981 with the exception of a Cholera outbreak the province had fair harvests, nice weather and good economic conditions which but for the feeble outbreaks of Cholera and Plague in 1982 were well maintained during 1982 and 1983.

Frontier Districts.—But for a mild attack of Influenza in Gilgit, the year 1980 proved to be a healthy year being free from disease and attended with satisfactory conditions. The people no doubt are generally poor which is due not only to the labour being unskilled and unable to fetch high wages but want of any industry or a brisk trade, the whole population being engaged in agriculture which unfortunately has no further land for expansion. The remaining years 1981, 1982 and 1983 were normal.

Fasli year 1984-85.—It is necessary to explain here the fact that His Highness' Government ordered the abandonment of the old Bikram year and adoption in its stead of the Fasli year which commences with the seventh month of the Bikram year namely on 1st of Katik and closes with the month of Assuj. The first Fasli year 1984-85 started with the 1st of Katik 1984 (about the middle of October) and is represented in duplicate figures as shown above and consequently the conditions for the years after 1983 are represented by the Fasli years instead of Bikrami years.

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Character of the Seasons.—The years 1984-85 proved very inauspicious for Kashmir Province as the unprecedented and heavy rainfall continuing incessantly for well over two days brought disastrous floods which besides flooding the valley inflicted terrible destruction on crops and cattle alike. All communications with the outside world were cut off and the Kashmir valley was for several days completely isolated. Although the crops in Muzaffarabad district did not, on account of high elevation, suffer so much from floods as through excessive rainfall yet the washing away of the Kishenganga and Domel bridges by the unprecedented floods both in the Jhelum and the Kishenganga rivers brought about a serious dislocation of the trade of the district by cutting off the transport communications between Abbotabad and Domel. During the winter when the snows block the Murree road all traffic between Srinagar and the Punjab is diverted to this road which is free from snow throughout the year but loss of the above two bridges rendered the use of this route by wheeled traffic impossible. The bridges have, however, been reconstructed now in 1932 *i. e.*, after 4 years of their destruction and consequently this period was not favourable for the flow of the trade of this district. The tehsils of Muzaffarabad district continued under the Settlement operations. The province was frees from epidemic diseases but for the Small-Pox outbreak in Srinagar city in 1985 resulting in 1,002 deaths.

731 132

The annual Amarnath pilgrimage started in good weather from Srinagar but was overtaken by heavy incessant rains accompanied by snows in high alti-

[Errata: read "free" for "frees"; cf. errata sheet, p. 329, category 116 -- Analyst]

tudes. Although many pilgrims were detained by the authorities still many *Sadhus* and other enthusiastic pilgrims proceeded despite warnings and met with untold miseries and privations. Some lives were lost due to extreme cold and starvation. 731 132

In the Jammu Province, the vagaries of heaven displayed themselves at their worst during this year when the rains which balked the hopes of the tiller at the time of the sowing season descended on earth in unprecedented fury in the month of Bhadon 1985 causing every river, stream, rivulet and nallah to rise to undreamt of heights bringing wholesale destruction to all life and property that came before the fatal current. The loss was immense. Crops were washed away, cattle drowned, bridges and buildings destroyed and some human life swallowed up by the furious floods.

The *Rabbi* crops had a severe blast in the bargain. The general condition of the people was on the whole average, public health being comparatively better on account of absence of any epidemic excepting the usual malarial fever which is regarded an every day affair and not viewed as a serious thing. The prices of food staples continued stationery and import of grains into Mirpur district was kept free of customs duty. 164 ●

Fasli year 1985-86.—For the Kashmir Province the year 1985-86, however, started with propitious signs and the rainfall being sufficient and well distributed in the earlier part of the year resulted in good crops all round and bade fare to make up for the misfortunes of the previous year, but Heavens intervened and all hopes were blighted by heavy rains in Bhadon bringing in their train floods of the same magnitude as of the last year followed by immense loss to crops, cattle, and houses. Scarcity of fodder caused much suffering to the livestock. Muzaffarabad district had well distributed rains with fairly good crops. Relief measures necessitated by two consecutive floods of 1985 and 1986 were continued by the Government by sanction of liberal grants for Taccavi (Rs. 167,613), restoration of the means of communications and relief works. The Government also obtained on loan the services of a flood expert whose scheme involving an expenditure of 24 lacs has been sanctioned by the Government. 731 132

The prices of *Kharif* crops continued high while those of the *Rabi* suffered some reduction. The prices of food stuffs are generally dependent in this province on the price of Shali which is the staple food of the Kashmiries. Since the issue price of Shali for the city requirement which is the only market of grain is authoritatively fixed by the Granaries Department; the rates of food stuffs in general remained normal in the face of the embargo laid on the export of food stuffs. The province had no epidemic during the year. [262] 435 164

In the Jammu Province prices were lower and import of grain into Mirpur continued free of customs duty. Timely and sufficient rains yielded good crops although the floods repeated their visit on a smaller scale in Bhadon 1986. The visitation of locusts in Kathua, Udhampur and Mirpur districts was a great nuisance as it destroyed 378 acres of crop in Mirpur tehsil although no appreciable damage was done in other tehsils. Special measures adopted by the Government aided by the willing co-operation of the zamindars went a great way in minimising the damage. The public health was comparatively better as there was no epidemic outbreak.

Government measures continued to check the growth of venereal diseases in the hilly tehsils of Jammu. The Government besides specially holding the Zaildars, Lambardars and Chowkidars responsible for keeping a strict watch over cases of abduction of women also deputed religious preachers to enlighten the public opinion against such immoral practices. The prices of grains remained gradually higher. With the inauguration of Agiculturists Relief Regulation the lot of the zamindars underwent a considerable improvement.

Fasli year 1986-87.—In Kashmir valley the rainfall was excessive compared with the preceding year resulting in water logging of considerable areas in the 132

[Errata: of category 116, p. 321 for corrections — Analyst]

132 Sailabe Circle, which told heavily on *Rabbi* and *Kharif* crops. The Muzaffarabad district had well distributed rainfall and good crops. Hailstorms did some damage in certain places. The year was immune from epidemics excepting an outbreak of Cholera claiming 133 victims. There was a disastrous fire at Muzaffarabad and with the exception of the Treasury all State office buildings the Tehsil, Wazarat and the Court were burnt down.

[164]

435 Prices of *Rabbi* crops remained generally higher. The Shali situation was under full control. The general condition of the people was good. The fresh land revenue assessment of the Uri tehsil was announced during the year and was received well by the zamindars.

731 With the exception of Mirpur and Bhadarwah tehsils the Jammu Province had timely and sufficient rains and good harvests. The visitation of locusts constituted a great nuisance throughout the province including the Jammu city where as if to give a demonstration of their strength they one day invaded even the Government offices and in a minute the walls, the doors electric posts and trees were literally blackened by their swarming numbers and their flying legions outside actually clouded the sun from view. The Government spent considerable amounts in the destruction of the pests by actually offering price per maund of the eggs destroyed by the zamindars. The Revenue officers had a busy time and the visits of high officers and the interest taken by the Minister went a great way in freeing the country from the locusts.

241 Inscrutable are the purposes of heaven as instead of anticipated scarcity and starvation fields yielded bumper crops and the over-flowing of grain markets lowered the prices so much that they touched the bottom and the agriculturists began to find it difficult to adjust themselves to the changed conditions.

164 General condition of the people was on the whole average the year being immune from diseases. The import of grain free of duty continued as also the measures against venereal diseases and abduction of women.

132 **Fasli year 1987-88 (upto end of 1987).**—Although the Fasli year is styled 1987-88 our account ends with the close of Bikram year 1987 when the final Census was taken.
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Jammu district had well distributed rain attended with fair harvests; Mirpur had scarcity at *Rabbi* and excess at *Kharif* thus adversely affecting crops; Riasi and Udhampur districts had less rainfall than the previous year while Karnah had sufficient and timely rains. On the whole the rains were less favourable than of the past year.

The prices of grains showed a downward tendency due to the world slump; and fall in prices in the contiguous districts prevented the prices from rising here. Import of grain in Mirpur and Kathua continued free of customs duty. The general health of the people was satisfactory as there was no epidemic.

In the Kashmir Province the rains were scarce although better than the last year. There were no accidental calamities and no appreciable difference in prices. The general condition of the people continued good till end of 1987 as the political agitation started in the month of Har 1988 which does not fall within our decennium.

The condition of the zamindars is one of steady progress. The abnormal fall in prices in British India did not affect the Kashmir zamindars who obtained fixed prices from the Food Control Department which has proved a great boon both to the urban and rural population.

312 **18. Extension of Irrigation.**—Having discussed the character of the seasons, the condition of crops and the general economic condition of the people

[Errata: read "menace" for "nuisance"; cf. errata sheet, p. 229, category 116 -- Analysis]

312 In Jammu the extension of the Ujh Canal was started at an estimated cost of Rs. 695,422 in the year 1924 and major portion of the work is nearly finished. Moreover extension to Distributary No. 9 of the Ranbir Canal has also been carried out at a cost of Rs. 140,032.

During the decade under report the length of the canals has increased from 325·21 miles to 460·78 miles giving a net increase of 135·49 miles in length and increase of 46,965 acres in area which no doubt is a record of good progress. Out of a total expenditure of Rs. 11,813,000 incurred on irrigation works from 1902-03 upto end of 1928-29 Rs. 3,496,361 were spent during the last decade. The expenditure on irrigation works from 1921 to 1929 amounts to Rs. 3,486,361 while the receipts come to Rs. 2,643,964. The position may be summed up in the words of the Chief Engineer, Public Works Department as follows :—

"Looking at either from the point of view of the revenue realised by the State or the prosperity of the Illaqas in which the various canals pass there can be no doubt that they have more than amply fulfilled the expectations with which they were started. Vast areas in the Jammu and Kashmir Provinces have now been made fertile. Places which at one time appeared wilderness and uninhabitable and suffered even from want of drinking water are now full of green fields and well grown fruit gardens. The price of the land has considerably increased and the inhabitants are now in a comparatively prosperous condition".

133 164 **18. State of Public Health.**—In a vast country like Jammu and Kashmir State with no homogeneity of climate and seasonal conditions, the factors governing public health are so varied that it is difficult to form a correct estimate for the entire country as to the propitiousness or otherwise of the individual years much less of a decade. The big mountain barriers divide the territory into distinct water tight compartments each possessing separate traits of climate with the result that while the Jammu Province might be passing through a severe epidemic of Plague the province of Kashmir is found to be immune from the touch of the epidemic, and on the other hand prevalence of Cholera in Kashmir in particular years has little effect upon Jammu, not to say of the far-flung Frontier regions.

164 744 This view derives ample support from the survey of the various epidemics during the last decade. During the period of ten years 1921-30 there have been 9 annual visitations of Plague in the Jammu Province more especially in the Jammu district while Kashmir Province enjoyed complete immunity for all these years with the exception of 1926 when in the month of November Plague broke out in the Awantipura and Kulgam tehsils claiming 36 victims. As regards Kashmir Cholera has visited the province in 1924, 25, 27, 29 and 30 but with the exception of 1929 when 70 persons died of Cholera in Baashli tehsil the Jammu Province has been almost free from the disease. The total mortality from the infectious diseases is given in the following table :—

Cholera	... 19,857
Small-pox	... 15,546
Plague	... 5,251

Plague.—The total deaths from plague in the Jammu Province come to 5,222 as against 9,134 of the last decade which shows that although the visitations of the epidemic have been frequent and regular the loss of life has been reduced by almost 50 per cent, which is due to the prompt and effective measures taken to combat the disease by the Health and Medical Departments in the shape of systematic trapping of rats, disinfection of houses and anti-plague inoculations. With the exception of the epidemic of 1924 which levied a toll of 2,942 lives the course of the disease has been sporadic and unprovoked.

The only exceptional turn taken by the disease was to render its appearance in the Kashmir Province in 1926 when the Kulgam and Awantipura tehsils

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were affected by it where out of 81 seizures 69 died. Prompt and effective measures such as prevention of outside intercourse, vacating and actual burning of 18 infected houses after payment of compensation of Rs. 8,045 to the villagers, inoculation of 1,882 persons, segregation of the sick, destruction of the rats succeeded in completely stamping the disease out of the province as the subsequent years have fortunately been quite free from its recrudescence.

Cholera.—The next disease of epidemic nature is cholera which may be said to have localised in Kashmir. The total mortality inflicted by it during the decade comes to 19,837 of which 12,952 deaths occurred in the Kashmir Province and 5,249 in Poonch. The opening three years of the decade 1921, 22, 23 were practically free from the disease till 1924 when Uri, Uttarmachipora, Baramulla tehsils and four villages of the Srinagar tehsil suffered from a mild attack resulting in 135 deaths in all. The year 1925, however, saw the outbreak of cholera in a virulent and widespread form in the valley which was responsible for a mortality of 11,597 souls out of a total of 12,952 for the decade in the Kashmir Province. Anti-cholera inoculation was carried out on a large scale and met with an unprecedented success, 83,996 being inoculated with the first dose and 57,366 with both doses of cholera vaccine which cost the State Rs. 30,000 during this year. The year 1927 and 1928 passed off peacefully and in 1929 the disease made another appearance but was soon driven out with the help of prompt and energetic measures. Out of 227 cases only 125 proved fatal. Out of a total of 5,249 deaths from cholera in Poonch as many as 3,472 took place in 1928 (1922-23) the remaining 700 being divided between nine years.

The number of deaths from cholera in the Kashmir Province has fallen from 17,358 in the last decade to 13,255 which no doubt shows an improved state of affairs. The slight increase in the State totals however is due to a heavy mortality of 5,249 in Poonch as against 196 of the past decade.

Small-pox. The total mortality for the State is 15,546 as against 16,405 of the last decade which shows that there has been a decrease but the decrease is not commensurate with the progress of the times. Although a good deal of progress has been made in the vaccinating arrangements in the cities it is apparent that efforts on a much wider scale are necessary in the Mofussil to stop mortality from such preventible causes. The disease has a severer hold on the Kashmir Province than on the Jammu. The mortality in the Mofussil was abnormal during the year 1933 when 1,872 deaths occurred from small-pox while for the city of Srinagar the years 1982 and especially 1984-85 were exceptionally bad being responsible for 803 and 1,051 deaths (total 1,854). Out of total deaths of 2,324 that took place within Srinagar Municipal limits during these years 1,854 deaths i.e., 80 per cent, occurred during these two years, the remaining 20 per cent, deaths being distributed over 8 years. The figure of 5 and 1 deaths in the city during 1984-85 and 1985-86 given by the Health Officer, Srinagar would (if reliable) represent an ideal state and absolute control over the disease provided this is continued in subsequent years. There can be no denial that the expansion of the vaccination activities throughout the city by appointing vaccinators by the Municipality in each ward has done a good deal to stamp out this curse and if cases still happen the responsibility lies with the citizens who do not avail of the facilities offered.

Of the remaining diseases fevers are responsible for 308,478 deaths but it would not be of much use to examine this cause which is so very indefinite, as each and every death is attributed by the non-technical village agency responsible for record of vital statistics to fever. Influenza made appearance in the Frontier Districts but did not do much damage and cases of Typhus occurred in Kashmir Province.

To sum up it may be safely concluded that the decade has been comparatively fortunate and prosperous as compared to its predecessor on account of its enjoying complete immunity from the bellicic visitation of Influenza which

164 carried away about 45,000 souls or other causes like the War or the big famines. The attacks of plague and cholera enumerated above have also been fewer and
744 of lesser intensity and much less of life was averted by the prompt and effective measures taken by the Medical and Health Departments.

Venereal Diseases.—Although the mortality figures under venereal diseases are not separately available for absence of a separate column in the death registers yet it is an established fact that these diseases are working great havoc amidst the population of Ramnagar, Bisohli and other hilly tehsils of the
[743] Jammu Province, where the rate of increase in population is comparatively much lower. In order to prevent the further spread of this highly contagious disease and also to eradicate it in the localities where it holds sway at present His Highness' Government opened a Venereal Diseases' Hospital under the charge of an Assistant Surgeon in the Ramnagar tehsil which has been treating the sufferers on Western lines and the ignorant rural population which formerly looked askance at the modern methods of treatment has now grown accustomed and shows considerable eagerness to avail themselves of the treatment. The work done by the hospital during the last 4 years is recorded in the following statement. The Chief Medical Officer, Jammu states that probably 80 per cent. of the adult population or less are tainted with syphilis and about 28 per cent. with gonorrhea, which seems to be an exaggerated view.

Year.	Syphilis.	Gonorrhea.	No. of injections given by Non-Subscribers.
[illegible] ..	[illegible]	[illegible]	[illegible]
[illegible] ..	1,[illegible]	[illegible]	1,1[illegible]
[illegible] ..	[illegible]	[illegible]	1,1[illegible]
[illegible] ..	2,[illegible]	[illegible]	2,[illegible]

During the decade under review the Government has been contributing in a greater measure towards the extension of the Medical Department and the annual expenditure which stood at Rs. 295,711 in 1921 rose to Rs. 460,397 in 1930 which gives an expenditure of 2 annas per head of population against 0-1-7 of 1921 and 0-0-10 of 1911.

Expenditure per head of population, 1930.	Rs. a. p.
State ..	.. 0 2 0
Jammu Province ..	.. 0 1 7
Kashmir " ..	.. 0 0 0

743 The number of hospitals and dispensaries has increased from 76 in 1921 to 91 in 1930 and the increasing popularity of these institutions is evidenced by the regular increase in the number of out-patients from year to year. In 1921 the number of out-patients was 735,395 while in 1930 the number went up to 1,130,412 giving an increase of about 4 lacs or 56 per cent. in ten years. The number of operations (major and minor) rose from 22,309 in 1920 to 58,392 in 1930 i. e. an increase of over 200 per cent. in the decade.

744 **38. Sanitation.**—The expenditure on sanitation has also increased from
364 Rs. 49,087 in 1921 to Rs. 67,552 in 1930 and the decade has been particularly favoured by attachment of greater attention of the authorities towards sanitary improvement. It has witnessed the inauguration of three new Notified Area Committees in Sopore, Udhampur and Mirpur towns, sanitation whereof is now entrusted to these Committees which receive a handsome contribution from the Government and also raise further funds by taxation. The two Municipalities in the cities of Jammu and Srinagar are of course looking after their respective sanitation through technical experts and sanitary staff. The various schemes of sanitary improvement particularly the Drainage and City Extension Schemes of Srinagar are already being put in proper shape and other schemes will it is hoped also receive sympathetic treatment in due course.

D 161 The greatest increase in population has taken place in Kuh which registers a percentage of 22·7 increase over the last Census while Chilas on the other hand shows +3·03 per cent. increase. The case of Nagar is no doubt alarming as instead of an increase it shows a decrease of 516 persons or a variation of B 161 −3·63 per cent. In this blessed decennium therefore Nagar forms the one single exception of decrease of population in the State in contrast with all other tehsils which register all-round increases. The causes of variation have been explained by the Political Agent Gilgit in the following words :--

"All districts show an increase except Nagar which shows a decrease of 524. The increases are doubtlessly due to the healthy normal life of the past 10 years, peace and security having more than cut balanced small epidemics of Influenza in 1929-1930. Nagar, however, is undoubtedly nearing the saturation point as regards population—spare land now being very scarce. Moreover, the Influenza epidemic in 1929 took large toll as did an epidemic of Typhus in 1930."

K 161 **53. General.**—Having attempted to offer a detailed analysis of the growth of population in the different Administrative Divisions such as Provinces, Districts and Tehsils, and having also made detailled survey of the flourishing conditions of the decade responsible for producing such happy demographic results occasion is now ripe for us to take stock of our position and to bring the scattered data and arguments to a focus to enable proper penetration into the more intricate problems of population about which a promise was held out by us in the opening portion of this discussion.

The causes of the highly favourable growth of population which is almost on par with the All India increase (The decennial increase in the State being 9·8 per cent. against 10·6 per cent. of India) have already been studied in detail in the paragraphs dealing with the "Conditions of decade" but it would be advantageous to briefly review them here so that the reader may have an opportunity to refresh his memory and be better equipped to appreciate the theme. K [132] Sufficient, timely and well distributed rainfall (except for certain bad years of scarcity in the Mirpur and to some extent in Kathua district) bringing good harvests in its train effected a considerable improvement in the economic condition of the agriculturist and highly favoured the growth of population during the last ten years.

K [164] Exceptionally favourable conditions of public health in the decade which was characterised by the absence of severe epidemic of Influenza which during 1911-1921 inflicted greater mortality here than the Great World War. Although Plague in the Jammu Province, Cholera in Kashmir, mild Influenza and Typhus in the Frontiers did make occasional attacks but the prompt, vigorous and effective measures taken by the Medical authorities coupled with the co-operation of the people (who on account of the spread of education and accumulation of experience readily avail of the medical help and do a good deal to combat the disease) did not allow the epidemics to levy a high toll on the precious human life which consequently had a favourable occasion for rapid multiplication. K [312] Extension of irrigational facilities causing a considerable enlargement in the irrigated and irrigable area was further responsible for expansion of agricultural production. Improvement of communications especially the opening of the Banihal Cart Road, Jammu, Samba, Kathua, Akhnur and various other minor roads has imparted a good stimulus to trade resulting in increased prosperity of the people. K [471] Again the development of some of the industries and immediate possibilities of the growth of a larger number in the near future has besides providing employment to some people opened an era of hope for the youth of the country, who in the progressive permeation of the industrial atmosphere around him see a magnificent vision of effective industrialization in which lies the solution of the unemployment problem. Above all the prevalence of peaceful and orderly conditions ensuring security of life and property was highly conducive to the growth of population during the decade 1921-1930. In this connection it may be noted that the communal clashes and the political agitation in the State which created so much stir throughout the country commenced in July 1931 *i. e.*, after the close of the decade 1921-1930 which alone is under review in this report.

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(e) Abortion.

(d) Celibacy.

(e) Abstinence.

(f) Birth control.

(g) Certain social customs.

(h) Prolonged lactation.

(i) Hypogamy.

163 Of the positive checks war is becoming a rare phenomenon these days
164 and starvation and famine though in a mild form does affect the birth-rate in the Jammu Province and the Frontier Districts while the Kashmir Province is in this respect better situated. As regards disease this check also exercises full play in Jammu Province where Plague cuts off the natural increase to a great extent and malarial fever is responsible for considerable mortality and is also unfavourable to fertility. In Kathua and other malarial localities most of the deaths are due to the malarial fever and the surviving population is reduced to a considerably low pitch of vitality which makes the sufferers an easy prey to other diseases. The venereal diseases act as another powerful positive check by causing premature death of the sufferers and leaving their children to propagate misery and further suffering.

163 As regards the preventive checks female infanticide which was much in vogue amongst the Rajputs is considerably reduced—thanks to the measures
847 taken by His Highness the Maharaja Bahadur to stamp out this inhuman practice from his territories. Abortion is not practised by the people as a means of
842 checking larger number of births but is only resorted to purposes illegitimate births which the society regards as an unpardonable sin. Again celibacy and voluntary abstinence being against human nature play a very subsidy part in limiting births and the Neo-Malthusian methods of "Birth Control" are very little known in the rural areas not to speak of their being put into practice by the uneducated villager who is as reckless about production of children. Confidential enquiries made regarding the sale of rubber goods from private practitioners and Chemists and Druggists who stock these articles only go to show that even in the cities the use of these methods is practised on too small a scale to have any appreciable results. The Census Department [illegible] gathered that separate figures were not available. The only preventive check which has proved highly effective in controlling the birth-rate in the advanced countries is almost absent in the State.

163 As regards social customs of hypogamy—such instances the marriage of a
564 girl with a man of a social group equal to or inferior to her and having her to marry a man of a superior group is completely absent in the State while prac-
853 tice of prolonged lactation which results in decreased conceptivity being within the knowledge of common people does act as a very mild preventive check.

163 The "postponement of marriage" especially in the case of girls acts as a powerful check in restricting births but this check also has had very little play
582 in India where marriage amongst the Hindus being a religious necessity enjoined by the Shastras is universal and the practice of marrying girls before puberty resulting in high birth-rate was universally recognised. Now by the passing of legislative enactment within the State the age of marriage has been raised to 18 for boys and 14 for girls which is to hoped, while preventing much wrong consequent upon deaths of child-wives and of children produced by them, will instead of acting as a check lessen the growth of population by preventing deaths.

[Bx population -- Analyst]

To the above general causes which tend to cut down the number of females in India may be added some special factors which affect the sex ratio.

(a) *Migration*—Emigration affects the sex ratio of the locality concerned by reducing the male-biased male population and causes an increase in the proportion of females, while immigration into a country on the other hand would go to swell the proportion of males in it.

(b) *Diseases*—Certain diseases show special selection for the sexes. Plague and influenza are reported to affect adversely against females while leprosy, which more victims among the male population as the females are reported to exhibit greater resistance to them.

(c) There have are factors of climate, race and occupation which seem to affect the sex ratio at birth.

(d) Another cause of the greater deficiency of females in this State may be traced to the history of this country as we shall presently attempt to show in the results. The political vicissitudes as evidenced by the general demographic and disorder prevailed in this country before its consolidation by Maharaja Gulab Singh could also have played some part in affecting the sex proportions.

It is an accepted fact that since the twelfth century when Khan Zulmiffy the Tartar invaded Kashmir various dynasties have held sway over the beautiful country. Rinen Shah of Tibet and Shah Mirza of Swat having ruled during the middle of the fourteenth century were followed by the indigenous kings of the Chak tribe who ruled a [illegible] till it passed into the hands of the Kingpoon the Moghuls [illegible], the Afghans [illegible] and the Sikhs [illegible].

The conquest of this country included by mountain walls and having no suitable communications have proved a welcome task for the foreign invaders who could only succeed on such expeditions with mighty proportions and large armies. With such invasions the male population of the country will generally have succumbed as usual and consequently the proportion of females would have experienced a fall at such such occasions. It is also likely that during the closing days of the last Sikhs rule over this land the ruling race among the chiefs of Jammu might have sent off their families out of the valley or put them to the sword according to the old Dogra custom of Jammu.

It is therefore one of the plausible explanations that a series of such occasions might on the one hand have considerably increased the male contingent of the population while on the other hand the very cause might have contributed to their numbers.

Although according to the general law the fecundity of males should have been enhanced but seeing that in India during the last fifty years the sex ratio has tendency of equilibrium actually gone low from 954 in 1901 to 945 in 1921, it can be assumed that other factors are too potent to allow this law to neutralise the long-standing deficiency.

The above considerations also apply to the Jammu Province where before the consolidation of the Dogra country by the late Maharaja Gulab Singh, the founder of the State, the fall perceptibles were in proportion another with each other and their number was not less than 22 as is evidenced by the famous Dogra couplet which is sung to this day by the bards of Dogra.

"[illegible]

[illegible]"

"[illegible] the county has principalities of the 22 [illegible] [illegible] [illegible]".

[illegible: read "[illegible]"; cf. [illegible] Sheet, P. 201, category III -- Analysis]

The danger of wilful concealment is greatest in the case of leprosy where the leper is a woman belonging to a respectable family.

It has long since been recognised that the collection of such information is one of the most unsatisfactory and inaccurate feature of every Indian Census, and on the cross-cut to some extent constant, the variation of distribution and variation are not altogether devoid of comparative value.

Wrong entries such as deaf-mute, lame, white leprosy etc., were however found recorded in the schedule as in previous Censuses but these were detected and eliminated during the process of slip-copying. The information were separately extracted from the schedule on slips by a special gang of copyists, whose work was carefully examined and supervised by the supervising staff. The schedules having been completely scrutinised, there is little doubt that the compilation of the Infirmity Table has been very accurately accomplished.

The collection of a scientifically accurate data of infirmities can be done in a satisfactory manner only by trained staff working under the supervision of the Medical officers.

[illegible] **[illegible] Percentage comparison with previous Censuses.**—The actual number of persons suffering from each infirmity being not available for 1931 Census in which infirmities were recorded for Europeans and Anglo-Indians only, statistics of the last Censuses only are detailed in the marginal table. It is quite evident from the statistics that the total number of afflicted persons has increased by 1,000 during the decade under report, which means an increase of 27.10 per cent. in the population of the infirms, compared to an increase of 9% per cent. in the total population. The percentage of increase in the number of the afflicted persons in 1931-1941 amounted to 12 per cent. against a corresponding increase of 2.1 per cent. in the total population, [illegible] increase in the number of infirms since 1911 may be ascribed, in part, to the greater accuracy of this Census and partly to the inclusion of mute-cretins in recent and of those who are hard of hearing and disregarded as deaf-mute and blind through inaccurate diagnosis on the over-end of the enumerating agency.

Infirmity	1901	1911	1921	1931
Insanity ..	[illegible]	[illegible]	[illegible]	[illegible]
Deaf-mutism ..	[illegible]	[illegible]	[illegible]	[illegible]
Blindness ..	[illegible]	[illegible]	[illegible]	[illegible]
Leprosy ..	[illegible]	[illegible]	[illegible]	[illegible]
Total ..	[illegible]	[illegible]	[illegible]	[illegible]

The proportion of infirms per 100,000 of the population for the last three decades is noted in the margin from which it is obvious that in the case of insanity, the present decade keeps pace with the past although the other infirmities show a comparative increase during this decade. All the three provinces register an increase in the number of afflicted persons which seems partly due to the more careful enumeration at the present Census and partly due to the amplification of the definitions of leprosy, deaf-mutism since 1911 Census.

Decade	Proportion of infirms per 100,000 of the population.			
	Insanity.	Deaf-mutism.	Blindness.	Leprosy.
1901-1911 ..	[illegible]	[illegible]	[illegible]	[illegible]
1911-1921 ..	[illegible]	[illegible]	[illegible]	[illegible]
1921-1931 ..	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]. Simultaneous Infirmities.—In 1921 Census, cases of double infirmities were almost negligible but at the present Census, three cases of cumulative misfortunes are numerous. The marginal table shows that 133 persons were returned as afflicted with double infirmities, out of which 10 were insane and blind; 4 insane and leprous and 20 blind and leprous while 115 dead-mutes had additional infirmity associated with them. Leprosy and blindness are both diseases associated with filthy conditions of living and such cases frequently occur in combinations.

Infirmity.	Persons.	Males.	Females.
Insanity and dead-mutes ..	[illegible]	[illegible]	[illegible]
Insanity and blindness ..	[illegible]	[illegible]	[illegible]
Insanity and leprosy ..	[illegible]	[illegible]	[illegible]
Dead-mutes and blindness ..	[illegible]	[illegible]	[illegible]
Dead-mutes and leprosy ..	[illegible]	[illegible]	[illegible]
Blindness and leprosy ..	[illegible]	[illegible]	[illegible]
Total of double infirmities ..	[illegible]	[illegible]	[illegible]

III. Insanity.

[illegible]. Male Figures.—As already stated in the foregoing paragraphs, the total number of persons returned as insane is 1,424 as compared to 1,228 of the 1921 Census. There are five 30 insane persons per 100,000 of the general population. The marginal table gives the male comparative figures of the prevalence of insanity since 1901. There is an increase of one per 100,000 of population amongst lunatics since 1921 which is just balanced by a corresponding equal ratio of decrease in males.

Year.	Males.	Females.
1901 ..	[illegible]	[illegible]
1911 ..	[illegible]	[illegible]
1921 ..	[illegible]	[illegible]
1931 ..	[illegible]	[illegible]

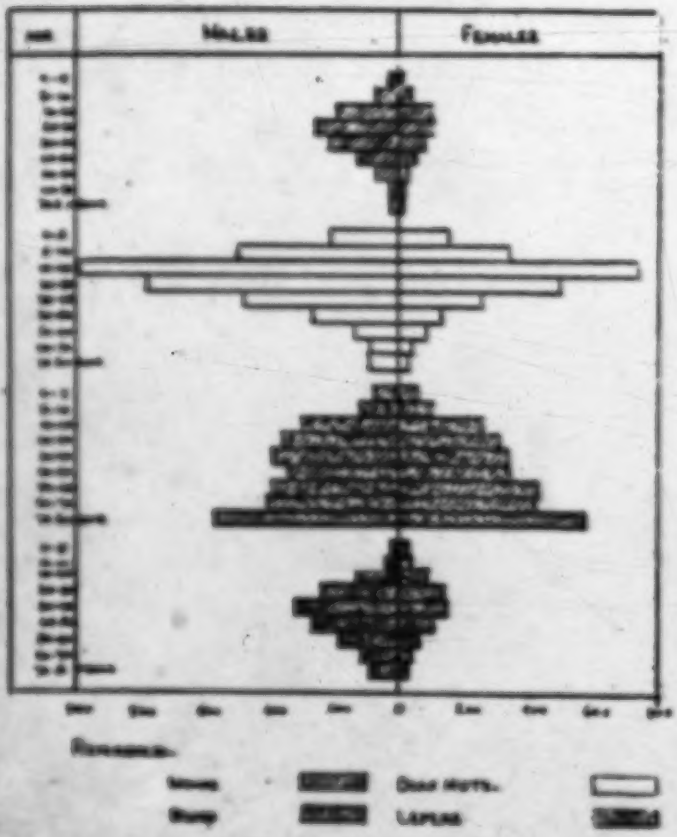
[illegible]. Insanity by Locality.—The Jhelum Valley tops the list by reporting a proportion of 60 male insanes per 100,000 of population followed by the Outer Hills (41), the Sub-montane and Semi-mountainous Tract (29) and the Indus Valley (26) in order of enormities. The largest proportion of female insanes (33) is again reported in the Jhelum Valley Division which is succeeded by the Outer Hills (30) and the Indus Valley (24); but the Sub-montane and Semi-mountainous Tract (12) bestows the lot. Coming to the districts, the small Jagir of Chamoti records the highest proportion (110) among males though a similar second in respect of females as will appear on a reference to Subsidiary Table I, appended at the close of the chapter. The highest prevalence of insanity [illegible] in the Jhelum District of Gilgit. The difference between the areas in the least where the female are seen not to join the male population freely in performing the outdoor occupation. From this point of view, in Rawal district, Poonch Jagir and Ladakh and Gilgit districts of the Indus Valley, where both males and females take an equal share in the struggle for existence, the sexes approach equality in their proportions of insanes to the total population.

[illegible]. Insanity by Age and Sex.—Subsidiary Tables II and III record the proportions of the infirm at each age-period by 100,000 and 10,000 of each sex. Hence it would suffice to discuss the figures relating to certain typical age-groups. The first and the last age-periods show a remarkable decrease when compared to 1921 Census as is shown by the marginal statement. The reason for the large decrease under 0-10 can be ascribed partly to the greater accuracy of the statistics collected and partly to better diagnosis on the part of the enumerating agency to whom detailed remembrancer instructions to differentiate between

Age-periods.	Number of insanes per 10,000 of each sex.			
	Males.		Females.	
	1931	1921	1931	1921
0-10 ..	[illegible]	[illegible]	[illegible]	[illegible]
10-20 ..	[illegible]	[illegible]	[illegible]	[illegible]
20-30 ..	[illegible]	[illegible]	[illegible]	[illegible]
30-40 ..	[illegible]	[illegible]	[illegible]	[illegible]
40 and over ..	[illegible]	[illegible]	[illegible]	[illegible]

DIAGRAM SHOWING NUMBER OF INFANTS
AT CERTAIN AGE PERIODS

158
732
164



[Facing p. 178]

732 portion in other castes also exhibited in the margin. Bald and Yashkun, the Frontier castes, return a large proportion occupying the first and the second position which can be ascribed to the severe climatic conditions of the Indus Valley region which is located at several thousand feet above the sea level. The chilly winds and snow storms which characterise the winter of this region inflict great injury on the organ of hearing and promote this infirmity. The Brahmans (257 males and 116 females), Rajput (162 males and 104 females) and Kashmiri Muslim (159 males and 118 females) record comparatively low proportions.

Castes.	Population per 100,000 of each sex.		Actual No. of Deaf-mutes.		Deaf-mutes per 100,000 of population.	
	Males.	Females.	Males.	Females.	Males.	Females.
Bald ..	[illegible]	[illegible]	[illegible]	[illegible]	1,207	1,170
Jat ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	721
Yashkun ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Magh ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Brahman ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Rajput ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Kashmiri Muslim.	[illegible]	[illegible]	1,189	724	159	118

V. BLINDNESS.

168. Local Distribution of Blindness.—The total number of sufferers from blindness reported during the present Census is 5,699 persons against 4,649 in 1921 which shows an increase of 1,050 persons during the decade under report. The proportion per 100,000 of population varies from 142 males and 140 females in 1921 to 149 males and 165 females in 1931. The comparative proportions by provinces are shown in the margin. Jammu and Kashmir Provinces register an increase in the proportions while the Frontier Districts return a decrease in both the sexes when compared to 1921.

Provinces.	Proportion per 100,000 of population.			
	Males.		Females.	
	1931	1921	1931	1921
State ..	149	142	165	144
Jammu Province.	159	150	177	150
Kashmir	134	131	155	164
Frontier Districts.	191	212	303	430

Subsidiary Table I shows that the highest proportion of blindness (191 males and 303 females) is returned by the Indus Valley Division, comprising the hilly districts of Ladakh and Gilgit. The prevalence of blindness in Gilgit and Ladakh is mostly responsible for this abnormal rise. The inhabitants of the Frontier Illaqas who generally stay at home and remain confined within the four walls of dark and unhygienic houses to save themselves from the rigours of severe winter are more apt to catch this disease. The glare produced by the play of the blazing rays of the sun on the mountain's peaks and the valleys all silvered with snow injuriously affects the eye-sight and increases blindness.

[164] **169. Connection with Small-pox.**—Small-pox, though it exerts a secondary influence over blindness, cannot be omitted from discussion altogether. In certain localities where small-pox predominates, ratio of blindness must naturally be high. In 1928, virulent small-pox covering from Kashmir, broke out in Gilgit district involving several villages which can be held responsible to some degree for the highest proportion of sufferers from blindness in the Indus Valley Division.

170. By Age and Sex.—The diagram is so simple that the reader for himself can form an idea as to which of the sex is more susceptible to suffer most. Blindness is pre-eminently a disease of old age, of which the steady rise in the ratio of both males and females with a minimum of 23 males and 18 females per 100,000 of persons at 0-5 age-period and a maximum of 1,097 males and 1,302 females at the age-period 60 and over is a convincing testimony. The greater incidence

Errata: read "Magnitude" cf. errata sheet p. 330 category etc. -- Analyst

732 of this infirmity in old age lends further support to the fact that the statistics collected at the present Census are more accurate and reliable when compared to the previous one.

Number of females afflicted per 1,000 males stands highest (1,154) at the age-period 55-60 and the minimum (765) is returned by 0-5 age-group which further reflects the accuracy of the infirmity figures at the 1931 Census. It seems that women in their old ages are more liable to loss of the power of vision due to the drudgery of housekeeping. Cooking which requires six hours daily dealing with fire and smoke prejudicially affects the vision, so also the needle work.

171. **Distribution of Blindness by Caste.**—The marginal statement shows the actual number of sufferers from blindness and also proportion per 100,000 of the population afflicted. Balti males supersede Jat males by 255 while Jat females to counterbalance the proportion show an increase of 728 over Balti females. The literate classes like Brahmans among whom this infirmity should have a large number of victims return small proportions (204 males and 239 females) per 100,000 of the afflicted population which is a healthy sign. Baltis supersede all castes in this respect and the Mangriks too show an abnormal proportion. The Baltis and the Mangriks living in the Frontier Districts of Ladakh where the severity of the winter requires successive use of fire and close association with smoke packed as they are in small rooms heated with fire naturally show a much higher proportion of blindness than the other castes who reside in milder climates. The dazzling reflection of the sun from the white snows all round is another cause which injures the eye-sight. The Chamar and Bafinda castes whose avocations call for a closer application of the eye-sight may rightly have a large number of such sufferers among them. As regards the high proportion among Jats, it is a matter of common knowledge that the life of a Jat is cast into a very hard mould. From morning till night, he is engaged in some operation relating to agriculture. The scorching heat of summer when even birds and beasts are afraid of stirring out into the open country, is the time when the Jat and his family is out in the field reaping corn. The glare of the tropical sun and the dust of the field are enough to weaken eye-sight and the absence of prompt treatment ultimately renders it useless. Similarly the profession of a Julaha (Bafinda) requires constant attention to a minute work like the spinning of thread and the strain falling on his eyes greatly weakens the eye-sight. In short this infirmity is largely dependent on mode of living, occupation and climatic conditions.

Caste.	Blind per 100,000 of the population afflicted.			
	Actual No.			
	Males.	Females.	Males.	Females.
Brahmans ..	194	216	204	239
Jat ..	186	141	1,010	1,372
Chamar ..	44	43	303	230
Balti ..	170	315	1,265	944
Mangrik ..	41	48	347	244
Bafinda ..	18	30	90	185

VI. LEPROSY.

164 172. **Definition.**—Leprosy is an infectious disease of marked chronicity which is caused by B-leprae, non-motile bacillus as discovered by Hansen in 1871. It is most frequent in India. But the slow progress of the disease and immunity of animals from this infirmity have rendered investigation of modes of infection difficult.

173. **Leprosy locally distributed**—The total number of lepers in the State returned at the present Census is 2,026 persons (1,381 males and 645 females), out of which the highest number of lepers (792 males and 326 females) is reported by the Jammu Province and 500 males and 232 females are claimed by the Kashmir Province, the Frontier Districts with 89 males and 87 female lepers standing the last. The proportion per 100,000 persons of the population works out to 71 males and 37 females against 60 females in 1921 and 59 males and 26 females

4 [Errata: sp. category iii, p-350 for corrections-- Analyst]

164 in 1911, as detailed in the marginal statement.

Year.	Proportion of lepers per 100,000 of population.	
	Males.	Females.
1931 ..	71	37
1921 ..	60	30
1911 ..	59	26

From the Subsidiary Table I it is clear that the Outer Hills with a proportion of 132 males and 58 females take a lead and corroborate the conclusion of 1921 Census that this infirmity has the greatest prevalence in this division which may be due to the existence of venereal diseases in the hilly tehsil of this division springing from laxity of morals among the inhabitants of this tract but it is rather difficult to be positive about the real causes of this infirmity.

The insanitary conditions of living and unwholesome dietary also constitute potent factors in this behalf. The Indus Valley (60 males and 62 females) the Jhelum Valley (59 males and 32 females) and the Sub-montane and Semi-mountainous Tract (14 males and 8 females) follow in a descending order in regard to their proportions.

Within the Outer Hills, the Chenani Jagir records the highest proportion (270 males and 160 females) of lepers both among males and females, which is followed by Udhampur district in the case of males (170) and by Ladakh district of the hilly division in respect to females (83), as can be ascertained by a reference to Subsidiary Table I appended at the close of the chapter. Of the districts in the Jhelum Valley, Muzaffarabad with 94 male lepers per 100,000 of the population, compares very unfavourably with the 56 male lepers of the Baramulla district and only 53 of Srinagar (Kashmir South). The proportion is extremely low in the Sub-montane Tract (14 males and 8 females).

174. Leprosy by Age and Sex.—The diagram showing number of infirms of certain age-periods proves the theory that very few new-born infants are leprous as the rectangle at age-period 0-5 shows a very negligible number of males and females suffering from the disease. Henry Litheley Tidy, Medical Registrar to the London Hospital remarks "Several members of a family may be attacked but are usually exposed to possibility of a common infection and cases under 5 years are very rare. Disease progresses over 20, 30 or more years." Attention of the reader is invited to Subsidiary Table II in which number afflicted per 100,000 persons of each age-period is worked out. From age-period 0-5 onwards a steady increase both in the case of males and females is exhibited by the table, the highest number (212 males and 98 females) being claimed by the age-period 60 and over, and the lowest (7 males and 7 females) by the age-group 0-5. Number of females afflicted per 1,000 males is the highest (952) at the age-group 0-5 and low (346) at 45-50.

The increase among both the sexes can partly be ascribed to the prevalence of venereal diseases amongst the inhabitants residing in the Chenani Jagir and Udhampur district and partly to the erroneous entry of persons suffering from syphilis which often develops into form similar to the corrosive type of leprosy.

175. Prevalence of Leprosy by Caste.—The marginal table exhibits the proportional figures of leprosy for some important castes and tribes and it is self-evident that the Balti of the Frontier tops the list here also. The Sheikh and Gujjar also show greater proportions while the Kashmiri Muslim and the Yashkuna seem to be better situated.

Caste.	Population dealt with.		Actual No. of Lepers.		Proportion of Lepers per 100,000 of afflicted population.	
	Males.	Females.	Males.	Females.	Males.	Females.
Balti ..	23,374	24,007	63	69	270	288
Sheikh ..	15,602	13,361	43	23	266	172
Gujjar ..	214,000	165,573	288	99	134	60
Megh ..	27,062	22,068	42	23	113	60
Jat ..	12,997	11,084	15	11	97	99
Rajput ..	87,330	71,118	82	34	93	47
Doom ..	16,400	16,009	16	5	97	31
Brahmans ..	94,832	90,300	64	17	68	19
Kashmiri Muslim	730,700	682,053	270	108	31	31
Yashkun ..	16,001	17,060	7	4	38	23

Amongst the Hindus the higher castes such as the Rajputs and the Brahmans are less afflicted than the lower castes e. g., the Meghs who have 113

164 male lepers per 100,000 of afflicted against 68 of the Brahmans and 93 of the Rajputs. The apparent reason for the favourable position of the higher castes seems to lie in better and more hygienic conditions of living and partially also in the intentional concealment of the disease especially among the females.

176. To sum up, it may be remarked that physical environments, climatic conditions and social customs (*i. e.*, inter-breeding, modes of living) are some of the principal factors responsible for the growth of infirmities discussed above.

743 158 177. **Activities of the Lunatic and Leper Asylums in the State : Lunatic Asylums.**—Only two Lunatic Asylums (one at Srinagar and the other at Jammu) exist in His Highness' territories which are being separately controlled by the Jail Superintendents. It is regretted that for want of detailed information nothing in particular can be discussed regarding these Asylums except that the total number of inmates in the two Asylums was 22 and 7 respectively on the final Census night. In Srinagar all the 22 belonged to the same district but in case of Jammu Asylum, 6 were the residents of the State while the 7th was an immigrant from Meerut.

The total number of admissions in the Srinagar Lunatic Asylum during 1986-87 and 1987-88 was 60 out of which 11 were discharged as cured, 9 discharged otherwise, 10 relieved and 5 dead. Similarly the total admissions to the Jammu Asylum during 1986-87 and 1987-88 were 36 out of which 19 were discharged as cured and 9 discharged otherwise.

There is no up-to-date Lunatic Asylum in the proper sense of the word. In Srinagar though a separate building is provided by the State yet it is not quite adequate for the needs of the Asylum.

743 164 178. **Leper Asylums.**—Four Leper Asylums at different centres namely Jammu, Srinagar, Leh and Poonch are being run by the State for the welfare of its people. The total figures of lepers on roll, on the final Census night was 28 at Jammu and 117 in Srinagar. Out of 28 in case of Jammu 27 belonged to the Muslim community while one was returned as Hindu. 14 immigrants from Agra (U. P.), Badayun (U. P.), Gaya (Bihar) and Calcutta (Bengal) are responsible for raising the number to such an extent although the rest of the sufferers had migrated to this province from the Jhelum Valley.

The detail of 117 lepers reported from Srinagar runs thus :—

78 males and 39 females of the different communities comprised of 3 male immigrants from Yagistan, Kagan and Hoshiarpur (Punjab), 3 males and 2 females and 4 males 3 females from Kishtwar and Reasi respectively while the rest were the residents of the Kashmir Province and the Indus Valley.

Only a care-taking cook is attached with the Leper Asylum at Leh and arrangements at Jammu are not quite satisfactory. But the Leper Asylum at Srinagar is to some extent helpful in the treatment of this infirmity to the public.

The total number of persons admitted in both the Asylums, during the decade 1921-1931, as available from the Administration Reports of the Medical Department comes to 1,140 (Srinagar 880 and Jammu 260). Figures of expenditure on average diet per patient per day for each year are detailed in the margin. The total cost of maintenance of these Leper Hospitals comes to Rs. 228,301-14-9 (Srinagar Rs. 188,146-10-4 & Jammu Rs. 40,155-4-5) during the decade which works to an average annual expenditure of Rs. 26,952-6-4 and Rs. 5,736-7-5 † for Srinagar and Jammu asylums separately.

Year.	Cost of average diet per patient, per day.		
	Rs.	as.	ps.
1970 ..	0	4	4½
1971 ..	0	4	7 1/7
1972 ..	0	4	6½
1973 and first six months of 1974	0	4	3 1/16
1974-75 ..	0	4	4½
1975-76 ..	0	4	6½
1976-77 ..	0	4	7½

† [Errata: add brackets, cf. errata sheet, p. 330, category 116 -- Analyst]

SUBSIDIARY TABLE I.

Number afflicted per 100,000 of the Population at each of the last four Censuses.

District and Natural Division.	Insane.								Deaf-mute.								Blind.								Lepers.							
	Males.				Females.				Males.				Females.				Males.				Females.				Males.				Females.			
	1891	1881	1871	1861	1891	1881	1871	1861	1891	1881	1871	1861	1891	1881	1871	1861	1891	1881	1871	1861	1891	1881	1871	1861	1891	1881	1871	1861	1891	1881	1871	1861
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
Jammu and Kashmir State ..	60	54	48	68	38	37	30	37	190	182	197	130	135	173	97	98	149	142	164	118	105	144	182	97	72	66	56	73	37	0	36	30
I. The Sub-montane and Semi-mountainous Tract ..	29	22	41	..	12	12	18	..	160	168	121	..	119	118	89	..	177	165	220	..	182	142	192	..	34	29	34	..	6	0	0	..
Jammu District ..	23	20	37	..	13	14	18	..	167	126	90	..	107	113	43	..	140	147	190	..	142	129	108	..	14	18	38	..	9	0	0	..
Kathua District (Jasrota and Kathua tahsils only) ..	36	33	39	..	18	10	31	..	161	167	168	..	111	117	103	..	200	188	205	..	200	144	198	..	6	16	12	..	1	0	0	..
Bhagwa District (Bhagwa and Bhatehar tahsils only) ..	39	28	41	..	20	20	28	..	184	190	171	..	139	139	136	..	214	189	206	..	243	141	183	..	17	39	38	..	18	0	0	..
II. The Outer Hills ..	49	52	49	..	29	29	32	..	274	300	210	..	142	152	92	..	242	214	206	..	197	169	84	..	182	206	219	..	49	0	42	..
Kathua District (Basohli tahsil only) ..	11	18	29	..	23	29	18	..	136	201	136	..	75	146	111	..	229	168	161	..	223	150	162	..	91	133	174	..	47	0	42	..
Bhagwa District (Kotli tahsil only) ..	60	32	39	..	14	24	38	..	184	250	96	..	181	202	82	..	142	91	105	..	187	108	70	..	66	87	201	..	21	0	42	..
Udhampur District ..	49	61	54	..	39	36	29	..	310	254	242	..	326	211	208	..	176	163	148	..	264	182	133	..	170	136	139	..	78	0	20	..
Rawal District ..	27	26	19	..	26	17	7	..	144	110	46	..	109	73	30	..	108	127	73	..	175	121	60	..	120	129	61	..	61	4	10	..
Poonch Jagir ..	27	36	37	14	25	23	26	7	108	81	48	21	90	66	43	30	93	68	78	19	93	58	66	12	126	64	102	21	47	0	0	..
Chenani Jagir ..	113	..	..	..	60	..	..	..	126	..	..	..	102	..	..	..	324	..	..	..	360	..	..	..	210	..	..	..	180	..	..	..
Jammu Province ..	50	48	46	48	28	28	28	34	173	159	118	118	131	134	91	94	168	155	161	97	177	139	139	71	84	79	80	80	30	0	30	30
III. The Jhelum Valley ..	60	72	52	57	52	50	54	57	164	107	80	182	90	79	42	72	136	152	150	157	182	206	128	202	57	42	41	84	32	0	0	..
Baramulla ..	68	51	54	..	26	32	24	..	123	98	64	..	91	57	49	..	110	130	103	..	126	107	161	..	66	46	97	..	37	0	0	..
Srinagar ..	74	69	60	..	31	29	30	..	178	113	98	..	108	71	77	..	180	133	108	..	194	108	140	..	63	50	70	..	36	0	0	..
Maraj-wardwal ..	86	73	57	38	38	49	30	49	137	111	91	126	60	100	84	100	70	141	66	60	99	98	68	40	94	110	56	135	36	0	0	..
IV. The Indus Valley ..	58	49	46	33	34	32	15	33	272	226	224	243	241	233	205	240	191	229	211	70	203	229	279	124	60	45	16	66	42	0	0	..
Ladakh District ..	38	47	34	..	27	15	15	..	279	287	185	..	272	240	185	..	276	302	230	..	419	242	407	..	69	64	16	..	32	0	..	..
Gilgit District ..	67	60	32	..	46	31	19	..	1080	780	498	..	1040	706	443	..	968	136	130	..	349	197	100	..	66	31	36	..	60	..	..	..

Corrected proportions for 1891 of Jammu and Srinagar districts after deducting numbers of inmates in the Lunatic and Leper Asylums drawn from outside districts as:—

Districts.	Insane.		Lepers.	
	Males.	Females.	Males.	Females.
Jammu ..	31	12	7	7
Srinagar ..	74	31	26	20

158
144
732

SUBSIDIARY TABLE II.

[illegible] per 100,000 persons of each age-period and number of females affected per 1,000 males.

158
● 144
722

Age	[illegible] per 100,000.								Number of females affected per 1,000 males.			
	Dementia.		Dual insanity.		Mania.		Lunacy.					
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1	2	3	4	5	6	7	8	9	10	11	12	13
0—5 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
5—10 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
10—15 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
15—20 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
20—25 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
25—30 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
30—35 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
35—40 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
40—45 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
45—50 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
50—55 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
55—60 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
60—65 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
65—70 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
70 and over ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

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164
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SUBSIDIARY TABLE III.

Distribution of the Insane by Age per 10,000 of each Sex.

Age	Insane								Non-Insane							
	Males				Females				Males				Females			
	III	II	I	Total	III	II	I	Total	III	II	I	Total	III	II	I	Total
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

SUBSIDIARY TABLE III—(*concluded*).

DISTRIBUTION OF THE INFIRM BY AGE PER 10,000 OF EACH SEX.

Age.	Blind.								Leper.							
	Males.				Females.				Males.				Females.			
	1931	1921	1911	1901	1931	1921	1911	1901	1931	1921	1911	1901	1931	1921	1911	1901
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
0—5 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
5—10 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
10—15 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
15—20 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
20—25 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
25—30 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
30—35 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
35—40 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
40—45 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
45—50 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
50—55 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
55—60 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
60 and over ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

death ceremonies, too much weeping, bathing, fasting, etc., of the Hindus put a great deal of physical strain upon the bereaved family and it is not unoften that one death is the cause of a few more through neglect of essential conditions for preservation of health. The poor dietary and residence in congested towns are further responsible for debilitating their health which on account of low vitality falls an easy victim to epidemics. During the Influenza epidemic in the winter of 1918 it was noticed that people of weak health accompanying a funeral themselves contracted the disease as soon as they took their customary bath in the river and the mourner followed the mourned in a couple of days. The non-proselytising creed of Hinduism does not permit any inflow from other religions while it has supplied converts to Islam and Christianity in large numbers which it has not been able to reclaim in spite of the activities of the Arya Samaj which, no doubt, has put a stop to the constant stream of converts who swelled the ranks of other religions. 163

Besides the above general causes a special malady is preying upon the vitals of the Hindu population of the State. Our reference is to the prevalence of venereal diseases in the hilly tehsils of the Jammu Province with Hindu preponderance which have proved a serious impediment to the growth of Hindus. The last column of Subsidiary Table I of the Census Report of 1921 Part I shows that during the thirty years period 1891-1921 the Hindus of Jammu Province instead of increasing lost by 4·4 per cent. although in the province of Kashmir an increase of +6·9 per cent. was recorded during the same period. 164 161

The marginal table which has been specially prepared to exhibit this aspect of the statistics contains the Hindu population of the hilly tehsils of the Jammu Province for the Censuses of 1911, 1921 and 1931. Excluding Udhampur, Ramban, Kishtwar, and Chenani which in spite of showing a plus variation at both the decades have nevertheless been included in the statement (since the rate of their increase in 1911-1921 was only nominal the total increase in no case exceeding a few hundreds) we find that Reasi, Ramnagar, Bhaderwah, Bunjbih and Kathua all recorded a decrease in the decade 1911-1921, the Reasi and Bunjbih tehsils continue to show minus results still now while Kathua and Chenani have added only insignificant numbers to their Hindu strength. The increase in Bhaderwah amounts to about 5 per cent. while Udhampur and Chenani, Kishtwar and Ramban have shown fairly satisfactory improvement. The improvement in these places is partly ascribable to the general conditions of the decade and partly also to the work done by the Medical Department in combating the disease. The attention of the Government is again invited towards this problem which requires work on a much more elaborate scale by sanctioning of liberal sums for eradication of this disease and thus rescuing these tracts from its clutches. With liberal grants and intensive Medical work under a number of experts having knowledge of up-to-date methods of treatment the Government should expect to see much better results by the next Census. The Hindu reformers can also do a great deal of useful work by educating the public opinion so that sufferers may readily avail of the treatment offered, and not continue suffering by concealing the disease.

Name of Tehsil.	Population.			Variation.	
	1931	1921	1911	1911-1931	1921-1931
Reasi ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Udhampur ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Ramban ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Ramnagar ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Bhaderwah ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Kishtwar ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Bunjbih ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Kathua ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Chenani ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

The Government would be well advised to have a special enquiry conducted at the next Census in selected tehsils regarding the prevalence of these diseases to enable them to assess the improvement from time to time. 000

674 [illegible], thefts and house-trespasses suffered a decline. In murders, dacoities and other offences against [illegible] persons the district of Mirpur holds an unenviable position while in theft the Srinagar district stands out first. In house-breaking and trespass the Jammu district seems abnormally adept. The total number of offences reported during the decade came to 32,815 while 4,806 offences came as a legacy of the previous years. The number of accused arrested during the decade was 36,362.

VI. THE MOVEMENT OF THE POPULATION.

161 **32.** In the preceding pages the conditions of the decade have been recorded in somewhat detail and we are now in possession of fairly enough data to tackle the causes of the growth of population in the different parts of the country during the closing decade. With the exception of the floods which made appearance towards the close of the decade, the decennium has been one of all round peace and progress, as it enjoyed freedom from virulent epidemics like Influenza which carried away about 41,000 souls during the last decade, and from wars requiring the removal of a large amount of adult population from the country giving rise to factors which reduced the birth rate considerably. On the other hand maintenance of peace and order and development of irrigation, communications, trade and industry were factors helpful to the growth of population which consequently has registered an increase of 325,725 souls or 9·9 per cent. during the decade as against 7·1 per cent. increase of 1921 and 8·0 of 1911. The percentage increase i.e. 9·9 is highly satisfactory as it is almost on par with the increase for the whole of India which comes to 10·6 per cent. The increase is also quite on level with the increase in Mysore (9·7 per cent.), Gwalior (10·7 per cent.) and Punjab States (11·2 per cent.) although the Baroda and Hyderabad States show a big jump of 14·9 per cent. and 13·6 per cent. increase between 1921 and 1931 as against the 4·6 per cent. increase in case of Baroda and 0·9 per cent. decrease in Hyderabad in the decade 1911-1921.

Of the British Indian Provinces the percentage increases are :—

Bengal (7·9), Bihar Orissa (10·8), Bombay (12·3), Burma (11), Central Provinces (11·9), Madras (10·4) North-West Frontier Province (7·7), United Provinces (9·7) and Punjab (14·0).

The average density per square mile has also increased to 43 from 39 of this year Census and an absolute increase from 147 to 160·4 in case of the jammu and Kashmir Provinces excluding the Frontier Districts.

163 **34. Vital Statistics.**—The adjoining table shows the vital statistics for
165 the ten years and it may be stated without any fear of contradiction that the accuracy of these statistics continues to be full of suspicion and the results are so faulty that it would be simply wasting time to attempt to build up the birth and death rates from these unreliable data.

Name of Districts.		Number of deaths in the decade 1921-1930.	Number of births in the decade 1921-1930.	Excess of births over deaths.	Excess of deaths over births.	Increase or decrease in population during the decade.
[illegible]	..	[illegible]	[illegible]	[illegible]	----	+ [illegible]
[illegible]	..	[illegible]	[illegible]	----	[illegible]	+ [illegible]
[illegible]	..	[illegible]	[illegible]	----	[illegible]	+ [illegible]
[illegible]	..	[illegible]	[illegible]	----	[illegible]	+ [illegible]
[illegible]	..	[illegible]	[illegible]	[illegible]	----	+ [illegible]
[illegible]	..	[illegible]	[illegible]	[illegible]	----	+ [illegible]
[illegible]	..	[illegible]	[illegible]	[illegible]	----	+ [illegible]
[illegible]	..	[illegible]	[illegible]	[illegible]	----	+ [illegible]
Total State	..	[illegible]	[illegible]	[illegible]	[illegible]	+ [illegible]

659 The arrangements for recording the vital statistics continue to be faulty as the agency through which these records are gathered is both illiterate and irresponsible. While one might put some faith in the figures of death which on account of the congregation of people gain sufficient publicity and importance to awaken the Chowkidars to a sense of duty in getting the event registered, very little care is taken to ascertain and record the accurate number of births in rural areas and especially the birth of daughters which event is not readily disclosed by the parents who feel greatly disappointed. The figures carry their own condemnation with them especially of the Poonch Illaqa where the deaths in ten years exceed the births by 8,230 which is a fallacious result on the comparison of the Census figures establishes an increase of (387,364—351,781) or 35,603 persons or 10·12 per cent. during the decade. This increase could only take place either through births or through immigration and since the vital statistics show a large excess of deaths over births and surely there has not been any discovery of a Gold Mine as to attract so many thousands to these hills, the conclusion that the birth statistics are absolutely untrue and fictitious is self-evident.

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Taking this data for what it is worth there is an excess of 165,053 births over the deaths during the ten years period while the actual increase of population is 325,725 which leaves a difference of (325,725—165,053) or 160,672 souls unaccounted for. If we take into calculation the variation affected by migration the inexplicable difference increases to 160,672+30,252 (which is the excess of emigrants over immigrants) or 190,924 which shows that a large proportion of births have easily escaped registration and consequently the figures need not be subjected to any further analysis since they are calculated to lead to fallacious conclusions.

161 **B. Growth of Population.**—Postponing the discussion of migration to subsequent chapters it is now time to proceed to the discussion of the "Growth of Population" by Provinces, Districts and Tehsils and offer suitable explanation for variation in figures.

The population of the State has during the last forty years (1891-1931) increased from 2,543,952 to 3,646,243 persons which gives a rise of 43·3 per cent.—the percentage variations during the four decades being 12 for 1891 to 1901; 8·7 for 1901 to 1911; 3·1 for 1911 to 1921 and 9·8 for 1921 to 1931. The density per square mile has also risen during the same period from 57 in 1891 to 93 in 1931, which shows that the population of the State is progressively on the increase. A reference to the Subsidiary Table III of this Chapter which gives variation in relation to density for the various Natural Divisions will show that the Jhelum Valley Division stands the highest with a decennial increase of 13·5 per cent. and is followed by the (ii) Submontane Tracts (9·9 per cent.), (iii) The Outer Hills (8·5 per cent.) and (iv) The Indus Valley (3·6 per cent.).

As regards the total increase during 40 years the Indus Valley Division stands the highest having increased its population by 80·1 per cent. This however is too exaggerated a figure and the inflation is due to the unreliability of the first two *i. e.*, 1891 and 1901 Censuses. The 1911 Census which was close and careful represents the true state of affairs and both at this and the 1921 Census the rate of decennial increase works out to 3·1 and 3·6 respectively which clearly prove the incredibility of the statistics of earlier Censuses.

In density, however, the Natural Division No. 1 (*i. e.*) the Semi-mountainous Tract stands the highest having an average density of 273 and next comes the Jhelum Valley with a density of 184. The Outer Hills with a density of 110 stand third in order of density and the Frontier Districts occupy the last position having only 3 persons to a square mile. The position is graphically represented in the accompanying map which shows at a glance the increase by Natural Divisions.

6:India G-3 (1931)1933 AVI Kashmir AVI

SUBSIDIARY TABLE V.

Comparison with vital statistics.

Administrative Division.	1921-1931. Total number of Births.	Total number of Deaths.	Rate per cent. of population of 1921 of Births.	Rate per cent. of population of 1921 of Deaths.	Excess (+) or defi-ciency (—) of births over deaths.	Increase (+) or Decrease (—) of population of 1931 compared with 1921. Natural Population.	Actual Population.
1	2	3	4	5	6	7	8
Jammu & Kashmir State	[illegible]	[illegible]	34	19·1	+ 162,847	+ 203,397	+ 222,725
I. Jammu Province...	[illegible]	[illegible]	29·7	18·6	+ 95,282	— —	+ 149,182
II. Kashmir " ..	[illegible]	[illegible]	29·7	21·6	+ 72,145	— —	+ 187,132
III. Frontier Districts of Ladakh and Gilgit.	[illegible]	[illegible]	19·9	13·3	+ 6,420	— —	+ 11,858
Cities.							
I. Srinagar City . ..	41,793	35,743	29·4	29·2	+ 6,050	— —	+ 34,053
II. Jammu " ..	7,380	8,150	29·4	29·8	—770	— —	+ 7,107

SUBSIDIARY TABLE VI.

Variation by tehsils according to density.

(a) *Actual Variation.*

Natural Division.	Decade.	Variation in tehsils with a population per square mile at the commencement of the decade of Under 150	150-300	300-450	450-600
1	2	3	4	5	6
Jammu and Kashmir State ..	1911-1921	+ [illegible]	+ 168,142	— 197,121	+ 202,665
	1921-1931	+ 61,085	+ 30,647	+ 41,800	— —
	1901-1911	+ 165,484	+ 118,384	— 8,815	— 10,795
I. The Sub-tropical and Sub-mountainous Tracts.	1911-1921	— —	+ 42,290	+ 12,962	+ 6,002
	1921-1931	— —	— 2,978	+ 456	+ 5,719
	1901-1911	— —	— 12,045	— 8,815	— 10,795
II. The Outer Hills ..	1911-1921	+ 34,733	+ 49,600	— —	— —
	1921-1931	+ 20,263	+ 18,050	— —	— —
	1901-1911	+ 68,182	+ 18,870	— —	— —
Jammu Province ..	1911-1921	+ 34,233	+ 34,970	+ 12,962	+ 6,002
	1921-1931	+ 20,050	+ 15,021	+ 456	+ 5,719
	1901-1911	+ 86,181	+ 5,944	— 8,815	— 10,795
III. Jhelum Valley (Kashmir Province)...	1911-1921	+ 99,086	+ 81,166	— 214,080	+ 202,427
	1921-1931	+ 37,244	+ 24,019	+ 42,422	— —
	1901-1911	+ 37,007	+ 118,900	— —	— —
IV. Indus Valley (Frontier Districts) ..	1911-1921	+ 18,411	— —	— —	— —
	1921-1931	+ 8,113	— —	— —	— —
	1901-1911	+ 39,250	— —	— —	— —

According to the above method the mean age for the whole State as well as for the previous work can be shown in the marginal statement from which it will be observed that there has been a depletion in the mean age since the last decade, which shows that the decade has been favourable to the birth and growth of children whose preponderance has reduced the mean age. The

Districts or Provinces.	Males.		Females.	
	1901.	1911.	1901.	1911.
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

smoothening of the age-groups at the current Census has also played some part in bringing about the disparity in the figures of the two Censuses. The absence of Influenza epidemic and the infrequent visitations of other epidemics and that too in a mild form are greatly responsible for these results. The results of mean age by religion are given in the Subsidiary Table I to this chapter and the following extract will show the principal tendencies of the age statistics for the religions in the State.

Religion and Sex.		1901.	1911.	1921.
Hindu	Males	[illegible]	[illegible]	[illegible]
	Females	[illegible]	[illegible]	[illegible]
Muslim	Males	[illegible]	[illegible]	[illegible]
	Females	[illegible]	[illegible]	[illegible]
Sikh	Males	[illegible]	[illegible]	[illegible]
	Females	[illegible]	[illegible]	[illegible]
Christian	Males	[illegible]	[illegible]	[illegible]
	Females	[illegible]	[illegible]	[illegible]

The above shows that the mean age is the highest for the Jindhism and lowest in the case of Sikhs and Muslims who show a close correspondence, the Hindus occupying the middle position which leads to the conclusion that the Jindhism do not constitute a growing population and the proportion of children amongst them is the lowest as compared to the Sikhs and Muslims, the growing sects of whose population is strongly corroborated by similar mean age and consequently greater proportion of children in the earlier age-groups. The Subsidiary Table II substantiates the above conclusions as at a glance it will appear that the proportion of male children per 10,000 of each sex in the 0-1 group is 1,726 for Sikhs, 1,551 for Muslims, 1,516 for Hindus and only 1,082 for the Jindhism. The non-progressive character of Jindhism population is also abundantly brought to light by the application of Sundbarg theory as will be presently shown.

VII. Longevity.—The ages of the population in the Imperial Tables VII and VIII as also in the Subsidiary Tables are generally exhibited by quinary groups but after the group 65-70 instead of having further quinary groups such as 70-75, 75-80 the general practice is to include all the ages above 70 into one group designated as '70 and over' and consequently the statistics of longevity which do not find a place in the prescribed tables, are shown in Subsidiary Table VII at the end of this chapter. The figures show that there are 45,119 persons of ages above 70. The maximum age record of the current Census is 155 at which age 3 persons have been recorded (all in the Jammu Province) but this seems to be much exaggerated statement which only proves the observed tendency amongst the old people who have weak memories to inflate their ages by showing as high as possible. Every old man after 80 is prone to declare himself as a centenarian and those nearing hundred would not content with a lower figure than 120 or 125, and those above 100 can inflate their ages as much as they like to w'n the sympathy and reverence of the multitude. In fact such

[illegible] [illegible] [illegible] [

[illegible]

SUMMARY TABLE 95

Tuberculosis in Dominion of Canada [illegible]

[illegible]	[illegible]	[illegible]					
		[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]

TABLE OF LONGEVITY—*contd.*

(Jaipur and Kajasara Government Census 1891).

Age	Population			Age	Population		
	Persons	Males	Females		Persons	Males	Females
0	0	0	0	0	0	0	0
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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*162 of females than other divisions, but the existence of only 842 females per 1,000 males shows that the severity of climate is a strong factor acting adversely on the growth of the female content of the population. In the first place there is large number of male to the than females and the climate being cold there are greater dangers from chills and exposure to young children and old persons of delicate constitutions. Since greater regard and preferential care of the male children secures immediate medical relief from parents, the absence of such regard in the case of female exposes them to greater risks.

*162 (B) Causes of Deficiency of Females.—(1) Female Infanticide.—The custom of female infanticide which has its origin in the prohibitive expense of marrying daughters in high caste Hindus used to be common in the Dogger country especially among the Rajputs which accounts for the great dearth of females in that community, there being 774 females to 1,000 males. It cannot be said with certainty that the practice has altogether vanished although there can be no doubt of its being considerably on the wane. The measures taken during the decade under the inspiration of His Highness the Maharaja Bahadur who has created a special trust (Dhandevi Memorial Fund) for the marriage of Rajput girls and also announced that for each female child born to a Rajput the father will get an acre of land, the custom may be said to be last vanishing. The happy results of these measures have already begun to show themselves as at the current Census the female proportion of Rajputs has risen from 720 to 774.

*162 (2) Neglect of Female Children.—The neglect of female children exhibits itself in two different shapes—deliberate and unconscious. If the neglect of parents is intended to bring about the death of the female infant it amounts to infanticide but if on the other hand the neglect is not deliberate but due partly to habit and partly to greater regard for the sons who are better looked after than the daughters it is unconscious neglect. The cases of deliberate neglect are getting fewer and fewer with the advancement of civilization while unconscious neglect is still in vogue. This mortality takes place more among the poor whose slender means and little education do not allow them to maintain equality between children of both sexes. An closely shows this kind of neglect will be found there in Kashmir where exposure and chills to infant daughters are not attended to as promptly as in the case of sons, slightest trouble to whom measures immediate medical assistance. In the Jammu Province also the unconscious neglect is common but the climate being milder the children can carry through the cold weather even with poor clothing and chances of exposure are not so great as in Kashmir.

*162 (3) Early Marriages.—The practice of early marriage creating child wives and even mothers aged 11 or 12 years is responsible for greater mortality of females on account of too early conception. With the passing of the Regulation prescribing marriage of girls under 14 and boys under 18 the practice may be said to have received its death blow and other conditions being favourable we should expect a better proportion of females at the next Census. The practice which has so common to the Dogger has given a serious set-back to the growth of Hindu population of the State which during the last forty years has shown a very unsatisfactory increase.

*162 (4) Deaths due to Child-birth.—It is a well-known fact that many deaths of females in India take place at the time of child-birth which is due to the [illegible] midwifery and ignorance.

(5) Hard treatment to Women.—The young wives are generally subjected to hard treatment at the hands of the mother-in-law while the young widows are regarded as a curse in Hindu families.

(6) Hard Work.—Over work or work under harder conditions coupled with the need trouble of looking after the family, cooking the meals and doing several other things under unhealthy conditions within the four walls of the house also tells upon the health of women. The Purdah system further affects your health adversely.

*[Errata: read 'For' of errata sheet, p. 312 category 116 -- Analysis]

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SUBSIDIARY TABLE IV.

Number of Females per 1,000 Males of certain Selected Castes.

State	Number of females per 1,000 males.						
	All ages.	0–5	5–10	10–15	15–20	20–40	40 and upwards.
1	2	3	4	5	6	7	8
[illegible]							
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

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*659 replaces us as to get through the business without the least probability of trouble or resistance from the public. The Hidayat (or instructions for filling up the schedule) was worded in very plain terms explaining the beneficent objects of the enquiry and allaying suspicions which generally accompany any new enquiries more so when the enquiries pertained to the women-folk. Although bravery and resolution required the posting of the questions direct to the women concerned but we already pointed out the difficulties of selection of a sample area and the dearth of female workers to carry out the investigations throughout the length and breadth of the country constituted strong impediments to obtaining responses direct from the married women. The fear of public opposition and resistance springing from the addressing of such enquiries direct to the women in this backward tract where lack of female education and social restrictions like Purdah would have presented serious obstacles in the way of enquiry, was a further consideration which weighed with the Census authorities of the State who deemed it wise to address the questionnaire to the husband instead of the wife. This elicited prompt responses from the husbands and made the enquiry the least objectionable to any one although honourarium was not wanting among the city intelligentsia who would put funny questions regarding the exact interpretation of the word "the period of married life", to the Census Workers who would dismiss them with a light smile and passed on to the next house. The returns may be assumed as fairly accurate as the responses from the husbands yielded equally reliable results and we do not think that replies from women themselves would have yielded better data. After rejecting the slips containing doubtful or incomplete returns 13,714 slips were selected for tabulation and to all eleven tables have been compiled and we shall discuss their narrative in the following paragraphs.

163 **[illegible]. Table I: Sex of the first-born.**—In this table are presented the statistics of the sex of the first-born child and it will be seen that out of 13,714 cases enumerated 5,021 mothers brought forth a male child as the first birth while 5,792 mothers delivered a female child as the first birth, the balance 2,911 being without any issue. The proportion of females first-born per mille [illegible] males first-born comes to 980 for the whole State while in the case of Hindu State whose figures alone are available to us at the time of writing the proportion works to 988, which only proves the greater mortality at first birth in the case of the Hindu State. Further analysis of the statistics by districts shows that heredity at first birth is highest for the Ladakh district (1042) while it is lowest in the case of the Rajouri district (874). The districts of Riasi, Srinagar, Baramulla also show a comparatively higher proportion than the Udhampur, Jammu, Muzaffarabad, Gilgit, Poonch and Chenani. The sex of the first-born generally determines the sex of the families and if the first-born is a male it is a fair index of the predominance of males in the majority of the families concerned. Since the table has been prepared for the first time no comparison can be built at this Census until the detailed examination of the subject has necessarily to fall to the share of the succeeding Census.

*162 **[illegible]. Table II: Size constitution of the Families.**—This table shows only the size of the family and has been compiled from completed fertility cases only. The addition of 9% or thereabouts to this table would have given us the size-constitution of families also and it would be advantageous to provide separate columns for male-children and female-children if the enquiry is pursued at the next Census. The table shows that the size of the family varies from families having no children to families having as large a number as 21 children. It will be seen that families with six children have the highest proportion (12·7 per cent.) to the total number of families enumerated while the percentage falls to less than one after the 14 children families. Of the twenty two categories into which the families have been classed the largest proportion of families is included by the group of families from 4 to 8 children which five categories include 52 per cent. of the total. The first four classes have 32 per cent. of families while the last three classes contain only 15 per cent. of families.

163 165 **[illegible]. Table III: Fertility by Occupations.**—Given the size of the families according to occupations of the husbands and the following small table will [illegible]

[illegible] of Tabulation [illegible] P. 329 Post Office [illegible] Analysis

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naturally help us in understanding the influence of occupation on the size of families as well as on the survival ratios.

Occupation.	Number of heads the enumerated.	Average number of children per family.	Proportion of surviving to thousand born.
1. Agriculture ..	[illegible]	[illegible]	[illegible]
2. Industry ..	[illegible]	[illegible]	[illegible]
3. Transport ..	[illegible]	[illegible]	[illegible]
4. Trade ..	[illegible]	[illegible]	[illegible]
5. Public force ..	[illegible]	[illegible]	[illegible]
6. Public administration ..	[illegible]	[illegible]	[illegible]
7. Professions and liberal arts ..	[illegible]	[illegible]	[illegible]
8. Persons living on their income ..	[illegible]	[illegible]	[illegible]
9. Domestic service ..	[illegible]	[illegible]	[illegible]
10. Insufficiently described occupations ..	[illegible]	[illegible]	[illegible]
11. Unproductive and unspecified occupations ..	[illegible]	[illegible]	[illegible]

The largest average of children per family (5·8) is returned by public force which, however, on the contrary exhibits the lowest survival ratio, 1129 leading to the inference that although on account of physical strength of those connected with Army the number of births is high but on account of the dangers of the labour the children born are not properly looked after which complicates the high mortality. The high average is, in part due to the fact that the number of cases enumerated is only 16. Agriculture records the highest survival rate (888) and the average of children is also high (5·0) which is productive of the fact that the active outdoor life of both the parents engaged in agriculture yields both high fertility as well as high survival ratio. The number of births is the lowest (3·2) among persons living on their income without taking substantial share in the worldly activity necessary for the production of wealth though their survival rate is not so bad comparing to the necessary means at their disposal for bringing up their children in a good state of health and number. The average of births is good for domestic service and insufficiently described occupations; fair for trade, professions and liberal arts; and low for transport, unproductive occupations and public administration. The survival ratio is good under agriculture, insufficiently described occupations, industry, trade and public administration; fair in the case of persons living on their income, domestic service; and poor in the case of transport, unproductive, professions and liberal arts and public force.

138. **Table IV: Fertility by Religion and Caste.**—The size of families by name or religion of the families enumerated is demonstrated by Table IV in which details for the principal castes of each religion have been given. The table contains lot of useful information for besides supplying the average number of children born per family for each caste it also gives the average proportion of surviving children to thousand born and is consequently helpful in working out the prevalence of infant mortality in the various communities. Since one of the outstanding features of the Indian Census is a high birth-rate accompanied by a high death-rate especially amongst the children the productive efficiency of the various communities will therefore be more correctly disclosed by the survival ratios of children which this table gives in columns 6. Columns 7, 8, 9 and 10 again are full of further important data bearing on the subject for an analysis of these figures by working out further percentages will show the connection which the age of the wife at marriage bears to the production of children as well as the survival ratios. With this preliminary observation regarding the multifarious utilities of this table we proceed to discuss some of the important results springing from the analysis of these statistics.

[Errata: cf. category 114, p. 229 for corrections—Analyst]

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The average number of children born per family comes to 57 for the entire State which compares quite favourably with 5·69 of Baroda State whose statistics should be very reliable on account of this enquiry having been held there for the second time. Proportion of children surviving to thousand born in the State is higher (i.e. 6826) than 604 of Baroda which shows that survival rate here is comparatively favourable than in Baroda although the variation per cent. of population in two States is greater in the case of Baroda 149 against 98 of this State. This apparent inconsistency is easily explained by a consideration of the figures of migration. The Baroda State has an excess of 127,631 immigrants over the total emigrants which consequently swelled up the increase per cent. of population of that State while we had an excess of 30,252 emigrants over immigrants. This is sufficiently probative of the fact that there the survival rate per thousand as disclosed at the special enquiry is fairly reliable. Now extending the comparisons to different religions it is clear that the highest average of births per family is shown by the Jains (7·3) after whom come the Sikhs with 6·4 average births per family, the Muslims and the Hindus following with their respective averages of 5·8 and 5·7. The Budhists possess only an average of 3·9 births per family. In the survival rate however the Budhists lead all others with a proportion of 8134 surviving children per thousand born while the Muslims, Hindus, Sikhs, Indian Christian and Jains follow in descending order with survival averages of 6804, 6761, 6733, 6176 and 5455 respectively. A glaring contrast is presented by the Jains who stand highest in the total number of births per family but sink down to the bottom in the survival proportions. An opposite contrast is presented by the Budhists who stand the lowest in average births per family but capture the topmost position in the survival ratios. The figures of Jains having been worked out for 3 families only should, however, be accepted with great reserve as the results worked out on examination of so few cases cannot make an approach to accuracy. Extending our examination to the castes it is seen that after ignoring the figures for Saryaras and Churas which are abnormal being based upon the examination of only a few families the Turkhan has the highest average of children per family and is followed by Jhiwar and Jat (0·7), Kashmiri Pandit (0·3), Chamar (0·1), Brahman (5·9), Khatri (5·8), the Rajputs and Lohar being up the rear with (5·0). The proportion of surviving children to thousand born is the highest among the Hajjams (7·0) and lowest (5·8) for the Tharkhans. Amongst the Muslim castes the Arain has the highest average of children per family (6·4) while Bahi represents the other extreme with the lowest average of (5·0). The Kashmiri Muslim (6·1), Gujjar (6·0), Pathan (5·9), Shina (5·9), Sheikh (5·7) have also fair averages. As regards the surviving children the Muslim Rajputs show the highest proportion (7·8) and Shina (7·1), Gujjar (7·0), Pathan (6·7), Bafinda (6·6), Brokpa (6·0) also possess higher proportions while the Bahi stands the lowest in this respect. The figures for others comprise various castes which should have gone under the Hindus, the only caste included under the head tribal religion being Sunna, in whose case only two families have been enumerated and it is not wise to discuss results accruing from such deficient data.

To represent the connection of the age of the wife at marriage the comparal statement will be of material help both in showing the relative proportion of marriages in different age-groups in various religions as also on the average children per family and the proportion of surviving children. A look at the table shows that Hindus possess the highest percentage (19·9) of families with wife married at the age of 12 to 14 years, next come Muslims with (18·8 per cent.) and Sikhs with (11·7 per cent.) the Budhists showing only

Group number of families	Proportion per 100 of families with age-groups of					
	[illegible]	[illegible]	[illegible]	[illegible] and over	[illegible]	[illegible]
Hindus .. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Muslims .. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Sikhs .. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Budhists .. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
All Religions [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

4 [Errata: read 'children' of errata sheet, p. 329, category III — Analysis]

3·1 per cent. of married wives at this young age. In the next group 15-19 the Sikhs lead with a percentage of 61·3 and are closely followed by the Hindus (56 per cent.) the Muslims and Budhists percentages being 48·9 and 35·9 respectively. Combining these two groups we find from the slips examined that out of 100 married females 76 per cent. marriages of Hindu females take place before the age of 20 and only 24 per cent. or less than ¼ are celebrated after the 19th year. Amongst the Muslims, however, 62 per cent. marriages take place before the twentieth year of the wife while among the Budhists only 39 per cent. are celebrated before 20, the largest marriages taking place at ages between 20 and 30. Budhists have the highest percentage (46·9) in the group 20-30 and Hindus stand the lowest (17·6). In the group 30 and over again the Budhists occupy the supreme place and Muslims also contribute a proportion of 7·6, the Sikhs' share being the lowest (3·1).

To find some relation between the survival rate and the age of wife at marriage the figures of Budhist would seem to suggest a conclusion that the higher the age of the wife at marriage the greater will be the proportion of the surviving children to the total children born and the average number of children per family would also seem to be influenced by the higher proportion of marriages between 15-19. The Sikhs who marry 61·3 per cent. of their females between the ages of 15 and 19 have the highest number of children as also a survival rate at par with the Hindus. 15-19 would seem to be the most favourable age for marriage of girls and the results of the Regulation prohibiting marriage of girls below 14 years indirectly confirms the fitness of the 15th year for marriage of girls here and the results of this healthy reform will be absolutely clear by the next Census.

128. **Table V: Age of Wife at Marriage and Fertility.**—In conjunction with this the statistics of Table V can also be studied which shows that although the ages of 13 and 14 years for wife at marriage yield a high average birth of children born (6·3) and surviving (4·2) yet the errors attendant on the age-returns must have influenced the returns since all people are not expected to know the ages of females so accurately. Moreover, the number of families in the 13 years and 14 years age-groups is comparatively small as the figures represent only one year age-group while 15-19 years is a 4 year age-group and has more families. If 15 to 19 group had been split up into 4 groups of one year period each it can be said with some certainty that the 15 and 16 years ages will surely show better averages for the surviving children if not in the total number of children born although a corresponding reduction might have been evinced by the 18 years and 19 years wives. The averages for 15-19 are 6 for total children and 4·07 for surviving children and these have been worked out for the highest number of families namely 6,160 and consequently the slight advantage shown by the 13 and 14 years is only trivial and imaginary as the separate figures for 15 years and 16 years wives would have shown. The averages regarding births fall as the ages of wives rise higher than 20 which only shows that with increase in the ages of married wives the rate of fertility decreases as is shown by column 4. Analysis by individual years debars us from hazarding conclusions as to the extent to which postponement of marriage lessens fertility and the survival rate.

129. **Table VI: Ages of Parents at Marriage and Fertility.**—Shows the calculation of ages of parents at marriage and its detailed analysis should give the ideal combination of the ages of husband and wife under which the best results might be obtained. Since the enquiry is only in its inception the work can better be left to the future Census for detailed comparative analysis. For our purpose it should suffice to say that having already shown ourselves in favour of the age-group 15-19 as the marriage period for females, we need only see which group (whether 15-19 or 20-29) would provide the best husbands. The wives aged 15-19 remaining constant we find that with husbands belonging to 15-19 group out of every 100 children born 70 survive while if the husbands belong to the category 20-29 the surviving children form only 67 per cent. of the total. This, however, is not sufficient material for placing the ideal age of husbands in the group 15-19 simply because it shows 3 per cent. improvement in the survival rate as compared to 20-29 group, as here also errors do creep into the calculations by the comparison of unequal age-groups and taking into account

163 an adequate number of families in different groups. Had the table shown details
165 year by year or by equal age-periods we would have been more sure of our ground. Instead of having the group 20-29 it would have been better to have (say) equal age-groups 20-23, 24-27 and so on, so that it would have been possible for us to see whether 20-23 would not be more suitable age for husbands than 13-16. The old Shastric period of Brahmacharya also points to the suitability of the 25th year when the marriages of men were generally celebrated after they had completed their studentships. We should not, however, be over-enthusiastic in building conclusions just now on insufficient materials which should be tested by subsequent investigations of similar nature.

163 **141. Size of Family by duration of Marriage.**—Table VII shows the effect of duration of period of marriage on fertility of the family for important castes of each religion and for purposes of detailed comparison it is further necessary to work out the details for the more numerous of different castes. Out of the large number of castes tabulated in the main table only eleven important castes have been singled out for showing effects and some useful results about fertility which are detailed in the sub-joined table.

Duration of married life in years.	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1	2	3	4	5	6	7	8	9	10	11	12
Below 10 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
10 years ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Over 10 and under 20 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Between 20 and 30 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
20 years ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
30 and over ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

163 **142. Table VIII: Proportion of Sterile Marriages.**—Our Table VIII deals
842 with absolute figures of sterile and fertile marriages with reference to the duration
562 of marriage, and the age of the wife at marriage.

The marginal table has been prepared from Table VII and shows the proportion of sterile and fertile marriages per 100 of total marriages, for different durations of marriage periods. It will at once be noticed that the sterility is highest or fertility lowest when the duration of marriage period is below 5 years. Even under the group 5-9 it will be apparent that when the wife's age is 13 or 14 the sterility is high but between 20-24 the proportion of sterile families falls considerably from 52 per cent. to 2 per cent. while if the wife is married after 25 sterility is again found to increase. The cause of high childlessness at 13 and 14 is also to be partially

Age of wife at marriage.	Proportion of sterile and fertile families.							
	0-4		5-9		10-19		20 and over	
	Sterile.	Fertile.	Sterile.	Fertile.	Sterile.	Fertile.	Sterile.	Fertile.
13 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
14 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
15-19 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
20-24 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
25-29 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
30 and over ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Total ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

SEX TABLE IV.

Sex of Families by Caste or Religion of Family.

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Caste or Religion.	Number of families enumerated.	Total number of children born to families.	Average per family.	Number of children born to families with only one child.	Number of families with only one child.	Number of families with children born of			
						1st wife.	2nd wife.	3rd wife.	4th & other wives.
1	2	3	4	5	6	7	8	9	10
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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SEX TABLE V.

AVERAGE SIZE OF FAMILY CORRELATED WITH AGE OF WIFE AT MARRIAGE. 163 165

Age of wife at marriage	Number of families	Number of children born	Average number of children born to each family of each specified age of wife at marriage	Number of children surviving	Average number of children surviving
1	2	3	4	5	6
Assam and Kashmir State	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

SEX TABLE VI.

PROPORTION OF FEMALE AND SINGLE MARRIAGES.

Marital state of both husband and wife	Age at marriage of husband.						
	15-19				20-24		
Age-period	Number of husbands	Number of children			Number of husbands	Number of children	
		Born	Surviving			Born	Surviving
1	2	3	4	5	6	7	8
Assam & Kashmir State	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

Marital state of both husband and wife	Age at marriage of husband (contd.)								
	25-29			30			Total		
Age-period	Number of husbands	Number of children		Number of husbands	Number of children		Number of husbands	Number of children	
		Born	Surviving		Born	Surviving		Born	Surviving
1	9	10	11	12	13	14	15	16	17
Assam & Kashmir State	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

*These tables are compatibility of husbands who have had taken their wives have completed 15 years of age.

Drew G-3 (1862-1872) 1875 AVI Kashmir AVI
Dogra AV6

only counted by them as higher, but are looked up to with some such special respect. D 564

The Maharaja has done something to improve the position of those low castes in engaging some hundreds as sepoys, for the work of sapping and mining. These have acquired some consideration, indeed they have behaved themselves in time of war so as to gain respect, having shown themselves in courage to be equal with the higher castes, and in endurance to surpass them. D [557]

Thus we see that the great majority of the people of Dógar are Hindús, with the remnants of the old inhabitants among them, who cannot be said to be of any faith. Here and there, but especially in the towns, are Muhammadans, following various trades and occupations. In Jummoo, especially, there is a good number of them, partly those who from various places have come and settled there, partly those who, natives of the country, have at different times been converted to Muhammadanism. Of these, in all probability, are the *julahs*, that is, weavers, who form a large proportion of the Muhammadans of Jummoo, so much so that one ward of the town is called "the weavers' quarter." It may be worth mentioning, as one of the strange facts of the distribution of labour among castes and tribes, that the whole of the weaving trade hereabouts is in their hands; there remains no set of Hindús who follow that for a business. D 563 [463]

Settlements of Kashmírís, also Muhammadans, have been made in a few places in the Outer Hills. These people will be described in the chapter on Kashmir. K [44]

THE CHIBHÁLIS.

They are so called from the name of their country, Chibhál, which is that part of the Outer Hill region lying between the Chinab and Jhelam rivers. It would seem that the word Chibhál comes from *Chib*, which is the name of one of the Bhattí tribes. Why that particular tribe should have given its name to the country in question is not clear, but doubtless there is something in its history that could account for it. K 101 131

1: Drew G-8 (1862-1872) 1875 AVI Kashmir

In front of the cottage is a level

351 kept, where the people of the house spend nearly half their time,
356 and where their cooking places are arranged. The whole cottage is, as a rule, neatly kept and carefully swept; the higher castes, especially Brahmans and Rájpúts, give, considering their appliances, an admirable example in this respect.

361 The larger villages and the towns have a double row of shops,
[366] what is called a bazaar, each of which consists of much such a hut, with its floor raised two or three feet above the street, and with a wider doorway, and in front of it a verandah, where the customer may come and sit with the shopkeeper to transact business.

Of the towns in the Outer Hills there are none besides *Jummoo* of any great size, and there are only one or two others that can be said to be flourishing, for the poverty and the thinness of the population of the country round is against them. Since, however, some towns and some other places show features of interest, we will proceed to visit a few and note what has appeared worthy of observation.

East of the Chenab.

175 *Basoli* was the seat of one of the Rajahships between which
361 the low hills were divided before *Jummoo* swallowed up so many.
[642] A large building still remains that was the palace; it is now unkept and almost deserted. The town had already decayed
[166] but for the settlement in it of some busy Kashmiris, who by their trade of weaving bring some prosperity.

[136] *Basoli* is one of several places in the low hills, being at the edge of a wood that is seldom disturbed, where the red monkey abounds; the monkey, being respected by the Hindús and protected by the laws, has here come to be most bold, so he invades the town in great numbers, clambering over the palace walls and scampering across the chief open space of the town, and often enough doing mischief.

A day's march to the northward is *Bahnoor*, which is the oldest seat of the rulers who afterwards went to *Basoli*. It is at the foot of a brushwood-covered spur of hill, and lies beneath

1a Drew G-3 (1862-1870) 1875 AVI Kashmir A VI

These characteristics, combined with the presence of numbers of Kashmiri people who live in the town, have gained for it the name "Chotá Kashmir," or Little Kashmir.* 543 166

More than half of the inhabitants of Bhadarwáh itself are Kashmiri; these quite throw into the shade the original Hindú inhabitants; they have adopted almost all kinds of employment, numbers of them are shopkeepers, and numbers more are occupied in making shawls, on orders from Amritsar and Nurpúr. Some Kashmiris have land, and cultivate it themselves; some, indeed, do this for half the year, and follow shawl-weaving for the other half—during the long snowy winter. Around are several villages of Kashmiris; but here, outside the town, they are much outnumbered by the Bhadarwáhis, the older inhabitants. I could not find out at what time so many Kashmiris settled here, but, from the absence of any distinct tradition on the subject, we may conclude that it was at least three or four generations ago.

An elevation of 5400 feet above the sea gives the place at this time of the year an agreeable temperature, that makes it a favourite with many. Sometimes Gurkhás from the British regiment at Bakloh, bringing their wives and families, spend their leave at Bhadarwáh, where they can get the advantages of fine air and cheap living. 132.

On a spur, some 300 feet above the town, is the Fort, a square building of combined wood and stone, with bastions of masonry work. Near by are some remains of the former residence of the old Rajas. The Rajas of Bhadarwáh were Mián Rajputs; they were allied, as to caste, with the families that ruled over Basóli and Kalu. This old family was dispossessed about the year 1810 by the Chamba family, who then combined Bhadarwáh and Chamba. These others held it for twenty or thirty years only, when, through two or three stages of transfer, it fell into the hands of Gulab Singh, of Jammu.† 712 361 175

* Another name (which the Hindús sometimes give to it) is Bhadarwáhi, derived, I think, from the resemblance of a shrine there to one the river-bank opposite.

† One account shows Bhadarwáh to have passed from the Chamba family, by way of dowry for one of the daughters of that family, to Raja Hira Singh, nephew to Raja Gulab Singh. A short interregnum followed on Hira Singh's violent death;

Jt Drew G-2 (1862-1872) 1875 AVI Kashmir A VI

The name of Raja Bhagwán Singh was preserved from the oblivion that has overtaken his ancestors solely by his having had the hardihood to make war on the King of Delhi of the time. It was in the direction of Kashmir—then ruled from Delhi—that occurred the collision between these two powers so disproportionate in force. Tradition says that there was some fighting, but that the Raja ultimately submitted,* and then the King of Delhi kindly bestowed two Wazirs upon him, to advise him, to see that he committed no such errors as the last. The names of these two were *Jitu Pál* and *Kalu Pál*; they were Khatris of Delhi. It is a curious thing that descendants of these men to this day are in Kishtwár; I made acquaintance with some of them. The position of these two Wazirs must have been just like that of a British Resident at a Native Court in India now; but in that their office became hereditary, and that their families for generations supplied advisers to the ruler, the parallel does not hold. 125

After Bhagwán Singh, came in regular descent Raja *Mohi Singh* (or perhaps Mati Singh) and Raja *Jy Singh*, of whom nothing is recorded.

Then came (I am told he was son to the last named) Raja *Gíwat Singh*. This one left his old faith and became a Muhammadan, being converted by the miracles of one Syed Shah Farid-ud-Dín. Gíwat Singh was called also a disciple of the Emperor Aurangzeb, who gave him the new name and title of Raja Sa'ádat Yár Khán. 797 175

This conversion seems to have been followed by that of a certain number, but by no means a majority, of the Kishtwár people. Of Muhammadanised Kishtwárís, as distinguished from Kashmírís who, being Muhammadans, came in and settled, there are some both in the town and in the villages. No doubt many of the servants of the Raja turned Muhammadan with him. We must remember that at that time the faith had the prestige of [44]

* One march on the road from Kishtwár to Kashmír is a place called Mughal Maidán, or, by the Kashmírís, Mughal Wáir; Maidán means plain, Wáir means forty-thousand. People say that here some two hundred Mughal soldiers, that is, soldiers of the Delhi King, were cut up by the Kishtwár Raja's forces; it is probable that this happened on the very remarkable spurious of to the hill.

864 an entire village of these near the fort. There are a few Mu-
101 hammadans who probably are converted Thakars. The Thakars have just those characteristics by which we described the Pahárís generally.

583 Besides the Hindús and Muhammadans, there are two or three
166 hamlets towards the head of Bhutná, eleven houses in all, inhabited by Bhots or Buddhists from Zánskár, on the farther side of the great range. I here only mention their occurrence; the characters of that Tibetan race they belong to will be given farther on, under the heading of Ladákh.

771 The people of Pádar seem a good deal given to serpent worship; they do not, however, separate it from their observance of the rites of the Hindú religion; the serpent is reckoned among the many devtas or gods recognised by that faith; one sees temples raised to different *nág-devtas*, or serpent-gods, which are adorned with wood-carvings of snakes in many forms.*

176 The earliest state of Pádar that I can hear of is in a period
564 that ended more than two hundred years ago; then the chief
643 men, or the rulers, or the ruling caste, were Ránás. Ráná is an old Hindú word for a ruler who (in these parts, at all events) is less in power than a Raja. The Ránás of Pádar were Rájpúts; every village or every two or three villages had its Ráná, an independent ruler; who used to make war against his neighbour the next-door Ráná. The district of Pángí was, I believe, in the same
[241] state. There are descendants of these Ránás *in* Pádar to this
[582] day; they have taken to cultivation and till the bit of land that has been preserved to them; but they still keep their caste distinct; they will marry the daughters of Thakars, but will not give theirs to them in marriage.†

175 That state of things, so pleasant for the Ránás, was broken in upon by Raja Chatar Singh, of Chamba, who was eight generations back from Raja Sít Singh, who was ruler in 1869; the time

* One of these temples is where there comes out a hot spring of considerable volume which has a temperature of 131°; bubbles of sulphuretted hydrogen escape from it. Here a bathing-place has been built, and a dharmsála or resting-place for fagirs.

† Ránás are met with also in Bhadarwáh.

marital relations were frequent but the growing influx of Yaghistanis has served to make the distinction pronounced and now such relations are rare. D 771

The religious life of the people in the past was also simple but contact with outsiders has brought about a change in religious outlook and has made the people turn to Quranic injunctions with greater zeal and fidelity. 177

Formerly the local population was divided into castes and each caste was endogamous but this practice is now giving way as a result of observance of Mohammadan law. The people have no emigratory tendencies and do not go out for labour or service but they have begun to send out boys to College at Srinagar for prosecution of studies which marks a change.

Frontier Illaqas.—Hemmed in on all sides by high mountain passes the Frontier Illaqas seem to be intended by Nature to remain untouched by the problem of migration. Nevertheless inquisitiveness and search for livelihood makes man penetrate into this isolated country also. There is a periodic flow of Gujjars from Yaghistan and Gilgit to the hill grazing grounds in the upper valleys of the mountain block that separates the two territories. This lasts for some four months in the year. D 167

Besides Gujjars, Khilwats from the Lower Indus Kohistan come to these Illaqas for trade or labour and have brought about a slight change in caste occupations by inducing a few of the locals to take up trade. The number affected is, however, almost negligible though no doubt a beginning has been made.

From Hunza where the population is greater than the country can comfortably support, a few individuals come down to Gilgit in search of work, and occasionally go to India to seek employment, but the people in general are so devoted to their homes that they prefer scarcity and want there to greater prosperity elsewhere.

[illegible] *Conclusion.*—We are now in a position to state the general facts about migration which follow as a conclusion from the above account. K 167

(1) The castes that are comparatively more migratory are the Gujjars, Gaddis and Bakarwals who follow pastoral professions. 166

Next to these come Kashmiri Muslims whose annual exodus to British India constitutes the main emigration current. The Baltis and Mirpur people are also more on the move than others. The Brahmans and other Hindu castes who go to the Punjab for labour are comparatively fewer in number. The trading section of the Hindus, and the Rajputs who go out in quest of service, contribute a fair share to the volume of migration.

(2) The emigrants from the State are generally males while immigrants also have a preponderance of males. Those immigrants who have permanently or semi-permanently settled in the State either as traders or missionaries or State servants are accompanied by their families though some of them send out their families to down countries in winter which detracts from female population in winter, the time when census is taken. During summer the casual visitors to the Kashmir valley are accompanied by their wives but the male element is in excess.

(3) The emigration of the State inhabitants has no effect on sex fecility as the emigration is periodic lasting from 4 to 5 months.

(4) Migration has resulted in greater fidelity to religion especially in the case of Muslims who by coming in contact with outside Muslims have begun to follow the Quranic injunctions with greater devotion. The changes effected in religious values in Gilgit illustrate this tendency. As regards Hindus, a liberalising of beliefs is noticeable especially as the result of Arya Samaj activity.

[Errata: read "more". cf. errata sheet, p. 329, category 116 -- Analyst]

166 167 The foreign missionaries have succeeded in converting a number of local inhabitants to Christianity.

178 167 [564] (5) As regards caste grouping migration has led to a loosening of the tight hold of caste. Narrow prejudices have been swept away. In Gilgit the disappearance of endogamy in Muslim Shia castes is noticeable.

[562] (6) The old customs are gradually giving way. Thus widow marriage is finding favour with the people, while the *Purdah* system is on the decline.

[291] (7) In dress great changes are noticeable. The Kashmiri Pandits are discarding the wearing of *Pheran*, a long loose gown and taking to Punjabi dress. The English dress is more in evidence in literate circles. The hat is gradually supplanting the turban. Even in villages, Punjabi trousers and slippers are overcoming Dogra trousers, and shoes in the case of females. The *Saree* is coming into vogue amongst females of the upper classes.

[197] (8) So far as language is concerned Punjabi is easily spoken and understood in those parts of the State where the inhabitants come in contact with the outside world either as emigrants or as hosts of immigrants. The Kashmiri labourers who go to the Punjab understand and talk Punjabi tolerably well. The shopkeepers and Hanjis (boatmen) in Kashmir who have English speaking customers speak English though broken and full of solecisms. The immigrants in Kashmir especially traders command a fair knowledge of Kashmiri dialect.

[564] (9) In the sphere of occupation changes have taken place. Some of the castes no longer stick to their old hereditary occupations. Labour or service is not regarded as degrading by any caste though Rajputs do not take to domestic service especially the task of cleansing utensils as they regard it menial duty. The Kashmiri Pandits are gradually relinquishing their ideal of Government service and turning to trade and even manual labour in increasing numbers.

II. IMMIGRATION.

167 **101. Main Results for the State.**—The total population of the State as ascertained by actual count on the Census night came to 3,646,243, out of which 3,582,047 *i. e.*, 98·2 per cent. were born within the State. Immigration thus accounts for a trivial increment of 1·8 per cent. to the State population. The immigrants are mainly drawn from the neighbouring British Indian Provinces of the Punjab and the N. W. F. which stretch along the boundary line of the State for a considerable distance. The contiguous districts of these two provinces given in the margin contribute nearly 1·3 per cent. of the population, leaving ·2 per cent. to be contributed by the non-contiguous districts of these provinces. In all thus these two provinces claim 1·5 per cent. of the increment to population of the State while all other Provinces in India and outside countries have only ·3 per cent. to their credit. Among other Indian Provinces the United Province stand foremost while amongst States, Chamba tops the list, being contiguous. As regards Asiatic countries Afghanistan, our neighbour, scores highest, the second best being Nepal due to her sons being in the State Forces. The share of other countries is nominal. The foreign countries benefit us to a very limited extent, the United Kingdom being the greatest contributor as her sons are employed in State service or are engagad in carrying on trade or missionary work. They will be discussed in greater detail in the paragraph on over seas migration.

N. W. F. PROVINCE.

1. Hazara.

PUNJAB PROVINCE.

1. Gujrat.
2. Gurdaspur.
3. Jhelum.
4. Kangra.
5. Rawalpindi.
6. Sialkot.

4[Errata: read "overseas", of errata sheet, p. 329, category III — Analyst]

SUBSIDIARY TABLE II.

Emigration (Actual Figures).

Districts and Natural Divisions of Tracts.	Emigration to Lower Burma (Provinces).			Emigration to other parts of the Union.			Emigration to other parts of the Union.			Emigration to other parts of the Union.			Emigration to other parts of the Union.			Foreign Lands.			Total emigration.
	Total.	Males.	Females.	Total.	Male s.	Females.	Total.	Males.	Females.	Total.	Male s.	Females.	Total.	Male s.	Females.	Total.	Males.	Females.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Shahnah State ..	[illegible]	[illegible]	[illegible]	....	....	....	....	....	....	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	....	....	....	....	[illegible]
2. Jaunsa Province ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	....	....	....	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	....	....	....	....
Jaunsa District ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	....	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	....	....	....	....
Kalaw " ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	....	....	....	[illegible]	[illegible]	[illegible]	[illegible]	....	[illegible]	....	....	....	....
Mogok " ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	....	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	....	....	....	....
Taunggyi " ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	....	....	....	[illegible]	[illegible]	....	....	....	....	....
Yawd " ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	....	....	....	[illegible]	[illegible]	....	....	....	....	....
Chaungtha Angle ..	[illegible]	[illegible]	[illegible]	[illegible]	....	[illegible]	[illegible]	[illegible]	....	....	....	....	....	....	....	....	....	....	....
Pyawbwe " ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	....	....	....	....	[illegible]	[illegible]	....	....	....	....	....
II. The Salween Valley (Kachin Hill Province) ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	....	....	....	[illegible]	[illegible]	[illegible]	....	....	....	....
Bawmaw ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	....	....	....	....	[illegible]	[illegible]	[illegible]	....	....	....	....
Sinbyugyun ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	....	[illegible]	[illegible]	[illegible]	....	....	....	[illegible]	[illegible]	[illegible]	....	....	....	....
Shwebyemyo District ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	....	....	....	....	....	....	....	[illegible]	[illegible]	[illegible]	....	....	....	....
III. The Indaw Valley (Frontier Districts) ..	[illegible]	[illegible]	[illegible]	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
Lashio District ..	[illegible]	[illegible]	[illegible]	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
Gigit " ..	[illegible]	[illegible]	[illegible]	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....

SUBSIDIARY III.

[illegible] 144

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1	2	3	4	5	6	7
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

SUBSIDIARY TABLE IV.

Migration between the State and other parts of India. 147

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1	2	3	4	5	6	7	8	9
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

* [illegible]

5 or 6 miles from the bank of the Jhelum, and by the marvellous solidity of its construction. The cella, which is 8 feet square, and has an open doorway on each of the four sides, is composed of only ten stones, the four corners being each a single stone, the sculptured tympanums over the doorways four others, while two more compose the pyramid roof, the lower of these being an enormous stone, 8 feet square by 4 feet in height. It has been ascribed by General Cunningham, on grounds which, in the absence of any positive authority either way, may be taken as adequate, to Narendraditya, who reigned from 483 to 490. Ferguson, however, considered that the temple belongs to the thirteenth century. The sculptures over the doorways are coarsely executed in comparison with the artistic finish of the purely architectural details, and are much defaced, but apparently represent Brahmā, Vishnu, Siva, and the goddess Durgā. The building is said to be dedicated to Vishnu as Sūrya or the Sun-god. Inside the cupola is carved, so as to represent the sun; and at each corner of the square the space intervening between the angle and the line of the circle is filled up with a *jinn* or attendant, who seems to be sporting at the edge of its rays. The roof has been partly displaced, which is said to have been the result of an attempt made to take it down and remove it to the city. The interior is still occupied by a large stone *lingam*.

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A table at the end of this article (p. 83) shows the distribution of population in 1901. An estimate of the number of inhabitants was made in 1873, but the first regular Census was taken in 1891. In that year the population was 2,543,952, and it rose to 2,905,578 in 1901, or by 14 per cent. To a considerable extent the increase was due to improved enumeration, as for example in Gilgit, where the number recorded rose from 16,769 to 60,885. The increase amounted to 22 per cent. in the Kashmir province, compared with only 6 per cent. in Jammu. The density of population in the whole State is 36 persons per square mile. Details of the area of subdivisions are not available, but the density per square mile of land under cultivation varies from 64 in Muzaffarābād district to 1,295 in Gilgit, where cultivable land is scarce. There are only two towns of any size, JAMMU (36,130) and SRINAGAR (122,618), but the State contains 8,946 villages. Nearly half the total population lives in villages with a population of less than 500 each. Formerly, considerable numbers of Kashmiris emigrated to the Punjab, but the census results in that Province show that only 83,240 persons born in Kashmir were enumerated there in 1901, compared with 114,775 in 1881.

Population.

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Kr 162

Kr [361]

Kr [167]

SUBSIDIARY TABLE IV.

Transcript for Municipal Population.

Districts, Sub-Districts and Municipal Boroughs		Population in 1901				Population in 1911				Percentage of increase or decrease in the Population during the decade 1901-1911
		Actual Population.	Immigrants.	Emigrants.	Resident Population.	Actual Population.	Immigrants.	Emigrants.	Resident Population.	
Districts and Sub-Districts		[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1. Francis Parkes		[illegible]	[illegible]	...	...	[illegible]	[illegible]	[illegible]	[illegible]	
Bowen Mission		[illegible]	[illegible]	...	...	[illegible]	[illegible]	[illegible]	[illegible]	
Dalton		[illegible]	[illegible]	...	...	[illegible]	[illegible]	[illegible]	[illegible]	
Moore		[illegible]	[illegible]	...	...	[illegible]	[illegible]	[illegible]	[illegible]	
Collingwood		[illegible]	[illegible]	...	...	[illegible]	[illegible]	[illegible]	[illegible]	
Bank		[illegible]	[illegible]	...	...	[illegible]	[illegible]	[illegible]	[illegible]	
Chinese Hugh		[illegible]	[illegible]	...	...	...	...	...	...	
Francis		[illegible]	[illegible]	...	...	[illegible]	[illegible]	[illegible]	[illegible]	
2. City Kalgoorlie Fully (Kalgoorlie Proclaimed)		[illegible]	[illegible]	...	...	[illegible]	[illegible]	[illegible]	[illegible]	
Kalgoorlie Rural (Boundaries)		[illegible]	[illegible]	...	...	[illegible]	[illegible]	[illegible]	[illegible]	
Kalgoorlie Rural (Managed)		[illegible]	[illegible]	...	...	[illegible]	[illegible]	[illegible]	[illegible]	
Kalgoorlie Rural (Outside)		[illegible]	[illegible]	...	...	[illegible]	[illegible]	[illegible]	[illegible]	
3. City Coolgardie Fully (Coolgardie Proclaimed)		[illegible]	[illegible]	...	...	[illegible]	[illegible]	[illegible]	[illegible]	
Coolgardie Rural		[illegible]	[illegible]	...	...	[illegible]	[illegible]	[illegible]	[illegible]	
Menzies		[illegible]	[illegible]	...	...	[illegible]	[illegible]	[illegible]	[illegible]	
Menzies Rural		[illegible]	[illegible]	...	...	[illegible]	...	...	[illegible]	

Note.—Figures of Population in 1901 against Municipal Districts include the figures of Resident Aboriginals who are not specifically separately.

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they leave their families and to which they return in their old age, and so more or less regular currents in the countrymen.

(2) *Permanent*—i. e., where non-travelling drives people away, or the superior attractions of some other locality induce people to settle there.

Another form of migration which is probably increasing in India is what may be called daily migration, the practice of living outside some large urban area and coming and going daily for business of one kind or another.

The Census figures do not of course, distinguish between the different types of migration, but a clue to them may be obtained from the proportion of the sexes and the distance of the district of enumeration from the district of birth. In the case of temporary migration, as already stated, females are usually in excess; and the same is the case with periodic migration, so far as it is due to visits to places of pilgrimage. The bulk of periodic and semi-permanent migrants are men; while, where the movement is a permanent one, both sexes are usually found in fairly equal numbers.

I. Migration.

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66. Historical Survey.—For a proper understanding of the question of migration in the State it is necessary to sketch for the information of the reader a brief historical survey of the conditions prevailing here prior to its consolidation and occupation by the Dogras. The tract or collection of tracts known as Jammu and Kashmir State has witnessed several historical circumstances. The hilly tract which forms the Province of Jammu at the present day was never before the time of Maharaja Gulab Singh united under any single ruler. The ruling chieftains of this hilly tract were Rajputs, who seem to have taken refuge in these mountain fastnesses when the Rajput hegemony in the Punjab received a shattering blow in the 12th Century by the invasion of Mohammed of Ghor. Their petty principalities maintained their independence during the Moghul times, though they acknowledged the suzerainty of the Moghul Emperors and paid a nominal tribute to Delhi. On the disintegration of the Moghul Empire they regained complete but short-lived independence. The Khalsa Power under the able leadership of Maharaja Ranjit Singh was then rising and the political and territorial ambition of the Khalsa soon included within its orbit the principality of Jammu which could not withstand the tide of the Khalsa Power and passed under its suzerainty. In 1822 Maharaja Gulab Singh was formally installed on the *Gaddi* by Maharaja Ranjit Singh who personally came to Akhnoor to perform the Raj Tilak. The conquest of Kishtwar, Rajouri, Reasi, Chenani and other areas followed from time to time and could not detain us as not relevant to the purpose in hand.

Kashmir Valley.—The Kashmir Province has also been the play-ground of many historic events. The inquisitive reader may refer to the pages of Raj Tarangini by Kalhana for a historical account of the Dynasties that held sway in the land. For our purpose it is enough to say that the country after having been ruled by the Hindus for a number of centuries, passed under the Muslim Rulers and was held by the latter before its conquest by the Khalsa. In the beginning of the nineteenth century it was considered a part and parcel of the Durrani Empire and not a part of India. In 1812 Maharaja Ranjit Singh started on his first expedition against Kashmir which eventually acknowledged his rule. It was ceded to Maharaja Gulab Singh in consideration of his efforts to bring about amicable relations between the Sikhs and the British, and Kashmir passed into the hands of the Dogras as a result of the treaty between the British Government and Maharaja Gulab Singh signed at Amritsar in 1846.

Ladakh, Baltistan and the Frontier.—The Plateau of Ladakh does not belong geographically to India. It is a part of the Himalayan Tableland and has for a very long time been ruled by a Tibetan Dynasty of Rulers. It formed originally a part of Tibet, but in the fifteenth century it became

A/71 Kashmir A/1
Dogra A/6

K 175 167

independent under a line of Tibetan Kings who accepted the suzerainty of the Grand Lama. It was the last King of this Dynasty Tsepal Namgyal during whose time the country was invaded by the Dogra forces of Maharaja Gulab Singh under General Zorawar Singh. Beginning from 1834, Zorawar had to lead no less than six expeditions before Ladakh and Baltistan finally accepted Dogra rule in 1840. The Frontier Illaqas were also brought under the dependence[1] of the Maharaja at various times.

K 167

It will be clear from the above that the area now known as Jammu and Kashmir had never been effectively united under one ruler before the time of Maharaja Gulab Singh and it may be added much of it had never known settled government. This historical notice has not, however, been taken to arrive at this conclusion but to see how it affects migration and we are justified in drawing the following conclusions pertinent to our subject:—

(a) The number of Punjabi immigrants in the State must exceed those of any other Indian Province as nearly all parts of the State were once under the Sikhs of the Punjab.

(b) In Jammu Province the number of Afghan immigrants should be less compared with their number in Kashmir as the former province never acknowledged their sway while the latter was for long a part of the Afghan Kingdom.

(c) In the Frontier Districts the Tibetan and Afghan immigration should be considerable.

We shall see in the course of the chapter whether our conclusions are borne out by statistics.

D 166 167 221

98. General: Jammu Province.—(*i*) *Jammu District.*—Casual migration between different tehsils of the district prevails to a considerable extent. The district also exchanges a big volume of migration with the Punjab. The immigrants from the Punjab are nearly of all types. Those who have taken up State service or trade are semi-permanent or permanent. Those who come to visit their relatives and friends are casual and temporary immigration. The emigrants from this district to the Punjab and other Indian Provinces either go out periodically for labour or semi-permanently seeking employment. The Dogra soldiers in the British Army are generally drawn from this district.

(*ii*) *Kathua District.*—There is no permanent migration. Bakarwals and Gaddis with their flocks flow in the district in winter from cold places like Bhaderwah and Ramnagar and after a temporary stay of four to five months return their steps to their summer retreats. The non-agriculturist inhabitants of the district like Brahman, Jhewar, Barber go to British territory hunting jobs and labour according to their respective occupations when the season at home is slack. They return home after a few months' stay.

At harvest time labour is imported from adjoining British territory as the local labour cannot cope with the work.

This migration of a temporary and periodic character has not brought about any noteworthy change in the life of the people except that the locals who are accustomed to emigrate annually have shed some of the caste prejudices and learnt a lesson of cleaner living.

(*iii*) *Udhampur.*—The people of Bandhal Illaqa who are mostly Kashmiri Muslims migrate to Jammu and the Punjab when their land is covered with snow and agricultural work is at a stand-still. Their migration generally lasts from Maghar to Chet when they return home with their earnings and the satisfaction of having escaped the rigorous winter of their own place.

[1] [Errata: read "dependency" for "dependence"; cf. errata sheet, p. 329, category III.—Analyst]

marital relations were frequent but the growing influx of Yaghistanis has served to make the distinction pronounced and now such relations are rare. D 771

The religious life of the people in the past was also simple but contact with outsiders has brought about a change in religious outlook and has made the people turn to Quranic injunctions with greater zeal and fidelity. 177

Formerly the local population was divided into castes and each caste was endogamous but this practice is now giving way as a result of observance of Mohammadan law. The people have no emigratory tendencies and do not go out for labour or service but they have begun to send out boys to College at Srinagar for prosecution of studies which marks a change.

Frontier Illaqas.—Hemmed in on all sides by high mountain passes the Frontier Illaqas seem to be intended by Nature to remain untouched by the problem of migration. Nevertheless inquisitiveness and search for livelihood makes man penetrate into this isolated country also. There is a periodic flow of Gujjars from Yaghistan and Gilgit to the hill grazing grounds in the upper valleys of the mountain block that separates the two territories. This lasts for some four months in the year. D 167

Besides Gujjars, Khajunis from the Lower Indus Kohistan come to these Illaqas for trade or labour and have brought about a slight change in caste occupations by inducing a few of the locals to take up trade. The number affected is, however, almost negligible though no doubt a beginning has been made.

From Hunza where the population is greater than the country can comfortably support, a few individuals come down to Gilgit in search of work, and occasionally go to India to seek employment, but the people in general are so devoted to their homes that they prefer scarcity and want there to greater prosperity elsewhere.

[illegible] **Conclusion.**—We are now in a position to state the general facts about migration which follow as a conclusion from the above account. K 167

(1) The castes that are comparatively more migratory are the Gujjars, Gaddis and Bakarwals who follow pastoral professions. 166

Next to them come Kashmiri Muslims whose annual exodus to British India constitutes the main emigration current. The Baltis and Mirpur people are also more on the move than others. The Brahmans and other Hindu castes who go to the Punjab for labour are comparatively fewer in number. The trading section of the Hindus, and the Rajputs who go out in quest of service, contribute a fair share to the volume of migration.

(2) The emigrants from the State are generally males while immigrants also have a preponderance of males. Those immigrants who have permanently or semi-permanently settled in the State either as traders or missionaries or State servants are accompanied by their families though some of them send out their families to down countries in winter which detracts from female population in winter, the time when census is taken. During summer the casual visitors to the Kashmir valley are accompanied by their wives but the male element is in excess.

(3) The emigration of the State inhabitants has no effect on sex fertility as the emigration is periodic lasting from 4 to 5 months.

(4) Migration has resulted in greater fidelity to religion especially in the case of Muslims who by coming in contact with outside Muslims have begun to follow the Quranic injunctions with greater devotion. The changes effected in religious sphere in Gilgit illustrate this tendency. As regards Hindus, a liberalising of beliefs is noticeable especially as the result of Arya Samaj activity.

[Errata: read "more". cf. errata sheet, p. 329, category 116 -- Analyst]

166 167 The foreign missionaries have succeeded in converting a number of local inhabitants to Christianity.

178 16 [564] (3) As regards caste grouping migration has led to a lessening of the tyre hold of caste. Narrow prejudices have been swept away. In Gilgit the requirements of endogamy in Muslim Hindu caste is noticeable.

[562] (4) The old customs are gradually giving way. Thus widow marriage is finding favour with the people, while the Purdah system is on the decline.

[291] (7) In dress great changes are noticeable. The Kashmiri Pandits are discarding the wearing of *Phirans*, a long loose gown and taking to Punjabi dress. The English dress is worn in emulation to Western circles. The fez is gradually supplanting the turban. Even in villages, Punjabi trousers and kurtas are overcrowding Dogra trousers, and shawls in the case of females. The fez is coming into vogue amongst females of the upper classes.

[197] (8) So far as language is concerned Punjabi is easily spoken and understood in those parts of the State where the inhabitants come in contact with the outside world either as emigrants or as hosts of immigrants. The Kashmiri Muslims who go to the Punjab understand and talk Punjabi tolerably well. The shopkeepers and Hawjis (boatmen) in Kashmir who have English speaking customers speak English through broken and full of solecisms. The immigrants in Kashmir especially traders commend a fair knowledge of Kashmiri dialect.

[564] (9) In the sphere of occupation changes have taken place. Some of the castes are eager such to their old hereditary occupations. Labour or service is not regarded as degrading by any caste though Rajputs do not take to domestic service especially the task of cleaning utensils as they regard it menial duty. The Kashmiri Pandits are gradually relinquishing their ideal of Government service and turning to trade and even manual labour to increasing numbers.

E. IMMIGRATION.

167 **191. Main Results for the State.**—The total population of the State as ascertained by actual count on the Census night came to 3,646,243, out of which 3,582,047 i.e., 98·2 per cent, were born within the State. Immigration thus accounts for a trivial increment of 1·8 per cent. to the State population. The immigrants are mainly drawn from the neighbouring British Indian Provinces of the Punjab and the N. W. F. which stretch along the boundary line of the State for a considerable distance. The contiguous districts of these two provinces given in the margin contribute nearly 1·3 per cent. of the population, leaving ·2 per cent. to be contributed by the non-contiguous districts of these provinces. In all thus these two provinces claim 1·5 per cent. of the increment to population of the State while all other Provinces in India and outside countries have only ·3 per cent. to their credit. Among other Indian Provinces the United Province stand foremost while amongst States, Chamba tops the list, being contiguous. As regards Asiatic countries Afghanistan, our neighbour, scores highest, the second best being Nepal due to her sons being in the State Forces. The share of other countries is nominal. The foreign countries benefit us to a very limited extent, the United Kingdom being the greatest contributor as her sons are employed in State service or are engaged in carrying on trade or missionary work. They will be discussed in greater detail in the paragraph on over emigration.*

N. W. F. Districts.
1. Hazara.
Punjab Districts.
1. Gujrat.
1. Gurdaspur.
1. Jhelum.
1. Rawalpindi.
1. Sialkot.
1. Shahpur.

*[Errata: read "overseas"; of errata sheet p. 329, category III — Analyst]

G-India G-5 [illegible]

A VI Kashmir A v 1
Dogra A v 6

K
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158. Variation in Immigration.—The total number of immigrants in the last three decades is given in the margin. As will be seen therefrom the number underwent a serious decrease in 1921 but has showed a slight increase in the outgoing decennium. The reason of decrease in the number of immigrants in 1921 was probably the desolation wrought by the Great War and the bill epidemic of influenza. The increase in the number of immigrants would have been larger in the current decade but for the reduction in the strength of State employees which has operated to eliminate a greater number of outsiders. To it may be added the less load on the recruitment of Non-State-subjects in the State as far as qualified State-subjects are available. This has also tended to ward off the in-comers from outside. These persons come usually from the Punjab.

[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]

This receives support from the marginal statement which shows that despite of an increase in the volume of immigrations the Punjab has exhibited a decrease in the number of her immigrants.

Immigrants from provinces, dependencies and countries of origin shown.	1911.	1921.	1931.
N. W. F. Province	[illegible]	[illegible]	[illegible]
Punjab	[illegible]	[illegible]	[illegible]
Other Indian Provinces	[illegible]	[illegible]	[illegible]
Afghanistan	[illegible]	[illegible]	[illegible]
Nepal	[illegible]	[illegible]	[illegible]
Other foreign countries	[illegible]	[illegible]	[illegible]
United Kingdom	[illegible]	[illegible]	[illegible]
Other European countries	[illegible]	[illegible]	[illegible]
Africa	[illegible]	[illegible]	[illegible]
America	[illegible]	[illegible]	[illegible]
Australia	[illegible]	[illegible]	[illegible]
Birth-place not ascertained	[illegible]	.....	.....

The migration from N. W. F. Province and the Punjab especially from the latter is of a permanent and semi-permanent character as immigrants are mostly traders or State servants. It may also be added that in several Districts of British India lying on the borders of the State the inhabitants of Dogra tribe reside and marriages between the Dogras in the State and their brethren of race in British India are frequent which also go to swell the number of the Punjab immigrants.

The immigrants from Afghanistan comprise traders and coolies. They are chiefly to be found in Gilgit, Frontier Ilaqas and Srinagar districts. These immigrants are of a temporary and periodic kind. The contingent from Nepal is represented by the valiant Gurkha soldiery in the State Army who are now almost domiciled in the State though they do sometimes go on leave to Nepal to refresh the sweet memories of Home. The foreign immigrants are generally State employees, traders or missionaries whose vocation tends to make the migration permanent and semi-permanent. The date on which the Census is taken is, however, the time when casual immigration is at its nadir as the valley of Kashmir which attracts a large number of visitors on their butterfly visits in summer is then covered with a pall of snow and entirely denuded of its holiday company.

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159. Migration between Districts of the State and India—(*a*) *Jammu District* (*excluding city*).—The number of immigrants from Indian Provinces and States to the Jammu district is 22,704 composed of 8,675 males and 14,029 females. The preponderance of females would lead the reader to infer that the migration is casual and the conclusion will not be wrong. The district of Jammu is the only district partly approachable by Railway. It is adjoined by British territory notably the district of Sialkot which accordingly contributes 5,897 males and 9,811 females, a total of 15,708 persons. The other districts of the Punjab are responsible for 6,605 persons which leaves a balance of 301 only to other

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Srinagar District (including city)—Has a lower number of outsiders than even Baramulla, the number being 2,021 only, out of which 1,802 belong to the N. W. F. Province and 212 to the Punjab. The U. P. of Agra and Oudh remain their position amongst the remaining provinces.

This number, however, represents semi-permanent and permanent migrants and does not reflect annual migration which swells to several thousands in summer when the valley is free from snow.

Baramulla District—Has 2,447 immigrants, the largest number in Kashmir. The N. W. F. Province retains its premier position by accounting for 1,735 persons while the Punjab has 620 to its credit and the U. P. of Agra and Oudh occupy the 3rd position as in the case of Srinagar district.

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Ladakh District—Belongs to that part of the State which is isolated from the rest of the world for a number of months. The journey occupies a number of days and the room for migration is limited. It has, however, ties of religion and trade with Tibet, China and Turkistan dating from ancient times and a few families of enterprising Punjabis have settled there and some also migrate to the country periodically for purposes of trade as Ladakh is the emporium of Central Asian Trade.

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The total number of Indian immigrants as is naturally to be expected is 133 out of which 38 are females pointing to the hardships of travel in those parts which makes the immigrants reluctant to take their families with them. Out of these 133 are Punjabis while 6 persons are residents of U. P. of Agra and Oudh.

Gilgit District—Gilgit shows a better record of 230 out of which 50 per cent. is contributed by the Punjab and 71 persons by the N. W. F. Province, the U. P. of Agra and Oudh occupying the 3rd position.

Frontier Illaqas—The Indian immigrants total upto 447 and N. W. F. Province stands first with 157 while the Punjab has only 92, the U. P. of Agra and Oudh being 3rd.

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194. Migration between the State and other Asiatic Countries.—The number of immigrants from Asiatic countries beyond India is only 2,786 the major portion of which is absorbed by Gilgit, Frontier Illaqas and Kashmir South. Afghanistan, Chinese Turkistan and Tibet are the most notable contributors and the reason is apparent. They are contiguous to the Frontier Districts just as the Punjab is to the Jammu Province. The Central Asian Trade attracts them all. As regards Tibet and China, the Buddhists of Ladakh belong to the Tibetan race and are their kinsmen in religion. The country was under the Tibetan rule prior to its conquest by W. Zorawar Singh under Maharaja Gulab Singh as stated in the historical survey.

195. Inter-District Migration.—To understand the causes of migration and its course it is necessary to refer to the geographical situation of the districts. To make the discussion easily understood the districts contiguous to each district are given in the margin. Coming to each district we shall see how contiguous areas play a great part in exchanging migrants. The statistics of immigrants and emigrants are given in the table below:—

District.	Contiguous areas within the State.
Jammu ..	Rami, Kathua, Udhampur and Mirpur.
Kathua ..	Udhampur, Jammu.
Udhampur ..	Kathua, Jammu, Rami, Chenani, Ladakh, Srinagar.
Rami ..	Jammu, Udhampur, Mirpur, Poonch.
Mirpur ..	Rami, Jammu, Poonch.
Poonch ..	Rami, Mirpur, Baramulla, Srinagar, Muzaffarabad.
Baramulla ..	Poonch, Muzaffarabad, Srinagar, Ladakh, Gilgit.
Srinagar ..	Udhampur, Rami, Ladakh, Baramulla.
Muzaffarabad ..	Poonch, Baramulla, Gilgit, Chilas.
Ladakh ..	Udhampur, Srinagar, Baramulla, Gilgit.
Gilgit ..	Ladakh, Chilas, Punyal, Hunza, Nagar, Baramulla, Srinagar.
Frontier Illaqas ..	Gilgit, Ladakh, Muzaffarabad.

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Districts	IMMIGRANTS				EMIGRANTS			
	Contiguous Districts		Remote Districts		Contiguous Districts		Remote Districts	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
I. Jammu Province								
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Jagirs								
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
II. Kashmir Province								
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
III. Frontier Districts								
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

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(i) *Jammu District (including city)*—The Jammu district as will be clear from the above table receives 89 per cent. of immigrants from contiguous districts of the State and only 11 per cent. from remote districts. It sends out 89·9 per cent. of its emigrants to the former areas and 17·1 per cent. to the latter ones. It does not receive a single immigrant from the Frontier Illaqas though 134 of her sons were enumerated in these Illaqas. It is on the whole a loser in the bargain by 2,822 persons.

(ii) *Kathua District*—The Kathua district seems to have translated that salutary advice given by the author of Panchtantra to a Minister, for receiving more and giving less, into action, for it receives 95·4 per cent. of its immigrants from adjacent districts and gives them in exchange slightly more than half the number. Its net gain in migration is 2,278.

(iii) *Udhampur District*—The contiguous districts play as usual a very important part both in adding to and sub-tracting from the figures of population. Its loss in migration is even greater than that of the Jammu district. The hilly nature of the country and the severity of winter in the wholls of Bhadarwah and Kishtwar compel the residents to migrate to other districts in search of livelihood and more genial conditions. The immigrants from contiguous districts come up to 89·5 per cent. of total immigrants while emigrants to contiguous districts form 96·3 per cent. of the total. It is a loser by 3,322 persons.

(iv) *Reasi District*—The percentage of immigrants from and emigrants to contiguous areas is 84·0 and 83·1 respectively *i. e.*, almost equal though Reasi stands to gain in the process. From amongst remote areas the district of Srinagar supplies the largest number of immigrants.

(v) *Mirpur District*—The Mirpur district tops the list in its fondness of migration. The district cannot support itself and the people have to seek livelihood abroad to supplement their annual income. The people are also adventurous and migrate even to far off countries to better their prospects. The district thus shows a net loss of 22,125 in internal migration. The major portion of emigrants *viz.* 98·1 per cent. however, is absorbed by the contiguous districts. The emigration causes the heaviest drain on this district. The immigrants from contiguous districts are 82·2 per cent. of the total number of their class.

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Dard A-3
Dogra A-6

SEX AND MIGRATION

(vi) *Lahul of Chamba and Punch*—Take in more than they give. The immigrants and emigrants as usual are contributed by or to contiguous districts, the remote areas having only a minor share.

(vii) *Kashmir Province*—The same story is repeated here. The number of immigrants from neighbouring districts is in all cases in excess of those from remote tracts while emigrants also move in the same rut. In Kashmir South or Srinagar, however, the emigrants even to remote areas are considerable in number.

(viii) *Frontier Districts*—In this tract the Gilgit district and the Frontier Ilaqas refuse to fall in line with other districts of the State as in their case the contributions from remote areas is larger than from the adjoining Ilaqas and they are not uggardly in sending emigrants to remote areas. A reference to Table VI will show that the immigrants are mostly from the Jammu Province. This is due to the State Force staying at these places which has its soldiery generally drawn from the Jammu Province.

As regards emigrants there is nothing uncommon in Gilgit and the number of emigrants from Frontier Ilaqas is too insignificant (47 only) to be taken into consideration. None of the emigrants of this Ilaqa was enumerated in the Jammu Province. The largest number is reported by the Srinagar district.

104. Emigrants.—While it is possible to give a reliable account of the immigrants from all countries into the State it is impossible to ascertain the number of emigrants to all countries for the Census operations are confined to India and no arrangements exist for a return of emigrants to other Asiatic countries like China, Afghanistan, Turkistan etc. Leaving the question of overseas emigrants to later consideration we would confine our attention to emigrants in India alone.

The total number of emigrants to India from this State is 94,448 which shows an increase of 10,156 over the figures of 1921 and of 12,500 over those of 1911. This shows that the isolation of the State if it ever existed, is being gradually and systematically broken. The contiguous provinces of the Punjab, the N. W. F. and Baluchistan absorb the lion's share out of the emigrants i. e., 90,505 of the emigrants are enumerated in these provinces. Out of the remaining Indian Provinces the U. P. and the Bombay Presidency stand foremost. The United Provinces occupy a conspicuous position in supplying immigrants and the flow of emigrants to that area is thus natural being based on well established reciprocal relations. The State is, however, represented in nearly all major provinces like Bengal, Central Province and Berar, Bihar and Orissa, Assam. The Madras Province forms the only exception. As regards Indian States the Mysore State reports the large number of 73, Hydrabad comes second with 42, Gwalior third with 39, the Bombay States return 30 persons, the State of Baroda 28 and Western India States Agency 22.

It is a pity that the lack of information about the birth district of emigrants precludes us from discussing the quota made by each State, Province or District, to the volume of emigration. It may, however, be assumed that with the exception of Frontier Districts, the Provinces of Jammu and Kashmir contribute a fairly good share, the Kashmir Province topping the list as its population migrates in winter to India, especially to the Punjab, in large numbers to escape the rigours of Kashmir cold and to supplement their income.

107. Sex and Migration.—The figures of immigrants show that the number of females is in excess of males in the case of the Punjab, Assam, Burma, U. P. States and China. With the exception of Punjab the number is, however, too small to need any comment. As regards the Punjab it has already been stated that the marriage relations between the two adjoining areas are frequent and the people of the Punjab are also found in a much larger numbers in State service and trade than those of any other province. The improvement of communications and the security of life and property in the State have combined to induce the immigrants to bring their families with them, for Kashmir is now no longer an isolated tract and one can reach the Punjab from

167 Srinagar in a single day. The women of other provinces like the N. W. F. Province, the U. P. of Agra and Oudh, Bihar and Orissa etc., also bear a fair proportion to the male immigrants belonging to those provinces though they are always in a minority. This is due mainly to the tedium of a long journey which women usually shirk and to the temporary nature of the migrants' stay, who do not like to add to the cost of journey by importing all their household.

In emigration the women are numbers in women though in the Punjab Province they are well represented. This is easily understood. The motive that actuates the emigrant is labour and the wife is of little use in the labour market except as a drain on the hard-earned money. The prospects of labour are also uncertain and hazy at the time of starting from home which further stand in the way of taking women along with. The home-wife has moreover to superintend the house during the absence of her companion and cannot be torn away from the village.

168. Religion and Migration.—In the absence of accurate statistics of emigrants by religion it is only possible to hazard a guess in this matter. Nevertheless it is true that the emigrants from the Frontier Districts and the Kashmir Province are in the main Muslims while emigrants from the Jammu Province are generally Hindus excepting Mirpur district where Muslims preponderate among emigrants.

The immigrants are generally Hindu and Sikh traders from India who penetrate right upto Central Asia in pursuit of their aim.

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169. Overseas Migration.—The immigrants from overseas countries are very few being 183 from Europe, 9 from Africa, 12 from America and 17 from Australasia, making a total of 221 out of which 93 are males and 128 females. The marginal statement assigns them to their countries of birth. They are mainly congregated in Srinagar city where they carry on trade and missionary work. Those in service are also to be found either in Jammu or Srinagar city. The Canadians are generally found in Poonch where a Presbyterian Mission has only of late been started.

Immigrants	Male.	Female.
Europe.		
United Kingdom and Ireland	66	66
Australia ..	....	1
Cis-Leitha ..	1	....
Denmark ..	2	1
France ..	1	1
Germany ..	2	0
Greece ..	1	....
Italy ..	2	0
Portugal ..	....	1
Russian Union ..	2	1
Spain ..	....	0
Switzerland ..	2	2
Unspecified ..	7	....
Africa.		
Cape Colony ..	1	1
East Africa (Province) ..	....	1
Unspecified ..	....	0
America.		
Canada ..	2	7
United States ..	1	1
Australasia.		
Australia ..	2	0
Queensland ..	....	2
Tasmania ..	....	2

The mission indeed extend to as far as Leh where a Moravian Mission exists. In the Jammu city and in Kathua district also missions exist. In Srinagar city a hospital and school are conducted by the mission.

The excess of females over males in the case of immigrants of nearly every nationality bespeaks of the liberty that women enjoy in the West and their venturesome spirit. In the race of life women do not like to keep behind. They rather prefer to walk, not abreast, but ahead. The modern times have given an additional filip to this tendency and the figures speak eloquently of the results.

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The emigrants from State to consists as indicated by the Census Commissioner for India are given in the margin. They are mostly students and traders who have proceeded to foreign countries to prosecute studies or carry on trade. Their number is, however, very limited and a marked feature of the statistics is the absence of females which again shows the pronounced difference between the East and the West, the females of the East being shy and not so enterprising as their sisters of the West.

Destination	Male	Female
Singapore ..	10	...
North Borneo ..	1	...
Zanzibar ..	10	...

118. **Why do people move of all?**—It is pertinent to ask this question in this chapter confined to movement. It is impossible to imagine of a stagnant humanity. The very love of money begets some sort of movement and co-operation between different parts of a country and between different countries. Migration, though not of a particular kind, is thus a necessity of human existence and a very wholesome factor in adding to the material, mental and cultural wealth of the world. Men, however, moves according to certain laws. His movements are not motionless like a lunatic's. Some of the important laws that stimulate movement of the people may be briefly laid down as follows :—

(a) *Economic Pressure.*—When the population of a country outgrows its normal food supply the surplus population has of necessity to seek fresh lands for its means of subsistence. Such oscillations may be periodic or permanent. The people of Baltistan are a case in point. The agricultural land in Baltistan is exceedingly limited and cannot support the population, a part of which emigrates to British India and as soon as it has earned sufficient money to last for a year or so, returns home. When the pinch of necessity is again felt a fresh journey to the plains is undertaken.

(b) Migration may also be induced by superior attractions of livelihood in a locality. This sort of migration may also be periodic, semi-permanent or permanent.

The Indian and European traders in Kashmir and Indian traders in the far Frontier Districts are apposite examples of this kind. They find it more profitable to trade in State goods than the ordinary trade that engages their countrymen at home. In the case of the European trader the additional advantage of climate also counts. A class of traders moves annually to Ladakh where they transact business during the trade season and return home to repeat their venture next year.

(c) Religious persecution may force people to leave their land of birth and migrate to some other place.

(d) Wars, invasions and mal-administration may propel an exodus from a country. The Rajputs as stated in the historical notice migrated from India to the State as a result of the invasion of Mohammed of Ghor. This class of motive has no weight in the movement of population at the present day.

(e) Expansion of trade and love of colonisation act as stimuli to migration. The advent of the Europeans in India was the result of these causes. The conquest of Kashmir by Maharaja Ranjit Singh and the subjugation of Ladakh and Baltistan etc. by Maharaja Gulab Singh were the direct out-come of their love of territorial expansion.

(f) *Migration may be for educative purposes only.*—In the civilised countries travel is considered a necessary part of education. Indeed extensive travel is necessary to give a finishing touch to education. In the State we

1 [Errata: delete "confined to movement"; cf. errata sheet, p. 329, category III -- Analyst]

147 Out-castes students joining the colleges and schools because of lower scale of fees and cheaper living. While Hindu students go to far off countries to acquire necessary training.

Archaeologists, Geologists and Scientists and others of their kin also fall under this heading.

(c) Social necessities lead to occasional migration. The custom of finding brides in a village other than one's own among the Hindus furnishes an illustration of this type of migration.

Such movements are usually casual or permanent, casual when people gather to attend a social function like marriage and return home when it is over; permanent, for the bride who relinquishes her claim to her ancestral home and enters the family of her bridegroom permanently.

(d) Travel for climatic reasons and purposes of health. Such movements are only casual and temporary. The vast number of immigrants who flock to Kashmir in summer to escape from the scorching heat of the plains and are seen for a short period, belong to this type. They disappear as soon as winter sets in.

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SUBSIDIARY TABLE I.

IMMIGRATION.

Districts and Natural Divisions whose movements are recorded.	Born in (same unless footnote shows)																	
	Districts (or Natural Divisions).			Contiguous Districts in the State.			Other parts of the State.			Contiguous parts of other provinces (in India).			Non-contiguous parts of other provinces (in India).			Outside India.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1.	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Kashmir State ..	2,[illegible]	1,[illegible]	1,[illegible]	....	....	....	....	....	....	50	31	30	10	6	4	3	3	....
I. The Sub-montane and semi-montane tehsils Pooni ..	641	330	311	11	5	6	3	2	1	31	18	19	11	4	7	....	....	....
Jammu District ..	300	152	148	11	5	6	1	1	....	21	8	13	1	1	....	....	....	....
Kathua " (Jammugarh and Kathua tehsils only) ..	91	45	46	6	3	3	....	....	....	7	3	4	1	....	1	....	....	....
Mirpur District (Mirpur and Bhimber tehsils only) ..	250	130	120	5	3	2	1	1	....	6	3	4	3	1	2	....	....	....
II. The Outer Hills ..	1,[illegible]	[illegible]	[illegible]	21	19	12	5	3	2	....	....	....	3	2	1	....	....	....
Kathua District (Bandhi tehsil only) ..	[illegible]	[illegible]	[illegible]	....	....	....	....	....	....	....	....	....	1	1	....	....	....	....
Mirpur District (Kotli tehsil only) ..	[illegible]	[illegible]	[illegible]	....	....	....	3	3	....	....	....	....	....	....	....	....	....	....
Udhampur District ..	[illegible]	137	[illegible]	5	3	2	3	2	1	1	1	....	....	....	....	....	....	....
Rest District ..	[illegible]	117	[illegible]	8	4	4	3	2	1	....	....	....	....	....	....	....	....	....
Chenab Jagir ..	8	4	4	1	1	....	1	1	....	....	....	....	....	....	....	....	....	....
Punch " ..	[illegible]	[illegible]	[illegible]	24	12	12	1	1	....	....	....	....	1	1	....	....	....	....
Jammu Province ..	[illegible]	[illegible]	[illegible]	6	3	3	1	1	....	60	31	29	11	7	4	....	....	....
III. The Jhelum Valley (Kashmir Province) ..	1,[illegible]	621	711	4	2	2	1	1	....	....	....	....	4	4	2	....	....	....
Baramulla ..	[illegible]	[illegible]	[illegible]	6	3	3	1	1	....	....	....	....	2	1	1	....	....	....
Srinagar ..	[illegible]	[illegible]	[illegible]	1	1	....	2	2	1	....	....	....	2	1	1	....	....	....
Islamabad ..	[illegible]	[illegible]	[illegible]	1	1	....	1	1	....	1	1	....	1	1	....	....	....	....
IV. The Indus Valley (Frontier District)	[illegible]	[illegible]	[illegible]	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
Ladakh District ..	[illegible]	[illegible]	[illegible]	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
Gilgit District ..	[illegible]	[illegible]	[illegible]	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....

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SUBSIDIARY TABLE II.

Emigration (Actual Figures).

(Enumerated in last three figures omitted)

District and Natural Division of birth.	District (or Natural Division).			Contiguous Districts in the State.			Other parts of the State.			Contiguous parts of other provinces etc. (in India).			Non-contiguous parts of other provinces etc. (in India).			Outside India.			Natural Population.
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Kashmir State ..	3,582	1,936	1,674	....	....	....	....	....	....	59	27	32	1	1	....	....	....	....	3,876,486
I. Jammu Province ..	1,723	917	806	3	4	1	....	....	....	49	16	30	7	4	3	....	....	....	....
Jammu District ..	302	168	134	9	4	5	1	1	....	19	7	12	3	1	1	....	....	....	....
Kathua " ..	141	75	66	6	3	3	....	....	....	8	4	4	1	....	1	....	....	....	....
Riasi " ..	336	171	165	6	3	3	1	1	....	6	2	4	4	2	2	....	....	....	....
Udhampur " ..	263	137	126	6	3	3	2	2	1	....	....	....	1	1	....	....	....	....	....
Reasi " ..	233	117	116	8	4	4	2	2	1	....	....	....	1	1	....	....	....	....	....
Chenab Jagir ..	8	4	4	1	....	1	1	1	....	....	....	....	....	....	....	....	....	....	....
Poonch " ..	390	194	196	26	13	13	1	1	....	....	....	....	1	1	....	....	....	....	....
II. The Jhelum Valley (Kashmir Province) ..	1,541	828	713	4	3	1	4	3	1	....	....	....	6	4	2	....	....	....	....
Baramulla ..	550	296	254	6	3	3	1	1	....	....	....	....	2	1	1	....	....	....	....
Srinagar ..	540	270	270	1	1	....	3	2	1	....	....	....	2	1	1	....	....	....	....
Muzaffarabad District ..	234	124	110	1	1	....	....	....	....	....	....	....	2	1	1	....	....	....	....
III. The Indus Valley (Frontier Districts) ..	227	113	114	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
Ladakh District ..	191	98	93	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
Gilgit " ..	30	17	13	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....

SUBSIDIARY III.

Migration between Natural Divisions (actual figures) compared with 1921.

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Natural Division in which born.		Number enumerated (000's omitted) in Natural Division.					
		Entire State.	I—The Sub-montane and Semi-mountainous Tract.	II—The Outer Hills.	Jammu Province.	III—The Jhelum Valley (Kashmir Province)	IV—The Indus Valley (Frontier Districts).
1		2	3	4	5	6	7
Kashmir State ..	1931	2,583	627	1,047	1,734	1,583	206
	1921	2,190	601	996	1,577	1,300	211
Sub-montane and Semi-mountainous Tract ..	1931	627	640	46	626	1	....
	1921	601	584	18	600	1	....
The Outer Hills ..	1931	1,047	14	1,028	1,040	5	2
	1921	996	13	983	990	5	1
Jammu Province ..	1931	1,734	654	1,072	1,726	6	2
	1921	1,577	600	979	1,580	6	1
The Jhelum Valley (Kashmir Province) ..	1931	1,583	4	8	9	1,573	1
	1921	1,300	1	6	7	1,291	....
The Indus Valley (Frontier Districts) ..	1931	206	....	....	....	1	204
	1921	211	....	....	....	1	210

SUBSIDIARY TABLE IV.

Migration between the State and other parts of India.

167

Province or State.	Immigrants to Kashmir State.			Emigrants from Kashmir State.			Excess (+) or Deficiency (−) of immigrants over emigrants.	
	1931.	1921.	Variation.	1931.	1921.	Variation.	1931.	1921.
1	2	3	4	5	6	7	8	9
Total India ..	*91,559	91,281	—278	94,648	94,345	+10,303	—23,289	—22,024
Total Provinces ..	89,345	91,343	—685	94,977	92,345	+10,304	—23,162	—27,437
...-Marwara ..	6	11	—5	104	200	—104	—98	—197
... ..	7	2	+5	24	46	—22	—17	—44
...ssam and Kinahan ..	....	....	....	14	2	+12	—14	—2
...r and Orissa ..	23	32	—9	95	364	—272	—69	—332
...dhiana ..	93	94	—1	2,081	2,229	—148	—1,988	—2,135
...pal ..	111	105	+6	200	160	+40	—89	—54
...hay (Hindoto and ...) ..	189 (180+10)	129 (140+10)	+60	1,309 (1,300+8)	714 (685+29)	+595	—1,120	—584
...a ..	39	8	+31	137	140	—32	—98	—141
...ed Provinces and Berar	45	30	+15	275	197	+78	—230	—167

* Includes 127 India Unspecified.

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SUBSIDIARY TABLE IV—*concld.*

MIGRATION BETWEEN THE STATE AND OTHER PARTS OF INDIA.

Province or State.	Immigrants to Kashmir State.			Emigrants from Kashmir State.			Excess (+) or Deficiency (—) of immigrants over emigrants.	
	1931.	1921.	Variation.	1931.	1921.	Variation.	1931.	1921.
1	2	3	4	5	6	7	8	9
Delhi ..	82	144	—61	470	185	+285	—387	—41
Madras ..	33	34	—1	....	33	—33	+33	+1
N. W. Frontier Province (Districts and States) ..	6,472 (6,384+88)	7,720	—1,248	9,263	3,506	+5,757	—1,791	+4,732
Punjab (Districts and States)	83,034 (82,386+648)	82,463 (81,832+631)	+571	79,891	75,159 (71,772+3,387)	+4,732	—26,857	—22,696
U. P. of Agra and Oudh (Districts and States) .	760 (720+9)	557 (551+6)	+211	1,421	1,404 (1,365+39)	+17	—661	—847
Total States ..	*169*	*173*	*—34*	*377*	*380*	*—3*	*—218*	....
Baroda State ..	22	6	+16	28	6	+22	—6	....
Central India Agency ..	11	11	....	160	40	+120	—149	—29
Cochin ..	....	....	....	1	1	....	—1	—1
Gwalior ..	22	23	—1	39	34	+5	—17	—11
Hyderabad State ..	19	7	+12	42	12	+30	—23	—5
Mysore State ..	2	2	....	73	154	—81	—71	—152
Rajputana Agency ..	64	113	—49	34	123	—89	+30	—10
Travancore ..	....	....	....	....	....	....	....	....
Goa and French Possessions	17	16	+1	....	....	....	+17	+16
Sikkim State ..	2	....	+2	....	....	....	+2	....

*162 To the above general causes which tend to cut down the number of females in India may be added some special factors which affect the sex-ratio.

[167] (a) *Migration.*—Emigration affects the sex-ratio of the locality concerned by removing the able-bodied male population and causes an increase in the proportion of females, while immigration into a country on the other hand would go to swell the proportion of males in it.

[164] (b) *Diseases.*—Certain diseases show special selection for the sexes. Plague and Influenza are reported to select adversely against females while famines claim more victims among the male population as the females are reported to exhibit greater resistance to them.

(c) Then there are factors of climate, race and occupation which seem to affect the sex-ratio at birth.

(d) Another cause of the greater deficiency of females in this State may be traced in the history of this country as we shall presently attempt to show to the reader. The political vicissitudes as evidenced by the general disintegration and disorder prevalent in this country before its consolidation by Maharaja Gulab Singh could also have played some part in affecting the sex proportions.

It is an accepted fact that since the twelfth century when Khan Dalacha, the Tartar invaded Kashmir various dynasties have held sway over this beautiful country. Ratan Shah of Tibet and Shah Mirza of Swat having ruled during the middle of the fourteenth century were followed by the indigenous kings of the Chak tribe who ruled it (1553-1585) till it passed into the hands of the foreigners the Mughals (1586-1751), the Afghans (1751-1818) and the Sikhs (1819-1845).

The conquest of this country secluded by mountain walls and having no suitable communications must have proved a tedious task for the foreign invaders who could only venture on such expedition with mighty preparation and large armies. With each invasion the male population of the country will naturally have received an influx and consequently the proportion of women would have experienced a fall at each such occasion. It is also likely that during the closing days of the last Hindu rule over this land the ruling race seeing the chances of defeat might have sent off their families out of the valley or put them to the sword according to the old Rajput custom of *Jauhar.*

It is therefore one of the plausible explanations that a series of such invasions might on the one hand have considerably increased the male content of the population while on the other hand this very cause might have contributed to the depletion of the female sex, through migration or actual cutting down of their numbers.

Although according to the natural law the balance of sexes should have been restored but seeing that in India during the last fifty years the sex-ratio has instead of equalization actually gone low from 954 in 1881 to 940 in 1931, it can be assumed that other factors are too potent to allow this law to neutralize the long-standing deficiency.

The above considerations also apply to the Jammu Province where before the consolidation of the Dogra country by the late Maharaja Gulab Singh, the founder of the State, the hill principalities were in perpetual conflict with each other and their number was not less than 22 as is evidenced by the famous Dogra couplet which is sung to this day by the bards of Duggar.

"Bais Raj Pahar De

Bich Jammu Sardar"

"Amidst the twenty-two principalities of the hills Jammu stands supreme".

1/A [Errata: read "communications"; cf. errata sheet, p. 329, category III -- Analyst]

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

CHAPTER FOURTEEN

The States and Cities of Poonch and Jammu

131 To the south—slightly east—of Gilgit lies the State of
491 Poonch, which sits between the Kashmir Valley and Pakistani Punjab, with a range of mountains to the east and the river Jhelum to the west as natural borders. It is a country of which little has been written, yet most of the visitors who entered Kashmir in the old days by the most popular road, one which runs from Rawalpindi in the Punjab to Srinagar, passed close to it, if not through it. No doubt they were concentrating upon the road, which although fairly good, has its terrors in twists, hairpin bends, blind turnings and precipices, especially when the visitor was forced to rely upon the driving judgment of car drivers or tonga wallahs whose one idea was to get to the end of the journey.

133 The surrounding mountains are just as magnificent as in the other parts of Kashmir—in fact are merely the other side of those viewed from the Valley, their northern slopes a mass of firs and pines. The immediate surrounding hills are strangely of the same height, so that they appear like wave upon wave of dark green pines and firs, shaded only by the valleys or by distance. These valleys are cleft out in such a way that it would seem that the whole was once a great plateau, the softer stones and soils being washed away, and that which remains in rib-like formations being of the harder stone which with time has
172 clothed itself with trees. On the tops of a number of these hills with naturally scarped faces, are the ruins of ancient forts, each so placed and planned that its position, with its inaccessibility, protected it against escalade, leaving the attackers to starve the defenders out from it. These hill forts are relics of the days when the country was divided up into small tracts, each with its own ruler.

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

On the way, there

172 is the ruined Hindu temple which is said to date back to one century after the birth of Christ.

000 It seems here that Kashmir has at last been found, for there are walnut and chestnut trees; the flat-roofed houses are seen no more; in their place are the wooden ones with the flattish sloping roofs of Kashmir with wooden tiles or thatch. In spring wild roses of all colours, white, cream, pink and red, cover the bushes by the road side; here and there leafy trees hang out over it like great sunshades; the river widens and is quieter and although still brown, appears clearer. It is swift in places though, for dashing against a rock in its path, the splash of spray is high; here and there quiet pools have found their way into the softer rock, and willows shade these, protecting the fish which have fought so far up stream, and making such places interesting to the fisherman. The views across the river, of the hill-slopes covered with different kinds of trees, broken by great limestone cliffs and the distant snow-capped mountains, especially when the sun streams through the clouds to lighten one like a glistening wedding cake, or when the sunset lends them for a while a pearl-pink tinge which slowly turns to red, is indeed heavenly.

361 Sixteen miles further on lies Baramula; the road, as it has
491 been for the last miles before Rampur, is comparatively level.
133 Peasants are to be seen more often working in the fields and small rice patches; at parts the wide river which almost ripples over the stone bed is slower in its flow and permits the use of small boats. On the side are large rocks different from those seen thereabouts and believed to have been carried down from the mountains by glaciers long since forgotten. A narrow ravine carries a path which leads through to Gulmarg, and here, until recent years, were found numbers of bears. Higher up, in the month of June, the rocks will be decorated with the pink blooms of wild rhododendron which flourish there. Hereabouts, especially from Naushera onwards, terrible damage was done in the great earthquake of 1885, which is still not forgotten in those parts. In the distance can be seen the great peak of Nanga Parbat, right ahead, the near seventeen thousand feet high Mount Haramouk, which, as one gets closer to Baramula, seems to rise sheer from the waters of the Wular Lake; on a clear

[From Uri to Rampur -- Analyst]

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

day, far over to the right, the peak of Kolahoi is visible. Here the Valley of Kashmir opens before the road, but since it is on the same level does not appear to be as grand as when one bursts upon it from a high pass. 361 491 133

From the spread town of Baramula, the poplar-lined road goes through the flat fields to Srinagar. Some who go there still prefer to have their houseboat or donga meet them here so that they can continue the journey to the city by water. After that all is so quiet, the road with but few turns or twists; there is little to disturb the stillness except the occasional shout of a shepherd boy; no raging torrent runs below; there are no terrifying corners with honking lorries and hooting cars; no man or beast seems to be in a hurry, for it is the Vale of Kashmir, where nature has its sway. It is as though the unspoken greeting is "here rest a while".

Going out of Kashmir by the other route, a two hundred mile run to Jammu by the Banihal cart road, we left Srinagar at the other side of the city and passing the famous Pampur saffron fields, stopped in the village to buy some of its famed brand of biscuits, then went on past the ruins of the great light grey limestone temple built by King Avanti Varma in the eighth century; this is near to the roadside, surrounded by close-cropped turf, glorious in its broken and aged grandeur, especially in the spring when masses of mauve, wild iris spread around it. We continued on along the raised road through hundreds of acres of rice fields, with hamlets crushing on to the roadway, always seeming to have chosen a blind corner for their site. Tongas and bullock carts held tight to the single width tarred portion of the road and reluctantly gave way to us at the very last minute, to move over on to the dirt-built-up sides. Eventually, after thirty-two miles, we reached Khanabal, which adjoins Islamabad—by some called Anatnag. From here the poplar-lined road turns direct towards the distant mountains; still past fields of corn and rice, past small farms tucked away between willows, past clumps of the always four chinars on the wayside, past Muslim graveyards gay with mauve and white iris, shops which stand close on the edge of the road as if to demand that we stop to buy their wares from the sparsely spread shelves

491 [172] 361 241 491

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

133 clothed with forest, at one time through the terraced
491 fields of rich rice cultivation, at another through thickets of lilac, barberry, and hazel, and at another through the forest itself, here composed of magnificent deodars.
172 Ruins of Buddhist temples by the roadside—some of them of great interest, and in a fair state of preservation—bear witness here, as do other remains on every well-known natural line of communication throughout the Hindu-Kush and Northern India, to the widespread power of the creed once ruling from Kandahar and Kabul to Bengal, of which now, throughout the continent of India, scarcely a trace remains, except in time-worn stones.

133 The valley of Kashmir, which is about eighty miles long by twenty broad, contains and leads to some of the most beautiful scenery in the world. Shut in by a great circle of snowy mountains, traversed by a fine river running through richly cultivated lands, adorned by a chain of lovely lakes, watered by a thousand streams, covered with numerous villages embowered in every species of fruit-tree, with lake and stream bordered by plane-trees, the magnificent "chenar," dear to the Mogul Emperors, and planted by them wherever they loved to dwell, the vale of Kashmir is, outwardly at least, the earthly paradise of the East.

133 The traveller generally leaves Baramulla in the
501 evening, and his barge is paddled and towed up by
731 sunset to a spot where boats tie up for the night. From this point, at early dawn, a start is made to cross the Woollar Lake. This great stretch of water has an evil name among the boatmen, for it is subject to swift and terrible storms, against which the keel-

(4) Lakes.

133 **Dal.**—This beautiful lake is over 3¾ miles by over 2½ miles in size. The background is provided by mountain ranges which rise 3,000 to 4,000 feet above the level of the lake. The water is fresh and abundantly supplied [367] with fish, wild duck and water-fowl. One of the main features of this lake is the famous floating gardens. The lake is a favourite place for the mooring of house-boats. One of the corners of the lake is Gagribal, noted for its very clear water. It is an ideal place for bathing. Registered bathing boats, sailing boats and motor boats for aqua-planning are available on hire at the Gagribal point.

Anchar.—This is 5 miles long and 2 miles wide, and extends towards Ganderbal. It is a good place for duck and snipe-shooting in winter months. Lotuses and lilies are to be seen here in profusion in the month of August.

Wular.—This is the largest fresh water lake in India, and is 12½ miles long and 5 miles wide. The lake can be reached from Srinagar by river as well as motor road.

Manasbal.—This lake, about 16 miles from Srinagar, is accessible both by road and river, and is considered to be the loveliest of the Kashmir lakes. About 2 miles in diameter, it is surrounded by majestic hills, and its water is blue and clear. The ruins of a fine Mughal garden are situated on one of its banks.

Kaunsarnag.—This is the largest mountain lake in Kashmir. It is situated on the Pir Panjal range, about 13,000 feet above the sea level and is over 2 miles long. It is surrounded by some of the most picturesque of the Himalayan peaks. Three of these peaks, each about 15,500 feet high, tower over this lake which usually remains frozen till the month of June.

Shishnag.—This is a mountain tarn situated at an altitude of 12,000 feet on the pilgrim road to the Sri Amarnath cave.

(5) Ancient Monuments.

172 **Pari Mahal (Palace of fairies).**—A massive building, now in ruins, standing on the side of the mountain to the south of Lake Dal: it is said to have been erected in the time of the Mughal emperors for astronomical

observations. It has a garden attached to it with 6 terraces. 172
The retaining wall is ornamented with a series of arches. It has a domed ceiling.

Pandrethan.—The temple of Pandrethan is situated about 4 miles away from Srinagar. The pond in which it was erected has been drained and the plinth excavated. The domed roof is a fine piece of sculpture. The temple is about 18 feet square with projecting porticos. It was erected by King Partha in A. D. 921.

Harwan.—Recent excavations have revealed one of the oldest monuments at Harwan, containing the only remains of its kind in India. A temple and some tablets have been unearthed, which date the monument as belonging to the Kushan period, when Kashmir was closely connected with Central Asia. The remains are situated only a few furlongs below the water reservoir at Harwan.

Avantipura.—It is situated on the right bank of the Jhelum at a distance of 18 miles from Srinagar. It was the capital of the famous king, Avanti Varman, who built here two temples of Avanti Swamin and Avanti Sura, one before his accession to the throne and the other subsequently. These temples were dedicated to Vishnu and Shiva. The gateways of both are standing and the conspicuous ruins attract the attention of all visitors to Kashmir, as revealing the old art of carving.

Martand.—The celebrated temple of Martand possesses far more imposing dimensions than any other existing temple. The total length of the temple is 63 feet. The walls are still standing, though the roof has been totally ruined. The pillared quadrangle round the temple is 220 feet by 142 feet. The stones are very finely carved.

Pattan.—This place is situated at a distance of 17 miles from Srinagar. The ruins of two temples are found here. These were erected by Sankaravarman and his queen, Sugandha.

(B) Among the chief places of interest in Jammu Province mention may be made of the following :—

Kishtwar.—This is one of the best places for 485
trekking, and big game is found here abundantly. Forest 361
rest-houses and tourists' huts have been constructed at several places for housing facilities of tourists and sportsmen.

Bhadarwah.—It is a small beautiful town, surrounded by hills on all sides, with an altitude of 5,540 feet above

1:Drew G-3 (1862-1872)1875 AV1 Kashmir AV1
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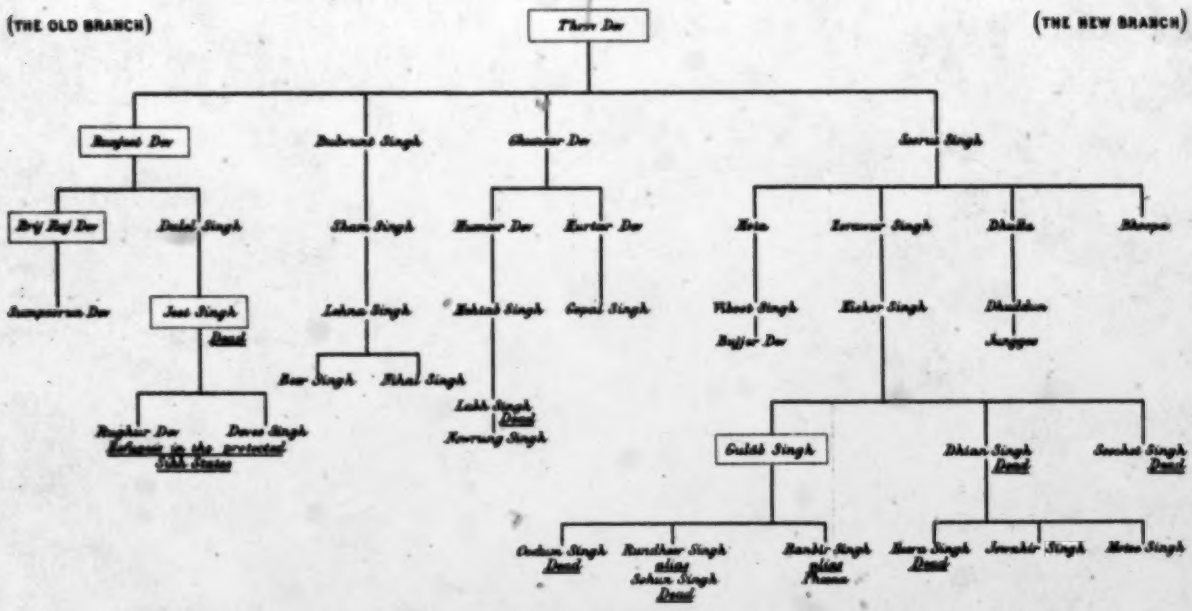
643

APPENDIX VI

GENEALOGY OF THE RAJAS OF JUMMOO

Extracted from Cunningham's History of the Sikhs.



The genealogy is thus brought down by Cunningham to the time when he wrote, the year 1846, since then the following changes have taken place in the New branch (the other being quite out of sight); Gulab Singh died 1857 and was succeeded by his youngest and only surviving legitimate son, Ranbir Singh, the present Maharaja. Maharaja Ranbir Singh has three sons, Partab Singh, Ram Singh, and Amar Singh; of Dhian Singh's sons, the youngest, Raja Moti Singh of Punch, only survives.

[Facing p. 552]

siderable importance for cultivation in the valley. From June to November heavy rain falls on the Pīr Panjāl range, and in Jammu chiefly in the months of July, August, and September. The rainfall at Jammu and Pūnch is comparable with that of the submontane Districts of the Punjab. It is more moderate in amount in the valley, which receives a total of 9·4 inches, as compared with 35·7 inches at Pūnch and 26·8 inches at Domel. The precipitation is very light to the east of the first line of the snows bordering the valley on the east, and is about 2 inches in total amount at Gilgit, Skārdu, Kargil, and Leh. Thus the south-west monsoon is the predominant feature in Jammu and Kishtwār, while in Ladākh, Gilgit, and the higher ranges the cold-season precipitation is more important. The tables on p. 82 show the average temperature and rainfall at Srīnagar and Leh for a series of years ending with 1905. 132

Earthquakes and floods.

Earthquakes are not uncommon, and eleven accompanied by loss of life have been recorded since the fifteenth century. In 1885 shocks were felt from the end of May till the middle of August, and about 3,500 people were killed. Fissures opened in the earth, and landslips occurred. Floods are also frequently mentioned in the histories of the country, the greatest following the obstruction of the Jhelum by the fall of a mountain in A.D. 879. The great flood of 1841 in the Indus caused much loss of life and damage to property. In 1893 very serious floods took place in the Jhelum owing to continuous rain for 52 hours, and much damage was done to Srīnagar. An inundation of a yet more serious character occurred in 1903. 731 133

History. Sources.

The early history of Kashmīr has been preserved in the celebrated *Rājatarangini*, by the poet Kalhana, who began to write in 1148. He gives a connected account of the history of the valley, which may be accepted as a trustworthy record from the middle of the ninth century onwards. Kalhana's work was continued by Jonarāja, who brought the history through the troubled times of the last Hindu dynasties, and the first Muhammadan rulers, to the time of the great Zain-ul-ābidīn, who ascended the throne in 1420. Another Sanskrit chronicler, Srivara, carries on the narrative to the accession of Fateh Shāh in 1486; and the last of the chronicles, the *Rājavalipataka*, brings the record down to 1586, when the valley was conquered by Akbar. 175

Legends.

The current legend in Kashmīr relates that the valley was once covered by the waters of a mighty lake, on which the 173

173 goddess Pārvatī sailed in a pleasure-boat from Harāmukh mountain in the north to the Konsanāg lake in the south. In her honour the lake was known as the Satīsar, or 'lake of the virtuous woman.' The country-side was harassed by a demon popularly known as Jaldeo, a corruption of Jalodbhava. Kāsyapa, the grandson of Brahmā, came to the rescue, but for some time the amphibious demon eluded him, hiding under the water. Vishnu then intervened and struck the mountains at Bāramūla with his trident. The waters of the lake rushed out, but the demon took refuge in the low ground near where Srīnagar now stands, and baffled pursuit. Then Pārvatī cast a mountain on him, and so destroyed the wicked Jaldeo. The mountain is known as Hara Parbat, and from ancient times the goddess has been worshipped on its slopes. When the demons had been routed, men visited the valley in the summer; and as the climate became milder they remained for the winter. Little kingdoms sprang up and the little kings quarrelled among themselves, with the usual result that a bigger king was called in to rule the country.

Early rulers.

175 The *Rājataranginī* opens with the name of the glorious king of Kashmīr, Gonanda, 'worshipped by the region which Kailāsa lights up, and which the tossing Gangā clothes with a soft garment.' Nothing is known of the founder of the dynasty, though the genealogists of Jammu trace a direct descent from Gonanda to the present ruler. Mention is made of the pious Asoka and of his town, Srīnagar, with its ninety-six lakhs of houses resplendent with wealth. This town probably stood in the neighbourhood of the Takht-i-Sulaimān. Next come the three kings, Hushka, Jushka, and Kanishka, to be identified with the Huvishka, Vāsudeva, and Kanishka, Kushan rulers of Northern India at the beginning of the Christian era. According to the chronicles, in the days of these kings Kashmīr was in the possession of the Buddhists, and Buddhist tradition asserts that the third great council held by Kanishka took place in Kashmīr. The Buddhist creed and the Brāhmanical cult seem to have existed peaceably side by side; but five hundred years later Hiuen Tsiang found the mass of the people Hindu, and the monasteries few and partly deserted. There is good reason to believe that the Kashmīris were, from the earliest period, chiefly Saivas.

[779]

White Huns.

About A.D. 528, Mihirakula, the king 'cruel as death,' ruled over Kashmīr. He was the leader of the White Huns or Ephthalites. The people still point to a ridge on the Pīr

[For historical sketches of cities, see category 369 or Index, category 116, 6: Spate AW1 India.]

1: Drew AV1 Kashmir AV1

175, 648

[For information pertaining to the history of relations between Kashmir and the Dardic states from 1842 - 1873, see category 116, pp. 398-399, 402-403, 406-407, 410-414, 435-455.]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

563 The Tibetan races, whom we now reach, have the characteristics of the Turanian family (of which the Chinese and the Japanese
101 are the instances most known to Englishmen) in varying degree. The Chāmpās have those features most markedly, next the Ladākhī, and in a less degree the Baltī. The two first of these subdivisions are Buddhist in religion, the last Muhammadan. Of these Tibetan races are the people who live in the loftiest of the inhabited regions; the Chāmpās, who are nomads, wander among the high-level valleys of Rupshu; the Ladākhīs, who are a settled and cultivating race, are in villages which in height above the sea vary from 13,500 to 9500 feet; the next, the Baltīs, are found at from 10,000 or 11,000 down to 6000 feet.

As for the languages spoken, a separate chapter treats of them, and some facts of their distribution are given in the explanation of the Language Map.* 1/n

557 Countries separated by so many mountain chains; races so
643 widely different; how did they all come to be under one ruler?

The answer to this almost resolves itself into the history of one man, of the one who by exercising with wonderful persistence the qualities of a soldier and a diplomatist succeeded in raising himself from an inconspicuous station to a position in which his adherence and goodwill became of extreme value to the British Government in India, who, in their turn, enabled him to achieve an object that for long had been dear to his heart, and in giving over to him Kashmir completed the agglomeration of all the countries we are treating of into one state. This man was Maharaja Gulāb Singh, the father of the present ruler.

175 I shall attempt a brief sketch of the course of the events which
642 led to the result above pointed out.

631 From time immemorial—the natives say for 5000 years—Jummoo has been the seat of the rule of a Hindū dynasty, of a family of Rājpūts, whose influence spread for some distance over the lower hills, the extent of that influence varying, no doubt, at different times. There was little intercourse with the outer world;

* See Chap. XXI., on Languages, and Chap. XXII., In Explanation of the Maps.
APr category 116 End Map IV

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

some contact with it occurred indeed during the time from the sixteenth century onwards from the passage near, if not through, the country of the Mughal Emperors of Delhi towards Kashmir; or again when one of the Western invaders of India swept along at the foot of the hills, and the hill-men were able to annoy his armies while congratulating themselves on the rugged character of their own country, which made it by its poverty unattractive and by its difficulty of access even repulsive to those bent on rapid conquest and plunder. A little after the middle of the last century we find that the power of the Jummoo ruler, exercised either directly or by feudatory chiefs owing allegiance, extended eastwards to the Rāvi River or nearly so, westwards to some miles beyond the Chinâb, southwards for some little way into the plains, and northwards as far as the beginning of Middle Mountains. The feudatory chiefs, those for instance of Akhnûr, Dalpatpûr, Kiramchi, &c., governed their own subjects, but to the ruler of Jummoo they paid tribute and did military service. During a portion of the year they would be present at Jummoo itself, attending the court of the ruler and holding separate ones themselves. At this day various spots in that town are remembered where each of these tributaries held his court on a minor scale. Doubtless there was some petty warfare, resulting sometimes in an extension and sometimes in a contraction of the power of the central ruler; but usually the chiefs were more occupied in sport than in serious fighting, and the various families continued in nearly the same relative positions for great lengths of time.

175 642 631 [651] [701] [554]

The rest of the Outer Hills and some of the Middle Mountain tract were thus occupied:—Eastward of Jummoo there were independent rulers at Basoli and Kishtwâr, of Râjpût caste, some few details of whose history will be given as we come in our geographical survey to each of those places. North-westward of Jummoo were the two small states of Bhimbar and Râjôri, whose rulers were Muhammadans, Muhammadanised descendants of Râjpût Rajas, still bearing the Hindû title of Râja and still recognized as belonging to certain subdivisions of the Râjpût caste. These two had, I think, become more closely connected

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with, more completely dependent on, the Delhi power, before its breaking up, than had the Jummoo Raja, because the highway along which the Delhi Emperors used to march from India to Kashmir led straight through their territories and past their very castles. But after the decline of the power of Delhi and the occupation of Kashmir by the Pathāns or Afghāns (who were connected with Kābul and not with India) these rulers of Bhimbar and Rājaori became again as free and independent as the one of Jummoo. Farther west, up to the Jhelam River, the ground seems to have been occupied politically by local chiefs, ruling each over but a few villages. These, all Muhammadans, ruled over Muhammadan subjects. Still in many cases the Hindū origin of both can be traced. The importance of these was nearly the same as that of the lesser chiefs of the Jummoo side; but they seem to have kept more separate, and not to have agglomerated, not to have come under any one ruler as feudatories, but to have kept independent; so that almost village by village the country was governed by separate Rajas, and to this day many headmen of villages in that western tract bear the title of "Raja."

We have thus accounted for most of the country up to the first great mountain range. Of Kashmir and Ladākh we will speak later; but now we must come back to Jummoo, on which place hinged the coming fortunes of all these regions.

At Jummoo, in the middle of the eighteenth century, ruled Raja Ranjit Dev, a man whose qualities as a ruler are there spoken of with the highest respect. He has a reputation for having been a wise administrator and a just judge. He was a tolerant man; he encouraged Muhammadans as well as the people of his own faith; under him many were attracted to Jummoo, and the town spread and flourished. Up to this time the state of independence of the mountaineers had continued. But his epoch was both the culmination and the beginning of the end of the old state of things. With his death, which occurred about 1770 or 1780 A.D., began changes from outside influences, which only ended when, in the year 1846, the ruler of Jummoo became tributary to the East India Company.

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At the time of Ranjit Dev the Sikhs had become rulers—not, indeed, in any organized form, but in separate clanships—of that portion of the Panjāb which adjoined the Jummoo territory on the south. The ardour of fighting was so strong in these Sikhs that all their neighbours were likely, in turn or as occasion might lead, to feel its effects. In the case of Jummoo the occasion arose soon after the death of Ranjit Dev.* The disputes for succession which have been so common in Oriental dynasties, and not least common when the question is of succession to a firm and able ruler, here also sprung up. George Forster (who, probably, was the first Englishman who ever set foot in Jummoo) tells us that of three sons of Ranjit Dev, one killed the intended successor and imprisoned the third, but that this one, escaping, made his way to the Sikhs, who took up the quarrel for an excuse for invading and laying waste the country. Mān Singh,† the head of one of the Sikh clans (whose son, Ranjit Singh, afterwards combined all the clans, and from them made a monarchy that lasted for a generation), plundered Jummoo, and from this time the old hill principality became dependent on the new sect that dominated the Panjab. These Sikhs, about the same period, but under, I think, different leaders, from different clans being concerned, penetrated into other portions of the Outer Hill region. For instance, Basoli was occupied by them some time before 1783, and, probably later, Rāmnagar also fell to them. In most cases some scion of the old reigning families was kept in as tributary ruler, for it would have been difficult for the Sikhs themselves, unused as they were to rugged ground, to govern directly the scattered inhabitants of such a rough hilly country. This arrangement again naturally brought about or gave opportunities for disturbances and revolts, which continually occurred. The unsettled state of the hills was a source of disquiet to Ranjit Singh, when, having got possession of Lāhor, he had become chief ruler of the Sikhs. In tracing

* I am not certain whether or no in Ranjit Dev's own time influence had been exerted by the Sikhs so as to bring Jummoo in any way tributary to them. At all events, it was not till after his death that active interference on their part occurred.

† This name is erroneously given in some English books as Maha Singh.

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175 out Ranjīt Singh's efforts for the settlement of the hill districts,
642 we come in contact with the family who exerted for so many years
631 an important influence in the Lāhor state—an influence which much affected the English in their dealings with it—and between whom and the English Government the relations that were entered on constitute the foundation of the present political constitution of the territories we speak of.

557 J. D. Cunningham, in his 'History of the Sikhs,'* shows that
175 from a brother of Ranjīt Dev, Raja of Jummoo, were descended,
642 in the third generation, three brothers, Gulāb Singh, Dhiyān
631 Singh, and Suchet Singh. These three were young men at the
159 time when Ranjīt Singh's rise to chief power at Lāhor made that the most likely place for the advancement of those whose only trade was fighting. The two elder brothers, Gulāb Singh and Dhiyān Singh, came to Ranjīt Singh's court with the object of pushing their way as soldiers of fortune. Gulāb Singh first became a *sawār*, or trooper, under Jemadār Khushiāl Singh, a trusted servant of Ranjīt Singh's. I do not know what was Dhiyān Singh's first step; but it was not long before he attracted the attention of the ruler, for he was a young man of considerable gifts of person as well as mental talents. He obtained the special favour of Ranjīt Singh, and before long was advanced to the important post of deodhīwālā or deorhīwālā, that is to say, chief
[661] door-keeper. In a native court, a place of personal government, the door-keeper, possessing as he does the power of giving or restraining access to the chief, has considerable influence; this influence Dhiyān Singh now exerted in "making a party," so as by this means, as well as by his own exertions with the Maharaja Ranjīt Singh, to advance his family. The personal qualifications of the brothers at the same time helped, and it was not long before the fortunes of all three—for Suchet Singh had joined his elder brothers—became well founded.

Gulāb Singh rose to the independent command of a troop, and in one of the hill wars he distinguished himself by taking

* I have repeated in Appendix VI. the genealogy given by Cunningham.

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prisoner Āgā Jān, the Raja of Rājāorī, who was then resisting the Sikh forces. For this service, and with the object of utilizing those of the families of hill rajas who were attached to his government in keeping in subjection the tribes that had been giving trouble, Ranjīt Singh conferred on Gulāb Singh the rajaship of Jummoo, to be held as a fief. This was about the year 1820. On the brothers Dhiyān Singh and Suchet Singh was also bestowed the title of Raja, and they received, whether at this time or later I know not, a portion of territory to be held on the same terms as was Jummoo by Gulāb Singh. Dhiyān Singh received Pūnch as his principality, and Suchet Singh Rāmnagar. 557 175 642 631 159

It is with Raja Gulāb Singh that we are now chiefly concerned. While Dhiyān Singh remained at Ranjīt Singh's court performing an important part in protecting the interests of the family by securing his own influence with the ruler, to whom they were all tributary, and on whom indeed they were still thoroughly dependent, Gulāb Singh spent most of his time at Jummoo and in its neighbourhood, occupied first in consolidating and then in extending his power, though, as occasion required, he would, as was his bounden duty, join the Sikh army with his forces, and take part in their military operations.

Gulāb Singh's own immediate subjects had, by the continuance of disturbances, the absence of settled rule, become somewhat lawless; robbery and murder were common; it is said that at that time a cap or a pagrī that a traveller might wear was enough for a temptation to plunder and violence. With a firm hand Gulāb Singh put this down, and brought his country to such a state of quiet and security as makes it at this moment in that respect a pattern. As to the feudal chiefs around him, he in some cases—for what particular causes or with what excuses it is difficult at this time to trace—confiscated their fiefs and became direct ruler; in other cases he retained and attached to his government the nobles, while gradually lessening their political importance. The tendency of his government was always towards centralization. He was a man of stronger character than most of 642 175 631 159 [578]

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159 175 642 631 the rulers that had preceded him, and probably his experience in the wider area of the Panjāb had taught him both the advantages and the feasibility of relatively diminishing the power of feudal subordinates.

159 643 175 Gulāb Singh in later years came in contact with many Englishmen, and several of these have written their impressions of his character. I myself never saw him; he died before I came to Jummoo; but his doings and sayings were still much thought of there, and I endeavoured to form, from what I heard, an estimate of his character.

Of his powers as a soldier I was unable to form a clear judgment. He seems to have been thoroughly brave, but always careful and prudent. Though no great feats of arms are recorded of him,* yet he was generally successful. He was more ready to intrigue than to employ force; but when the necessity for fighting was clear, he proved almost as much at home in it as he was in diplomacy. A great part of his success was due to the wisdom he displayed in recognizing the times when each could with most advantage be brought into play.

As an administrator he was better than most of those of his own time and neighbourhood, but yet the results of his rule do not give one the highest impression of his powers in this respect. He knew how to govern a country in the sense of making his authority respected all through it. For the carrying out of the further objects of good government he probably cared little; his experience had shown him no instance of their attainment, and possibly he had not in his mind the idea of a government different in kind from that which he succeeded in administering; for of all the governments within reach of his observation those were good in which the authority of the ruler was assured by force and the revenue came in punctually. On this principle he consolidated his power.

One of his chief faults was an unscrupulousness as to the means

* The defence of the Lāhor fort with a small force against the Sikh army, in the time of the dissensions, is, however, a brilliant deed of his that now comes to my mind.

† [i.e., the RAJAH OF Jammu - ANALYST]

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One of his chief faults was an unscrupulousness as to the means 159
of attaining his own objects; he did not draw back from the exer- 643
cise of cruelty in the pursuit of them, but he was not wantonly 175
cruel. An avariciousness always distinguished him; in the in- [661]
dulgence of the passion he was unable to take the wide view by which his subjects' wealth would be found compatible with the increase of his own.

Some qualities had Gulāb Singh which mitigated the effects of an administration worked on the principles above denoted. He was always accessible, and was patient and ready to listen to complaints. He was much given to looking into details, so that the smallest thing might be brought before him and have his consideration. With the customary offering of a rupee as *nazar* anyone could get his ear; even in a crowd one could catch his eye by holding up a rupee and crying out "*Mahārāj, 'arz hai!*" that is, "Mahārāja, a petition!" He would pounce down like a hawk on the money, and having appropriated it would patiently hear out the petitioner. Once a man after this fashion making a complaint, when the Mahārāja was taking the rupee, closed his hand on it and said, "No, first hear what I have to say." Even this did not go beyond Gulāb Singh's patience; he waited till the fellow had told his tale and opened his hand; then taking the money he gave orders about the case.

The rise from comparatively low station to high position did [565]
not spoil him; that is to say, he did not become stuck-up with pride, nor did he often stand greatly on his dignity; indeed, he was ordinarily familiar and free with all classes, and was distinguished by that quality which in a ruler otherwise respected goes so far to conciliate the natives of India, that which they call *bhalamānasī*, which may be translated "bonhomie." This is the more noteworthy as those faults he was free from are the ones most generally contracted by people of his caste who raise themselves in social rank.

This picture of Gulāb Singh's character is different from some accounts of him that have appeared in books that tell of the late history of the Panjāb. I have written from the impression I received from all I heard of him from servants or from subjects of

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159 643 175 his. To fortify my conclusions I will now quote from the 'History of the Sikhs,' by J. D. Cunningham, an author who wrote with rare impartiality, one who was able to divest himself of the prejudices of his own nation in estimating the qualities and the deeds of their enemies. Writing at the crisis of our relations with the Panjāb State, a time when Gulāb Singh's name was in everyone's mouth, he says,* "In the course of this history there has more than once been occasion to allude to the unscrupulous character of Raja Golab Singh; but it must not therefore be supposed that he is a man malevolently evil. He will, indeed, deceive an enemy and take his life without hesitation, and in the accumulation of money he will exercise many oppressions; but he must be judged with reference to the morality of his age and race and to the necessities of his position. If these allowances be made, Golab Singh will be found an able and moderate man, who does little in an idle or wanton spirit, and who is not without some traits both of good humour and generosity of temper."

175 642 631 Having thus seen Gulāb Singh firmly fixed at Jummoo, we must, before tracing the acquisition by him of further territory, look to the early state of the other countries that now form part of the dominions under the government of Jummoo, beginning with Kashmir.

The Hindū history of Kashmir, which was brought into notice by Professor H. H. Wilson, tells of a succession of kings who ruled in the valley, and tells something of their relations with their neighbours. We cannot enter into these records, but of some of the events that have occurred in the last five centuries we will note the succession, since each change within that period has left its mark on the country recognizable by all at this day.

In the beginning of the fourteenth century after Christ the last Hindū king of Kashmir lost his throne. One Shāh Mīr, his minister, a Muhammadan, displaced him and ruled under the name of Shams-ud-dīn. For about two centuries and a half Kashmir remained independent, governed by its own Muhammadan rulers. Of these there were two most noted, whose names

* Cunningham's 'History of the Sikhs,' p. 332, note.

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are still in the people's mouths; one was Sikandar, surnamed Butshikan or Iconoclast, who came to the throne in 1396 A.D., and used his power to destroy the ancient Hindū temples; the other was Zain-ul-āb-ud-Dīn, also called Bar* Shāh, who distinguished himself by erecting buildings of beauty and utility in the city of Sirīnagar and in other parts of the country.

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The next great change was the invasion of Kashmir by the Emperor Akbar. After some repulses and difficulties that potentate conquered the country. This was in the year 1588; from that time to now the Kashmīris have been ruled by aliens; since then three times at least have their masters been changed, but in no instance have they had any voice or influence in brinigng about the change. The Mughal rule (as the natives of India call that which was exercised by the Emperors who had their seat at Agra or at Delhi) lasted in Kashmir for something more than a century and a half. That country was governed by viceroys of the Emperors, who were called by the title Sūbadār, or, later, simply Sūba. It was also frequently visited by the Emperors themselves in the hot weather, and it was these journeys of the court that brought the name of Kashmir to the ears of the Westerns; it was this period when its fame in Europe arose; for the successive Emperors—Akbar, Jahāngīr, Shāhjahān, and Aurangzeb—both constructed palaces and gardens whose position in the midst of lovely scenery and delicious air gave them a reputation beyond what their architecture alone could merit, and also filled these with a Court whose magnificence, drawn from the resources of half India, had never before and has never since been equalled in that mountain kingdom.

After the death of Aurangzeb the weak state of the Delhi power was reflected in the disturbed condition of Kashmir, which was ruled over by governors and governors' deputies appointed by those who one after the other gained the upper hand at Delhi.

The Kashmīris got fresh masters about the years 1752–1754, when Ahmad Shāh Abdālī, the invader of India, conquered Kashmir through one of his lieutenants. From that time for nearly

* In this name the r is cerebral.

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seventy years Kashmir was subject to the Pathāns or Afghāns, being ruled over by governors sent by the King of Kābul. The rule of these Pathāns was the harshest of all.

Again, as a new power arose in its neighbourhood, Kashmir received new masters. The Sikhs, as they grew in importance, and as their power waxed by reason of the political unity which Ranjīt Singh gave to the nation, became able to cope with the Pathāns and to vie with them for the possession of the prize country. Though Ranjīt Singh failed in an attempt on the valley in 1814, yet in 1819 he succeeded in wresting it from the Pathān rulers, and the small minority of the Kashmīrī nation who had remained Hindū saw at last, after an interval of 500 years, governors of their own faith. For the next five-and-twenty years Kashmir was ruled, quietly if oppressively, by successive governors sent by the Sikh Government at Lāhor. At the end of that time its history will join with the other threads of our narrative.*

We must now return to the proceedings of Raja Gulāb Singh, whom we left, soon after 1820, well settled at Jummoo.

The details of the extension of his power in the Outer Hills it

* As we draw near to our own times it may be useful to give more details of names and dates. I give here a Table of the Governors of Kashmir under the Sikhs; this will be useful to the traveller, for one is always hearing in that country that such-and-such a thing happened when so-and-so was Governor, and this Table will fix the date.

SIKH GOVERNORS OF KASHMIR.	A.D.
Conquest by the Sikhs	1819
Mōti Rām	1819
Harī Singh	1820
Mōti Rām (second time)	1822
Gurmukh Singh, with Chūna Lāl as *Peshkār* or Factotum ..	1823
Kirpā Rām, son of Mōtī Rām	1825
Bamma Singh	1830
Sher Singh (son, reputed, of Ranjīt Singh)	1831
Jemādār Khushiāl Singh (in some degree under Sher Singh)	1832
Colonel Miān Singh	1833
Shekh Ghulam Mahai-ud-dīn	1842
Shekh Imām-ud-dīn (son of Ghulām Mahai-ud-dīn)	1845

In 1846 the country fell into the hands of Raja Gulāb Singh, as will be related farther on.

I may here acknowledge the sources from which these and the other dates in Kashmir history are derived, namely, Wilson and Newall, in the publications of the Asiatic Society of Bengal, and Prinsep's Useful Tables.

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is not necessary to enter into. Roughly speaking, in the next ten or fifteen years all the Outer Hill region and a considerable portion of the Middle Mountains became, with the exception of Rājāorī, completely subject to either Gulāb Singh or his brothers; and the interests of these three were at that time one. His next ambitious attempt was on the country of Ladākh, which he had been led to think much of by his occupancy of Kishtwār, which commanded two of the roads into Ladākh.

The invasion of Ladākh Gulāb Singh did not in person lead; probably it was impossible for him to go to parts so distant from the Panjāb, where his presence was required more or less every year. His lieutenant for the expedition was Zurāwar Singh, of the caste of Rājpūts called Kaluriā, a man who had risen from the ranks in Gulāb Singh's service, and was distinguished by a zeal for his master's interest above his own, and who now proved that he had many of the qualities necessary to make a successful military leader.

Ladākh, the physical characters of which have already been lightly touched on, was at that time an independent Buddhist kingdom, having a spiritual and a slight political connection with the Grand Lāmā of Lhāsa. It was much isolated by its position at the back of the great Snowy Range; only a limited number of merchants who traded to it knew anything of the truth about it. Still the Dogrā leaders determined to attempt its conquest. The history of their invasion is well told by an actor in it in Cunningham's book on Ladākh. Here it is enough to say that after two campaigns the whole country of Ladākh became subject to Gulāb Singh.

The neighbouring Muhammadan principality of Skārdū shared the same fate a few years later. Ahmad Shāh, the Raja of that place, had mixed himself up with the Ladākhis in their struggles and intrigues against the Dogrās, so on the first opportunity Zurāwar Singh turned his forces against him, and in the year 1840 took him prisoner and annexed his territory.*

* Though it is off the line of this narrative, yet it may be of some interest to mention that the courageous Zurāwar Singh, in invading the Lhāsa territories, was overtaken by winter, and, being attacked when his troops were disabled by cold, perished with nearly all his army. This was in November, 1841.

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175 642 631 In the year 1843 the death of Raja Suchet Singh without issue caused the principality of Rāmnagar to fall to his eldest brother Gulāb Singh; so by this time that fortunate ruler had acquired all the territories included in the present boundary, with the exceptions of Kashmir, Gilgit, Rājāori, and Pūnch, this last being occupied by Raja Jawāhir Singh, the son of Raja Dhiyān Singh, who, like Suchet Singh, had lately been killed near Lāhor.

175 642 631 648 557 The next event that changed the boundary was the breaking out of the war between the Sikhs and the British in the winter of 1845–6. Gulāb Singh had for some time kept aloof from Lāhor politics and was not involved in the court intrigues that led to the movement of the Sikh troops against British territory; neither did he hurry down with his troops to help the Sikhs as he would have done in the time of his old master Ranjīt Singh. He kept away until the decisive battle of Sobraon was fought, at which victory declared for the British. Then he appeared almost as mediator between the two contending powers, for after the various revolutions and massacres that had lately occurred at Lāhor, and the late defeats of the Sikh army, there seemed to be none but Gulāb Singh who could shape events, who could guide the Sikh nation to any sensible course. The confidence of the British too he had before acquired; especially had Sir Henry (then Colonel) Lawrence, who was now one of the diplomatic officers employed in the negotiations, formed both a friendship for Gulāb Singh and a high opinion of his sagacity and of his usefulness to those who could enlist his interests.

The result of all this is embodied in two treaties, which will be found, in whole or in part, in Appendix V.

By the first, which was made between the British Government as represented by Lord Hardinge, and the state of Lāhor, there was ceded to the East India Company in perpetual sovereignty, as equivalent for one crore of rupees (or 1,000,000*l.*) of indemnity, the hill countries between the rivers Byās and Indus. Thus all the countries we have been treating of, both those at that time in the hands of Raja Gulāb Singh, and Kashmir and others then directly ruled by the Sikhs, were on the 9th March, 1846, handed over to the British.

[Is the land of Jammu = ANALYST]

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But now comes the second treaty, dated 16th March, 1846. This was made between the British Government, represented by the Governor-General as before, and Maharaja Gulāb Singh, the higher title of Maharaja being by this very mention conferred. Its effect is this, that "the British Government transfers and makes over for ever, in independent possession, to Maharaja Golab Singh and the heirs male of his body, all the hilly or mountainous country, situated to the eastward of the river Indus and westward of the river Ravee,"* in consideration of which, by another article of the treaty, Maharaja Gulāb Singh agrees to pay to the British Government the sum of 75 lakhs of rupees—about 750,000*l.* 175 642 631 648 557

The result of this treaty (of which the other provisions can be learnt from the Appendix) was to place Gulāb Singh in a far better position than he had ever had before. He exchanged for the Sikhs, whose attitude to him was ever varying according to the favour in which he might be held by those who for the time were leaders of them, a nation whose boast it is that they hold treaties sacred, and who had now contracted with him a treaty, the provisions of which fairly carried out could not fail to be agreeable to him. Lastly he gained, in addition to his former acquisitions, the coveted country of Kashmir.

The handing over of Kashmir was not effected without some trouble. Maharaja Gulāb Singh sent a trusted officer with some troops to take over charge; he, however, was opposed by Shekh Imām-ud-dīn, the Sikh governor, who was supported in, or rather incited to, this course by a faction in the Lāhor Darbār who were adverse to the British. Gulāb Singh's troops were defeated at the outskirts of Sirīnagar and many were slain; a remnant, however, threw themselves into the fort called Hari Parbat and there held out. On this Gulāb Singh appealed to the British to carry out the provisions of the treaty, and action was at once taken. A force partly of British and partly of Sikh troops was put in motion, and they had even made one march within the hills from Bhimbar, when events turned in such a way that their advance was no longer necessary. 175 648 669

* For some remarks as to the effect of these words see Chap. XIX.

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For at this juncture Colonel Lawrence reappeared, having been absent from the Panjāb for some months on leave, and his diplomatic management staved off the collision that was imminent. Colonel Lawrence entered into correspondence with Shekh Imām-ud-dīn, the result of which was that the Shekh gave up the game and came away from Kashmir in peace, meeting on the road, at Thanna, Colonel Lawrence and Gulāb Singh, who then proceeded to Sirīnagar. The transfer of the country was thus completed without further disturbance.

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One great object which the Governor-General had in view when he made this arrangement for the Jummoo and Kashmir territories was to lessen the force of the Sikhs by establishing on their flank a power independent of them and inclined to the British. This object may be said to have so far succeeded that, on the next and final trial of strength between the Sikhs and the British (which occurred two or three years later), Gulāb Singh's aid was withheld from the nation to which formerly belonged his allegiance. But the result of this last struggle, which was nothing less than the absorption of the Panjāb into the British Empire in India, rendered that object useless or superfluous. Hence some have been led to think that it was a great pity, a great mistake, to have made the treaty that separated Kashmir from the Panjāb, since, but for that, the oft-coveted country would have fallen into our hands at this time, namely in 1849. As far as this is a criticism of policy, and not merely regret at the loss of a possible piece of good fortune, it is enough to point out that in 1846 no one expected that the Panjāb would fall into our hands in 1849. At that former date we were arranging for the government of the Panjāb by its own native rulers—by the young Maharaja Dhuleep Singh and the Darbār or Council of Ministers. Our Government was hoping to form a stable government at Lāhor, and not reckoning on its downfall or its absorption by ourselves. Not till two years after the treaty had been entered into with Gulāb Singh did those events, at that time unforeseen, occur which are brought forward as reasons for not entering into that engagement.

Later political events have not largely affected the status of

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the territories, nor much altered their boundaries. On the outbreak of the mutiny of 1857, Maharaja Gulāb Singh chose his side and threw in his lot with the British, moving down a force to aid in the siege of Delhi. Hardly had he done this when death overtook him. His surviving son, the present Maharaja, Ranbīr Singh, who was then on his way to the Panjāb with the troops, returned to take his place in the government of the country, while another commander proceeded to Delhi with the force. 175 648 [669]

Since that time all has been quiet, except on the north-west frontier, which has been the scene of oft-recurring small wars, some of which are recounted in Chapter XIX., on Dārdistān History. One other treaty has been made between the British Government and the Maharaja, which is given in full in Appendix V. This was done in 1870. It is a commercial treaty designed to open a particular route between the British hill-districts and the Yārkand country through a portion of the Maharaja's territory, which is necessarily traversed.

The countries thus acquired, and, by the political events of 1846, solidly compacted, are divided up for the purposes of government into regions whose limits correspond in some measure, but not altogether, to the old boundaries. In the "Political Map" I have indicated these administrative subdivisions, and in the explanation of it in Chapter XXII. I have shortly described the kind of authority established in each. 631

I should hardly complete this Introduction without saying a word as to myself—as to how it was that I came to travel over this country, to penetrate into corners of it that, if they have each been visited by different Europeans, have never so many been seen by anyone of that race, or even, I believe, by any native of any of those countries. 114

In 1862 I entered the Maharaja of Kashmir's service, leaving for it the Geological Survey of Great Britain, to which I then belonged, and came to his Court at Jummoo. My duties for some years were confined to geological investigation, or, more exactly, to looking for minerals. This pursuit naturally led me over many of the

1: Drew G-8 (1862-1872) 1875 AVI Kashmir AVI

In front of the cottage is a level

351 kept, where the people of the house spend nearly half their time,
356 and where their cooking places are arranged. The whole cottage is, as a rule, neatly kept and carefully swept; the higher castes, especially Brahmans and Rājpūts, give, considering their appliances, an admirable example in this respect.

361 The larger villages and the towns have a double row of shops,
[366] what is called a bazaar, each of which consists of much such a hut, with its floor raised two or three feet above the street, and with a wider doorway, and in front of it a verandah, where the customer may come and sit with the shopkeeper to transact business.

Of the towns in the Outer Hills there are none besides Jummoo of any great size, and there are only one or two others that can be said to be flourishing, for the poverty and the thinness of the population of the country round is against them. Since, however, some towns and some other places show features of interest, we will proceed to visit a few and note what has appeared worthy of observation.

EAST OF THE CHĪNĀB.

● 175 *Basoli* was the seat of one of the Rajahips between which
361 the low hills were divided before Jummoo swallowed up so many.
[642] A large building still remains that was the palace; it is now
[166] unkept and almost deserted. The town had already decayed but for the settlement in it of some busy Kashmīrīs, who by their trade of weaving bring some prosperity.

[136] Basoli is one of several places in the low hills, being at the edge of a wood that is seldom disturbed, where the red monkey abounds; the monkey, being respected by the Hindūs and protected by the laws, has here come to be most bold, so he invades the town in great numbers, clambering over the palace walls and scampering across the chief open space of the town, and often enough doing mischief.

A day's march to the northward is *Balōtar*, which is the oldest seat of the rulers who afterwards went to Basoli. It is at the foot of a brushwood-covered spur of hill, and has beneath

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

it a bouldery river-bed a mile or more wide. There are remains 361
of towers and walls that protected the place, some towards the 175
jungle, some at the edge of the cliff that overhangs the stream-bed, and there is an old gateway at the top of the slope that gave access from below. These, as well as the Mahal, that is to say palace or mansion, the remains of which show it to have been substantially built though not large, were the work of the Balâwar Rajas. One other building there is that still has repute; this is [346] an old Shivdwâra, or Hindû temple, much ornamented with carvings, in the sandstone that is the material for all the buildings. Of this temple one side has fallen, and the rest seems ready to follow, while the remnants scattered about of columns and other pieces of masonry show that the buildings were formerly more extensive; the space around the temple is now all shaded by large banyân trees. Balâwar, as at present inhabited, is no more than a village.

Padû is a place of name a few miles from Balâwar, of name 361
because it also was the seat of a separate rule, whose Rajas were 175
of one caste (a subdivision of the Râjpûts called Pâl) with those 642
of Kulû, Bhadarwâh, and Balâwar, or Basoli; the four, being so allied, were often at war with each other. The last five Rajas of Padû, I hear, were—

Pur Napâl.	Avtâr Singh (in the time of Ranjît Singh of Lâhor).
Prithî Pâl.	Umed Singh.
Jy Singh.	

Râmkot is a place some miles west, where used to live a family of feudal power, whose lords were the Jummoo Rajas. Its original name was Mânkot, and the family of Mîâns who held it are called Mânkotiâ Mîâns. It is not long since the new name was given to the place. There is a large fort, which has [712] been handed over to the Maharaja's new son-in-law for a dwelling-place.

Râmnagar, some miles north of Râmkot, is where the Outer Hills join the Middle Mountains. It is built at a height of 2700 feet above the sea, on a small triangular plateau, which is cut

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

361 175 642

off on two sides by ravines, and connected along the third with the slopes of the hills that surround and shut it in.

This town has signs of having at one time been among the most flourishing in these parts. It was the capital of the country called Bandrālta, which used to be governed by the Bandrāl caste of Māns. Their rule was displaced by that of the Sikhs under Ranjīt Singh, who took the place and held it for a time, until, partly for the sake of rewarding a favourite, partly because of the trouble of holding it against the hill people, the Thakars, Ranjīt Singh made Suchet Singh, the youngest of the Jummoo brothers, Raja of the place. Raja Suchet Singh held the place till his death. But I heard of a great effort made by the Thakars against him too, when some thousands came to assault it. The Dogrās, however, held out in the fort, which is a well-planned work, until help came from the Sikh army.

There are some remains of the house of the rulers of the time of the Bandrāl Māns; but their descendants do not live here; they found a home and a pension in British territory.

175 361 [366]

The town of Rāmnagar bears marks of the presence of Raja Suchet Singh. He took a pride in the place and improved it and encouraged the growth of it. The two long masonry-built bazaars were in his time full and busy; merchants from Amritsar and from Kābul were attracted to the place. Vigne, in 1839, remarked the great variety of races of people who were to be seen there; the bazaars were then being constructed. A large palace adorned with gardens, and the well-built barracks, show that Suchet Singh knew how to make himself and his people comfortable. On his death, which occurred about 1843, Rāmnagar came under the rule of Jummoo, and there was no longer the presence of a Raja to keep up its prosperity, which was indeed short-lived; and now the palace is deserted, and the bazaars are but half inhabited. There are a good many Kashmīrī settled in Rāmnagar; some of them are occupied with shawl work, executing orders from Nurpūr and Amritsar, and some in making coarse woollen cloth.

Udampūr is a modern town, situated in the innermost dūn

1; Drew- G-3 (1862-1872) 1875 AVI Kashmir AVI

before one comes to the Middle Mountains; it is on the upper plain of that dūn, about 2400 feet above the sea. As a town it was founded by Miān Udam Singh, the eldest son of Maharaja Gulāb Singh, who would, had he lived, have made it an important place; as it is, there is a good large bazaar, and the present Maharaja has begun building a new palace there, and has entered on the construction of a canal to bring water from the Tavī River on to the plateau, for household and garden purposes and for general irrigation. 361 175 [312]

The next town is *Kiramchi*, only 4 miles away. This and the tract of country near round it used to be under a Raja or a Miān of the Pathiāl tribe of Rājpūts, who was tributary to Jummoo, paying to it yearly 2000 rupees and giving the services of some 10 horsemen. About the year 1834 Gulāb Singh, having made up his mind to possess the place, refused the tribute and sent a force to besiege the fort; after some time they took it, and the country was annexed. What now remains of the fort is a well-built wall of sandstone and a dry tank; it is on a rocky mound in a commanding position behind the town. 361 175 642

Within a couple of marches from Jummoo, to the eastward, are three or four places worth seeing. One of these is *Babor*, in the Dansāl dūn, near the left bank of the Tavī; there are the ruins of three old Hindū temples, of what age I know not; the buildings were of great solidity and considerable beauty; the chief feature of one of them was a hall whose roof was held up by eight fluted columns supporting beams of stone 10 feet in length; on these beams were laid flatter stones chequerwise, so as to fill up the corners of the square as far as the centre of the beams, and so make a new square cornerways to the other; on this was laid another set of stones cornerwise to this, and so on till the whole space was covered; this square mass of stone was ornamented with carving. The material of these buildings is a slightly calcareous sandstone which is found among the strata near; it has well stood against weathering, and its toughness may be known from one of the beams of it used in the construction being as much as 14 feet in length. No mortar was used in the 361 346 841

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

486 elevation of 9700 feet above the sea, it is indeed useful, and it is
361 often well filled.

The remaining sarāes, and these are on the Kashmir side, are at Dubchi, at Hirpūr (a much ruined one, of good size), at Shāhjumarg, 6 miles beyond Shapeyan (as mentioned in Dr. Ince's 'Handbook to Kashmir,' I have not myself seen it), and lastly at Kahnpūr, 12 miles short of Sirīnagar.

The positions of the sarāes were well selected; they were well spaced; nearly every one of them was placed where to this day are the common halting-places for travellers.

Returning from this excursion on the line of the Kashmir road, we will just look at a few more places in the Outer Hills.

361 At the village of *Samānī* is an old temple, much ruined, but
[346] still showing traces of fluted columns and trefoil arches; it is of much the same architecture as the temples of Babor. At the time it was built the people of these parts were doubtless still Hindū; perhaps, indeed, it dates from a time earlier than the beginning even of Muhammadanism.

Mīrpūr is a good large town; it must be the next after Jummoo in size among those in the Outer Hills; it is on a plateau much cut
[439] into by ravines. The place is a flourishing one, from, I think, its being a centre, or a place of agency, for an export trade in wheat that is carried on by the Jhelam River from these hills to the places in its lower course. Some spacious houses belonging to Khatrīs must have been built from the profits of this trade.

636 *Pūnch* is a place of more than common importance. It is the
175 seat of Raja Motī Singh, who, under the Maharaja his cousin, holds a considerable tract of country in fief.

In the time of the Sikh rule in the Panjāb, when the Dogrā brothers divided among them the hill region, and held it tributary to the Sikhs, Pūnch was the share of Raja Dhiyān Singh. After his death, Jawāhir Singh, his son, held it; but his position was not recognized as independent of Jummoo in the treaties of 1846; hence he became a vassal of his uncle Maharaja Gulāb Singh. Later, some differences and disturbances occurred, which ended in Raja Jawāhir Singh having to leave the country, and Raja Motī

1: D G-3 (1861-1872) 1875 AWI Kashmir A 41

Singh, his brother, succeeding him at Pûnch, now rules there in obedience to the Maharaja. 636 175

Pûnch is a compact town, with a good bazaar; it is situated at the meeting of two valleys, which make a wide opening among the hills; the valley itself being somewhat over 3000 feet above the sea, we are here in a part that may be reckoned to belong either to the Outer Hills or to the Middle Mountains. There are here a fort and palace, lately added to and improved with much taste by Raja Moti Singh. 361

A word or two as to the hill-forts of this region. 712

All over the low hills, on both sides of the Chinâb, they are in extraordinary number. They were built at the time when each little tract had its own ruler, and each ruler had to defend himself against his neighbour. These forts are commonly on the summit of some rocky hill, with naturally-scarped face; by their position, and by the way they were planned, they are well protected against escalade. Though now they have all come into the hands of one ruler, they are still kept up, that is so far that a small garrison—may be only of a dozen men—is kept in each. Some of the most known are Mangla, on the Jhelam; Mangal Dev, near Nanshahra; and Troch, near Kotli; these are each on the summit of a rocky precipitous hill most difficult of access.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

These characteristics, combined with the presence of numbers 563
of Kashmīrī people who live in the town, have gained for it the 166
name "Chotā Kashmīr," or Little Kashmir.*

More than half of the inhabitants of Bhadarwāh itself are Kashmīrī; these quite throw into the shade the original Hindū inhabitants; they have adopted almost all kinds of employment, numbers of them are shopkeepers, and numbers more are occupied in making shawls, on orders from Amritsar and Nurpūr. Some Kashmīrīs have land, and cultivate it themselves; some, indeed, do this for half the year, and follow shawl-weaving for the other half—during the long snowy winter. Around are several villages of Kashmīrīs; but here, outside the town, they are much outnumbered by the Bhadarwāhīs, the older inhabitants. I could not find out at what time so many Kashmīrīs settled here, but, from the absence of any distinct tradition on the subject, we may conclude that it was at least three or four generations ago.

An elevation of 5400 feet above the sea gives the place at 132
this time of the year an agreeable temperature, that makes it a favourite with many. Sometimes Gurkhās from the British regiment at Bakloh, bringing their wives and families, spend their leave at Bhadarwāh, where they can get the advantages of fine air and cheap living.

On a spur, some 300 feet above the town, is the Fort, a square 712
building of combined wood and stone, with bastions of masonry 361
work. Near by are some remains of the former residence of the 175
old Rajas. The Rajas of Bhadarwāh were Mīān Rājpūts; they were allied, as to caste, with the families that ruled over Basolī and Kulu. This old family was dispossessed about the year 1810 by the Chamba family, who thus combined Bhadarwāh and Chamba. These others held it for twenty or thirty years only, when, through two or three stages of transfer, it fell into the hands of Gulāb Singh, of Jummoo.†

* Another name (which the Hindūs sometimes give to it) is *Bhadarbāsh*, derived, I think, from the sacredness of a shrine there is on the river-bank opposite.

† One account shows Bhadarwāh to have passed from the Chamba family, by way of dowry for one of the daughters of that family, to Raja Hīra Singh, nephew to Raja Gulāb Singh. A short interregnum followed on Hīra Singh's violent death;

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

PAHARIS, OR DWELLERS ON THE MIDDLE MOUNTAINS.

101 Having thus tried to give some notion of what is a fair specimen of the Middle Mountains, I propose, before speaking of any more places in particular, to say something about the inhabitants.

These I shall call by the same name, "Pahāris," as is given them by their neighbours; for although, as explained in the introductory chapter, the word, meaning "mountaineer," is itself indefinite, yet it is restricted by the Dogrās to these particular races, and as there is no general name among the people themselves corresponding to what I want to express, I do not think we can do better than adopt it.

131 The Race Map shows the Pahāris to extend over the tract I have called the Middle Mountains only as far west as Budil, in the valley of the Ans; as to the part of that tract to the west and north-west, the people have already been described under the head of Chibhālis; the Muhammadanising of that country of Chibhāl preventing us from separating all the races that may have existed distinct in former times.

142 The space, then, coloured Pahārī on the Race Map is occupied [563] by mountaineers who have remained Hindū. Over the whole of it the people have a general resemblance. They are a strong hardy race, of good powerful frame, but still active; they have a straight forehead, good brow, with a nose markedly hooked, especially among the older men. Among the people round Rāmban I noticed a special form of narrow nose, bent over with a peculiar curve. [302] Their black hair is allowed to grow to their shoulders; their beard and mustache are thickish, but the beard does not grow long.

291 The men all dress in a light grey thick woollen cloth, which is made in almost every house.* In some parts they wear a short coat, in others a long and full one, hitched up by a kamarband, or waistband, of a woollen sort of rope, wound many times round. Their pyjamas are loose down to the knee, but below that fit

175 this was brought to a close by Gulāb Singh sending a small force to assert his right as head of the Jummoo family; his troops met with but little resistance, and the principality was annexed to Jummoo.

* Pattū (puttoo) is the name for this coarse homespun cloth over all the hills and in Kashmir.

[Cf category 116, End Map II - Analysis]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133 in and display the strange hues of their bodies through the shower. The cascade is in greatest force in the spring, on the melting of the snows above, and it was thus I saw it; from that time it diminishes, but it is again increased when heavy rain falls in the rainy season, that is, the late summer; in winter it is least.

361 [366] The small town of Kishtwār is dirty and dilapidated. There are about 200 houses, including a bazaar with some shops; but there was a complete absence of life, of the busy cheerfulness one sees in some bazaars. The people seem to have been brought to a low stage of poverty from having in former years been given over to the Wazīr family, which still holds much influence here. Two large houses, built after the fashion of the houses of the richer people in Kashmir, which belong to that family, are exceptions to the general state of decay. There is an old fort, on a [712] little rising ground, oblong, with corner towers and other projecting buildings: it is manned by some thirty men.

563 [564] The inhabitants are more than half Kashmīrī; the rest are Hindūs of the Thakar, Krār, and and other castes. The Kashmīrīs here, too, carry on their shawl work; there are some twenty workshops for it in the town. In this place, as in Bhadarwāh, they seem to have settled for some generations.

132 The climate of Kishtwār is something like that of Bhadarwāh, but it is somewhat warmer, and must have a less fall of rain and snow. Snow falls during four months, but it does not continually stay on the ground; it may do so for twenty days at a time. On the slope towards the river, 1000 or 1500 feet below, it stays but a day. The fruits produced are apple, quince, three kinds of pear, plum, a few apricots, cherry, peach, grape, mulberry, and walnut.

KISHTWĀR HISTORY.

175 Kishtwār was governed by Rājpūt Rajas, who in early times probably ruled independent of all others.

The first whose name I can hear of is Raja *Bhagwān Singh*, who must have lived 200 years or more ago, as he was seven generations back from the one who was ruler fifty years ago.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir A V/

The name of Raja Bhagwān Singh was preserved from the oblivion that has overtaken his ancestors solely by his having had the hardihood to make war on the King of Delhi of the time. It was in the direction of Kashmir—then ruled from Delhi—that occurred the collision between these two powers so disproportioned in force. Tradition says that there was some fighting, but that the Raja ultimately submitted,* and then the King of Delhi kindly bestowed two Wazīrs upon him, to advise him, to see that he committed no such errors as the last. The names of these two were Jiūn Pāl and Kahn Pāl; they were Khatrīs of Delhi. It is a curious thing that descendants of these men to this day are in Kishtwār; I made acquaintance with some of them. The position of these two Wazīrs must have been just like that of a British Resident at a Native Court in India now; but in that their office became hereditary, and that their families for generations supplied advisers to the ruler, the parallel does not hold. 175

After Bhagwān Singh, came in regular descent Raja *Mahā* Singh (or perhaps Mān Singh) and Raja *Jy Singh*, of whom nothing is recorded.

Then came (I am told he was son to the last named) Raja *Gīrat Singh*. This one left his old faith and became a Muhammadan, being converted by the miracles of one Syed Shāh Farīd-ud-Dīn. Gīrat Singh was called also a disciple of the Emperor Aurangzeb, who gave him the new name and title of Raja Sa'ādat Yār Khān. 797 175

This conversion seems to have been followed by that of a certain number, but by no means a majority, of the Kishtwār people. Of Muhammadanised Kishtwārīs, as distinguished from Kashmīrīs who, being Muhammadans, came in and settled, there are some both in the town and in the villages. No doubt many of the servants of the Raja turned Muhammadan with him. We must remember that at that time the faith had the prestige of [166]

* One march on the road from Kishtwār to Kashmir is a place called Mughal Maidān, or, by the Kashmīrī, Mughal Mizār; Maidān means *plain*, Mizār means *burying-place*. People say that here some two hundred Mughal soldiers, that is, soldiers of the Delhi King, were cut up by the Kishtwār Raja's forces; it is probable that this happened on the very occasion spoken of in the text.

Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

797 175 being the one held by the rulers of India. I have met people, Muhammadans, descended from the *farāsh*, or carpet-layers of the Raja, who were converted with him.

175 After this first Muhammadan Raja (whose change of religion determined the faith of all succeeding Rajas) came Raja *Amlāk Singh*, who received from the King of Delhi the style of Raja *Sa'adatmand Khān*. Then came Raja *Mihr Singh*, who received from the same source the title of Raja *Sa'idmand Khān*. Next came Raja *Sujhān Singh*; then Raja *'Ināyat Ulla Singh*; lastly, Raja *Muhammad Teg Singh*, also called *Saif Ulla Khān*. It is curious to see how the Rajas kept to their old title of *Singh*, in spite of having received from the emperors the Muhammadan one of *Khān*.

642 631 175 Raja Teg Singh was the last independent Kishtwārī ruler. Down to his time the descendants of the two Wazīrs sent from Delhi were serving the family (they, by-the-bye, had not become Muhammadans); but Raja Teg Singh made his chief adviser, and gave the title of Wazīr to, one Lakpat, a Thakar, who till then had been a small landholder. This man came to have a quarrel with his master, and I have heard something about the Raja drawing on him and wounding him. At all events, Wazīr Lakpat fled from Kishtwār and came to Raja Gulāb Singh, at Jummoo, and put him up to annexing Kishtwār, showing how easily it could be done. Gulāb Singh brought a force to Doda, and there was met by the Raja, who, without fighting, gave himself up. He went to Lāhor, to Ranjīt Singh's Court. Teg Singh had two sons, Jemal Singh and Zorāwar Singh. Cunningham says that the representative of the family (whether one of these two or a further descendant I do not know) was converted to Christianity by an American missionary at Ludhiāna.

[991]

175 Kishtwār has ever since belonged to Jummoo. Wazīr Lakpat held high office under Raja Gulāb Singh, and did him good service: he was killed at Munshī Bagh, close to Sirīnagar, in the fight between Gulāb Singh's troops and Shekh Imām-ud-din's, in the year 1846. His son was Wazīr Zorāwrū, who was a confidential minister of the Maharaja's when I came to Jummoo;

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

175

he died while I was there. The family still have in some way power, and I think hold land, in Kishtwār.

It has been said above that the descendants of the two Wazīrs from Delhi for long remained in power in Kishtwār. They were, in fact, hereditary ministers. They so far left the rules of their caste—induced to do so, no doubt, by their isolated position away from all their caste-fellows—as to intermarry with the Thakars. When I was in Kishtwār an old gentleman of that family, Wazīr Khoja Bhoncha, a man then over eighty, a man who had travelled, who had seen Multān and Peshāwar, told me of some of the events written above, and of others in which he had been an on-looker, and even an actor. Some of these are connected, distantly perhaps, with the late history of our own country. He told me about Shāh Shuja'-ul-Mulk, the refugee King of Kābul, the supporting of whom afterwards brought so much trouble to the British nation; how one day, on Bysākhī, the festival held on the first of the month of Bysākh, Shāh Shuja, got free from the toils that Ranjīt Singh of Lāhor was holding him in, and made his way through the mountains, all strange to him, through, necessarily, tracts held by Hindū rulers, whose protection, as they were more or less under the influence of the Sikh power, he could not rely on, to Kishtwār, to the one Hill Raja of those parts who was of his own faith. The Raja of Kishtwār entertained him well, and supplied his wants for two years. This Wazīr Khoja Bhoncha was appointed to attend him as *mihmāndār*, or guest-keeper. The Wazīr spoke with great admiration of Shāh Shuja', as a fine man, and a man of real kingly disposition and presence. After staying quietly in Kishtwār for two years, the dethroned king became impatient, and he formed the wild scheme of attacking Kashmir. The traveller Vigne says that, Azim Khān being then the Afghān Governor of Kashmir, Shāh Shuja' entered it by the Mīrbal Pass with three or four thousand men. He was defeated, and was obliged to return to Kishtwār. Ranjīt Singh, who himself was making attempts on Kashmir, was not going to let Shāh Shuja' carry on such projects, and he would not have him remain in Kishtwār.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

175 He sent word to the Raja to forward the refugee to him as a prisoner. This the host declined to do, but it became necessary for Shāh Shuja' to leave his protector for fear he should bring about his ruin. The advance on Kashmir probably was in 1815; the retirement from Kishtwār in 1816. Crossing the snowy range to Zānskār, and marching along at the back of it, Shāh Shuja' came over into Kulū, and made his way down to Ludhiāna, the British frontier post. From the time he reached that place till his death his strange fortunes make part of British history.

KISHTWĀR TO PĀDAR.

133 We will now trace the Chīnāb still farther up, into the district which bears the name of Pādar. In doing this we shall get among mountains of a different character from those hitherto described, too lofty to be classed as "Middle Mountains;" but it will be more convenient to follow the river into this higher part of its valley now than to break off on account of its not strictly coming under the heading of this chapter.

It has been said that this Chīnāb river flows in a deep hollow many hundred feet below the Kishtwār plateau. A road from Kishtwār to Kashmir crosses the river just above the junction of the Wardwan stream, which flows in from the north. The level of the junction I made to be about 3600 feet. Above the junction, for some hundred yards, the Chīnāb comes through a narrow channel in the rock, only 60 feet wide, flowing smoothly and 491 slowly, with doubtless a great depth of water. The rise and fall between winter and summer is about 30 feet. It is here bridged in a way that is often adopted among these high mountains for the larger rivers. There is a suspension bridge of simple construction. First of all, a dozen or more ropes, more than long enough to span the river, are made of twisted twigs, commonly of the birch, but other trees or shrubs are used as well; each of these ropes, rough, with the cut ends of the twigs projecting, is about of that thickness that it can just be spanned with the finger and thumb. These are collected into three groups, each group of four or more ropes loosely twisted together; one of these cables is

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

564 an entire village of these near the fort. There are a few Mu-
101 hammadans who probably are converted Thakars. The Thakars have just those characteristics by which we described the Pahārīs generally.

563 Besides the Hindūs and Muhammadans, there are two or three
166 hamlets towards the head of Bhutnā, eleven houses in all, inhabited by Bhots or Buddhists from Zānskār, on the farther side of the great range. I here only mention their occurrence; the characters of that Tibetan race they belong to will be given farther on, under the heading of Ladākh.

771 The people of Pādar seem a good deal given to serpent worship; they do not, however, separate it from their observance of the rites of the Hindū religion; the serpent is reckoned among the many devtas or gods recognised by that faith; one sees temples raised to different *nāg-devtas*, or serpent-gods, which are adorned with wood-carvings of snakes in many forms.*

• 175 The earliest state of Pādar that I can hear of is in a period
564 that ended more than two hundred years ago; then the chief
643 men, or the rulers, or the ruling caste, were Rānās. Rānā is an old Hindū word for a ruler who (in these parts, at all events) is less in power than a Raja. The Rānās of Pādar were Rājpūts; every village or every two or three villages had its Rānā, an independent ruler, who used to make war against his neighbour the next-door Rānā. The district of Pāngī was, I believe, in the same
[241] state. There are descendants of these Rānās in Pādar to this
[582] day; they have taken to cultivation and till the bit of land that has been preserved to them; but they still keep their caste distinct; they will marry the daughters of Thakars, but will not give theirs to them in marriage.†

175 That state of things, so pleasant for the Rānās, was broken in upon by Raja Chatar Singh, of Chamba, who was eight generations back from Raja Srī Singh, who was ruler in 1869; the time

* One of these temples is where there comes out a hot spring of considerable volume which has a temperature of 131°; bubbles of sulphuretted hydrogen escape from it. Here a bathing-place has been built, and a dharmsāla or resting-place for faqirs.

† Rānās are met with also in Bhadarwāh.

1: Drew G-3 (1869-1872) 1875 AVI Kashmir AVI

of the change may therefore have been about 1650 A.D. Chatar Singh first conquered Pāngī; from there he advanced with some 200 men to Pādar, and, annexing it, founded the fort and town named after him Chatargarh, whose ruins or traces are still to be seen opposite to Atholī. 175

The place flourished well; forty years ago it had 140 houses —a large collection for this thinly-peopled country—nearly all enclosed within the four walls of the square fort. Water was brought to it from a ravine at some distance, being led across the plain in a wooden trough raised on a stone bank. I am told that on the founding of this town most of the followers of Chatar Singh settled there and formed the mass of the male population. Those who settled, whatever their caste—Brahman, Rājpūt, or what—intermarried with the inhabitants and became practically Thakars. One of my informants told me that he himself was descended from a Brahman who was of that immigration, but now he could call himself nothing but a Thakar. 361 364

From Chatar Singh's time onwards Pādar remained comfortably under the Rajas of Chamba for five or six generations. 175

A late episode of that time I was told of by the Pādar people, and incline in the main to believe, though I have not verified the story. They say that about the year 1820 or 1825 A.D., they made up an expedition against Zānskār, and brought that country (which was held by a Bhot Raja, under Ladākh) to be so far tributary that every year 1000 rupees, besides musk-bags and other things, were sent by the ruler of Zānskār as nazar to the Chamba Raja. A strange feature of this business was that it was carried through by one Ratanū, a Thakar, a small landowner of Pādar, and not by orders from Chamba.

The event that led to the next change in Pādar was the invasion of Ladākh by the Jummoo troops under Zurāwar Singh Kalūrīā,* a leader in the service of Maharaja Gulāb Singh, in 1834. Of this invasion an interesting account is given by Cunningham from an actor in it. At the end of the first year of the war in 642 631 175

* Kalūrīā is the name of the tribe of Rājpūts (located near Simla), to which this bold leader belonged.

* Be present to A superior — Analysis]

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

175 Ladākh, Zurāwar Singh sent Wazīr Lakpat (whose early career
642 we have traced from Kishtwār) from Zānskār to Pādar, in order to
631 open a new road from Jummoo to Ladākh.

Cunningham's account says there was some little fighting. Lakpat passed on, leaving only a thānadār[1] and a few men in Pādar, having done no harm to the place. After Lakpat had left, the enterprising Ratanū above mentioned stirred up the people, who seized the Dogrās and sent them prisoners to Chamba.

The Raja of Chamba disavowed the act to Gulāb Singh, and, releasing the prisoners, sent them to Jummoo. But this did not avert the consequences. On the opening of the season Zurāwar Singh himself came with a force (Cunningham's informant says 3000 men), but he was unable to get at Chatargarh, for the bridges across the Chīnāb had been destroyed. He was thus kept at bay for two months; during this time he had established a battery on the edge of the plateau, on the left bank, where it overlooks Chatargarh.

At last, with the help of some peasants, the Dogrās got a rope across a few miles lower down, and crossing over by means of this, they came up the right bank of the Chīnāb; then, getting across the Bhutnā River by a bridge that had not been destroyed, they advanced on Chatargarh, took it by storm, and set fire to and completely destroyed the town, so that nothing but heaps of stones were left. Zurāwar Singh hanged several people, and mutilated several. By these measures and by the building of the present fort, the Jummoo rule became firmly established in Pādar, which has remained quiet ever since; it is now under the Tahsīldār of Bhadarwāh.

175 I must not omit to tell of the end of Ratanū, the patriot. He was sent prisoner to Jummoo, and there kept in confinement for three or four years; then he was released, and received for his maintenance a small jāgīr, or land-grant, in the Kishtwār country, which his sons still hold. Once after this he offended Gulāb Singh. On the death of the Raja of Chamba of that time he shaved his beard; it is the custom, as we have seen at Jummoo, for Hindūs to do this on the loss of their sovereign, and,

1 [i.e., police OFFICER in charge of a station--ANALYST]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

so far as it went, it was a sign of disobedience against, a disavowal of, the authority of Maharaja Gulāb Singh. That ruler had Ratanū brought to him at Jummoo, but then forgave him.

BHUTNĀ.

We have seen that Pādar includes the valley called Bhutnā, which leads down from the great snowy range till it joins the Chīnāb Valley. From Pādar a road goes up Bhutnā and crosses to Zānskār by the high, snowy, and difficult Pass named Umāsī Lā by the Zānskār people, and Bardhār by the Pādar people and the Dogrās. I passed from Pādar over this Pass to Ladākh, but I do not propose to tell of the journey, only to take the reader up the Bhutnā Valley to see what there is of interest on this side of the snowy range.

Crossing both the Chīnāb and its tributary, we went along the right bank of the latter by a fair path, sometimes 200 or 300 feet above the stream, and sometimes at the level of it. We passed patches of cultivation on both sides, and several hamlets of a few houses each; some of the villages had walnut-trees flourishing, but their fruit does not here ripen well. At one part we went through an oak wood, which grew on both hill-sides. Deodar had been growing, chiefly on the left bank above the oak, and farther up the valley it had reached down to the river, but it had all been felled for timber.

These hill-sides which we passed along, as is commonly the case in the narrow Himalayan valleys, were the extremities of spurs from greater ridges; they themselves showed us a face of some thousand feet, but they were connected with much more lofty mountains, mountains of perpetual snow, 18,000 to 20,000 feet high, which are only sometimes caught sight of through the dividing side-ravines.

Above Kundhel we see instances of a fall of rock having dammed the river. Going upwards, we first find the water coming over the talus or fan-material (the cause of the damming) in a cataract, while immediately above the valley opens, and the waters spread out almost wide enough for them to be called a lake.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

the Delhi Emperors, though having their road to Kashmir through 361
this part, still left the country in the hands of the native Rajas, 631
who were bound to do all they could to facilitate the royal journeys and the transmission of the loads of fruit from Kashmir to the Delhi Court. The Bhimbar Raja held his country on the same terms.

The Rajas of Rājāorī were Muhammadanised Rājpūts. The 564
early ones were of the tribe of Rājpūts called *Pāl*, that caste to 175
which belonged the Hindū Rajas of Balāwar and other places on the east of Jummoo. The Muhammadan Pāl of Rājāorī were succeeded by Rajas (also Muhammadans) who belonged to the *Jarāl* tribe of Rājpūts; this was seven or eight generations back; these rulers also have passed away, but there are in the neighbourhood both Hindūs and Muhammadans of those two castes.

The Rājāorī rule extended north and south 20 or 25 miles, 175
and about 30 miles from east to west; its northern boundary was 361
the Ratan Ridge; to the south the country of the Bhimbar Raja bounded it. The revenue I am told was only 16,000 rupees; but for all that the money-income of the country was so small the Rajas have left some marks of their rule; there is what was once a large fine house, their residence, in the town of Rājāorī; of part of this the roof is fallen, but the river front is preserved and is used for offices. Near it is the mosque they worshipped in; this also is gone from its first use, and is now made use of as an occasional resting-place for European travellers, when, from the swelling of the river, they cannot get across to the bāradarī in the garden on the left bank. Higher up is the Rajas' burial-place; here one tomb was pointed out to me as Raja Āgā Jān's. Āgā Jān was ruler when the Sikhs took the country; they imprisoned him and put his younger brother on the throne, who sat on it till he was obliged to hand it over to Maharaja Gulāb Singh. When, as explained in Chapter I., all of these 175
territories that had not before been acquired by Gulāb Singh were 631
transferred to him by the Treaty of 1846, there came an end to the Rājāorī rule; the Raja ultimately submitted without resistance, and was pensioned. He is now dead, but his son still receives

1: Drew G-S (1862-1872) 1875 AVI Kashmir AVI

175 something through the British Government, which he enjoys at
631 Wazīrābād.

177 Rājāorī has one conspicuous building raised by its last, the
361 present, rulers. A large temple, elevated on a rock by the river,
[346] shows to all that Hindū power has again spread thus far west. As another sign of this, the Dogrās have changed the name of the place to *Rāmpūr*, thus designating it after one of their gods; this new name has displaced the old in official dealings, but not in the mouths of the commonalty.

RAJAORI TO SIRINAGAR: EIGHT MARCHES.

133 We have hitherto in our journey been among the Outer, the
487 Lower, Hills; in these next marches we shall get over the higher ranges of mountains, those that are the great barriers of Kashmir. The first two days' march from Rājāorī will take us northward over the Ratan Ridge by a pass that is called the Ratan Pīr; the next four will lead us eastward through the main Panjāl Range (of which the other was a branch) by the pass called the Pīr Panjāl, and will bring us down to the level and out into the wide opening of the vale of Kashmir; the last two are wholly within that valley.

The following is a list of the eight marches, still numbering from Jummoo:

	Miles.		Miles.
7. Rājāori to Thanna	14	11. Allābād to Hīrpūr	14
8. Thanna to Daramgalla ..	10	12. Hīrpūr to Shapeyan	6
9. Daramgalla to Poshiāna ..	10	13. Shapeyan to Kahnpūr ..	15
10. Poshiāna to Allābād Sarā ..	11	14. Kahnpūr to Sirīnagar ..	12

In the first march, from Rājāorī to Thanna, we keep for 14
[311] miles in the same not wide valley, following up this western Tavī stream, rising by a gradual incline. The ground of the valley is all terraced and made into rice-fields, which at this time are flooded with water led from the stream in preparation for the sowing, which will be done a week or two later. The valley is closely bounded by spurs of hills, which change their look as we near the end of the march, for we then get among a higher class

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

that river bank, at Tattapani to be exact, hot sulphur springs with valuable medicinal properties are found.

According to the 1941 census, about nine-tenths of the population were of the Muslim faith. The Raja who was a Hindu, was subject to the Maharaja of Kashmir. The unwalled, oblong-shaped capital of the State is also called Poonch—in some books it is still spelt Punch, but the pronunciation is Poonch. The population is under ten thousand. The valley in which this city has been built opens up as one approaches it and is rather like a miniature Valley of Kashmir. The view is clear for miles ahead, with Poonch built on a low plateau overlooking the river which flows quietly, parallel with the hill ridges. The old fort-palace with its massive walls, seems to rise from among the hundreds of houses in the bazaar of narrow, stone-paved streets. The Raja's white-walled and red-roofed new palace is built behind them all and dominates the whole, with a background of green hills and far-distant snow peaks behind which sits Gulmarg.

The Muslim schoolboys of Poonch always remember two landmarks in the history of their city. The first is 1814, when Ranjit Singh made his attack on Kashmir through Poonch; he sought the co-operation of Ullah Khan, the then Raja of Poonch, but this ruler being a Muslim had Afghan sympathies, and gave an evasive reply to the request, pleading his inability to comply with the Maharaja's wishes since his son was then a hostage in the hands of the Duranis. Ranjit Singh's forces advanced with the Maharaja at their head; the small forces of Poonch fell back, the Raja ordering his subjects to leave the town and villages, thus cutting off supplies from the Sikhs, who however, reached Tosa Maidan in their advance. There they suffered a crushing defeat at the hands of the Afghan forces of Rajouri and Poonch. Retreating, the Sikh army burnt the fair city of Poonch to the ground.

Later, when Poonch was still an independent hill State, it was annexed by the Maharaja Gulab Singh, when he defeated the combined forces of the Afghan Governor of Kashmir and the Raja of Poonch. Then, in order to show the people of his new State that the last of the representatives of the main line of rulers would never be able to return, he had both of them

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

brought out, their heads cut off and enclosed in an iron cage which was exposed in the city for all to see. So, in 1819, died Sher Jangh Khan, the last of the Muslim rulers, together with his nephew Shams Khan, and Raja Dhyan Singh, a Dogra and a Hindu, became the ruler. 175

Their hatred is not so much against the first Dogra ruler of Poonch as of his brother, the Maharaja Gulab Singh, who was paramount to him, and they tell how in 1835 when "some of the men of Poonch dared a small revolt against him, he came down in person and suppressed it, and then had certain of the prisoners flayed alive before him. And when the executioner hesitated before he did this awful thing, the Maharaja accused him of being chicken-hearted and asked him if he had been asked to perform upon his father or brother."

After reminding you that Didda, the most powerful Queen ever to rule over Kashmir, was a Princess of the House of Poonch, the schoolboys, having by this time completely forgotten their feelings against the Hindus and Sikhs go on with, "And you must of course be knowing that but for the interference of the Viceroy Lord Reading there would now be a Poonch Maharaja, because the priest-ridden old Maharaja Pratab Singh would have selected as his heir his adopted son Rajkumar Jagat Dev Singh, who was only fourteen years when he took him, who was second son of Sir Baldiv Singh the Raja of Poonch, who was second cousin to Pratab Singh and great-grandson of Gulab Singh's brother Dhyan Singh". This rumour arose after a rather unsavoury blackmail case in London in which Raja Hari Singh, the Maharaja's nephew and closest relation, was involved as the victim. Then further to prove the case for Poonch, they go on, "Even at the funeral of the Maharaja Pratab Singh it was Jagat Dev Singh who performed the obsequies required of a son and heir". Jagat Dev Singh died in 1940.

It was rather surprising to find how well kept the city was, boasting electric light, telephones and water channelled from nearby streams, all in the midst of comparative nothingness; the quite excellent roads which intersect it frequently running for five or six miles outside, the gardens gay with flowers. Still more pleasant to discover is the most excellent rest house 365 368 485

erable importance for cultivation in the valley. From June November heavy rain falls on the Pīr Panjāl range, and in 132
mmu chiefly in the months of July, August, and September. e rainfall at Jammu and Pūnch is comparable with that of submontane Districts of the Punjab. It is more moderate amount in the valley, which receives a total of 9·4 inches, compared with 35·7 inches at Pūnch and 26·8 inches at mel. The precipitation is very light to the east of the first of the snows bordering the valley on the east, and is about nches in total amount at Gilgit, Skārdu, Kargil, and Leh. s the south-west monsoon is the predominant feature ammu and Kishtwār, while in Ladākh, Gilgit, and the er ranges the cold-season precipitation is more important. tables on p. 82 show the average temperature and all at Srīnagar and Leh for a series of years ending with .

731

rthquakes are not uncommon, and eleven accompanied ss of life have been recorded since the fifteenth century. 885 shocks were felt from the end of May till the middle ugust, and about 3,500 people were killed. Fissures ed in the earth, and landslips occurred. Floods are also ently mentioned in the histories of the country, the est following the obstruction of the Jhelum by the fall of untain in A.D. 879. The great flood of 1841 in the Indus ed much loss of life and damage to property. In 1893 serious floods took place in the Jhelum owing to continuous for 52 hours, and much damage was done to Srīnagar. nundation of a yet more serious character occurred in . Earthquakes and floods. 183

175

e early history of Kashmīr has been preserved in the rated *Rājataraṅgiṇī*, by the poet Kalhaṇa, who began to in 1148. He gives a connected account of the history e valley, which may be accepted as a trustworthy record the middle of the ninth century onwards. Kalhaṇa's was continued by Jonarāja, who brought the history gh the troubled times of the last Hindu dynasties, and rst Muhammadan rulers, to the time of the great Zain-ul-n, who ascended the throne in 1420. Another Sanskrit icler, Srīvara, carries on the narrative to the accession of Shāh in 1486; and the last of the chronicles, the *Jonarājataraṅgiṇī*, brings the record down to 1586, when the was conquered by Akbar. History. Sources.

173

e current legend in Kashmīr relates that the valley was covered by the waters of a mighty lake, on which the Legends.

173 goddess Pârvatî sailed in a pleasure-boat from Harâmukh mountain in the north to the Konsanâg lake in the south. In her honour the lake was known as the Satîsar, or 'lake of the virtuous woman.' The country-side was harassed by a demon popularly known as Jaldeo, a corruption of Jalodbhava. Kâsyapa, the grandson of Brahmâ, came to the rescue, but for some time the amphibious demon eluded him, hiding under the water. Vishnu then intervened and struck the mountains at Bâramûla with his trident. The waters of the lake rushed out, but the demon took refuge in the low ground near where Srînagar now stands, and baffled pursuit. Then Pârvatî cast a mountain on him, and so destroyed the wicked Jaldeo. The mountain is known as Hara Parbat, and from ancient times the goddess has been worshipped on its slopes. When the demons had been rooted, men visited the valley in the summer; and as the climate became milder they remained for the winter. Little kingdoms sprang up and the little kings quarrelled among themselves, with the usual result that a bigger king was called in to rule the country.

Early rulers.

175 The *Râjataranginî* opens with the name of the glorious king of Kashmîr, Gonanda, 'worshipped by the region which Kailâsa lights up, and which the tossing Gangâ clothes with a soft garment.' Nothing is known of the founder of the dynasty, though the genealogists of Jammu trace a direct descent from Gonanda to the present ruler. Mention is made of the pious Asoka and of his town, Srînagar, with its ninety-six lakhs of houses resplendent with wealth. This town probably stood in the neighbourhood of the Takht-i-Sulaimân. Next come the three kings, Hushka, Jushka, and Kanishka, to be identified with the Huvishka, Vâsudeva, and Kanishka, Kushan rulers of Northern India at the beginning of the Christian era. According to the chronicles, in the days of these kings Kashmîr was in the possession of the Buddhists, and Buddhist tradition asserts that the third great council held by Kanishka took place in Kashmîr. The Buddhist creed and the Brâhmanical cult seem to have existed peaceably side by side; but five hundred years later Hiuen Tsiang found the mass of the people Hindu, and the monasteries few and partly deserted. There is good reason to believe that the Kashmîris were, from the earliest period, chiefly Saivas.

[177]

White Huns.

About A.D. 528, Mihirakula, the king 'cruel as death,' ruled over Kashmîr. He was the leader of the White Huns or Ephthalites. The people still point to a ridge on the Pîr

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anjāl range, Hastīvanj, where the king, to amuse himself, rove one hundred elephants over the precipice, enjoying heir cries of agony. King Gopāditya was a pleasing contrast o the cruel king, and did much to raise the Brāhmans, and to dvance their interests.

Hindu dynasties. [361]

Pravarasena II reigned in the sixth century and, returning rom his victorious campaigns abroad, built a magnificent city n the site of the present capital of Kashmīr. The city was nown as Pravarapura, and is mentioned by Hiuen Tsiang at he time of his visit (A.D. 631) as the new city. The site hosen has many advantages, strategic and commercial, but it liable to floods. Many subsequent rulers endeavoured to ove the site of the capital, but their efforts failed. Among hese was the celebrated Lalitāditya, who ruled in the middle f the eighth century, and received an investiture from the mperor of China. A great and victorious soldier, he subdued he kings of India and invaded Central Asia. After twelve ears of successful campaigning he returned to Kashmīr, riched with spoil and accompanied by artisans from various ountries, and built a magnificent city, Paraspur (Parihasapura). o give this new town pre-eminence, he burnt down Pravaraura. Lalitāditya also built the splendid temple of Mārtand. [178]
efore leaving for further conquests in Central Asia, from hich he never returned, the king gave his subjects some xcellent advice. He warns them against internal feuds, and ays that if the forts are kept in repair and provisioned they eed fear no foe. In a country shut in by mountains, iscipline must be strict, and the cultivators must not be left ith grain more than sufficient for a year's requirements. ultivators should not be allowed to have more ploughs or attle than are absolutely necessary, or they will trespass on heir neighbours' fields. They should be repressed, and their tyle of living must be lower than that of the city people, or he latter will suffer. These words spoken some 1,200 years go have never been forgotten; and rulers of various races nd religions have followed Lalitāditya's policy, and have ternly subordinated the interests of the cultivators to the omfort of the city.

Sankara Varman (883-902) was another great conqueror; nd it is stated that, though Kashmīr had fallen off in popuation, he was able to lead out an army of 900,000 foot, oo elephants, and 100,000 horse. Sankara Varman was varicious and profligate. He plundered Paraspur in order o raise the fame of his own town, now known as Pattan.

175 Decay of Hindu rulers.

There were signs of decay, and the last of the strong Hindu rulers was queen Didda (950–1003). Then followed the Lohara dynasty. Central authority was weakened, the country was a prey to civil war and violence, and the Damaras, skilled in burning, plundering, and fighting, harassed the valley. The last of this line was Jaya Simha, or Simha Deva (1128); and in his reign the Tartar, Khān Dalcha, invaded Kashmīr, and after great slaughter set fire to Srīnagar. He subsequently perished in the passes on his retreat from Kashmīr, overtaken by snow. Rām Chand, the commander-in-chief of the Kashmīr army, had meanwhile kept up some semblance of authority in the valley, and had routed the Gaddis from Kishtwār. With Rām Chand were two soldiers of fortune, Rainchan Shāh from Tibet and Shāh Mirza from Swāt.

779 Progress of Islām. 175

Rainchan Shāh quarrelled with Rām Chand, and with the assistance of the Ladākhis attacked and killed him. He married Kuta Rānī, the daughter of Rām Chand, and embracing Islām became the first Muhammadan king of Kashmīr, but died after a short reign of two and a half years. At this juncture Udayanadeva appeared, who was the brother of Rājā Simha Deva and had fled to Kishtwār. He married the widow, Kuta Rānī, and reigned for fifteen years. On his death Kuta Rānī assumed power for a short time, and committed suicide rather than marry Shāh Mirza, who now declared himself king. He was the first of the line known as Salātīn-i-Kashmīr, and took the name of Shams-ud-dīn. In 1394 Sultān Sikandar, known for his fierce zeal as *butshikan* or 'Iconoclast,' was king of Kashmīr. He was a gloomy fanatic, and destroyed nearly all the grand buildings and temples of his Hindu predecessors. To the people he offered death, conversion, or exile. Many fled; many were converted to Islām; many were killed, and it is said that Sikandar burnt seven maunds of sacred threads worn by the murdered Brāhmans. By the end of his reign all Hindu inhabitants of the valley, except the Brāhmans, had probably adopted Islām.

[798]

Muhammadan rulers.

In 1420 Zain-ul-ābidīn succeeded. He was wise, virtuous, and frugal, and very tolerant to the Brāhmans. He remitted the poll-tax on Hindus, encouraged the Brāhmans to learn Persian, repaired some of the Hindu temples, and revived Hindu learning. Hitherto in Kashmīr Sanskrit had been written in Sarada, an older sister of the Devanāgari character. The introduction of Persian, as the official language, divided the Brāhmans into three subdivisions: the Kārkuns, who

entered official life; the Bāchabatts, who discharged the function of the priesthood; and the Pandits, who devoted themselves to Sanskrit learning. Towards the end of this good and useful reign the Chakks sprang into mischievous prominence. Zain-ul-ābidīn drove them out of the valley, but in the time of his weak successors they returned and eventually seized the government of Kashmīr. Turbulent and brave, the Chakks were not fitted for administration. Yākūb Khān, the last of the line, offered a stubborn resistance to Akbar, and with the help of the Bambās and Khakhās routed the Mughal on his first attempt on the valley (1582). But later, not without difficulty and some reverses, Kashmīr was finally conquered (1586).[1]

The Mughals.

Akbar visited the valley three times. He built a strong fort on the slopes of the Hara Parbat, paying high wages, and dispensing with forced labour. His revenue minister, Todar Mal, made a very summary record of the fiscal conditions of the valley. Jahāngīr was greatly attached to Kashmīr. He laid out lovely pleasure-gardens; around the Dal Lake were 777 gardens, yielding a revenue of 1 lakh from roses and bed musk. Much depended on the character of the governors. Alī Mardān Khān, the best of these, built a splendid series of *sarais* on the Pīr Panjāl route to India, and grappled with a famine with energy and success. Aurangzeb visited the valley only once; but in that brief time he showed his zeal against the unbelievers, and his name is still execrated by the Brāhmans. Then followed the disorder of decay, and in 1751 the *Sūbah* of Kashmīr was practically independent of Delhi.

The Durrānis and Sikhs.

From the following year the unfortunate Kashmīris experienced the cruel oppression of Afghān rule, the short but evil period of the Durrāni. Governors from Kābul plundered and tortured the people indiscriminately, but reserved their worst cruelties for the Brāhmans, the Shiahs, and the Bambās of the Jhelum valley. In their agony the people of Kashmīr turned with hope to the rising power of Ranjīt Singh of Lahore. In 1814 a Sikh army advanced by the Pīr Panjāl, Ranjīt Singh watching the operations from Pūnch. This expedition miscarried; but in 1819 Misr Dīwān Chand, Ranjīt Singh's great general, accompanied by Gulāb Singh of Jammu, overcame Muhammad Azīm Khān, and entered Shupiyan. In comparison with the

[1] Kashmīr had been attacked from the side of Ladākh by Mirzā Haidar (the author of the *Tārīkh-i-Rashīdī*) in 1532, and again invaded from the south in 1540, and ruled by him (nominally on behalf of the emperor Humāyūn) until his death eleven years later.

175 Afghāns, the Sikhs came as a relief to the unfortunate Kashmiris, but their rule was harsh and oppressive.

Sher Singh, the reputed son of Ranjīt Singh, was a weak governor, and his name is remembered in connexion with the terrible famine which visited the valley. The best of the Sikh governors was Colonel Miān Singh (1833), who is still spoken of with gratitude, and did his best to repair the ravages of the famine. He was murdered by mutinous soldiers, and was succeeded by Shaikh Ghulām Muhī-ud-dīn in 1842. During his government the Bambās, under Sher Ahmad, inflicted great losses on the Sikhs. In 1845 Imām-ud-dīn succeeded his father as governor.

The Dogrās. Gulāb Singh.

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The history of the State, as at present constituted, is practically the history of one man, a Dogrā Rājput, Gulāb Singh of Jammu. Lying off the high roads of India, and away from the fertile plains of the Punjab, the barren hills of the Dogrās had not attracted the notice of the Mughal invaders of India. Here lived a number of small Rājās, and it appears that from very early times the little kingdom of Jammu was locally of some importance. Towards the end of the eighteenth century the power of the Jammu ruler had extended east as far as the Rāvi, and west to the Chenāb; but the power waned and waxed according to the fortunes of petty and chronic warfare. To the east at Basoli and Kishtwār were independent Rājput chiefs, while to the north-west were the Muhammadan rulers of Bhimbar and Rājaori, descendants of Hindu Rājputs. These two states lay on the Mughal route to Kashmīr, and so came under the influence of Delhi. Up the Jhelum valley, the country was held by small independent Muhammadan chiefs, whose title of Rājā suggests their Hindu origin.

Jammu.

About the middle of the eighteenth century Rājā Ranjīt Deo was the ruler of Jammu. He was a man of some mark, and his capital flourished; but at his death about 1780, his three sons quarrelled. The Sikhs were invoked, and Jammu was plundered. From Ranjīt Deo's death to 1846, the Dogrā country became tributary to the Sikh power. Gulāb Singh, Dhyān Singh, and Suchet Singh were the great-grandsons of Sūrat Singh, youngest brother of Ranjīt Deo. They were soldiers of fortune, and as young men sought service at the court of Ranjīt Singh of Lahore. They rapidly distinguished themselves; and Gulāb Singh, for his service in capturing the Rājā of Rājaori, who was fighting the Sikhs, was created Rājā of Jammu in 1820. Dhyān Singh obtained the principality of Pūnch, a hilly country between the Jhelum and the Pīr

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

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Panjāl range, north of Rājaori; while Suchet Singh received Rāmnagar, west by north of Jammu.

Ranjīt Singh had found that the control of the Dogrā country was a difficult task, and his policy of enlisting the services of able Dogrās was at once obvious and prudent. The country was disturbed, each man plundered his neighbour, and Gulāb Singh's energies were taxed to the utmost in restoring order. He was a man of extraordinary power, and very quickly asserted his authority. His methods were often cruel and unscrupulous, but allowances must be made. He believed in object-lessons, and his penal system was at any rate successful in ridding the country of crime. He kept a sharp eye on his officials, and a close hand on his revenues. Rapidly absorbing the power and possessions of the feudal chiefs around him, after ten years of laborious and consistent effort, he and his two brothers became masters of nearly all the country between Kashmīr and the Punjab, save Rājaori. Bhadarwāh fell easily into the hands of Gulāb Singh after a slight resistance. In Kishtwār, the minister, Wazīr Lakhpat, quarrelled with the Rājā and sought the assistance of Gulāb Singh, who at once moved up with a force, and the Rājā surrendered his country without fighting.

Conquest of Ladākh.

His easy successes in Kishtwār, which commanded two of the roads into Ladākh, probably suggested the ambitious idea of the conquest of that unknown land. The difficulties of access offered by mountains and glaciers were enormous; but the brave Dogrās under Gulāb Singh's officer, Zorāwar Singh, never hesitated, and in two campaigns the whole of Ladākh passed into the hands of the Jammu State. It is interesting to notice that the Dogrās did not pillage the rich monastery of Himis, which saved itself by allowing the army in ignorance of its locality to pass the gorge leading to the Himis valley, and by then sending a deputation with an offer of free rations while in Ladākh territory. The agreement made was respected by both parties.

A few years later, in 1840, Zorāwar Singh invaded Baltistān, captured the Rājā of Skārdu, who had sided with the Ladākhis, and annexed his country. The following year (1841) Zorāwar Singh while invading Tibet was overtaken by winter, and being attacked when his troops were disabled by cold, perished with nearly all his army. Whether it was policy or whether it was accident, by 1840 Gulāb Singh had encircled Kashmīr.

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Acquisition of Kashmīr.

In the winter of 1845 war broke out between the British and the Sikhs. Gulāb Singh contrived to hold himself aloof

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

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till the battle of Sobraon (1846), when he appeared as a useful mediator and the trusted adviser of Sir Henry Lawrence. Two treaties were concluded. By the first the State of Lahore handed over to the British, as equivalent for one crore of indemnity, the hill countries between the rivers Beās and the Indus; by the second the British made over to Gulāb Singh for 75 lakhs all the hilly or mountainous country situated to the east of the Indus and west of the Rāvi. Kashmīr did not, however, come into the Mahārājā's hands without fighting. Imām-ud-dīn, the Sikh governor, aided by the restless Bambās from the Jhelum valley, routed Gulāb Singh's troops on the outskirts of Srīnagar, killing Wazīr Lakhpat. Owing, however, to the mediations of Sir Henry Lawrence, Imām-ud-dīn desisted from opposition and Kashmīr passed without further disturbances to the new ruler. At Astor and Gilgit the Dogrā troops relieved the Sikhs, Nathu Shāh, the Sikh commander, taking service under Gulāb Singh. Not long afterwards the Hunza Rājā attacked Gilgit territory. Nathu Shāh retorted by leading a force to attack the Hunza valley; he and his force were destroyed, and Gilgit fort fell into the hands of the Hunza Rājā, along with Punial, Yāsīn, and Darel. The Mahārājā sent two columns; one from Astor and one from Baltistān, and after some fighting Gilgit fort was recovered. In 1852, partly by strategy, partly by treachery, the Dogrā troops were annihilated by the bloodthirsty Gaur Rahmān of Yāsīn, and for eight years the Indus formed the boundary of the Mahārājā's territories.

Gulāb Singh died in 1857; and when his successor, Ranbīr Singh, had recovered from the strain caused by the Mutiny, in which he had loyally sided with the British, he determined to recover Gilgit, and to rehabilitate the reputation of the Dogrās on the frontier. In 1860 a force under Devi Singh crossed the Indus, and advanced on Gaur Rahmān's strong fort at Gilgit. Gaur Rahmān had died just before the arrival of the Dogrās. The fort was taken; and since then the Mahārājās of Jammu and Kashmīr have held it, to their heavy cost, and somewhat doubtful advantage.

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Ranbīr Singh was a model Hindu: devoted to his religion and to Sanskrit learning, but tolerant to other creeds. He was in many ways an enlightened man, but he lacked his father's strong will and determination, and his control over the State officials was weak. The latter part of his life was darkened by the dreadful famine in Kashmīr, 1877–9; and in September, 1885, he was succeeded by his eldest son, the present Mahārājā

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1
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Pratāp Singh, G.C.S.I. He bears the hereditary title of Mahārājā, and receives a salute of 19 guns, increased to 21 in his own territory. Kr 175

Through all these vicissitudes of government and changes in religion the Kashmīri has remained unaltered. Mughal, Afghān, Sikh, and Dogrā have left no impression on the national character; and at heart the people of the valley are Hindus, as they were before the time of Sikandar Shāh. The isolation from the outer world accounts for this stable unchanging nationality, and passages in the *Rājataranginī* show that the main features of the national character were the same in the early period of Hindu rule as they are now. Kr 181

Archaeology.

The valley of Kashmīr is holy land, and everywhere one finds remains of ancient temples and buildings called by the present inhabitants, though without historical foundation, Pāndavlari, 'the houses of the Pāndavas.' These ancient buildings, though more or less injured by iconoclasts, vandal builders, earthquakes, and, as Cunningham thinks, by gunpowder, are composed of a blue limestone capable of taking the highest polish, and of great solidity. They defy weather and time, while the later works of the Mughals, the mosques of Aurangzeb and the pleasure-places of Salīm and Nūr Mahal, are crumbling away and possess little or none of their pristine beauty. Ki 172

The Hindu buildings of Kashmīr have been described by Sir Alexander Cunningham and Mr. F. S. Growse[1]. They exhibit traces of the influence of Grecian art, and are distinguished by the graceful elegance of their outlines, by the massive boldness of their parts, and by the happy propriety of their decorations. Characteristic features are the lofty pyramidal roofs, trefoiled doorways covered by pyramidal pediments, and the great width of the space between columns.

Mārtand temple.

Among the numerous temples two may be noticed—Mārtand and Payech; the first for its grandeur, and the second for its excellent preservation. Mārtand, the temple of the Sun, stands on a sloping *karewa*, about 3 miles east of Islāmābād, overlooking the forest view in Kashmīr. The great structure was built by Lalitāditya in the eighth century. Kalasa came here at the approach of death and expired at the feet of the sacred image (1089). In the time of Kalhana the chronicler, the great quadrangular courtyard was used as a fortification, and the sacred image is said to have been destroyed by Sikandar, the iconoclast.

The building consists of one lofty central edifice, with a

[1] *Calcutta Review*, No. CVII.

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1
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certain, and not over-profitable; and in the course of years the proud, gallant, and thriftless Rājput will be ousted by the sturdy Thakkars and Jats (Musalmān, 123,000; Hindu, 25,000). The Rājputs are a handsome race, wiry and active. They observe caste rules very strictly. Female infanticide was the common rule in the memory of men still middle-aged, and the *satī* of Rājā Suchet Singh's ladies is still remembered by the old men. The Khattrīs are an important people, keen and clever. They are the financiers and officials of the State, and some of the best servants of the Mahārājā have been Dogrā Khattrīs.

D 241
D 564
D [647]

The Dogrās

The origin of the word Dogrā is commonly stated by the people themselves to have arisen from the fact that the cradle of the Dogrā race lies between the two holy lakes, Saroin Sar and Mān Sar, not far from Jammu. Drigartdesh, or the 'country of the two hollows,' was corrupted into Dūgar, and Dūgra became Dogrā. From Jammu stretching east along the plains of the Punjab the country is Dogrā; and all who live in that tract, whether they be Hindus, Musalmāns or Sikhs, whether high-born Rājputs or low-born menials, are known as Dogrās, and have certain national characteristics and a common tongue, which differentiate them from any of the other peoples of India. Some authorities doubt this derivation, and say that Dogrā is a corruption of the Rājasthāni word for 'hills' (*dungar*), and that when the Rājputs forced their way up north they gave this name to the hilly country.

D 101

The Dogrās hold the tract of lowland country along the British border, and the outer ranges of hills from the Manawar or Malikāni Tāwi on the west to the Rāvi river on the south-east, which is bounded towards the higher mountains by a line drawn along the hills to the south of the Budil Ilāka through Batoti and thence to the Rāvi river north-east of Basoli. From the Manawar Tāwi to the Jhelum is the country known as Chibhāl, the home of the Chibs. The Chibs are mostly Musalmān, but there are Hindu Chibs as well. Both trace their origin to a Rājput chief, named Jassu. Dharam Chand, a descendant of Jassu, was versed in medicine, and was summoned to Delhi to attend Jahāngīr. The fee in case of success was the emperor's daughter. Dharam Chand was successful; he married the Mughal princess, and was known henceforth as Shādi Khān. But he longed for his country and left his bride, and the next year the Mughals invaded his country and slew Shādi Khān.

The Chibs

D 131
Kr 563
Kr 175

The Hindu Chibs are descended from Shādi Khān by his Hindu wife, while the Muhammadan Chibs are the progeny of his family subsequent to their acceptance of Islām.

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1
W. Tibetans AJ4

the higher hill slopes up to 19,000 feet contain hares and marmots, 136
and the beautiful snow leopard (Felis uncia) and the lynx (F. lynx). Knight, in Where Three Empires meet, remarks:--

'Not only man, but also all creatures under his domination --horses, sheep, goats, fowls--are diminutive here, whereas the wild animals on the high mountains are of gigantic size.'

Drew counted as many as 300 kiang in a day's march. In outward appearance the kiang is like a mule, brown in colour with white under the belly, a dark stripe down the back, but no cross on the shoulder. One kiang shot by Drew was 54 inches in height. The flesh is rather like beef. They are common on the Changchenmo, and are met with in many parts of Ladakh, where their curiosity often disconcerts sportsmen by alarming game worth shooting. A curious fact in the fauna of Ladakh is the absence of birds in the higher parts of the country. An occasional raven is the only bird to be seen.

Climate. The climate is very dry and healthy. Rainfall is ex- 132
tremely slight, but fine dry flaked snow is frequent, and sometimes the fall is heavy. There is a remarkable absence of thunder and lightning. The air is invigorating, and all travellers notice the extraordinary extremes of cold and heat. In Rupshu the thermometer falls as low as 9° in September. The minimum temperature of the month is 23.5°, and the mean temperature 43°. As Knight remarks:--

'So thin and devoid of moisture is the atmosphere that the variations of temperature are extreme, and rocks exposed to the sun's rays may be too hot to lay the hand upon, at the same time that it is freezing in the shade. To be suffering from heat on one side of one's body, while painfully cold on the other, is no uncommon sensation here.'

History. The history of Ladakh, until its conquest by Raja Gulab K 175 ●
Singh in the first half of the nineteenth century, is intimately con- [648]
nected with Tibet, with which country it still holds commercial and religious relations. Stories are told of invasions in the seventeenth century by the neighbouring Baltis, sometimes successful, sometimes repulsed. About the end of the seventeenth century the Ladakhis called in the aid of the governor of Kashmir to repel the Sokpos, a WT 642
Mughal tribe. Help was promptly given, and the Sokpos were driven out of Ladakh, after which it paid tribute to Kashmir. Prior 175
to annexation by the Dogras, the government of the country was a 792
mild form of monarchy. The ruler was called Gialpo or king, but the real power rested with the minister or Kahlon. The only

4: Durand G-3 (1888-93) 1900 AVI Kashmir AVI

131 fifty. It comprises the districts and States of Baltistan or Little Thibet, Gilgit, Hunza and Nagar, Chitral, and the Indus Valley from Bunji to Sazin.

The whole of these are either directly under the rule of, or tributary to, Kashmir, which State again is one of the most important of the Native States of India acknowledging the suzerainty of the Queen.

The importance of this portion of the frontier lies mainly in the proximity of the Russian outposts.

It is difficult of access. Gilgit, which is roughly its centre, lies four hundred miles from the line of railway at Rawal Pindi in the Punjab, and the only road leading to it, over which we have permanent control, runs over high passes closed for six months of the year by snow. From a military point of view, therefore, it is a bad position in which to lock up troops. But military considerations alone cannot decide the actions of a Government.

• 175 The Sikhs, during the time they ruled Kashmir, had been drawn into crossing the Indus at Bunji, owing to the persistent aggression of their Gilgit neighbours. The Dogras, the present rulers of Kashmir, had inherited their responsibilities, and had added to them by contracting agreements with the neighbouring States. As the suzerain power the responsibilities of Kashmir became ours, and it was recognised that the Hindu-Kush for these hundreds of miles must be our natural frontier.

000 If I have mentioned Russia, it is not to enter into dissertations as to the feasibility of her attacking India. The Great Empire—the coming shadow of which Napoleon saw with prophetic eye—is expanding in many directions. Central Asia is now here.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

000 Government to give their troops a place of honour, and its open and avowed trust in the loyalty of the great martial races, were proclaimed to the world.

It was a great scheme, giving to fighting races, and to their hereditary leaders, a chance of wearing the sword, of resuming the honourable profession of arms, the only one for many races and castes in which a man of good blood can engage. How splendidly the plan has worked but few realise. The Imperial Service Troops now represent a force of some twenty thousand men, not all of course of equal value, but still the pick of the population of the Native States. The Rajput is there, the Sikh of the Manjha, the Mahratta, the sturdy Dogra, the Mahomedan born to war, and no one who has seen the Rahtor chivalry sweep by in its pride at Jodhpur, led by the Maharaja himself, and commanded by men like Sir Pertab Singh, no one who has seen the cavalry, infantry, and transport trains of other States in peace and in war, can fail to realise the value of the great addition to the armed strength of the Empire created by this movement.

175 After a few days at Lahore the Viceroy left, and we scattered in all directions, my brother to Sikkim to negotiate with a Chinese Amban, I to write my report on the state of things at Gilgit, and to discuss various questions with the new Resident in Kashmir, Colonel Parry-Nisbet, and with Mr Merk, the well-known authority on the Peshawar frontier. Having finished my report, and got all the information I wanted, I went down in January 1889 to Calcutta to await developments. It was a good opportunity to see some-

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

thing of the working of the Government mill, which, at the moment I got to Calcutta, was grinding exceedingly slow, so far as my business was concerned. The Sikkim negotiations, however, at last were brought to a conclusion, and my brother returned to Calcutta, but it was long before my fate was decided, many other important questions stopped the way. At last all difficulties were removed, and in March 1889 it was settled that the Gilgit Agency should be re-established, and I was appointed British Agent, with a couple of assistants and an Agency Surgeon—Robertson being detailed for the latter post.

The reasons which influenced the Government of India in arriving at this decision were given in a Despatch* to the Secretary of State, in which it was stated that the advance of Russia up to the frontiers of Afghanistan, and the great development of her military resources in Asia, had admittedly increased the necessity for strengthening our line of defence, and that among the points requiring special attention were the northern passes of the Hindu-Kush, which afford a difficult but not impracticable route for a force large enough to cause excitement, if nothing worse, in Kashmir and among the tribes of Bajour, and perhaps at Jelalabad and on the Punjab frontier. This risk Government could not afford to disregard. It was pointed out that Colonel Lockhart had submitted a scheme with the object of securing this portion of our strategical frontier in 1886, but that his proposals seemed to involve unnecessarily large expenditure, and that I had been sent up the year before with orders to work out a scheme on a more

* NOTE.—Blue Book Correspondence relating to Chitral, C. 7864, 1895.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

175 moderate scale, based on the utilisation of the newly-to-be-created Kashmir Imperial Service Troops. The objects in view were declared by Government to be the watching and control of the country south of the Hindu-Kush, and the organisation of a force which would be able in time of trouble to prevent any *coup de main* by a small body of troops acting across the passes. The conditions seemed favourable. The Mehtar ruled over a united Chitral, and had received our officers with cordiality; his sons had been to India, and understood something of our power. We had had a Native Agent established there for some time. The Chiefs of Hunza and Nagar, whose country had lately been visited by a Russian officer, and who had shortly before been in revolt against Kashmir, had of their own accord asked for a visit from a British mission. Finally, the condition of Kashmir was vastly changed, its army was being re-organised, and it would soon have at its command a compact force of well-trained and disciplined troops. In short, though under Lord Lytton's Viceroyalty, the attempt to establish an influential Agency at Gilgit had failed, there was now good reason to hope for success.

That the re-establishment of the Gilgit Agency fulfilled the purposes of Government, and that our influence was rendered paramount in this portion of the frontier south of the Hindu-Kush, the following pages will show.

I was detained in Calcutta throughout the winter, and then in April 1889 travelled directly up to Srinagar. Kashmir was a dream of beauty that spring, a land of sunshine and warm showers, and the profusion of the

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

175 wild flowers delighted and astonished afresh. I had a busy time for a couple of months here, getting into touch with the Kashmir officials, and making preparations for my summer march, and for my permanent establishment at Gilgit. The latter was no easy matter, considering that Rawal Pindi, the nearest railway station, was separated by four hundred miles from Gilgit, and that for most of that distance there was but a goat track for a road.

My instructions were that, the moment the sanction of the Secretary of State was received to the proposals of Government, I was to proceed to Gilgit, re-establish the Agency there, visit Hunza and Nagar, and then march to Chitral. If feasible, I was to extend my march, and visit the Khans of Dir and Umra Khan of Jandol. I meant to have another try at the road from Chitral to Peshawar, but again I was to be disappointed, and it was not till six years later that I was to traverse it, after the road had been opened by the force which relieved the beleaguered garrison of Chitral.

133 A still further vision now came to haunt and disturb me, the reported existence of a pass called the Saltoro, which was said to cross the Mustagh range north-east of Skardu in Baltistan, and to give access to the Shimshal valley, and so to Hunza from the north. I knew all about Younghusband's horrible experience in crossing the Mustagh at the end of his great journey across China, and that the road he followed, formerly a well-used one to
000 Yarkand, was completely blocked by glaciers. But rumours were persistent that there was a practicable pass, though its existence was always openly

CHAPTER II.—A BRIEF HISTORY.

175 **Past History.**—Kashmir is the only region of India which has a connected history of her own dating from the earliest times. Kalhana began his famous book in Sanskrit verse, the *Rajatarangini* (literally "River of Kings)" in the twel fth century A. D. On account of the paucity of historical material relating to the Hindu period of India as a whole, this book has long attracted the attention of historians—European and Indian. The work was continued after Kalhana by other historians and brought down to the conquest of the Valley by Akbar in 1586. Kashmir was a part of the empire of Asoka. After the commencement of the Christian era, the Valley was invaded by Tartars, and Buddhism became the State religion. In the sixth century A. D., came the white Huns. Hiuen Tsang visited Kashmir in A. D. 629-631. Lf litaditya is the most famous of the later Hindu kings. Ha is said to have subdued many kings in India in a tour ofeconquest and then turned his attention to Central As ia and returned victorious from there by way of Tibet after 1 2 years. It is recorded of him that he was a patron of art and culture and carried out many public works and built many temples. Mahmud of Ghazni attempted to invade Kashmir, but failed to effect entry. Dynastic revolutions followed, and with the propagation of Islam, the Valley passed into the hands of Muslim rulers. The most notable of the Muslim rulers was Sultan Zain-ul-Abidin (1420-70) who is said to have introduced paper-making, sericulture and shawl-manufacture in Kashmir. He was generous and brave and earned the goodwill of the Hindus, who had been persecuted by his predecessor, Sultan Sikandar, known as "*Butshikan*" or Iconoclast. He encouraged letters, fine arts and polytechnics. Akbar conquered Kashmir in 1586. Jahangir and Shah Jahan were very fond of Kashmir, built stately houses there, planted *chinars* and laid out various pleasure gardens round Lake Dal and elsewhere. In 1750 Ahmed Shah Abdali invaded Kashmir and occupied it. The Afghan rule that came in his wake was harsh, and in 1819 a few of the persecuted people called Maharaja Ranjit Singh to their rescue. The Maharaja sent Raja Gulab Singh, the founder of the present ruling dynasty of Jammu and Kashmir State and another trusted

lieutenant in command of his troops. The Afghan Governor was defeated. From 1819 to 1846 Kashmir was under the Sikhs. In 1842, when a rising took place in the province, Raja Gulab Singh was sent to deal with it. He put down the insurrection and after appointing a Governor of his own, left to return, only a few years later as the Maharaja of Jammu and Kashmir. 175

Present Ruling Dynasty.—The present ruling dynasty of the State is an offshoot of the princely house which ruled over Jammu till the annexation of that principality by the Sikh Government of Lahore. What is now the province of Jammu was really a congeries of small principalities. The princes of this territory generally recognized the supremacy of the Rajas of Jammu. Bhimber and Rajouri which were on the Mughal road to Kashmir were more directly under the domination of the Mughal Government until annexed by the Sikhs.

About the middle of the eighteenth century, Raja Ranjit Dev whose capital was at Jammu, achieved great power and welded together most of the principalities round and near Jammu into one kingdom, of which he was the ruler. Soon after his death in 1781, the destinies of his house and country became involved in the political currents which pervaded the Punjab at the time and which culminated in the establishment of the Sikh rule in that country. Jammu and other principalities of the neighbourhood became a part of the Sikh State. The subsequent history of these principalities and their unification is the story of the career of Raja Gulab Singh. He joined Maharaja Ranjit Singh's service about 1812 and so rapidly achieved distinction that he was created Raja of Jammu in 1819. Thereafter Raja Gulab Singh entered upon a policy of consolidating and expanding his power; and annexed, one after the other, the principalities situated between Kashmir Valley and Jammu. He conquered Ladakh and Baltistan between 1835 and 1840. As early as 1831, M. Jocquemont, a French traveller, had written of Raja Gulab Singh: "After Ranjit Singh he is the greatest lord in the Punjab."

At the death of Maharaja Ranjit Singh in 1839, Raja Gulab Singh was one of the most important figures in the Punjab. But the Government of Lahore became weak by internecine quarrels and by factious rivalries. In 1841, the British Army suffered reverses in Afghanistan

175 and Raja Gulab Singh was deputed to help them. It was then that the seeds of future friendship betwen the Dogra potentate and the British power were sown. Early in 1846, Raja Gulab Singh was installed as Prime Minister of the Punjab State. But the Sikhs crossed the Sutlej against his advice and the battle of Subraon went against them. He had now to perform the delicate task of negotiating a treaty. The Treaty of Lahore was signed on the 9th March 1846, and among other things, provided for the independent sovereignty of Raja Gulab Singh in such territories and districts in the hills "as may be made over to the said Raja by separate agreement between himself and the British Government with dependencies thereof, which may have been in the Raja's possession since the time of Maharaja Kharrak Singh." On the 16th of March 1846 was signed the Treaty of Amritsar. Under this treaty, the British recognized him as Maharaja.

The Treaty of 1846 transferred Hazara, among other areas, to the Maharaja. But to make his State more compact, he obtained shortly afterwards Mandir, Dadhi, Kathua and Suchetgarh in exchange for Hazara. For similar reasons, the boundary was further altered in 1847. Under the treaty, Poonch had also passed to Maharaja Gulab Singh. He conferred the principality on Raja Jawahir Singh, a son of Raja Dhyan Singh, his brother, with the status of a feudatory. In 1859 it passed to Raja Jawahir Singh's younger brother, Raja Moti Singh, whose descendant is the present *Illaqadar*.

The earliest historical notice of Ladakh is of the Chinese pilgrim, Fa Hian, who visited Ladakh in A. D. 400. In very early times, it owned temporal and spiritual allegiance to Chinese Tibet. About 1687, it came under the nominal sway of the Mughal Emperor, but it was really in 1834 that Ladakh lost its independence for the first time in history. In that year, the arms of Gulab Singh turned towards the eastern frontier, and it was conquered through the heroism of the famous General Wazir Zorawar. In 1841, Wazir Zorawar undertook the conquest of the Central Tibetan province. He actually advanced up the Indus into the district of Manasarowar overrunning the country. A force from Lhassa, however, approached the invading army and on the 12th December, Zorawar was wounded and died on the

battlefield. This changed the course of subsequent events 175
and Gulab Singh's army had to withdraw. Regarding this battle, Alexander Cunningham says in his book on Ladakh (London: W. H. Allen and Co. 1854):—" The Indian soldiers fought under very great disadvantages. The battlefield was upwards of 15,000 feet above the sea and the time mid-winter, when even during the day the temperature never rises above the freezing point and the intense cold of night can only be borne by people well covered with sheep skins and surrounded by fires."

The history of Baltistan is obscure, but its chiefs had made themselves felt as early as the beginning of the seventeenth century, when they overran Ladakh. It seems to have been independent till its annexation by Raja Gulab Singh.

Gilgit was ruled at the beginning of the 19th century by independent Rajas. During the thirty years preceding the advent of the Dogras, several dynastic revolutions took place, in which the chiefs of Yasin, Punial and Nagar took part. In 1841, Gauhar Rahman, the eldest son of the chief of Yasin occupied Gilgit after killing its ruler. At this stage, the Sikh State intervened and sent Syed Nathu Shah to subjugate Gilgit. Syed Nathu Shah succeeded in subjugating the country. After the Treaty of Amritsar in 1846, he transferred his services to Gulab Singh, who entrusted him with the government of Gilgit which he knew so well.

It will thus be seen that Jammu, Kashmir, Poonch, Ladakh, Baltistan and Gilgit had all along been under numerous dynastic rules before the advent of the Dogras. The Jammu and Kashmir State as it exists to-day is, therefore, the creation of Maharaja Gulab Singh. Mr. K. M. Pannikar says in book: Gulab Singh: Founder of Kashmir (London: Martin Hopkinson, 1930) :— "In a century barren of historical achievement in India, Gulab Singh stands out as a solitary figure of political eminence.....He is the only ruler in India's long history who could be said to have extended the geographical boundaries of India....No previous Indian ruler, not even Samadra Gupta or Akbar, had ever dreamt of invading Tibet: and though Zorawar, who ventured too far, paid the penalty for his adventure, the Maharaja's forces routed the Tibetan army and extended the border of India to the other side of the Himalayas."

CHAPTER III.—THE FIRST THREE MAHARAJAS.

175 **Maharaja Gulab Singh (1846-57).**—Before giving an account of the progress of the State under the Dogra rule, we may pause to consider the condition of Kashmir under the Afghans and the Sikhs. A brief reference has already been made to the period of the Sultans of Kashmir. The rule of the Mughals was on the whole a period of prosperity for Kashmir. Bernier, who accompanied the emperor Aurangzeb to Kashmir, during the early years of his reign, was very well impressed with what he saw. He was struck with the charms of "Cachemire, the Paradise of Indies" and particularly the beauty and grandeur of the mountain glens and flowing waters along the Mughal route and of gardens like Achhabal. In his book, he made special mention of the industrious habits of the people and the huge outturn of shawls, for which the valley was then famous. But in the wake of the Afghan onslaught, followed religious persecution, rapine and devastation. The brief rule of the Sikhs was no better and did not improve the condition of the cultivators in any way. Conditions were unsettled, and the Sikh Governors had neither the time nor the inclination to effect any lasting improvement in the administration. Moorcroft, the first Englishman to visit Kashmir, found in 1824 that everywhere the people were in a most abject condition "subjected to every kind of extortion and oppression." According to him "not one-sixteenth of the cultivable area was under cultivation." The taxation was exorbitant and corruption was universal. Another visitor, Vigne, who came to Kashmir a decade after, draws almost the same picture as Moorcroft and speaks of whole villages thrown out of cultivation.

The Sikh Government took one-half of the *kharif* crop plus four *traks* (1 *trak*=$5\frac{3}{16}$ seers) per *kharwar* (1 *kharwar*=16 *traks*=83 seers). The village officials got in addition about a *trak* per *kharwar*. Besides, *nazarana* and other taxes and *tambol* had to be paid to the Government. About two-thirds of the gross produce was appropriated by the State in one form or the other. The collection was made in kind, and the villages were farmed out. The Government had the monopoly of grain. In such circumstances, pressure had to be exercised on the peasants to keep the land in cultivation. They lived on the margin

of sustenance and their condition was little better than that of serfs. 175

On his assumption of sovereignty, Maharaja Gulab Singh found that there were over 3,000 *jagir* grants in *dharmarth* and numerous other alienations. The last two Sikh Governors had been very lavish in making these grants. Maharaja Gulab Singh instituted an enquiry, which had the effect of setting aside some of the alienations. The Maharaja also did something to alleviate the misery caused by *begar* (a kind of corvee system, that had prevailed from times immemorial). A number of men was determined in each village for *begar* and every man when on *begar* duty was to be paid a *kharwar* of rice per month and given food. Another reform was the rationing of rice in the Valley.

The shawl industry in Kashmir was so important that a Government department had been maintained for long to deal with it. Maharaja Gulab Singh reorganized the department. Before 1833, the duty on shawls was levied at three annas per rupee of value. Afterwards a tax of Rs. 96 per annum per shop was fixed and extended to one thousand shops. Subsequently, the duty was raised to Rs. 120 per shop. The shawl weavers were grossly under-paid. On the 6th June 1847, they struck work; and about 4,000 shawl workers set out for Lahore. The Maharaja promised them redress and recalled them, and in pursuance of this promise, he abolished the system of indenture under which shawl-weavers worked. He further fixed minimum wages for workers, and introduced a system of taxation by which the amount of tax was regulated in accordance with the price of shawls.

Maharaja Gulab Singh was a strong and stern ruler. But as the frontiers of his State were in a disturbed state, most of his energies were spent in consolidating them. He subdued the turbulent tribes on the borders of the State, and established order in his vast territories, which had never been under one ruler before.

In 1851, trouble arose on the Tibetan frontier over the refusal of the *zamindars* of Ladakh to allow full transport to certain trade missions from Tibet. The dispute was, however, settled by an agreement between the representatives of the Maharaja and the Dalai Lama.

In 1856, the Maharaja's health began to fail. At the outbreak of the Mutiny—in 1857, when he was on his

175 death bed, he called his Council and sent a contingent of 2,000 infantry, 200 cavalry, and 6 guns under the command of his son and heir-apparent, Sri Ranbir Singhji. The Maharaja died in August 1857, at the age of 66 before the Mutiny had been finally quelled. For the brave part played by the State forces in putting down the Mutiny, Maharaja Ranbir Singh, who succeeded his father, was offered a *jagir* in Oudh, which he declined, declaring that he had acted as a loyal friend and ally of the British.

Maharaja Ranbir Singh (1857-85).—Eleven years of Dogra rule had witnessed the gradual establishment of order in the State. But Maharaja Ranbir Singh's reign was not without military activity, as the frontier tribes still gave trouble and several expeditions had to be sent against them, which resulted in the subjugation of Gilgit and the adjacent territories.

After the termination of the Mutiny, the Maharaja turned his attention towards strengthening his position in Gilgit. In 1860, he sent a force under Colonel Devi Singh, which reduced the fort built by Gauhar Rahman, who had just passed away. Gilgit was re-occupied. The forces then advanced towards Yasin and took it. After the re-conquest of Gilgit, Raja Isa Bagdur of Punial, who had incurred the wrath of Gauhar Rahman and sought refuge at the Dogra Court, was re-installed in his old principality. At the time of his re-instalment, he acquired the territory of Ishkoman. In 1863, Yasin was reduced by a force led by Colonel Hoshiara. In 1865, disturbances which originated from Hunza, made the occupation of Gilgit difficult again. The ruler of Chitral assisted the insurgents. Reinforcements were sent by the Maharaja and Darel Valley was occupied. The garrison was re-established at Gilgit. In 1867, Punial was invaded by its enemies from Yasin. But relief was sent from Gilgit and order restored. About this time, the valley of Chaprot was occupied by the Hunza rulers. In 1877, the then ruler of Nagar occupied Chaprot and Chalt, and from that day these areas were held by the Nagar and Kashmir troops. In 1876, Yasin, Kuh-Ghizr and Ishkoman were under the rule of Mehtar Pahlwan Bahadur, who belonged to the ruling dynasty of Chitral and professed allegiance to the Maharaja of Kashmir. But he proved treacherous, and Aman-ul-Mulk was permitted by the Maharaja's Government to incorporate the whole country. He

partitioned the districts among Governors, who were 175
given the position of paid Governors under the Maharaja after their severance from Chitral in 1895.

Nevertheless, Maharaja Ranbir Singh was essentially a man of peace and devoted himself to the carrying out of administrative reforms. Administration was reorganised by the constitution of regular departments. Petition boxes were set up. Many imposts were abolished. The marriage tax was abolished; the tax on shawl manufacturers was reduced. Steps were taken to put down infanticide and kidnapping. Crime and drunkenness were put down with a stern hand. The Maharaja supervised the drilling of soldiers. A large number of schools was opened. A telegraph system and a postal system were established. Attempts were made to introduce a system of revenue assessment. The Maharaja started the cultivation of vines at several places. He placed the industry of sericulture on a firm footing. On the whole, trade 175
increased. But the shawl trade received a very serious 439
set-back after the Franco-German war of 1870. Prior to this, fine shawls made in Kashmir and known as Cashmeres were the fashion in aristocratic societies in Europe and were exported in large numbers to the Continent.

The following extract from the Administration Report of the Punjab for 1864-65 will be read with interest:—"The reduction of customs effected by His Highness last year has led to a considerable increase in the trade with the adjacent districts in the British territory. The trade with Sialkote is reported to have increased in value from Rs. 1,35,000 to Rs. 1,71,000 per annum, that with Jullundur and Hoshiarpore to have more than doubled. Chiefly in regard to the items of saccharine produce and native cloth, in Gujrat there is said to have been a general increase in the trade with Kashmir. The export of silk from Jhelum is stated to exhibit a similar increase and the value of shawl, wools and saffron imported to the Kangra district, an increase of Rs 9,000." In 1867, His Highness decided to apply the rate of 5 per cent. charged for goods in transit from the Punjab to Yarkand to all imports from Central Asia to India, of which the bond was not broken in the State territories. In 1870, a trade treaty was concluded with the British Indian Government. Under its terms, His Highness the Maharaja undertook

175 to forgo all duty on the trade between Central Asia and
439 British India, in return for the same concession made by the Indian Government for goods imported into the State through British India.

175 Maharaja Ranbir Singh was a great patron of letters and art. He encouraged research and gathered a good library of Sanskrit and Persian manuscripts.

In 1872, there occurred a fierce clash between the Shia and Sunni Muslims in Kashmir. The disturbances were put down and the Maharaja gave Rs. 3 lakhs to the Shias for relief. The great famine of 1877 followed, when owing to excessive rains, much of the harvest was washed away. The misery of the people became unbearable: whole villages were in ruins, fields were deserted and trade became extinct. The calamity marked the end of the old system. During the last five years of Maharaja Ranbir Singh's reign, the assessment of revenue was revised, and the cart road connecting Rawalpindi with Srinagar was commenced.

[692] In 1872, a mixed court of British and State officials
648 was set up for the decision of civil suits between European
175 British subjects and their servants on the one hand and the subjects of His Highness the Maharaja on the other. Political relations between the State and British India were conducted through the Punjab Government up to 1877, when the Officer on Special Duty was placed directly under the Government of India. In the Afghan War of 1878-80, the Maharaja sent a contingent of troops and artillery to assist the British Government.

175 **Maharaja Pratap Singh (1885-1925).**—Maharaja
648 Ranbir Singhji died in 1885 and was succeeded by his
643 eldest son, Maharaja Pratap Singhji. After the new Maharaja's accession, a British Resident was appointed in place of the Officer on Special Duty. The mixed court appointed in 1872 was abolished, and the Resident and his assistants were invested with powers to dispose of civil suits in which both parties were British subjects, or the defendant was a British subject or an Indian subject of His Majesty. A Council was constituted for the administration of the State with Raja Sir Amar Singh, the Maharaja's younger brother, and two selected officers from the Government of India as members. Raja Sir Amar Singh played a very large part in the administration till his death in 1907. He was keenly interested in the development of

the country's resources and in the expansion of trade. 175
Another brother of the Maharaja, Raja Ram Singh was for 648
several years the Commander-in-Chief of the State forces. 643

In 1877, a British Officer had been stationed as
Political Agent at Gilgit. He had been withdrawn in 1881, 175
but in 1889 the Agency was re-established. The Agency 648
comprised the chiefships of Hunza and Nagar and the governorships of Punial, Yasin, Kuh-Ghizr and Ishkoman. Hunza and Nagar, separated from each other by a river, are in the extreme north of the territory. The inhabitants of the former are mostly Maulais and of the latter Shias. In 1885, the Kashmir garrisons at Chaprot and Chalt were attacked. When the British Political Agent, Colonel Durand, visited Hunza and Nagar in 1889, the chiefs made an apparent submission, but they failed to keep the conditions agreed upon. Hostilities broke out, and after some fighting, Hunza and Nagar were occupied by a combined force of the British India and the State troops in 1891. The Chief of Nagar was reinstated by His Highness' Government. But the Chief of Hunza fled to Chinese Turkistan, and his half brother, Safdar Khan was installed in his place.

The Sialkot-Jammu Railway was opened to traffic in 496
1890. The Jhelum Valley Cart Road, 132 miles long, 491
which had been commenced in the time of Maharaja Ranbir Singh, was completed in the early nineties. The part of it between Kohala and Baramulla (98 miles) had been opened in 1889. The road connects Srinagar with Kohala. A bridge at Kohala joins His Highness' territory with British India, and from the bridge runs a 64 miles road through Murree to Rawalpindi. The construction of the Banihal Cart Road is another achievement of the late Maharaja's reign. Its importance lies in the fact that it connects Srinagar, the summer capital of the State with Jammu, the winter capital, which is also a railway station, without passing through British Indian territory. The two routes together with their branch roads form one of the finest systems of mountain roads in the world.

A few words about the old routes to Kashmir appear 487
to be necessary here. The Murree route from Deval to Baramulla consisted of eleven marches. Deval could be reached by cart from Rawalpindi. It was usual to take a boat at Baramulla for Srinagar. But even this short journey took more than 24 hours. Then there was the

312 operations were conducted below the town of Baramulla for removal of silt and other barriers. Scientific departments
474 were established. The Co-operative movement was introduced.

648 The assistance rendered to the British Empire in
175 times of emergency and war may also be briefly mentioned. The brilliant services of the State troops in the Black Mountain, Agror Valley and Tirah expeditions met with grateful appreciation of the British Government. The contribution of the State during the Great War in man power was the highest (31,000) among all Indian States.
652 The cost of maintaining the troops sent over-seas came to Rs. 1,11,00,000. In addition, the State contributed three-fourths of a crore to the war loan. Battle Honours were won by the State forces in several fronts in East Africa and Palestine.

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they leave their families and to which they return in their old age, and at more or less regular intervals in the meantime. 659

(5) *Permanent*—*i. e.*, where over-crowding drives people away, or the superior attractions of some other locality induce people to settle there.

Another form of migration which is probably increasing in India is what may be called daily migration, the practice of living outside some large urban area and coming and going daily for business of one kind or another.

The Census figures do not of course, distinguish between the different types of migration, but a clue to them may be obtained from the proportion of the sexes and the distance of the district of enumeration from the district of birth. In the case of temporary migration, as already stated, females are usually in excess; and the same is the case with periodic migration, so far as it is due to visits to places of pilgrimage. The bulk of periodic and semi-permanent migrants are men; while, where the movement is a permanent one, both sexes are usually found in fairly equal numbers.

I. MIGRATION.

98. Historical Survey.—For a proper understanding of the question of migration in the State it is necessary to sketch for the information of the reader a brief historical survey of the conditions prevailing here prior to its consolidation and occupation by the Dogras. The tract or collection of tracts known as Jammu and Kashmir State has witnessed several historical vicissitudes. The hilly tract which forms the Province of Jammu at the present day was never before the time of Maharaja Gulab Singh united under any single ruler. The ruling classes of this hilly tract were Rajputs, who seem to have taken refuge in these mountain fastnesses when the Rajput begemony in the Punjab received a shattering blow in the 12th Century by the invasion of Mohammed of Ghor. Their petty principalities maintained their independence during the Moghul times, though they acknowledged the suzerainty of the Moghul Emperors and paid a nominal tribute to Delhi. On the disintegration of the Moghul Empire they regained complete but short-lived independence. The Khalsa Power under the able leadership of Maharaja Ranjit Singh was then rising and the political and territorial ambition of the Khalsa misls included within its orbit the principality of Jammu which could not withstand the tide of the Khalsa Power and passed under its suzerainty. In 1822 Maharaja Gulab Singh was formally installed on the *Gaddi* by Maharaja Ranjit Singh who personally came to Akhnoor to perform the Raj Tilak. The conquest of Kishtwar, Rajouri, Reasi, Chenani and other areas followed from time to time and need not detain us as not relevant to the purpose in hand. 175 167

Kashmir Valley.—The Kashmir Province has also been the play-ground of many historic events. The inquisitive reader may refer to the pages of Raj Taringini by Kalhana for a historical account of the Dynasties that held sway in the land. For our purpose it is enough to say that the country after having been ruled by the Hindus for a number of centuries, passed under the Muslim Rulers and was held by the latter before its conquest by the Khalsa. In the beginning of the nineteenth century it was considered a part and parcel of the Durrani Empire and not a part of India. In 1912 Maharaja Ranjit Singh started on his first expedition against Kashmir which eventually acknowledged his rule. It was ceded to Maharaja Gulab Singh in consideration of his efforts to bring about amicable relations between the Sikhs and the British, and Kashmir passed into the hands of the Dogras as a result of the treaty between the British Government and Maharaja Gulab Singh signed at Amritsar in 1846.

Ladakh, Baltistan and the Frontier.—The Plateau of Ladakh does not belong geographically to India. It is a part of the Himalayan Tableland and has for a very long time been ruled by a Tibetan Dynasty of Rulers. It formed originally a part of Tibet, but in the fifteenth century it became

K 175 167 independent under a line of Tibetan Kings who accepted the suzerainty of the Grand Lama. It was the last King of this Dynasty Tsepal Namgyal during whose time the country was invaded by the Dogra forces of Maharaja Gulab Singh under General Zorawar Singh. Beginning from 1834, Zorawar had to lead no less than six expeditions before Ladakh and Baltistan finally accepted Dogra rule in 1840. The Frontier Illaqas were also brought under the dependence of the Maharaja at various times.

K 167 It will be clear from the above that the area now known as Jammu and Kashmir had never been effectively united under one ruler before the time of Maharaja Gulab Singh and it may be added much of it had never known settled government. This historical notice has not, however, been taken to arrive at this conclusion but to see how it affects migration and we are justified in drawing the following conclusions pertinent to our subject:—

(a) The number of Punjabi immigrants in the State must exceed those of any other Indian Province as nearly all parts of the State were once under the Sikhs of the Punjab.

(b) In Jammu Province the number of Afghan immigrants should be less compared with their number in Kashmir as the former province never acknowledged their sway while the latter was for long a part of the Afghan Kingdom.

(c) In the Frontier Districts the Tibetan and Afghan immigration should be considerable.

We shall see in the course of the chapter whether our conclusions are borne out by statistics.

D 166 167 221 **99. General : Jammu Province.**—(*i*) *Jammu District.*—Casual migration between different tehsils of the district prevails to a considerable extent. The district also exchanges a big volume of migration with the Punjab. The immigrants from the Punjab are nearly of all types. Those who have taken up State service or trade are semi-permanent or permanent. Those who come to visit their relatives and friends are casual and temporary immigration. The emigrants from this district to the Punjab and other Indian Provinces either go out periodically for labour or semi-permanently seeking employment. The Dogra soldiers in the British Army are generally drawn from this district.

(*ii*) *Kathua District.*—There is no permanent migration. Bakarwals and Gaddis with their flocks flow in the district in winter from cold places like Bhadarwah and Ramnagar and after a temporary stay of four to five months retrace their steps to their summer retreats. The non-agriculturist inhabitants of the district like Brahman, Jhewar, Barber go to British territory hunting jobs and labour according to their respective occupations when the season at home is slack. They return home after a few months' stay.

At harvest time labour is imported from adjoining British territory as the local labour cannot cope with the work.

This migration of a temporary and periodic character has not brought about any noteworthy change in the life of the people except that the locals who are accustomed to emigrate annually have shed some of the caste prejudices and learnt a lesson of cleaner living.

(*iii*) *Udhampur.*—The people of Banihal Illaqa who are mostly Kashmiri Muslims migrate to Jammu and the Punjab when their land is covered with snow and agricultural work is at a stand-still. Their migration generally lasts from Maghar to Chet when they return home with their earnings and the satisfaction of having escaped the rigorous winter of their own place.

1 [Errata: read "dependency" for "dependence"; cf. errata sheet, p. 329, category III — Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

175 something through the British Government, which he enjoys at
631 Wazīrābād.

177 Rājāorī has one conspicuous building raised by its last, the
361 present, rulers. A large temple, elevated on a rock by the river,
[346] shows to all that Hindū power has again spread thus far west. As another sign of this, the Dogrās have changed the name of the place to *Rāmpūr*, thus designating it after one of their gods; this new name has displaced the old in official dealings, but not in the mouths of the commonalty.

RAJAORI TO SIRINAGAR: EIGHT MARCHES.

133x We have hitherto in our journey been among the Outer, the
487 Lower, Hills; in these next marches we shall get over the higher ranges of mountains, those that are the great barriers of Kashmir. The first two days' march from Rājāorī will take us northward over the Ratan Ridge by a pass that is called the Ratan Pīr; the next four will lead us eastward through the main Panjāl Range (of which the other was a branch) by the pass called the Pīr Panjāl, and will bring us down to the level and out into the wide opening of the vale of Kashmir; the last two are wholly within that valley.

The following is a list of the eight marches, still numbering from Jummoo:

	Miles.		Miles.
7. Rājāorī to Thanna	14	11. Allābād to Hīrpūr	14
8. Thanna to Baramgalla ..	10	12. Hīrpūr to Shapeyan	6
9. Baramgalla to Poshiāna ..	10	13. Shapeyan to Kahnpūr ..	15
10. Poshiāna to Allābād Sarā ..	11	14. Kahnpūr to Sirīnagar ..	12

In the first march, from Rājāorī to Thanna, we keep for 14
[311] miles in the same not wide valley, following up this western Tavī stream, rising by a gradual incline. The ground of the valley is all terraced and made into rice-fields, which at this time are flooded with water led from the stream in preparation for the sowing, which will be done a week or two later. The valley is closely bounded by spurs of hills, which change their look as we near the end of the march, for we then get among a higher class

245 654 *Silviculture.*—Great progress was made during this decade in silviculture. The establishment of a specialist Working Plan Circle enabled all the valuable commercial forests to be brought under modern methods of management, thus enabling the forests to be fully utilised without impairing their future productivity. Silvicultural research was undertaken for the first time and a special Research Division was formed.

[313] [314] *Commercial Development.*—Considerable progress has been shown in developing the commercial side of the department's activities. The out-turn of timber rose from 11 millions c.ft. to nearly 29 millions. The markets for minor products were developed and extended. The production of crude resin rose from about 4,000 maunds to 55,000 maunds greatly adding to the prosperity of the people in parts of Jammu Province where resin tapping has now become a well established village industry. Kashmir Artemisia has been brought under commercial working and now contributes considerably to the world's supply of Santonin.

General.—The expansion of the Forest Department's activities have very largely benefitted the people of the State. Not only has the larger income produced by the department enabled the Government to spend more money on social services such as education and medicine, but the increasing out-turn of produce has provided a great deal of work for the inhabitants many of whom now rely on forest works to enable them to pay their land revenues.

241 242 **26. Agriculture.**—A glance at Imperial Table X (Occupation), will show that by far the major portion of the inhabitants of the State depend on agriculture for their levelihood. The prosperity of trade and transport is also indissolubly linked with the bright prospects of agriculture for if the purchasing power of the masses goes low on any account a season of depression sets in the trading section of the community. The activities of the Agriculture Department in promoting the interests of farmers by introduction of better varieties of seed, more scientific instruments, better manures and last but not least by awakening a new interest in agriculture by overcoming the apathy of ages are particularly relevant to the Census Report. Any invention or discovery which can double the yield of crops in this country is bound to multiply to the same extent the mouths that feed on it. The activities of the Agriculture Department of the State are, however, unfortunately concentrated in the Kashmir valley only, and the province of Jammu has not derived any material advantage from its existence so far. The extension of the department's activities to that province on a larger scale is apparently necessary.

In the Kashmir valley the Agriculture Department maintains two experimental farms where several varieties of agriculture and vegetable seeds imported from India and foreign countries like America, England, Russia, Italy are tried and recommended for adoption to cultivators after the experiments have met with success on the Government farms. In some cases acclimatised seeds have multiplied the yield by 50 per cent. About 160 varieties of foreign vegetables are also grown on the farm. The seed is distributed twice a year in the valley and demands from other places are met by post.

241 177 *Implements.*—Several implements such as Meston ploughs, Horse Hoe, Bar Harrow, Chaff Cutter, Maize Huller and Sheller, Automatic Seed Drill have been introduced and though a few only of the zamindars who are enterprising enough have come forward to purchase them and try their utility on their farms an innovation has been started which might prove of considerable value in the future.

543 *Shows.*—Agricultural shows used to be held on the occasions of seed distribution and have now come to form a part of the Industrial Exhibition held annually in Srinagar. The Agriculture Department occupies a separate section where several varieties of different agricultural and horticultural products are exhibited besides the implements and provide a source of valuable information and instruction to the people. In 1979 an agricultural show was held at Jammu

their proportion yet their aggregate proportion for all ages is the best which is due to the fact that in subsequent age-groups they not only maintain the sex-ratio of their entire group but substantially increase female proportion to 1,114 in group (14-16), 1059 in 17-23. They stand the highest in age-groups 7-13, 17-23, 24-43 and 44 and over while in group 14-16 they are excelled by the Chamars. The broad reason for this satisfactory proportion is that the community being largely agriculturist the females dwell in rural areas, the active agricultural and open air life of which is conducive to better health and comparatively less mortality of females than in other castes like the Kashmiri Pandits and Khatris who are predominantly town-dwellers amidst congested surroundings. The religious objection against infanticide also keeps the proportion of females children comparatively higher. The Meghs and Chamars who also work on fields either as peasant proprietors or mostly as tenants and field labourers also show similar results. The Rajputs continue to occupy the last place in respect to sex-ratio and it is hoped that with the introduction of measures against female infanticide in this community the proportion will naturally improve at future Censuses. Not only is there a defect in the age-group 0-6 but this is aggravated in 7-13 which indicates the existence of the factor of neglect of female children and partially the reticence against disclosure of the particulars about girls approaching marriageable ages. 162*

Shifting our analysis towards the Muslims it is apparent that the Balti tops the list with 1,033 females and is closely followed by Shin (984), Brukpa (958), Jat (930), Sayed (921), Rajput (919), Bafinda (916) while Kashmiri Muslims have only 851. The Balti continues to show a fair excess of females over males at this Census as at the last and we cannot discard the figure as unreal. Although a large share of this excess is attributable to emigration of good portion of Balti males at the time of Census yet we cannot help subscribing to the view that there is a great excess in female birth-rate as is evidenced by the proportion of 1,020 female children between 0-6 to 1,000 males in the same age-period. The healthy and active life of the Brukpas who mostly constitute the pastoral population of the Frontier and the Shins who are a primitive tribe is responsible for better proportion of the females. The proportion of 1,037 given by the Muslim Rajputs at the 1921 Census which then appeared unreliable has been proved to be so by the figures of this Census which gives a record of 919 only. The Jat, Bafinda and Sayed also give fairly satisfactory proportions while the Kashmiri Muslims are in defect for causes already detailed in the penultimate paragraph.

121. Influence of Social Conditions and Local Customs.—The decade has witnessed remarkable improvement in the social customs of various communities due to the spread of education and civilisation. The system of early marriage which was so common in both the provinces and especially amongst the Hindus who literally followed the injunctions of their scriptures in celebrating child marriages has now become a thing of the past—thanks to the Ruler of the State who out of solicitude for his subjects laid statutory prohibition upon this harmful system and drove out of his realms this most injurious social custom. Although the Arya Samaj and some advanced people even among the orthodox Hindus have made strenuous efforts to popularise widow remarriage yet their efforts have not yet produced the desired beneficent results and the instances of widow marriage amongst the State Hindus are few and far between. The *Purdah* system has during the decade lost much of its intensity. The rural and labouring classes observe very little *Purdah* while the people of the middle classes are now giving greater freedom to their women-folk. The progress amidst the higher circles has been greater and it is now become a fashion for the well-to-do to take their wives with them to the Cinemas or for outing of which the Sundays of the Nishat and Shalamar gardens of Srinagar and the flocking of people every evening to pass summer evenings on the Jammu canal are living instances. A good deal of social reform has taken place amongst the Kashmiri Pandits whose women have discarded the loose and untidy dress of centuries and are seen in up-to-date Indian Saris. The return of scholars of various communities after training in the foreign countries has imported far more advanced and liberal ideas the permeation of which in their respective communities is everyday liberalising the atmosphere. 178 [582] [587] [562] [177]

4/A [Errata: see category 116, p. 329 for corrections -- Analyst]

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

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Panjāl range, Hastīvanj, where the king, to amuse himself, drove one hundred elephants over the precipice, enjoying their cries of agony. King Gopāditya was a pleasing contrast to the cruel king, and did much to raise the Brāhmans, and to advance their interests.

Hindu dynasties.

[361]

Pravarasena II reigned in the sixth century and, returning from his victorious campaigns abroad, built a magnificent city on the site of the present capital of Kashmīr. The city was known as Pravarapura, and is mentioned by Hiuen Tsiang at the time of his visit (A.D. 631) as the new city. The site chosen has many advantages, strategic and commercial, but it is liable to floods. Many subsequent rulers endeavoured to move the site of the capital, but their efforts failed. Among these was the celebrated Lalitāditya, who ruled in the middle of the eighth century, and received an investiture from the emperor of China. A great and victorious soldier, he subdued the kings of India and invaded Central Asia. After twelve years of successful campaigning he returned to Kashmīr, enriched with spoil and accompanied by artisans from various countries, and built a magnificent city, Paraspur (Parihasapura). To give this new town pre-eminence, he burnt down Pravarapura. Lalitāditya also built the splendid temple of Mārtand. Before leaving for further conquests in Central Asia, from which he never returned, the king gave his subjects some excellent advice. He warns them against internal feuds, and says that if the forts are kept in repair and provisioned they need fear no foe. In a country shut in by mountains, discipline must be strict, and the cultivators must not be left with grain more than sufficient for a year's requirements. Cultivators should not be allowed to have more ploughs or cattle than are absolutely necessary, or they will trespass on their neighbours' fields. They should be repressed, and their style of living must be lower than that of the city people, or the latter will suffer. These words spoken some 1,200 years ago have never been forgotten; and rulers of various races and religions have followed Lalitāditya's policy, and have sternly subordinated the interests of the cultivators to the comfort of the city.

[178]

Sankara Varman (883–902) was another great conqueror; and it is stated that, though Kashmīr had fallen off in population, he was able to lead out an army of 900,000 foot, 300 elephants, and 100,000 horse. Sankara Varman was avaricious and profligate. He plundered Paraspur in order to raise the fame of his own town, now known as Pattan.

166 167 The foreign missionaries have succeeded in converting a number of local inhabitants to Christianity.

178 167 [564] (5) As regards caste grouping migration has led to a loosening of the tight hold of caste. Narrow prejudices have been swept away. In Gilgit the disappearance of endogamy in Muslim Shia castes is noticeable.

[562] (6) The old customs are gradually giving way. Thus widow marriage is finding favour with the people, while the *Purdah* system is on the decline.

[291] (7) In dress great changes are noticeable. The Kashmiri Pandits are discarding the wearing of *Pheran*, a long loose gown and taking to Punjabi dress. The English dress is more in evidence in literate circles. The hat is gradually supplanting the turban. Even in villages, Punjabi trousers and slippers are overcoming Dogra trousers, and shoes in the case of females. The *Saree* is coming into vogue amongst females of the upper classes.

[197] (8) So far as language is concerned Punjabi is easily spoken and understood in those parts of the State where the inhabitants come in contact with the outside world either as emigrants or as hosts of immigrants. The Kashmiri labourers who go to the Punjab understand and talk Punjabi tolerably well. The shopkeepers and Hanjis (boatmen) in Kashmir who have English speaking customers speak English though broken and full of solecisms. The immigrants in Kashmir especially traders command a fair knowledge of Kashmiri dialect.

[564] (9) In the sphere of occupation changes have taken place. Some of the castes no longer stick to their old hereditary occupations. Labour or service is not regarded as degrading by any caste though Rajputs do not take to domestic service especially the task of cleansing utensils as they regard it menial duty. The Kashmiri Pandits are gradually relinquishing their ideal of Government service and turning to trade and even manual labour in increasing numbers.

II. IMMIGRATION.

167 **101. Main Results for the State.**—The total population of the State as ascertained by actual count on the Census night came to 3,646,243, out of which 3,582,047 *i. e.*, 98·2 per cent. were born within the State. Immigration thus accounts for a trivial increment of 1·8 per cent. to the State population. The immigrants are mainly drawn from the neighbouring British Indian Provinces of the Punjab and the N. W. F. which stretch along the boundary line of the State for a considerable distance. The contiguous districts of these two provinces given in the margin contribute nearly 1·3 per cent. of the population, leaving ·2 per cent. to be contributed by the non-contiguous districts of these provinces. In all thus these two provinces claim 1·5 per cent. of the increment to population of the State while all other Provinces in India and outside countries have only ·3 per cent. to their credit. Among other Indian Provinces the United Province stand foremost while amongst States, Chamba tops the list, being contiguous. As regards Asiatic countries Afghanistan, our neighbour, scores highest, the second best being Nepal due to her sons being in the State Forces. The share of other countries is nominal. The foreign countries benefit us to a very limited extent, the United Kingdom being the greatest contributor as her sons are employed in State service or are engagad in carrying on trade or missionary work. They will be discussed in greater detail in the paragraph on over sea migration.

N. W. F. PROVINCE.

1. Hazara.

PUNJAB PROVINCE.

1. Gujrat.
2. Gurdaspur.
3. Jhelum.
4. Kangra.
5. Rawalpindi
6. Sialkot.

[Errata: read "overseas", of errata sheet, p. 329, category 11c --Analyst]

their proportion yet their aggregate proportion for all ages is the best which is due to the fact that in subsequent age-groups they not only maintain the sex-ratio of their entire group but substantially increase female proportion to 1,114 in group (14-16), 1059 in 17-23. They stand the highest in age-groups 7-13, 17-23, 24-43 and 44 and over while in group 14-16 they are excelled by the Chamars. The broad reason for this satisfactory proportion is that the community being largely agriculturist the females dwell in rural areas, the active agricultural and open air life of which is conducive to better health and comparatively less mortality of females than in other castes like the Kashmiri Pandits and Khatris who are predominantly town-dwellers amidst congested surroundings. The religious objection against infanticide also keeps the proportion of female children comparatively higher. The Meghs and Chamars who also work on fields either as peasant proprietors or mostly as tenants and field labourers also show similar results. The Rajputs continue to occupy the last place in respect to sex-ratio and it is hoped that with the introduction of measures against female infanticide in this community the proportion will naturally improve at future Censuses. Not only is there a defect in the age-group 0-6 but this is aggravated in 7-13 which indicates the existence of the factor of neglect of female children and partially the reticence against disclosure of the particulars about grls approaching marriageable ages. 162*

Shifting our analysis towards the Muslims it is apparent that the Balti tops the list with 1,033 females and is closely folbwed by Shin (984), Brukpa (958), Jat (930), Sayed (921), Rajput (919), Bafinda (916) while Kashmiri Muslims have only 851. The Balti continues to show a fair excess of females over males at this Census as at the last and we cannot discard the figure as unreal. Although a large share of this excess is attributable to emigation of good portion of Balti males at the time of Census yet we cannot help subcribing to the view that there is a great excess in female birth-rate as is evidence by the proportion of 1,020 female children between 0-6 to 1,000 males in the same age-period. The healthy and active life of the Brukpas who mostly constitute the pastoral population of the Frontier and the Shins who are a primitive tribe is responsible for better proportion of the females. The proportion of 1,037 given by the Muslim Rajputs at the 1921 Census which then appeared unreliable has been proved to be so by the figures of this Census which gives a record of 919 only. The Jat, Bafinda and Sayed also give fairly satisfactory proportions while the Kashmiri Muslims are in defect for causes already detailed in the penultimate paragraph.

131. Influence of Social Conditions and Local Customs.—The decade has witnessed remarkable improvement in the social customs of various communities due to the spread of education and civilization. The system of early marriage which was so common in both the provinces and epecially amongst the Hindus who literally followed the injunctions of their scriptures in celebrating child marriages has now become a thing of the past—thanks to the Rulers of the State who out of solicitude for his subjects laid statutory prohibition upon this harmful system and drove out of his realms this most injurious social custom. Although the Arya Samaj and some advanced people even among the orthodox Hindus have made strenuous efforts to popularise widow remarriage yet their efforts have not yet produced the desired beneficent results and the instances of widow marriage amongst the State Hindus are few and far between. The *Purdah* system has during the decade lost much of its intensity. The rural and labouring classes observe very little *Purdah* while the people of the middle classes are now giving greater freedom to their women-folk. The progress amidst the higher circles has been greater and it is now become a fashion for the well-to-do to take their wives with them to the Cinemas or for outing of which the Sundays of the Nishat and Shalamar gardens of Srinagar and the flocking of people every evening to pass summer evenings on the Jammu canal are living instances. A good deal of social reform has taken place amongst the Kashmiri Pandits whose women have discarded the loose and untidy dress of centuries and are seen in up-to-date Indian Saries. The return of scholars of various communities after training in the foreign countries has imported far more advanced and liberal ideas the permeation of which in their respective communities is everyday liberalizing the atmosphere. 178 [582] [587] [562] [177]

1 [Errata: see category 116, p. 329 for corrections -- Analyst]

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178

Coming to the civil condition of the females by religion the marginal table which shows the variation since the last Census will be greatly helpful in assessing the improvements during the decade.

Religion.	Unmarried.		Married.		Widowed.	
	1931	1921	1931	1921	1931	1921
All Religions ..	404	394	489	485	107	121
Hindu ..	255	213	461	476	184	211
Muslim ..	415	414	497	489	89	97
Sikh ..	422	413	466	474	101	113
Budhist ..	435	453	432	397	113	170

In the entire female population there has been an increase both in the unmarried and married proportions by considerable reduction from the widowed group (11 per cent.) which is really a matter of great satisfaction and is a sure proof of the decade being an exceptionally favourable one. Amongst the unmarried females there is an all-round improvement in the proportion of spinsters due to prevention of early marriage except in the case of Budhists; amongst whom marriage is celebrated at a later age and early marriage is non-existent. The figures eloquently represent the truth when we find that the greatest increase in the proportion of unmarried females has taken place amongst the Hindus among whom the earliest marriage had the highest prevalence, the Sikhs showing a small increase of 13 and the Muslims a nominal increase of one. In the married class again the increase in the State is due to the immunity of the decade from Influenza which selects adversely towards females and also to the increasing care and consideration which is bestowed upon the softer sex as a result of contact with the Western civilization as also of the gradual breaking up of unhealthy social customs such as *Purdah*. It may now be confidently asserted that natural affection and growing regard for the wives amongst the youth of the educated classes is fast driving out the traditional neglect and illtreatment to which the young-wife was generally subjected at the husbands' house where the mother-in-law made her work the whole day as a household drudge regardless of her health and comfort. The Muslims and Budhists are responsible for increase in the proportion of the married females while among the Hindus and Sikhs the proportion suffered a slight.

The decrease of 11 per cent. in the proportion of the widows is indicative of the progress of the society towards better ideals since it means the elimination of 11 per cent. misery of the unhappy women doomed to perpetual widowhood and so much improvement in the productive power of the community. The Budhists have shown the maximum (57) decrease in widowhood and the Hindus also follow with a fairly good decrease of 27 while the Sikhs and the Muslims record decrease of 12 and 9 in the proportions per mille. The principal cause of this improvement is again the general freedom of the decade from epidemics and operation of the Marriage Regulation which deprived the widowed class of the contribution made by child-wives who become widows by the deaths of husbands in early age. Further analysis of the subject by provinces will swell the discussion into tedious proportions and for details we may simply refer the reader to the Subsidiary Table II and for his guidance it may be observed that the influence of the Hindu customs will be visible in the statistics of the Jammu Province while the figures of the Kashmir Province and the Frontier Districts will be found to be coloured by the Muslim and Budhistic influences.

*162

154. Civil Condition by Caste.—Subsidiary Table V gives the distribution of 1,000 of each age by civil condition for certain selected castes. Since the age-groups adopted in this table are different from those adopted in the corresponding table of the last Census no comparison with the past is possible, and we shall in consequence confine our analysis to the statistics of the current Census alone and show the relative extent of civil condition in the various castes entered in the table. Amongst the Hindus the Kashmiri Pandits continue to have the largest number of unmarried males in all the age-groups commencing with 988 per mille in the age-group 7-13 and 154 in the last group 44 and over. The

[Errata: cf. category III, p. 330 for corrections-- Analyst]

Those below 20 are still too young to complain of unemployment and the fact that no one above 40 is unemployed confirms the belief that they will soon be absorbed somewhere. 162x 464

239. The unemployed when looked at from the point of view of occupation of their fathers disclose an interesting tale. The cultivators come first with menials in the second and artisans in the third place. The cultivator whose calling is not so remunerative as that of a trader or industrialist, takes to education in the hope of finding a financial Elysium which will set him at ease as regards demands of revenue and the money-lender and social customs. It is a pity that their sons have disillusioned them. The motive of menials and artisans is not different. All look upon education as a solvent of financial worries which, however, in its present form it is not.

240. When we look to the qualfications of the unemployed we find that the possessor of British degree is in a glorious minority of one. All others have Indian degrees appended to their names. The largest proportion is made up of academic degrees like M. A., B. A. and M. L. C.[1] There are only three Bachelors of Engineering and one Bachelor of Law amongst the unemployed who may be said to have specialised in a particular line.

241. The number of those who are discontented with their employment is 26 which is really much lower than one would expect.

The stylish living which comes so easy to the English literate at school and college when they live on the hard-earned money of their parents is difficult to keep up at a later age when the employment they get does not bring them abundance of money and they have to pool their small earnings in a joint family. Their discontent is thus easily understood. Moreover, discontent is a necessary condition of progress, and it is really surprising that the only class which should be most vociferous in expressing its dis-satisfaction with existing conditions should be almost mute.

242. Besides the above we have got about 251 under-matrics between the ages of 20-39 who are also seeking the '*El Dorado*' of employment which may be taken as a synonym for Government service. Their tale is not different and need not detain us further. They have got 75 persons below 20 and 2 above 40 who are also unemployed.

243. Decaying Industries.—The following industries are either decaying or have decayed in the State:— 178

1. Shawl-weaving in Basohli tehsil.
2. Manufacture of woolen blankets, woolen Pattis and shoes in Ramnagar tehsil.
3. Lungi and Salwar manufacture in Muzaffarabad tehsil.
4. Paper manufacture in Udhampur and Srinagar tehsils.
5. Calico printing in Samba.

244. Shawl-weaving in Basohli.—The weaving industry of Basohli owed its origin to the patronage of the then Raja of the place who imported a few workmen from Kashmir and got it started. The initiative attracted other workers and the contagion spread to local inhabitants till the industry throve so well that it counted 1,400 establishments and shops dealing in shawls. 178 288

The raw material came from Ladakh and Tibet and was supplied by the traders of Amritsar who took in return the finished product and sold it in the Punjab and Bengal and even exported it to France where a brisk demand existed. The export was unrestricted except that a duty of annas eight per loom was levied by the then Raja.

[1] [Errata: read "S.L.C."; cf. errata sheet, A 339 category 116 -- Analyst]

178 The shawls were of different qualities with prices varying from Rs. 40 to Rs. 500. In France the price fetched by a good shawl was handsome.

288 But unfortunately for Basohli, France took into her head to manufacture her own shawls and not only succeeded in meeting its own demand locally but even took to exporting shawls to India. This had a disastrous effect on the industry which could not stand the competition of machine-made shawls. The patronage of the Raja could not avert the catastrophe and the workers dissatisfied with their lot emigrated to places like Amritsar, Sujanpur, Nurpur, Pathankot etc., in the hope of better prospects. The net result was that the industry became extinct and the once prosperous town has been converted into a deserted place.

245. Manufacture of Woolen Blankets, Pattis and Shoes in Ramnagar.—Woolen blankets and Pattis were manufactured in Ramnagar tehsil and were exported to outside places. The Military Department of the State had its requirements met from this tehsil but due to the inroads of machine-made blankets and Pattis with a superior finish and a cheaper price this industry began to decay. The Military Department transferred its custom to cheaper markets which completed the process.

As regards shoe-making, a special variety of shoes was made in the tehsil and found favour with His late Highness whose sad demise led to the cessation of demand and decline of industry.

246. Lungi and Salwar weaving in Muzaffarabad Tehsil.—Lungis (Turbans) and Salwars (female trousers) are manufactured in Muzaffarabad tehsil from raw material imported from outside. But the competition of machine made goods is gradually usurping the market and this industry is showing signs of decay.

289 **247. Paper Manufacture in Udhampur and Srinagar Tehsils.**—In Udhampur tehsil the manufacture of paper was started before 1921 but met an unfimely death due to foreign competition.

In Srinagar hand made paper is suffering from similar causes. The mills produce substitutes at about half the price of Kashmir hand made paper. The right sort of raw material is also not available. Such paper as bond paper and other superior paper can be made of rags of good quality which are not available in Srinagar. The resulting paper is very poor and cannot stand competition in quality or price.

288 **248. Calico Printing in Samba.**—This industry is reported to be decaying. There is a community called 'Chhimbar' who follow this profession and who are the cause of the celebrity of the town. Lack of knowledge of the use of aniline dyes and of varied designs is rendering their calling extinct. But His Highness' Government is trying to re-start the industry and thus save it from extinction.

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212 562 round by numerous difficulties. The *Purdah* system is prominent amongst them. It debars the women particularly in the adolescent ages from attending classes. Early marriage is another serious obstacle, for as soon as the girl attains a marriageable age, her nuptial rites have got to be performed which mean a good-bye to her education. The bridegroom's house is not the place from where attendance at a school is possible, for household duties and social customs forbid any such diversion. The *laissez faire* policy in production of children encumbers the newly wedded girl with a child so soon after the marriage that she cannot continue her studies even if she had the inclination and necessary leisure to do so. The children following closely upon the heels of one another provide occupation for her maternal instincts which monopolise her time and energy to the exclusion of everything else. The conservative attitude of the people and their general indifference if not active opposition to the education of females has also to be taken into account. The difficulties in starting girls' schools in rural areas and staffing them efficiently are greater than in the case of boys' schools. All these and several other factors operate against the swift spread of literacy amongst [178] females. The increase registered during the decade is, however, a sign of liberalising of ideas in this respect and shows that old traditions are loosening their hold on the rising generation. His Highness' Government has made the womens' education one of its main concerns and maintains a separate Inspectorate for the purpose. The number of schools has risen many fold and the next Census is most likely to show a brighter record.

212 **256. Variation in Female Literacy by Provinces.**—The Jammu Province which is bordered by the Punjab, leading to exchange of migrants and consequently importation of liberal ideas prevailing in British India on the subject of female literacy, shows the highest increase in the literacy of females. The Kashmir Province comes second best while the Frontier Districts record an increase of 33 per cent. only which is obviously due to its comparative lack of contact with the more advanced parts of the country. The increases which are likely to rise higher at future Censuses forebode better times.

Province.	Female literates in		Percentage of increase.
	1931	1921	
Jammu Province ..	3,910	2,703	+137
Kashmir " ..	1,941	1,179	+ 65
Frontier Districts (excluding Frontier Ilaqas) ..	169	127	+ 33

257. Variation in Female Literacy by Districts.—A comparison of the figures of female literates for 1931 and 1921 gives a sufficient indication of the way the wind is blowing. But for the unfortunate district of Reasi which shows a considerable fall in the figures which is not accountable by any other reason except mistaken enumeration, all districts show an encouraging advance. The district of Kathua takes the lead and is followed by the district of Mirpur. The Jammu district has also an enviable record. All these districts with that of Udhampur have more than trebled the number of their female literates. The Poonch Jagir has doubled them. The other districts have also made notable additions. The district of Gilgit stands at the bottom showing only a 10 per cent. increase. The Baramulla district has also advanced slowly viz., 15 per cent. only. This rate of progress, if maintained, is sure to prove beneficial.

District.	No. of female literates in		Increase or decrease per cent.
	1931	1921	
Jammu District ..	2,160	1,107	+256
Kathua " ..	320	96	+233
Udhampur " ..	484	152	+219
Reasi " ..	297	339	— 12
Mirpur " ..	1,377	384	+260
Chenani Jagir ..	30	32	— —
Poonch " ..	619	309	+100
Baramulla District ..	319	277	+ 15
Srinagar " ..	1,237	840	+ 50
Shopian " ..	428	272	+ 57
Leh " ..	114	77	+ 48
Gilgit " ..	95	80	+ 10
Frontier Ilaqas ..	19	Not recorded.	

sect instead of Arya Samaj yet the returns of schedules showed a great preponderance of entries like Samaj Arya, or Mahasha and it was only in the case of intelligent persons that the entries of Vedic Dharma were found recorded. 795

Separate enquiries were made from the various local branches regarding their activities during the decade but upto the time of writing responses were received only from Mirpur and Srinagar which show that a girl school having a building of its own and a small library is being run by the Mirpur Samaj which has also reclaimed 2,500 Chamars while the Srinagar Samaj is engaged in social and educational propaganda. It maintains a girl school of the middle standard in a building of its own wherein the number of students swells to about 100 in summer. There is a Rainawari Arya Samaj Vanitashram where widows are given lessons in the three Rs and are also taught embroidery and weaving work to enable them to earn a living. The Samaj celebrated half a dozen widow remarriages and is doing propaganda work to break down the opposition. 794

305. Depressed Classes.—His Highness the Maharaja Bahadur had thrown open the public wells and schools and colleges to the untouchables long ago but to complete the work of their social equalization and uplift, he has very recently made an announcement throwing open all State temples and Devasthans to the depressed classes for 'Darshan' and prayer and this has ushered in a new era in the orthodox Hinduism of the State which will soon adapt itself to the changing conditions and it is hoped that the depressed classes will no longer show an anxiety to stand out of the ranks of the orthodox Hinduism. It is to be seen whether with the fresh stamp of touchability and equality the orthodox Hinduism will be able to recoup its numbers although there seems little doubt that further migration from the Brahmanic into the Arya Samaj would materially cease. 657 178

306. Islam.—Mohammedanism is a monotheistic religion believing in the unity of God, in Mohammed as his messenger and prophet, in Quran as his scripture, in the existence of angels, predestination and resurrection. It also enjoins the performance of some cordinal duties *viz.* "the Saalt (daily prayers), the Saum (fasting in the month of Ramzan), the Haj (Pilgrimage to Mecca) and the Zakat (allotting a certain proportion of ones' income for charitable and religious purposes)". It is readily distinguishable from Hinduism as it has a definite creed and an intensely proselytizing mission, its followers in India as well as in Kashmir being made up of foreign immigrants and by conversions from Hinduism. The Muslim population of this State consists mainly of local converts from all castes, *i. e.*, Brahmans, Rajputs, Vaishyas and Shudras who passed into the Muslim ranks at various periods of history. The Imperial Table XVII shows that under Muslims also there are found a number of Hindu castes such as Jats and Rajputs in the Jammu Province, and Bats, Dars, Rainas and Pandits in the Kashmir Province some of whom upto this date retain most of their old ceremonies and customs. The Muslim Rajputs of the Jammu Province still observe the endogamous and exogamous marriage groups. The institutions of child marriage, prohibition of widow re-marriage and payment of fee to Brahmans at marriage show the close affinity in which they still stand to their Hindu brethren. In Kashmir the visitors are quite familiar with the famous shawl merchant Nurdin Pandit the first half of whose name is Muslim while the suffix is purely Hindu. In Ladakh and Frontier Illaqas the inhabitants who were formerly Budhists of the local Mangolian race were muslimised in a wholesale manner although some of them in Ladakh still observe some Budhistic customs. They freely drink chhang—the Budhist beverage and the worship of Budhist Devata Raheo is also performed by some classes. 779

The total Muslim population as enumerated at the present Census is 2,817,636 persons against 2,548,514 of the 1921 Census the increase amounting to 10·5 per cent. against 5·1 per cent. of the previous decade which shows a very satisfactory record. Their proportion per 10,000 of the population has also risen from 7,675 to 7,727. The Subsidiary Table I shows that amongst the Natural Divisions the percentage variation continues to be the highest in the Kashmir Province (11·6) as at the last Census which establishes the high fecundity of the Kashmiri 162

1/4 [Errata: cf. category 116, p. 330 for corrections— Analyst]

x659 564

(iv) The Secretary, Jangida Brahman Maha-sabha, Delhi, requested for the entry of Khatis and Sunars as Jangida Brahmans and was informed that there was no objection to the acceptance of the new caste name provided the old occupational name was also given.

Similar claims were advanced by a number of other castes, the ambition in each case being to shoot as high as possible. The Chamars for instance, would like to be entered as Chandar-bansi Rajputs. All these claims were allowed to be made and compromises arranged in all cases. The returns had, however, to be tabulated as on previous Censuses. Most of the castes mentioned in this para. were not found to exist at all in the State. The case of Kashyap Rajputs was decided finally by His Highness' Government and the new designation was dropped. The Nais who returned themselves as Brahman Nais were 54 only and it was not considered necessary to add the word Brahman to Hajjam in the Imperial Table XVII.

317. Reliability of the Return.—The instructions issued to the Census agency were sufficiently detailed and a caste index giving the names and habitat of important castes found in the State was also supplied. The returns were therefore, expected to be free from vagueness or inaccuracy. The question of caste is, however, a complicated one, as the people generally return their sub-caste and not the main caste and the sub-castes are so numerous that the possibility of error entering into statistics is always present. Moreover, caste does not remain in a static condition as is the common belief erroneously held. It is always in a flux though imperceptibly. The minor castes which are anxious to ally themselves with a higher and bigger caste do not miss their opportunity when the Census comes. Such movements cannot but affect the results at each Census and lead to violent variations in caste strength which cannot be explained on any other score. The trustworthiness of figures can, therefore, be guaranteed only to such extent as it is possible. Some degree of inaccuracy is unavoidable and the figures cannot be called immaculate.

564

318. The Meaning of Caste.—A caste has been defined as an endogamous group or collection of groups bearing a common name and having a common traditional occupation, who are so linked together by these and other ties, such as the tradition of a common origin, the worship of a common tutelary deity, and the observance of same ceremonies etc., that they regard themselves and are regarded by others as a single homogeneous community. Such distinctions are said to exist or to have existed in other countries such as Egypt and Greece. In Rome marriage between plebeians and patrician women was not allowed for a long time. Restrictions on commensality are also said to have existed in these countries. Though the division of society into different economic strata is still found in most of the countries, the rigidity of distinction characterising caste system of the Hindus is peculiar to India alone.

564 178

319. The Present day tendencies in Caste.—The outgoing decennium has witnessed a fiery crusade against the institution of caste from press and platform. The Jat-Pat Torak Mandal founded with the set purpose of demolishing caste has been most active in this behalf and has carried its campaign into the enemy's territory so far as to compel the Census authorities to lend their consent to a return of no caste, in the Census schedule. The supporters of caste have, however, not displayed the same zeal and activities in counteracting the efforts of their opponents. The relaxation of caste rigidity is noticeable in the fusion of 'Thakkars' with 'Rajputs'. The 'Thakkars' were treated as a separate caste in former Censuses and the distinction between Thakkars and Rajputs was based mainly on occupation and customs, the former taking to agriculture as their main occupation while the latter regarded service as their domain. The Rajputs treated agriculture contemptuously and refused to inter-dine or give their daughters in marriage to Thakkars. The traditional occupation having lost its significance in modern times the better mind of the communities awakened to the need of the solidification and accomplished the fact. The change was accepted by His Highness and given effect to in the Census statistics, Thakkars as a separate caste disappearing altogether. The attempt of the Mahra com-

4-Delhi G-3 (2932)1953 AVI Kashmir AVI

munity to ally itself with the Rajputs and of the Nai community to join the caste of the Brahmans further illustrate the same principle and show how the necessity of cutting down ramifications is being felt. Another important movement is the relaxation of restrictions on dining and travel. The rich section of a community over-rides such restrictions with impunity. The masses are also likely to follow suit with increased facilities of communication. The traditional occupations is also losing its hold. 564 178

250. Utility of the Caste Return.—Whether caste is an unmixed evil as represented by a section of reformers of today or whether it has served to preserve the social values of the Indian people as expressed in their day-to-day life is a question which is hotly debated in advanced circles of Indian society. It is no doubt a fact that the barriers of caste have withstood invariably all attempts of foreign missionaries intent on proselytising the Indian masses. The crux who alleges caste to be a disintegrating force in the history of India when it has been a most cohesive and permanent force that turned against innumerable evasive invasions and social upheavals of disruptive character and come out with flying colours in the end, has either a very poor knowledge of Indian History or is wilfully hiding the other side of the picture. As remarked by Sir George Birdwood "so long as the Hindus hold to their caste system, India will be India; but from the day they break from it, there will be no more India - India of the Hindus. That glorious Peninsula will be degraded to the position of a bitter "East End" of the Anglo-Saxon Empire". The remarks of Sydney Low in his "A Vision of India" are also well worth quoting. "The caste system", he says, "is the main cause of the fundamental stability and contentment by which society has been bound up for centuries against the shocks of politics and catastrophes of Nature. It provides every man with his place, his career, his occupation and his circle of friends. It makes him at the outset a member of a corporate body; it protects him through life from the sense of social jealousy and unfulfilled aspirations; it ensures him companionship and a sense of community with others in his case with himself." Caste is thus the invention of a genius and not a product of Brahmanic selfishness as some delude themselves with the belief. The self-imposed vow of penury of the Brahmans coupled with the fact that all temporal powers are entrusted to the Kshatriyas is a sufficient refutation of the baseless insinuation. It is indeed a compliment to the Brahmans that they conceived and applied the principle of economic division to the Indian society at a time when no other nation on earth had even dreamt of it. The traditional occupation served as an insurance against unemployment which now holds large [illegible] heritage. A specialised stock has a capacity for survival unequalled by the unorganised stock and it is beyond doubt that caste has carried specialisation to a fine extreme, unrivalled in the history of any country. Having addressed the main arguments in support of the caste system it would not be advisable to ignore altogether the drawbacks and the obstacles which the institution in its present form has placed in the way of progress. By preventing the mobility of capital and labour through the formation of non-competitive groups it has led to the over-crowding of certain occupations on the one hand and the under-manpowerisation on the other hand of some occupations which are protected from external competition. It is proving a great hindrance to the progress of large scale industries since it is difficult to bring together intellect, manual labour and capital which are often localised in separate castes. Being hostile to the principle of equality and lacking reliance on the dignity of labour the caste is proving a great drag in modern times, since the contact with Western education and culture and the development of liberal democratic ideas have seriously undermined its prestige and the institution may now be said to have outlived its usefulness. It is meeting with strong rebuffs and denunciations from the leaders of advanced opinion as it is regarded as a serious obstacle to the development of nationality. 659 564

The utility of return of caste in the Census cannot, however, be questioned. The alternative classification of the population by religion would be too wide and unwieldy. Caste is nearer the skin than religion. The grouping of population by occupation, general or traditional, would also serve no purpose as traditions are in the melting pot and following of an occupation does not create any affinity 659 564

659 X
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tions of castes strength. Partly variation is attributable to more careful enumeration at each Census. But the whole task of finding reasons is beset with such difficulty as to deter a Census writer from undertaking the task.

162 X
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337. Alien Castes.—Amongst Hindus the two castes that are alien so far as the State is concerned are the Gurkhas and the Kayath. Their total number is 1,116. Amongst Muslims the castes that claim foreign blood in their veins number 91,453. The total strength of Muslims in the State is 2,817,636, which means that only a handful of men forming 3·2 per cent. of the Muslim population are outsiders while the remaining 96·8 per cent. of the population is due to conversions to Islam by various means. It is interesting to find Hindu sub-caste names still clinging to the converts and the sub-castes enumerated under Kashmiri Muslims will readily suggest to one who knows the caste constitution of Kashmiri Pandits the similarity in caste-names pointing unmistakably to the common Hindu origin of both. The Bat, Dar and Pandit are glaring instances of it.

Gurkha	..	1,[illegible]
Kayath	..	40
Mughal	..	[illegible]
Pathan	..	[illegible]
Sayad	..	[illegible]
Turk	..	[illegible]
Total	..	[illegible]

338. Europeans and Anglo-Indians.—The total number of Europeans and Anglo-Indians in the State is 321. The Jammu Province has only 60 Europeans and Anglo-Indians while the Kashmir Province has the highest number of 220, leaving 41 to the Frontier Districts. The presence of a large number in the Kashmir Province is due to the climate of the valley which is more similar to that prevailing in their mother country that the climate of any other part of the State and thus gives them happy reminiscences of home. The Europeans and Anglo-Indians are generally in the State service. Trade and missionary work also claim a large number. Divided by race the Europeans number 198 of which 12 males and one female are Armenians. The number of British subjects amongst them is 151 while 47 are non-British subjects. The Anglo-Indians number 123 only. It is, however, to remember that the European population flocks to the Kashmir Valley and if the Census were taken during that time of the year the number would swell to several thousands.

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339. Untouchability.—That untouchability or touch-me-not is generally believed to have little of religious sanction behind it and the conservatism of the Hindus has helped to keep it alive. Attempts were made in the past by social and religious reformers like Lord Buddha, Guru Nanak, Kabir and others to [illegible] freely into their fold members of all communities. The myopia of the higher castes did not, however, yield to the treatment in the past and it was left to the 20th century to witness a most vigorous campaign launched for the burial of the irrational distinction. Whether it is the political significance of the depressed classes that has attracted the attention of the Hindus to claiming them as their own or the selfless and perfectly human spirit of atonement for past wrongs, untouchability has become a source of great concern to the Hindus and through the reactionary section of society is opposing the advance of the movement their opposition is obviously futile and doomed to die in the near future. But apart from the various reforming bodies engaged in uplifting their fallen brethren and granting them the elementary social rights of humanity, the greatest stimulus to the movement has emanated from Mahatma Gandhi, who has roused public opinion to such a pitch that the cause of reform has gained in months what perhaps it might have taken years to accomplish. So far as the State is concerned the enlightened Government of His Highness does not tolerate such disabilities imposed by inherent custom and usage and His Highness long ago publicly announced the title of the so-called depressed classes to the use of public wells, schools etc. It was further announced that no ban should be laid on their entry into public services. And now His Highness has been pleased to throw open all State temples to untouchables for Darshan and Prayer in accordance with the views of the Hindus of the State. Special scholarships have been sanctioned for the students of these communities and nowhere can a teacher refuse to admit a boy into school or seat him aloof because he happens to belong to one of these castes. In the urban areas such distinctions are already on the wane. In the

564 178 Isolated villages mainly of the Deogir Ilaqa the distinction still survives but any observer can see that it has had its day. The division of Hindus into the artificial compartments of Brahmans, other Hindus and depressed classes, carried out on the present occasion which the Superintendent of Census Operations Madras has carried to an extreme by introducing it in village tables, has lost much of its usefulness. As figures have been collected a discussion of them is incumbent upon a Census Superintendent though it may be of academic interest only.

564 **[illegible]. Depressed Classes.**—The castes that are treated as untouchable are Megh, Doom, Chamar, Chura, Wazal, Barwal, Rami, Saryara, Jolaha, Koli, Pata, Wahara, Barwala, Basith, Mawali, Halalkhor, Gon, Maigi, Nadyala, Dhyar, Gardi, Mochi, Loji, Sepi. Of these no returns were found for Koli, Pata, Loji, Sepi, Wahara, Halalkhor, Gon, Maigi and Nadyala castes which, therefore, stand excluded from the discussion. The remaining count amongst them the castes which follow Islam which also deserve to be omitted from the discussion as we are concerned mainly with untouchability found amongst Hindus. The classes amongst Hindus with whom touch entails pollution on the part of high caste Hindus are as follows :—

1. Megh.
2. Doom.
3. Chamar.
4. Chura.
5. Wazal.
6. Barwal.
7. Rami.
8. Saryara.
9. Jolaha.
10. Gardi.
11. Barwala.
12. Basith.
13. Dhyar.

162 564 **[illegible]. Strength of Depressed Classes.**—The strength of depressed classes is given in the margin. The total strength comes to 1,[illegible],000 persons i.e. 4.[illegible] per cent. of the entire Hindu population of the State falls in these so-called untouchable classes. The Meghs have got the largest population and stand foremost amongst the classes that go by this name. The Chamars come second while the Doomns occupy the third place.

Hindu		Males	Females
Barwala	..	[illegible]	[illegible]
Basith	..	[illegible]	[illegible]
Barwal	..	[illegible]	[illegible]
Chamar	..	[illegible]	[illegible]
Chura	..	[illegible]	[illegible]
Dhyar	..	[illegible]	[illegible]
Doom	..	[illegible]	[illegible]
Gardi	..	[illegible]	[illegible]
Jolaha	..	[illegible]	[illegible]
Megh	..	[illegible]	[illegible]
Rami	..	[illegible]	[illegible]
Saryara	..	[illegible]	[illegible]
Wazal	..	[illegible]	[illegible]
Total	..	[illegible]	[illegible]

Other castes cannot compare with these in point of numbers. Of these, Barwala, Gardia, Jolaha and Wazala have very little population. Barwalas and Basiths alone have some noteworthy figures against them.

564 **[illegible]. Geographical Distribution of Depressed Classes.**—The Barwalas are found in the Jammu Province only and are most numerous in the Jammu district. The Basiths predominate in Rami and Mirpur districts. The Barwals are most numerous in the Jammu district. The Chamars are fairly largely distributed in all districts of the State, the highest number being found in the Jammu district. The Chuhras are largely found in the Poonch Jagir. The Dhyar caste is confined solely to Rami

1₂ Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

They are rather surly in disposition having that
181 kind of independence which consists in liking to be left alone and to have as little as possible to do with other races. When, however, one does come in contact with them, they are not bad to deal with.

291 Those who live down below and come up to the Middle Mountains for the summer dress somewhat scantily; they have loose short pyjamas; the upper part of the body is often bare; but there is a lōi, or blanket, in reserve, which is commonly put over the head, and hangs down behind. Those who are settled farther among the mountains (and these Gujars are found in Kashmir, if not beyond,) adopt a dress more like that of their neighbours, better suited for severe weather.

233 Wherever I have met the Gujars, I have found them to be possessors of herds of buffaloes, and to drive these, as the spring and summer advanced, into the higher mountain pastures. In the beginning of May I met many about Bhadarwāh who had just arrived from below; they had with them their wives and families, spinning wheels, churns, and other helps for getting a
[234] living. Their gains are derived chiefly from the sale of ghī, or
[235] clarified butter, the preparation of which occupies them constantly during their stay among these summer pastures. They are generally in communication with traders of the towns below for its sale, having often, I think, received advances in anticipation of the season's yield.

197 Their language is not the same everywhere; that depends on the country they are settled in—not that which they come to in their summer wanderings, but where their house, their winter home, is. Thus there are Gujars in Kashmir who speak Kashmīrī, while those who come to the Middle Mountains speak a mixed dialect of Panjābī, or Dogrī, and Pahārī. These have, however, some words peculiar to themselves. I heard the following half dozen in the mouths of some Gujars, from near Budil, which may be worth preserving:

Mother	dhī.	*Son's wife*	lun.
Sister	lolo and dhī.	*Husband's sister*	nand.
Son	gudurk.	*To milk*	melna.
Daughter	gudurī.	*To be milked*	milna.

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

man who has retired from active work, his charge for grinding 000
being a percentage of the flour.

Here again in this country are to be seen the fair complexions, 142
the blue and the hazel eyes, the brown or gold-tinted hair. The men are in the main handsome, they are not as hard-looking as those of Gilgit; among the youths especially there is a blending with the rather effeminate young men of the Valley, but they are essentially men, their stride is long. They are taller than the others of the State, though not powerfully built, and it is seldom that one sees a fat Poonchi Muslim. Generally their faces are long, the complexion light brown, the nose large, aquiline and well shaped; quite frequently the black hair is wavy. In all they are a good-looking race, and this applies to both men and women, who even in their old age retain their good looks, the men then growing beards, and the eyebrows seeming to extend forward. What is more noticeable is that un- 515
like the peasants and farmers of the Kashmir Valley and Ladakh, they are not filthy dirty; you can with safety get close to them and enter their houses.

Those who have known the man of Poonch as a soldier or 181
as a servant—and large numbers migrated to India to work as such under British officers and residents—will agree that their foremost quality is reliability and faithfulness; as servants, if they like you, they will remain all their lives, if not, they will leave you at once, for theirs is a distinct line drawn between those they like and dislike. The women are not as bold as the 562
women of the Valley; they also go unveiled; their beauty is of a 609
different quality from those sisters over the mountains, who have a Jewish appearance. Although mostly Muslim, they do not scamper off round the corner of the house like the women of Baltistan when they see a stranger about, neither do they stand and stare at him as do those of Ladakh; they just continue with their work as though unaware of his presence, while the children run out to look at him, standing at a distance. Unlike 609
the men of Gilgit who scowl, the man of Poonch will usually greet one with a friendly grin if not a smile.

From the smooth surface of the hard giant boulders in the 133
Poonch Valley, it is believed that at one time a glacier moved 312
where the river now runs, yet strangely enough on the right of

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1
Dard AV3
Dogra AV6

CHAPTER EIGHTEEN

The Character of the Peoples

Kr 181
Da 181
Dd 181

Now of the people. What are they really like? What are their true characters?

Here again we must divide them up, but not so much into States and Provinces, as to separate them as they have been by the mountains.

Those who live beyond the ring of mountains which surround the Valley are the men of Jammu, of Poonch and of Gilgit. They are the fighters; at times in the past they have either been the attackers or have helped those others who have invaded the Valley. From among them came some of the finest troops in the old Indian Army; they have proved themselves to be fearless and trustworthy to those to whom they offered their allegiance; fed, drilled and trained with regularity, they developed a physique of good quality, although the temperament of all three remained different. The man of Jammu will sometimes smile, the man of Gilgit seldom, for with him life has been hard; the land from which he comes yields grudgingly. On the other hand the man from Poonch, who comes from midway between the two, both in the position of his State and the productivity of his lands, in his early years seems to prefer soldiering to working upon the land, to which he returns after he has earned himself a small pension. In all they are generally men that you can always rely upon; providing you are their friend they will stand by you, and come what may will never desert you in time of trouble. More particularly does this refer to the two northern states; never did the expression "taken at face value" better apply. But they can be fanatical, these men, over their love affairs, and will desert and suffer anything to get those they have set their hearts upon, caste, creed and race meaning nothing;

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1
Dard AV3
Dogra AV6
Kashmiri AV4

Kr 181 Da 181 Dd 181

then, having got them, if young and attractive they will jealously guard them, if not, they will amazingly either ignore them or cast them aside after a few years or even months. It seems as though their desire is only to prove their ability to acquire and possess for a while, then interest goes. They are however men you can always trust with life and possessions, they will never rob a friend or master. If they hate, or if they discover that their trust has been misplaced, then their hatred can be such that they will kill, that "quality" being increasingly apparent as the land becomes the more barren and they can ill afford to carry those who are not friends. And although over the years each have been subdued by invaders, those who came did not find the task an easy one, for although beaten, the vanquished remained men, holding their heads proudly erect; they do not cringe nor even fawn, they are not "nice".

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Of the men of the north-east and the east, the men of Ladakh; they are not fighters, they are those who lead the lives expected of a nation of which about a sixth have given themselves up during "this day of life" to religion alone, whether it be as a working brother or one who spends his days and nights in meditation. But they are honest; you can trust their word; they are steadfast and true to those they make their friends; they will not rob a guest; they are simple people who smile through life and have nothing to fear. From time to time they have had to submit to suppression, but the periods have not been as many or as ghastly as others have known.

Ki 175 731

Then we come to the men of the Valley, those who are usually referred to as "The Kashmiri", and of whom much of this book has been written. What of them?

Before we study this let us turn for a while to some of the factors which have contributed to the characters of the people, those particular factors which were natural calamities. Occasionally one now reads of a slight earth tremor somewhere in the Himalayas; this has gone on for thousands, millions of years; there is ample proof that terrific upheavals have taken place there in the past, and there are known to have been the most devastating earthquakes in the Valley. The first that is recorded took place in the time of the ruler Sudar Sena, whose reign lasted from 2082 to 2041 B.C. "The middle of the city was rift,

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1
Kashmiri AV4

Pratāp Singh, G.C.S.I. He bears the hereditary title of Mahārājā, and receives a salute of 19 guns, increased to 21 in his own territory. Kr 175

Through all these vicissitudes of government and changes in religion the Kashmīri has remained unaltered. Mughal, Afghān, Sikh, and Dogrā have left no impression on the national character; and at heart the people of the valley are Hindus, as they were before the time of Sikandar Shāh. The isolation from the outer world accounts for this stable unchanging nationality, and passages in the *Rājatarangiṇī* show that the main features of the national character were the same in the early period of Hindu rule as they are now. Kr 181

Archaeology.

The valley of Kashmīr is holy land, and everywhere one finds remains of ancient temples and buildings called by the present inhabitants, though without historical foundation, Pāndavlari, 'the houses of the Pāndavas.' These ancient buildings, though more or less injured by iconoclasts, vandal builders, earthquakes, and, as Cunningham thinks, by gunpowder, are composed of a blue limestone capable of taking the highest polish, and of great solidity. They defy weather and time, while the later works of the Mughals, the mosques of Aurangzeb and the pleasure-places of Salīm and Nūr Mahal, are crumbling away and possess little or none of their pristine beauty. Ki 172

The Hindu buildings of Kashmīr have been described by Sir Alexander Cunningham and Mr. F. S. Growse[1]. They exhibit traces of the influence of Grecian art, and are distinguished by the graceful elegance of their outlines, by the massive boldness of their parts, and by the happy propriety of their decorations. Characteristic features are the lofty pyramidal roofs, trefoiled doorways covered by pyramidal pediments, and the great width of the space between columns.

Mārtand temple.

Among the numerous temples two may be noticed—Mārtand and Payech; the first for its grandeur, and the second for its excellent preservation. Mārtand, the temple of the Sun, stands on a sloping *karewa*, about 3 miles east of Islāmābād, overlooking the forest view in Kashmīr. The great structure was built by Lalitāditya in the eighth century. Kalasa came here at the approach of death and expired at the feet of the sacred image (1089). In the time of Kalhana the chronicler, the great quadrangular courtyard was used as a fortification, and the sacred image is said to have been destroyed by Sikandar, the iconoclast.

The building consists of one lofty central edifice, with a

[1] *Calcutta Review*, No. CVII.

113, 185, 427 Kashmir AV1

[For information on tenancy reform legislation in Jammu and Kashmir see 39: Patel, AW1 India, category 116, p. 351.]

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

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About three-quarters of the State forests have been demarcated; but before really scientific forestry can be introduced, it will be necessary that a regular survey should be made and a settlement of the forests effected, and the great task of drawing up working-plans for future guidance must be undertaken.

Before 1891 there was no proper management of the forests, and much damage was done by allowing traders to cut in the forests on payment of royalty without any supervision, while villagers also did immense injury to the forests in various ways, the State making little or no revenue. In 1891 the first attempts were made to put matters on a proper basis, with the result that, while most forms of forest injury except grazing have ceased, the profits have increased largely. Thus the net revenue in 1904–5 was 6 lakhs, while before 1891 it hardly exceeded 2 lakhs. The Forest department is under the control of a European Conservator, assisted by a staff of subordinates.

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Mines and minerals.

Some authorities have held that there is not much hope of mineral wealth in the State; and among the reasons given is the fact that, as a rule, if valuable minerals exist, the natives of the country know of their existence. The Kashmīris, however, have excellent reasons for reticence on the subject of minerals, and the find of valuable sapphires in Padar in 1882, and the more recent discovery of coal at Ladda and Anji in the Udhampur district of Jammu territory, give hopes for the future. Vast fields have been found, in two sections of which it is estimated that there are 11 million tons of workable coal. The coal is extremely friable, dirty, and dusty. Some of it cokes strongly if subjected to great heat. It is held by competent authorities that the washed and briquetted coal of these fields will have a value equal to, if not greater than, Bengal coal. Exploration for minerals has not yet been attempted on sound or business-like lines. Excellent iron has been obtained at Sof in the south of Kashmīr; good limestone is available in large quantities; gypsum is abundant; and a recent discovery of gold has been made at Gulmarg, the chief summer resort of European visitors to Kashmīr.

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Arts and manufactures.

The industries connected with sericulture, oil-pressing, and the manufacture of wine and brandy have already been mentioned, but the State is still more celebrated for its arts. The most important of these is described in the article on SRĪNAGAR, but other places also possess considerable reputation for various classes. Wood-carving is practised

692 On this day, His Highness the Maharaja Bahadur was graciously pleased to grant Letters Patent to the High Court of Judicature similar to those of High Courts in British India. This gave the court a status and prestige of its own.

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647 In July 1943, His Highness was pleased to appoint a Commission of Enquiry, under the presidentship of 657 R. B. Ganga Nath, Chief Justice and President Praja 185 Sabha, consisting principally of non-official members of the Praja Sabha and others representing different interests and communities to ascertain whether the existing constitution of the State had worked well and with a view to formulating a policy for the future and the evolution of an organic scheme for the administration of the State. The Commission has also been required to make recommendations to secure (1) the safety, integrity and security of the State, (2) the efficient and progressive character of the administration, (3) the uninterrupted and harmonious progress of the State with the object of drawing all the communities inhabiting its territories closer to one another in the common service of the State, (4) the development of the economic resources of the State and its people leading to a higher and healthier standard of life, (5) the increasing representation of the State-subjects in the higher offices of the State and the adoption of a policy aiming at the association of State-subjects of all denominations with the administration of the State, (6) the strict enforcement of the policy that appointments under the Government shall be reserved for the subjects of the State except where the possession of expert or technical knowledge or experience unavailable within the State, may make it essential to import outsiders for a temporary period only or except where any special reasons may justify the appointment of an outsider to an administrative post for a definite period, and (7) the adoption of effective measures to stamp out corruption in any shape or form from all departments of the State.

The particular attention of the Commission has been drawn to a number of specific matters, mentioned below:—

(1) provision of nursing and medical facilities particularly in the rural areas;

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(2) improvement of sanitary conditions in the towns of Jammu and Srinagar;

(3) prevention of venereal diseases, specially in Udhampur, Ramnagar and Ramlan Tehsils;

(4) provision of water-supply in the entire *kandi* area;

(5) economic rehabilitation of the Frontier districts;

(6) the present position of State industries and their further development;

(7) grant of adequate aid to hereditary State-subjects to establish or promote industries suited to the conditions prevailing in the State territories;

(8) provision for technical, industrial and scientific education;

(9) reforms in the educational system tending to give a practical bias to education in all its stages, primary, secondary and higher, with the object of equipping the youth of the State to earn their livelihood;

(10) taking of practical steps *e. g.*, by the appointment of an Employment Board or any other suitable means to guide and help the youth of the State in securing employment or in adopting profitable careers;

(11) insuring of economic security amongst all classes of people, particularly the peasantry by developing their economic and material strength, securing a better standard of life, improving their health and by fostering co-operative effort directed to their welfare;

(12) investigation into the question of migration of labour from the State into British India and examination of the question whether from the point of view of the people such migration is profitable and deserving of encouragement or whether it is harmful calling for check;

(13) the desirability of stopping the purchase of agricultural and other lands by outsiders either directly, or indirectly through the intervention of the State-subjects;

(14) prevention of illicit traffic in women;

(15) investigation into the question whether the present marriage law is effective or whether it requires amendment;

(16) further intensification of the rural uplift movement;

(17) further measures for the more effective

647 prevention of erosion ;
657 (18) the development of Local Self-Government in
185 cities, towns and the village areas ;

(19) preservation and beautification of the country side ;

(20) planned framing of the Budget and apportionment of finance for nation-building activities over a period of years ;

(21) fixing of a suitable ratio between the expenditure on Medical relief, Education and Public Works Departments.

The Commission held its inaugural meeting on the 9th August 1943, when the President read out the following message received from His Highness:—" On this the first day of the sitting of the Commission, I desire to send a personal message of goodwill and encouragement in the arduous task which lies before you. I decided to appoint this Commission and to entrust to you the duty of making a thorough enquiry into matters that affect the well-being of my subjects and of submitting to me a well-considered report containing practical suggestions for the advancement in different spheres of life of the different communities. I shall watch with keen interest the progress of your work. If you work together, not in a narrow and mutually distrustful spirit, but with the fixed resolve to serve the best interests of the State and that loyalty on which I depend, I feel confident that your labours will be fruitful, and add to the moral and material welfare of the inhabitants of this State. I charge you to apply yourselves zealously and wisely to the task that lies before you with a fixed determination to arrive at wise and practical conclusions which would redound to the credit of the State and bring us all greater happiness. Very sincerely and earnestly, I wish you god-speed."

This was followed by a speech from the President in the course of which he said that they were all beholden to His Highness the Maharaja Bahadur for his gracious message. He went on to say : " Luckily, we are working under the aegis of a sovereign to whose heart your happiness, prosperity and progress are very near ; and who, I am assured, is keenly anxious that this Commission should lead to happy results. The terms of reference, I need scarcely remind you, are very wide and they cover

ractically the whole of the life of the people in different 647
pheres. I shall make an earnest appeal to you to make a 657
esponse to the command in the spirit in which it has been
ssued and to try for yourselves whether co-operation is 185
ot more fruitful than mere non-co-operation, when you
re called upon not merely to pass resolutions. But to
ecommend definite proposals for the amelioration of your
ellow citizens."

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The status of cultivators of land, whose condition [566]
was little better than that of serfs before the introduction 651
f Settlement of land, has been improved considerably.
The maximum State share of revenue is fixed at 30 per
ent. of the gross produce, and suspensions and remis-
ions are granted from time to time. The term of a
Settlement has been extended to 40 years. Long
efore the establishment of the Praja Sabha, His Highness
had studied conditions of life in the interior of the State
y extensive tours. He had also introduced an effective 625
method of keeping in touch with the rural population
hrough conferences of the representatives of each Tehsil
n Jammu and Kashmir held annually at the headquarters
of the Government. This form of consultation with
popular representatives gave His Highness a more intimate
knowledge of the real needs and requirements of the
masses. As a result of the representations made at these
conferences and the discussions that followed, attention
was directed towards the improvement of means of com-
munication in the villages, improvement of livestock,
grant of cultivable land as *nautor* and provision of more
facilities for education and medical relief in the villages. 426
The Agriculturists' Relief Act was enacted, several years
before the institution of the Praja Sabha, to protect the
agriculturists from the extortion of money-lenders who
charged high rates of interest, and was the first of a series
of legislations for the protection of the agriculturists. It
prescribed the maximum rates of interest and empowered
the courts to examine the accounts of a loan and to fix
instalments for discharging debts on the basis of the paying
capacity of the debtor. Special *ailans* were issued
declaring agricultural holdings, livestock, agricultural imple-
ments, seeds, etc., as non-attachable for redemption of

But with the spread of education both academic and technical the progress in trades and crafts, the general awakening and the propagation of information regarding the discoveries of fresh mineral and other resources and the ways of utilising them the conditions have and are progressively improving and with the State lend the people will not be found lacking in the necessary enthusiasm to take up to the industrial modes of life. 433

Although the conversion of the big mineral resources such as Coal, Iron, Bauxite, Copper etc., into liquid wealth which will bring in an era of prosperity and material welfare in His Highness' territories is a question of time and money, yet the following minerals can be taken up for working immediately either through private capitalists or through the department itself and thus prove a source of augmenting the income of the State in some measure and at the same time opening out new careers for youngmen in these days of trade slump and unemployment :— 135

1. Sapphires of Paddar (Kishtwar tehsil).
2. Aquamarines of Dusu (Skardu tehsil).
3. Gypsum, Ochrés, Lignite and Steatite.
4. Raw materials whose working will lead to the establishment of profitable Glass and Pottery industry, Cement industry and other chemical industries.

It is needless to mention that prosperity of many advanced countries of the World—Canada, France, Great Britain, Germany etc., has been due to the scientific exploitation of their mineral wealth (especially Coal and Iron occuring in close association with each other) and there is no reason why by working on similar lines the Jammu and Kashmir State which is so rich in mineral wealth and has got both Coal and Iron occuring side by side in the Riasi tehsil where large Hydro-electric power can also be developed from the Chenab river, should not one day assume the role of a big Industrial country redounding to the mutual prosperity of both the Ruler and the ruled. May the Almighty accelerate the advent of these millennium.

35. Forests—*Area.*—During this decade the area under the control of the Forest Department increased from 9·393 square miles to 10·141 square miles. This was due partly to more areas having been demarcated, but more largely to taking over the forests belonging to the Bhadarwah and Langet Jagir at the time of the assimilation by the State of His Highness' Private Domains. 647 652 [185]

Organisation.—The main event during this decade was the re-organisation of the department in June 1924, when the department was placed under a Chief Conservator with four Conservators for Jammu, Kashmir, Working Plans and Utilisation. The number of Forest Divisions was also increased from 14 to 24.

Financial.—The expansion of the department's activities is best shown by the financial results. The following compares the results for 1977 and 1986-87 (in lacs of rupees):—

		1977.	1986-87.
Revenue	...	41·80	71·02
Expenditure	...	16·89	23·22
Surplus	...	24·91	47·80

During this decade the net income derived by the State from its forest estate nearly doubled.

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193 dostānī with Dogrī forms. This indeed is very nearly what I have
197 done in making this short grammar, taking Forbes' Hindostānī Grammar as the model.*

197 I am unable to compare with any exactitude the Dogrī with the other languages in respect of their vocabularies as a whole. In Appendix II. a few words are given in Dogrī and some other dialects; these are some of those recommended by Sir George Campbell (in the Journal of the Asiatic Society of Bengal), as well fitted to try the relationship of various languages.

191 This Dogrī is spoken by the village people of the Outer Hills and of the strip of plain at their foot, from the Rāvī to a little west of the Chināb.† It is spoken purest by those who have not come much into contact with other races; especially is it to be heard pure and unmixed from the mouths of the women, who, from their seclusion and little intercourse with strangers, are the most likely to preserve the indigenous speech. In the towns, but especially in Jummoo, one hears a mixture of Dogrī, Panjābī, and Hindostānī. Of the officers of the Maharaja's Court, very few, if any, speak pure Dogrī; some, indeed, hail from the Panjāb, and speak their own Panjābī with some Dogrī mixed; others have by contact with those who live in the British territory (where Hindostānī is sure to be much heard, even where it is not the vernacular) got an admixture of Hindostānī; indeed almost every one of the Court speaks a mixture of the three above-named dialects, in proportions varying for each person.

CHIBHĀLI.

197 The Chibhālī dialect differs from Dogrī by no means so much as Dogrī does from Hindostānī, but perhaps in the same degree as it does from Panjābī. One would not, indeed, on looking over the few words I have put down in Appendix II., think that there was any important difference between Dogrī and Chibhālī, but

* I have been much helped by Sonū, Brahman, who has a critical knowledge of Dogrī. The incompleteness and imperfections of the grammar are due to my not having taken as much advantage of his assistance as I should like to have done.

† Eastward of the Rāvī, the people of the Outer Hills have a speech closely allied to if not identical with our Dogrī.

2: Gervis T-3 (no date) 1954 AVI Kashmir AVI

each with its own ruler. The depths of the valleys are alive with ice-cold babbling brooks which run over smooth, brown sandstone rocks, although here and there in the passage of the waters, there appears a jagged white limestone piece which has withstood all attempts to smooth its surface. From among them all, often from a rock island, trees spread their branches over deep pools which are frequently the resting place for many fish, the most popular being the mahseer, before they brave the rapids to swim up stream. 133

Foot tracks lead up from the water to lone farmhouses; here and there is to be found a wider track which cattle have made or where the loaded mule is led, for there are few roads fit for wheeled carts. Flowers grow there in profusion during the spring; small fields of corn, green in springtime, yellow in autumn, are to be discovered at odd spots, these remaining where they have been for hundreds of years. There is none of the bleakness of Ladakh, Baltistan or Gilgit, although the same steep tracks over rocks, sharp ascents and descents are there, but they are fringed by bushes, trees shade them, and just when one is feeling the need of a cooling draught, a small clear spring bursts from a rocky grassy bank. Poonch reminds the man from Britain much more of his homeland than does the Valley. The Jhelum flows through the State, as does the Poonch river; a road follows this from Kotli to the city of Poonch. It seems that in so many places camping sites are to be found, small *margs* with close-cropped grass, a stream close by and a friendly if inquisitive people soon round the camp. [487] [241]

It is at first surprising to find the large percentage of the men among them who speak English, then as they proudly talk of their service in the Indian Army, of their father's service and their grandfathers', many of whom are still alive and draw pensions, one remembers that this little State claims to have provided a larger percentage of army volunteers than any other in India during the Great War of 1914-18. Thousands of them have always found service in the Indian Army, returning home on pension to take over the small-holding which their father has tended against that time, he then being able to retire to gossip, rejuvenated by the stories his son has told of his own [19] 648 576 434

6-Delhi C-6 [illegible] A VI Kashmir A VI

the advance registered by Muslim women in the sphere of literacy is notable. The only cases that have lost ground in the Arain which has lost ground both in population and literacy. The fall in the number of Sheikh literates is counterbalanced by its decrease in population. 212

Amongst Hindu castes the Brahmans and Maghs have made notable progress. The increase in the literacy of Rajputs is not commensurate with the increase in population. The Khatris and the Kashmiri Pandits whom we classed as advanced communities have also improved their position. The Jat is, however, a loser in the decade. Amongst Sudhans, the Mangrib's advance in literacy is more than 10 times its growth in numbers. All castes are thus steadily and swiftly marching on the path to enlightenment and the decrease exhibited by the Jats and the Arains will, it is hoped, prove short-lived only.

[illegible]. Comparison with 1921.—If we compare the strength of literates in each community for 1921 and 1931 Censuses without reference to the corresponding increase or decrease in the population of each caste we find that the Kashmiri Muslims have scored the highest. The Muslim Jats and Rajputs take the second and third place while the Gujars come fourth. Then comes the literary Brahman who is followed by the Tankors. The Magh takes precedence over the Hindu Rajput who is followed by the Mughal. Then comes the Khatri with the Pathan upon his heels and the Kashmiri Pandit and the Mangrib following at a short distance. The Bohl is guarding the rear while the Jats, the Arains and the Sheikhs have grown sick of the precipitous climb and have taken to the more agreeable descent downhill. No doubt their weariness with the steep ascent will soon yield to a resolute will to resume the uphill march which though at first dreary is lonesome with the cause of a happier and fuller life.

[illegible]. Literacy in English: Literacy in English by Locality.—Out of a total population of 3,646,241 persons in the State, only 16,400 are literate in English i.e., only 5 persons in a thousand can read and write English or understand it. Extremely low proportion of persons able to use a foreign language in easily understood when we remember that the number of literates in the State stands very low on the whole. In the Jammu Province the literates in English number 7,320 i.e., 4 persons per mille of the population possess a knowledge of the English language. In the Kashmir Province the number of English literates is 11,784 which comes 8 English literates per 1,000 of the population while in the isolated Frontier Districts hardly one in 1,000 is English knowing. This being the state of affairs in the bigger units the conditions in the districts and tehsils can well be otherwise. We give in the margin the absolute figures of English literates in the districts with their total populations to enable the reader to form an idea of the extent of prevalence of English literacy. To find out number of English speaking literates per mille or per 10,000 is a task that index well enough footing on the proportions in certain localities is extremely low. The highest number of English literates is found in the Srinagar district which includes the figures for the city of Srinagar where Europeans living in the State whether traders or administrators are easily concentrated. The Jammu district has also a comparatively high record because of the inclusion of Jammu city figures. In other districts the number is very small and needs hardly any comment.

Districts	Total population	English literates
Jammu District	[illegible]	[illegible]
Kathua "	[illegible]	[illegible]
Udhampur "	[illegible]	[illegible]
Reasi "	[illegible]	[illegible]
Bhadrawah "	[illegible]	[illegible]
Chenani Ilaqa	[illegible]	[illegible]
Poonch "	[illegible]	[illegible]
Baramulla District	[illegible]	[illegible]
Srinagar "	[illegible]	[illegible]
Anantnag "	[illegible]	[illegible]
Leh District	[illegible]	[illegible]
Gilgit "	[illegible]	[illegible]
Frontier Ilaqas	[illegible]	[illegible]

Errata: read "cannot", cf. errata sheet, p 330, category IIA -- Analysis

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207. Religion and Literacy in English.—Considered from the point of view of religion English literacy is found to prevail most amongst Christians as it ought to be. The Christians form the only military community which having Indian converts, have English for their mother-tongue. The Indian converts also are attracted by the close affinity of language with religion and to a great measure acquire it. The Jains are ahead of other communities and have [illegible] English literates in a thousand of their population. The Hindus with 21 come next and are followed by the Sikhs with 13 and the Aryas with 11 literates. The Muslims have only one English literate in a thousand persons of their religion while the Budhists do not have even this consolation. When we turn to the proportion borne by English literates to the total strength of literates in each religion the results are better and happier. The Aryas top the list with 220 English literates per 1,000 of literate population and are followed by the Hindus, Jains, and Sikhs in the descending order, having 206, 116 and 102 respectively. The Muslims show a very good record having 91 English literates per mille of their literate population. The Budhists alone cut a sorry figure having only 3 literates in English for every thousand of their literates in all languages. This leads us to the inference that apart from Christians who form an exception, literacy in English is valued as an investment, and only those communities turn to it most who feel the greatest need for it for carrying on their businesses of life such as services, trade, etc.

208. English Literacy amongst Males by Locality.—Out of the total male population of the State only 113 in 10,000 are literates in English. The proportion is highest in the Outer Hills Division where it is 190 and lowest in the Indus Valley Division where it is 28 only. The Jhelum Valley Division with 150 male literates in English stands second while the Sub-montane and Semi-mountainous Tract has 140 literates in English per 10,000. Amongst districts the highest proportion is found in Srinagar where it is 262 while the Jammu district stands second with 211. English literacy is thus influenced considerably by city figures. The Frontier illaqas have the lowest proportion of 3 per 10,000. The Gilgit district has a considerably high proportion of 66 and acquits itself far more creditably than other districts. The Bhadrih tehsil of Kathua district has a slightly higher proportion viz. 95. The Rsun district has a poor 14 to show and is beaten by Ladakh with 22. Baramulla and Muzaffarabad have 57 and 55 English literates per 10,000 of the population respectively. The Jagirs of Chenani and Punach have 48 and 37 respectively, the smaller Jagir having no bigger score in this respect. But for the Kotli tehsil of Mirpur district where the proportion is 30 all other units show a figure above 50.

209. Female Literacy in English.—The disparity in literates by sex becomes as great apparent as we turn to the figures of female literates in English. While the proportion of males per 10,000 who can read and write in English is 113 that of females is 6 only. This unmistakably points out that the females in the State do not hankar after careers and thus have no stimulus to acquire English which serves as a lever to promotion in various Government services. They are neither enterprising traders with foreign connections requiring use of English in their correspondence. The few literates are mainly composed of school mistresses, women doctors, nurses and others of the kind. Coming to Natural Divisions we find that their order with regard to female literacy does not deviate from their usual order, the Sub-montane Tract taking the lead and the

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Indus Valley coming last. Turning to individual districts we find several where 10,000 females do not have amongst them a single member of their sex literate in English. The Baramula tehsil, Rawat district and Chenani Jagir are cases in point. In several others the proportion is so low as hardly to deserve any attention. In Frontier Illaqas, Muzaffarabad district, Udhampur district, Mirpur district and Punch Jagir only one female out of 10,000 can read and write in English. In Gilgit the proportion is 6 while in Ladakh and Baramulla 2 only. The Jammu district has the best record of 28 literates in English while Srinagar comes second best with 10 literates. The considerations set forth in the para. on female literacy apply with greater force to literacy in English and account for the very small, almost negligible, proportions found in most of the localities.

279. English Literacy by Age.—In the age-group 0-10 literacy in English is as its under as the acquisition of foreign tongue with ability to use it as a means of correspondence is difficult at this tender age. There are only 658 such cases of precocious geniuses of whom 57 are females. Probably some of them have been entered as literates due to the vanity of parents. The age-group 10-15 contains 1,642 literates in English while the succeeding group 15-20 has 3,901. The last group '20 and over' contains the highest number of 13,268. The absolute figures thus rise higher and higher with a corresponding increase in age but if the proportion borne by the literates to the population of the age-group concerned were taken into account the age-group 15-20 would yield the best results, having 300 male and 10 female literates per 10,000 of the population of their respective sex. In '20 and over' the proportion falls to 130 and 6 respectively while in the initial group it is only 11 and 1. The group 15-20 indeed represents the majority of students in the higher classes who can be expected to command a fair knowledge of English and the higher proportion in this group testifies to the accuracy of the return.

280. English Literacy by Caste.—In this para. it has got to be borne in mind that the proportions of literacy are for persons aged 7 and over as all persons below the age of 7 have been excluded from the Imperial Table XIV from which the proportional figures have been worked. The Kashmiri Pandits hold an enviable position in the State in the matter of English literacy having 1,588 literates per 10,000 of the population. Their males have a much higher proportion can. 2,780. The Kashmiri Pandit is by tradition a Government servant for which the requisite equipment is a knowledge of the English language to which he has turned in a greater measure than any other caste. The Khatris with trade and State service as their main occupation stand second, having 766 literate persons per 10,000 of their population. The proportion of males is 1,255 and of females 151. In female literacy the Khatris surpass even the Kashmiri Pandits. The Rajputs occupy the third place with 130 literates while the Brahmans come fourth with 124. Among Muslims, Sheikhs stand first with 89 literates while Pathans stand second with 34. The literary and trading classes thus possess a higher proportion than the agriculturist and artisan classes. The Hindu Jat and Muslim Yashkun, who follow agriculture, have only 8 and 3 literates respectively in 10,000 of the population of their caste. The Mogh, who belongs to the artisan class, has 8 while Arain, who is a grower of vegetables and fruits, has 10 only. The Saiki, agriculturist and labourer, has 4 only. The Gujjar, member of the pastoral tribe, has 2 literates per 10,000 of the population. The Muslim Jat has 7 compared to 8 of his Hindu brother. The Kashmiri Muslim who combines several occupations, has 23 only. The Mangrik, who is overwhelmingly agriculturist, has the lowest proportion of one only. The upshot of the whole is that religion has nothing to do with literacy in English while occupation is the determining factor. Several castes have negligible literacy amongst females. The Brahmans, the Sheikh, the Kashmiri Pandit and the Khatri are the only castes which have female literacy worthy of some notice. In most others it is worthy of no remarks.

281. Comparison with 1921 Census.—The number of English literates in 1921 was 10,407 comprised of 10,165 males and 332 females. The number of English literates has thus gone up by more than 93 per cent., the number of males having increased by more than 143 per cent. The religious communities have

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one and all made a notable advance except the Buddhists who show a retrogression. The Hindus (Brahmanic) have advanced by 67 per cent. while the Aryas by 290 per cent., the highest increase exhibited by any religion. The Muslims have added to their English literates by 149 per cent. in the decade while the Sikhs have strengthened their ranks of English literates by 132 per cent. Though absolute figures do not inspire a very sanguine hope the comparative figures reveal the swift speed with which literacy in English is spreading.

Coming to castes it will be seen from the marginal table how each caste is heading towards literacy in English. The Brahmans who had only 35 literates per 10,000 of their caste strength have now 124 *i. e.*, more than three times the strength in 1921. The Jats have raised their proportion from 5 to 8 *i. e.*, 60 per cent. increase has been exhibited in the decade. The Kashmiri Pandits have augmented the ranks of their English literates by nearly 50 per cent. In the presence of Meghs the increase in other communities pales into insignificance. The Balti has quadrupled and the Gujjar doubled his strength in English literacy during the last 10 years. The Mughal and Pathan are not to be ignored similarly. The Muslim Rajputs and the Sheikhs present a very creditable record of progress and so do the Yashkuns. The Budhist Mangrias alone continue stationary. The inevitable conclusion is that English is finding favour with every caste in the State and is likely to maintain and enhance its popularity in the days to come.

Caste.	No. per 10,000 Literates in English.	
	1931	1921
Hindu.		
Brahmans ..	124	35
Jat ..	8	5
Kashmiri Pandit ..	1,040	1,040
Khatri ..	700	600
Megh ..	7	1
Rajput ..	130	70
Muslim.		
Arain ..	10	9
Balti ..	4	1
Gujjar ..	2	1
Jat ..	7	2
Kashmiri ..	35	6
Mughal ..	10	10
Pathan ..	16	11
Rajput ..	20	9
Sheikh ..	30	20
Yashkun ..	5	----
Buddhist.		
Mangrik ..	1	1

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273. Literacy in Cities.—The total number of literates in the city of Srinagar is 17,575 out of which 16,480 are males and 1,095 females. The proportion of literates per mille of the total population of the city is 101 being 174 for males and 14 for females. If we exclude population below 5 the proportions would rise to 117 for persons, 198 for males and 16 for females. Amongst Hindus, the proportion of literates works out to 344 while amongst Muslims it dwindles down to 39. The obvious reason is that the Hindus in the city are mostly Kashmiri Pandits or outsiders attracted by the prospects of trade to whom literacy is the one thing needful for conducting their business. The Kashmiri Pandits as already stated have a very high degree of literacy because of the traditions amongst them of following Government service as their calling in life. The Muslims on the other hand are devoted to indigenous arts and crafts which though more paying do not demand literacy as a pre-requisite.

In the Jammu city the number of literates stands at 16,633 of which 13,476 are males and 3,157 females. The proportion per mille of population works out to 431 persons, 578 males and 207 females. The Hindus have 519 literates per mille of their population and the Muslims 248. The Baroda city has 560 male and 213 female literates but the proportion is worked out for ages 5 and over. If we adopt a likewise standard the Jammu city will show a strength of 630 male and 242 female literates per mille of the population. When we remember the fact that the educational efforts of a Government are generally concentrated in cities and urban areas the above figures furnish a very useful index of the activities of the

SUBSIDIARY TABLE IV.

ENGLISH LITERACY BY AGE, SEX AND LOCALITY FOR FOUR DECADES.

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Districts and Natural Divisions.	Literates in English per 10,000.													
	1941								1931.		1921.		1911.	
	0—10		10—20		20 & upwards.		All ages 5 & upwards.		All ages.		All ages.		All ages.	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Jammu and Kashmir State ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	—	—	—	—	—	—
I. The Sub-montane and Sub-mountainous Zone ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	—	—
Jammu District (including city)	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	—	—
Kathua District (Bhaderwah and Kathua tehsils only) ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	—	—	—
Mirpur District (Mirpur and Bhimber tehsils only) ...	[illegible]	—	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	—	—	—
II. The Outer Hills ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	—	[illegible]	—	—	—
Kathua District (Basohli tehsil only) ...	[illegible]	—	[illegible]	[illegible]	[illegible]	—	[illegible]	—	[illegible]	—	[illegible]	—	—	—
Mirpur District (Kotli tehsil only) ...	[illegible]	—	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	—	[illegible]	—	—	—
Udhampur District (including Bhaderwah) ...	[illegible]	—	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	—	[illegible]	—	—	—
Doda District ...	[illegible]	—	[illegible]	—	[illegible]	[illegible]	[illegible]	—	[illegible]	—	[illegible]	—	—	—
Poonch Jagir ...	[illegible]	—	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	—	—
Chenani ...	[illegible]	—	[illegible]	—	[illegible]	—	[illegible]	—	—	—	—	—	—	—
Kashmir Division ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	—
III. The Valley Proper (Kashmir Province) ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Srinagar City ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	—	—	—
Srinagar City (including civil lines)	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	—	—	—
Srinagar District ...	[illegible]	—	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	—	—	—
IV.—The Outer Valley (Pradesh Province) ...	[illegible]	—	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Anantnag District ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	—	—	—
Baramulla District ...	[illegible]	—	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	—	—	—
Muzaffarabad District ...	[illegible]	—	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	—	—	—
V.—The Outer Valley (Frontier Province) ...	[illegible]	—	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Gilgit District ...	[illegible]	—	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	—	—	—
Gilgit ...	[illegible]	—	[illegible]	—	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	—	—	—
Gilgit Wazarat ...	—	—	[illegible]	—	[illegible]	[illegible]	[illegible]	[illegible]	—	—	—	—	—	—

197 and west mountain ranges severing one part of the country from another the languages have remained localised within their territorial boundaries and the overlapping which in a flat country pierced with a net work of railways or waterways and roads is so natural and common is to a large measure non-existent in this State as a result of which the proverbial isolation of one part from another has not yet been broken up. The districts of Ladakh and Gilgit are solely under the Bhotia and Shina influence and none of the languages of the Kashmir Province has influenced these tracts nor is Shina or Bhotia understood anywhere outside the Indus Valley. The Kashmiri is localised in the Kashmir North and South which have about 90 per cent. speakers of this tongue. Next to these districts the Udhampur has also 41·8 per cent. of Kashmiri speakers since this district has drawn considerably on the surplus population of Kashmir, Riasi and Muzaffarabad have also about 9 per cent. Kashmiri speakers. Coming to the Jammu Province we find the chief home of Dogri in the Kathua (82·3) and Jammu (62·4) districts although Udhampur and Riasi also contribute respectable proportions of 33·6 per cent. and 24·0 per cent. while Mirpur has also a sprinkling of 8·1 per cent. Punjabi forms the principal tongue of the Mirpur district (59·1 per cent.) next to which its influence is seen on the Jammu district (23·2) whose tehsils border on the Punjab. The remaining 18 per cent. of Punjabi speakers are sprinkled over the entire State either in the form of traders or State employees. Pahari has its roots planted in Poonch and Muzaffarabad, Udhampur and Riasi districts while the upper portions of Kathua also come under its sway. Gojari is found in districts possessing rich and extensive pasturage such as Riasi, Muzaffarabad, Poonch, and parts of Udhampur, Jammu and Kathua are also touched by its speakers.

191 **191. Bi-lingualism.**—One of the special features of the present Census was to obtain a record of bi-lingualism by providing an additional column in the Census schedule in which the subsidiary languages used by the enumerated person in addition to his mother-tongue were to be entered. From the data thus collected has been compiled the Part II of the Language Table No. XV in which the extent of bi-lingualism has been statistically represented in Part A while bi and poly-lingualism have been relegated to a separate Part B. The returns consisted of a large mass of combinations which presented a good deal of difficulty to the Tabulation officers whereon proved a valley of interpretation requiring definite instructions as to the system on which the table was to be prepared and the number of combinations that were to be represented therein. This was only natural as the State population although small in number is composed of a heterogeneous mass of people speaking a large number of languages quite distinct from one another and consequently the representation of all the combinations would have resulted in chaos and confusion. To obviate this difficulty only five important mother-tongues, Kashmiri, Dogri, Punjabi, Gojari

Language.	Proportion per 10,000 of the total population who speak.	
	Proportion per 10,000.	Total persons.
A.—Dogri as mother-tongue with following as subsidiary		
(i) Punjabi	[illegible]	[illegible]
(ii) Kashmiri	[illegible]	[illegible]
B.—Kashmiri as mother-tongue with following as subsidiary		
(i) Dogri	[illegible]	[illegible]
(ii) Punjabi	[illegible]	[illegible]
C.—Punjabi as mother-tongue with following as subsidiary		
(i) Dogri	[illegible]	[illegible]
(ii) Kashmiri	[illegible]	[illegible]
D.—Pahari as mother-tongue with following as subsidiary		
(i) Dogri	[illegible]	[illegible]
(ii) Kashmiri	[illegible]	[illegible]
E.—Punjabi as mother-tongue with following as subsidiary		
(i) Dogri	[illegible]	[illegible]
(ii) Kashmiri	[illegible]	[illegible]

& [Errata: delete "pierced"; cf. errata sheet, p. 230, category 116 -- Analyst]

6:India G-3 (1931)1933 AVI Kashmir AVI

191 and Pahari which had a good following in the State were chosen for purposes of bi-lingualism. Shina or Bhotia being confined to the Frontier Districts within their respective boundaries do not exercise any influence over the languages of either Jammu or the Kashmir Province and even within their respective spheres; they are spoken by the indigenous population who do not come in contact with other people to any appreciable degree. Consequently it was not considered necessary to include these languages also in the list of languages for which bi-lingual statistics were to be compiled. The different lingual combinations resulting from the arrangement of these five languages along with the number of speakers under each are shown in the Subsidiary Table II from which the marginal statement is extracted.

This table shows that out of every 10,000 persons having their mother-tongue as Dogri there are 132 (or 1·3 per cent.) who also use Punjabi while the incidence of bi-lingualism with Kashmiri is negligible being ·1 per cent. Of all the people Kashmiris are the least bi-lingual since the chief languages Dogri and Punjabi with whom these people have come in contact generally either in official or commercial capacities show a record of 26 and 29 per 10,000 Kashmiris who use them in addition to their mother-tongues. No doubt there are intelligent people scattered over the valley who can understand Punjabi but their number is not much and is chiefly confined to the city and the principal towns while the rural masses hardly understand anything beyond their mother-tongue. Gojari has greater bi-lingual affinity for Dogri than Kashmiri while the mother-tongue Pahari on the other hand forms better combination with Kashmiri. It is somewhat strange that a greater proportion of indigenous Punjabi speaking population should use Kashmiri (2·1 per cent.) as a subsidiary language and Dogri (1 per cent.) which is one of the dialects of Punjabi. This is due to a large number of Punjabis who have settled as traders in the city and other principal towns where they freely use Kashmiri in their dealings with the local zamindars and villagers. The prevalence of bi-lingualism in the different Natural Divisions is given in the Subsidiary Table II which may be referred to for details.

283. Tri-lingualism.—As regards tri-lingualism the Section B of the Imperial Table XV (Part II) contains the necessary details of persons who use two or more languages in addition to their mother tongues and the marginal statement exhibits the results in a nutshell.

Mother-tongue.	No.	Details.
Dogri —	[illegible]	[illegible] Dogri, Punjabi and Kashmiri.
Kashmiri —	[illegible]	[illegible] Kashmiri, Dogri and Punjabi.
Gojari —	[illegible]	[illegible] Dogri and Kashmiri and [illegible] Punjabi and Kashmiri, besides Gojari.
Pahari —	[illegible]	[illegible] Dogri and Punjabi; [illegible] Dogri and Kashmiri; [illegible] Punjabi and Kashmiri besides Pahari.
Punjabi —	[illegible]	[illegible] Punjabi, Dogri and Kashmiri.

The proportionate figures have not been worked out for the Provinces or Natural Divisions and can be seen in the main table.

6:India G-3 (1931)1933 AVI Kashmir AVI

SUBSIDIARY TABLE III.

191 ●
197
162*

COMPARISON OF TRIBAL AND LANGUAGE TABLES.

Tribe and Language.	Strength of Tribe (Table XVII).		Number speaking Tribal language only.		Number speaking Tribal language and some other language.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
Kashmiri ..	768,839	690,081	742,018	628,747	5,951	2,934
Gujuri ..	218,998	185,823	170,828	147,734	17,011	11,754
Shina ..	7,136	7,012	33,379	30,539	291	84

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

132 that outside, yet, from the gaps and partial gaps before mentioned, there is a wheeling round of the moist winds and clouds, which thus to some extent find their way round the flank of the range to the inner region, so far at all events as to affect its north-western portion.

Although, from the small area they occupy, the *snow-beds* which have been described in a previous chapter (Chapter XV., *General Observations*) have not on this map found a place, yet, in connection with the other snow phenomena, it may be well here to mention them and to state that they are found at about the level of 16,000 feet.

[192] I will now put down, for the convenience of travellers, the words representing, in some of the languages used among the mountains, the various states of snow:

	Dogrí.	Pírdasí.	Kashmírí.	Gujurí.	Ladákhí.
snow	berf.	dang.	shin.	hin.	khá.
ice	kinar.	dangath.	yukh.	sur.	chárting.
glacier ..	..	suryin.	kandar.	kamak.	kún or kúna.
avalanche ..	..	hiwán.	mání.	hinál.	rud.
crevasse ..	..	..	..	hir.	

Glaciers and avalanches not occurring in Dugar, the words for them are wanting in Dogrí. The *d* in *dang* and the *d* and *t* in *dangath* are cerebral; the *n* in *suryín*, *kún*, and *kúna* is nasal.

RACE MAP. 1/A

101 This map shows the geographical distribution of the various
131 nations that have been described in the different chapters of the
563 book.

One of the tints given in this Race Map, and repeated in the two succeeding maps, denotes the portion of the Maharaja's territories which is quite uninhabited, and, with little exception, uninhabitable. This includes the great spread of the Kuenlun and Lingzhithang plains and all that width of mountain country which, continuous with it, extends to the north-west. Then there is the mass of mountain between the Sháyok and Indus rivers, the higher parts of which are quite unfrequented.

1/A [Cf. category IIC, End map III -- Analyst]

1a Dogri G-3 (1862-1872) 1875 AVI Kashmir AVI

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ARYAN (SOUTHERN DIVISION)—*continued.*

DÉRD ..	DIALECT OF DÉR .. / DIALECT OF ASTOR, GURÉS, AND DRAS / DIALECT OF GILGIT	One colour on the Language Map.

TURANIAN (SOUTHERN DIVISION).

TIBETAN	LANGUAGE OF BALTISTÁN AND LADÁKH .. .. / LANGUAGE OF THE CHÍMPÁS	One colour on the Language Map.

DOGRÍ.

Dogrí differs considerably from Hindostání (that dialect of India which has, under British rule, become the most diffused of all), but whether or not in such a degree as would justify us in calling it a distinct language I can hardly say. If a native of Hindostán, who had never come farther north than Ambála, were to go where pure Dogrí is spoken, into the heart, say, of the Outer Hills, he would not be able to understand any but the shortest sentences, and by no means all of these; with some difficulty he would make himself understood for simple matters.

The relationship of Panjábí to Hindostání is very similar, while there is a difference between Dogrí and Panjábí which is not so great as that between either of them and Hindostání. Many [194] points of difference from this last are common to Dogrí and Panjábí; for instance, the use of the short *a* in several words which in Hindostání would have the long *á*, thus the Hindostání *hátth* (hand) and *kám* (work) become in both Dogrí and Panjábí *hath* and *kam*; the not unfrequent use in these last dialects of *v* where Hindostání would have *b*, as in *vi*, twenty (in Hindostání *bís*), is another instance. Of those *grammatical forms* in Dogrí that 193 vary from Hindostání about half are the same as Panjábí and half 197 are different from either. In some points (as in the imperfect of the verb *to be*) Dogrí resembles Hindostání where Panjábí differs from it.

In Appendix I. I have given a Grammar of Dogrí. The structure of that language is such that it is possible to take a Hindostání grammar, and, without recasting it, replace the Hin-

[Gr. category 116, pp. 503-515 -- Analyst]

1¼ Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

193 dostānī with Dogrī forms. This indeed is very nearly what I have
197 done in making this short grammar, taking Forbes' Hindostānī Grammar as the model.*

197 I am unable to compare with any exactitude the Dogrī with the other languages in respect of their vocabularies as a whole. In Appendix II. a few words are given in Dogrī and some other dialects; these are some of those recommended by Sir George Campbell (in the Journal of the Asiatic Society of Bengal), as well fitted to try the relationship of various languages.

191 This Dogrī is spoken by the village people of the Outer Hills and of the strip of plain at their foot, from the Rāvī to a little west of the Chināb.† It is spoken purest by those who have not come much into contact with other races; especially is it to be heard pure and unmixed from the mouths of the women, who, from their seclusion and little intercourse with strangers, are the most likely to preserve the indigenous speech. In the towns, but especially in Jummoo, one hears a mixture of Dogrī, Panjābī, and Hindostānī. Of the officers of the Maharaja's Court, very few, if any, speak pure Dogrī; some, indeed, hail from the Panjāb, and speak their own Panjābī with some Dogrī mixed; others have by contact with those who live in the British territory (where Hindostānī is sure to be much heard, even where it is not the vernacular) got an admixture of Hindostānī; indeed almost every one of the Court speaks a mixture of the three above-named dialects, in proportions varying for each person.

CHIBHĀLI.

197 The Chibhālī dialect differs from Dogrī by no means so much as Dogrī does from Hindostānī, but perhaps in the same degree as it does from Panjābī. One would not, indeed, on looking over the few words I have put down in Appendix II., think that there was any important difference between Dogrī and Chibhālī, but

* I have been much helped by Sonā, Brahman, who has a critical knowledge of Dogrī. The incompleteness and imperfections of the grammar are due to my not having taken as much advantage of his assistance as I should like to have done.

† Eastward of the Rāvī, the people of the Outer Hills have a speech closely allied to if not identical with our Dogrī.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

these two languages *in motion* have a greater amount of difference, 197
one that is very striking to the ear.

Chibhálí is closely allied to that form of Panjábí which is spoken west of the Jhelam, in the country called Pothwár;* this latter (which the natives call Pothwárí) I shall speak of as Western Panjábí.

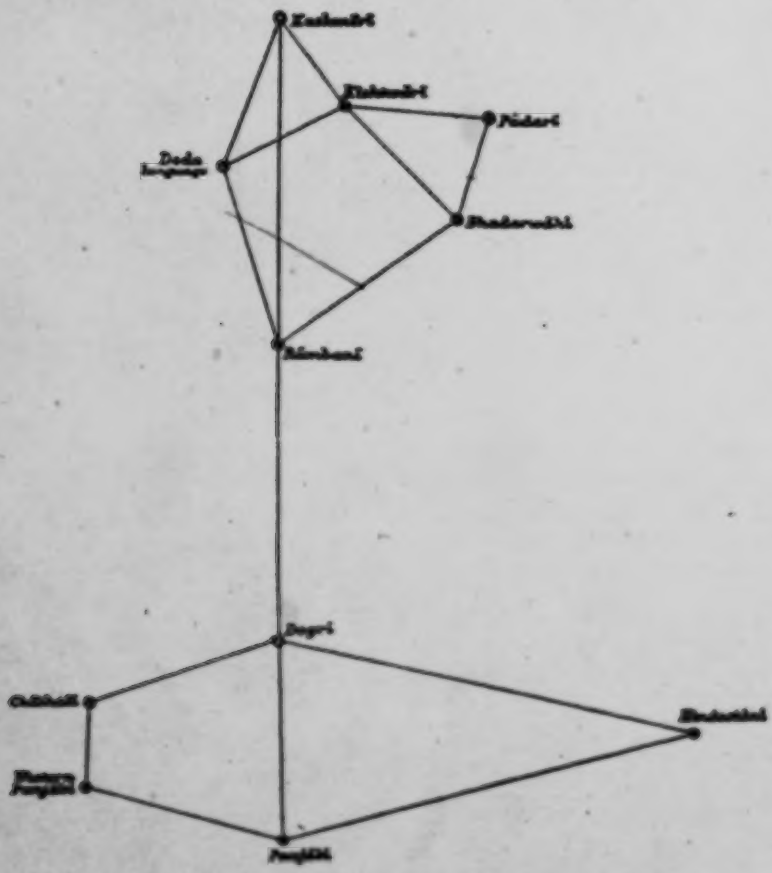

DIAGRAM ILLUSTRATING THE RELATIONSHIPS OF CERTAIN LANGUAGES.

Some of the most striking differences between Chibhálí and 193
Western Panjábí on the one hand, and Dogrí or Panjábí on the 197
other, consist in the use of *nú*, *na*, and *ní* in the genitive instead of

* In this word the *t* and the *r* are both cerebral.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

193 *dā*, *de*, and *di*; and in the termination of the present participle, 197 which seems always to be *nā*, while in Hindostānī it would be *tā* and in Dogrī and Panjābī *ndā*. Also there is a tendency for the [194] vowel *a* (short) to become in Chibhālī *u* (short). Thus—

Dogrī:	lakri, *wood.*	Chibhālī:	lukri.
"	chhem, *waterfall.*	"	chhum.
"	chalnā, *to go on.*	"	julnā.

197 The change from Dogrī to Chibhālī in the hills corresponds with that from Panjābī to Western Panjābī in the plains; but there is less difference between Chibhālī and Western Panjābī than there is between Dogrī and Panjābī. These relationships (and others that will be spoken of farther on) I have tried to illustrate by the diagram on the preceding page, in which the length of the lines joining the points marking the various dialects is intended to represent proportionately the differences between them.

The lower part shows Dogrī and Panjābī equidistant from Hindostānī, and at a less distance from each other than either is from Hindostānī. Chibhālī and Western Panjābī are shown at equal distances respectively from Dogrī and Panjābī, but with a less distance between them than there is between those two.

THE PAHARI DIALECTS AND KASHMIRI.

Those philologists who have paid attention to the Kashmīrī language have found it one of great interest, for its elaborate inflexions and for the relation, both in vocabulary and grammar, which it bears to the Sanskrit. It is still, however, as regards its construction, so little known that there is a probable yield of more material of value and interest for anyone who should, equipped with the requisite philological knowledge, seriously undertake the analysis of it. I subjoin in a note a list of the writings on the Kashmīrī language, chiefly vocabularies, that have been published.*

* Grammar and Vocabulary of the Cashmīrī Language, by M. P. Edgeworth. Journal Asiatic Soc. Bengal, vol. x., pt. ii., 1841, p. 1028.

A Grammar of the Cashmeeree Language, by Major Leech. Journal Asiatic Soc. Bengal, vol. xiii., pt. i., 1844, p. 307.

1a Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

197

ARYAN (SOUTHERN DIVISION)—*continued.*

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[Br. category 116, pp. 513-515 -- Analysis]

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

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THE PAHARI DIALECTS AND KASHMIRI.

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1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

I myself never learned to speak Kashmīrī; it is never heard 197
in the Jummoo darbār; for the purposes of a traveller through Kashmir either Hindostānī or Panjābī will serve; since Kashmīrī is a language not easily acquired, one is not likely to master it who is not for long tied to Kashmir proper. Having allowed this, it may seem presumptuous for me to say anything about the connection of Kashmīrī with other languages; but there are some characteristics of it so marked that they can be traced by one who knows but few words of it, and since I believe that in travelling over little-frequented parts I have been able to find out certain facts of interest connected with the subject, I shall not refrain from stating them.

Kashmīrī has hitherto been spoken of as a language quite by itself, unlike any other spoken tongue, and not allied, except in the distant way in which all the Aryan tongues of India are allied to one another, with any neighbouring speech. But in travelling in the Middle Mountain region I found several dialects (which I have classed together under the name *Pahārī*) allied in different degrees to Kashmīrī, having, in these differing degrees, those characteristics by which Kashmīrī is so easily recognised. These intermediate dialects are Rāmbanī, Bhadarwāhī, Pādarī, the language of Dodā, and Kishtwārī. There is a gradual passage to be traced from Dogrī (which we saw to be closely allied with the Hindī dialects of the plains of India) up through those Pahārī dialects to Kashmīrī. Rāmbanī may be taken as the half-way stage between Dogrī and Kashmīrī; while Bhadarwāhī, Pādarī, the Dodā language, and Kishtwārī show marked advances from that stage towards Kashmīrī.

* The vocabularies in Appendix II. will illustrate this to a 194
certain extent. Some of the most noticeable characters of Kash- 197
mīrī are the possession of the sound *s* and the use of it where a

A Vocabulary of the Kashmīrī Language, by L. Bowring. Journal Asiatic Soc. Bengal, 1866, p. 227.

List of Kashmīrī Words, by Dr. W. J. Elmslie. Journal Asiatic Soc. Bengal. 1870, p. 95.

Vocabulary of the Kashmīrī Language, by Dr. Elmslie. London: Church Missionary House. 1873.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

194 Hindī dialect would have *j*, and of the sound *ts* where in Hindī there
197 would be *ch*. These occur to some degree in all the above dialects. I am not able to any extent to compare their structures,* but something can be gathered from the way in which natives of the different parts find the other dialects to be comprehensible or incomprehensible; from observations on this I infer that Rāmbanī is about equidistant from Kashmīrī and Dogrī and is not to be understood either by a Dogrā or by a native of Kashmir who has had no experience of any other Pahārī dialect. Those dialects, as of Dodā or Kishtwār, which are between Rāmbanī and Kashmīrī, may be understood by a Kashmīrī, and possibly also by a native of Rāmban. If the reader will refer again to the diagram on p. 465 he will see an attempt to express all this graphically. There the length of the line between Dogrī and Rāmbanī equals that between Rāmbanī and Kashmīrī. The group of five dialects above are more closely allied together. Of course this diagram is but tentative; if one knew accurately the proportion of the differences between any set of languages it might, in order to represent them diagrammatically, be necessary to construct a *solid diagram*, which would, more completely than one made on the flat, illustrate the relationships in all directions; such a diagram again might be stereoscopically presented.

DARD DIALECTS.

197 In Dr. Leitner's 'Dārdistān,' before quoted, are vocabularies, phrases, and a comparative grammar that give an insight into the character of several of the Dārd dialects. I am unable to add anything to his information. All I can do is to put (as I have done in Appendix II.) those words which were used to compare the other languages into the dialects of the Dārd language which I have had an opportunity of hearing. This I have done from my own observations; on comparing the words as I took them down with the same picked out from Dr. Leitner's vocabularies, &c.,

* A few phrases in Rāmbanī and Bhadarwāhī will be found in Appendix III. The English of them is from the model phrases recommended by Sir George Campbell. See Journal Asiatic Soc. Bengal, 1866.

Ia Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

In the upper valley of the Tawi, which was lately described, live
101 some Gaddis in communities of their own, with their own headmen, in small villages separate from those of the other hill men.
131
361

The relationship of these Gaddis to the other Pahāris cannot be
142 a distant one. In physique they closely resemble the people we have described. It is likely that whatever peculiarities they possess have been acquired by specialisation of occupation through some centuries.

291 In dress they have one striking peculiarity in their hat, made of a stiff cloth, which is of a form indescribable, but it is well

GADDIS, FROM A PHOTOGRAPH.

shown in the accompanying cut taken from a photograph. This gives a fair notion of the features of the Gaddis, as well as of their dress, which, as stated before in the note, is the same as that of the Pahāris, except as regards this peculiar hat.

197 As to the language of the Pahāris, many separate dialects are spoken; every 20 miles or so will bring you within hearing of a new one. Places no farther apart than Rāmban, Dodā, Kishtwār,

1; Drew G-3 (1869-1872) 1874 AVI Kashmir AVI

Pádar, and Bhadarwáh, have their own speech, which, though not incomprehensible to the people of the neighbouring place, still is very distinct from theirs. Counting all these together as Pahári dialects, we may say that between Pahári and Dogri there is so much difference as to make Pahári incomprehensible to a man of Dógar. More will be said on this subject in the chapter on Language. 197

GUJARS.

There is another race who spend half their life on these mountains and half at lower altitudes, namely the Gujars. 101 131

Unlike the Gaddis (who are really hill people, and only for a few months at a time visit the lower parts), the Gujars have their homes below; they are only summer visitors to the mountains. Since they were omitted from what was said about the inhabitants of the Outer Hills, they may fairly find a place here. 221 361

These Gujars are a set of people who are found scattered at intervals over the country between Delhi and the Indus. In these parts which we deal with they have their homes in the plains outside the hills, here and there among the lower hills, and in some valleys among the higher mountains. Sometimes they occupy a village by themselves; sometimes they share it with others; but even in that case they remain a very distinct body. Though holding some land, they do not chiefly depend on it for sustenance, for they are a migrating, pastoral tribe, who seek for their herds pastures in various parts at different levels, and live mostly by the produce of their cattle. 233

I agree with Sir George Campbell that they are an Aryan race; but their countenance cannot be called high Aryan. Their forehead is narrow; they want the well-formed brow of the finer races. The lower part of the face is narrow also; but the nose has always something of the curve, as is often seen in Aryan nations. Some I met with had lighter eyes than are common among the other tribes of the country, and, generally, as compared with the people we have hitherto had to describe, their beard was scant. In figure they are tall and gaunt; in motion slow and ungainly. They are rather surly in disposition, having that 142 000

They are rather surly in disposition having that
181 kind of independence which consists in liking to be left alone and to have as little as possible to do with other races. When, however, one does come in contact with them, they are not bad to deal with.

291 Those who live down below and come up to the Middle Mountains for the summer dress somewhat scantily; they have loose short pyjamas; the upper part of the body is often bare; but there is a lôi, or blanket, in reserve, which is commonly put over the head, and hangs down behind. Those who are settled farther among the mountains (and these Gujars are found in Kashmir, if not beyond,) adopt a dress more like that of their neighbours, better suited for severe weather.

233 Wherever I have met the Gujars, I have found them to be possessors of herds of buffaloes, and to drive these, as the spring and summer advanced, into the higher mountain pastures. In the beginning of May I met many about Bhadarwáh who had just arrived from below; they had with them their wives and families, spinning wheels, churns, and other helps for getting a
[234] living. Their gains are derived chiefly from the sale of ghi, or
[438] clarified butter, the preparation of which occupies them continually during their stay among those summer pastures. They are generally in communication with traders of the towns below for its sale, having often, I think, received advances in anticipation of the season's yield.

● 197 Their language is not the same everywhere; that depends on the country they are settled in—not that which they come to in their summer wanderings, but where their house, their winter home, is. Thus there are Gujars in Kashmir who speak Kashmiri, while those who come to the Middle Mountains speak a mixed dialect of Panjábí, or Dogrí, and Pahárí. These have, however, some words peculiar to themselves. I heard the following half dozen in the mouths of some Gujars, from near Budil, which may be worth preserving:

Mother	ábi.	*Son's wife*	ban.
Sister	bebe and bibi.	*Husband's sister*	nand.
Son	gadurá.	*To milk*	melna.
Daughter	gadurí.	*To be milked*	milna.

1: Draw G-3 (1862-1872) 1875 AVI Kashmir AVI

CHAPTER XXI.

LANGUAGES.

DOGRÍ — CHIBHÁLÍ — THE PAHÁRÍ DIALECTS AND KASHMÍRÍ — BIRD DIALECTS — THE TIBETAN — USE OF PERSIAN — WRITTEN CHARACTERS.

199 I GIVE below an enumeration of thirteen languages, or dialects, spoken within the Jummoo and Kashmir territories. It would be possible, no doubt, to make a greater number of subdivisions, since the speech is apt to vary in these mountain countries within very short distances; the greater number of subdivisions one makes, the less, of course, will be the difference between any two adjoining ones; in the present list, between most of those named, the differences are very marked indeed. It will be seen that for the Language Map I have massed some of the dialects into groups, for each of which groups I have used one tint. These tints may be taken as showing what languages or groups of dialects so far differ as to be mutually incomprehensible. On that principle the thirteen dialects are classed under five different languages. This classification is practical and useful, and the marked geographical boundaries of those groups enabled me to ascertain their distribution with accuracy. But, to show out the relationship of the fourteen dialects, the classification is better which is indicated by the bracketing on the left-hand side of the list, where, all the Pahári dialects and Kashmíri being put together, *four* great groups are constituted.

The following is the list:

ARYAN (SOUTHERN DIVISION).

DOGRÍ	One colour on the Language Map.
CHIBHÁLÍ	
RÍMBANÍ	One colour on the Language Map, under the name Pahári.
BHADARWÁHÍ	
PÍDARÍ	
DIALECT OF DODÍ ..	
KISHTWÁRÍ	
KASHMÍRÍ	One colour on the Language Map.

ARYAN (Southern Division)—*continued.*

197

Dárd ..	Dialect of Dir .. / Dialect of Asrot, Gurez, and Drás / Dialect of Gilgit	One colour on the Language Map.

TURANIAN (Southern Division).

Tibetan	Language of Balturis and Ladáks .. .. / Language of the Chámbá	One colour on the Language Map.

DOGRÍ.

Dogrí differs considerably from Hindostání (that dialect of India which has, under British rule, become the most diffused of all), but whether or not in such a degree as would justify us in calling it a distinct language I can hardly say. If a native of Hindostán, who had never come farther north than Ambála, were to go where pure Dogrí is spoken, into the heart, say, of the Outer Hills, he would not be able to understand any but the shortest sentences, and by no means all of these; with some difficulty he would make himself understood for simple matters.

The relationship of Panjábí to Hindostání is very similar, while there is a difference between Dogrí and Panjábí which is not so great as that between either of them and Hindostání. Many [194] points of difference from this last are common to Dogrí and Panjábí; for instance, the use of the short *a* in several words which in Hindostání would have the long *á*, thus the Hindostání *hátth* (hand) and *kám* (work) become in both Dogrí and Panjábí *hath* and *kam*; the not unfrequent use in these last dialects of *v* where Hindostání would have *b*, as in *vi*, twenty (in Hindostání *bís*), is another instance. Of those *grammatical forms* in Dogrí that 193
vary from Hindostání about half are the same as Panjábí and half 197
are different from either. In some points (as in the imperfect of the verb *to be*) Dogrí resembles Hindostání where Panjábí differs from it.

In Appendix I. I have given a Grammar of Dogrí. 1/A The structure of that language is such that it is possible to take a Hindostání grammar, and, without recasting it, replace the Hin-

[Cf. category 116, pp. 503-515 -- Analyst]

Drew G-3 (1962-1972) 1875 AVI Kashmir AVI

193 dostání with Dogrí forms. This indeed is very nearly what I have
197 done in making this short grammar, taking Forbes' Hindostání Grammar as the model.*

197 I am unable to compare with any exactitude the Dogrí with the other languages in respect of their vocabularies as a whole. In Appendix II. a few words are given in Dogrí and some other dialects; these are some of those recommended by Sir George Campbell (in the Journal of the Asiatic Society of Bengal), as well fitted to try the relationship of various languages.

191 This Dogrí is spoken by the village people of the Outer Hills and of the strip of plain at their foot, from the Rávi to a little west of the Chináb.† It is spoken purest by those who have not come much into contact with other races; especially is it to be heard pure and unmixed from the mouths of the women, who, from their seclusion and little intercourse with strangers, are the most likely to preserve the indigenous speech. In the towns, but especially in Jummoo, one hears a mixture of Dogrí, Panjábí, and Hindostání. Of the officers of the Maharaja's Court, very few, if any, speak pure Dogrí; some, indeed, hail from the Panjáb, and speak their own Panjábí with some Dogrí mixed; others have by contact with those who live in the British territory (where Hindostání is sure to be much heard, even where it is not the vernacular) got an admixture of Hindostání; indeed almost every one of the Court speaks a mixture of the three above-named dialects, in proportions varying for each person.

CHIBHÁLI.

197 The Chibhálí dialect differs from Dogrí by no means so much as Dogrí does from Hindostání, but perhaps in the same degree as it does from Panjábí. One would not, indeed, on looking over the few words I have put down in Appendix II., think that there was any important difference between Dogrí and Chibhálí, but

* I have been much helped by Sonú, Brahman, who has a critical knowledge of Dogrí. The incompleteness and imperfections of the grammar are due to my not having taken as much advantage of his assistance as I should like to have done.

† Eastward of the Rávi, the people of the Outer Hills have a speech closely allied to if not identical with our Dogrí.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

these two languages in motion have a greater amount of difference, 197
one that is very striking to the ear.

Chibhálí is closely allied to that form of Panjábí which is spoken west of the Jhelam, in the country called Pothwár;* this latter (which the natives call Pothwárí) I shall speak of as Western Panjábí.

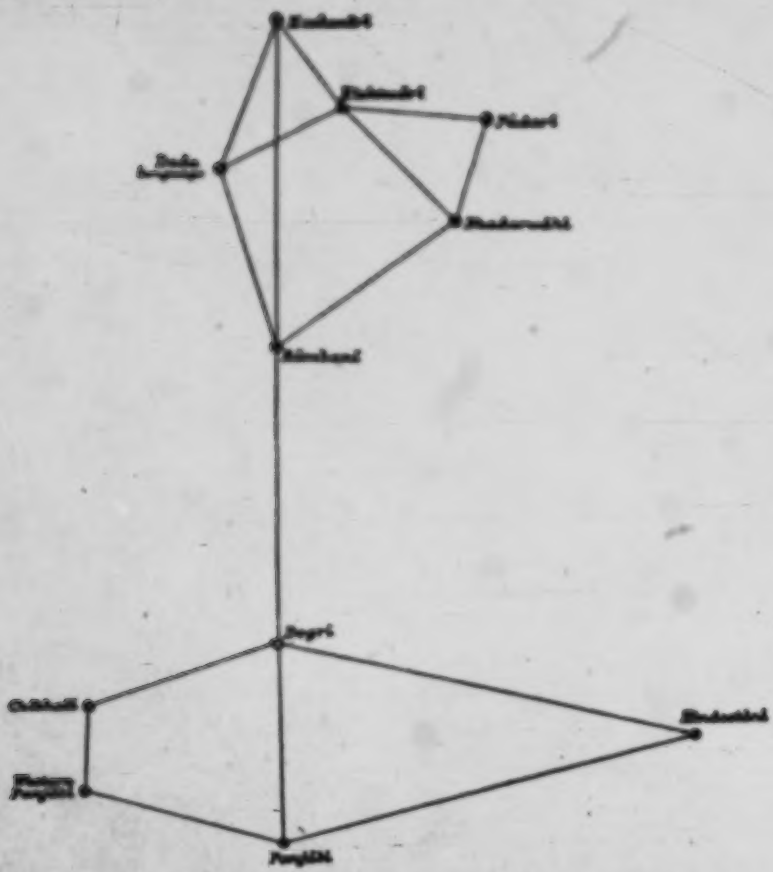

DIAGRAM ILLUSTRATING THE RELATIONSHIPS OF CERTAIN LANGUAGES.

Some of the most striking differences between Chibhálí and 193
Western Panjábí on the one hand, and Dogrí or Panjábí on the 197
other, consist in the use of *nâ*, *na*, and *nî* in the genitive instead of

* In this word the *t* and the *r* are both cerebral.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

193 dā, de, and dī; and in the termination of the present participle,
197 which seems always to be nā, while in Hindostānī it would be tā and in Dogrī and Panjābī nā. Also there is a tendency for the
[194] vowel a (short) to become in Chibhālī u (short). Thus—

Dogrī:	lakrī, wood.	Chibhālī:	lukrī.
"	chhan, waterfall.	"	chhun.
"	chalnā, to go on.	"	julnā.

197 The change from Dogrī to Chibhālī in the hills corresponds with that from Panjābī to Western Panjābī in the plains; but there is less difference between Chibhālī and Western Panjābī than there is between Dogrī and Panjābī. Those relationships (and others that will be spoken of farther on) I have tried to illustrate by the diagram on the preceding page, in which the length of the lines joining the points marking the various dialects is intended to represent proportionately the differences between them.

The lower part shows Dogrī and Panjābī equidistant from Hindostānī, and at a less distance from each other than either is from Hindostānī. Chibhālī and Western Panjābī are shown at equal distances respectively from Dogrī and Panjābī, but with a less distance between them than there is between those two.

THE PAHARI DIALECTS AND KASHMIRI.

Those philologists who have paid attention to the Kashmirī language have found it one of great interest, for its elaborate inflexions and for the relation, both in vocabulary and grammar, which it bears to the Sanskrit. It is still, however, as regards its construction, so little known that there is a probable yield of more material of value and interest for anyone who should, equipped with the requisite philological knowledge, seriously undertake the analysis of it. I subjoin in a note a list of the writings on the Kashmirī language, chiefly vocabularies, that have been published.*

* Grammar and Vocabulary of the Cashmirī Language, by M. P. Edgeworth. Journal Asiatic Soc. Bengal, vol. x., pt. ii., 1841, p. 1038.

A Grammar of the Cashmeeree Language, by Major Leech. Journal Asiatic Soc. Bengal, vol. xiii., pt. i., 1844, p. 397.

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

I myself never learned to speak Kashmīrī; it is never heard in the Jummoo darbār; for the purposes of a traveller through Kashmir either Hindostānī or Panjābī will serve; since Kashmīrī is a language not easily acquired, one is not likely to master it who is not for long tied to Kashmir proper. Having allowed this, it may seem presumptuous for me to say anything about the connection of Kashmīrī with other languages; but there are some characteristics of it so marked that they can be traced by one who knows but few words of it, and since I believe that in travelling over little-frequented parts I have been able to find out certain facts of interest connected with the subject, I shall not refrain from stating them. 197

Kashmīrī has hitherto been spoken of as a language quite by itself, unlike any other spoken tongue, and not allied, except in the distant way in which all the Aryan tongues of India are allied to one another, with any neighbouring speech. But in travelling in the Middle Mountain region I found several dialects (which I have classed together under the name *Pahārī*) allied in different degrees to Kashmīrī, having, in these differing degrees, those characteristics by which Kashmīrī is so easily recognised. These intermediate dialects are Rāmbanī, Bhadarwāhī, Pādarī, the language of Dodā, and Kishtwārī. There is a gradual passage to be traced from Dogrī (which we saw to be closely allied with the Hindī dialects of the plains of India) up through those Pahārī dialects to Kashmīrī. Rāmbanī may be taken as the half-way stage between Dogrī and Kashmīrī; while Bhadarwāhī, Pādarī, the Dodā language, and Kishtwārī show marked advances from that stage towards Kashmīrī.

The vocabularies in Appendix II. will illustrate this to a certain extent. Some of the most noticeable characters of Kashmīrī are the possession of the sound *s* and the use of it where a 194 197

A Vocabulary of the Kashmīrī Language, by L. Bowring. Journal Asiatic Soc. Bengal, 1868, p. 227.

List of Kashmīrī Words, by Dr. W. J. Elmslie. Journal Asiatic Soc. Bengal. 1870, p. 95.

Vocabulary of the Kashmīrī Language, by Dr. Elmslie. London: Church Missionary House. 1872.

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

194 Hindi dialect would have *j*, and of the sound *ts* where in Hindi there
197 would be *ch*. These occur to some degree in all the above dialects. I am not able to any extent to compare their structures,* but something can be gathered from the way in which natives of the different parts find the other dialects to be comprehensible or incomprehensible; from observations on this I infer that Rámbani is about equidistant from Kashmiri and Dogri and is not to be understood either by a Dográ or by a native of Kashmir who has had no experience of any other Pahári dialect. Those dialects, as of Dodá or Kishtwár, which are between Rámbani and Kashmiri, may be understood by a Kashmiri, and possibly also by a native of Rámban. If the reader will refer again to the diagram on p. 465 he will see an attempt to express all this graphically. There the length of the line between Dogri and Rámbani equals that between Rámbani and Kashmiri. The group of five dialects above are more closely allied together. Of course this diagram is but tentative; if one knew accurately the proportion of the differences between any set of languages it might, in order to represent them diagrammatically, be necessary to construct a *solid diagram*, which would, more completely than one made on the flat, illustrate the relationships in all directions; such a diagram again might be stereoscopically presented.

DARD DIALECTS.

197 In Dr. Leitner's 'Dárdistán,' before quoted, are vocabularies, phrases, and a comparative grammar that give an insight into the character of several of the Dárd dialects. I am unable to add anything to his information. All I can do is to put (as I have done in Appendix II.) those words which were used to compare the other languages into the dialects of the Dárd language which I have had an opportunity of hearing. This I have done from my own observations; on comparing the words as I took them down with the same picked out from Dr. Leitner's vocabularies, &c.,

* A few phrases in Rámbani and Bhadarwáhi will be found in Appendix III. The English of them is from the model phrases recommended by Sir George Campbell. See Journal Asiatic Soc. Bengal, 1866.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

I find them to differ exceedingly little when allowance has been made for the different system (chiefly affecting the consonants) according to which he has written them. 197

The three Dârd dialects of which some words are given in the Appendix are those of Astor, Gilgit, and Dâh. The Astor dialect includes or coincides with the speech of Drâs and of Gurez; I had made separate lists in those two valleys, but find them so nearly to agree with what is spoken in Astor that it did not seem worth while to print them.

What I have given of the Dâh dialect is new. That place, it will be remembered, is inhabited by Dârds who have become Buddhist; from their complete (and probably early) separation from other Dârd communities one would expect differences in their language. In the vocabulary given some are to be observed, but I confess that this is too meagre to be of much value, only the drawing attention to this separate dialect may be of some use.

THE TIBETAN.

Of the varieties of the Tibetan language spoken in these territories I have in the list named but two, that spoken by the Châmpâs, or nomads, and that of the settled Ladâkhis. There are, I believe, local differences within this latter division; the Zânskâr people speak somewhat differently, and also the people in the neighbourhood of Kargil; but I am not able to give any detailed information on this subject.

The Tibetan has been so thoroughly studied that the best thing I can do here is to name some of the publications which might best, or most easily, be consulted by anyone wishing to acquire a knowledge of it. These are:

A Grammar of the Tibetan Language, in English, by Alexander Csoma de Kőrös. Calcutta, 1834.

Essay towards a Dictionary, Tibetan and English, by A. Csoma de Kőrös. Calcutta, 1834.

A Short Practical Grammar of the Tibetan Language, with special reference to the Spoken Dialects, by H. A. Jaeschke. Kyelang, 1865.

1: Drew G-S (1862-1872) 1875 AVI Kashmir AV1

197 A Tibetan Dictionary, by the last author, in the Roman character, has also, I believe, been published.

USE OF PERSIAN.

198 212 With all these different languages current in the territories it can be understood that in carrying on the Government some difficulties occur through their variety. It is not easy to say whether these difficulties have been increased or lessened by the use for official documents of yet another tongue, one not spoken in any part of those territories either by the commonalty or as the Court language. The official written language is Persian.* Orders given by the Maharaja are written in Persian—character and language. In the British province of the Panjáb the Persian character is employed for writing the Hindostání language, but here in Jummoo none of the vernaculars are written in that character, the Persian language itself is employed. Under the Maharaja the Government accounts are kept in Persian, and in almost every case that language is the medium of official communication, though it is true that the Dogrí, as will be shown below, is in some cases used.

Though Persian is so commonly written that all who would aspire to an office of any estimation must become familiar with it, yet it is very seldom spoken in Jummoo, only, indeed, when some trader or other traveller from Kábul or from Yárkand comes, unacquainted with our familiar dialects, and makes himself understood with Persian, which is the French of Asia.

This use of Persian for Government writings is to be traced back to the Court of the Delhi Emperors. There Persian had always been the polite, and it remained to the last the official, language; for long had it been the practice of those classes of men who were likely to have a hand in the civil affairs of Government early to acquire Persian, and so, on the formation of Ranjít Singh's kingdom in the Panjáb, it naturally became the official written language of his Court, although Ranjít Singh himself was unacquainted with it. Persian still had that position when the British came into the

* Persian is called in India by the names Fársí and Irání.

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

Jhelam above Muzafarābād), and those Chibhālī tribes south of them. The *Dogrās* are in the eastern part of the Outer Hill region. 101 131 563

LANGUAGE MAP. 1/1

The languages spoken have been the subject of a separate chapter; here, therefore, a very few words will suffice to explain this map, which shows the distribution of them. The principle applied has been to mass dialects, and separate only such languages as are mutually incomprehensible. The number is thus reduced to five. The tint for "uninhabited country" stands as before. The *Tibetan* language here marked out is that which is spoken, with not much difference, by the three Tibetan races who were distinguished in the last map; the area of it also includes a part of what in the Race Map is coloured "Dārd"; the reason of this is that the people of some few villages of the Dārd race (those situated in the Hanū Valley) have lost their own language and adopted the Tibetan. 197 563

The area of the *Dārd* language is the same as that of the Dārd race exhibited in the Race Map, with the exception just noted, and with the other exception that the colony of Kashmīrīs in Gilgit are not here shown as separate, on account of their having adopted the Dārd tongue.

The *Kashmīrī* language has nearly the same bounds as the Kashmīrī race, for these are a people who are apt to keep up their national characteristics. The only exceptions to this which I have noted are, first, that case of the Kashmīrī colony at Gilgit, and, secondly, the colony at Akhnūr, who have adopted the language of the Dogrās they have settled amongst.

The *Pahārī* dialects, which are allied to the Kashmīrī, which are intermediate between that language and the Dogrī, occupy the same area as the Pahārī race itself.

The *Chibhālī* and *Dogrī* dialects are here put together and represented under one colour, the two being mutually comprehensible; they occupy the combined area of the Dogrī and Chibhālī race of the last map.

[Cf. category III, End Map IX -- Analyst]

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AV1

197 Thus we have mapped five tongues of undoubtedly so much
563 difference between each other as to deserve the name of separate languages, not merely of dialects. Of each, with the exception of Kashmiri, there are dialectic subdivisions, but these I have not attempted to map; I have here represented the great and striking divisions only.

FAITH MAP. 1/2

563 There are four religions, the geographical distribution of
779 whose followers is represented on this map. Only three, indeed,
795 are of much importance as regards this country. These are the three wide-spread religions of Buddhism, Hindûism, and Muhammadanism. The fourth is the Sikh sect of the Hindûs, which is very sparingly represented.

The Buddhists comprise two out of the three Tibetan races who were represented on the Race Map—the Châmpâs and the Ladâkhîs. They comprise also the inhabitants of several Dârd villages, who, while retaining certain rites of their own, have adopted Buddhism. It should be noted that not only those Dârd villages follow this religion who, it was shown, have acquired the Tibetan tongue and lost their own, but several others also who retain their own Dârd speech.

The Muhammadans include the Baltîs, who, as before said, are but Ladâkhîs converted to Islâm; nearly all the Dârds; the Kashmîrîs (taking them generally); and the Chibhâlîs.

Of the Hindû faith are the Pahârîs and Dogrâs.

Of Sikhs but very few are to be met with in these territories. There are some villages of comparatively old colonisation in the Jhelam Valley—more probably than I have marked, but only of those have I a record; and there is a Sikh temple and *Granth* or Book on the banks of the Chinâb.

563 It is the case that within the Hindû area are many Muham-
779 madans, not only colonies from other races, but also natives of the same part who have at different times been converted; this is especially the case in the towns. I have not attempted to represent these exceptions on the map, but have remained content with

1/2 [Cf. category 116, End Map V--Analyst]

197

APPENDIX II.

VOCABULARIES COMPARED. (For Remarks, see Chap. XXI.)

English.	Dialects of the Outer Hills.		Dialects of the Middle Mountains.				Kashmir.
	Dogri.	Chibhâli.	Rámbáni.	Bhaderwáhi.	Pahari.	Kishtwári.	Kashmíri.
one	ek	ek	ek	ek	ek	ek	ek
two	do	do	dú	dúi	dú	dú	dú
three	tro	tro	chai	kiai	kiai	tre	trai
four	chár	chár	chár	tsar	beár or tsar	tsar	tsar
five	panj	panj	pánts	pánts	pánz	pánts	pánts
six	cho	cho	chá	chá	ter or tsa	chá	chá
seven	sat	sat	sát	sát	sat	sát	sát
eight	ath	ath	ath	ath	ath	ath	ath
nine	nau	nau	nau	nau	nau	nauh	nau
ten	das	das	das	das	dauh	dá	das
twenty	vî*	bi	bí	bí	bí	o	wí
fifty	panjá	panjá	panjá	pantsá	—	pántsá	pántsá
hundred	sau	sau	sau	sau	—	sath	sáth
I	maiń *and* auń	maiń	mai	auń	auń	hú or ho	ás
my	mera	mérá	meró	mérá †	mon *and* hon	meraw	mas
we	as	—	as	as	as	ai	as
our	sérá	—	sasó	ídáo	hemen	asúnder	ásás
thou	tuń	tú	tú	tú	tú	tú	chú
thy	terá	térá	teró	terá	tuan	—	ché
you	tus	—	tus	tú (?)	tus	—	ché
your	tusérá	tusérá	tusó	tusáo	tusan	tsúú §	ché
he	o	o	sú	—	o	hor	ás
his	usá	usá	usó	usrá	tasar	hósan	ás
they	o	o	sú	en or in ‡	—	yum (?)	ás
their	usá	usá	aso	usrá	tonkar	yumanom	ás

hand	hath	hath	háth	hath	hath	hathi	hath
foot	pair	per	khur	pío	khur	khor	khor
nose	nak	nak	nák	nak	nak	nast	nast
eye	akhi	akh	achi	atai	ach *and* akh	ach	ach
mouth	—	mûth	ûshû	ûi	as	ass	ûs **
tooth	dand	dand	dînt	dand	dand	dand	dand
ear	kan	kan	kan	kan	kan	kan	kan
hair	wâl	bâl	kash *and* pa-pharikh	bâl	sharwâr ††	kî	wâl
head	sir	sir	shir	dog	rot	loth	kal
tongue	jib	jib	jîb	zîb	jib	zoo	zoo
belly	dîd	dîd	pet	dîd	pet	yad	yad
back	pîth	kand	pîth	pîth	pîth	shâna,	shâna
iron	lohâ	lohâ	loh	lohâ	lohâ	shistar	shistar
gold	sonâ	sonâ	sonâ	sonâ	sonâ	shongo	son
silver	chândî	chândî *and* rûpâ	chândî	rupo	rup *and* rupâ	zîn	rup
father	pyâ	pyâ	bâbâ	bâ	bâbâ	bâbâ	bab, mai, *and* bâbâ
mother	mâi	mâ	ammâ *and* lyâ	baiyâ	ijâ *or* ij	ammâ	mâi, dâd,*** *and* âpâ
brother	bot	bot	bhrâ	gîk	bâî *and* bhâî ‡‡	bhâiji *and* bhâî §§	bâî
sister	bahîn	behn	bahin	bahin	dad *and* bahîn ‖‖	bhingadi *and* bahîn ¶¶	bain *and* brudâd ***

* Often used in the plural, thus: *ûth wîpîh*, eight score.

† *an* = there, *in* = these.

‡ Fem. sing., *mori*; mas. plu., *morâ*; fem. plu., *moripîh*.

§ I am not sure whether this is not *ihy*.

‖ There is a vowel-sound in Kashmiri which is not provided for in the alphabetical system used for the other dialects; it is like the *eu* in French, or *ö* in German; or it may be said to be like *a* in Hindostânî, elongated, but not elongated in such a way as to make it like *â*; I have provisionally put *ô* to represent it.

¶ For "his" I have also *tsoma*, and for "theirs" I have *tsoma hand*.

** The character *ô* used in the Kashmiri vocabulary, denotes a very broad sound, as in the English "awl," somewhat different from that of *â*; Sir G. Campbell makes the same distinction.

†† The side-locks are called *pâtî*.

‖‖ *dad* = elder sister; *bahîn* = younger sister.

¶¶ *bhingadi* = elder sister; *bahîn* = younger sister.

‡‡ *bâî* = elder brother; *bhâî* = younger brother.

§§ *bhâiji* = elder brother; *bhâî* = younger brother.

*** *ô* for the Kashmiri language denotes a sound like that of the *o* in *than*.

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VOCABULARIES COMPARED—*continued.*

English.	Dialects of the Outer Hills.		Dialects of the Middle Mountains.				Kashmir.
	Dogri.	Chibhâli.	Râmbani.	Bhadarwâhi.	Pâdari.	Kiahtwâri.	Kashmiri.
man	âdmi	âdmi *and* janâ	mânû	mahânû	mân	mân	mânyu
woman	janâni	trimat	zanân	kwanah	giûn	—	zenân
wife	istri	—	—	kwanah *and* kli	zel	zanâh	kulai *and* tahan
child							
son	putar	pûtar	lokû	ko	kwâ	shûr	nichu *and* gubar
daughter	dhi	dhi	kûri	koi	kûi	kori	kor *and* kûr
slave	ghulâm, banda	—	pâlak *and* kamâ	—	—	—	ghulâm
cultivator	jamîndar	zamîndâr	zamîndâr	zamîndâr	jamîndâr	zamîndar	gurust
shepherd	—	pâlâ *and* gwâlâ	gwâl	gaddi *and* puhâl	gwâl *and* phâl	gwâl	phâl
God	parmeshwar	Isûdâ	parmeshar	parmeshar	parmesar	—	Isûdâ
devil	—	shaitân	masân	none	none	—	masharân
sun	sûraj	dî	sûrj	dihâro	dîs	akhtâb	âkhtâb
moon	chand	chan	chândni	chândni	chandni *	tsandar	zûn
star	târâ	târâ	târâ	târâ	târâ	târak	târak
fire	ag	ag	âg	âg	âg	nâr	nâr
water	jal	pâni	pâni	pâni	pâni	pâin	âb
house	ghar	ghar	ghar *and* gi	ghar	ghar, ghar, *and* gi	gharo	ghôr *and* kôr
horse	ghorâ	ghorâ	ghorû	ghoro	ghorâ	gûr	gur
cow	gâo	gâ	gâo	gau *and* baisi	gâ	—	gâo
dog	kuttâ	kuttâ	shûnâ	kuttar	kuttar (*f.* kuitari)	hon	hûn
cat	billi	billi	bilâr	billû (*f.* billi)	balâ (*f.* balâi)	brâr	brer
cock	kukar†	kukar	kukar	kukar	kukar	kokar	kokar
duck	batak	batak	batak	batak	—	—	batak
ass	khotâ	khotâ	khotû	khoto (*f.* khoti)	—	khar	khar
camel	ûnt	unt	—	ûnt	—	—	ûnt
bird	pakru	pakrû	pakrû	pakrû	pakrû		
go	jâ	{ juliyâ *and* gachiyâ‡ }	gâ	gâ	gâ	gats	gats
eat	khâ	khâ	khâ	khâ	khâ	khîû	khe

	beh	bij	bime	bish	bish	bīūn-be	be
	ā	achcā	je	ei	ilia	yovī	wolo
	mār	māriyā *and* kuriyā‡	mār	mār *and* kut	mār *and* kut	tsots	lāyas
	khalā ho	khalā ho	uthe karū	kharo-bove	khar bho	hoshwat	wadani ros *and* wazani ros
	mar	mar	mar	mar	mar	mar	
	de	de	de les	de	de	dīūs	dis
	daur	daur	daur	daur	daur	doro	dor *and* tikh
	ūpar	ūpar	ūbū	bāgā	khārī	hosh	herī *and* pēt
	khal	bun	khalo	undoi	ūn	bōn	bōn
	āge	āge	āgaro	agarī	āgat	brohī	bont
	piche	piche	pato	patar	pathonher *and* patlakher	poth	pat
	nehrī	nehre	nerī	nerū	ner *and* negihana	—	nazdīk
	dūr	dūr	dūr	dūr	dūr	dūr	dūr
	kun	kon	kus	kaserū	kān	kon	kus
	keh	ke	kū	kun *and* kunem	kī	kyā	kyā
	kīāh	kīāh	kī	koyā	kyas	—	kyāzī *and* kyūh
	hor *and* te	hor	or	—	—	—	be
	par	—	par	—	—	—	lekin
	jākar	jīāh	se	—	—	—	hargāh
	āho	ahāh	halā	hāh	hāh	—	
	na	nāh	nahīh	nā	nā	noe	na
	chadigā *and* kharā	—	jawān	kharū	char *and* kharā	—	zabar *and* jān
	mārā *and* burā	—	—	burū *and* mārū	—	—	yōch
	uchā	—	ūkarū	uchu	adham	—	ūd *and* ūhud

* In the upper part of the Bhutnā Valley in Pādar the word for moon is *zosm*.
† hen = kukarī. ‡ These are past participles.

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1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

English.	Dard Dialects.			English.	Dard Dialects.		
	Dialect of Astor.	Dialect of Gilgit.	Dialect of Dāh.		Dialect of Astor.	Dialect of Gilgit.	Dialect of Dāh.
one	ek	ek	ek	gold	son	sun	ser *or* sir
two	dū	du	dū (like *u* in French).	silver	rūp	rūp	mul
				father	bābo	bābo, mālo	bo
				mother	ājī	ājī, mā	āye
three	tre	tcho *or* cho*	trā	brother	kāko (elder) *zhā* (younger)	jā	bajo (elder) vā (younger)
four	chār	chār	chor				
five	push	poiñ	poñsh				
six	shā	shā	shā	sister	kākī (elder) sas (younger)	sā (*to call*, kākī)	kākī (elder) sas (younger)
seven	sat	sat	sat				
eight	āsht	atch*	āth				
nine	nauñ	nau	nūñ				
ten	daī	dāī	das	man	manūzh†	manuzho‡	mush
twenty	bī	bī	bijhā	woman	cheī	cheī	tchīgā
fifty	du bī ka daī	dū bī ka dāī	dū bī jhū dāsh	wife	gren	gren	tchīgā
				child	—	putch	
hundred	shal	shal	sho	son	puch (bāl) = boy)	putch (baby-boy = shū)	biyū
I	mo	mā	mo				
my	meo *or* mīo	mai	mī bet				
we	bo	charbiō†	asī mush	daughter	mulāī	di (baby-girl = molaī)	muleī
our	—	aseī					
thou	tū	tū	tī				
thy	toñ	thāī		slave	bādo	maristan	satukspo
you	—	tso	tsī mush	cultivator	grasti	grasto	
your	—	tsāī	tsī bun	shepherd	paiyāl	paiyālo	
he	zho	ro	pho	God	khudā	khudā	khudā
his	—	rasāī	tes	devil	shaitān	shaitān *or* iblis	shaitān
they	—	āī (far) anī (near)	phe	sun	sūrī	yūn	sūrī
				moon	yūn	yūn	gyun
their	zhno	rineī (far) anīneī (near)	tenbun	star	tāro	tāro	tūrī
				fire	phū	agār	*gh*ul
hand	hath	hath	hath	water	woī	woī	wūā
foot	pā	pā	kūtī	house	gosh	got	got
nose	noto	nato	noto	horse	ashp	ashpo	āpsh
eye	achī	atchī	āthī	cow	gāo *or* gau	go	go
mouth	āūzo	āī	ūzī	dog	shū	shūñ	shūā
tooth	donī	donī	danī	cat	pushī *and* pishū	būshī	billū
ear	kun	kun	kanī				
hair	jāko	jakur	zhākur	cock	koko = cock kokoī = hen	karkāmash	byāpo,§ byāmo = hen
head	shish	shish	shish				
tongue	zip	jip	gip				
belly	der	der	war				
back	dāk	dāki	puth	duck	batak	bārash	
iron	chimar	chīmar	chingar	ass	zhākun	jakun	khar

* The consonantal sound in these words has the same relation to the ordinary sound of *ch* as the cerebral *d* or *t* has to the dental *d* or *t*, it is *ch* sounded far back on the palate; in default of a recognised character for it I provisionally use *tch*.

† I have this down, but consider that it wants to be verified.

‡ For *man*, as distinguished from *woman*, the word is *mushā*.

§ These terminations are Tibetan.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

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English.	Dard Dialects.			English.	Dard Dialects.		
	Dialect of Astor.	Dialect of Gilgit.	Dialect of Dāh.		Dialect of Astor.	Dialect of Gilgit.	Dialect of Dāh.
camel	ūṅt	ūṅt		behind	pāto	phafū	ṡāakunā
bird	—	bring *		near	ele	kachi	ābonī
go	bo	bo	byun	far	dūr	dūr	dur
eat	khā	kha	khā	who	koī	ko	kyāno bet
sit	bet	bei	bāsh	what	yok	jek	ye bet
come	e	wa	ye, āni	why	—	ke	
beat	kute	shida	kūti	and	ka	ka	
stand	hunbo	hunbo	ūthe	but	—	akhan	
die	mū	mu	mu, mulā	if	—	—	
give	de	de	dī	yes	āwā	āwā	bet
run	logobo	haita	bīhyon	no	ne	nush	nish
up	prāde	ajā	onār	good	mishta	—	
down	kūlī	khiri	kharā	bad	katse	kach	
before	mutro	mutcho (near) yar (far)	yārbū	high			

* *bring* is a general word for bird; *chāī* = sparrow.

APPENDIX III.

PHRASES IN RĀMBANĪ AND BHADARWĀHĪ.

ENGLISH.	RĀMBANĪ.	BHADARWĀHĪ.
What is your name?	Tenū kū nām chu.	Tero kun hai (?) nao.
How old is this horse?	Kitā variyāṅ sānū ghorū chu.	E ghora katar varieki rue.
How far is it from here to Kashmir?	Itāstā Kashmír kitī dūr chi.	Itthe keta katarī dūr hai (?) Kashmir.
How many sons are there in your father's house?	Tenū bābā sane gī kitā putar chā.	Tashū boāre ghare katar ko han.
I have walked a long way to-day.	Ādz as dūr ātā āwa sam.	Ādze auṅ bari dūr jo.
The son of my uncle is married to her sister.	Mine patriye sanū lokū tesā zanānī saniyā bahinī sāthī byātu matū cho.*	
In the house is the saddle of the white horse.	Gī antar sufed ghore sanī kāṡī chī.	Ghar antar zan ghore dī kātī abe.
Put the saddle upon his back.	Kāṡī lāgo.†	Ghore par tsārā kātī.
I have beaten his son with many stripes.	Tesue loke matī mān datī am.	Eserū ko glābū māro mīṅ.
He is grazing cattle on the top of the hill.	Phār shire beṅ māl tsārte chā.‡	Es dhār ūpar māl tsarne lagarūe.
He is sitting on a horse under that tree.	Is butū khal ghore beṅ cho.	Es bute het ghore ūpar bishnū.
His brother is taller than his sister.	Tesoṅ brā teshuā (? teshnā) bahinī ātā ūkarū chu.	Eserū glā bahīṅ kar badī abe.
The price of that is two rupees and a half.	Teson mul rupeya dhāī chu.	Eserū mul dhāī rupeye ābe.
My father lives in that small house.	Menūbāl is mate gharū mads rānchu.	Merū boa es nikarī ghar bishī.
Give this rupee to him.	Yū rupeyū tes dāt.	Ese rupeya de.
Take those rupees from him.	Yū rupeyū tesātā genī ānū.	Eskar rupeya āna.
Beat him well and bind him with ropes.	Tes dabī tā mār dāt gazrū sāthī gant thas.	Es glab kūt dangarī kar kinū bāndas.
Draw water from the well.	Khūā ātā pānī kārū.	Divarī kar pānī ān.
Walk before me.	Mī agar agar chale.	Mere agarī gā.
Whose boy comes behind you?	Kusoṅ lokū tī patā patā en chut.	Kaserū ko magar lagerū tūī.
From whom did you buy that?	Kasātā tī mule gin chut.	Teṅ eskar kiskar ahnū.
From a shopkeeper of the village.	Gāmū sane hattīwāle ātā.	Glonerū hattīwale kar āhnū.

* "to the sister of that woman."

† "place the saddle."

‡ *tsārte chā* is plural.

Gervis T-3 (no date) 1954 AV1 Kashmir AV1
Gujars

waterfall; crystal clear, sometimes it runs in a gully beneath the road, in other places where the flow is only during the spring when the snows are melting, a culvert passes over the road to carry it away. In some places, the air is cooled by the water which drips down the rock side and feeds the masses of maidenhair ferns and flowering creepers of all colours, white, pink yellow and blue, and I began to wish I had studied the names of flowers as it seemed so mild to enter in my diary "white, pink, yellow and blue creepers". 491

At one place, where we could see the side valley coming down from above, strewn with tons of loose stones and rocks, a tunnel has been built through the rock at the bend of the road, so that as the great boulders fall, just as they have done for hundreds of years, the road is safe and clear. But in other parts, the loose, grey, slate-like shale had fallen, as it does there at all times of the year, and a gang of coolies complete with bulldozer were shifting it under the eye of an engineer who stood near the flagman and told us when we could move over to the other side, for they pride themselves on keeping that road open at all times in spite of these frequent landslides.

Just as we turned a blind corner, before which a sign post had warned us of a steep decline, we came on masses of goats and horses completely cowering it. The horses were loaded with packs and long poles; there were women and children and great St. Bernard-like dogs mixed up with them, and as we got closer, the goats made either to climb wildly up the side of the mountain or jump down over the stone wall, the women holding frantically on to the bridles of the horses and shouting, until finally their men dashed up to help them. These people are Gujars, who speak in sonorous tones a dialect of Punjabi: nomads, they come each year into the Valley to feed their flocks and herds. Typically from the North-West Frontier, their faces are sallow, long and bony, their noses hooked, their eyes deep-set and dark brown, their hair black and greasy, and the clothes they wear remind one of the gipsy of Europe. Many of the women carried loads, the little girls had baby sisters on their backs, while the men and boys carried nothing but sticks with which to drive the animals. Even as they clung on to a prancing, dancing, frightened horse they laughed and salaamed us. Later 233 [197] [221] [142]

(H) **Cultivated area.**—Of the total area of the State, 5.6 per cent. is cultivable and 4.9 per cent. is actually cultivated. The percentage of irrigated area to cultivated area is 35.1 The percentage of gross cultivated area under rice is 19.3; under wheat 19.5; under barley 2.3; under bajra 3.9; under maize 29.6; and under other food crops including pulses 10.7. 311 241

Dialects.—The principal languages spoken in Jammu and Kashmir Provinces are Kashmiri, Dogri, Punjabi, Gojri and Pahari. Bhotia and Shina are spoken in Ladakh and Gilgit. Owing to the existence of natural barriers, such as high and vast mountain ranges severing the Indus valley from the rest of the country, Bhotia and Shina languages have remained localized within their territorial boundaries and are not understood in other parts of the country. 197

Land Tenures.—Prior to 1933, land in Kashmir Province and in the Frontier districts was held by *zamindars* either in "*Haq-i-assami*" or as Tenants-at-will and in some cases also as Occupancy tenants. Under *Haq-i-Assami*, all the land was owned by the State, the actual holders or *assamis* had the right of occupancy as against the State as long as they paid the dues, but had no right of alienation by sale or mortgage. 423

Transfers were, however, permitted within the municipal limits of Srinagar and in Anantnag, Shopian, Bijbihara, Pampore, Sopore, Baramulla and Muzaffarabad towns.

Tenants-at-will held land subject to the will of the proprietor, who could eject them at any time. In Kashmir, tenants-at-will included a large number of *zamindars* who had been found in 1924 to have encroached on huge *khalsa* areas and to have brought them under cultivation. Occupancy tenants had the right of occupancy of land under a proprietor or an *assami*. They could not be ejected without special reasons, nor could rent on the land be altered at the will of the landlord. Their right was hereditary, and could be sold with the permission of the landlord.

Occupancy tenants were of two kinds, *viz.*, (1) those who held land direct from a land-holder or the State, and (2) those who held land under occupancy tenants of class (1). In Kashmir, occupancy tenants consisted mainly of tenants who held land at the first Settlement,

166 167 The foreign missionaries have succeeded in converting a number of local inhabitants to Christianity.

178 167 [564] (5) As regards caste grouping migration has led to a loosening of the tight hold of caste. Narrow prejudices have been swept away. In Gilgit the disappearance of endogamy in Muslim Shia castes is noticeable.

[562] (6) The old customs are gradually giving way. Thus widow marriage is finding favour with the people, while the *Purdah* system is on the decline.

[291] (7) In dress great changes are noticeable. The Kashmiri Pandits are discarding the wearing of *Pheran*, a long loose gown and taking to Punjabi dress. The English dress is more in evidence in literate circles. The hat is gradually supplanting the turban. Even in villages, Punjabi trousers and slippers are overcoming Dogra trousers, and shoes in the case of females. The *Saree* is coming into vogue amongst females of the upper classes.

[197] (8) So far as language is concerned Punjabi is easily spoken and understood in those parts of the State where the inhabitants come in contact with the outside world either as emigrants or as hosts of immigrants. The Kashmiri labourers who go to the Punjab understand and talk Punjabi tolerably well. The shopkeepers and Hanjis (boatmen) in Kashmir who have English speaking customers speak English though broken and full of solecisms. The immigrants in Kashmir especially traders command a fair knowledge of Kashmiri dialect.

[564] (9) In the sphere of occupation changes have taken place. Some of the castes no longer stick to their old hereditary occupations. Labour or service is not regarded as degrading by any caste though Rajputs do not take to domestic service especially the task of cleansing utensils as they regard it menial duty. The Kashmiri Pandits are gradually relinquishing their ideal of Government service and turning to trade and even manual labour in increasing numbers.

II. IMMIGRATION.

167 **101. Main Results for the State.**—The total population of the State as ascertained by actual count on the Census night came to 3,646,243, out of which 3,582,047 *i. e.*, 98·2 per cent. were born within the State. Immigration thus accounts for a trivial increment of 1·8 per cent. to the State population. The immigrants are mainly drawn from the neighbouring British Indian Provinces of the Punjab and the N. W. F. which stretch along the boundary line of the State for a considerable distance. The contiguous districts of these two provinces given in the margin contribute nearly 1·3 per cent. of the population, leaving ·2 per cent. to be contributed by the non-contiguous districts of these provinces. In all thus these two provinces claim 1·5 per cent. of the increment to population of the State while all other Provinces in India and outside countries have only ·3 per cent. to their credit. Among other Indian Provinces the United Province stand foremost while amongst States, Chamba tops the list, being contiguous. As regards Asiatic countries Afghanistan, our neighbour, scores highest, the second best being Nepal due to her sons being in the State Forces. The share of other countries is nominal. The foreign countries benefit us to a very limited extent, the United Kingdom being the greatest contributor as her sons are employed in State service or are engagad in carrying on trade or missionary work. They will be discussed in greater detail in the paragraph on over seas migration.

N. W. F. PROVINCE.

1. Hazara.

PUNJAB PROVINCE.

1. Gujrat.
2. Gurdaspur.
3. Jhelum.
4. Kangra.
5. Rawalpindi
6. Sialkot.

*[Errata: read "overseas". cf errata sheet, p. 329, category 116 --Analyst]

659 detected and corrected in the Tabulation and Compilation offices. The entries of the language table should therefore be considered sufficiently reliable although it is impossible to approach the ideal on account of the following reasons :—

[197]

Firstly in the Jammu Province the languages Dogri, Pahari and Punjabi gradually and imperceptibly merge into one another and it is very difficult to assign definite territorial extent to each language as will be seen from the linguistic map where in the Jammu Province there is hardly a district with only one language. Secondly there are border-land dialects born of long association of people speaking different languages which it is difficult to definitely identify and the average villager of such tracts would not care much whether the enumerator puts him down under the one or the other.

Subject to the above reservations which attach to the linguistic statistics of all the countries inhabited by a number of people the figures collected can be taken as reliable.

287. Language and Dialect.—Before entering upon the study of the different mother-tongues it seems essential to add a couple of lines in explanation of the words 'Language' and 'Dialect'. The two words have no hard and fast boundary line between them and the difference between the two has been figuratively illustrated by Sir George Grierson who likens language to a 'Mountain' and the dialect to a 'Hill'. In spite of the looseness of the usage and the interchangeability of the word dialect for language and *vice versa*, language even to a man of average intelligence connotes something bigger and older than the dialect and if another simile were permitted one might inter-relate the two as parent and child. The difference given by the century dictionary runs as follows :—

"In common use we may say that, as a general rule, different dialects of the same language are sufficiently alike to be reasonably well understood by all those whose native tongue is that language, while different languages are so unlike that special study is needed to enable one to understand a language that is not his own".

After detailing the above explanation the writer is still diffident about its self-sufficiency since he also adds "that this is not an essential difference". This is abundantly borne out by the Aryan languages of Northern India in the case of which the criterion of mutual intelligibility by itself is not a satisfactory basis for classifications. A person of slight education and ordinary intelligence might travel from the Punjab to Bengal without feeling the least difficulty in making himself intelligible to the people through Hindi or Hindustani and according to this definition the entire belt of Northern India can have but one language 'Hindi or Hindustani' and the other languages of the Punjab, U. P., Bihar, Bengal would fail to secure the status of language. This difficulty presents itself in bi-lingual tracts and the whole of Northern India may in this sense be termed as bi-lingual since the mother-tongues which the inhabitants of this vast area use in their home is quite distinct from that which they converse with the outsiders. Therefore from a scientific point of view apart from the intercommunicability which is the chief factor of differentiation a language must possess some other essential characteristics, particularly the grammatical structure and nationality.

The grammatical structure forms one of the principal tests which the philologist apply in the classification of languages. "Languages must be classified according to their grammars" is the universally accepted principle of philology as the peculiarities of grammar as revealed in parts of speach, inflected word and combination of words into sentences of various languages possess sufficient

1 [Errata: cf. category 116, p. 330 for corrections -- Analyst]

distinctive features to enable scientific grouping. Vocabulary is also a guide though not a trustworthy one. The claims of a form of speech for being classed as an independent language although well-established on the basis of grammatical structure and vocabulary has further to be subjected to the test of nationality which requires not only that it is the speech of an independent nation with a history of its own but also that it has a fine literature of its own. In short languages are to be differentiated not simply on the basis of intercommunicability but they should possess grammatical structure, a nationality and literature. 659x

288. Scheme of Classification.—The first attempt at a scientific classification of the languages of India may be said to have been made in connection with the 1901 Census under the instructions of Sir George Grierson whose masterly pen has contributed the chapter on languages to the Census Report of India for 1901. Since then various changes and improvements have been effected in the light of the researches made by the Linguistic Survey of India under the direction and supervision of Sir George Grierson who has been supplying his revised schemes of classification of languages for the guidance of the Census. In 1901 the vernacular languages of India were classed in order of antiquity putting the languages which in all probability constituted the oldest languages of India first and then those of later immigrants. Commencing at the top with Selungs of the Margni Archipeligo, the second in order come the Indo-Chinese, next Dravido-Munda and lastly the Aryan languages. The unclassifiable languages and those of countries outside India were recorded after the exhaustion of the above four categories. Subsequent research has further classified the scheme wherein classification has been carried out on the basis of locality and philological affinity. At the 1921 Census as also at the present one the scheme has divided the entire field into three principal categories:— 197

A. Vernaculars of India.

B. Vernaculars of other Asiatic countries and Africa.

C. European languages.

Leaving aside classes B and C whose ramifications are not attended with much complications we take the vernaculars of India and enumerate below the principal eight families into which these are dissected:—

1. Austric Family.
2. Tibeto-Chinese Family.
3. Karan Family.
4. Man Family.
5. Dravidian Family.
6. Indo-European Family (Aryan Sub-family).
7. Unclassed Languages.
8. Languages not returned.

In column 1 of the scheme each of the above main families is divided into a number of sub-families while column 2 of the scheme divides each sub-family into groups and sub-groups. In column 3 are shown the names of the vernaculars against their respective groups while column 4 records the parts of the country in which the language concerned is chiefly spoken. The idea of the scheme will be well brought home by reproducing below the extracts relating to the

[Errata: read "mergui"; cf. errata sheet, p. 330, category 1/6 -- Analyst]

197 State which will be of material help to the reader in understanding the classification of languages of this State:—

Family, Sub-family, Branch and Sub-Branch.	Group and Sub-group.	Language	Where chiefly spoken.
1	2	3	4
5. Tibeto-Chinese Family.			
Tibeto-Burman Sub-family.			
Tibeto-Himalayan Branch ..	Tibetan Group ..	Bhotia of Tibet or Tibetan	Punjab, U. P., Bengal and Kashmir.
		Bhotia of Baltistan or Balti	Kashmir.
		Bhotia of Ladakh or Ladakhi ..	Kashmir.
6. Indo-European Family.			
Aryan Sub-family.			
Iranian Branch ..	Eastern Group. ..	Pushto ..	N. W. F. P. and Baluchistan.
		Baluchi ..	Baluchistan.
		Persian. ..	Baluchistan.
Dardic Branch ..	Khowar Group ..	Khowar, Chitrali or Arniya	Kashmir & N. W. F. P.
	Dard Group ..	Shina ..	Kashmir & N. W. F. P.
		Kashmiri ..	Kashmir & N. W. F. P.
		Kohistani ..	Kashmir and N. W. F. P.
	Kafir Group. ..	Bashgali ..	N. W. F. P.
		Other Kafir languages ..	N. W. F. P.
Indo-Aryan Branch.			
Sanskrit Sub-Branch ..	Sanskrit ..	Sanskrit ..	Madras and Mysore.
(a) Outer Sub-Branch ..	North-Western Group.	1. Lahnda or Western Punjabi.	Punjab and N. W. F. P.
		2. Sindhi	Bombay.
	Southern Group ..	Marathi ..	Bombay, C. P. and Berar and Hyderabad.
	Eastern Group ..	Oriya ..	Orissa, Madras and C. P.
		Bihari ..	Bihar and U. P.
		Bengali ..	Bengal and Assam.
		Assamese ..	Assam.
(b) Mediate Sub-Branch ..	Mediate Group ..	Eastern Hindi ..	U. P., C. P. & Central India.
(c) Inner Sub-Branch ..	Central Group ..	Western Hindi ..	U. P., Punjab, Rajputana, C. P., C. I. and Hyderabad.
		Rajasthani ..	C. I., C. P., Punjab and Bombay.
		Gujrati ..	Bombay, Rajputana, C. I. and Baroda.
		Bhili ..	C. I. and Rajputana.
		Khandesi ..	Bombay.
		Punjabi ..	Punjab and Kashmir.
	Pahari Group ..	Central Pahari ..	U. P.
		Eastern Pahari, Khas Kura or Nepali	U. P., Bengal and Assam.
		Western Pahari ..	Punjab and Kashmir.
		Pahari (Unspecified).	

6:India G-3 (1931)1933 AVI Kashmir AV I

The reproduction of the entire scheme would have been boring to the non-technical reader for whose guidance the above sample should be sufficient to illustrate our portion of the subject which is concerned with only two main families of the revised classification scheme of the Linguistic Survey—(*a*) The Tibeto-Chinese Family and (*b*) The Indo-European Family. 197

(*a*) *The Tibeto-Chinese Family.*—Of the four branches constituting this family we are concerned only with the first branch namely the Tibeto-Himalayan Branch out of which again the languages of the State fall within the first group only.

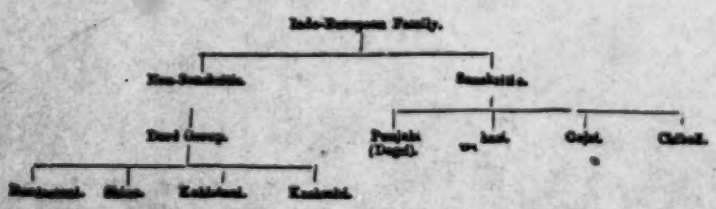
Tibeto-Burman Sub-family. .. Tibetan Group .. Bhotia of Tibet or Tibetan.
Bhotia of Baltistan or Balti.
Bhotia of Ladakh or Ladakhi.

Tibeto-Himalayan Branch .. Pronominalised Himalayan Group.
Non-Pronominalised Group.

The Tibeto-Himalayan Branch of the Tibeto-Burman Sub-family is composed of these languages of which the speakers have crossed the watershed of the Himalayas and settled upon the southern slope of that range. The name Tibetan does not in reality encircle all the languages which are included in Bhotia which has consequently been adopted as the proper name of the language in preference to Tibetan which now has been classed as that dialect of Bhotia which is spoken at Tibet. Similarly Balti and Ladakhi are treated as the dialects of Bhotia spoken in Baltistan and Ladakh respectively. Through the efforts of the Moravian Missionaries the Ladakhi has become well known to philologists since both regular grammar and dictionary of the language have been compiled and it has received sufficient attention at the hands of scholars and literary societies. The Balti also preserves the archaic character of the pronunciation though to a greater degree than the Ladakhi. The territorial extent of the Bhotia language comprises the entire district of Ladakh its principal speakers being the Baltis and Ladakhis. Although Balti owns some historical books yet it cannot be called a language with a literature since the population being Muslim, the Persian character is now used for writing it and the old character is obsolete. The following is the strength of different dialects of Bhotia :—

Tibetan	...	10
Balti	...	137,914
Ladakhi	...	41,418
Brukshas	...	91
Kashgari	...	2
Khapli	...	1

(*b*) *The Indo-European Family.*—The Indo-European Family in which are included the remaining languages of the State was till the last Census divided into two main Sub-Branches—Non-Sanskritic and Sanskritic—as is brought out in the following pedigree table :—



197 The revised scheme of Sir George Grierson seems to deviate a good deal from the 1921 classification so far as the languages of this State are concerned. The scheme divides the Indo-European Family into (1) Eranian Branch, (2) Dardic Branch and (3) Indo-Aryan Branch. Under the Indo-Aryan Branch are recorded the Sanskrit Sub-Branch after which come the Outer Sub-Branch, Mediate Sub-Branch, Inner Sub-Branch. We are consequently concerned in main with the (1) Dardic Branch and (2) the Indo-Aryan Branch (Inner Sub-Branch).

Dardistan or the country including Gilgit, Kashmir, the Indus and Swat Kohistans, Chitral and Kafirstan is the home of the Dardic or Pisacha languages.

The Dardic Branch is divided into three groups (*a*) Khowar Group, (*b*) Dard Group and (*c*) Kafir Group and although the chief languages of the State fall in the Dard Group yet the Khowar and Kafir Groups are not without representation, since 6,951 speakers of a Khowar dialect (Chitrali), 1 of Yasini and 1 of Punyali have been returned from the Frontier Districts while 7 Bashgali speakers of the Kafir Group were enumerated in the Frontier Ilaqas. Of the main Dard Group, Shina, Kohistani and Kashmiri constitute the principal languages prevalent in certain parts of this State while the fourth language Dardistani which figured as a separate part of this group at the last Census does not find a place in the revised scheme probably because all these languages combined form the Dardistani language.

197 *162 "Shina is the language of the Gilgit Valley and of the Indus Valley from Baltistan to the river Tanzir. It also extends to the south-east of the last named river and occupies a large block of mountain country between Baltistan and the Valley of Kashmir". It is thus spoken in the original Dard country and is far the purest language of the group. The most important dialects are Gilgiti, Brukpa—'High landers speech', Astori, Chilasi, Ghurezi, Dras dialect, Brokpa of Dah-Hanu and North-Western dialect. Leitner and Biddulph pioneered the research of this language which has since received fullest examination at the hands of Colonel Lorimer and Dr. Graham Bailey. The number of Shina speakers (proper language) has at the present Census increased to 63,918 against 28,478 of the last Census. The various dialects have under them the following number of speakers:—

Brukpa	...	1,554
Gilgiti	...	23
Astori	...	4
Chilasi	...	106
Nagri	...	136
Shikwar	...	1,712

197 *Kashmiri.*—Springing from Dardic origin this language has its home fixed in the Valley of Kashmir and the contiguous valleys beyond which it is neither spoken nor easily understood by outsiders. "The valley having received numerous immigrants from India proper and being one of the most celebrated homes of Sanskrit study its indigenous literature has grown up under the influence of Sanskrit models". The language has been caught up by the philologist in the course of its transition from the analytic to the synthetic stage. The language has passed through scientific study and now possesses a complete grammar, and a dictionary is also being compiled. Besides slight variations in the valley itself it has one distinct dialect—Kishtwari in the south-east while in the south there are some dialects (Poguli, Siraji of Doda, Kishtwari, Rambani and Reasi dialects) leading into Punjabi. A further division into Musalmani Kashmiri and Hindu Kashmiri is also recognised by the survey owing to the former having borrowed words from Persian while the latter is free from any such admixture. It has two alphabets—one akin to Persian used by Muslims and the other being ancient Sharda in which most of the old manuscripts are written.

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The speakers of Kashmiri number 1,413,166 against 1,256,986 of 1921 Census and they are distributed between the various dialects as below:— 197 162

1. Kashmiri (Proper)	...	1,370,673
2. Kishtwari	...	12,577
3. Poguli	...	9,751
4. Rambani	...	1,919
5. Siraji of Doda	...	17,574
6. Banjwali	...	672

Kohistani.—Kohistani is spoken by 3,121 people in the State with the following dialects (*a*) Kaghani 2,766, (*b*) Kohistani 57 and (*c*) Bombaji 298.

Indo-Aryan Branch.—Now we descend to the Indo-Aryan Branch under the Sanskrit Sub-branch of which we have the groups and languages distributed in the following manner. There are three main Sub-branches (*a*) Outer Sub-branch, (*b*) the Mediate Sub-branch and (*c*) the Inner Sub-branch.

(*a*) *The Outer Sub-branch.*—It is comprised of 3 groups, (*i*) North-Western Group having two languages (1. Lahanda or Western Punjabi and 2. Sindhi); (*ii*) Southern Group having one language (3. Marathi) under it; and (*iii*) Eastern Group of four languages (4. Oriya, 5. Bihari, 6. Bengali, 7. Assamese).

(*b*) *The Mediate Sub-branch.*—It consists of only one group—Group No. IV having only one language classed under it (8. Eastern Hindi).

(*c*) *The Inner Sub-branch.*—Consists of two groups—V and VI. Group V known as the Central Group has six languages (9. Western Hindi, 10. Punjabi, 11. Gujrati, 12. Bhili, 13. Khandesi, 14. Rajasthani). *Group VI Pahari Group* has four languages (15. Central Pahari, 16. Eastern Pahari or Naipali, 17. Western Pahari, 18. Pahari unspecified).

It is hoped that even the ordinary reader will not find any difficulty in properly grasping the scientific classification of languages and the position that our languages occupy in the scheme of the Linguistic Survey. From the above account the reader will at once find that besides Lahanda or Western Punjabi of the Outer Sub-branch we are primarily concerned with the Inner Sub-branch Punjabi and Rajasthani (Nos. 10 and 14) of the Central Group and the Western Pahari (No. 17) of the Pahari Group.

'*Lahanda*' is a Punjabi word meaning the 'Sun setting' or the west and consequently is a synonym of Western Punjabi which is divided into a large number of dialects the Southern Group of which includes dialects spoken south of the salt range in the Rechna and Joch Doabs, *i. e.*, in the districts of Shahpur, Jhang, Gujranwala and Gujrat. From this the influence that this dialect has upon the parts of the State adjoining these tracts of the Punjab is self-evident. The Chabhali is the principal dialect of Lahanda spoken in Mirpur where the speakers numbered 44,460 in 1931 against 86,050 of the last Census. The fall is no doubt, considerable and is due to most of the people having been recorded under Punjabi without observing the distinction of Lahanda. The dialects of Lahanda as recorded by the Census are Pothwari 51,062, Hazari 649 and Poonchi 12.

Punjabi.—In the Inner Sub-branch we meet with the main Punjabi which has Dogri as one of its dialects. The Punjabi is spoken by thirteen millions of people while in the State it is confined to Jammu and Mirpur, the total number of speakers recorded at this Census being 329,201 against 241,439 of 1921. This incidentally explains the fall under Lahanda. Punjabi has a small literature of ballads and epic loves such as Hir Ranjha. Under Punjabi the following dialects have also been returned besides Dogri:—

Kangri	...	255
Powadhi	...	430
Gurmukhi	...	180

197 *162 [814] *Dogri.*—It is a dialect of the Punjabi spoken in the Jammu Province and adjoining parts of the Punjab. Closely resembling the standard dialect it differs mainly in the forms used in the diclension of nouns and in vocabulary which is influenced by Lahanda and Kashmiri. It has a written character of its own known as the Dogri but also called 'Takkari' derived from Takkas a tribe whose capital was at Sialkot. The language has also been scientifically studied by Pandit Gauri Shankar, M. A., a native of the State who did considerable research work over the subject and has compiled a grammar of Dogri. The scholar has been deputed to England by the Punjab Government for higher research work and by the next Census we hope to possess greater information about this language. Its speakers number 549,917 and there is also a record of 67 persons under a dialect Kandli.

Gojari.—The Gojari a dialect of the Rajasthani is the language of ubiquitous Gujjars who normally a pastoral people have settled in certain parts of the State adjoining rich pastures. The number of speakers is 317,762 against 289,482 of 1921. Under it have been returned the dialects Labani 2,357 and Marwari 226.

Western Pahari.—Pahari as the name implies means the language of people dwelling in the mountains and is used to denote all the three groups from Nepal in the east to Bhadarwah in the west. The Western Pahari is a congregation of a large number of dialects spoken in the hill country around Simla. These dialects have no standard form and beyond a few folk epics, no literature. The districts of Muzaffarabad, Reasi and Udhampur and the Jagir of Poonch fall predominantly under its influence. The number of Pahari speakers is 633,036 against 536,069 of the 1921 Census. The speakers are distributed amongst the different dialects as follows:—

Pahari	...	595,754
Bhadarwahi	...	20,357
Gaddi	...	9,798
Pahari	...	5,425
Sarori	...	1,702
Total	...	633,036

000 **289. Languages of Asia and Europe.**—Persian and Tibetan are the Asiatic languages the first hailing from Persia to which the Shias of Baltistan look as the fountain head of their religion while the latter Tibetan especially Lhassi having its home in Lhassa the capital of Tibet where the Dalai Lama has his headquarters. Both these languages influence the education and literature of the Baltis and Budhists. Of the European languages English has been recorded as the mother-tongue of 300 persons enumerated in Kashmir South and Jammu district. These Englishmen must be particularly confined to the cities of Srinagar and Jammu. The speakers of other European languages numbered only 34 who were scattered about the country.

197 **290. Unclassified Languages.**—At the present Census under the heading, unclassified have been recorded Burushaski Chobdi 66, Hespian 3, Hanzrek 305, Kanjoli 9, Karmith 1, Khadra 71, Khildehi 238, Khilwali 122, Khokri 34, Mishkeen 1, Muyani 3, Normal 1, Rooski 1, Banigari 96 and Pernia 70. It is hoped that by the time of the next Census the important ones will be relegated to their proper orders and the other entries having only a few persons recorded under them due to mis-spelling will be rejected.

291. General Distribution of Languages and the Linguistic Map: Vernacular Languages.—The accompanying map presents a bird's eye view of the linguistic distribution of the State territories and the percentages by districts of the principal languages shown on the one side of the map make the subject self-explanatory. It is apparent the existence of natural barriers such as the high

* [Errata: read "are mostly" for "mutha particularly" cf. errata sheet, p. 35 category 116.—Analyst]

197 and vast mountain ranges severing one part of the country from another the languages have remained localised within their territorial boundaries and the overlapping which in a flat country pierces with a net work of railways or waterways and roads is so natural and common is to a large measure non-existent in this State as a result of which the proverbial isolation of one part from another has not yet been broken up. The districts of Ladakh and Gilgit are solely under the Bhotia and Shina influence and none of the languages of the Kashmir Province has influenced these tracts nor is Shina or Bhotia understood anywhere outside the Indus Valley. The Kashmiri is localised in the Kashmir North and South which have about 90 per cent. speakers of this tongue. Next to these districts the Udhamper has also 41·8 per cent. of Kashmiri speakers since this district has drawn considerably on the surplus population of Kashmir, Riasi and Muzaffarabad have also about 9 per cent. Kashmiri speakers. Coming to the Jammu Province we find the chief home of Dogri in the Kathua (82·3) and Jammu (62·4) districts although Udhamper and Riasi also contribute respectable proportions of 33·6 per cent. and 24·0 per cent. while Mirpur has also a sprinkling of 8·1 per cent. Punjabi forms the principal tongue of the Mirpur district (39·1 per cent.) next to which its influence is seen on the Jammu district (23·2) whose tahsils border on the Punjab. The remaining 18 per cent. of Punjabi speakers are sprinkled over the entire State either in the form of traders or State employees. Pahari has its roots planted in Poonch and Muzaffarabad, Udhamper and Riasi districts while the upper portions of Kathua also come under its sway. Gujari is found in districts possessing rich and extensive pasturage such as Riasi, Muzaffarabad, Poonch, and parts of Udhamper, Jammu and Kathua are also touched by its speakers.

191 **192. Bi-lingualism.**—One of the special features of the present Census was to obtain a record of bi-lingualism by providing an additional column in the Census schedule in which the subsidiary languages used by the enumerated persons in addition to his mother-tongue were to be entered. From the data thus collected has been compiled the Part II of the Language Table No. XV in which the extent of bi-lingualism has been statistically represented in Part A while bi and poly-linguals have been relegated to a separate Part B. The returns consisted of a large mass of combinations which presented a good deal of difficulty to the Tabulation officer whence poured a volley of interrogatories requesting definite instructions as to the system on which the table was to be prepared and the number of combinations that were to be represented therein. This was only natural as the State population although small in number is composed of a heterogeneous mass of people speaking a large number of languages quite distinct from one another and consequently the representation of all the combinations would have resulted in chaos and confusion. To obviate this difficulty only five important mother-tongues, Kashmiri, Dogri, Punjabi, Gujari

Language.	Proportion per 10,000 of the total population who speak.	
	Proportion per 10,000.	Total persons.
A—Gujari as mother-tongue with Jammu as subsidiary ..	2,301	[illegible]
(i) Punjabi ..	139	[illegible]
(ii) Kashmiri ..	17	[illegible]
B—Kashmiri as mother-tongue with Jammu as subsidiary	2,700	[illegible]
(i) Dogri ..	36	[illegible]
(ii) Punjabi ..	39	[illegible]
C—Dogri as mother-tongue with Jammu as subsidiary ..	272	[illegible]
(i) Dogri ..	261	[illegible]
(ii) Kashmiri ..	261	[illegible]
D—Pahari as mother-tongue with Jammu as subsidiary ..	2,301	[illegible]
(i) Dogri ..	71	[illegible]
(ii) Kashmiri ..	169	[illegible]
E—Punjabi as mother-tongue with Jammu as subsidiary ..	660	[illegible]
(i) Dogri ..	169	[illegible]
(ii) Kashmiri ..	169	[illegible]

4 [Errata: delete "pierced"; cf. errata sheet, 2.316 [illegible] -- Analyst]

SUBSIDIARY TABLE I.

Distribution of Total Population by Languages.

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Family, Sub-family, Branch, Sub-branch.	Group and Sub-group.	Language.	Total number of speakers. 1931	1921	Number per mile of population of Dominion.	Where chiefly spoken.
1	2	3	4	5	6	7
Languages of the Bible.						
Tibeto-Chinese Family, Tibetic Branch, Sub-branch, Tibetic-Kinnauri Branch.	Tibetan Group.	Bhotia.	170,400	181,720	49	Ladakh District.
Indo-European Family, Aryan Sub-branch, Dardic Branch.	Khowar Group.	Chitrali.	6,801	111	2	Frontier Districts (Pro-vincial Agency).
	Kafir Group.	Dardistani.	6,721	6,501	2	Kashmir North and Frontier north.
	Dard Group.	Kashmiri.	5,171	6,142	1	Kashmir north.
	Do.	Kashmiri.	1,412,240	1,326,240	388	Kashmir Province, Udhampur, Poonch and Punch.
	Do.	Shina.	92,514	95,479	19	Gilgit.
Indo-European Family, Aryan Sub-family, Outer Sub-branch (Sanskrit).	N. W. Group.	Lahnda (Chibhali).	44,440	96,209	12	Hazara.
Indo-European Family, Aryan Sub-family, Inner Sub-branch.	Central Group.	Punjabi (Dogri dialect).	849,817	224,000	181	Jammu, Kathua and Udhampur.
	Do.	Rajasthani (Dogri dialect).	313,701	338,447	87	Poonch, Muzaffarabad, Naushahra, Jammu, Kathua North and [illegible] Udhampur to Poonch.
	Pahari Group.	Western Pahari.	492,000	496,140	174	Poonch, Muzaffarabad, Baramula and Udhampur.
Languages of India.						
Indo-European Family, Aryan Sub-family, Indic Branch, Outer Sub-branch.	North Western Group.	Lahnda (Pothwari dialect).	41,000	43,784	14	Hazara.
Indo-European Family, Aryan Sub-family, Indic Branch, Inner Sub-branch.	Central Group.	Punjabi.	358,321	341,420	90	Mirpur and Jammu.
		Rajasthani.	5,240	5,117	1	Jammu.
		Western Hindi.	6,207	5,971	2	Mirpur and Jammu.
	Bihari Group, Sub-group, Eastern Sub-group, Bengali Sub-group.	Pahiri.	2,504	2,209	1	Kashmir Province and Frontier Districts.
		Oriya.	2,200	2,000	1	Scattered.
Aryan Languages.						
Indo-European Family.	Romany Group.	Romany.	140	141	—	Scattered.
		Other.	200	80	—	Do.
Iranian Languages.						
Indo-European Family.	Pashto Group.	Pashto.	201	200	1	Kashmir South and Jammu District.
		Other.	16	6	—	Scattered.
Unclassified Languages.						
		Burushaski.	40	37	—	Jammu.
		Other.	10,244	6	7	Scattered.

Notes 1.—Bhotia includes Bhotia (Bahsi proper), Balti, Ladakhi, Tibetan, Brokskat, Kinkpal and Kingh.

2. Kashmiri includes Koshurki, Kashmiri (Bahsi proper), Khistwari, Pogali, Kundal and Kingh.

3. Western Pahari includes Pahari, Bhaderwahi, Gahli, Pahli and Kanai.

4. Rajasthani includes Dhani and Kanai.

5. Western Hindi includes Hindi, Bhaderwahi, Dhia and Gaoli.

SUBSIDIARY TABLE III.

Comparison of Tribal and Language Tables.

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Tribe and Language.	Strength of Tribe (Table XVII).		Number speaking Tribal language only.		Number speaking Tribal language and some other language.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
Kashmiri ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Gujrati ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Shina ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

197 A Tibetan Dictionary, by the last author, in the Roman character, has also, I believe, been published.

USE OF PERSIAN.

198 212 With all these different languages current in the territories it can be understood that in carrying on the Government some difficulties occur through their variety. It is not easy to say whether these difficulties have been increased or lessened by the use for official documents of yet another tongue, one not spoken in any part of those territories either by the commonalty or as the Court language. The official written language is Persian.* Orders given by the Maharaja are written in Persian—character and language. In the British province of the Panjāb the Persian character is employed for writing the Hindostānī language, but here in Jummoo none of the vernaculars are written in that character, the Persian language itself is employed. Under the Maharaja the Government accounts are kept in Persian, and in almost every case that language is the medium of official communication, though it is true that the Dogrī, as will be shown below, is in some cases used.

Though Persian is so commonly written that all who would aspire to an office of any estimation must become familiar with it, yet it is very seldom spoken in Jummoo, only, indeed, when some trader or other traveller from Kābul or from Yārkand comes, unacquainted with our familiar dialects, and makes himself understood with Persian, which is the French of Asia.

This use of Persian for Government writings is to be traced back to the Court of the Delhi Emperors. There Persian had always been the polite, and it remained to the last the official, language; for long had it been the practice of those classes of men who were likely to have a hand in the civil affairs of Government early to acquire Persian, and so, on the formation of Ranjīt Singh's kingdom in the Panjāb, it naturally became the official written language of his Court, although Ranjīt Singh himself was unacquainted with it. Persian still had that position when the British came into the

* Persian is called in India by the names Fārsī and Irānī.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

Panjāb, and it held its place for some little time after, until the system was changed to that in use in the North-west Provinces, where the Persian alphabet is used for the Hindostānī dialect—a plan that has evident advantages (since Hindostānī is becoming familiarly spoken by many of the Panjāb people), advantages which would be increased were the writers of Hindostānī to make use of a less elaborate idiom and less recondite words. The adoption of Persian in the Jummoo Court came about from similar causes; but I cannot say whether its use dates from an earlier period or from the time of the connection of the country with Ranjīt Singh's Court. 198 212

WRITTEN CHARACTERS.

Besides the Persian character, which in these territories is hardly ever applied to any but the Persian language, there are three written characters used for the languages here spoken. These are Dogrī, Kashmīrī, and Tibetan. They are all derived from the Devanāgarī or Shāstrī, the character in which Sanskrit is written. 212

In its old form the Dogrī alphabet was imperfect and not easy to read either accurately or quickly. For this reason, a few years ago, the Maharaja caused to be invented a modification of it; by this it was brought nearer to Devanāgarī, so near that the system is quite one with that, though the forms are somewhat different. It may be questioned whether it would not have been better to adopt the Devanāgarī alphabet itself, which is known to certain classes all over India; the difference already made is so great as to keep those who have learnt but one of the two Dogrī alphabets from being able to read in the other. However, the subject of what is the best alphabet to make general is a wide one, and must be considered in connection with the question of what dialect is to prevail and what languages are to be generally taught.* The

* With a mixed population of Hindūs and Muhammadans, such as occurs in the Maharaja's country no less than in the British, it is difficult to pitch upon an alphabet likely to be willingly adopted by people of both religions. All those alphabets which are founded on Devanāgarī are disliked by the Muhammadans as being the vehicle by which Hindū idolatry is taught. Hindūs often fear to have their sons taught [563]

Another step then taken was the removal of restrictions that existed on the freedom of the press and the platform. The Press laws in the State were brought in line with those of British India. To-day there are in existence in the State over 60 newspapers and periodicals. 204

After the enquiry into grievances had been completed, a reforms conference with Mr. Glancy as President was held to give effect to His Highness' desire to associate his people with the administration of the State. The result of the recommendations made by the conference and the Franchise Commission under the chairmanship of the late Sir Barjor Dalal, Kt., I. C. S. (Retired), was the establishment in 1934 of the Jammu and Kashmir Praja Sabha. A very low set of franchise qualifications was adopted, and the right of vote was at once given to about 6 per cent. of the population, including a number of women. 642 646 666

The Constitution then introduced permitted the asking of questions, moving of resolutions, introduction of Bills as also discussion of the State Budget. The Sabha consisted of 75 members, over 60 of whom were non-officials, 33 of them being elected. This Constitution remained in force until 1939, when His Highness the Maharaja Bahadur was pleased of his own accord, to sanction further constitutional advance by a proclamation issued on the 11th of February 1939.

The main features of the new constitutional advance were that :—

(a) the elected element in a house of 75 members was raised from 33 to 40 ;

(b) the Sabha was given the right of electing a Deputy President from amongst its non-official members ;

(c) provision was made for the appointment of non-official members as Under Secretaries to work with His Highness' Ministers and ensure closer association between the Government on the one side and the members of the Praja Sabha and the constituencies on the other ; [645]

(d) the Sabha was given the right to vote, except with regard to a few non-votable items, on the demands made by Government for Budget appropriations ; and

(e) the Sabha was given the right of passing all legislation pertaining to taxes, as distinguished from fees and penalties.

[i.e. after an outbreak of communal troubles in 1931 -- Analyst]

6:India G-3 (1931)1933 AVI Kashmir AVI

defect in Census literates compared to girl students who have probably fought shy of recording themselves as literate in the Census schedule. Another and more reasonable cause of this discrepancy in figures may perhaps be found to lie in the large number of widows and women above 20 who flock to schools in the hope of succeeding in securing an appointment on completion of studies and thus escaping from the economic distress of the home. Such students have naturally fallen in the '20 and over' group. 871 212

281. Technical Education.—This aspect of the activities of the State is controlled by the Director of Industries. The number of technical institutes in the year 1987-88 Vikarmi was 9 compared to 1 in 1921 A. D. The total number of scholars at these institutions was 484 compared to 81 in 1921. The expenditure incurred on technical education has similarly advanced from about Rs. 77,000 to Rs. 103,621. Rs. 5,424 are granted by way of scholarships. This advance in technical education has led to the creation of industrial atmosphere and the development of small scale industries. About 18 Willow works have been opened at Srinagar, Anantnag and Baramulla. Almost all the public schools recruit their drawing teachers from these institutions. The Public Works Department has been supplied with a number of trained Sub-overseers by the technical institutes. 874

Upto the end of 1923 there was only one institute *viz.* Sir Amar Singh Technical Institute at Srinagar. In 1981 Shri Pratap Technical School was opened in Jammu. In 1983 two schools were opened at Samba and Anantnag. In 1984-85 schools were started at Mirpur, Baramulla and Kishtwar. In 1986-87 a school was sanctioned for Bhadarwah. This expansion took place in accordance with the announcement of His Highness the Maharaja Bahadur of opening technical schools in the more important centres of the State on the auspicious occasion of Raj Tilak.

282. Literary Activity in the State.—The decade proved eventful in this respect as well. The State Gazette continued playing its role as before. The number of subscribers, however, dwindled to 377. The outstanding event of the decade was the success of journalism in finding a couple of votaries in Mr. Mulk Raj Saraf, B. A. and Pandit Ganga Nath, B. A. They successfully started the first weekly in the State "The Ranbir" which was a poineer achievement. It was founded in June 1924 and its popularity can be judged from the fact that it has the largest circulation in the State and the number of its readers is considerable. The example set by the Ranbir has proved infections and several Weeklies have now been started while others are about to be started. The Amar, the Pasban, the Sudarshan, the Vitasta, the Vasudha, the Tarjaman, the Aftab and the Martand, the birth of the last two being shortly expected, shows how fast the enterprising amongst the literate are being possessed by the journalistic spirit. There is, however, no English paper run in the State so far and the deficiency is met with by importing papers from outside. The circulation of some of the outside papers is given in the margin. The figures for all the papers are not available but according to the information supplied by the Post Master General, Punjab and North Western Frontier Circle, the total number of newspapers carried on postal lines from 1st April 1930 to 31st March 1931 was 382,610. The number of letters issued during this period was 1,161,382, the postcards numbered 1,783,194, Registered letters 122,924, Packets 203,358 and Parcels registered and unregistered 104,146 making a total of 3,757,614. As regards publications in the State private effort was not conspicuous and the books and reports published were generally State documents or Panchang Patrikas of the Pandits and 204

Tribune	450
Bombay Chronicle	2
Vir Bharat	812
Leader	6
Pratap	840
Milap, ...	4,000
Civil and Military Gazette	80
Times of India	260
Mysore Economic General	4
Madhuri	7
Hindustan Times	16
Aj	20

204 a description of their number will not prove an indication of the expansion or otherwise of literacy.

212 **283. Comparison with other States and Provinces in India.**—Comparison are odious and the present is more so. In matter of literacy the Jammu and Kashmir State has no pretensions to a high place among the Provinces and States of India. In comparing our figures with those of others we are removed by a short distance from Gwalior and Hyderabad States and Bihar and Orissa, the United Provinces, Baluchistan, Rajputana States and Central India Agency States are not much ahead of us and we hope to catch them in the next decade. As regards the Provinces of Burma, Bombay[1], Bengal, Madras, Ajmere Marwar and States like Cochin, Baroda, Mysore and Travancore we do not seriously think of competing with them as rivals as they have the advantage of having been equipped for the race many decades before we girt up our lions for it. A serious handicap to the spread of literacy in the State, however, is the mountainous nature of the country leading to difficulty of communications which is mainly responsible for its low literacy. The houses in the hilly parts of the State are scattered, sometimes separated from each other by miles together, making it impossible to cater satisfactorily to their individual educational requirements.

Province or State.	Proportion of literates per 1,000 aged 5 and over.		
	Persons.	Males.	Females.
Assam	91	123	23
Bihar and Orissa	80	95	8
Central Provinces	60	110	11
Punjab	89	32	15
United Provinces	84	94	11
Baluchistan	42	74	11
Bengal	110	180	22
Burma	297	390	164
Bombay	168	174	32
Madras	166	187	30
Ajmere Marwar States.	128	202	35
Gwalior	47	78	11
Hyderabad	47	82	10
Rajputana	54	96	11
Central India Agency	32	52	9
Baroda	300	321	79
Cochin	227	450	229
Mysore	186	174	32
Travancore	298	498	160
Jammu & Kashmir State	40	79	6

In comparison of figures of English literates also we stand to lose. The Baroda State has 28 male and 2 female literates in English, per mille of the population, Cochin has 58 and 16, Bengal 43 and 5, Burma 21 and 5 and Madras 26 and 4 against 10 and nil of Jammu and Kashmir State.

284. Comparison with Foreign Countries.—Part (i) of the marginal table gives figures of illiteracy above the age of 10 for the Jammu and Kashmir State & for the foreign countries noted therein. As a whole the volume of illiteracy prevailing in the State is lighter than that prevailing in Egypt and slightly greater than that in Mexico and Portugal. With the United States of America, Belgium, Estonia, France, Hungary and Australia no comparison is

Part (i).

Country.	Percentage of illiterates 10 years & over.			
	Census year.	Persons.	Males.	Females.
Jammu and Kashmir State	1931	87·9	80·1	96
Egypt	1927	85·7	78	93·5
United States of America	1930	6·0	6·0	6·0
Mexico	1921	61·0	61·7	67·3
U. S. S. R.	1926	49·7	32·1	65·9
Belgium	1930	7·0	6·0	8·0
Bulgaria	1926	35·7	20·3	50·9
Spain	1930	42·0	30·0	52·2
Estonia	1922	10·8	7·2	14·0
France	1926	6·9	5·1	8·7
Greece	1928	42·9	32·6	52·6
Hungary	1930	17·0	12·3	21·3
Italy	1921	30·9	27·8	34·0
Portugal	1930	62·2	52·0	72·1
Australia	1921	1·7	1·1	1·3

1 [Errata: read "Bombay", cf. errata sheet, p. 330, category 116 -- Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

The determining cause of the accumulation of so much moraine matter at the particular spot, Thājwaz, no doubt was the narrow gorge below, which made the ice of the side glacier (in an intermediate later time, when the main-valley glacier had retreated as far back as Sonāmarg or farther, and so the two had separated) to accumulate, to abut perhaps against the opposite mountain, and, keeping long at that level, to shed the material it carried, some being borne away down the gorge, while that thrown off on the upper side has remained to this day.* 133x

The village of Sonāmarg, a couple of miles above Thājwaz, has but half a dozen houses; it is with difficulty kept inhabited, for the cloudiness and showery character of its climate combined with the altitude, 8600 feet, make the growth of all crops precarious. The Maharaja's Government gives some advantages to those who will settle here, for the sake of their aid in carrying the post to Ladākh across the Pass; for this is the last inhabited spot in the Sind Valley; no other house is met with until we are beyond the Pass, in the Drās country. 361 [132] [241] [205]

At Sonāmarg we no longer have the homely look of the Kashmir village; here no trees shelter the cottages, the plain is bare, and the fields look unpromising. But the mountains that face the village on the north attract our attention; here beds of greyish-blue limestone stand up perfectly vertical and make precipitous slab-like faces of rock across the higher parts of the spurs. 133x

From Sonāmarg to Bāltal the valley is immediately bounded by hills a few thousand feet high; on the north side they are covered only with grass; on the south they are varied with tracts of forest. In some places the fir wood spreads down to the part traversed by the road; when we get to Bāltal the plain again is bare, but some of the lower hill-slopes are covered with birch wood and firs.

Bāltal is the last halting-place before the Pass. Here the main stream of the Sind River turns off almost at right angles

* On the steep side of the mountain on the right bank of the main river (above the bridge) I observed glacier-scratches at a height of about 500 feet above

496

The only railway at present is a short length of 16 miles, constructed at the cost of the State, which is included in a branch of the North-Western State Railway from Wazīrābād through Siālkot. It cost 9·6 lakhs, and has usually earned a net profit of 1 to 2½ per cent., in addition to the rebate allowed from traffic exchanged with the North-Western Railway. A line has been surveyed along the Jhelum valley route, and it is proposed to work this by electricity derived from the river.

205 648 **Post Office.** The State is included for postal purposes in the circle administered by the Postmaster-General of the Punjab and North-West Frontier Province. Formerly Kashmīr had its own postal service and used its own postage stamps, but as far back as 1876 there were British post offices in Srīnagar and Leh. The State stamps were used only for local purposes, and letters and other postal articles passing between the State post offices and British India were charged with both Kashmīr and Indian postage. In 1894 the State posts were entirely amalgamated with the Indian postal system. The following statistics show the advance in postal business since 1880–1 :—

	1880–1.	1890–1.	1900–1.	1904–5.
Number of post offices . .	2	2	81	78
Number of letter boxes . .	...	...	199	207
Number of miles of postal communication . . .	...	...	1,588	1,678
Total number of postal articles delivered :—				
Letters	48,126	138,216	1,414,140	1,519,674
Postcards . . .	3,406	26,858	1,209,182	1,639,430
Packets	832	16,146	96,356*	166,400
Newspapers . . .	42,978	70,226	193,414†	246,974
Parcels	1,742	4,914	32,786	77,402
Value of stamps sold to the public . . . Rs.	‡	‡	81,030	1,06,028
Value of money orders issued Rs.	‡	‡	3,10,591	16,37,787

* Including unregistered newspapers. † Registered as newspapers in the Post Office. ‡ The figures are included in those of the Punjab.

731 **Famine.** The accounts of early famines are vague, but it is known that they occurred. While Sher Singh was governor (1831–3) severe distress was felt and many people fled, but the next governor, Mīān Singh, did much to restore prosperity by importing grain. It is said that the population was reduced to a quarter in that famine. In 1877–9 a worse disaster was experienced and the loss of life was enormous. Famines in Kashmīr are not caused by drought, as in India, because the

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

Lastly, Government had sanctioned Robertson's Kafiristan scheme, my visiting Dir and Bajour, and my returning to India by that road if possible. I was promised full instructions as to the terms I might make with Umra Khan. All this, coupled with the fact that the best part of our personal stores and furniture had not arrived, that I had to try and find out where they had stuck, and to arrange for their being pushed on, ensured one's being busy. There was no telegraph line to Gilgit in those days, a thing for which I was, as a rule, most devoutly thankful, but which at this moment was inconvenient, for it took ten days or so to get a letter to Kashmir by ordinary post. There was an urgent post which was supposed to go night and day, the services of which were secured by the simple process of putting the important letter into a red bag, but knowing the hopeless condition of the mail service, and the paucity of runners, I did not like to make too free use of this.

Having roughed out my various plans, and got things more or less into working order, I started for my second visit to Chitral in the middle of September, with the intention of returning to Gilgit in a couple of months, either by Dir Bajour and India, or by the direct route, as circumstances might permit. Younghusband was to be in Hunza by the middle of November, and I meant to be in Gilgit at the time in case he wanted help.

The first day brought difficulty. The native surveyor, a Mahomedan, whom we had brought up from India, and whom I had left doing some work in Hunza and Nagar, rejoined my camp, and at once came and protested against going into Kafiristan

487 Pir Panjal route. In the reign of Maharaja Ranbir Singh, visitors generally used this way. It had been the favourite route of the Mughal emperors and nobles, and the remnants of the Mughal *sarais* are still to be met with almost at every halting place. The nearest railway station for this route is Gujrat. The distance from Gujrat to Bhimber, which was about thirty miles, could be covered by cart. From Bhimber, Srinagar could be reached in 12 marches of 10 to 15 miles each. The high Pir Panjal range had to be crossed on this route. Thana Mandi lay at a distance of 70 miles from Bhimber. A traveller could take the Poonch route from Thana Mandi and complete the journey in 8 marches by way of Uri. This was, however, difficult and not much favoured.

491 It will thus be seen that the construction of the two roads connecting the Punjab with Srinagar was no mean achievement. Lakhs of rupees were spent on the *pucca* bridle road to Gilgit. Another bridle road connected Srinagar with Leh in Ladakh. Considerable expenditure was incurred on the maintenance and repairs of these roads, all of which passed through difficult mountainous

205 countries. In 1894, the postal service of the State was amalgamated with the imperial service, and in 1897,

648 His Highness' Government entered into an agreement for exchange of services between the State and the Imperial telegraph systems.

651 In 1887, His late Highness requisitioned the services of a British Officer from the Government of India for the purpose of land settlement. But the real credit for the settlement must go to Mr. (afterwards Sir) Walter Lawrence, who was appointed Settlement Commissioner in 1889, and who brought great sympathy and understanding to bear on his task. The first settlements in Jammu and Kashmir were completed in seven years. The settlement of Astore and Gilgit was completed in 1894. The main features of Mr. Lawrence's work which had the complete approval of His late Highness and the State Council were :—

(a) The State demand was fixed for 10 years.

(b) As a first step towards substitution of payment in cash for payment in kind, the proportion of the latter was so fixed as to cause the least hardship to the cultivators and maintain the confidence of the city population.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

648 721 yeoman's service. The moment I decided to move I also sent off a handful of local levies to seize the Chaichar Parri, a terrible cliff position on the Gilgit side of Chalt, the possession of which was rightly held by the Hunza-Nagar people, and by the inhabitants of the neighbouring states, to be of the utmost value. Once this was in our hands our march to Chalt could not be disputed, though a column might be harassed by fire from the left bank of the Hunza river. Knowing the nature of the road between Nomal and Chalt I sent an urgent order to Major Gokul to leave all standing on the Hattu Pir, on which he was at work, and to bring his sappers up by forced marches. Finally, having set everything going, I reported by letter my proceedings to the Resident in Kashmir, and started after the troops.

[206] This was one of the numerous occasions on which the absence of a telegraph line was a godsend. A man must be able to take responsibility on the frontier, and so long as he honestly sticks to the spirit of his general instructions, it is much better that he should have a fairly free hand.

A couple of hours' canter in the early morning carried me to Nomal, where I found my little army in high feather, and full of fight. I had left the Governor of Gilgit wringing his hands and prophesying disasters, but the General girded on his sword and came cheerfully along, confident in my star. At Nomal I heard that the Chaichar Parri was in my hands, and in the afternoon we pushed on another six miles before halting for the night. The last part of the road had been so bad that I could not

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

197 A Tibetan Dictionary, by the last author, in the Roman character, has also, I believe, been published.

USE OF PERSIAN.

198 With all these different languages current in the territories it
212 can be understood that in carrying on the Government some difficulties occur through their variety. It is not easy to say whether these difficulties have been increased or lessened by the use for official documents of yet another tongue, one not spoken in any part of those territories either by the commonalty or as the Court language. The official written language is Persian.* Orders given by the Maharaja are written in Persian—character and language. In the British province of the Panjāb the Persian character is employed for writing the Hindostānī language, but here in Jummoo none of the vernaculars are written in that character, the Persian language itself is employed. Under the Maharaja the Government accounts are kept in Persian, and in almost every case that language is the medium of official communication, though it is true that the Dogrī, as will be shown below, is in some cases used.

Though Persian is so commonly written that all who would aspire to an office of any estimation must become familiar with it, yet it is very seldom spoken in Jummoo, only, indeed, when some trader or other traveller from Kābul or from Yārkand comes, unacquainted with our familiar dialects, and makes himself understood with Persian, which is the French of Asia.

This use of Persian for Government writings is to be traced back to the Court of the Delhi Emperors. There Persian had always been the polite, and it remained to the last the official, language; for long had it been the practice of those classes of men who were likely to have a hand in the civil affairs of Government early to acquire Persian, and so, on the formation of Ranjīt Singh's kingdom in the Panjāb, it naturally became the official written language of his Court, although Ranjīt Singh himself was unacquainted with it. Persian still had that position when the British came into the

* Persian is called in India by the names Fārsī and Irānī.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

Panjāb, and it held its place for some little time after, until the system was changed to that in use in the North-west Provinces, where the Persian alphabet is used for the Hindostānī dialect—a plan that has evident advantages (since Hindostānī is becoming familiarly spoken by many of the Panjāb people), advantages which would be increased were the writers of Hindostānī to make use of a less elaborate idiom and less recondite words. The adoption of Persian in the Jummoo Court came about from similar causes; but I cannot say whether its use dates from an earlier period or from the time of the connection of the country with Ranjīt Singh's Court. 198 212

WRITTEN CHARACTERS.

Besides the Persian character, which in these territories is hardly ever applied to any but the Persian language, there are three written characters used for the languages here spoken. These are Dogrī, Kashmīrī, and Tibetan. They are all derived from the Devanāgarī or Shāstrī, the character in which Sanskrit is written. 212

In its old form the Dogrī alphabet was imperfect and not easy to read either accurately or quickly. For this reason, a few years ago, the Maharaja caused to be invented a modification of it; by this it was brought nearer to Devanāgarī, so near that the system is quite one with that, though the forms are somewhat different. It may be questioned whether it would not have been better to adopt the Devanāgarī alphabet itself, which is known to certain classes all over India; the difference already made is so great as to keep those who have learnt but one of the two Dogrī alphabets from being able to read in the other. However, the subject of what is the best alphabet to make general is a wide one, and must be considered in connection with the question of what dialect is to prevail and what languages are to be generally taught.* The

* With a mixed population of Hindūs and Muhammadans, such as occurs in the Maharaja's country no less than in the British, it is difficult to pitch upon an alphabet likely to be willingly adopted by people of both religions. All those alphabets which are founded on Devanāgarī are disliked by the Muhammadans as being the vehicle by which Hindū idolatry is taught. Hindūs often fear to have their sons taught [563]

1: Drew G-8 (1862-1872) 1875 AV1 Kashmir AV1

*212 New Dogrī is used for the petitions that are read before the Maharaja; for this purpose it has replaced Persian, in which petitions were written when I first came to Jummoo; but it has not generally displaced either Persian or the Old Dogrī. The Old Dogrī character is made use of only for writing the Dogrī language; it is allowed in certain official documents, as in reports from officers of the army, who are of a class by whom Persian is hardly ever acquired; also many accounts are kept in duplicate —in Persian and Dogrī; the accountants of one class are considered a check on the others, a continuous side-by-side system of audit being thus carried out.

[563] Chibhālī is an unwritten dialect. This is accounted for by the reason that the Chibhālīs, being Muhammadans, will not learn the use of the Dogrī character, in which their own dialect might be written, but, if they learn anything, learn Persian, both writing and language; and the Persian writing does not well fit, and has never been used, for these dialects. But since for a knowledge of the Persian alphabet and language an amount of time must be spent beyond what most of the people can afford, the Chibhālīs are far more illiterate than their Hindū neighbours the Dogrās.

None of the Pahārī dialects are written. Kashmīrī is written, but seldom only. There is, as before said, an alphabet fitted to it, founded on the Devanāgarī, but this is almost entirely disused; Kashmīrī is sometimes, but not I think often, written in the Persian character; Kashmīrīs of any education—whether they be Mussulmān or Hindū—are sure to know the Persian lan-

[563] to know Persian, since with the alphabet and language the children are sure to acquire something of the tone of its literature, which may give them a tendency towards Muhammadanism. In my opinion, the best cure, in the present state of both British India and the Maharaja's territories, is to be found in the adoption of the Roman character for whatever languages are used. It has been proved to be very applicable to all the Hindī dialects and to the Persian and Arabic words that are found in Hindostānī. It is quicker to write than the Devanāgarī, and better to read than the Persian, and it can much more easily be put in type than either. And it is not so essentially "Christian" as to hurt the susceptibilities of people of the other faiths.

I may here draw attention to a paper on the subject of the applicability of the Roman alphabet to the languages of India which I read before the Society of Arts. It will be found in the Journal of that Society for February 19, 1875.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

guage, and they seem to prefer communicating in writing by that medium. 212

None of the Dárd dialects are ever written.

Of the people who speak Tibetan, the Baltis are without an alphabet by which to write their own language. For reasons exactly parallel to those explained as affecting the Chibhális, the introduction of Muhammadanism has made the Baltis also more illiterate. The Champás not often learn to write. The Ladákhis, as before told, very commonly are able to write their own language in the Tibetan character well and freely. [1]

These alphabets are used by natives of the country; four have been enumerated, viz. Persian, Dogrí, Kashmírí, and Tibetan. People who come to Jummoo from other parts not uncommonly have some other character which they write, specially applicable probably to the vernacular of their native place. Thus Sikhs from the Panjáb have their Gurmukhí writing, Hindús from the centre of Hindostan will write either in Devanágarí or in some allied form of character, Bangális will have their own Bangálí writing, and so on. I have known, besides the four first mentioned, as many as seven other alphabets in use by people who have settled at Jummoo. 563

[1] [cf. category 116, p. 253 -- Analyst]

Serious crime is rare, and the force of regular police is comparatively small. It includes 3 assistant superintendents, 9 inspectors, 297 subordinate officers, and 1,213 constables, costing about 2·2 lakhs annually. The force is controlled by two Superintendents for the chief provinces of Jammu and Kashmir. Police duties in the villages are performed by the *chaukidárs*, who are generally Dums in the Jammu province, and are paid by the villagers. The responsibility of the headman for reporting crime is insisted on. A training school for regular police is maintained, and the system of identifying convicts by thumb impressions has been introduced. In 1904–5, only 2,076 cognizable cases were reported, of which 640, or 30 per cent., ended in conviction. Police. 625 [652] [622]

Central jails are maintained at Jammu and at Srinagar, and seven small jails in outlying places. Both the Central jails are usually overcrowded, the daily average number of prisoners in 1904–5 being 543. The expenditure in the same year was Rs. 47,000 on the Central jails, and Rs. 3,600 on the others; and in 1905–6 a total of Rs. 54,000. Convicts are employed in printing, paper-making, and other minor industries in the Srinagar jail, and in printing, weaving, and manufacturing industries at Jammu. The receipts for jail manufactures in 1905–6 were Rs. 18,000. Jails. 697 [652]

The Census of 1901 showed how little attention was formerly paid to education. In that year only 2 per cent. of the population could read and write. Among males the proportion rises to 3·8 per cent., while among the total female population only 1,260 were literate. Hindus appear to be much better educated than Muhammadans. In 1900–1 the State maintained 87 schools, attended by 6,197 boys. By 1905–6 the number of State schools had risen to 154, including two high schools, a normal school, 7 Anglo-vernacular and 12 vernacular middle schools, and 133 primary schools. Besides these, 3 girls' schools are maintained by the State at Srinagar; and there are one aided girls' school at Jammu, two aided high schools and an aided middle school at Srinagar, and an aided middle school at Jammu. Sanskrit schools attached to the State high schools, one at Jammu and the other at Srinagar, teach up to the Shástri standard. The total number of pupils in all the schools was 11,460. The department is under the control of the foreign minister, who is aided by an inspector and two assistant inspectors of schools. There being no State college, 17 scholarships are annually granted by the Darbár to students for prosecuting their studies at colleges at Lahore. Two scholar- Education. 871 [212] [563]

162 to 888 females per thousand males of the total against 881 in 1931. The number of married persons was 17,34,733 and of widowed persons 2,94,402. These included 53 married and 25 widowed children of ages between 0 to 5 years.

(F) Distribution of population according to age.—The distribution of population according to the age-groups shows that the percentage of older people to the total population was a little higher in 1941 than it was in 1931. The increase in the age-group from 35-40 upwards was 13.7 per cent. against an increase of 10.3 per cent. for the whole population. The percentage of population in the age-group of 0-15 was 40.1.

The mean age recorded at the census was 23.83 years for males and 22.66 years for females.

212 **(G) Literacy.**—Below is shown the position of the main communities in the State, excluding Gilgit Agency, as regards literacy :—

Above 5 years of age.

Community.		Persons.	Literates.	Percentage.
Muslims	..	26,15,491	1,10,692	4
Hindus	..	7,08,954	1,06,877	15
Sikhs	..	55,815	17,765	32
Buddhists	..	37,153	1,920	5

The following table shows the progress of literacy from 1921 to 1941 :—

Literate per 1,000.

		1921	1931	1941
State	..	26	41	70
Jammu Province	..	27	49	74
Kashmir Province	..	26	35	70
Frontier District (Excluding Gilgit Agency)	..	19	25	31

*659 was deemed enough. The test of literacy was a simple one *viz.* ability to write a letter in any script whatsoever and to read a reply to it. This meant that all persons who could express their day-to-day ideas in writing were to be treated as literates. The old distinction of literate, illiterate and learning was abolished in favour of the above two-fold classification as it was found that the returns of the 'Learning' were vitiated by several factors especially the omission of collegians who were both to enter themselves as 'Learning' and would be included amongst the literate and the inclusion of children who had not long been at school amongst the 'Illiterate'.

252. Reliability of the Return.—The simplicity of the question is a sufficient guarantee for the accuracy of the reply. The promptness with which any one when confronted with the question whether he can read and write or not says yes or no according to the facts of the case, shows that it does not involve any confusion regarding the nature of the reply to be given. It does not set one athinking like answering questions regarding principal and subsidiary occupation of the earner or whether one is an earner or a working dependent. It further does not need the help of memory and diving into deep past like the question of age. While one may feel reluctant to own the existence of an infirmity in one's person there is nothing which will deter one from acknowledging oneself as illiterate as illiteracy is not a badge of social inferiority. The statistics of literacy are thus free from dubious entries. It is no doubt true that the parents of precocious boys generally take a pride in getting them registered as literate and a few instances of the kind came to light during my inspection tours but such anomalies are few and far between and do not affect the figures to any noticeable extent. Further on the present occasion in accordance with the instructions of the Census Commissioner for India all literates below the age of 5 were eschewed from the returns which eliminated the sort of error altogether. On the whole, therefore, the figures command confidence and may be taken as accurate.

• 212 **253. Main Results.**—The total number of literates in the State is 123,885 compared to 72, 228 in 1921 and 64,936 in 1911, but in 1921 and 1911 the Frontier Illaqas were excluded from this table. If we exclude the literates of the Frontier Illaqas from the totals of 1931 literates as well, the figures would fall to 123,386 persons. The increase in the number of literates thus comes to 51,158 compared to 1921 and 58,450 compared to 1911 or 71 and 90 per cent. respectively, which is a proof positive of the State's concern for the welfare of the masses. Literacy is spreading at such a high rate that the corresponding increase in the population dwindles into insignificance and it is clear that the citadel of illiteracy, strong though it looks, is not impregnable and is sure to be blown up some day. It must not be forgotten that the educational growth of the recent years, when His Highness the present Maharaja has been so munificently encouraging it, is not reflected in the returns of 1931 and will influence the statistics of 1941 Census which is most likely to show a phenomenal rise in the ranks of literacy.

The number of literates in the provinces is shown in the margin and is compared to similar statistics for 1921 and 1911. The Jammu Province shows the highest increase *viz.* 95 per cent. compared to 1921 statistics which is highly creditable. The Kashmir Province registers an increase of 45 and 68 per cent. over the figures of 1921 and 1911 Censuses respectively while the Frontier Districts have 41 and 50 per cent. at their credit. Though much remains to be done one cannot help gleeing over the results. The advance of education has to meet with certain positive hinderances which cannot be brushed aside with a stroke of the pen but the torch set ablaze is sure to penetrate even the darkest corners of the State.

Province.	No. of literates in		
	1931	1921	1911
Jammu Province ..	72,000	37,481	34,021
Kashmir	45,571	31,347	27,100
Frontier Districts excluding Frontier Illaqas ..	4,807	3,420	3,210

*[Errata: cf. category 116, p. 330 for corrections -- Analyst]

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We may descend from provinces to their components and see which of the districts is marching ahead and which is stagnant or declining in literacy. The marginal statement shows that no district is showing a disinclination towards literacy. The highest increase is revealed by the jagir of Chenani which is followed by the Jagir of Poonch. Amongst districts, Mirpur stands first and is closely followed by the Jammu district. The premier position of Mirpur is probably due to the existence of a large number of traders in the district for whom literacy is a *sine qua non* of existence and well-being while the increase in the case of the Jammu district is due to the inclusion of the figures of the city of Jammu which besides its normal literates was quartering the Government offices when the Census was taken. The Udhampur district has also made a noteworthy advance during the decade. The Kathua district stands at the bottom though 33 per cent. of increase in literacy is not a disappointing fact. The general conclusion to which a bird's eye view of the above figures drives us is that literacy is advancing by leaps and bounds which is a very happy augury for the future as the material and moral progress of a country is interlaced with its educational advance.

District.	No. of literates in 1931	No. of literates in 1921	Percentage of increase
Jammu District ..	28,443	13,834	+106
Kathua " ..	5,930	4,447	+ 33
Udhampur " ..	10,708	5,301	+102
Reasi " ..	4,805	3,282	+ 46
Mirpur " ..	12,716	6,155	+107
Chenani Jagir ..	602	200	+201
Poonch " ..	9,805	4,242	+131
Baramulla District ..	10,101	6,463	+ 56
Srinagar " ..	29,784	21,040	+ 41
Muzaffarabad " ..	5,698	3,844	+ 48
Ladakh " ..	3,457	2,462	+ 40
Gilgit " ..	1,350	958	+ 41
Frontier Illaqas ..	499	Not recorded.	

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254. Literacy and Main Religions.—The table in the margin gives comparative statistics of variation in the main power[1] of each religion and its progress in literacy. Every religion shows eagerness for advancement in literacy. The Aryas stand first which proclaims the interest taken by this missionary body in the well-being of its followers. The Muslims beat all others in their awakened love of learning. The Jains, pre-eminently traders by profession, have also made a noteworthy advance. The progress of literacy amongst Christians shows what the missions have done for amelioration of the lot of the lower strata of public life in the country. The Budhists have added only 36 persons to every hundred literate of 1921 which is not to be looked down upon considering the climatic and other difficulties of the isolated Frontier Districts. In all cases literacy has out-stripped growth of population. In the case of the Hindu Brahmanic the strength shows a decline of 4 persons in every hundred of the population while the literates add 56 persons to every hundred which shows that the community is intent on dispelling ignorance from its midst.

Religion.	Total literate in 1931	Total literate in 1921	Percentage of increase.	Percentage of increase in population.
Hindu (Brahmanic) ..	64,015	41,324	+ 56	— 4
" (Arya) ..	4,667	904	+418	+206
Budhist ..	1,619	1,203	+ 35	+ 3
Jain ..	314	185	+ 70	+ 13
Muslim ..	45,619	24,377	+ 88	+ 13
Sikh ..	6,458	3,968	+ 67	+ 29
Christian ..	885	399	+ 42	+ 39

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255. Female Literacy.—For 114,807 male literates there are only 9,078 female literates in the State which means that for every hundred male literates only 8 female literates are to be found. This is not a very bright state of affairs though comparison with 1921 figures reveals an increase of 127 per cent. in the ranks of literate females. The growth of literacy amongst females is hedged

1 [Errata: read "strength" for "main power"; cf. errata sheet, p. 330, category IIL -- Analyst]

212 562 round by numerous difficulties. The *Purdah* system is prominent amongst them. It debars the women particularly in the adolescent ages from attending classes. Early marriage is another serious obstacle, for as soon as the girl attains a marriageable age, her nuptial rites have got to be performed which mean a good-bye to her education. The bridegroom's house is not the place from where attendance at a school is possible, for household duties and social customs forbid any such diversion. The *laissez faire* policy in production of children encumbers the newly wedded girl with a child so soon after the marriage that she cannot continue her studies even if she had the inclination and necessary leisure to do so. The children following closely upon the heels of one another provide occupation for her maternal instincts which monopolise her time and energy to the exclusion of everything else. The conservative attitude of the people and their general indifference if not active opposition to the education of females has also to be taken into account. The difficulties in starting girls' schools in rural areas and staffing them efficiently are greater than in the case of boys' schools. All these and several other factors operate against the swift spread of literacy amongst [178] females. The increase registered during the decade is, however, a sign of liberalising of ideas in this respect and shows that old traditions are loosening their hold on the rising generation. His Highness' Government has made the womens' education one of its main concerns and maintains a separate Inspectorate for the purpose. The number of schools has risen many fold and the next Census is most likely to show a brighter record.

212 **256. Variation in Female Literacy by Provinces.**—The Jammu Province which is bordered by the Punjab, leading to exchange of migrants and consequently importation of liberal ideas prevailing in British India on the subject of female literacy, shows the highest increase in the literacy of females. The Kashmir Province comes second best while the Frontier Districts record an increase of 33 per cent. only which is obviously due to its comparative lack of contact with the more advanced parts of the country. The increases which are likely to rise higher at future Censuses forebode better times.

Province.	Female literates in		Percentage of increase.
	1931	1921	
Jammu Province ..	6,958	2,705	+157
Kashmir " ..	1,941	1,175	+ 65
Frontier Districts (excluding Frontier Ilaqas) ..	169	127	+ 33

257. Variation in Female Literacy by Districts.—A comparison of the figures of female literates for 1931 and 1921 gives a sufficient indication of the way the wind is blowing. But for the unfortunate district of Reasi which shows a considerable fall in the figures which is not accountable by any other reason except mistaken enumeration, all districts show an encouraging advance. The district of Kathua takes the lead and is followed by the district of Mirpur. The Jammu district has also an enviable record. All these districts with that of Udhampur have more than trebled the number of their female literates. The Poonch Jagir has doubled them. The other districts have also made notable additions. The district of Gilgit stands at the bottom showing only a 10 per cent. increase. The Baramulla district has also advanced slowly *viz.*, 15 per cent. only. This rate of progress, if maintained, is sure to prove beneficial.

District.	No. of female literates in		Increase or decrease per cent.
	1931	1921	
Jammu District ..	3,[illegible]	1,107	+224
Kathua " ..	330	93	+253
Udhampur " ..	454	142	+219
Reasi " ..	207	630	— 67
Mirpur " ..	1,377	284	+340
Chenani Jagir ..	20	[illegible]	——
Poonch " ..	622	220	+102
Baramulla District ..	249	217	+ 15
Srinagar " ..	1,227	685	+ 68
Muzaffarabad " ..	405	272	+ 49
Ladakh " ..	124	77	+ 61
Gilgit " ..	88	80	+ 10
Frontier Ilaqas ..	13	Not recorded.	

258. Literacy by Sex, Religion and Age.—The Subsidiary Table I appended to this chapter gives details of literacy by sex, religion and age-periods. Out of every 1,000 persons enumerated in the State at the time of the final Census only 40 can read and write against 26 of the last Census. Amongst males 70 out of 1,000 are literate while 930 are ignorant of letters. The females are far behind the males in this respect having only 6 literates in a thousand. Literacy is highest in the age-periods 15-20 in the case of males and 10-15 and 15-20 in the case of females. The age-group 20 and over shows a decline in the case of both the sexes probably due to the lapse into illiteracy of adults when surrounded by the sterner duties of life. 212

Coming to religions the highest proportions are found amongst Europeans and Anglo-Indians who have 810 literates out of 1,000 of the total population. Both the sexes of this community are well advanced, the males having 818 and females 803 literates out of their sex. The Jains occupy the second place with 605 literates per mille of their strength. The male literacy amongst Jains is 802 per mille while female literacy 386, the highest amongst Indian communities. In the case of Jain males the highest proportion of literates is found in the age-group 10-15 while females score highest in 15-20 age-group. The group '20 and over' shows a decline when compared to other groups. The Indian Christians come third with 159 literates per 1,000 of their population. The males have 171 literates while females 143 per mille of their sex. That the Indian Christians occupy such a prominent place bespeaks of the laudable work done by the missionary societies. But for their attempts their literacy would have been unenviably low. The Sikhs occupy the fourth place with 156 literates per mille of the total population of that community. The males have 255 and females 41 literates per mille of their respective sex. The highest proportion is found in the age-group 15-20. [797]

The Hindus Brahmanic occupy the fifth place and have only 117 literates in a thousand. The males have 201 literates out of a thousand of their sex strength while females have only 19. The age-group 15-20 has the best proportions in their case also.

The Aryas, a part of the Hindus, take the sixth place with only 59 literates per mille of the population. The male literates are 89 while females 23 out of 1,000 of their sex. In female literacy they are superior to the Hindus. The Budhists come seventh having 47 literates in a population of 1,000. The males have 93 literates while females 2 only in 1,000 of their respective population. The Muslims come last with 19 literates in a thousand of the population. Amongst males, literates number 34 in 1,000 while female literacy is on a par with that of the Budhists. To sum up the various religious communities inhabiting the State excepting Europeans and Anglo-Indians and the Jains are, so far as literacy is concerned, backward and have much leeway to make.

259. Literacy by Age, Sex and Locality.—The extent of literacy in the State as a whole has already been discussed in the previous paragraph. Coming to Natural Divisions, the Outer Hills Division is found to contain 116 literates per mille thereby ousting the Sub-montane and Semi-mountainous Tract from the first place which it held in 1921. The latter tract now takes the second place and has 69 literates per mille of the population. The Jhelum Valley Division comes third with 35 persons able to read and write in a population of 1,000. The Indus Valley with 22 literates per 1,000 of the population holds the lowest position. Amongst districts the Jammu district with 90 literates in a thousand of the population takes the lead and the high proportion is due to the inclusion of the city figures in those of the district. The small Jagir of Chenani takes the second place and has 63 literates per 1,000 of the population. The Gilgit district follows Chenani with 50 literates while the Frontier Illaqas come last, having only 9 literates per mille.

In male literacy the Jammu district again shows the best record followed by Chenani Jagir and Kathua district. The Gilgit district has 85 literate males per mille of the male population while Udhampur and Srinagar districts show

212 83 and 81 literates respectively. The condition of female literacy is very precarious, the highest proportion of 22 literates per mille being reported by the Jammu district. The Baramulla, Ladakh and Frontier Illaqas return 1 literate female per mille of the sex population concerned which shows a very dismal state of affairs. The other districts do not show any noteworthy returns.

As regards age-groups, the age-group 15-20 shows the best results for the State as a whole having 89 male and 10 female literates. This holds good for the Sub-montane and Semi-mountainous Tract; the Jammu district, Kathua district, Mirpur district barring Kotli tehsil, Poonch Jagir, the Jhelum Valley Division and Kashmir South districts, all of which show the highest proportions of literacy in the age-group 15-20. The Kotli tehsil of Mirpur district has the highest proportion of literate males in the age-group '20 and over' while female literates are at their best in the age-group '15-20'. The Udhampur and Reasi districts, Chenani Jagir, Kashmir North and Muzaffarabad districts, together with Ladakh, Gilgit and Frontier Illaqas follow suit and exhibit highest proportion of male literates in the age-group '20 and over' while female literacy is at its best in the age-group '15-20'.

260. Literacy by Religion, Sex and Locality.—Subsidiary Table III which contains the statistics discussed in this paragraph deals with the Hindu, Sikh, Budhist and Muslim literacy only. The discussion in this para. therefore, centres round these four religions only. In the State as a whole the Sikhs occupy the topmost position both in male and female literacy, having 210 male literates and 37 female literates in a thousand of the population of each sex. The Hindus come second with 165 males and 16 females. The Budhists take the third place with 83 males and 1 female. The Muslims take the lowest place with regard to male literacy having only 29 male literates per mille of the male population but in female literacy they are superior to the Budhists and relegate them to the last position. In the Sub-montane and Semi-mountainous Tract the literacy of Budhist males is illusory as the number of Budhists enumerated in this district does not represent permanent settlers but immigrants. The Sikhs here again take the lead. In the Outer Hills the position of the various main religions in point of literacy is not disturbed. In the Jhelum Valley Division the Hindus oust the Sikhs from their first position. In the Indus Valley Division the Budhist leave all others behind.

Confining our attention to male literates only we find that in the district of Jammu Sikhs have more literates than Hindus or Muslims. The same is the case in Kathua and Mirpur districts excepting Kotli tehsil where Hindus claim higher literacy than the Sikhs. In all other districts of the Jammu Province the Sikhs hold their own against other communities. The Poonch Jagir is, however, an exception and Hindu literate males have a higher proportion than the Sikhs. In districts of the Kashmir Province the Hindus are invariably more advanced than the Sikhs while in the Frontier Districts excepting Gilgit the Budhists carry the palm. In Gilgit the Hindus show a better record probably because of their limited number in that locality which mainly consists of traders or State servants who are generally literate. In female literacy the Sikhs again show a superior record in Jammu, Kathua, Mirpur (excluding Kotli tehsil), Udhampur, Reasi, Baramulla, Srinagar and Ladakh districts. In other localities Hindus have a better record of literacy excepting Chenani Jagir where Muslim females form the vanguard. The record of Sikh males and females shows what emancipation from social customs and narrow prejudices can do to raise the level of literacy in both the sexes. The backwardness of Muslims is the results[1] of their concentration on the soil which does not permit the agriculturist to devote sufficient time and energy for his personal education or the education of his children. The oft-quoted saying in the State:

"Pari patti gali taratti

Hal vage tukra khage".

(Education brings on ruin. It is by ploughing that bread can be had.)

sums up the attitude of the agriculturist in the matter of education though no doubt the awakening amongst zamindars is rendering the saying obsolete.

1 [Errata: read "result"; cf. errata sheet, p. 330, category 116 -- Analyst]

261. Variation in Literacy by Age-groups.—In the age-group 0-10 the number of literates in 1921 was 2,075 whereas the corresponding figure for the group 5-10 on the present occasion is 5,573 *i. e.*, more than double of the previous Census. In the next two age-groups the figures recorded at the 1921 Census were 6,435 and 8,221 while those of the 1931 Census are 10,459 and 17,489 respectively. Thus while the age-group 10-15 has registered an increase of more than 50 per cent., the age-group 15-20 has more than doubled its literates. These two age-groups are regarded as most subject to school influence and as such, the progress registered is commendable. The last age-group '20 and over' shows similarly far better results, having 90,364 literates against 55,497 of 1921. The disparity among sexes is reflected in all age-groups. In the age-group 5-10 the proportion of female literates per 1,000 male literates is 232 which shows that roughly for every 5 boys only 2 girls attend school at that age. Between 10-15 when the girl is probably married away or if not married, is subject to restrictions on her movements outside the house, the proportion decreases to 174 per mille of the literate males. In the next age-group 15-20 when the girl is generally a house-wife and has probably got a child the proportion goes down still further to 104. In 20 and over age-group the proportion falls to 56 per mille. In every age-group there is a steady decline and the climax is reached in the last. Unless the social customs of the people undergo a radical change this process will probably continue repeating itself. 212

262. Proportion of Female Literates per mille of Male Literates by Age-groups and Religion.—We shall now see whether this is borne out by the various religious communities in their proportions. The table in the margin gives proportion of female literates per mille of male literates in different religious communities inhabiting the State. 212 562

Religion.	Proportion of female literates to 1,000 male literates.			
	Age-group.			
	5—10	10—15	15—20	20 & over.
Hindu ..	282	192	108	56
Arya ..	476	382	279	163
Jain ..	1,056	677	660	362
Budhist ..	67	22	11	17
Muslim ..	134	105	64	38
Sikh ..	357	297	221	134
Christian ..	882	687	1,025	875

As will be seen from it the two main religions in the State *viz.* Hinduism and Islam strictly follow the above order. The Aryas and the Sikhs also move along the same lines. In the case of Jains there is a slight rise in the age-group 15-20 but the fall in the next age-group is disproportionate. The Budhists depart from the routine in the last age-group probably because of the custom prevailing amongst women of turning nuns and taking to monastery life which necessitates acquaintance with letters and as nuns are generally of advanced age, the rise is reasonable. The Christians who represent an exotic religion show a proportion in excess of males in the age-group 15-20 and a very high proportion in the last age-group. The conditions of life in Christian and Indian religious communities are at poles asunder and the high proportion is not consequently to be wondered at. The general conclusion is, therefore, strengthened and not upset by the religious communities.

This table also gives us an interesting picture of the conservatism prevailing in each community with regard to female education. The conservatism of the Budhists is perhaps unreal as facilities for female education in the Frontier Districts are very few. Excluding the Budhists, the Muslims are most averse to giving education to their girls and the Hindus are second to them. The Sikhs send 357 girls to school compared to 1,000 boys of 0-10 age while the Aryas who hold female education and emancipation as one of their cherished objects, send 476 girls to school in that age-group. The Jains beat the rest and have more girls at schools than the boys but their enthusiasm fades in the last age-group. Were it maintained the results would be highly laudable.

263. Literacy by Caste.—Imperil Table XIV contains statistics of literacy for a few selected castes and proportionate figures based on it are given in Subsidiary Table V of this chapter. In all 22 castes have been dealt with. When we look to absolute figures only without reference to the population of each caste the Kashmiri Muslims show the highest number of literates *viz.* 21,639 and are followed by the Kashmiri Pandits with 18,915 and Brahmans with 13,326 literates. 212

212 The figures against Rajputs (Hindu) 8,127; against Khatris 6,477 and against Muslim Rajputs 4,707 also arrest attention. But absolute figures detached from population of each caste do not give us a proper insight into the measure of literacy prevailing in each caste which the proportionate figures do. The latter reveal quite a different state of affairs. The Khatris take the foremost place in literacy according to proportionate figures. They have 386 literates per 1,000 of their population. The Kashmiri Pandits with 369 literates per mille of the population take the second place. These two communities alone can be treated as somewhat advanced educationally. The rest are still in swaddling clothes. The Hindu Rajputs have 112 literates per mille of their caste population. The literates in remaining castes are below 100 in all cases. The literary Brahman has poor 97 to show while the Sheikh has only 53. The Pathan has 51 and Mangrik 49. The Mughal comes with 32 and is closely followed by the Muslim Rajput with 31. The Kashmiri Muslim comes down to 20 literates per 1,000 of the population while Arains and Baltis have 18 each. The Basith and Hindu Jat have 15 literates each. The Muslim Jat and Shin have 12 each. The Yashkun descends to 10 while Bakarwals and Sansis are on the same footing and have 9 each. The tribal Sansi beats the Hindu Megh and Chamar who have only 8 and 5 literates respectively per mille of their population. Some of the depressed castes amongst Hindus are thus worse off educationally than even the Sansi while in all castes irrespective of the religious fold to which they belong illiteracy is rampant.

If we confine our attention to male literates in each caste the small community of Kashmiri Pandits will be found to be most advanced, having 635 literates with 365 illiterates in a thousand of the population. The Khatris have 552 literates and 448 illiterats in 1,000 of their caste strength. The only other castes in which the number of male literates per mille of the caste strength exceeds even 100 are the Hindu Rajputs and Brahmans who have 185 and 170 literates against 815 and 830 illiterates respectively. The Mangrik has 97 literates and 903 illiterates; the Pathan 80 literates and 920 illiterates, while the Sheikh has 79 literates against 921 illiterates. The remaining castes do not deserve any special notice.

212 562 In female literacy the Khatris alone can be said to be somewhat advanced comparatively speaking. They have 178 literate females in a thousand of their sex. In all other castes females are woefully steeped in illiteracy. The Kashmiri Pandits have 24 literate females, the Sheikh 22 and the Brahmans 21 only. The Rajputs have 16 and the Pathan 13 female literates in 1,000 of their sex. The Basith, the Chamar, the Hindu Jat, the Megh, the Gujjar, the Muslim Jat, the Kashmiri Muslim and the Budhist Mangrik have one literate only. The Balti, the Bakarwal, the Shin, the Yashkun and the Sansi have none at all. Compared to male literates the number of female literates is insignificant which shows that the castes have so far concentrated their efforts on male education only, relegating the females to household drudgery.

212 **204. Variation in Caste Population correlated with variation in Literacy since 1921.**—The statement in the margin gives percentage of variation in the strength of each caste during the decade 1921-1931 and similar percentage in the variation of the number of literates in each caste. The community that has evinced the keenest interest in augmenting its ranks of literates is beyond doubt the Kashmiri Muslim. In population they have added only 70 persons to 100 of their strength but in literacy they have more than quadrupled the number. The Muslim Jat has also done fairly well by adding 115 literates to every 100 literates in the brief space of ten years. The nomadic Gujjar has added 99 while the Muslim Rajput 101. The Yashkun though suffering a decline in the population has added to the number of literates by 83 persons per 100. On the whole

Caste.		% Percentage of variation in population.	% Percentage of variation in literacy.
Hindu—			
Brahman	..	— 1·2	+ 8·1
Jat	..	— 9·6	— 10·1
Kashmiri Pandits	..	+ 14·4	+ 37·9
Khatri	..	+ 20·4	+ 42·9
Megh	..	— 11·2	+ 24·7
Rajput	..	+ 22·4	+ 79·1
Muslim—			
Arain	..	— 13	— 30·7
Balti	..	— 42·3	+ 17
Gujjar	..	+ 1·2	+ 99
Jat	..	+ 10·9	+ 115·5
Kashmiri	..	+ 69·7	+ 315·4
Mughal	..	— 13	+ 32·8
Pathan	..	— 47·1	+ 32·7
Rajput	..	+ 19·2	+ 100·9
Yashkun	..	— 21·9	— 32·7
Buddhist—			
Mangrik	..	+ 3·7	+ 30·9

the advance registered by Muslim castes in the sphere of literacy is notable. The only caste that has back slided is the Arain which has lost ground both in population and literacy. The fall in the number of Sheikh literates is counterbalanced by its decrease in population. 212

Amongst Hindu castes the Brahmans and Meghs have made notable progress. The increase in the literacy of Rajputs is not commensurate with the increase in population. The Khatris and the Kashmiri Pandits whom we classed as advanced communities have also improved their position. The Jat is, however, a loser in the decade. Amongst Budhists, the Mangrik's advance in literacy is more than 10 times its growth in numbers. All castes are thus steadily and swiftly marching on the path to enlightenment and the decrease exhibited by the Jats and the Arains will, it is hoped, prove short-lived only.

265. Comparison with 1921.—If we compare the strength of literates in each community for 1921 and 1931 Censuses without reference to the corresponding increase or decrease in the population of each caste we find that the Kashmiri Muslims have scored the highest. The Muslim Jats and Rajputs take the second and third place while the Gujjars come fourth. Then comes the literary Brahman who is followed by the Yashkun. The Megh takes precedence over the Hindu Rajput who is followed by the Mughal. Then comes the Khatri with the Pathan upon his heels and the Kashmiri Pandit and the Mangrik following at a short distance. The Balti is guarding the rear while the Jats, the Arains and the Sheikhs have grown sick of the precipitous climb and have taken to the more agreeable descent downhill. No doubt their weariness with the steep ascent will soon yield to a resolute will to resume the uphill march which though at first dreary is bestrewn with the roses of a happier and fuller life.

266. Literacy in English: Literacy in English by Locality.—Out of a total population of 3,646,243 persons in the State, only 19,469 are literate in English *i. e.*, only 5 persons in a thousand can read and write English or understand it. Extremely low proportion of persons able to use a foreign language is easily understood when we remember that the number of literates in the State stands very low on the whole. In the Jammu Province the literates in English number 7,329 *i. e.*, 4 persons per mille of the population possess a knowledge of the English language. In the Kashmir Province the number of English literates is 11,784 which means 8 English literates per 1,000 of the population while in the isolated Frontier Districts hardly one in 1,000 is English knowing. This being the state of affairs in the bigger units the condition in the districts and tehsils can not be otherwise. We give in the margin the absolute figures of English literates in the districts with their total population to enable the reader to form an idea of the extent of prevalence of English literacy. To find out number of English speaking literates per mille or per 10,000 is a task that looks well nigh fruitless as the proportion in certain localities is extremely low. The highest number of English literates is found in the Srinagar district which includes the figures for the city of Srinagar where Europeans living in the State whether traders or missionaries are mainly concentrated. The Jammu district has also a comparatively high record because of the inclusion of Jammu city figures. In other districts the number is very small and needs hardly any comment. 212 191

Districts.	Total population.	English literates.
Jammu District	[illegible]	[illegible]
Kathua "	[illegible]	[illegible]
Udhampur "	[illegible]	[illegible]
Reasi "	[illegible]	[illegible]
Mirpur "	[illegible]	[illegible]
Chenab Jagir	[illegible]	[illegible]
Poonch "	[illegible]	[illegible]
Baramulla District	[illegible]	[illegible]
Srinagar "	[illegible]	[illegible]
Anantnag "	[illegible]	[illegible]
Ladakh District	[illegible]	[illegible]
Gilgit "	[illegible]	[illegible]
Frontier Illaqas	[illegible]	[illegible]

4 [Errata: read "cannot"; cf. errata sheet, p 330, category 11c -- Analyst]

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267. Religion and Literacy in English.—Considered from the point of view of religion English literacy is found to prevail most amongst Christians as it ought to be. The Christians form the only solitary community which barring Indian converts, have English for their mother-tongue. The Indian converts also are attracted by the close affinity of language with religion and in a great measure acquire it. The Jains are ahead of other communities and have 62 English literates in a thousand of their population. The Hindus with 21 come next and are followed by the Sikhs with 13 and the Aryas with 11 literates. The Muslims have only one English literate in a thousand persons of their religion while the Budhists do not have even this consolation. When we turn to the proportion borne by English literates to the total strength of literates in each religion the results are better and happier. The Aryas top the list with 220 English literates per 1,000 of literate population and are followed by the Hindus, Jains, and Sikhs in the descending order, having 204, 118 and 102 respectively. The Muslims show a very good record having 91 English literates per mille of their literate population. The Budhists alone cut a sorry figure having only 5 literates in English for every thousand of their literates in all languages. This leads us to the inference that apart from Christians who form an exception, literacy in English is valued as an investment and only those communities turn to it most who feel the greatest need for it for carrying on their business of life such as service, trade, etc.

Religion.	Total strength.	No. of literates.	Literates in English.	Per mille. Proportion of literates in English to total population.	Per mille. Proportion of literates in English to total literates.
Hindu (Brahman)..	642,272	64,615	13,160	21	204
Arya ..	22,944	4,887	1,032	11	220
Budhist ..	39,734	1,619	8	NIL	5
Jain ..	597	314	37	62	118
Muslim ..	2,817,636	45,619	4,168	1	91
Sikh ..	80,082	6,488	880	13	102
Christian ..	2,263	845	390	172	690

268. English Literacy amongst Males by Locality.—Out of the total male population of the State only 113 in 10,000 are literate in English. The proportion is highest in the Outer Hills Division where it is 190 and lowest in the Indus Valley Division where it is 28 only. The Jhelum Valley Division with 159 male literates in English stands second while the Sub-montane and Semi-mountainous Tract has 148 literates in English per 10,000. Amongst districts the highest proportion is found in Srinagar where it is 262 while the Jammu district stands second with 211. English literacy is thus influenced considerably by city figures. The Frontier illaqas have the lowest proportion of 3 per 10,000. The Gilgit district has a considerably high proportion of 94 and acquits itself far more creditably than other districts. The Basohli tehsil of Kathua district has a slightly higher proportion *viz.* 95. The Reasi district has a poor 14 to show and is beaten by Ladakh with 22. Baramulla and Muzaffarabad have 57 and 55 English literates per 10,000 of the population respectively. The Jagirs of Chenani and Poonch have 48 and 37 respectively, the smaller Jagir beating its bigger sister in this respect. But for the Kotli tehsil of Mirpur district where the proportion is 30 all other units show a figure above 50.

269. Female Literacy in English.—The disparity in literates by sex becomes at once apparent as we turn to the figures of female literates in English. While the proportion of males per 10,000 who can read and write in English is 113 that of females is 6 only. This unmistakeably poins out that the females in the State do not hanker after careers and thus have no stimulus to acquire English which serves as a lever to promotion in various Government services. They are neither enterprising traders with foreign connections requiring use of English in their correspondence. The few literates are mainly composed of school teachers, women doctors, nurses and others of the kind. Coming to Natural Divisions we find that their order with regard to female literacy does not deviate from their usual order, the Sub-montane Tract taking the lead and the

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Indus Valley coming last. Turning to individual districts we find several where 10,000 females do not have amongst them a single member of their sex literate in English. The Basohli tehsil, Reasi district and Chenani Jagir are cases in point. In several others the proportion is so low as hardly to deserve any attention. In Frontier Illaqas, Muzaffarabad district, Udhampur district, Mirpur district and Poonch Jagir only one female out of 10,000 can read and write in English. In Gilgit the proportion is 6 while in Ladakh and Baramulla 2 only. The Jammu district has the best record of 28 literates in English while Srinagar comes second best with 10 literates. The considerations set forth in the para. on female literacy apply with greater force to literacy in English and account for the very small, almost negligible, proportions found in most of the localities.

270. English Literacy by Age.—In the age-group 0-10 literacy in English is at its nadir as the acquisition of foreign tongue with ability to use it as a means of correspondence is difficult at this tender age. There are only 658 such cases of precocious geniuses of whom 57 are females. Probably some of them have been entered as literates due to the vanity of parents. The age-group 10-15 contains 1,642 literates in English while the succeeding group 15-20 has 3,901. The last group '20 and over' contains the highest number of 13,268. The absolute figures thus rise higher and higher with a corresponding increase in age but if the proportion borne by the literates to the population of the age-group concerned were taken into account the age-group 15-20 would yield the best results, having 209 male and 10 female literates per 10,000 of the population of their respective sex. In '20 and over' the proportion falls to 130 and 6 respectively while in the initial group it is only 11 and 1. The group 15-20 indeed represents the majority of students in the higher classes who can be expected to command a fair knowledge of English and the higher proportion in this group testifies to the accuracy of the return.

271. English Literacy by Caste.—In this para. it has got to be borne in mind that the proportions of literacy are for persons aged 7 and over as all persons below the age of 7 have been excluded from the Imperial Table XIV from which the proportional figures have been worked. The Kashmiri Pandits hold an enviable position in the State in the matter of English literacy having 1,588 literates per 10,000 of the population. Their males have a much higher proportion *viz.* 2,789. The Kashmiri Pandit is by tradition a Government servant for which the requisite equipment is a knowledge of the English language to which he has turned in a greater measure than any other caste. The Khatris with trade and State service as their main occupation stand second, having 766 literate persons per 10,000 of their population. The proportion of males is 1,255 and of females 151. In female literacy the Khatris surpass even the Kashmiri Pandits. The Rajputs occupy the third place with 130 literates while the Brahmans come fourth with 124. Among Muslims, Sheikhs stand first with 89 literates while Pathans stand second with 54. The literary and trading classes thus possess a higher proportion than the agriculturist and artisan classes. The Hindu Jat and Muslim Yashkun, who follow agriculture, have only 8 and 3 literates respectively in 10,000 of the population of their caste. The Megh, who belongs to the artisan class, has 8 while Arain, who is a grower of vegetables and fruits, has 10 only. The Balti, agriculturist and labourer, has 4 only. The Gujjar, member of the pastoral tribe, has 2 literates per 10,000 of the population. The Muslim Jat has 7 compared to 8 of his Hindu brother. The Kashmiri Muslim who combines several occupations, has 25 only. The Mangrik, who is overwhelmingly agriculturist, has the lowest proportion of one only. The upshot of the whole is that religion has nothing to do with literacy in English while occupation is the determining factor. Several castes have negligible literacy amongst females. The Brahman, the Sheikh, the Kashmiri Pandit and the Khatri are the only castes which have female literacy worthy of some notice. In most others it is worthy of no remarks.

272. Comparison with 1921 Census.—The number of English literates in 1921 was 10,497 comprised of 10,165 males and 332 females. The number of English literates has thus gone up by more than 85 per cent., the number of males having increased by more than 143 per cent. The religious communities have

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one and all made a notable advance except the Budhists who show a retrogression. The Hindus (Brahmanic) have advanced by 67 per cent. while the Aryas by 289 per cent., the highest increase exhibited by any religion. The Muslims have added to their English literates by 149 per cent. in the decade while the Sikhs have strengthened their ranks of English literates by 132 per cent. Though absolute figures do not inspire a very sanguine hope the comparative figures reveal the swift speed with which literacy in English is spreading.

Coming to castes it will be seen from the marginal table how each caste is heading towards literacy in English. The Brahmans who had only 35 literates per 10,000 of their caste strength have now 124 *i. e.*, more than three times the strength in 1921. The Jats have raised their proportion from 5 to 8 *i. e.*, 60 per cent. increase has been exhibited in the decade. The Kashmiri Pandits have augmented the ranks of their English literates by nearly 50 per cent. In the presence of Meghs the increase in other communities pales into insignificance. The Balti has quadrupled and the Gujjar doubled his strength in English literacy during the last 10 years. The Mughal and Pathan are not to be ignored similarly. The Muslim Rajputs and the Sheikhs present a very creditable record of progress and so do the Yashkuns. The Budhist Mangriks alone continue stationary. The inevitable conclusion is that English is finding favour with every caste in the State and is likely to maintain and enhance its popularity in the days to come.

Caste.	No. per 10,000 Literate in English.	
	1931	1921
Hindu.		
Brahmans ..	124	35
Jat ..	8	5
Kashmiri Pandit ..	1,588	1,045
Khatri ..	766	636
Megh ..	7	1
Rajput ..	130	73
Muslim.		
Arain ..	10	8
Balti ..	4	1
Gujjar ..	2	1
Jat ..	7	2
Kashmiri ..	25	5
Mughal ..	29	19
Pathan ..	54	21
Rajput ..	23	9
Sheikh ..	89	30
Yashkun ..	3	....
Budhist.		
Mangrik ..	1	1

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273. **Literacy in Cities.**—The total number of literates in the city of Srinagar is 17,575 out of which 16,480 are males and 1,095 females. The proportion of literates per mille of the total population of the city is 101 being 174 for males and 14 for females. If we exclude population below 5 the proportions would rise to 117 for persons, 198 for males and 16 for females. Amongst Hindus, the proportion of literates works out to 344 while amongst Muslims it dwindles down to 39. The obvious reason is that the Hindus in the city are mostly Kashmiri Pandits or outsiders attracted by the prospects of trade to whom literacy is the one thing needful for conducting their business. The Kashmiri Pandits as already stated have a very high degree of literacy because of the traditions amongst them of following Government service as their calling in life. The Muslims on the other hand are devoted to indigenous arts and crafts which though more paying do not demand literacy as a pre-requisite.

In the Jammu city the number of literates stands at 16,653 of which 13,496 are males and 3,157 females. The proportion per mille of population works out to 431 persons, 578 males and 207 females. The Hindus have 519 literates per mille of their population and the Muslims 248. The Baroda city has 560 male and 213 female literates but the proportion is worked out for ages 5 and over. If we adopt a likewise standard the Jammu city will show a strength of 639 male and 242 female literates per mille of the population. When we remember the fact that the educational efforts of a Government are generally concentrated in cities and urban areas the above figures furnish a very useful index of the activities of the

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State. As regards the lower percentage in the Srinagar city besides the reasons given above it is ascribable to the recent inclusion of several sub-urban areas in the city limits which have tended to affect its results adversely. Of late compulsory education for boys of school-going age has been introduced in the cities and in other notified areas and the far-reaching results of the measure will be reflected in the next Census when the cities will show a still higher proportion.

274. English Literacy in the Cities.—The number of English literates per mille of the literate population is 470 in the city of Srinagar and 187 in that of Jammu. The male literates in English are 485 and 203 while female literates bear a porportion of 250 and 115 per mille of the literate population of their sex in the two cities. The results are better than those found for the State as a whole as they ought to be, due to the location of Ministerial and other offices and a number of educational institutions in these localities.

275. Literacy in Hindi and Urdu.—While in 1921 literacy was recorded in "Urdu, Persian, Arabic, Dogri, Hindi, Bodhi, Gurmukhi and others", on the present occasion the distinction was confined to literates in Hindi and in Urdu only. The number of literates in Hindi is 13,986 which is less than that of literates in English. The number in 1921 was 8,316 and consequently there is an increase of 68·1 per cent. in the strength of the Hindi literates. The largest number of literates in this script is found amongst the Hindus (Brahmanic) and Aryas as is natural. Amongst Budhists only 1 male possesses the ability to read and write in Hindi. The Jains, allied as they are to the Hindus, have also a greater number of literates in Hindi than in Urdu. The Muslims have 58 persons which include 2 females who know the use of Hindi. The Sikhs have 431 such persons including 115 females while amongst Christians 5 persons know the script of which 4 are females.

The literates in Urdu number 56,198 exhibiting an increase of 99·2 per cent. during the past decennium. This high rate of increase is due to the privileged postion that Urdu holds in the State as a court and school language. The knowledge of Urdu is thus essential in most walks of life in the State. That this is so is apparent from the large number of Hindu literates in Urdu who muster 25,291 strong. The Budhists who have only 1 literate in Hindi have 84 literates in Urdu. The Jains have 69 while the Muslims have 26,863 persons owning literacy in Urdu. The Sikhs have 2,090 and the Christians 89. In brief every religious community except the Jains possesses a higher literacy in Urdu than in Hindi.

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276. Educational Institutions.—The number of educational institutions for boys and girls excluding technical schools for boys are given in the margin for the last five decades. The number of institutions has gone up by 86 per cent. during the decade 1921-1931. The increase during the decennium 1911-1921 was over 77 per cent. Compared to 1891 the number has increased by more than 27 times. The number of colleges has remained unaltered, there being one college at Jammu and the other at Srinagar. The number of Secondary schools including aided schools and one unaided school for boys stands at 81, of which 45 are situated in the Jammu Province. The number of Secondary schools for girls is 17 excluding aided Middle schools. The number of Primary schools for boys, both Government and aided, stands at 848, of which 582 are situated in the Jammu Province. The girls have 116 Government Primary schools for them together with 25 aided Middle and Primary schools. The number of Primary schools for girls maintained by the Government in 1921 was 9 only. The present number is thus nearly thirteen times of the 1921 number. The aided Maktabs and Pathshalas for boys number 144, of which 36 lie in the Jammu Province. Similar institutions for girls number 5 only. The number of these indigenous institutions is on the decline as the people realise the futility of sending their children to such institutions and prefer to send them to State schools where

Year.	No. of Institutions.
1931 ..	1,348
1921 ..	670
1911 ..	379
1901 ..	87
1891 ..	45

874 diary, improved syllabus, class libraries and tutorial system. Dramas were staged
875 and lantern lectures arranged. The boyscout movement is flourishing. Teachers' associations have been started. *Panchayat* system has been started in Secondary schools to enable boys to settle small disputes among themselves. Vigilance societies have been started to discourage bad habits and help in preserving discipline. The teaching of practical agriculture has been introduced in certain schools while in most of the schools small gardens are laid out and elementary lessons on plant life and agriculture are given practically. The physical health and moral growth of the students is well looked after. In some schools in the remote hilly tracts of the Jammu Province the experiment of co-education is being tried with success.

872 The girls' education is controlled by a Chief Inspectress with two subordinate Inspectresses. His Highness the Maharaja Bahadur was pleased to announce on the occasion of the auspicious birth of the Heir-Apparent the introduction of compulsory education for girls in the municipalities and notified areas and arrangements are almost complete to bring the scheme into operation. Compulsory education for boys already stands sanctioned for such places. The leading members of all communities are evincing a keen interest in furthering female education as is evidenced by the number of girl students of different communities. The teachresses are usually trained and steps are being taken to train others either at the Training schools within the State and outside or at the Teachers' classes started at Jammu and Srinagar centres, which are convened once a week. The curriculum is being liberalised. The Girl Guide movement is afoot and is receiving the enthusiastic support of the teachresses. Games among girls are being encouraged though some difficulty is felt due to location of schools in rented buildings where good and secure play-grounds do not exist. This will, however, vanish automatically as soon as rented buildings are replaced by Government buildings.

279. Private Educational Effort.—Something has already been said about aided schools and Maktabs and Pathshalas. Full details of institutions run by public bodies are not available but so far as is known the public is doing its bit in the expansion of education. The Muslims, for instance, maintain several schools both secondary and primary. Similarly the Arya Samaj is not behind hand in the work and maintains some schools for boys and girls and helps widows in learning arts that fetch a livelihood. The Sikhs are also pushing the cause of education by providing scholarships and boarding houses to students. The Missions are perhaps the most advanced in this respect. The activities of the Church Missionary Society in Kashmir during the decade 1921-30 are thus given by the Reverend Canon C. E. Tyndale-Biscoe, M. A.—"The Church Missionary Society maintains a number of schools for boys in Srinagar, including a boarding house for those who come from the Frontiers, and a boy High school in Anantnag. There is also a girls' High school, under the management of Miss Mallinson, in Srinagar. The Church of England Zenana Missionary Society maintains two girls' schools in Srinagar, and until recently, one in Anantnag". The particulars of boys' school as given by him include two High schools and two Middle schools and two Primary schools. The total number of students admitted was 6,807 while those who matriculated numbered 287. The physical health of the students is properly looked after and students are encouraged to render social service. In Anantnag for instance, the boys of the C. M. S. school are the Fire Brigade of the town and attend every fire with the engine which the Head Master persuaded the citizens to purchase. In the Jammu city there is an Anglo-Vernacular school run by the Church of Scotland Mission which is doing useful educational work.

871 **280. Correlation of Census Literates with Departmental Returns.**—The
212 number of students in the Secondary schools and Colleges stands at 25,713, of which 21,609 are boys and 4,104 girls. An average student generally joins the first middle class in his eleventh year which means that the returns of age-group 10-15 and 15-20 should bear some correspondence to the above figures. The number of literate males and females recorded in these two groups comes to 24,7[illegible] males and 3,203 females. The difference is quite trivial, there being a

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defect in Census literates compared to girl students who have probably fought shy of recording themselves as literate in the Census schedule. Another and more reasonable cause of this discrepancy in figures may perhaps be found to lie in the large number of widows and women above 20 who flock to schools in the hope of succeeding in securing an appointment on completion of studies and thus escaping from the economic distress of the home. Such students have naturally fallen in the '20 and over' group. 871 212

281. Technical Education.—This aspect of the activities of the State is controlled by the Director of Industries. The number of technical institutes in the year 1987-88 Vikarmi was 9 compared to 1 in 1921 A. D. The total number of scholars at these institutions was 484 compared to 81 in 1921. The expenditure incurred on technical education has similarly advanced from about Rs. 77,000 to Rs. 103,621. Rs. 5,424 are granted by way of scholarships. This advance in technical education has led to the creation of industrial atmosphere and the development of small scale industries. About 18 Willow works have been opened at Srinagar, Anantnag and Baramulla. Almost all the public schools recruit their drawing teachers from these institutions. The Public Works Department has been supplied with a number of trained Sub-overseers by the technical institutes. 874

Upto the end of 1923 there was only one institute *viz.* Sir Amar Singh Technical Institute at Srinagar. In 1981 Shri Pratap Technical School was opened in Jammu. In 1983 two schools were opened at Samba and Anantnag. In 1984-85 schools were started at Mirpur, Baramulla and Kishtwar. In 1986-87 a school was sanctioned for Bhadarwah. This expansion took place in accordance with the announcement of His Highness the Maharaja Bahadur of opening technical schools in the more important centres of the State on the auspicious occasion of Raj Tilak.

282. Literary Activity in the State.—The decade proved eventful in this respect as well. The State Gazette continued playing its role as before. The number of subscribers, however, dwindled to 377. The outstanding event of the decade was the success of journalism in finding a couple of votaries in Mr. Mulk Raj Saraf, B. A. and Pandit Ganga Nath, B. A. They successfully started the first weekly in the State "The Ranbir" which was a poineer achievement. It was founded in June 1924 and its popularity can be judged from the fact that it has the largest circulation in the State and the number of its readers is considerable. The example set by the Ranbir has proved infections and several Weeklies have now been started while others are about to be started. The Amar, the Pasban, the Sudarshan, the Vitasta, the Vasudha, the Tarjaman, the Aftab and the Martand, the birth of the last two being shortly expected, shows how fast the enterprising amongst the literate are being possessed by the journalistic spirit. There is, however, no English paper run in the State so far and the deficiency is met with by importing papers from outside. The circulation of some of the outside papers is given in the margin. The figures for all the papers are not available but according to the information supplied by the Post Master General, Punjab and North Western Frontier Circle, the total number of newspapers carried on postal lines from 1st April 1930 to 31st March 1931 was 382,610. The number of letters issued during this period was 1,161,382, the postcards numbered 1,783,194, Registered letters 122,924, Packets 203,358 and Parcels registered and unregistered 104,146 making a total of 3,757,614. As regards publications in the State private effort was not conspicuous and the books and reports published were generally State documents or Panchang Patrikas of the Pandits and 204

Tribune	430
Bombay Chronicle	2
Vir Bharat	612
Leader	6
Pratap	840
Milap, ...	4,038
Civil and Military Gazette	90
Times of India	259
Mysore Economic General	4
Madhuri	7
Hindustan Times	18
Aj	29

204 a description of their number will not prove an indication of the expansion or otherwise of literacy.

212 **283. Comparison with other States and Provinces in India.**—Comparison are odious and the present is more so. In matter of literacy the Jammu and Kashmir State has no pretensions to a high place among the Provinces and States of India. In comparing our figures with those of others we are removed by a short distance from Gwalior and Hyderabad States and Bihar and Orissa, the United Provinces, Baluchistan, Rajputana States and Central India Agency States are not much ahead of us and we hope to catch them in the next decade. As regards the Provinces of Burma, Bombay, Bengal, Madras, Ajmere Marwar and States like Cochin, Baroda, Mysore and Travancore we do not seriously think of competing with them as rivals as they have the advantage of having been equipped for the race many decades before we girt up our lions for it. A serious handicap to the spread of literacy in the State, however, is the mountainous nature of the country leading to difficulty of communications which is mainly responsible for its low literacy. The houses in the hilly parts of the State are scattered, sometimes separated from each other by miles together, making it impossible to cater satisfactorily to their individual educational requirements.

Province or State.	Proportion of literates per 1,000 aged 5 and over.		
	Persons.	Males.	Females.
Assam ..	91	182	23
Bihar and Orissa ..	30	55	8
Central Provinces ..	62	110	11
Punjab ..	80	92	15
United Provinces ..	54	94	11
Baluchistan ..	48	76	11
Bengal ..	110	180	32
Burma ..	257	350	144
Bombay ..	168	174	32
Madras ..	160	187	30
Ajmere Marwar ..	168	303	35
States.			
Gwalior ..	47	78	11
Hyderabad ..	47	82	10
Rajputana ..	54	94	11
Central India Agency ..	52	82	9
Baroda ..	260	321	79
Cochin ..	327	450	210
Mysore ..	168	174	32
Travancore ..	303	428	180
Jammu & Kashmir State ..	40	70	6

In comparison of figures of English literates also we stand to lose. The Baroda State has 28 male and 2 female literates in English, per mille of the population, Cochin has 58 and 16, Bengal 43 and 5, Burma 21 and 5 and Madras 26 and 4 against 10 and nil of Jammu and Kashmir State.

284. Comparison with Foreign Countries.—Part (i) of the marginal table gives figures of illiteracy above the age of 10 for the Jammu and Kashmir State & for the foreign countries noted therein. As a whole the volume of illiteracy prevailing in the State is lighter than that prevailing in Egypt and slightly greater than that in Mexico and Portugal. With the United States of America, Belgium, Estonia, France, Hungary and Australia no comparison is

Part (i).

Country.	Percentage of illiterates 10 years & over.			
	Census year.	Persons.	Males.	Females.
Jammu and Kashmir State ..	1931	87·9	69·1	70
Egypt ..	1927	85·7	78	92·3
United States of America ..	1930	6·0	6·0	6·0
Mexico ..	1921	64·0	61·7	67·0
U. S. S. R. ..	1926	49·7	39·1	59·0
Belgium ..	1930	7·6	6·4	8·4
Bulgaria ..	1926	30·7	20·3	39·0
Spain ..	1930	42·0	30·0	53·2
Estonia ..	1922	10·0	7·3	14·0
France ..	1926	6·0	5·1	6·7
Greece ..	1928	42·3	30·4	53·2
Hungary ..	1930	12·0	10·3	13·3
Italy ..	1921	30·0	22·0	38·0
Portugal ..	1930	62·2	52·0	72·0
Australia ..	1921	2·7	2·1	1·3

1 [Errata: read "Bombay", cf. errata sheet, p. 330, category 116 -- Analyst]

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Part (ii).

Country.	Age limit.	Census year.	Persons.	Males.	Females.
Jammu and Kashmir State ..	--	1931	20·5	94·0	99·4
Union of South Africa (Bantu race) ..	--	1921	89·6	87·9	89·2
Nicaragua ..	--	1921	72·3	----	----
Turkey (Europe and Asia) ..	--	1927	91·6	87·0	96·3

possible as illiteracy in those countries is merely nominal. But countries like U. S. S. R., Bulgaria and Spain can boast of only litle advantage over us. In male literacy also the Jammu and Kashmir State is more advanced than Egypt and slightly in arrears when compared to Mexico and Portugal. In female literacy the position is still further improved and the State is decisively ahead of Egypt and Portugal and in the close vicinity of Mexico and U. S. S. R. The illiteracy prevailing in other countries fills us with the hope that ours is not a solitary instance and that with strenuous efforts the State might so accelerate its pace as to overtake a number of outside countries. The countries mentioned in Part (ii) of the table are struggling with illiteracy like the State and are not much ahead of her. There is little for instance, to choose between the State and Turkey.

1 [Errata: read "only a little"; cf. errata sheet, p. 330, category 116.. Analyst]

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SUBSIDIARY TABLE I.

Literacy by Age, Sex and Religion.

Religion.	Number per mille who are literate.											Number per mille who are illiterate.			Number per mille who are literate in English.		
	All ages 5 and over.			5—10		10—15		15—20		20 & over.							
	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
All Religions ..	60	70	6	18	5	38	10	98	15	97	3	940	941	994	5	10	....
Hindu ..	117	201	19	57	17	118	34	207	30	230	16	880	855	981	21	37	1
Arya ..	80	90	28	34	19	71	21	135	27	96	19	890	904	969	11	18	2
Sikh ..	166	303	41	97	32	143	60	246	67	320	46	873	790	953	13	24	3
Jain ..	604	860	300	665	483	910	829	833	500	819	370	474	313	690	62	132	4
Buddhist ..	47	93	2	7	....	17	....	62	....	155	2	953	917	998	....	....	....
Muslim ..	19	34	2	6	1	10	2	46	2	42	2	984	971	998	1	2	....
European and Anglo-Indian ..	630	610	900	....	....	....	....	....	....	....	....	160	180	197	792	792	795
Indian Christian ..	160	171	143	....	....	....	....	....	....	....	....	841	829	857	75	76	66
Christian ..	250	294	200	147	122	251	170	363	327	345	246	740	705	742	175	185	195

Notes—1. The proportion, who are literate at each age-period, has been calculated on the total number of persons at the same age-period.

2. In calculating the proportion of literacy for European and Anglo-Indian and Indian Christian, the total population is taken, as population by age-groups is not available.

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SUBSIDIARY TABLE II.

LITERACY BY AGE, SEX AND LOCALITY.

Districts and Natural Divisions.	Persons who could read and write.										
	All ages 5 & over.			5—10		10—15		15—20		20 & over.	
	Males.	Females.	Persons.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

SUBSIDIARY TABLE III.

LITERACY BY RELIGION, SEX AND LOCALITY.

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Religion and General Division.	Number per mille literate and literate.							
	Hindu.		Sikh.		Buddhist.		Muslim.	
	1	1	1	1	1	1	1	1
1	2	3	4	5	6	7	8	9
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
I.—The Subcontinent and Asia [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
II.—The Outer Hills	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
III.—The Indus Valley (Kashmir Province)	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
IV.—The Indus Valley (Punjab States)	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

SUBSIDIARY TABLE IV.

English Literacy by Age, Sex and Locality for four decades.

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Districts and Natural Divisions.	Literacy in English per 10,000.													
	1931								1921		1911		1901	
	0—15		15—40		40 & over		All ages 5 & over.		All ages.		All ages.		All ages.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Jammu and Kashmir State ..	11	1	200	10	100	6	115	6	..	..	..	..	..	..
I. The Sub-montane and Sub-mountainous Tract ..	17	2	271	20	152	13	140	15	87	4	42	3	..	..
Jammu District (including city)	18	2	300	18	159	10	151	10	100	6	60	3	..	..
Kathua District (Jasrota and Kathua tehsils only) ..	6	1	130	3	97	1	60	2	34	1	13	..	..	..
Mirpur District (Mirpur and Bhimber tehsils only) ..	11	..	170	3	80	1	70	1	11	1	10	..	..	..
II. The Outer Hills ..	2	1	207	10	202	12	200	12	12	..	2	..	..	..
Kathua District (Bhadrah tehsil only) ..	10	..	90	3	90	..	90	..	9	..	11	..	..	..
Mirpur District (Kotli tehsil only) ..	4	..	40	2	30	1	30	1	9	..	8	..	..	..
Udhampur District (including Bhadrah) ..	7	..	140	4	74	1	70	1	27	..	15	..	..	..
Rajauri District ..	1	..	20	..	10	1	14	..	6	..	3	..	..	..
Poonch Jagir ..	3	..	60	4	40	1	37	1	13	1	9	1	..	..
Chenab " ..	7	..	90	..	24	..	40	..	..	..	..	..	..	..
Zanskar Districts ..	10	1	100	10	30	6	30	6	44	3	30	1	13	..
III. The Indus Valley (Ladakh Province) ..	10	1	200	7	104	4	110	4	107	4	40	2	4	1
Kashmir South ..	8	1	97	9	75	6	97	5	90	1	16	..	..	..
Kashmir South (including city)	27	3	407	11	204	11	200	10	170	7	90	3	..	..
Baramulla District ..	3	..	77	4	70	1	60	1	30	1	10	..	..	..
IV. The Indus Valley (Frontier Districts) ..	2	..	30	3	40	4	30	3	27	3	20	1	2	1
Leh District ..	1	..	90	4	27	3	30	3	14	1	11	..	..	..
Gilgit " ..	1	..	107	..	111	11	94	8	100	7	70	4	..	..
Gilgit Wazir ..	..	..	3	..	4	3	3	1	..	..	..	..	..	..

6:India G-3 (1931)1933 AVI Kashmir A√I

SUBSIDIARY TABLE V.

LITERACY BY CASTE.

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Caste.	Number per 1,000						Number per 10,000 literate in English.		
	Literate.			Illiterate.					
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
Hindu.									
Brahman ..	97	170	21	903	830	979	134	230	25
Jat ..	15	29	1	985	971	999	6	15	....
Kashmiri Pandit ..	300	625	24	631	365	970	1,588	2,789	27
Khatri ..	366	502	178	634	448	822	799	1,285	131
Mogh ..	6	14	1	992	986	999	7	12	1
Rajput ..	113	186	19	887	814	994	130	228	6
Thakkar ..	36	64	3	964	936	998	21	28	1
Muslim.									
Arain ..	10	19	2	987	972	997	10	17	....
Bajbi ..	18	36	....	982	964	1,000	4	9	....
Gujjar ..	7	13	1	993	987	999	2	5	....
Jat ..	12	22	1	988	978	999	7	14	....
Kashmiri ..	20	38	1	980	962	999	22	44	1
Mughal ..	32	58	5	968	942	995	30	52	2
Pathan ..	61	80	13	940	919	987	54	72	6
Rajput ..	21	38	4	980	962	996	22	42	1
Sheikh ..	32	79	22	947	921	978	99	151	17
Tanjam ..	10	18	....	990	982	1,000	3	6	....
Sikh.									
Mazhabi ..	48	97	1	951	903	999	3	1	....

NOTE.—The proportions of literacy in this table are for persons aged 7 years and over.

SUBSIDIARY TABLE VI.

PROGRESS OF LITERACY SINCE 1901.

District and Natural Division.	All ages 10 and over.								15—20								20 and over.							
	Males.				Females.				Males.				Females.				Males.				Females.			
	1931	1921	1911	1901	1931	1921	1911	1901	1931	1921	1911	1901	1931	1921	1911	1901	1931	1921	1911	1901	1931	1921	1911	1901
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
Jammu and Kashmir State ..	79	84	83	83	7	3	2	1	89	88	43	45	10	4	2	1	87	81	68	60	6	3	2	1
I. The Sub-montane and Semi-mountainous Tract ..	*124*	*72*	*74*	—	*20*	*7*	*4*	..	*154*	*102*	*63*	..	*29*	*11*	*6*	..	*125*	*77*	*53*	..	*17*	*6*	*4*	..
Jammu District (including city) ..	184	89	86	—	29	10	6	..	197	135	61	..	42	17	10	..	161	85	68	..	25	6	5	..
Kathua District (Kathua and Jasrota tahsils only) ..	93	133	62	..	6	1	1	..	89	68	43	..	8	1	—	—	90	60	70	..	3	2	1	—
Mirpur District (Mirpur and Bhimber tahsils only) ..	92	27	57	..	13	..	3	..	106	26	57	..	18	8	4	..	102	66	64	..	10	3	3	..
II. The Outer Hills ..	*35*	*41*	*29*	..	*2*	*3*	*1*	..	*243*	*53*	*28*	..	*30*	*3*	*1*	..	*289*	*42*	*47*	..	*19*	*4*	*1*	..
Kathua District (Bassohli tahsil only)	86	96	60	..	6	1	2	..	79	78	48	..	9	..	2	..	95	98	71	..	5	1	2	..
Mirpur District (Kotli tahsil only)	67	37	23	..	7	1	1	..	64	20	26	..	11	1	2	..	77	46	37	—	3	1	1	..
Udhampur District ..	92	42	82	..	3	2	1	..	96	31	28	..	6	2	1	..	102	56	62	—	4	2	1	..
Reasi District ..	49	21	36	..	3	8	1	..	44	20	22	..	5	5	1	..	87	37	43	—	3	10	1	..
Poonch Jagir ..	66	31	27	..	4	2	1	..	75	30	24	..	5	2	1	..	74	36	31	—	3	2	1	..
Chenab Jagir ..	120	..	..	..	9	..	..	..	85	..	..	..	13	..	..	..	137	..	..	..	10	..	..	..
Jammu Province ..	83	88	53	51	10	5	2	2	106	56	44	48	15	6	3	2	102	60	62	60	9	4	2	2
III. The Jhelum Valley (Kashmir Province) ..	*49*	*52*	*52*	*57*	*4*	*2*	*1*	*1*	*77*	*53*	*42*	*43*	*5*	*2*	*1*	*1*	*75*	*60*	*55*	*66*	*3*	*3*	*1*	*2*
Kashmir North ..	44	32	36	—	1	1	..	..	47	26	24	..	2	1	1	..	60	39	44	..	1	1	..	..
Kashmir South (including city) ..	60	75	74	..	4	3	1	..	104	78	60	..	6	3	..	..	98	82	84	—	3	3	1	..
Baramulla District ..	58	44	38	—	5	4	1	..	62	32	36	..	5	3	1	..	67	53	47	..	4	5	2	..
IV. The Indus Valley (Frontier Districts) ..	*48*	*42*	*41*	*30*	*2*	*2*	*1*	*1*	*41*	*25*	*24*	*15*	*2*	*2*	—	*1*	*45*	*42*	*41*	*36*	*2*	*2*	*1*	..
Ladakh District ..	48	35	35	—	1	1	1	..	36	18	20	..	2	1	..	..	55	45	44	—	1	1	1	..
Gilgit District ..	96	79	84	..	5	9	2	..	107	66	53	..	6	9	..	..	108	92	102	—	5	6	2	..
Frontier Illaqas ..	30	..	..	—	1	..	..	..	16	..	..	—	1	..	—	..	30	..	—	..	..	..	—	..

NOTE—The progress of literacy by sex and by different age-group for various Districts and Natural Divisions has been worked out at per mille of the sex population.

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SUBSIDIARY TABLE VII.

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PROPORTION OF LITERACY AT CERTAIN AGES.

Age-group.	Total population.			Total literate.			Total literate in English.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
5—10 ..	468,120	253,182	215,938	5,573	4,523	1,050	658	601	57
10—15 ..	432,992	234,021	198,967	10,459	8,908	1,551	1,642	1,533	109
15—20 ..	350,597	178,504	171,903	17,489	15,857	1,632	3,901	3,735	166
20 and over ..	1,816,996	980,510	836,486	90,364	85,539	4,825	13,268	12,791	477

SUBSIDIARY TABLE VIII.

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NUMBER OF INSTITUTIONS AND PUPILS FOR FOUR DECADES (ACCORDING TO THE RETURNS OF THE EDUCATION DEPARTMENT).

Class of Institution.	1931		1921		1911		1901	
	Number of		Number of		Number of		Number of	
	Institutions.	Scholars.	Institutions.	Scholars.	Institutions.	Scholars.	Institutions.	Scholars.
1	2	3	4	5	6	7	8	9
Arts Colleges —	..	..	2	441	2	125	..	...
State Secondary Schools —	..	..	49	10,435	29	9,533	27	3,898
State Secondary Schools for boys (English) ..	..	..	27	6,713	...	....	..	...
" " " " " (Vernacular)	..	..	9	1,364	..	...	..	...
" " " " girls (English) ..	..	..	....	...	..	...	..	...
" " " " " (Vernacular)	..	..	3	614	..	...	..	...
Private " " " boys (English) ..	..	..	6	1,364	..	....	..	...
" " " " " (Vernacular)	..	..	...	...	..	...	..	...
" " " " girls (English) ..	..	..	...	...	..	...	..	...
" " " " " (Vernacular)	..	..	2	290	..	...	..	...
State Primary Schools —	..	..	343	18,251	302	8,443	70	3,925
State Primary Schools for boys ..	..	..	300	13,999	..	...	..	...
" " " " girls —	..	..	9	598	..	...	..	...
Private " " " boys —	..	..	22	1,822	..	...	..	...
" " " " girls —	..	..	2	151	..	...	..	...
Schools for Special Instruction State and Private —	..	..	277	5,934	..	...	..	...
Pathshalas (Sanskrit and Hindi) ..	..	..	19 (1 for girls)	395	..	...	..	...
Maktabs (Religious Schools) —	..	..	35	1,018	..	...	..	...
Technical Institutions —	..	..	1	73	..	...	..	...
Training Schools —	..	..	3	48	1	19	..	...
Private Indigenous Schools —	..	..	213	4,181	125	2,370	..	...

197 The revised scheme of Sir George Grierson seems to deviate a good deal from the 1921 classification so far as the languages of this State are concerned. The scheme divides the Indo-European Family into (1) Eranian Branch, (2) Dardic Branch and (3) Indo-Aryan Branch. Under the Indo-Aryan Branch are recorded the Sanskrit Sub-Branch after which come the Outer Sub-Branch, Mediate Sub-Branch, Inner Sub-Branch. We are consequently concerned in main with the (1) Dardic Branch and (2) the Indo-Aryan Branch (Inner Sub-Branch).

Dardistan or the country including Gilgit, Kashmir, the Indus and Swat Kohistans, Chitral and Kafirstan is the home of the Dardic or Pisacha languages.

The Dardic Branch is divided into three groups (*a*) Khowar Group, (*b*) Dard Group and (*c*) Kafir Group and although the chief languages of the State fall in the Dard Group yet the Khowar and Kafir Groups are not without representation, since 6,951 speakers of a Khowar dialect (Chitrali), 1 of Yasini and 1 of Punyali have been returned from the Frontier Districts while 7 Bashgali speakers of the Kafir Group were enumerated in the Frontier Illaqas. Of the main Dard Group, Shina, Kohistani and Kashmiri constitute the principal languages prevalent in certain parts of this State while the fourth language Dardistani which figured as a separate part of this group at the last Census does not find a place in the revised scheme probably because all these languages combined form the Dardistani language.

197 *162 "Shina is the language of the Gilgit Valley and of the Indus Valley from Baltistan to the river Tanzir. It also extends to the south-east of the last named river and occupies a large block of mountain country between Baltistan and the Valley of Kashmir". It is thus spoken in the original Dard country and is far the purest language of the group. The most important dialects are Gilgiti, Brukpa—'High landers speech', Astori, Chilasi, Ghurezi, Dras dialect, Brokpa of Dah-Hanu and North-Western dialect. Leitner and Biddulph pioneered the research of this language which has since received fullest examination at the hands of Colonel Lorimer and Dr. Graham Bailey. The number of Shina speakers (proper language) has at the present Census increased to 63,918 against 28,478 of the last Census. The various dialects have under them the following number of speakers:—

Brukpa	...	1,554
Gilgiti	...	23
Astori	...	4
Chilasi	...	105
Nagri	...	136
Shikwar	...	1,712

197 *Kashmiri.*—Springing from Dardic origin this language has its home fixed in the Valley of Kashmir and the contiguous valleys beyond which it is neither spoken nor easily understood by outsiders. "The valley having received numerous immigrants from India proper and being one of the most celebrated homes of Sanskrit study its indigenous literature has grown up under the influence of Sanskrit models". The language has been caught up by the philologist in the course of its transition from the analytic to the synthetic stage. The language has passed through scientific study and now possesses a complete grammar, and a dictionary is also being compiled. Besides slight variations in the valley itself it has one distinct dialect—Kishtwari in the south-east while in the south there are some dialects (Poguli, Siraji of Doda, Kishtwari, Rambani and Reasi dialects) leading into Punjabi. A further division into Musalmani Kashmiri and Hindu Kashmiri is also recognized by the survey owing to the former having borrowed words from Persian while the latter is free from any such admixture. It has two alphabets—one akin to Persian used by Muslims and the other being ancient Sharda in which most of the old manuscripts are written.

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1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

close; this is a very good form for hill countries.* Their cap is 291
of different shapes, sometimes a skull-cap, more often one with side flaps. Lastly, a lūi (loose) or blanket, of the same cloth, worn in many ways according to the occasion, enables them to withstand all the severe weather they are exposed to.

The women have a long gown of the same homespun, and, like the men, wear a kamarband. In some parts the gown is of nearly black cloth instead of grey. Sometimes they wear a low round red cap; near Rāmban the women have a peculiar tall one.

The caste that among the Pahāris prevails in numbers far over 564
others is the Thakar, which was mentioned as occurring among 241
the Dogrās. The Thakars, indeed, have nearly all the land in proprietorship; they cultivate for the most part their own land; they are the peasantry of the mountains, as the Jats are of the Panjāb plain.

The low castes, Dūm and Megh, are scattered about everywhere; they dress in the same way as the others, and have acquired something of the same general appearance, but are not such large men, nor have they as good countenances.

GADDĪS.

At the south-east end of this region, where it borders on the 101
Chamba country, there is a race called Gaddīs (or Guddees), who 131
seem to have come at some time or other from the Chamba Hills. 564
They are Hindūs, and have the same subdivisions of caste as the 221
others, but they do not keep their caste rules so strictly. They pos- 233
sess large flocks of sheep and herds of goats, and they migrate with them to different altitudes according to the season. When snow threatens on the higher pastures they descend, coming in winter to the Outer Hills, and even to the edge of the plains. In spring they turn their faces homeward, and step by step follow the returning verdure, by June reaching the highest pastures and the hamlets, where some of the family had kept warm their home.

In the upper valley of the Tavi, which was lately described, live 000

* See the cut on the next page of some men of an allied race (the Gaddīs mentioned below), whose dress is the same as that of these Pahāris, except as to the cap.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

Pādar, and Bhadarwāh, have their own speech, which, though not incomprehensible to the people of the neighbouring place, still is very distinct from theirs. Counting all these together as Pahārī dialects, we may say that between Pahārī and Dogrī there is so much difference as to make Pahārī incomprehensible to a man of Dūgar. More will be said on this subject in the chapter on Language. 197

GUJARS.

There is another race who spend half their life on these mountains and half at lower altitudes, namely the Gujars. 101 131

Unlike the Gaddīs (who are really hill people, and only for a few months at a time visit the lower parts), the Gujars have their homes below; they are only summer visitors to the mountains. Since they were omitted from what was said about the inhabitants of the Outer Hills, they may fairly find a place here. 221 361

These Gujars are a set of people who are found scattered at intervals over the country between Delhi and the Indus. In these parts which we deal with they have their homes in the plains outside the hills, here and there among the lower hills, and in some valleys among the higher mountains. Sometimes they occupy a village by themselves; sometimes they share it with others; but even in that case they remain a very distinct body. Though holding some land, they do not chiefly depend on it for sustenance, for they are a migrating, pastoral tribe, who seek for their herds pastures in various parts at different levels, and live mostly by the produce of their cattle. 233

I agree with Sir George Campbell that they are an Aryan race; but their countenance cannot be called high Aryan. Their forehead is narrow; they want the well-formed brow of the finer races. The lower part of the face is narrow also; but the nose has always something of the curve, as is often seen in Aryan nations. Some I met with had lighter eyes than are common among the other tribes of the country, and, generally, as compared with the people we have hitherto had to describe, their beard was scant. In figure they are tall and gaunt; in motion slow and ungainly. They are rather surly in disposition, having that 142 000

Ti Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133+ I must not leave unnoticed the *roches moutonnées*, produced by old glaciers, in the main valley a little higher up than Hamūrī, with grooves on the gneiss rock running in the direction of the valley; this is about 300 feet above the river and 9200 feet above the sea.

[361] [563] The highest village of any size in the Bhutnā valley is Machel, two marches, or 22 miles, from Atholī. At Machel Bhots predominate, though there are a few families of Hindus. The Bhots seem to have been for long settled in this upper end of the valley. Machel is 9700 feet above the sea; the highest [221] inhabited place of all is Sunjām, half a march beyond Machel; here is but one household of Bhots, a hardy family; they are confined within doors by the snow for seven months in the year. We were there on the 7th June and the snow had melted from the fields about a month before.

137 We had noticed, as we ascended the valley, that the vegetation gradually diminished; at Machel the mountain side had become much barer; there were some stunted deodars, but at a height of 9800 feet the growth of that tree altogether ended; spruce and silver fir continued farther; birch, which had at first appeared at 8000 feet, grew higher than all the others. The last limits of forest trees that I observed, still along the valley, were 12,000 feet for silver fir and 12,500 feet for birch, but this was counting the last straggling trees.

241 At Sunjām, 11,000 feet, they sow wheat, peas, buckwheat, and the kind of barley called *grim*, the grain of which becomes loosened from its husk like the grain of wheat, which I shall hereafter call "naked barley." Often the wheat does not ripen, but they sow some every year for the chance. Sometimes the whole harvest fails, and then they have to go to the Kishtwār country for grain, taking down sheep to exchange.

135x Beyond Sunjām is nothing but a waste of streams and bare mountains, of glaciers and of snow.

MIDDLE MOUNTAINS OF THE WEST.

West of the meridian of Jummoo, as has indeed been more than once said, these mountains have not such a wide area, nor

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1
Gujars

waterfall; crystal clear, sometimes it runs in a gully beneath the 491
road, in other places where the flow is only during the spring when the snows are melting, a culvert passes over the road to carry it away. In some places, the air is cooled by the water which drips down the rock side and feeds the masses of maidenhair ferns and flowering creepers of all colours, white, pink yellow and blue, and I began to wish I had studied the names of flowers as it seemed so mild to enter in my diary "white, pink, yellow and blue creepers".

At one place, where we could see the side valley coming down from above, strewn with tons of loose stones and rocks, a tunnel has been built through the rock at the bend of the road, so that as the great boulders fall, just as they have done for hundreds of years, the road is safe and clear. But in other parts, the loose, grey, slate-like shale had fallen, as it does there at all times of the year, and a gang of coolies complete with bulldozer were shifting it under the eye of an engineer who stood near the flagman and told us when we could move over to the other side, for they pride themselves on keeping that road open at all times in spite of these frequent landslides.

Just as we turned a blind corner, before which a sign post 233
had warned us of a steep decline, we came on masses of goats and horses completely covering it. The horses were loaded with packs and long poles; there were women and children and great St. Bernard-like dogs mixed up with them, and as we got closer, the goats made either to climb wildly up the side of the mountain or jump down over the stone wall, the women holding frantically on to the bridles of the horses and shouting, until finally their men dashed up to help them. These people are [197]
Gujars, who speak in sonorous tones a dialect of Punjabi: [221]
nomads, they come each year into the Valley to feed their flocks and herds. Typically from the North-West Frontier, their [142]
faces are sallow, long and bony, their noses hooked, their eyes deep-set and dark brown, their hair black and greasy, and the clothes they wear remind one of the gipsy of Europe. Many of the women carried loads, the little girls had baby sisters on their backs, while the men and boys carried nothing but sticks with which to drive the animals. Even as they clung on to a prancing, dancing, frightened horse they laughed and salaamed us. Later

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1
Kashmiri AV4

Kr 564

a dialect of their own known as Parimu. They are a fine tall race of men, with rather stupid faces and large prominent teeth. They sacrifice every consideration for their buffaloes, and even in their cultivation, chiefly maize, their first thought is for these animals. They are ignorant, inoffensive, and simple, and their good faith is proverbial. Kashmīr and its mountains have especial attractions for the Gūjars; but as forest conservancy extends, these born enemies of the forest will find Kashmīr less attractive.

Kr [162] [221]

The Gaddis.

Another pastoral semi-nomad people are the Gaddis (5,927) of Kishtwār. They graze large flocks of sheep and goats, moving up the mountains as the summer draws on, and returning to the low country when the first snow falls. Their homes are in the high pastures, but they are for most part of the year roving, though in some places there are regular settled villages of Gaddis. They are Hindus. They wear duffel clothes and a very peculiar hat of stiff cloth. All speak well of the Gaddis, and they are a popular people, welcome everywhere.

Kr 162

Kashmīr proper.

In the Kashmīr province, out of a total population of 1,157,394, Muhammadans number 1,083,766, Hindus 60,682, and Sikhs 12,637. The Census, however, was taken in the winter, when many of the resident population were away working in the Punjab.

Ki 563 178 771

The Kashmīris.

The Kashmīri is unchanged, in spite of the splendid Mughal, the brutal Afghān, and the bully Sikh. Warriors and statesmen came and went; but there was no egress, and no wish on the part of the Kashmīris in normal times to leave their home. The outside world was far, and from all accounts inferior to the pleasant valley, and at each of the gates of the valley were soldiers who demanded fees. So the Kashmīris lived their self-centred life, conceited, clever, and conservative.

Islām came in on a strong wave, on which rode a fanatical king and a missionary saint, and history records that the Kashmīris became Musalmāns. But close observers of the country see that the so-called Musalmāns are still Hindus at heart. Their shrines are on the exact spots where the old Hindu *sthāns* stood, and these receive an attention which is not vouchsafed to the squalid mosques and the mean *mullās*. The Kashmīris do not flock to Mecca, and religious men from Arabia have spoken in strong terms of the apathy of these tepid Musalmāns. There are many shrines, shrines of the Rishis, the Bābas, and the Makhdūm Sāhib Pīrzādas, known as the Wāmi or 'national,' as distinguished from the Saiyids and Saiyid Pīrzādas who are foreigners. And as in religion,

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1
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Kr 361

State school badly housed, and a dispensary in a building wholly unsuited to the purpose. The town has a neglected appearance. The streets are badly laid, dirty, and undrained, and there are no attempts at conservancy. Trade is brisk. It is mostly in the hands of Mahājans and Khattrīs. The chief articles of export to British India are grain, *ghī* from the hills and Pūnch, and minor forest products from Kotli, Pūnch, and Rājauri; the chief imports are salt, cloth, tea, and sugar.

Kr [439] [564]

Pūnch.—Principal place in the *jāgīr* of the same name, Kashmīr State, situated in 33° 45′ N. and 74° 9′ E., at an elevation of 3,300 feet above sea-level. It lies on sloping ground above the right bank of the Tāwi. Population (1901), 8,215. The town is oblong in shape, and is unwalled, with narrow streets. There are about 750 houses, generally single-storeyed with flat mud roofs. The fort, in which the Rājā resides, stands on a mound about 300 yards from the south-west corner of the town. Pūnch is well supplied with water brought by channels from the neighbouring streams. The climate is hot in the summer, and the rice-fields in the neighbourhood are probably one of the causes of the prevalence of fever. During the five hot months it is the custom to migrate to the hills to the summer camping-ground known as Dhoks. There is a flourishing market and a large trade is done in grain and *ghī*, in spite of the fact that there are no roads in the *jāgīr* fit for cart traffic. A good six-foot road for pack transport has nearly been completed from the town to Uri on the Jhelum, and there is a project for a road to Rāwalpindi, with a suspension bridge over the Jhelum at Lachman Pātan. Other important tracks lead to Gulmarg and Tosh Maidān in Kashmīr, and to Jhelum. The ancient name was Parnotsa, and the place is often mentioned in the chronicles. The Kashmīris always speak of Pūnch as Prunts.

Kr [162] Kr [342] Kr [312] Kr [132] Kr [221] Kr [443] Kr [487] Kr [101]

Situation.

Ki 361

Srīnagar.—Capital of Kashmīr State, situated in 34° 5′ N. and 74° 50′ E., at an elevation of 5,250 feet above sea-level. The city lies along the banks of the Jhelum, with a length of about 3 miles and an average breadth of 1¼ miles on either side of the river. Originally houses were confined to the right bank of the river, and the site possesses many advantages, strategical and economic. It is not known when the extension on the left bank took place, but the royal residence was transferred to it in the reign of Ananta, 1028–63. Modern Srīnagar, on the right bank, occupies the same position as the ancient city of king Pravarasena II, who ruled at some period of the sixth century. Kalhana, in his famous chronicle, says that the

6:India G-3 (1931)1933 AVI Kashmir AVI

*659 Census blocks under the general or special enumerators and very satisfactory arrangements were made for the enumeration of the floating population of Kashmir Province and the Railway population of the Jammu district. With all these precautionary measures and vigilance of the Census staff the results were bound to be satisfactory. No weddings were reported with the exception of one in Udhampur tehsil for which special enumerator was allotted.

*659 [221] [61] 11. **Normal Population.**—The "*de facto*" population counted on Census night represents the actual population and does not make allowance for migration. At the present Census the total number of emigrants to British India and Indian States (persons born in Jammu and Kashmir but enumerated elsewhere) is 94,448 persons, while the number of immigrants into the State comes to 64,196, the balance of migration being therefore in favour of the State by 30,252 souls as against 20,000 persons in 1921 Census.

The Natural Population of the State will therefore, compiled by the addition of this figure to the actual population, come to (3,646,243+30,252) 3,676,495 persons as against 3,341,390 of the 1921 Census. The increase in the Natural Population accordingly works upto+10·02 per cent. The figures do not, however, represent a permanent state of affairs as most of the emigrants are constituted of the Kashmiri labourers who, as already hinted, go out during the winter for work in the plains and return to their homes at the beginning of summer to follow their agricultural pursuits. If the Census were taken during the summer months the figures of emigrants will show a considerable diminution while those of immigrants will exhibit a substantial inflation on account of the influx of traders and visitors who are attracted by the salubrious climate of Kashmir in summer and in their turn give an impetus to the trade. Further notice of this phase of the subject will be taken in the Chapter on Birthplace.

III. Area, Population and Density.

12. A general account of the area of the State and its comparison with other Provinces, States and Countries having been detailed in the preceding paragraphs time is now ripe for us to take up more important and wider problems of population to which we shall be introduced in this part of our study. The words Area, Population and Density taken individually by themselves do not connote much but when studied together in all their combinations and inter-relations they form the entire basis of the Science of Population by leading us from the elementary plane into the higher vistas of intricate problems of pressure of population on the means of subsistence and landing us into the foggy regions of Malthusian Doctrine the truths of which once ridiculed and refuted are daily impressing themselves upon the public mind.

161 The words Area and Population having been explained we start with the definition of Density which simply means the number of persons inhabiting per square mile of the territory or the average which is obtained by the simple process of dividing the total population by the total area (in square miles). The Density for the State works to 43 persons per square mile.

From the above it should not be understood that each square mile of the territory has a uniform distribution of 43 inhabitants as in the State there are miles and miles of land without a single permanent resident (for instance in Ladakh) while on the other hand the city of Jammu with an area of only 1 square mile bears 38,000 people. The local density therefore in some places of Ladakh is zero while in Jammu it is 38,000. But on this criterion no comparison would be possible and the chief object of density which lies in its furnishing a standard for comparison of population problems with other countries will be defeated. This is the reason why average densities are calculated and compared to deduce the necessary results.

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241 snow on the mountains is the cultivator's anxiously observed guide to the chances of the ensuing season. The agricultural calendar is roughly as follows:

[221]

March	ploughing, manuring with dung of winter
April	fertilising with turves from stream-banks; paddy, linseed, and sesamum sown (kharif)
May–June	rape harvest; *grim* sown (above 7000 ft)
June–July	paddy weeding; barley and wheat harvest (rabi)
July–Aug.	linseed harvest
Aug.–Sept.	ploughing for rabi wheat and barley; *grim* harvest
Sept.	ploughing for rape; rape sown
Sept.–Oct.	paddy and sesamum harvest; wheat sown
Oct.–Dec.	barley and later wheat sown.

January and February are dead months. The shortness of the *grim* growing season will be noted.

[226] The lakes have a peculiar economy of their own. "They bear innumerable boats, from which fish are caught in skilfully manipulated throw-nets. Weeds are dredged up to provide fodder for the cattle, and water chestnuts and lotus roots for human food. And, as if such fertility were inadequate, sods of marshy earth are bound together into rafts heavy with manure, and these are moored in rows across the swamp to form floating gardens, so that the boundary between earth, air, and water is made fruitful and bears the fiery red fruits of tomato plants." [15]

More important, if less picturesque, is the formation of new land on the shallow lake-margins by planting willows in the water and filling up the compartments so formed with boatloads of lake-mud and weeds. These *demb* lands are used not only for fruit and vegetables, but even for rape, maize, and tobacco.

The orchards of Kashmir provide the most valuable of its exports after timber; most temperate and sub-tropical fruits and nuts are grown. The most important fruit is probably the apricot, and the walnut is a source of [274] lighting and cooking oil as well as a food. One of the main attractions of Kashmir to hard-drinking Moguls like Babur and Jahangir was its wine, but the vine has no longer its ancient fame, despite the establishment of a state vineyard with Bordeaux stocks—one development which is not likely [263] to appeal to the future rulers of Kashmir, be they *Indian* or Pakistani. Even hops have been introduced, doubtless to be withdrawn again now. Finally we may note the cultivation on one or two *karewas* of the saffron crocus, in demand as a condiment and as a pigment for Indian sect-marks. Minor crops include opium poppy and the recently introduced pyrethrum.[16]

[15] G. E. Hutchinson, *The Clear Mirror* (1936), 102.

[16] Most of the details in this section are drawn from the full and fascinating account in the *Gazetteer* (41–63).

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433 Zaskar also has its patches of cultivation, and is noted for its hardy ponies. The Deosai Plains "are mournful stretches of grass and stones, with many a bog difficult to cross, and uninhabited but for the marmots, an occasional bear, and swarms of big black gnats. The absence of wood for fuel, the distance from human habitations, and local superstitions regarding 'the devil's place' prevent the people from using the pastures." Such population as
221 there is in the Himalaya/Zaskar region is largely nomadic, and the shep-
132 herds of Rupshu "complain bitterly of the heat of Leh"—average annual temperature 40·9° F.![29]

Ladakh and Baltistan: The Indus Furrow

The Indus and the Ladakh Range: 'Little Tibet'

133 The Indus rises on the Nn flanks of the Kailas Range, and flows in a great Nly curve until it breaks through that range to the Gartang confluence; this tributary continues the line of the main river through Kashmir, occupying a narrow corridor between the Kailas and En Ladakh Ranges. Below the confluence the Indus holds on a generally straight SE–NW course until the Gilgit joins it at Bunji and it turns to round Nanga Parbat. S of Lake Pangong, however, it makes a sharp bend and cuts through the Ladakh Range,[30] which it pierces again above the Shyok confluence. This great furrow is on the whole fairly graded; from the Gartang confluence to Bunji (*c.* 450 miles) the fall is only from *c.* 13,800 to 4600 ft, or about 20 ft per mile. Alluvial flats are found in the extreme E of its Kashmir course, at about 13,800 ft. In the E—Ladakh proper—the whole catchment as well as the immediate valley is narrow, constricted between the closed basins of Pangong and Morari; but in Baltistan the catchment widens somewhat. At Skardu, where the Nn Shigar comes in a few miles below the Shyok, the Indus is often over 500 ft wide and 9–10 ft deep even in winter.

The Ladakh Range between the two Indus gaps forms a remarkably straight wall for some 190 miles: Indus and Shyok flow parallel 25–30 miles apart, and between them the range rises 10,000 ft or more to a rather even crest at 19,000 ft. Again the flanks, gentler on the N, carry evidences of a pre-glacial mature relief: "at 17,450 ft a rolling surface with valleys one to two miles in width separated by low divides . . . head-waters moving sluggishly around sand bars until they break through the terminal moraine walls and fall at a rate of 1600 ft per mile through boulder-choked gorges." The relations between the abrupt steps—often of 1000 ft—in the valley-floors and the moraines indicate that these are old erosion levels, independent of ice action, but affected by inter-glacial uplift. The pre-glacial Indus

[29] *Kashmir Gaz.*, 3, 105.

[30] de Terra, however, thinks that the Range bends sharply from NW/SE to W/E just here (18–19, 22, 40, and Fig. 6), and his arguments seem valid. But for convenience the accepted nomenclature of the SOI maps is retained.

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Baltistan

133 The Indus furrow is in general broken, rocky, barren, and dry. But every snow-fed tributary builds its fan, and where there is enough water the stream is split into radiating channels: "the living greens of apricots, willow trees, and little fields of barley make the surrounding desert appear uniformly parched and brown." E of Leh the Indus flows for 20 miles along a fault which brings it against the softer Eocene rocks; here there is a little alluvial plain and the fans "end abruptly against swampy fields, so that a man can stand with one foot in a desert and the other on damp green grass". This is perhaps the best-peopled part of the region, which has an [161] average density of 4. The plain is dominated by Hemis Gompa, the most important Buddhist monastery of Little Tibet.

241 Beardless *grim* barley is the dominant crop, and can be grown to nearly 15,000 ft; at lower altitudes two crops a year may be possible, as the plant matures very quickly. Wheat, buckwheat, pulses, roots, and lucerne are grown in sandy carefully-manured soils; new soil is brought to the fields from hill-side pockets, or sprinkled on the snow to melt it when it lies late. Ploughing and transport are mostly by the *dzo*, the offspring of the cow and the yak bull. The grain is ground by water-mills of rough but ingenious construction.[34]

221 511 771 The people are in part nomadic—the Champa herders of sheep and yaks —but the Ladakhis proper are for the most part settled agriculturalists. Although they are often in debt to the monasteries, these are apparently very amenable creditors, and the peasantry is on the whole much more prosperous than the Muslim Baltis down-river; there seems little doubt that this is mainly due to the check on population provided by polyandry and monasticism. The whole atmosphere is Mahayana Buddhist, and the most prominent features of the cultural landscape, after the irrigated fans, are the monasteries, the innumerable *chorten* shrines, prayer wheels, fluttering streamers to affright the demons, and the long piles of *mani* stones on the approaches to villages: "heaps of rubble, shaped like sheds, with a width of twenty feet, a height of five or six, and a length of from fifty to a thousand . . . covered with hundreds of flat stones on each one of which the lamas had inscribed the universal prayer" *om mani padme hum*.[35] Hard as life is, swayed by the most fantastic demonolatry, the people have their full share of the usual Buddhist—or Mongol—cheerful good-fellowship, and are not without amenities: festivals in the winter and, in the short slack season as the barley grows, a living and intricate religious art of painting and dance.

491 433 In normal times the transit trade was an important source of income: through Skardu lies the trail to the Muztagh Pass and Kashgar; at Leh, a

[34] Details and illustration in Hutchinson, *op. cit.*, 91–94.
[35] E. Huntington, *The Pulse of Asia* (1907), 58–60; cf. G. Dainelli, *Buddhists and Glaciers of Western Tibet* (1933), 41–90, an admirably vivid description.

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

winter. I hear that snow gets to be 3 feet deep and stays 4 or 5 mouths, and that there is a good chance of it falling at unseasonable times besides. This and a want of sun make it difficult for the crops to ripen. The sunshine is intercepted, not only by the clouds that the mountains attract, but also by the mountains themselves, which shut in the valley so closely. At Atholi I found that the average angular elevation of the visible horizon—that is, of the mountain-summits all round—was 18°. This want of sunshine affects the fruits, which do not well ripen, though some fruit-trees, especially walnut trees, are common. 132

Pādar is one of the few places where I have met with the edible pine, *Pinus Gerardiana;* it is a large spreading tree with smooth bark; scattered individuals of it are found in the forest.* Wild carraway grows here, and is gathered in quantities to be carried to Jummoo for sale; the price in Pādar is about eightpence a pound. 137 222 438

The district we are now in is one of those where deodar forests occur in such positions as make it practicable to fell the trees for timber for use in the Panjāb. The necessary condition is that the slope on which the trees grow should be so near a large stream that without an extreme amount of labour the logs can be moved or slid, without fear of splitting, into the water, where they will float away down the stream. 313

Since the beginning of British rule in the Panjāb the demand for deodar timber has been great. No tree grows in any quantity in the Panjāb which will produce beams fit for a large building. Hence in former times to some extent, but still more since the British came there, the Panjāb has called on the Himalayas to supply it with timber; of all the Himalayan trees the deodar has been proved to be the best to resist the destructive insects, especially the white ants, which abound in the plains.

In the course of years the most favourably situated deodar forests in the Chināb Valley have been felled, and there now remain chiefly trees which either are of a less girth than can be

* The only other part where I have found this tree is near Dālyān, in the Astor country, as mentioned in Chapter XVII.

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365 —the Raja's guest house. To sit on the lawns before this and
368 watch the glorious changing of colours in the surrounding
415 hills brought about by the setting sun, is a fitting finish to a good day's sport or a long trek, as in the air fresh and clear you listen to stories told of the day's play with rod and gun, for there is good fishing in the river and plenty of game on the slopes above.

229 Poonch is renowned for its bear hunts, its Rajas have always been the keenest of sportsmen, and seldom has a season passed in which there have not been at least two bear drives in each of which "honks", as they are called, forty or fifty bears have been shot, for they abound in the dense forest slopes round about. The shikaris of Kashmir insist that great numbers of black bears migrate in the autumn to Poonch where there is little if any snowfall during the winter.

136 Whereas the red bears of Gilgit spend the winter's hibernation in a cave, the black bears of Kashmir, where the mountain slopes are covered with firs, pines and other great trees, find a hollow tree trunk for those months of rest.

Unlike the red bear, which shikaris declare to be a more or less harmless creature only killing what he needs for his own food, the clumsy, rapacious black bear does an enormous amount of damage, killing off hundreds of young pine trees by ripping away the bark to get at the gum which exudes and of which he is as passionately fond as of honey, or by eating or trampling down fields of Indian corn—another favourite of his—destroying in a night sufficient to provide a poor peasant family for the whole season.

241 When the corn is ripening the farmers do their best to pro-
136 tect the crop from bears which invade it at that time; it is on the Indian corn that they fatten for the winter. Fires are lighted, the smoke drifting across the field; bears dislike this since they cannot get the sniff of a hunter through the smoke. In the middle of the field a small platform called a *machan* is built and on this sits a guard, his job being to scare the bears away when they come—they always feed at night. He blows horns, throws stones, or by pulling a long string rattles a can with stones in it, the can being tied to a tree or pole which may be a hundred yards away from him. But he is usually too

R: Gervis T-3 (no date) 1954 AVI Kashmir AVI

scared to come down from his perch to frighten the bear away; what is more, the bear knows this, and so feeds away happily in the long corn until the dawn, when it makes for the forests, there to hide up and sleep during the daylight hours. 241 136

His liking for meat is said to be acquired, hunters of a century ago speaking of meat-eating black bears as one now would of a man-eating tiger, but in these days the black bear is a bullock killer. It has been said that this desire for meat was first brought about when a cattle disease killed off many of the buffaloes; bears came across the bodies of the dead animals, tasted them, and took a liking for beef. In any case, since the bear is a killer of the cow—an animal sacred to the Hindu—a Raja would feel perfectly justified in despatching the bear. 136

It was whilst stopping in the guest house that I learnt a lot about bears, most of it from the head shikari to the Raja, the man who collected together hundreds of beaters for each of the hunts. It was from him that I learnt that bears breed once a year, the litter usually being two cubs, which remain with their mother for a year, going into hibernation with her for the winter during December, and remaining in the hollow tree stump until March, when, although they have no wish to go, the mother bear awakens and pushes them out into the snow to fend for themselves. She then returns to her bed, and within a few days the new litter is born. As is only to be expected after a mother bear has slept for over three months, her offsprings are pathetic little creatures with bodies which are almost hairless; it seems impossible that they can survive, let alone grow into great black bears which can bring down a full grown bullock. [224]

For yet another month she remains in the tree stump, and when she finally stumbles out she is thin and weak; her limbs are stiff, so that the first day she only moves around for exercise, perhaps to chew on an old bone as the life comes back into her gums.

Very slowly she weans her cubs to the sunlight, she is herself not too strong, very different from the great fat mother bear which went into hibernation four months earlier, and she is now feeding her babies. Their first solid food is a few nibbles

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

564 In the march from Syālsūi onwards we crossed the boundary
[563] of Hindūs and Muhammadans, leaving the former and entering the country occupied by the latter. The Hindūs about Dharmsāla and Syālsūi were in great part Thakars; that caste has evidently been of chief importance here, and has not been so
342 much overshadowed by Miāns as it has farther east. The Thakars' houses, usually high up on the tops of the hills, are solidly built of stone, and have something of the character of forts; they even bear the name "kot," an old word for fort.

133 At last we get clear of these hills, and come into the valley of the Western or Mināwar Tavī, which is at this time a stream of moderate volume flowing over ridges of rock, often making deep pools between them which are very favourable to the fisherman.

226 A strange way of slaughtering the fish is sometimes practised here by the natives. An earthen vessel is filled with the milky juice of the plant (*Euphorbia*), which bears the name of *tor*, and, attached to a long pole, is moved about in the pool; the juice getting mixed with the water blinds the fish, and while they swim here and there, not knowing which way to go, they can easily be speared.

133 Continuing up the valley by the left bank of the river, between low spurs of the hills, in a few miles we come opposite to the town of Rājāorī. This place has been spoken of in Chapter v. The old royal garden there described, opposite the town, has become the halting-place for travellers, chiefly for the English. We have here come into the Bhimbar route to Sirīnagar frequented by them, and from this place onwards our own road coincides with it.

361 The town of Rājāorī shows a front to the river of large stone
631 buildings, some of them ruinous. There is a mosque of the time of the Emperors, now used for a wood store: the rest-houses of the same period have been mentioned before. Then, besides these regal works, are buildings of different sorts raised by the former Muhammadan Rajas of Rājāorī.* It must be remembered that

* Probably these regions are the only part of India where Muhammadan rulers have borne the title of Raja.

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241 snow on the mountains is the cultivator's anxiously observed guide to the chances of the ensuing season. The agricultural calendar is roughly as follows:

[221]

March	ploughing, manuring with dung of winter
April	fertilising with turves from stream-banks; paddy, linseed, and sesamum sown (kharif)
May–June	rape harvest; *grim* sown (above 7000 ft)
June–July	paddy weeding; barley and wheat harvest (rabi)
July–Aug.	linseed harvest
Aug.–Sept.	ploughing for rabi wheat and barley; *grim* harvest
Sept.	ploughing for rape; rape sown
Sept.–Oct.	paddy and sesamum harvest; wheat sown
Oct.–Dec.	barley and later wheat sown.

January and February are dead months. The shortness of the *grim* growing season will be noted.

[226] The lakes have a peculiar economy of their own. "They bear innumerable boats, from which fish are caught in skilfully manipulated throw-nets. Weeds are dredged up to provide fodder for the cattle, and water chestnuts and lotus roots for human food. And, as if such fertility were inadequate, sods of marshy earth are bound together into rafts heavy with manure, and these are moored in rows across the swamp to form floating gardens, so that the boundary between earth, air, and water is made fruitful and bears the fiery red fruits of tomato plants." [15]

More important, if less picturesque, is the formation of new land on the shallow lake-margins by planting willows in the water and filling up the compartments so formed with boatloads of lake-mud and weeds. These *demb* lands are used not only for fruit and vegetables, but even for rape, maize, and tobacco.

The orchards of Kashmir provide the most valuable of its exports after timber; most temperate and sub-tropical fruits and nuts are grown. The most important fruit is probably the apricot, and the walnut is a source of [274] lighting and cooking oil as well as a food. One of the main attractions of Kashmir to hard-drinking Moguls like Babur and Jahangir was its wine, but the vine has no longer its ancient fame, despite the establishment of a state vineyard with Bordeaux stocks—one development which is not likely [263] to appeal to the future rulers of Kashmir, be they *Indian* or Pakistani. Even hops have been introduced, doubtless to be withdrawn again now. Finally we may note the cultivation on one or two *karewas* of the saffron crocus, in demand as a condiment and as a pigment for Indian sect-marks. Minor crops include opium poppy and the recently introduced pyrethrum.[16]

[15] G. E. Hutchinson, *The Clear Mirror* (1936), 102.

[16] Most of the details in this section are drawn from the full and fascinating account in the *Gazetteer* (41–63).

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[For a general discussion of animal husbandry in India, see 6: Spate AW1 India, category 116, pp. 228-231.]

TABLE SHOWING FIGURES OF LIVE-STOCK FOR 1921 AND 1930.

		1921.				1930.				Annual.
		Jammu Province.	Kashmir Province.	Frontier Districts.	Total.	Jammu Province.	Kashmir Province.	Frontier Districts.	Total	Variation in total livestock. Increase (+). Decrease (—).
I	Bulls ..	71	35	3,166	3,270	263	38	350	641	— [illegible]
	Bullocks ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	— [illegible]
	Cows ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	+ [illegible]
	Young stock ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	+ [illegible]
II	Male Buffaloes ..	41,021	2,300	0	43,396	39,613	12,750	75	[illegible]	+ [illegible]
	Cow ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	(a) [illegible]	110	(a) [illegible]	— [illegible]
	Young stock ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	.....	[illegible]	[illegible]	+ [illegible]
III	Sheep ..	[illegible]	(c) [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	(c) [illegible]	(c) [illegible]	+ [illegible]
	Goats ..	[illegible]	.....	[illegible]	(c) [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	— [illegible]
IV	Horses ..	[illegible]	(d) [illegible]	[illegible]	(d) [illegible]	[illegible]	(d) [illegible]	[illegible]	(d) [illegible]	+ [illegible]
	Mares ..	[illegible]	.....	[illegible]	.....	[illegible]	.....	[illegible]	[illegible]	.....
	Young stock ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	+ [illegible]
V	Mules ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	+ [illegible]
VI	Donkeys ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	+ [illegible]
VII	Camels ..	[illegible]	.....	.....	[illegible]	[illegible]	.....	.....	[illegible]	— [illegible]
VIII	Ponies ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	+ [illegible]
IX	Carts ..	417	[illegible]	.....	[illegible]	[illegible]	[illegible]	.....	[illegible]	— [illegible]

(a) Includes Young stock. (b) Includes Goats. (c) Both Sheep and Goats. (d) Includes Mares.

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6:Spate N-4 (no date)1954 AW1 India
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Other Occupations

Supplementary to agriculture proper are sericulture and pastoralism. 231
By 1900 the former activity was decrepit as well as ancient, but the introduction of modern filatures has led to a wide extension of mulberry culture, though not enough cocoons are produced to keep the filatures at Srinagar and Jammu and the weaving factory at Srinagar working to capacity. There is also, of course, a good deal of hand-loom weaving of silk, cotton, and wool; silk is a major export.

The main pastoral activity is sheep-rearing; this is transhumant, the sheep live in winter beneath the human dwellings—adding to their warmth—and in summer are taken by professional shepherds to the high pastures above the tree-line; this is the *marg* common in place-names and strictly equivalent to the Swiss *alp*. Winter feed is willow and dried flag 236
(Iris) leaves. After agriculture, wool production is probably the chief means of livelihood in Kashmir, employing full- or part-time some 300,000 people. The famous Cashmere shawl industry died a languishing death in the 1870s, but there is naturally a large cottage production of woollen clothing, blankets, and rugs; felting is important also, and Srinagar has a large woollens factory. Mineral exploitation is insignificant, though a start has 316
been made on the commercial exploitation of lignite from some of the 549
karewas, which has been used locally by the villagers for years. A minor industry of interest is the manufacture of cricket bats and so on from the willows. But perhaps the most lucrative of all trades—in normal times—is 484
the exploitation of tourists.

Srinagar

For this, of course, the capital Srinagar (207,787) is the centre: "quaint" 369
in itself, with its carved wooden architecture, immediately surrounded by the beautiful Mogul gardens and magnificent lake and river scenery, central for hunting and mountaineering, it is—on the surface—one of the most attractive cities in all Asia. But it has always been liable to fire and to flood, at times to earthquake; its site obviously leaves much to be desired from a sanitary point of view.[17] Nor, if report be true, are its citizens any more virtuous, in any direction, than they need be.

The factories of Srinagar are largely due to state enterprise, and make 438
it the only industrial centre of the slightest note in Kashmir. But craft [655]
industries are more important. Neglecting the obvious tourist lines—silver and copper work, wood-carving, papier-mâché and lacquer—the leading crafts are probably carpet-weaving and leather work: leather gear of various sorts is essential to transport in the mountains, and the products

[17] In the 1892 cholera epidemic 600 people died in one day "and the only shops which remained open were those of the sellers of white cloth for winding sheets." The total mortality was 5781 of a population around 120,000 (*Gazetteer*, 119).

The Government have undertaken the execution of a 232 ●
scheme for improvement of livestock in the State on 656
a systematic basis. A five-year scheme under which a large number of bulls of *Dhani* and *Sindhi* breeds are purchased and distributed among well-to-do *zamindars* in selected centres every year has also been sanctioned. Horse and mule breeding activities also have been started on a small scale, but a more comprehensive scheme is under consideration. Special interest has been taken in sheep-breeding, which is so important for the development of the wool industry in the State. Livestock shows are held at different places in the State every year, with a view to encouraging livestock improvement. More veterinary dispensaries are being opened every year. A laboratory has been established recently at Srinagar, where Goat Tissue vaccine is prepared for the treatment of animals.

* * * * * * *

The Agriculture Department is doing useful work to 654
improve agricultural conditions in the State. The 242
activities of the Department which were at first confined to Kashmir Province only have been gradually extended to Jammu Province also. Agricultural and Horticultural experimental work and the demonstration of improved methods of cultivation of crops and fruit plants are important features of the Department's work. It also distributes improved seeds, grafted fruit plants, implements and manures, gives technical advice to orchardists and agriculturists and fights the San Jose Scale and other pests. Agricultural training is imparted to sons of *zamindars* at Government Farms. The Department has introduced high yielding varieties of wheat and corns including sugarcorns from the U. S. A., Canada and Russia, and several foreign vegetables and fruits.

The soils of Kashmir Valley are very fertile and [134]
irrigation is easy in areas removed from water. The [312]
improved seeds distributed by the Agriculture Department have found favour with the *zamindars*. Hand labour in Kashmir Province has been found to compete favourably with agricultural machinery. In Jammu Province, the use of new iron ploughs has been demonstrated and the *zamindars* have purchased such implements for their farms,

ment for supply of drinking water to the *kandi illaqa* of 657
Jammu Province, and a special allotment is made in the 312
budget for the purpose every year. Tube wells have been constructed at several places, and water supply schemes for a number of localities are under consideration.

* * * * * * *

Reference has already been made to one of the chief 655
industries in the State, *viz.*, the Sericulture industry, 288
which is a Government concern. The silk filature in Srinagar is the largest of its kind in the world. A special quality of raw silk has been produced in Kashmir, which can favourably compete with silk produced anywhere else. It is interesting to note that the rearing of cocoons for silk provides employment for thousands of homes in the villages, exclusive of the labour that finds employment in the factories themselves. Owing to the rise in the price of silk, sericulture has already made a good contribution to the revenue of the State. A scheme for a large expansion of the industry has been taken in hand. A five-year plan for the expansion of the factory at Jammu has already been sanctioned, and it is expected that at the end of five years, the labour employed in the sericulture operations in the factory premises and in cocoon rearing in the province as a whole will show an increase of 150 per cent. High class carpets are manufactured in Kashmir and exported to Europe and America. Owing to the war, however, this industry has suffered a set-back recently. The industry, as stated before, continues to receive a subsidy from the Government.

A Department of Industries was established in 1923 647
to develop and foster industries in the State. The chief among the older industries which have become established are a Match Factory, a Santonine Factory, a Tannery, a Pottery Factory and the Shri Karan Singh Woollen Mills. 655
A Government Silk Weaving Factory has been established 288
to produce high class silk fabrics of different kinds. It has recently been developed and expanded to four times its original size to give a further fillip to the silk weaving industry in the State. A Research and Commercial 232
Sheep Breeding Farm with a research and commercial 654
section has been established to develop the sheep breeding

232 and wool growing industry in the State. For purposes
654 of research work, the Government have granted subsidy to the Farm.

655 Forests which cover about one-eighth of the total area
313 of the State, and Forest industries provide a large field of employment for skilled and unskilled workers, besides yielding a large revenue to the Government. In recent years, the Forest Department has shown particularly good results. The net revenue of the Department for 1942-43 was Rs. 63.46 lakhs, which gives it precedence over other parts of India. The demand for timber grown in the State has increased considerably and owing to war conditions it has brought good prices. Cultivation of pyrethrum has made good progress. The Rosin and Turpentine Factory at Miransahib has done particularly well. The factory has led to the establishment of a number of minor private-owned industries and contributed to the development of Miransahib into what promises to be a new industrial town. The Half-wrought Factory at Baramulla received orders exceeding Rs. 10 lakhs for 1942-43.
284 The feasibility of establishing a newsprint paper industry in the State was investigated by Tata Sons Ltd. with whom the Government have entered into an agreement for a comprehensive investigation of industrial possibilities in the State. But owing to the impracticability of importing heavy machinery in the
742 present conditions, the proposition has to wait. A Drug Research Laboratory has been established under the expert guidance of Sir Ram Nath Chopra, its Director, and it is expected that within a few months it will be in a position to meet a part of the requirements of medical
322 institutions in the State. Another noteworthy industry is Kashmir Willows, which besides manufacturing cricket bats has taken in hand the production of other wooden articles of great utility.

471 The establishment of a sugar mill at Miransahib near Jammu, is in hand and the manufacturing operations are expected to start early. The Shri Karan Singh Woollen Mills and the Indianite Factory which are not State-owned, but in which the Government have a substantial interest, have been kept busy executing orders received from outside the State. Well established cottage industries producing woollen fabrics, like ***pattoos***, tweeds, blankets, shawls, ***namdas***, ***gabbas***, papier-mache and

on the occasion of the visit of His Royal Highness the Prince of Wales. Besides imparting education by "shows" Departmental bulletins were also published and circulated. The bulletins dealt with the sowing of Maize, Groundnuts, Soybeams and Beams and the removal of certain crop diseases. 543

Manure.—The Agriculture Department has tried several manures on the farm to test their utility on different crops. 242 654

27. **Horticulture.**—The department maintains fruit plant nurseries including ornamental plants. Fruit canning is receiving attention though the industry is still in its incipient stage. A firm known as Kashmir Fruit Preserve Works has been authorised to manufacture fruit beverages, apple-brandy, grape wine and ciders etc. A new nursery has been opened at Achhabal and experiments regarding stock and scion compatibility have been started in all the nurseries and scion wood from Australia has been introduced. The department has been distributing about a lac of young plants annually to the zamindars without any charge.

The only disquieting feature of the decade has been the appearance of San Jose Scale disease which has inflicted a very heavy damage on the fruit industry of Kashmir. Remedial and control measures have been adopted to get rid of this pest. [134]

28. **Veterinary.**—For maintenance of agricultural prosperity the maintenance of live-stock in health is essential. Previous to 1923 the system of inoculation did not exist and consequently the mortality among cattle was heavy. There are now 18 Veterinary Hospitals in the State and the outbreaks of rinderpest, Hæmorrhagic Septicaemia and other epidemic diseases were successfully dealt with on modern scientific lines and many animal lives saved. Facilities have been provided by the department for brining to its notice the outbreak of epidemics and even individual patients. For improvement of cattle several schemes have been under contemplation and awaiting to be put into effect as funds permit. The scrub bull pest is being removed by castration of the scrub bulls. The enclosed table shows the variation in live-stock during the last decade. 232

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

close; this is a very good form for hill countries.* Their cap is 291
of different shapes, sometimes a skull-cap, more often one with side flaps. Lastly, a lōī (loose) or blanket, of the same cloth, worn in many ways according to the occasion, enables them to withstand all the severe weather they are exposed to.

The women have a long gown of the same homespun, and, like the men, wear a kamarband. In some parts the gown is of nearly black cloth instead of grey. Sometimes they wear a low round red cap; near Rāmban the women have a peculiar tall one.

The caste that among the Pahāris prevails in numbers far over 564
others is the Thakar, which was mentioned as occurring among [241]
the Dogrās. The Thakars, indeed, have nearly all the land in proprietorship; they cultivate for the most part their own land; they are the peasantry of the mountains, as the Jats are of the Panjāb plain.

The low castes, Dūm and Megh, are scattered about everywhere; they dress in the same way as the others, and have acquired something of the same general appearance, but are not such large men, nor have they as good countenances.

GADDĪS.

At the south-east end of this region, where it borders on the 101
Chamba country, there is a race called Gaddīs (or Guddees), who 131
seem to have come at some time or other from the Chamba Hills. 564
They are Hindūs, and have the same subdivisions of caste as the 221
others, but they do not keep their caste rules so strictly. They pos- 233
sess large flocks of sheep and herds of goats, and they migrate with them to different altitudes according to the season. When snow threatens on the higher pastures they descend, coming in winter to the Outer Hills, and even to the edge of the plains. In spring they turn their faces homeward, and step by step follow the returning verdure, by June reaching the highest pastures and the hamlets, where some of the family had kept warm their home.

In the upper valley of the Tavī, which was lately described, live 000

* See the cut on the next page of some men of an allied race (the Gaddīs mentioned below), whose dress is the same as that of these Pahāris, except as to the cap.

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

Pādar, and Bhadarwāh, have their own speech, which, though not incomprehensible to the people of the neighbouring place, still is very distinct from theirs. Counting all these together as Pahārī dialects, we may say that between Pahārī and Dogrī there is so much difference as to make Pahārī incomprehensible to a man of Dūgar. More will be said on this subject in the chapter on Language. 197

GUJARS.

There is another race who spend half their life on these mountains and half at lower altitudes, namely the Gujars. 101 131

Unlike the Gaddīs (who are really hill people, and only for a few months at a time visit the lower parts), the Gujars have their homes below; they are only summer visitors to the mountains. Since they were omitted from what was said about the inhabitants of the Outer Hills, they may fairly find a place here. 221 361

These Gujars are a set of people who are found scattered at intervals over the country between Delhi and the Indus. In these parts which we deal with they have their homes in the plains outside the hills, here and there among the lower hills, and in some valleys among the higher mountains. Sometimes they occupy a village by themselves; sometimes they share it with others; but even in that case they remain a very distinct body. Though holding some land, they do not chiefly depend on it for sustenance, for they are a migrating, pastoral tribe, who seek for their herds pastures in various parts at different levels, and live mostly by the produce of their cattle. 233

I agree with Sir George Campbell that they are an Aryan race; but their countenance cannot be called high Aryan. Their forehead is narrow; they want the well-formed brow of the finer races. The lower part of the face is narrow also; but the nose has always something of the curve, as is often seen in Aryan nations. Some I met with had lighter eyes than are common among the other tribes of the country, and, generally, as compared with the people we have hitherto had to describe, their beard was scant. In figure they are tall and gaunt; in motion slow and ungainly. They are rather surly in disposition, having that 142 000

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

They are rather surly in disposition having that
181 kind of independence which consists in liking to be left alone and to have as little as possible to do with other races. When, however, one does come in contact with them, they are not bad to deal with.

291 Those who live down below and come up to the Middle Mountains for the summer dress somewhat scantily; they have loose short pyjamas; the upper part of the body is often bare; but there is a lūi, or blanket, in reserve, which is commonly put over the head, and hangs down behind. Those who are settled farther among the mountains (and these Gujars are found in Kashmir, if not beyond,) adopt a dress more like that of their neighbours, better suited for severe weather.

233 Wherever I have met the Gujars, I have found them to be possessors of herds of buffaloes, and to drive these, as the spring and summer advanced, into the higher mountain pastures. In the beginning of May I met many about Bhadarwāh who had just arrived from below; they had with them their wives and families, spinning wheels, churns, and other helps for getting a
[234] living. Their gains are derived chiefly from the sale of ghī, or
[438] clarified butter, the preparation of which occupies them continually during their stay among those summer pastures. They are generally in communication with traders of the towns below for its sale, having often, I think, received advances in anticipation of the season's yield.

197 Their language is not the same everywhere; that depends on the country they are settled in—not that which they come to in their summer wanderings, but where their house, their winter home, is. Thus there are Gujars in Kashmir who speak Kashmīrī, while those who come to the Middle Mountains speak a mixed dialect of Panjābī, or Dogrī, and Pahārī. These have, however, some words peculiar to themselves. I heard the following half dozen in the mouths of some Gujars, from near Budil, which may be worth preserving:

Mother	bīb.	*Son's wife*	bun.
Sister	bebe and bibī.	*Husband's sister*	nand.
Son	gadarā.	*To milk*	melna.
Daughter	gadarī.	*To be milked*	milna.

2: Gervis T-3 (no date) 1954 AVI Kashmir AVI

491 or sloping floor, past dozens of carriers' lorries which met us from the opposite direction, but having been made to pay for not previously doing so, always pulling off the centre of the road well in time and so permitting each of us to hold the road with two of our four wheels.

491 241 233 Slowly we had been climbing until we passed Lower Munda, then Upper Munda, with its beautifully situated rest house with a wonderful view on the hillside. The country still open, was such that the road had to wind here and there as it followed the slopes; the crops had finished; the land remaining was now only fit for grazing the hundreds of goats and sheep which were under the care of small boys; a pretty little girl drove three small cows down to the village; we met less traffic as the road climbs the steeper side of the mountain, though even here there are woodlands high on one side and a gentle slope to the valley on the other, with the road ahead nearly always in view.

The road zig-zags higher and higher, the trees are now finished, then the bushes also have gone, just the scrub remains, and soon even that has disappeared. There is a hairpin bend, but the road is wide there since it is on a corner, round a great spur of the mountain, and the view is so grand that we took the car close to the great loose stone wall and gazed on the country below—the Vale of Kashmir—which in spring appears as though it is in flood, the reflection being from the rice fields under water from the irrigation channels. From there, looking down almost from the top of the pass, the Valley is very beautiful; the roads are easy to pick out with poplars lining them, the clumps of trees with the dark brown roofs of the houses, and here strangely enough the air was so still and quiet that we could hear a cow mooing far, far below. The only creatures we found high up there were flocks of goats which leapt the wall, over to the steep banks on the other side when we passed. In the distance are the red and purple, snow-topped mountains. We passed over a nullah built of concrete and made there to carry off the water from the rains or melting snow, then went under a portion of the road which is roofed with heavy logs, its side open; so constructed that the boulders, which are always falling down the mountain side, shall pass over and not block 491 the road. At nine thousand feet is the Banihal Tunnel, where,

In Gerrie T-3 (no date) 1954 AVI Kashmir AVI
Gujars

waterfall, crystal clear, sometimes it runs in a gully beneath the road, in other places where the flow is only during the spring when the snows are melting, a culvert passes over the road to carry it away. In some places, the air is cooled by the water which drips down the rock side and feeds the masses of maiden-hair ferns and flowering creepers of all colours, white, pink yellow and blue, and I began to wish I had studied the names of flowers as it seemed so mild to enter in my diary "white, pink, yellow and blue creepers". 491

At one place, where we could see the side valley coming down from above, strewn with tons of loose stones and rocks, a tunnel has been built through the rock at the bend of the road, so that as the great boulders fall, just as they have done for hundreds of years, the road is safe and clear. But in other parts, the loose, grey, slate-like shale had fallen, as it does there at all times of the year, and a gang of coolies complete with bulldozer were shifting it under the eye of an engineer who stood near the flagman and told us when we could move over to the other side, for they pride themselves on keeping that road open at all times in spite of these frequent landslides.

Just as we turned a blind corner, before which a sign post had warned us of a steep decline, we came on masses of goats and horses completely covering it. The horses were loaded with packs and long poles; there were women and children and great St. Bernard-like dogs mixed up with them, and as we got closer, the goats made either to climb wildly up the side of the mountain or jump down over the stone wall, the women holding frantically on to the bridles of the horses and shouting, until finally their men dashed up to help them. These people are Gujars, who speak in sonorous tones a dialect of Punjabi: nomads, they come each year into the Valley to feed their flocks and herds. Typically from the North-West Frontier, their faces are sallow, long and bony, their noses hooked, their eyes deep-set and dark brown, their hair black and greasy, and the clothes they wear remind one of the gipsy of Europe. Many of the women carried kids, the little girls had baby sisters on their backs, while the men and boys carried nothing but sticks with which to drive the animals. Even as they clung on to a prancing, dancing, frightened horse they laughed and amused us. Later 233 [197] [221] [194]

Ri Gerrin T-3 (no date) 1984 AVI Kashmir AVI
Gujars

233 [342] we came upon another band of them camped in a nullah near a stream on the wayside. Their tents were of rags stitched together and stretched on the wooden framework. They were cooking, the great iron pots standing over the fires which the little long-skirted child girls were feeding with the sticks they ran round to gather. The men were in a bunch round a pipe some distance off; the boys were tormenting a goat; they all looked filthy, their skins greasy, their clothes begrimed, yet some rather pretty girls of the party were even then washing something by the river, maybe it was goat hair they would sell raw or make up into something to be bartered in a shop for some commodity they needed on the way: from the milk of their herds they make ghee. They are ignorant, simple people.

491 361 [313] From Ramban to Batote is eighteen miles, and the road goes down to two thousand two hundred feet above sea level. It twists and turns, and during the run passes over a long suspension bridge which crosses between two great high mountain walls of red rock, the river rushing a hundred feet below, glistening and clear, and carrying down with it hundreds of great logs which have been cut higher up, marked so that the owners are known, and sent down by this cheap form of transport, the only expense being the pay of the men who are posted at those parts of the river which are known to choke up. Further along the road we came on parked lorries; these were at places where the flow of the river slowed and the logs became beached on the sandbanks. It was here that they were being lifted up and carried by coolies to the road transport, to continue their journey to the Punjab.

Looking across at the tree-covered slopes on the other side we could pick out an old unused road, and this we did many times later on, maybe it was the original road up to the pass and made in the days before suspension bridges could be built to span the torrent; so that those who then travelled had to wait until they came upon a place where the waters were quiet enough for a ferry or shallow enough to ford.

341 Batote is four thousand five hundred feet high, and from that village to Kud is a distance of twelve miles, during which the road goes over the Patna Pass; it is one long, climbing series of twists. The beauties were such that I found it almost impos-

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

They are rather surly in disposition having that
181 kind of independence which consists in liking to be left alone and to have as little as possible to do with other races. When, however, one does come in contact with them, they are not bad to deal with.

291 Those who live down below and come up to the Middle Mountains for the summer dress somewhat scantily; they have loose short pyjamas; the upper part of the body is often bare; but there is a lôi, or blanket, in reserve, which is commonly put over the head, and hangs down behind. Those who are settled farther among the mountains (and these Gujars are found in Kashmir, if not beyond,) adopt a dress more like that of their neighbours, better suited for severe weather.

233 Wherever I have met the Gujars, I have found them to be possessors of herds of buffaloes, and to drive these, as the spring and summer advanced, into the higher mountain pastures. In the beginning of May I met many about Bhadarwāh who had just arrived from below; they had with them their wives and families, spinning wheels, churns, and other helps for getting a [234] living. Their gains are derived chiefly from the sale of ghi, or [438] clarified butter, the preparation of which occupies them continually during their stay among those summer pastures. They are generally in communication with traders of the towns below for its sale, having often, I think, received advances in anticipation of the season's yield.

197 Their language is not the same everywhere; that depends on the country they are settled in—not that which they come to in their summer wanderings, but where their house, their winter home, is. Thus there are Gujars in Kashmir who speak Kashmiri, while those who come to the Middle Mountains speak a mixed dialect of Panjābi, or Dogri, and Pahāri. These have, however, some words peculiar to themselves. I heard the following half dozen in the mouths of some Gujars, from near Budil, which may be worth preserving:

Mother	ābi.	*Son's wife*	bun.
Sister	bebe and bibi.	*Husband's sister*	nand.
Son	gudars.	*To milk*	molna.
Daughter	gudari.	*To be milked*	milna.

6:Spate N-4 (no date)1954 AW1 India
Kashmir Avl

Other Occupations

Supplementary to agriculture proper are sericulture and pastoralism. 231
By 1900 the former activity was decrepit as well as ancient, but the introduction of modern filatures has led to a wide extension of mulberry culture, though not enough cocoons are produced to keep the filatures at Srinagar and Jammu and the weaving factory at Srinagar working to capacity. There is also, of course, a good deal of hand-loom weaving of silk, cotton, and wool; silk is a major export.

The main pastoral activity is sheep-rearing; this is transhumant, the sheep live in winter beneath the human dwellings—adding to their warmth—and in summer are taken by professional shepherds to the high pastures above the tree-line; this is the *marg* common in place-names and strictly equivalent to the Swiss *alp*. Winter feed is willow and dried flag 236
(Iris) leaves. After agriculture, wool production is probably the chief means of livelihood in Kashmir, employing full- or part-time some 300,000 people. The famous Cashmere shawl industry died a languishing death in the 1870s, but there is naturally a large cottage production of woollen clothing, blankets, and rugs; felting is important also, and Srinagar has a large woollens factory. Mineral exploitation is insignificant, though a start has 316
been made on the commercial exploitation of lignite from some of the 549
karewas, which has been used locally by the villagers for years. A minor industry of interest is the manufacture of cricket bats and so on from the willows. But perhaps the most lucrative of all trades—in normal times—is 484
the exploitation of tourists.

Srinagar

For this, of course, the capital Srinagar (207,787) is the centre: "quaint" 369
in itself, with its carved wooden architecture, immediately surrounded by the beautiful Mogul gardens and magnificent lake and river scenery, central for hunting and mountaineering, it is—on the surface—one of the most attractive cities in all Asia. But it has always been liable to fire and to flood, at times to earthquake; its site obviously leaves much to be desired from a sanitary point of view.[17] Nor, if report be true, are its citizens any more virtuous, in any direction, than they need be.

The factories of Srinagar are largely due to state enterprise, and make 438
it the only industrial centre of the slightest note in Kashmir. But craft [655]
industries are more important. Neglecting the obvious tourist lines—silver and copper work, wood-carving, papier-mâché and lacquer—the leading crafts are probably carpet-weaving and leather work: leather gear of various sorts is essential to transport in the mountains, and the products

[17] In the 1892 cholera epidemic 600 people died in one day "and the only shops which remained open were those of the sellers of white cloth for winding sheets." The total mortality was 5781 of a population around 120,000 (*Gazetteer*, 119).

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

often breaking off, seldom cease for the season without affording moisture enough for the bringing on of the summer cr p. 132

The rains ending with September, the country is left dry for a time; its uneven form prevents the soil from retaining much moisture; by the drying of the country, and the decline of the sun's power, the cold weather is introduced. This is a delightful season—a pleasant bright sun and a cool bracing air make it one refreshing and invigorating after the dry heat of the first part of summer, and the warm moisture of the latter months. This bright cold weather is, however, varied by rainy days, which bring rather a raw cold; showers may be expected about the 20th of December, or between that date and Christmas time; and on the higher ridges, at 3000 and 4000 feet, snow falls, melting almost as soon as it falls. It is this winter rain that enables the peasant to proceed with the sowings for the spring crop, and on the occasional recurrence of such showers during the next three months he depends for that harvest which the increasing warmth of the months of March and April is sure to bring on well if the rain has been fairly plentiful. E41

The only part of the year at all unhealthy is the latter half of the rains; the natives date the beginning of it from the flowering of the rice; it may be said to extend through part of August, September, and part of October; during that time intermittent fever much prevails. The type of fever is somewhat worse than what abounds at the same season in the Panjāb; it is more of a jungle-fever, less regular in its times, and less easy to get rid of. In some years fever is exceedingly prevalent over the whole of this tract. I have heard that Ranjīt Singh's father once took advantage of the inhabitants of the lower ranges being striken down with it to make a raid on Jummoo. 164 132

The vegetation of the Outer Hills is for the most part of the dry-tropical character. 137

The very outermost ridge, as before said, is covered with a more or less dense forest of small-leafed acacias (*A. Arabica* and *A. modesta*, called by the people *Kikar* and *Phulāt* respectively), with some of the *Ber* tree (Zizyphus jujuba) intermingled, and an

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

137 undergrowth of the shrub *Brenkar*. This forest, which on the hills occupies a dry pebbly soil, sometimes spreads down on to the loamy ground of the plains; probably in former times it grew over a larger area of the plain, and has since been gradually cleared; the greatest space of flat ground now occupied by it is close below Jummoo, the forest having there been preserved by command.

Farther within the hills there is not such a growth as to make a forest; it is rather a straggling bushy scrub, partly of the same trees in a shrubby form, with Euphorbia (*E. Royleana*, or *pentagona*), which grows to a large size, and occasionally mango, pipal, banyán, bamboo, and palm (*Phœnix sylvestris*). The streams that flow in the narrow ravines among the sandstone hills have their edges adorned with oleander bushes.

The long-leafed pine (*Pinus longifolia*, whose native names are *chil* and *chir**), a tree whose needle-foliage is of a light bright green colour, is usually first found, as one goes inwards, on the north slope of the outermost ridge. I have found it there at the level of 1400 feet, but only in a stunted form. On the broken plateaus and dry hill-sides of 2000 feet elevation one sees fair-sized trees of it scattered about; at 3000 and 4000 feet, in favourable spots, one finds whole woods of it, but even these are not so thick and close as the forests of *Pinus excelsa*, which cover the higher hills. The highest range of *Pinus longifolia* seems to be 5500 feet, or it may be a little more.

241 Of cultivated plants we have in these lower hills nearly the same kinds as in the Panjáb, and over the whole area the same succession of two crops in the year. The winter crop, chiefly wheat and barley, is sown in December (sometimes earlier, and sometimes even later), and ripens in April; the summer crop of maize, millet, and rice, is sown in June and ripens in September or October. At one or two places (as at Syálsúi, near Rájáori) rice is raised by rain-moisture alone, but most generally it depends on irrigation. Plantain and sugar-cane, though not largely cultivated, grow fairly well, they have even been introduced into Púnch, which is 3300 feet above the sea.

* With the cerebral *r*.

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close; this is a very good form for hill countries.* Their cap is 291
of different shapes, sometimes a skull-cap, more often one with side flaps. Lastly, a lóí (loose) or blanket, of the same cloth, worn in many ways according to the occasion, enables them to withstand all the severe weather they are exposed to.

The women have a long gown of the same homespun, and, like the men, wear a kamarband. In some parts the gown is of nearly black cloth instead of grey. Sometimes they wear a low round red cap; near Hámban the women have a peculiar tall one.

The caste that among the Pahárís prevails in numbers far over 564
others is the Thakar, which was mentioned as occurring among [241]
the Dográs. The Thakars, indeed, have nearly all the land in proprietorship; they cultivate for the most part their own land; they are the peasantry of the mountains, as the Jats are of the Panjáb plain.

The low castes, Dóm and Megh, are scattered about everywhere; they dress in the same way as the others, and have acquired something of the same general appearance, but are not such large men, nor have they as good countenances.

GADDÍS.

At the south-east end of this region, where it borders on the 101
Chamba country, there is a race called Gaddís (or Guddees), who 131
seem to have come at some time or other from the Chamba Hills. 564
They are Hindús, and have the same subdivisions of caste as the 221
others, but they do not keep their caste rules so strictly. They pos- 233
sess large flocks of sheep and herds of goats, and they migrate with them to different altitudes according to the season. When snow threatens on the higher pastures they descend, coming in winter to the Outer Hills, and even to the edge of the plains. In spring they turn their faces homeward, and step by step follow the returning verdure, by June reaching the highest pastures and the hamlets, where some of the family had kept warm their home.

In the upper valley of the Tavi, which was lately described, live 000

* See the cut on the next page of some men of an allied race (the Gaddís mentioned below), whose dress is the same as that of these Pahárís, except as to the cap.

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heights looks back across the valley, the mountains on the north show out their whole form and grandeur. Behind Râmban is a very distinct ridge, continuing for 15 miles at an average height of 9000 or 10,000 feet. From this ridge a succession of spurs come down to the river, separated by valleys which are little more than a mile distant from one another; at their mouths small tracts of land are terraced and often irrigated. The spur-sides are steep, but seldom rocky, the greater part of their surface is covered with herbage; some also is forest, but, from the general south aspect, not a great proportion; it is only where side-slopes give a more shady outlook that thick forest can be found, but over a good part of the rest trees and bushes are scattered. 133x

Besides the cultivation low down near the river, patches of land have been brought under tillage all the way up to 7000 feet, after partial levelling and terracing. This is more common than anywhere else on the flatter tops of the spurs just above their last fall to the river, say at an elevation of 5000 feet. Such hill-side cultivation depends entirely on rain for its moisture, for water cannot be brought to such spots for irrigation. 311 241

Farther back, are higher, rocky, mountains that reach some 2000 feet above the forest limit; these make part of the range that bounds Kashmir; over a long depression in this the Banihâl road leads to that country. Farther west there are the ridges of Dainkmang, Patal, and Sartali, all which have bold rocky summits. 133x

The branch valley, in which flows the Banihâl stream, reaches up among these mountains. Along the bottom of it are evergreens and deciduous trees, making a beautiful and varied foliage. The steep hill-sides above have long-leafed pines scattered over them; among these the road leads us, cut into the bank in winding contours, high above the stream. Farther up the valley the road comes to the very side of the stream, which flows among fallen rocks, often rushing over them in rapids. As we go up we gradually leave behind the trees of the lower region, and get among those that frequent higher levels.

Following up the main river, the next place where I have

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

564 an entire village of these near the fort. There are a few Mu-
101 hammadans who probably are converted Thakars. The Thakars have just those characteristics by which we described the Pahāris generally.

563 Besides the Hindūs and Muhammadans, there are two or three
166 hamlets towards the head of Bhutnā, eleven houses in all, inhabited by Bhots or Buddhists from Zānskār, on the farther side of the great range. I here only mention their occurrence; the characters of that Tibetan race they belong to will be given farther on, under the heading of Ladākh.

771 The people of Pādar seem a good deal given to serpent worship; they do not, however, separate it from their observance of the rites of the Hindū religion; the serpent is reckoned among the many devtas or gods recognised by that faith; one sees temples raised to different *nāg-devtas*, or serpent-gods, which are adorned with wood-carvings of snakes in many forms.*

175 The earliest state of Pādar that I can hear of is in a period
564 that ended more than two hundred years ago; then the chief
643 men, or the rulers, or the ruling caste, were Rānās. Rānā is an old Hindū word for a ruler who (in these parts, at all events) is less in power than a Raja. The Rānās of Pādar were Rājpūts; every village or every two or three villages had its Rānā, an independent ruler, who used to make war against his neighbour the next-door Rānā. The district of Pāngī was, I believe, in the same
[241] state. There are descendants of these Rānās in Pādar to this
[582] day; they have taken to cultivation and till the bit of land that has been preserved to them; but they still keep their caste distinct; they will marry the daughters of Thakars, but will not give theirs to them in marriage.†

175 That state of things, so pleasant for the Rānās, was broken in upon by Raja Chatar Singh, of Chamba, who was eight generations back from Raja Sri Singh, who was ruler in 1869; the time

* One of these temples is where there comes out a hot spring of considerable volume which has a temperature of 131°; bubbles of sulphuretted hydrogen escape from it. Here a bathing-place has been built, and a dharmsāla or resting-place for faqirs.

† Rānās are met with also in Bhadarwāh.

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133+ I must not leave unnoticed the *roches moutonnées*, produced by old glaciers, in the main valley a little higher up than Hamūrī, with grooves on the gneiss rock running in the direction of the valley; this is about 300 feet above the river and 9200 feet above the sea.

[361] The highest village of any size in the Bhutnā valley is
[563] Machel, two marches, or 22 miles, from Atholī. At Machel Bhots predominate, though there are a few families of Hindūs. The Bhots seem to have been for long settled in this upper end of the valley. Machel is 9700 feet above the sea; the highest
[221] inhabited place of all is Sunjām, half a march beyond Machel; here is but one household of Bhots, a hardy family; they are confined within doors by the snow for seven months in the year. We were there on the 7th June and the snow had melted from the fields about a month before.

137 We had noticed, as we ascended the valley, that the vegetation gradually diminished; at Machel the mountain side had become much barer; there were some stunted deodars, but at a height of 9800 feet the growth of that tree altogether ended; spruce and silver fir continued farther; birch, which had at first appeared at 8000 feet, grew higher than all the others. The last limits of forest trees that I observed, still along the valley, were 12,000 feet for silver fir and 12,500 feet for birch; but this was counting the last straggling trees.

241 At Sunjām, 11,000 feet, they sow wheat, peas, buckwheat, and the kind of barley called *grim*, the grain of which becomes loosened from its husk like the grain of wheat, which I shall hereafter call "naked barley." Often the wheat does not ripen, but they sow some every year for the chance. Sometimes the whole harvest fails, and then they have to go to the Kishtwār country for grain, taking down sheep to exchange.

135x Beyond Sunjām is nothing but a waste of streams and bare mountains, of glaciers and of snow.

MIDDLE MOUNTAINS OF THE WEST.

West of the meridian of Jummoo, as has indeed been more than once said, these mountains have not such a wide area, nor

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

When one continues up the valley the climate becomes more rainy, and at certain times of the year—as July and August—showers fall almost daily. The crops grown are in part *bārāni*—that is, depending on rain—and in part irrigated; the irrigation cuts are drawn chiefly from the side streams; rice, which is the crop most generally grown by such aid, extends as far as the village of Gūnd, about 7000 feet above the sea; higher up the chief cereals are *china* (one of the millets) and *tromba*, or buckwheat, which last is a most hardy plant, that ripens its grain with comparatively little sun. Towards the head of this valley it is not excess of cold at any time, but absence of sun, from the prevalence of rain-clouds as harvest-time comes near, that limits the growth of the various kinds of crop. 132 241

At Gagangīr, which is two days' march above Kangan and four from Sirīnagar, the valley has much narrowed. The river flows at the very foot of the wooded mountain-slope of the left bank, and on the right there is but a narrow strip between the stream and the opposing hills. The cultivation of this strip supports a small village; the walnut-trees that surround it are the last we see in this valley; the level of Gagangīr, which is about 7400 feet, may be counted the limit of them here. Here, too, ends the characteristic scenery of the last few marches; beyond we shall come to scenes of a different kind; but before proceeding to them let us turn to take a look back and cast the eye down the valley. One is struck with what I have often noticed in other mountain valleys after travelling some way towards their sources and then turning back. The mountains seem diminished, seem as if they hardly could be the same that towered above us as we passed along the foot of them; it seems, too, as if the opening of the valley into the plain below must be near at hand; it is difficult to think that there are so many miles to be traversed in a valley deep between high mountains. 133x [361]

Beyond Gagangīr a great rocky ridge on the north side approaches its opposite neighbour on the south, and the valley of the river becomes a gorge through which the waters foam, while the path is carried among the large fallen blocks that fill up the

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The determining cause of the accumulation of so much moraine matter at the particular spot, Thājwaz, no doubt was the narrow gorge below, which made the ice of the side glacier (in an intermediate later time, when the main-valley glacier had retreated as far back as Sonāmarg or farther, and so the two had separated) to accumulate, to abut perhaps against the opposite mountain, and, keeping long at that level, to shed the material it carried, some being borne away down the gorge, while that thrown off on the upper side has remained to this day.* 133'

The village of Sonāmarg, a couple of miles above Thājwaz, has but half a dozen houses; it is with difficulty kept inhabited, for the cloudiness and showery character of its climate combined with the altitude, 8600 feet, make the growth of all crops precarious. The Maharaja's Government gives some advantages to those who will settle here, for the sake of their aid in carrying the post to Ladākh across the Pass; for this is the last inhabited spot in the Sind Valley; no other house is met with until we are beyond the Pass, in the Drās country. 361 [132] [241] [205]

At Sonāmarg we no longer have the homely look of the Kashmir village; here no trees shelter the cottages, the plain is bare, and the fields look unpromising. But the mountains that face the village on the north attract our attention; here beds of greyish-blue limestone stand up perfectly vertical and make precipitous slab-like faces of rock across the higher parts of the spurs. 133x

From Sonāmarg to Bāltal the valley is immediately bounded by hills a few thousand feet high; on the north side they are covered only with grass; on the south they are varied with tracts of forest. In some places the fir wood spreads down to the part traversed by the road; when we get to Bāltal the plain again is bare, but some of the lower hill-slopes are covered with birch wood and firs.

Bāltal is the last halting-place before the Pass. Here the main stream of the Sind River turns off almost at right angles

* On the steep side of the mountain on the right bank of the main river (above the bridge) I observed glacier-scratches at a height of about 500 feet above

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

each with its own ruler. The depths of the valleys are alive with ice-cold babbling brooks which run over smooth, brown sandstone rocks, although here and there in the passage of the waters, there appears a jagged white limestone piece which has withstood all attempts to smooth its surface. From among them all, often from a rock island, trees spread their branches over deep pools which are frequently the resting place for many fish, the most popular being the mahseer, before they brave the rapids to swim up stream.

Foot tracks lead up from the water to lone farmhouses; here and there is to be found a wider track which cattle have made or where the loaded mule is led, for there are few roads fit for wheeled carts. Flowers grow there in profusion during the spring; small fields of corn, green in springtime, yellow in autumn, are to be discovered at odd spots, these remaining where they have been for hundreds of years. There is none of the bleakness of Ladakh, Baltistan or Gilgit, although the same steep tracks over rocks, sharp ascents and descents are there, but they are fringed by bushes, trees shade them, and just when one is feeling the need of a cooling draught, a small clear spring bursts from a rocky grassy bank. Poonch reminds the man from Britain much more of his homeland than does the Valley. The Jhelum flows through the State, as does the Poonch river; a road follows this from Kotli to the city of Poonch. It seems that in so many places camping sites are to be found, small *margs* with close-cropped grass, a stream close by and a friendly if inquisitive people soon round the camp.

It is at first surprising to find the large percentage of the men among them who speak English, then as they proudly talk of their service in the Indian Army, of their father's service and their grandfathers', many of whom are still alive and draw pensions, one remembers that this little State claims to have provided a larger percentage of army volunteers than any other in India during the Great War of 1914-18. Thousands of them have always found service in the Indian Army, returning home on pension to take over the small-holding which their father has tended against that time, he then being able to retire to gossip, rejuvenated by the stories his son has told of his own

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

365 —the Raja's guest house. To sit on the lawns before this and
368 watch the glorious changing of colours in the surrounding
415 hills brought about by the setting sun, is a fitting finish to a good day's sport or a long trek, as in the air fresh and clear you listen to stories told of the day's play with rod and gun, for there is good fishing in the river and plenty of game on the slopes above.

224 Poonch is renowned for its bear hunts, its Rajas have always been the keenest of sportsmen, and seldom has a season passed in which there have not been at least two bear drives in each of which "honks", as they are called, forty or fifty bears have been shot, for they abound in the dense forest slopes round about. The shikaris of Kashmir insist that great numbers of black bears migrate in the autumn to Poonch where there is little if any snowfall during the winter.

136 Whereas the red bears of Gilgit spend the winter's hibernation in a cave, the black bears of Kashmir, where the mountain slopes are covered with firs, pines and other great trees, find a hollow tree trunk for those months of rest.

Unlike the red bear, which shikaris declare to be a more or less harmless creature only killing what he needs for his own food, the clumsy, rapacious black bear does an enormous amount of damage, killing off hundreds of young pine trees by ripping away the bark to get at the gum which exudes and of which he is as passionately fond as of honey, or by eating or trampling down fields of Indian corn—another favourite of his—destroying in a night sufficient to provide a poor peasant family for the whole season.

241 When the corn is ripening the farmers do their best to pro-
136 tect the crop from bears which invade it at that time; it is on the Indian corn that they fatten for the winter. Fires are lighted, the smoke drifting across the field; bears dislike this since they cannot get the sniff of a hunter through the smoke. In the middle of the field a small platform called a *machan* is built and on this sits a guard, his job being to scare the bears away when they come—they always feed at night. He blows horns, throws stones, or by pulling a long string rattles a can with stones in it, the can being tied to a tree or pole which may be a hundred yards away from him. But he is usually too

scared to come down from his perch to frighten the bear away; what is more, the bear knows this, and so feeds away happily in the long corn until the dawn, when it makes for the forests, there to hide up and sleep during the daylight hours. 241 136

His liking for meat is said to be acquired, hunters of a century ago speaking of meat-eating black bears as one now would of a man-eating tiger, but in these days the black bear is a bullock killer. It has been said that this desire for meat was first brought about when a cattle disease killed off many of the buffaloes; bears came across the bodies of the dead animals, tasted them, and took a liking for beef. In any case, since the bear is a killer of the cow—an animal sacred to the Hindu—a Raja would feel perfectly justified in despatching the bear. 136

It was whilst stopping in the guest house that I learnt a lot about bears, most of it from the head shikari to the Raja, the man who collected together hundreds of beaters for each of the hunts. It was from him that I learnt that bears breed once a year, the litter usually being two cubs, which remain with their mother for a year, going into hibernation with her for the winter during December, and remaining in the hollow tree stump until March, when, although they have no wish to go, the mother bear awakens and pushes them out into the snow to fend for themselves. She then returns to her bed, and within a few days the new litter is born. As is only to be expected after a mother bear has slept for over three months, her offsprings are pathetic little creatures with bodies which are almost hairless; it seems impossible that they can survive, let alone grow into great black bears which can bring down a full grown bullock. [224]

For yet another month she remains in the tree stump, and when she finally stumbles out she is thin and weak; her limbs are stiff, so that the first day she only moves around for exercise, perhaps to chew on an old bone as the life comes back into her gums.

Very slowly she weans her cubs to the sunlight, she is herself not too strong, very different from the great fat mother bear which went into hibernation four months earlier, and she is now feeding her babies. Their first solid food is a few nibbles

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

133
241

In the foreground rice fields each divided by a stone wall (p. 314)

[facing p. 317]

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

day, far over to the right, the peak of Kolahoi is visible. Here the Valley of Kashmir opens before the road, but since it is on the same level does not appear to be as grand as when one bursts upon it from a high pass. 361 491 133

From the spread town of Baramula, the poplar-lined road goes through the flat fields to Srinagar. Some who go there still prefer to have their houseboat or donga meet them here so that they can continue the journey to the city by water. After that all is so quiet, the road with but few turns or twists; there is little to disturb the stillness except the occasional shout of a shepherd boy; no raging torrent runs below; there are no terrifying corners with honking lorries and hooting cars; no man or beast seems to be in a hurry, for it is the Vale of Kashmir, where nature has its sway. It is as though the unspoken greeting is "here rest a while".

Going out of Kashmir by the other route, a two hundred mile run to Jammu by the Banihal cart road, we left Srinagar at the other side of the city and passing the famous Pampur saffron fields, stopped in the village to buy some of its famed brand of biscuits, then went on past the ruins of the great light grey limestone temple built by King Avanti Varma in the eighth century; this is near to the roadside, surrounded by close-cropped turf, glorious in its broken and aged grandeur, especially in the spring when masses of mauve, wild iris spread around it. We continued on along the raised road through hundreds of acres of rice fields, with hamlets crushing on to the roadway, always seeming to have chosen a blind corner for their site. Tongas and bullock carts held tight to the single width tarred portion of the road and reluctantly gave way to us at the very last minute, to move over on to the dirt-built-up sides. Eventually, after thirty-two miles, we reached Khanabal, which adjoins Islamabad—by some called Anatnag. From here the poplar-lined road turns direct towards the distant mountains; still past fields of corn and rice, past small farms tucked away between willows, past clumps of the always four chinars on the wayside, past Muslim graveyards gay with mauve and white iris, shops which stand close on the edge of the road as if to demand that we stop to buy their wares from the sparsely spread shelves 491 [172] 361 241 491

Z: Gervis T-3 (no date) 1854 AVI Kashmir AVI

491 or sloping floor, past dozens of carriers' lorries which met us from the opposite direction, but having been made to pay for not previously doing so, always pulling off the centre of the road well in time and so permitting each of us to hold the road with two of our four wheels.

491 Slowly we had been climbing until we passed Lower Munda, then Upper Munda, with its beautifully situated rest house with a
●241 wonderful view on the hillside. The country still open, was such
233 that the road had to wind here and there as it followed the slopes; the crops had finished; the land remaining was now only fit for grazing the hundreds of goats and sheep which were under the care of small boys; a pretty little girl drove three small cows down to the village; we met less traffic as the road climbs the steeper side of the mountain, though even here there are woodlands high on one side and a gentle slope to the valley on the other, with the road ahead nearly always in view.

The road zig-zags higher and higher, the trees are now finished, then the bushes also have gone, just the scrub remains, and soon even that has disappeared. There is a hairpin bend, but the road is wide there since it is on a corner, round a great spur of the mountain, and the view is so grand that we took the car close to the great loose stone wall and gazed on the country below—the Vale of Kashmir—which in spring appears as though it is in flood, the reflection being from the rice fields under water from the irrigation channels. From there, looking down almost from the top of the pass, the Valley is very beautiful; the roads are easy to pick out with poplars lining them, the clumps of trees with the dark brown roofs of the houses, and here strangely enough the air was so still and quiet that we could hear a cow mooing far, far below. The only creatures we found high up there were flocks of goats which leapt the wall, over to the steep banks on the other side when we passed. In the distance are the red and purple, snow-topped mountains. We passed over a nullah built of concrete and made there to carry off the water from the rains or melting snow, then went under a portion of the road which is roofed with heavy logs, its side open; so constructed that the boulders, which are always
491 falling down the mountain side, shall pass over and not block the road. At nine thousand feet is the Banihal Tunnel, where,

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As one descends the mountains and leaves the uplands behind, cultivation commences immediately, and right up to the fringe of the forests maize is grown and walnut-trees abound. A little lower down, at an elevation of about 7,000 feet, rice of a hardy and stunted growth is found, and the shady plane-tree appears. Lower still superior rices are grown, and the watercourses are edged with willows. The side valleys which lead off from the vale of Kashmir, though possessing distinctive charms of their own, have certain features in common. At the mouth of the valley lies the wide delta of fertile soil on which the rice with its varying colours, the plane-trees, mulberries, and willows grow luxuriantly; a little higher up the land is terraced and rice still grows, and the slopes are ablaze with the wild indigo, till at about 6,000 feet the plane-tree gives place to the walnut, and rice to millets. On the left bank of the mountain river endless forests stretch from the bottom of the valley to the peaks; and on the right bank, wherever a nook or corner is sheltered from the sun and the hot breezes of India, the pines and firs establish themselves. Farther up the valley, the river, already a roaring torrent, becomes a veritable waterfall dashing down between lofty cliffs, whose bases are fringed with maples and horse-chestnuts, white and pink, and millets are replaced by buckwheat and Tibetan barley. Soon after this the useful birch-tree appears, and then come grass and glaciers, the country of the shepherds.

Karewas.

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Where the mountains cease to be steep, fan-like projections with flat arid tops and bare of trees run out towards the valley. These are known as *karewas*. Sometimes they stand up isolated in the middle of the valley, but, whether isolated or attached to the mountains, the *karewas* preserve the same sterile appearance and offer the same abrupt walls to the valley. The *karewas* are pierced by mountain torrents and seamed with crevices. Bearing in mind that Kashmir was once a lake, which dried up when nature afforded an outlet at Baramula, it is easy to recognise in the *karewas* the shelving shores of a great inland sea, and to realise that the inhabitants of the old cities, the traces of which can be seen on high bluffs and on the slope of the mountains, had no other choice of sites, since in those days the present fertile valley was buried beneath a waste of water.

Lakes and springs.

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Kashmir abounds in mountain tarns, lovely lakes, and swampy lagoons. Of the lakes the WULAR, the DAL, and the Manasbal are the most beautiful. It is also rich in springs, many of which are thermal. They are useful auxiliaries to the mountain streams in irrigation, and are sometimes the side

sources of water, as in the case of Achabal, Verinag, and Kokernag on the south, and Arpal on the east. Islamabad or Anantnag, 'the place of the countless springs,' sends out numerous streams. One of these springs, the Mallinag, is sulphurous, and its water is highly prized for garden cultivation. The Kashmiris are good judges of water. They regard Kokernag as the best source of drinking-water, while Chashma Shahi above the Dal Lake stands high in order of merit.

It is time now for the traveller who has been resting in Srinagar to set out on the great northern road which leads to Gilgit. He will have admired the quaint, insanitary city lying along the banks of the Jhelum, with a length of 3 miles and an average breadth of 1½ miles on either side of the river. The houses vary in size from the large and spacious brick palaces of the Pandit aristocrat and his 500 retainers, warmed in the winter by *kangris*, to the doll house of three storeys, where the poor shawl-weaver lives his cramped life, and shivers in the frosty weather behind lattice windows covered with paper. In the spring and summer the earthen roofs of the houses, resting on layers of birch-bark, are bright with green herbage and flowers. The canals with their curious stone bridges and shady waterway, and the great river with an average width of eighty yards, spanned by wooden bridges, crowded with boats of every description, and lined by bathing ghats, are well worth studying. The wooden bridges are long, effective, and picturesque, and their construction is ingenious, for in design they appear to have anticipated the modern cantilever principle. Old boats filled with stones were sunk at the sites chosen for pier foundations. Piles were then driven and more boats were sunk. When a height above the low-water level was reached, wooden trestles of *double* logs were constructed by placing rough-hewn logs at right angles. As the structure approached the requisite elevation to admit of *shahdoli* (house-boats) passing beneath, *double* logs were cantilevered. This reduced the span, and huge trees were made to serve as girders to support the road-way. The foundations of loose stones and piles have been protected on the upstream side by planking, and a rough but effective cut-water made. The secret of the stability of these old bridges may, perhaps, be attributed to the skeleton piers offering little or no resistance to the large volume of water brought down at flood-time. It is true that the heavy floods of 1893 swept away six out of the seven city bridges, and that the cumbrous piers tend to narrow the waterway, but it should be remembered

Srinagar and the Jhelum.

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valley, and the steep mountains rise on either side, the northern slopes covered with pine forest, the southern bare and treeless. At Gagangir the track climbs along the river torrent to Sonamarg (8,650 feet), the last and highest village in the Sind valley, if we except the small hamlet of Nilagrar some 2 miles higher up. Sonamarg is a beautiful mountain meadow surrounded by glaciers and forests. It is a miserable place in the winter time, but it is of great importance to encourage a resident population. The chief staples of cultivation are *grim*, or Tibetan barley, and buckwheat. It is good to turn loose the baggage ponies to graze on the meadow grasses; for in a few more marches one passes into a region like the country beyond the Burzil on the road to Gilgit, a land devoid of forests and pastures, 'a desert of bare crags and granite dust, a cloudless region always burning or freezing under the clear blue sky.' The Zoji La (11,300 feet) is the lowest depression in the great Western Himâlayas which run from the Indus valley on the Chilâs frontier. Over this high range the rains from the south hardly penetrate, and the cultivation, scanty and difficult, depends entirely on artificial canals. The ascent to the Zoji La from Kashmir is very steep, the descent to the elevated table-land of Tibet almost imperceptible. For five marches the route follows the course of the Drâs river, through a desolate country of piled up rocks and loose gravel. At Chanagund the road to Skârdo crosses the Drâs river by a cantilever bridge, 4 miles above the junction of the Drâs and Suru rivers, and about 8 miles farther on the Indus receives their waters. But the steep cliffs of the Indus offer no path to the traveller, and the track leaves the Drâs river, and turns in a southerly direction to Kargil, a delightful oasis. Then the road abandons the valleys and ascends the bare mountains. The dreary scenery is compensated by the cloudless pale blue sky and the dry bracing air so characteristic of Ladâkh. Through gorges and defiles the valley of Shergol is reached, the first Buddhist village on the road. Thenceforward the country is Buddhist, and the road runs up and down over the Namika La (13,000 feet) and over the Fotu La (13,400 feet), the highest point on the Leh road. Along the road near the villages are Buddhist monasteries, *mani* (walls of praying stones) and *chortens*, where the ashes of the dead mixed with clay and moulded into a little idol are placed, and at Lamayuru there is a wilderness of monuments. Later, the Indus is crossed by a long cantilever bridge; and the road runs along the right

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Bhānds or Bhagats, already referred to. Sometimes we find in the villages a wandering minstrel (Shair), who sings to the accompaniment of a guitar, or recites verses, often extempore, full of local allusions and usually full of flattery, if an official or person of influence be present. Like most Orientals, the Kashmīris regard amusement as passive rather than active. They are glad to look on at a race or a game, but it is extremely difficult to induce them, athletic and powerful as they are, to take a part in any sport. They are not altogether to blame. In former days pastime was at a discount, and small mercy would have been shown to the serf who suggested that life should not be all labour. Even in the pampered city of Srīnagar the effervescence of youth was checked by Gulāb Singh, who sternly repressed the old ward fights with slings and stones. The professional *shikāris* are often keen sportsmen; and the boatmen of Kashmīr will, when challenged, paddle till they drop rather than be beaten by a rival crew.

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Agriculture, Jammu.

As already explained, the Jammu province consists of a fringe of level land bordering on the Punjab Districts of Jhelum, Siālkot, and Gurdāspur, gradually rising by a succession of ranges of hills to the high uplands bounded by the mountains of the Himālayan range, across which lie Kashmīr, Baltistān, and Ladākh. The variations of climate are great, and the staples cultivated naturally vary to some extent with the climate. Thus the lower tracts yield all the usual crops of the Punjab, while in the higher tracts saffron, buckwheat, and mountain barley are grown. In the warmer parts the mango and *shīsham* are found in large quantities; but these give place to apple and pear-trees, to the picturesque *deodār* and shady Oriental plane (*chinār*) in the colder parts.

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Plains and lower hills.

The province may be roughly divided into three main divisions. The plains and *kandi* hills consist of the *tahsīls* of Kathua, Jammūgarh, Samba, Ranbīrsinghpura, Jammu, Akhnūr, Mandwar, and Mīrpur. In the hot moist tracts, such as those irrigated from the Rāvi and Ujh in the Jasrota district to the south-west, sickness is so rampant that the resident population is too small for the cultivation of the soil, which is chiefly tilled by *sahawā* cultivators, men from the low hills who descend to the plain for short periods to sow, tend, and reap crops, and return again to their healthier homes.

North of this lie the thirsty lowlands, sheltered by the hills from the cooler inland breezes, seamed with many channels (*kandis*), which carry off the drainage of the uplands and become

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roaring torrents for a few hours after heavy rainfall, but at other times are broad stretches of burning sand. This tract depends for a full crop on timely and well-distributed rainfall.

The parched *kandi* hills are composed of a red loam, thickly strewn with round stones and covered with stunted growth of *garna zanatan* and *kakaikar* bushes, broad-leaved species of trees, acacias, and in parts bamboos. The *ter* (*Euphorbia*) is used to hedge the fields and cobble-paved paths, and to keep the *silgai* from damaging the crops. The soil is thirsty and dries quickly, as the land slopes and drainage is rapid. Frequent rainfall is necessary to ripen the crops, chiefly wheat, barley, and *sarshaf* (rape) in the spring, and millet and maize (on manured land) in the autumn; but rain washes away the soft earth and leaves the surface of the soil a mass of stones.

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Where the *kandi* hills end, and before the first limestone ridge is crossed, there is a narrow belt of cool land lying in the valleys traversed by the clear streams which carry the drainage of the middle hills on the lower side. When the depth of soil is sufficient, excellent crops are raised and much of the land is irrigated; but on the slopes where the depth of earth is small, and the limestone crops up to the surface (*pedi*), cultivation is precarious. Too much rain causes the soil to become water-logged, as percolation is stopped by the rock bed; and during a continued spell of hot weather the rock surface becomes so heated as to burn the roots of the crops, which wither.

Irrigation.

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In this portion of the province wells are few, owing to their cost. Except in the lowland bordering on the streams deep boring is necessary, and it is common to find that the water is from 70 to 100 feet below the surface. The cultivators are not as a rule sufficiently well-to-do to undertake the expenditure necessary to sink such wells, and risk the failure of finding water. Since the introduction of the regular settlement, the Darbár has done much to encourage the sinking of wells by the grant of advances on easy terms.

In this tract, however, are found the only considerable areas protected by irrigation. The natural difficulties to be overcome are great, as the lie of the land makes projects costly and difficult to execute. The lines of irrigation have to cross the drainage of the country, and it is not easy to secure the channels against damage from the *kadis* when in flood. Owing to this difficulty, the more ambitious projects of former days—the Kashmir canal taking off from the Ravi above the

Mādhopur weir, the Shāhi Nahr taking off from the left bank of the Chenāb opposite Akhnūr, and the Katobandi or Dalpat Nahr taking off from the Chenāb on the right bank—failed to render permanent help to the country. Something has recently been done to remedy the apathy displayed in the past. Two old irrigation works taking off from the Tāwi in the Jammu *tahsīl*—the Jogi Darwāza canal irrigating the land immediately below Jammu city, and the Satwari canal irrigating the villages round Satwari cantonment—have been realigned and put in order; and the Dalpat canal, taking off from the right bank of the Chenāb and irrigating a large portion of the Akhnūr *tahsīl* lying immediately north of the Bhajwath Andar, has been reconstructed. 312

Under agreement with the Government of the Punjab the right of the State to take water from the Rāvi, above the Mādhopur weir, for the irrigation of spring crops in the Kathua *tahsīl* has been surrendered in consideration of an annual payment of Rs. 5,000. The restoration of the old Kashmīr canal, which takes off above the weir, is thus not financially attractive. Probably the low-lying portion of the Mīrpur *tahsīl*, known as the Khari Ilāka, could be irrigated from the Jhelum; but this source of irrigation has not been tapped.

There are many drawbacks to agriculture. The administration in the past was bad and shortsighted. There are practically no roads, and in the *kandi* tract even drinking-water is obtained with difficulty. Much damage is done by *sāgai*, hog, and monkeys, the first-named animal, though an antelope, being regarded as sacred like the cow. Cattle turned loose, either as likely to die and of no further use, or devoted to the deity, have become quite wild and do much damage to crops. Hindrances to cultivation. 241

Above the first limestone range lies a country of wide valleys and high hills, consisting of Bashli, Rāmnagar, Udhampur, Naushera, and part of Rīāsi. This has a more temperate climate than the tract just described. The supply of water by perennial streams is constant, but the stream beds are deep and irrigation is not easily effected. Being nearer the Himālayan range, rainfall is usually heavy and fairly constant, so that the people do not trouble themselves much about irrigation, except where this can be contrived at little expense. The crops are much the same as in the plains, but *bājra* gives way to maize, and sugar-cane and turmeric disappear. The seasons are shorter. The areas of *pahāri* land, where the limestone bed penetrates or approaches the surface of the soil, are con- Intermediate band. 132 133 311 [241]

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siderable. Communications are backward and prices generally rule low. Trade is carried on by Telis, who keep droves of pack-bullocks or ponies. Grazing is good and the tract is frequented by Gūjars, goatherds, and shepherds. A considerable export of *ghī* takes place. Wild hog and monkeys do damage, but no antelope are found. Autumnal fevers are very rare.

Uplands.

The higher uplands, including Bhadrāwar, Kishtwār, Rāmbān, part of Riāsi, and Rāmpur Rājaori, have a really cold climate, and in the winter snow falls. The cultivators are a different class from those in the plains and lower hills, and Kashmīri settlers are found. Here the mango-tree gives place to the apple; and the pear, the Oriental plane (*chinār*), and the *deodār* are found. The climate approximates to that of the valley of Kashmir, and cultivation is on much the same lines. The specialities are saffron in Kishtwār, and poppy in Dodār, Kishtwār, and Bhadrāwar. This tract is healthy, and only in the more shut-in valleys do fevers trouble the people. Irrigation is general and the rainfall heavy. Grazing lands are plentiful and Gūjars numerous. Early snowfall and cold winds from the mountains affect the crops in the parts adjoining the Himālayan range, and prevent these coming to maturity in certain years. Bears, hog, and monkeys do some damage.

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Kashmir proper.

Owing to its system of rivers, Kashmir proper possesses a large area of alluvial soil, which may be divided into two classes: the new alluvial, found in the bays and deltas of the mountain rivers; and the old alluvial, lying above the banks of the Jhelum and extending as far as the *karewa*. The first is of great fertility, and every year is renewed and enriched by silt from the mountain streams. Up to the present, in spite of the lax system of forest conservancy, the silt of the mountain streams is rich and of dark colour; but the Sind river brings down an increasing amount of sandy deposit, which is partly due to the reckless felling of trees in its valley.

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Soils.

The Kashmīris, so far, have considered no crop worthy of attention save rice; by irrigation and manuring an artificial mould has been obtained for the rice-fields, and it is rare to hear anything said about the original soil. But they recognise four classes which require peculiar treatment when under rice-cultivation. These are known as *grūtū*, *bakil*, *sokil*, and *dasanlad*. *Grūtū* soil contains a large proportion of clay. It holds water, and in years of scanty rainfall is the safest land for rice. But if the rains be heavy, the soil cakes and the outturn of rice is poor. *Bakil* is a rich loam of great natural

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[the north of Jammu -- Analyst]

A HAND BOOK

OF

JAMMU AND KASHMIR STATE.

CHAPTER I.—PHYSICAL & POLITICAL GEOGRAPHY.

101 **Area.**—The total area of Jammu and Kashmir
131 State is 84,471 square miles. It lies between 32°-17′ and 36°-58′ North Latitude and 73°-26′ and 80°-30′ East Longitude and is the largest State in India. It is larger than Hyderabad, about as large as Mysore, Bikaner, Gwalior and Baroda put together, and two-thirds the size of the whole of the Bombay Presidency.

Boundaries.—On the north it is bounded by Chinese and Russian Turkistan , on the east by Chinese Tibet, on the south by the Punjab and on the west by the North-Western Frontier Province. The territories of three powers, *viz.*, Britain, China and Russia, and of the independent kingdom of Afghanistan meet on the northern borders of the State.

133 **Physical features.**—In addition to a small strip of land along the borders of Jammu, which is a continuation of the great plain of the Punjab, and a bleak tract adjoining the Karakorum Mountains, the territories of His Highness the Maharaja Bahadur of Jammu and Kashmir include valleys formed by the Chenab and the Jhelum and the middle reaches of the Indus.

Geographical divisions.—The generally accepted geographical divisions of the territories are as follows :—

1. The Sub-montane and Semi-mountainous Tract, consisting of the plain contiguous to the Punjab and broken *kandi* country skirting the Himalayan ranges. The rivers Ravi, Chenab and Jhelum and several perennial streams flow through the southern plain area, which borders
[241] upon several Punjab districts. Rice, wheat, maize and other crops are grown in this area. Canals drawn from the big rivers and small village streams are the main sources of irrigation. The northern portion of the region called

133 *bandi* has an altitude of 2,000 feet or less. Its soil
[241] is stony and sandy and cultivation depends mainly
[162] on seasonal rainfall. The area of this division is 2,609 square miles. The population at the census of 1941 was 8,14,028.

2. The Outer Hills, consisting of the comparatively low hills to the south of the mountain ranges. This division comprises the whole area covered by the ranges of low hills to the south of the Pir Panjal mountains, which divide the two provinces of Jammu and Kashmir, one from the other. The altitude of the greater part of this belt varies from 2,000 to 4,000 feet, though the hills in Bhadarwah reach heights of over 5,000 feet. On the lower levels, and stretched between the hills are patches of cultivated lands or stunted forests. The higher elevations
[241] are covered with pine and *deodar* forests. The cultivation is greatly helped by the proximity of the Pir Panjal mountains, whose tremendous altitude causes the moisture-bearing winds to deposit most of their aqueous vapours in this part of the country. Rice and wheat are grown in some parts, while maize is the staple food. The area of
[162] this division is 9,769 square miles; the population at the census of 1941 was 11,67,405.

3. The Jhelum Valley, consisting of the valleys that drain into the Jhelum and the Kishanganga rivers. The mountains enclosing this tract have an average altitude of 12,000 feet. Many of the peaks exceed 14,000 feet. Water for irrigation is supplied by the perennial streams which have their sources in the surrounding snow-clad mountains. The Jhelum valley situated at over 5,000 feet above the sea level, and the beautiful lateral valleys of the Sindh, and the Liddar (the three together forming the famous Kashmir Valley) and the hilly tract of Muzaf-
[241] farabad are included in this division. The Kashmir valley is fertile and yields abundant harvests of rice. Fruits of various kinds are produced. Wheat and maize are grown. In Muzaffarabad district, agriculture is precarious and the cultivated area is small. The area
[162] of the division is 8,539 square miles; the population at the census of 1941 was 17,28,705.

4. The Tibetan and Semi-Tibetan Tract, consisting of the middle reaches of the Indus. The river has its source in Lake Manasarovar in Tibet and traverses the whole of the division running from south-east up to the

133 bend round Nanga Parbat, where it assumes a south-westerly course. The mountains in the north stretch up to the Pamirs, and reach great heights; one of the peaks, Mt. Godwin Austin 28,250 feet above the sea level, is [134] the second highest peak in the world. The Himalayan ranges north and south of the Indus have been described as the "Sportsman's Paradise", where ibex, *markhor*, and ovis ammon, besides other big game, are met with. A number of mountaineering expeditions have been to these regions for exploration. Except in Gilgit, the ranges in this division vary from 17,000 feet to 22,000 [241] feet. The cultivable area in the Ladakh district is very small and the rainfall deficient, and agriculture is carried on by artificial irrigation. *Grim* (a kind of wheat) is the chief crop and is grown even at a height of 15,000 feet. The small tract of Gilgit enjoys good climate and cultivation, and produces wheat and other crops and fruits. The [162] area of the whole division is 63,554 square miles. The population is very sparse—the density at the census of 1941 was 5 persons to a square mile and the total population 3,11,478.

The first two of these divisions form the province of Jammu, the third is Kashmir proper, while the fourth comprises the district of Gilgit and the Frontier *illaqas* of Skardu, Ladakh, and Kargil.

132 **Climate.**—The climatic conditions of the country vary from the arctic cold of the Ladakh district to the extreme heat of the Punjab plains.

In the sub-montane and semi-mountainous tract of Jammu Province, tropical heat is experienced. Kashmir enjoys a temperate climate in summer, but is very cold in winter. In the Frontier district, especially in Dras, Zanskar and Rupshu, there prevails extreme cold. The deep narrow valleys between Kashmir and Gilgit are hot and damp. Kishtwar and Bhadarwah have a more salubrious climate.

Rainfall is scanty in the Frontier *illaqas* and the Gilgit district, but in the rest of the State it varies from 30 to 65 inches a year. Reasi and Poonch receive more than 60 inches each annually. The annual rainfall of the Jammu district is nearly 45 inches and that of Kashmir Valley varies from 30 to 35 inches.

Places of interest.—(A) The following are some of the

(H) **Cultivated area.**—Of the total area of the State, 5.6 per cent. is cultivable and 4.9 per cent. is actually cultivated. The percentage of irrigated area to cultivated area is 35.1 The percentage of gross cultivated area under rice is 19.3; under wheat 19.5; under barley 2.3; under bajra 3.9; under maize 29.6; and under other food crops including pulses 10.7. 311 241

Dialects.—The principal languages spoken in Jammu and Kashmir Provinces are Kashmiri, Dogri, Punjabi, Gojri and Pahari. Bhotia and Shina are spoken in Ladakh and Gilgit. Owing to the existence of natural barriers, such as high and vast mountain ranges severing the Indus valley from the rest of the country, Bhotia and Shina languages have remained localized within their territorial boundaries and are not understood in other parts of the country. 197

Land Tenures.—Prior to 1933, land in Kashmir Province and in the Frontier districts was held by *zamindars* either in "*Haq-i-asami*" or as Tenants-at-will and in some cases also as Occupancy tenants. Under *Haq-i-Asami*, all the land was owned by the State, the actual holders or *asamis* had the right of occupancy as against the State as long as they paid the dues, but had no right of alienation by sale or mortgage. 423

Transfers were, however, permitted within the municipal limits of Srinagar and in Anantnag, Shopian, Bijbihara, Pampore, Sopore, Baramulla and Muzaffarabad towns.

Tenants-at-will held land subject to the will of the proprietor, who could eject them at any time. In Kashmir, tenants-at-will included a large number of *zamindars* who had been found in 1924 to have encroached on huge *khalsa* areas and to have brought them under cultivation. Occupancy tenants had the right of occupancy of land under a proprietor or an *asami*. They could not be ejected without special reasons, nor could rent on the land be altered at the will of the landlord. Their right was hereditary, and could be sold with the permission of the landlord.

Occupancy tenants were of two kinds, *viz.*, (1) those who held land direct from a land-holder or the State, and (2) those who held land under occupancy tenants of class (1). In Kashmir, occupancy tenants consisted mainly of tenants who held land at the first Settlement,

131 of Kashmir situated at over 5,000 ft. above sea level and the beautiful side
135 valleys of Sindh and Liddar also belong to this division.

It is needless to speak here of cultivation in the valley which is very close
241 and plentiful yielding abundant harvests of Shali (Paddy) the staple food of the
161 Kashmiries. Irrigation is supplied by the *Kuhls* drawn from natural water courses fed by the surrounding snow-clad mountains. The valley is famous for the large variety of its fruits which are exported to the plains in ever-increasing quantities. Besides rice or paddy, maize, wheat and tilgogla also are grown while Trumba (Buckwheat) is grown on the higher regions in small quantity. The area of this division is 8,539 square miles and the population comprises 1,569,218 persons.

131 (iv) *The Indus Valley or the Tibetan and Semi-Tibetan Tracts.*—These form the central portion of the valley of the great river Indus, which taking its
135 source at the Mansarowar lake in Tibet proper traverses the whole of the frontier region of the State running from south-east to north-west upto the bend round
161 Nanga Parbat whence it assumes south-westerly course till it enters the sea after covering a total length of 1,800 miles from the source. Enclosed by Karakoram on the north and the central range of the Himalayas on the south this division comprises three-fourth of the area of the State but on account of its high altitude and highly mountainous and barren character maintains a population of only 288,584 people giving a density of 5 persons to a square mile. Except Gilgit the ranges in this Ilaqa vary from 17,000 ft. to 22,000 ft. and in Ladakh there are vast deserts, *i. e.*, Linghoithang 1,6000 ft. and Kuenlun (17,000 ft. above
631 sea). This includes the three separate administrative divisions:—

1. Ladakh District	...	1. Ladakh,
		2. Skardu and
		3. Kargil Tehsils.
2. Gilgit District	...	Gilgit Tehsil.
3. Frontier Ilaqas	...	Hunza, Nagar, Yasin, Chilas, Ishkoman, Koh-Ghizar, Punial Ilaqas included in the Gilgit Agency.

135 The physical characteristics of the various portions of this country differ very widely and we have almost rainless and therefore dry and barren tracts of Ladakh on the one extreme and Baltistan and Gilgit with their lower hill sides and valleys verdant with orchards and corn fields on the other.

*162 The Ladakh tehsil is peopled by the Mongoloid (Tibetan) race who owe allegiance to Budhism while Skardu and Kargil are inhabited by Muslims
241 of Shia and Nurbakshi sects belonging to semi-Tibetan race called Balti. The cultivable area being very small and the rainfall very deficient agriculture is carried on by artificial irrigation with great difficulty and labour, and it is not uncommon that terraced fields are reclaimed at the foot of the overhanging cliffs. The Ladakhi custom of polyandry keeps the small holdings intact as the joint family and common-wife system of the Budhists prevents fragmentation of holdings and also acts as a great check on population. Grain is the chief crop of Ladakh which grows even at a height of 15,000 ft. The population of Gilgit is constituted of Muslims of the Dard race and this small tract enjoys far better climate and cultivation than Ladakh; producing wheat and other crops as also fruits. The production in Political Ilaqas is again of an inferior kind.

631 2. *Administrative Divisions.*—As at the preceding Censuses, the State may be divided administratively into two broad divisions:—

(a) The State proper.

(b) Dependencies and Jagirs.

4 [Errata: read "grain" for "gram" cf. errata sheet, p. 327, category 08 — Analysis]

132 The cause of high precipitation here is that the Monsoon which manages to reach these outer ranges of the Himalayas is deprived of its entire aqueous vapour by these mountains on the Punjab side of the Pir Panjal preventing its onward march and penetration to the Happy Valley which is very slightly, if at all, influenced by Monsoons.

132 161 (b) The second belt classed as the Poor Rainfall Division (20" to 40") comprises ten tehsils which have a density above 200 excepting entirely mountainous tehsil of Kishtwar (18) and partly mountainous Anantnag. It is in this belt that the highly populated tehsils of Ranbirsinghpura (527), and Srinagar (501) are located as also the fairly dense tehsils of Pulwama (334), Sri Pratapsinghpura (334), Baramulla (252), Kulgam (248), and Mirpur (285). For Kashmir which has a temperate climate a rainfall between 15" and 40" is considered sufficient for all kinds of cultivation as in such regions both evaporation and rainfall are generally less and consequently the population all over the Kashmir Valley is fairly dense.

(c) Next comes the belt of a very poor rainfall (below 15") with Kargil (density 7), Skardu (13), Gilgit (19) and Ladakh (1) all of which come last in regard to density; Ladakh tehsil having a rainfall of 3" exhibiting one man per square mile. Here the relation between rainfall and density is self-evident.

The above shows that rainfall has a great influence over the growth of population in all tehsils provided other conditions are equal.

161 312 241 (b) *Density and Irrigation.*—For the conduct of cultivation, water is the essential element and where Nature is not liberal enough in the distribution of a fair quantity of rainfall artificial means of irrigation whether by canals, tanks or wells make up for the deficiency. Instances are numerous where barren and dry tracts of land have been converted into flourishing fields through the improved irrigational facilities and have in consequence attracted large masses of human settlers. Lyallpur in the Punjab with an annual rainfall of 15 inches had in 1891 a density of 7 persons to a square mile but during the last 40 years it has grown so populous that its density at 1931 Census has now reached to 368 persons and is still growing.

The non-reliability of Census statistics of the State before 1911 makes it difficult to properly appraise the effects of irrigational works in influencing the growth of population, but even during the last twenty years the increase of density in Ranbirsinghpura tehsil from 428 to 527 and that of Jammergarh from 241 to 281 and of Jammu from 313 to 387 is undoubtedly due in a large measure to the irrigational facilities afforded by the Ranbir canal and the Ujh and Basantpur canals in Kathua district.

133 161 (c) *Density and Configuration of the surface of land.*—Even where the supply of water by rain or irrigation is sufficient cultivation will not be full if the surface of the land is uneven. Throughout India, it is the level plains (of the Ganges, Punjab and other rivers) which are most thickly populated as in such places every inch of the land can be brought under the plough and water can be retained in the field to supply the moisture.

The table given under rainfall and density shows that in the State also it is the level plains at the foot of the hills in Jammu and the plains of the Kashmir Valley that support large populations while the hilly tehsils of Ramnagar, Riasi and Bauhli etc., inspite of having highest rainfall are not thickly peopled on account of their hilly character.

132 161 (d) *Climate.*—The presence of masses of snow-covered mountains and the high altitude render the climate of part of Kashmir Valley very cold during the winter and the closing of the passes to the Frontier Ilaqas during the

winter makes free communication almost impossible and under such circumstances the cold regions of the Frontier have little to offer by way of attractions for the growth of population which largely accounts for low density. Malaria which constitutes the chief cause of death in a majority of cases is greatly influenced by climate and consequently a malarial climate is perhaps the least conducive to the growth of population. Malarial climate of Kathua is an instance on the point. 132 161 [164]

(e) *Density and Crops.*—It is difficult to trace definite connection between the density and crops such as would lead to the formation of general formula on the subject ; and the hypothesis that " the tracts which can support most people are those where rice is grown ", although challenged by various Census officers, has been found to be true to a certain extent in the case of the tahsils of the Kashmir Province by the last Director of Census of this State. 241 161

(f) *Historical and Industrial Consideration.*—History of a tract has exercised a great influence over the growth of population, as the civilised countries were strong and good Government ensures Law and Order with its concomitant blessings of security of life and property and impartial dispensation of justice between man and man will naturally encourage expansion of population not only by growth from the indigenous elements but also by a flow of immigrants from outside.

To these may be added the prospects of industrial development based upon the factory system of large scale production requiring the services of numerous workers which compels the movement of the rural population to the Industrial Centres and results in the creation of new towns and cities. Such growth of population is equally visible in parts of country newly opened out by railways and roads which create fresh avenues for trade and exchange of commodities encouraging the transport of surplus agricultural or mineral production to such places where they are scarce.

IV. VARIATIONS IN POPULATION AT PREVIOUS CENSUSES.

13. For statistical reference the Imperial Table II and the State Table I may be examined as also the marginal table which shows at a glance the results of variation during the past 40 years. 161

Census years.		Population.	Variation per cent. Increase (+) Decrease (−)
1891	..	[illegible]	Not available.
1901	..	[illegible]	+ [illegible]
1911	..	[illegible]	+ [illegible]
1921	..	[illegible]	+ [illegible]
1931	..	[illegible]	+ [illegible]

From the Report of the 1891 Census which was the first proper Census of the State, it appears that some sort of enumeration was conducted in the year 1873 but its results were far from reliable. The Report does not record any figures of population of this Census but from other sources the fact of an enumeration having been undertaken in 1873 at least of the Kashmir Province is confirmed and the results of this enumeration give a population return of 491,846 persons for the whole of Kashmir Province inclusive of Muzaffarabad district.

It requires no elaborate argument to establish the unreliability of these figures as a simple comparison with the population of the Kashmir Province at 1891 Census reveals that the count of 1873 places the population at a very low figure. It seems on the face of it incredible that the population of Kashmir Province should have increased during a period of 18 years (1873-1891) by about 100 per cent. i. e., from 491,846 to 949,041 in 1891 especially when the highest rate of decennial increase of population during the subsequent decades has on no occasion exceeded +28 per cent. in the Kashmir Province and this high percentage of variation has not been accepted as reliable by the subsequent Superintendents of Census of the State.

161 722 people in the prime of their lives constitute very strong factors in reducing the birth-rate and the effects of War would naturally have been most disastrous on the population of the Jammu Province which supplies the ranks of the State Military. This factor greatly accounts for the small percentage increase of only 2·7 per cent. in the Jammu Province during the decade 1911-1920. In view of the above circumstances, the increase of 5·1 per cent. for the whole State during the decade was fairly satisfactory as compared with the average increase of 1·2 per cent. for the whole of India.

V. THE CONDITIONS OF THE PAST DECADE 1921-1931.

132 17.—From a survey of the remote past we turn our attention to the closing decade 1921-1930 with which our Report is principally concerned and start with a general review of the agricultural, economic and seasonal conditions of this period in some greater detail since these exercise a substantial influence over the growth of population. The quantity of normal rainfall during the decade has already been shown by districts in the Subsidiary Table 1 and by tehsils in the marginal table under the paragraph dealing with Density and Rainfall. What remains now is to trace the course of rainfall during the ten years drawing attention to the exceptionally dry years as also to the good rainfall periods. Instead of giving a general account of these conditions for the whole decade it would be more advantageous to discuss them from year to year as far as possible in order to single out the good and bad years and avoid the confusion which the running account of such a long period involves. In preparing this brief account frequent help has been taken from authoritative sources such as the Annual Administration Reports of the State as also the Departmental notes obtained from the Heads of the State Departments for purposes of the Census.

The 1921 Census having been taken on the 18th of March 1921 corresponding to the Bikram date (Chet 1977) our review should naturally commence with the Sambat year 1978 but as only one combined Administration Report of the State was issued for three years 1977, 1978 and 1979, it will be advantageous to take these three years together and so also the subsequent 4½ years' period till the adoption of Fasli year by His Highness' Government with effect from the 1st of Katik 1984.

Triennium 1977, 1978 and 1979 (1921, 1922 and 1923).—*Weather crops and general conditions of the people.*—In the Jammu Province the rainfall was untimely and deficient during 1977 causing damage to both the *Rabbi* and *Kharif* crops, but in 1978 and 1979 it was fairly distributed, timely and sufficient and in the last year the condition of crops was well above the average. In Kashmir the rainfall in 1977 was below normal and not well distributed partially damaging the *Rabbi* crops; in 1978 also untoward distribution damaged the *Kharif* crops; but in 1979 conditions of the crops improved by the advent of timely and sufficient rain. In Gilgit the abnormal rainfall and early snowfall of 1977 brought considerable misfortune to the *Rabbi* and *Kharif* crops though this very year gave equal distribution of rain and snowfall resulting in a good crop in Ladakh. 1978 proved, however, unpropitious as insufficient rainfall brought about a scarcity of food stuffs in Gilgit while in Ladakh crops suffered from excessive rainfall.

● 241 *Cultivated area.*—The total cultivated area in the State fell, from 2,036,080 acres in 1976 to 2,031,801 acres in 1977 and 2,021,424 acres in 1978 but rose to 2,050,054 acres in 1979.

164 435 *General condition of the people: Kashmir Province.*—The general health of the people was fairly good as there was no epidemic and the birth-rate was higher than the death rate. Prices ruled high in 1977 and experienced a slight fall in subsequent years 1978 and 1979. The rise in wages benefitted the zemindars who, then free from agriculture took to labour. The number of live-stock increased.

Jammu Province—Prevalence of severe famine in Sambat 1977 followed by diseases of various kinds increased the death rate and it was not possible for the population of the Kandi Ilaqas to recover from the evil effects till Sambat year 1979 when the season took a favourable turn resulting in good crops. The abolition of *forced labour* or *begar* also proved a great boon for the outsiders. 731 141

Frontier Districts—Prices were high and prevalence of famine conditions in 1977 and 1979 rendered the people destitute in Gilgit although in Ladakh the health of the people was better and the birth rate higher than the death rate. The burden of begar enforced for the sake of Supply and Transport Department is a sore vexation to the people and an impediment to agricultural operations.

Four and a half year's period—(1900-1901-1902-1903 and first half of 1904 (1904-1905-1906-1907 and part of 1908)—Jammu. In the year 1900 the rainfall in the Jammu Province was sufficient and well distributed there being no complaint even in Kandi tracts, while Nature caused belated sowings in 1901 but the pangan was removed in 1902 which gave sufficient and well distributed precipitation all over the province excepting portions of Reasi and Kathua districts where excessive and untimely rain affected the *Kharif* crops. In 1903 and first 6 months of 1904 the rainfall was irregular, the Mirpur and Kathua districts suffering from insufficiency of rain while abnormal rains in Reasi wrought much damage to life and property. 132

In the Kashmir Province the excessive rainfall in 1900 gave bumper harvests excepting the Anantnag tehsil. In 1901 the rainfall was comparatively much less but the deficiency was made up by sufficient snowfalls maintaining a richer and continuous flow in the irrigation channels and streams. In 1902 and 1903 and first 6 months of 1904 the precipitation was again sufficient and well distributed.

The Frontier Districts experienced scarcity of rains in 1900 especially in tehsil Kargil of the Ladakh district where the cultivated area decreased by 740 acres. In 1901 the fall was again not good but there was an increase of 344 acres in Gilgit and 50 acres in Ladakh in the area irrigated by *Kohls*. In 1902 there was again shortage of both rainfall and snowfall but fortunately the crops which have do not depend so much on rain as on artificial irrigation did not suffer there being no decrease in the cultivated area. In 1903 and the first 6 months of 1904 the snowfall was heavier in the Gilgit district and the cultivated area increased by 600 acres.

Cultivated area.—The following table shows the variation in cultivated area during the 4½ years under review:— 241

Year.		Total area cultivated.	Variation.
1979	—	2,000,004	——
1980	—	2,040,795	—[illegible]
1981	—	2,030,836	—10,307
1982	—	2,027,230	—1,606
1983	—	2,045,287	+8,247

It will be apparent that the figures of area under cultivation had suffered a continuous fall since 1979 and it was only in the last year *i.e.*, 1983 that an upward tendency began to demonstrate itself by an increase of 8,247 acres. The area cropped also decreased during these years from 2,093,113 in 1980 to 1,943,180 in 1981 ; and to 1,936,319 in 1982.

The General conditions of the people: *Jammu Province*—The favourable season and good harvests of 1900 materially improved the condition

132 Sailabu Circle, which told heavily on *Rabbi* and *Kharif* crops. The Muzaffarabad district had well distributed rainfall and good crops. Hailstorms did some damage in certain places. The year was immune from epidemics excepting an outbreak of Cholera claiming 133 victims. There was a disastrous fire at Muzaffarabad and with the exception of the Treasury all State office buildings the Tehsil, Wazarat and the Court were burnt down.

[164]

435 Prices of *Rabbi* crops remained generally higher. The Shali situation was under full control. The general condition of the people was good. The fresh land revenue assessment of the Uri tehsil was announced during the year and was received well by the zamindars.

731 With the exception of Mirpur and Bhadarwah tehsils the Jammu Province had timely and sufficient rains and good harvests. The visitation of locusts constituted a great menace throughout the province including the Jammu city where as if to give a demonstration of their strength they one day invaded even the Government offices and in a minute the walls, the doors electric posts and trees were literally blackened by their swarming members and their flying legions outside actually clouded the sun from view. The Government spent considerable amounts in the destruction of the pests by actually offering price per mound of the eggs destroyed by the zamindars. The Revenue officers had a busy time and the visits of high officers and the interest taken by the Minister went a great way in freeing the country from the locusts.

241 Inscrutable are the purposes of heaven as instead of anticipated scarcity and starvation fields yielded bumper crops and the over-flowing of grain markets lowered the prices so much that they touched the bottom and the agriculturists began to find it difficult to adjust themselves to the changed conditions.

164 General condition of the people was on the whole average the year being immune from diseases. The import of grain free of duty continued as also the measures against venereal diseases and abduction of women.

132 **Fasli year 1997-98 (upto end of 1987).**—Although the Fasli year is styled 1997-98 our account ends with the close of Bikram year 1987 when the final Census was taken.

435

Jammu district had well distributed rain attended with fair harvests; Mirpur had scarcity at *Rabbi* and excess at *Kharif* thus adversely affecting crops; Riasi and Udhampur districts had less rainfall than the previous year while Kathua had sufficient and timely rains. On the whole the rains were less favourable than of the past year.

The prices of grains showed a downward tendency due to the world slump; and fall in prices in the contiguous districts prevented the prices from rising here. Import of grain in Mirpur and Kathua continued free of customs duty. The general health of the people was satisfactory as there was no epidemic.

In the Kashmir Province the rains were scarce although better than the last year. There were no accidental calamities and no appreciable difference in prices. The general condition of the people continued good till end of 1987 as the political agitation started in the month of Hair 1988 which does not fall within our documents.

The condition of the zamindars is one of steady progress. The abnormal fall in prices in British India did not affect the Kashmir zamindars who obtained fixed prices from the Food Control Department which has proved a great boon both to the urban and rural population.

312 **18. Relaxation of Irrigation.**—Having discussed the character of the seasons, the condition of crops and the general economic condition of the people

[Errata: read "menace" for "mishaps"; cf. errata sheet, p. 221, category 116 -- Analys]

241 of people who for the past years were subjected to the ravages of famine and scarcity conditions. There was enough grain and to spare for exportation. The opening of Banihal Cart Road which is the one all-State route connecting the two provinces of Jammu and Kashmir was the greatest work of the decade. The health was generally good save in the Jammu 164 district where Plague caused much mortality. In 1981 the condition was 435 practically the same but there was no epidemic while in 1982 the general economic condition was slightly better owing to the general fall in the prices 241 of cloth, sugar, tea and salt which are the main commodities for which the consumer is dependent on the market. The higher prices of food stuffs also brought gain to the agriculturist. There was not much improvement in 1983 excepting the slight rise in prices of food grains.

Kashmir Province.—In Kashmir the year 1980 was responsible for good harvests, high wages, absence from epidemics, decrease in forced labour, flourishing conditions of people and prohibition of import of Shali into Srinagar and permission for its export to British India by Private Agencies. In 1981 with the exception of a Cholera outbreak the province had fair harvests, nice weather and good economic conditions which but for the feeble outbreaks of Cholera and Plague in 1982 were well maintained during 1982 and 1983.

Frontier Districts.—But for a mild attack of Influenza in Gilgit, the year 1980 proved to be a healthy year being free from disease and attended with satisfactory conditions. The people no doubt are generally poor which is due not only to the labour being unskilled and unable to fetch high wages but want of any industry or a brisk trade, the whole population being engaged in agriculture which unfortunately has no further land for expansion. The remaining years 1981, 1982 and 1983 were normal.

Fasli year 1984-85.—It is necessary to explain here the fact that His 985 Highness' Government ordered the abandonment of the old Bikrami year and adoption in its stead of the Fasli year which commences with the seventh month of the Bikrami year namely on 1st of Katik and closes with the month of Asuj. The first Fasli year 1984-85 started with the 1st of Katik 1984 (about the middle of October) and is represented in duplicate figures as shown above and consequently the conditions for the years after 1983 are represented by the Fasli years instead of Bikrami years.

Character of the Seasons.—The years 1984-85 proved very inauspicious 731 for Kashmir Province as the unprecedented and heavy rainfall continuing incessantly for well over two days brought disastrous floods which besides flooding 132 the valley inflicted terrible destruction on crops and cattle alike. All communications with the outside world were cut off and the Kashmir valley was for several days completely isolated. Although the Gorge in Muzaffarabad district did not, on account of high elevation, suffer so much from floods as though excessive rainfall yet the washing away of the Kishanganga and Doodal bridges by the unprecedented floods both in the Jhelum and the Kishanganga rivers brought about a serious dislocation of the trade of the district by cutting off the transport communications between Abbottabad and Doodal. During the winter when the snows block the Murree road all traffic between Srinagar and the Punjab is diverted to this road which is free from snow throughout the year but loss of the above two bridges rendered the use of this route by wheeled traffic impossible. The bridges have, however, been reconstructed now in 1932 i.e. after 4 years of their destruction and consequently this period was not favourable for the flow of the trade of this district. The schools of Muzaffarabad district continued under the Settlement operations. The province was free from epidemic diseases but for the Small-Pox outbreak in Srinagar city in 1983 resulting in 1,032 deaths.

The annual Amarnath pilgrimage started in good weather from Srinagar but was overtaken by heavy transport rains accompanied by snows in high alti-

1 [Errata: read "[illegible]" for "[illegible]" in errata sheet, p. 329, category 116 -- Analyst]

245 654 *Silviculture.*—Great progress was made during this decade in silviculture. The establishment of a specialist Working Plan Circle enabled all the valuable commercial forests to be brought under modern methods of management, thus enabling the forests to be fully utilised without impairing their future productivity. Silvicultural research was undertaken for the first time and a special Research Division was formed.

[313] [314] *Commercial Development.*—Considerable progress has been shown in developing the commercial side of the department's activities. The out-turn of timber rose from 11 millions c.ft. to nearly 29 millions. The markets for minor products were developed and extended. The production of crude resin rose from about 4,000 maunds to 55,000 maunds greatly adding to the prosperity of the people in parts of Jammu Province where resin tapping has now become a well established village industry. Kashmir Artemisia has been brought under commercial working and now contributes considerably to the world's supply of Santonin.

General.—The expansion of the Forest Department's activities have very largely benefitted the people of the State. Not only has the larger income produced by the department enabled the Government to spend more money on social services such as education and medicine, but the increasing out-turn of produce has provided a great deal of work for the inhabitants many of whom now rely on forest works to enable them to pay their land revenues.

241 242 **36. Agriculture.**—A glance at Imperial Table X (Occupation), will show that by far the major portion of the inhabitants of the State depend on agriculture for their livelihood. The prosperity of trade and transport is also indissolubly linked with the bright prospects of agriculture for if the purchasing power of the masses goes low on any account a season of depression sets in the trading sections of the community. The activities of the Agriculture Department in promoting the interests of farmers by introduction of better varieties of seed, more scientific instruments, better manures and last but not least by awakening a new interest in agriculture by overcoming the apathy of ages are particularly relevant to the Census Report. Any invention or discovery which can double the yield of crops in this country is bound to multiply to the same extent the mouths that feed on it. The activities of the Agriculture Department of the State are, however, unfortunately concentrated in the Kashmir valley only, and the province of Jammu has not derived any material advantage from its existence so far. The extension of the department's activities to that province on a larger scale is apparently necessary.

In the Kashmir valley the Agriculture Department maintains two experimental farms where several varieties of agriculture and vegetable seeds imported from India and foreign countries like America, England, Russia, Italy are tried and recommended for adoption to cultivators after the experiments have met with success on the Government farms. In some cases acclimatised seeds have multiplied the yield by 50 per cent. About 169 varieties of foreign vegetables are also grown on the farm. The seed is distributed twice a year in the valley and demands from other places are met by post.

241 177 *Implements.*—Several implements such as Mysore ploughs, Horse Hoe, Bar Harrow, Chaff Cutter, Maize Huller and Sheller, Automatic Seed Drill have been introduced and though a few only of the zamindars who are enterprising enough have come forward to purchase them and try their utility on their farms an innovation has been started which might prove of considerable value in the future.

543 *Shows.*—Agricultural shows used to be held on the occasions of seed distribution and have now come to form a part of the Industrial Exhibition held annually in Srinagar. The Agriculture Department occupies a separate section where several varieties of different agricultural and horticultural products are exhibited besides the implements and provide a source of valuable information and instruction to the people. In 1929 an agricultural show was held at Jammu

K 161 decennial increase comes to 5·64 per cent. against 3·1 of the previous decade representing a fairly satisfactory state of affairs for these tracts.

K [121] The total area of this division is 63,560 square miles or three-fourths of the area of the entire State while the population supported by this huge area amounts to only 288,584 persons *i. e.*, 7·9 per cent. of the total population leading to a resultant density of only 5 persons to a square mile against 183 of the Kashmir Province and 144 of the Jammu Province inclusive of Jagirs. The figures of density offer their own commentry and no words are needed to establish the extreme sparseness of the population in these parts. Taking into consideration of variation from decade to decade it will be evident that internally the tract has grown in population from 160,225 in 1891 to 288,584 in 1931 yielding a total increase of 128,359 persons or 80·1 per cent. in the forty years which represents the highest increase over this long period as compared with the other two provinces or any of the districts. But a study of the figures of percentage variation of this division in the Subsidiary Table No. III shows that there is a progressive decline in the percentage increase rate from decade to decade as is evidenced by the big fall from 44·0 per cent. decennial increase in 1891-1901 to 14·2 in 1901-1911 and to 3·1 in 1911-1921. This leads us to the conclusion that the figures of the earlier Census of these tracts were far from being accurate and as each succeeding decennium is condusive to greater accuracy we may rightly conclude that the rate of increase which is manifesting itself at the recent decades represent the true state of affairs and the figures of the remote decades are not free from suspicion.

Coming to density proper the present Census gives a record of 5 persons to a square mile against 4 of the last Census which naturally means an increase in density by 25 per cent. but looking deeper into the figures we see that the actual density in 1921 was 4·29 and in 1931 it is 4·54 which gives a net increase of ·25 and reduces the percentage increase to a reasonable figure of 5·8 per cent. from 25 per cent. shown above on the basis of round figures.

K 133 241 The reasons for this dearth of population in this part of the State are not too far to seek as the highly mountainous character of the tract coupled with vast treeless deserts at an altitude of 17 or 18 thousand feet above the sea-level offers very little attractions to settlers who will scarcely find any land available for cultivation here especially when only ·3 per cent. of the total area is fit for cultivation and the normal rainfall does not exceed 5·7″ which is hardly suitable for growing any crops. The passes remain closed during the winter when communications are generally cut off and the transmission of post is also attended with considerable difficulty. There are no roads worth the name.

K 161 The decade under report presents a record of increase in all the constituent units and the variation from 1·7 to 4·72 in the Ladakh district marks a decided improvement while the lowering of the percentage increase in Gilgit and Political Illaqas is due to more careful enumeration leading to greater accuracy. It is a patent fact that at the present Census efforts have been made for the first time to obtain more detailed data of the Frontier Illaqas which hithertofore were enumerated on a special form having four or five columns instead of the General Census Schedule provided with eighteen columns.

W.T. 161 **49. Ladakh District.**—Having said so much by way of introduction we shall review the tehsil comprising this district in passing with the help of the marginal table. Starting with the Ladakh district having an area

Name of District or Tehsil.	Population 1931.	Density.	Percentage of variation.		
			1921-1931.	1911-1921.	1901-1911.
Ladakh District ..	170,520	6	+ 4·72	− 1·7	....
1. Ladakh Tehsil ..	54,425	1	+ 0·16	− 2·9	....
2. Kargil	60,330	7	+ 5·98	− ·1	....
3. Skardu	107,477	15	+ 6·40	− 3·6	....

[Errata: cf. category 116, p. 329 for corrections -- Analyst]

The above reasons are of general applicability to all the Districts and Tehsils which registered an increase during the decade but some arguments are still necessary to explain the disparity between the rates of increase in the Jammu and Kashmir Provinces as also among the Frontier Districts. As already shown the increase in the Kashmir Province amounts to 11·32 against 9·03 of the Jammu Province and 5·64 of the Frontier Districts. The prolific nature of the Kashmir Province is now an accepted fact which has its root in the healthy climate of Kashmir enjoying immunity from the malarial season and the visitations of Plague which work a great havoc in the sister province of Jammu, and the only epidemics being Cholera and Small-Pox over which man through modern inventions has obtained considerable control. The excellent conditions of agriculture, the rich alluvial soil, natural sources of irrigation, the level sheet of contiguous fields extending over the whole valley where water can be easily stored and retained in the fields to produce rice (Paddy) in rich abundance always ensure rich harvests and consequently keep the province secure from famine. In Jammu Province only 14·4 per cent. of the area being irrigated (against 50 per cent. of Kashmir Province), 85 per cent. of the area has to depend upon the mercy of the rains absence or dearth of which not only means absence of crops but also the absence of drinking water for human beings and the animals in the Kandi tracts whose population have often times to leave their homes temporarily to save themselves from starvation. Besides agriculture various other subsidiary means of raising income are open to the Kashmir population—Cocoon rearing, sale and export of fruits such as apples, pears, walnuts and almonds etc., and Cottage Industries of different kinds followed in the spare hours of winter such as Loi-weaving, embroidery, preparation of fire-pots (*Kangrias*), twig baskets etc. During winter a large number of surplus population of Kashmir emigrates to the plains of India to work as labourers and return to their homes to revive agricultural activities as soon as spring sets in. This migration helps the emigrants to feed themselves during the five winter months from wages earned as also to bring a good portion of their earnings to their homes on return. Influx of large number of visitors, European and Indian, gives great impetus to trades and handicrafts of Kashmir which factor is totally absent in Jammu or the Frontier Districts. The last though not the least factor responsible for the higher increase in Kashmir Province is the fact that the population consists predominantly of Mohammedans who on account of prevalence of widow re-marriage, a more generous and rich dietary and harder life and for other reasons which will be discussed in the Chapter on 'Religion' multiply much faster than the Hindus. This is amply borne out by the figures of All India increase which for Muslims shows an increase of 13 per cent. against 10·4 per cent. of the Hindus. As regards the State the rate of increase of Hindus is still lower as will be shown in the Chapter on 'Religion' although the rate of increase amongst Muslims is also slightly lower than British India.

52. Pressure of Population.—The extremely low density of 43 for Jammu and Kashmir is apt to give rise to the wrong impression that the State is very thinly populated and consequently has ample room for expansion of population without any immediate fear of its pressing upon the means of subsistence. But in the determination of the pressure of population on food-supply the spatial density is not the governing criterion but on the other hand to arrive at some conclusion we must calculate density not on the entire area of the State but upon the net cultivated area—

Name of District.	Pressure per square mile of net cultivated area.	Pressure per square mile.
	Net cultivated area in acres.	
Jammu and Kashmir State ..	[illegible]	1,537
1. Jammu Province (including Jagirs) ..	[illegible]	1,081
2. Jammu District ..	[illegible]	[illegible]
3. Kathua " ..	[illegible]	[illegible]
4. Udhampur " ..	[illegible]	1,[illegible]
5. Reasi " ..	[illegible]	[illegible]
6. Bhadrawah " ..	[illegible]	[illegible]
Jagirs ..	[illegible]	7,[illegible]
7. Poonch Jagir ..	[illegible]	1,[illegible]
8. Chenani " ..	7,977	[illegible]
9. Kashmir Province ..	[illegible]	1,[illegible]
10. Srinagar District ..	[illegible]	1,[illegible]
11. Baramulla " ..	[illegible]	[illegible]
12. Muzaffarabad " ..	[illegible]	1,[illegible]
13. Frontier Districts (including Political Agency) ..	[illegible]	1,[illegible]
14. Leh District ..	[illegible]	1,[illegible]
15. Gilgit " ..	[illegible]	1,[illegible]

4 [Errata: read "of" for "in", cf. errata sheet, p. 329, category 116 -- Analyst]

161 figures whereof are given in the margin by districts. When we keep in mind
241 the fact that out of a total area of 84,471 square miles only about 1 per cent
is cultivable and 4 per cent, not cultivated the inferiorness of the calculation
on the basis of spatial density is at once brought to light.

The table shows that density on net cultivated area is highest in the Frontier Districts being 1,612, it is 1,221 in the Kashmir Province and 1,021 in the Jammu Province which reveals not a very hopeful state of affairs showing as it does sufficient congestion[*] in cultivation. If agriculture is to form the principal source of livelihood of the State population it would appear that the pressure on the resources is already carrying itself to most of the districts and is almost overmapping the limits so far as the Frontier Districts are concerned. Even in these figures different kinds of errors enter into calculation and vitiate the inter-district comparisons. Since it is ultimately the quantity of food produced on a cultivated area and not the bare area which is to support the population, the fertility of the soil, rainfall, irrigation are also factors which have naturally to be considered. For example the density of 697 in Mirpur district where soil is not so rich and rainfall is deficient and irrigation negligible might present a greater pressure than a density of 1,304 for Srinagar district which has a richer soil and better irrigation. For want of up-to-date and reliable quantitative figures of agricultural production (in tons or maunds) for the different districts or for the whole State we are not in a position to say whether our food-supply is keeping pace with the increase of population or what further population it can support; but from the statistics obtained from other sources we find that far from being self-sufficient in the matter of food-supply the State has during the past ten years been all along importing food-grains to meet the shortage of local supply. The following table prepared from the trade statistics of the State during the past decade gives us a fair insight into this problem. It will be seen that save for the year 1921 when the exports of food-grains considerably exceeded the imports for which the removal of embargo on the export of rice from Kashmir is chiefly responsible, the normal conditions have always required the supplementing of the local production in the Jammu Province by imported food-grains as is evidenced by the higher figures of import as compared to export. The largest quantity imported was 630,400 maunds in 1928 when on account of prevalence of famine in the Jammu Province and exemption from import duty granted by Government the imports flooded the State markets to make up for the local deficiency.

439 STATEMENT SHOWING QUANTITY OF GRAIN IMPORTED INTO AND EXPORTED FROM THE JAMMU AND KASHMIR STATE FROM SAMBAT 1978 TO 1986-87.

Name of year.	Jammu Province.		Kashmir Province.		Entire State.	
	Quantity in Maunds.		Quantity in Maunds.		Quantity in Maunds.	
	Import.	Export.	Import.	Export.	Import.	Export.
1978 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1979 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1980 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1981 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1982 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1983 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1984-85 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1985-86 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1986-87 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Total ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Average ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

*[Errata: read "congestion", cf. errata sheet, p. 329, category 116 -- "Analyst"]

Taking the average of the nine years for which the trade figures have been tabulated our average annual import of grains amount to [illegible] maunds while exports come to [illegible] maunds which yields a net excess of [illegible] maunds imported grain, and naturally proves that we are not self-sufficient in the matter of food-supply. 241 439

Again a study of the provincial figures shows that it is the Jamma Province which is not self-supporting and stands in need of supplementing its food requirements by import while the Kashmir Province is on the quite self-supporting except of course, in the years of scarcity and famine. In normal years the province produces enough and to spare provided there is no embargo laid on export by the Government in the interest of keeping sufficient reserve within the country for lean years. The average of the last nine years yields annual imports amounting to [illegible] maunds and exports amounting to [illegible] which gives an excess of about [illegible] per cent. exports over the imports for the Kashmir Province.

There is no gain-saying the fact that with the extension of irrigation and improvement of agricultural methods considerable increase in food-supply can be effected for some time but since the cultivable area is very small the tendency to diminishing returns from agriculture must set in probably after a few decades especially when the fragmentation of holdings and deficiency of level stretches of area in the Outer Hills, the Indus Valley and larger portions of the Sub-Montane Divisions constitute serious handicaps to the application of Western methods of agriculture here. 000

Considering, however, the rate of growth of population which on the average comes to about 9 per cent. the situation is not in the least alarming as the numbers at this rate can only double themselves in 110 years and it is believed that with the increase in the area brought under cultivation, advance in the extension of irrigation, use of fertilizers and scientific methods of cultivation the production should be able to keep pace with the increase of population and consequently the tendency to over-population is not an immediate terror although it should at the same time be borne in mind that the increasing numbers will only be able to drag an existence at a low standard of life unless a substantial improvement takes place in the national income per head through the progressive industrialization of the country. If necessary relief is not extended to agriculture by release of pressure from land and its diversion into fruitful channels of trade, industries and other occupations the over-population would in the next few decades stand before us as a stubborn fact and Nature will be compelled to interfere and effect adjustment through positive checks if we do not ourselves have recourse to the preventive checks.

14. *Checks.*—In this connection our account will not be complete unless we briefly take notice of checks which control the growth of population in the State. The checks are of two kinds (1) Positive and (2) Preventive.

1. *Positive.*—The positive checks are those which cut down numbers already brought into existence such as :—

(a) Starvation.

(b) Disease.

(c) War.

(d) Misery in all its forms.

2. *Preventive.*—The preventive checks prevent numbers from being brought into the world :—

(a) Infanticide.

(b) Postponement of marriage.

SUMMARY TABLE I

| [illegible] | [illegible] | [illegible] |

Exploitation of animals and vegetation shows the highest proportion in working dependency amongst the rest and this accords with actual facts, for in agricultural operations, the co-operation of the family is indispensable and even young boys and girls of the family are not useless, destined to some minor work such as tending the cattle or cutting grass etc. The whole cannot be spared as all. The work, moreover, proceeds on empirical methods and does not require for its execution any industrial preliminary training except such scanty knowledge which every farmer's son possesses. Materials support such a microscopic section of the population that its working dependents need no remarks. Persons living on their income have also a larger ratio of working dependents because the maintenance of sources of income requires supervision, and co-operation of the members of the family cannot be dispensed. Industry also has a comparable figure against it as several persons follow sub-work owing to a specialised occupation or house and of them quite a large proportion consists of women and children. The figures against unproductive are easily understood. The minor boys and girls of beggars and vagrants follow the calling of their parents as soon as they can handle the bowl and can utter a few hackneyed phrases of their profession. A trip to Kashmir will explain to any one the nature of working dependency in transport where he will find all the members of the Hanji family towing the boat. As regards trade, in the Mahani boys of a tender age are made to work in the shop to assistants and thus serve a sort of apprenticeship before they are full-fledged shopkeepers.

The ratio of working dependency is lowest in public force and public administration as it ought to be.

131. Proportion of Female Working Dependents per 1,000 Male Working Dependents.—It will be seen from the marginal table that in some of the important occupations women assist the earners more than the male adults. In industry and trade they are in excess of the working dependents of the other sex. In unproductive they are happily less. In exploitation of animals and vegetation which is obviously a male department they do not stand as competitors. In public administration they are sufficiently advanced. On the whole there is no enviable position and nobody will venture to say that they are the same as their sisters of old. A change for the better has indeed come over them which will surely prove of great economic value to the nation in days to come.

Occupation.	Proportion of female working dependents per 1,000 male.
1. Exploitation of animals and vegetation	[illegible]
2. Exploitation of minerals	[illegible]
3. Industry	[illegible]
4. Transport	[illegible]
5. Trade	[illegible]
6. Public Force	[illegible]
7. Public Administration	[illegible]
8. Professions and Liberal Arts	[illegible]
9. Persons living on their income	[illegible]
10. Domestic Service	[illegible]
11. Miscellaneous	[illegible]
12. Unproductive	[illegible]

I. Some Important Occupations.

132. Agriculture.—Of all cultures agriculture is the best as without it the vital requirements of human existence cannot be met. Cultivation in the State engages 550,864 earners and 192,521 working dependents, making a total of 751,385 workers. In 1921 the number of workers was 967,230 and females numbered 250,745 who now show a low figure of 37,965 only. If this difference in the figures of females were to be added to the 1931 total the figures of earners and working dependents would exceed those of 1921. It would be absurd to think of so many women defaulting from the profession in a single decade and all that can be said is that the differences in classification have labelled the 1921 female workers in agriculture as working dependents in domestic service.

The important constituents of cultivation are :—

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Non-cultivating proprietors, cultivating owners, tenant cultivators and agricultural labourers.

Class	Total strength of cultivators.	Strength in 1921 of certain classes.	Percentage of total cultivators under cultivation.
Non-cultivating Proprietors	[illegible]	[illegible]	[illegible]
Cultivating Owners	[illegible]	[illegible]	[illegible]
Tenant Cultivators	[illegible]		[illegible]
Agricultural Labourers	[illegible]	[illegible]	[illegible]

The figures of owners under non-cultivating proprietors compare favourably with those of 1921 and if we add the working dependents of this group the figures will be in excess of those in 1921 by 14,571 i. e., nearly 30 per cent. increase would be exhibited. The non-cultivating proprietors comprise only 1 per cent. of the total owners under cultivation which points to the fact that the holdings of land are generally small and cannot support a big lethargic class. The cultivating owners are the most numerous members of the profession which augurs well for the politico-economic stability of the State and its people as peasant proprietorship is a solid foundation of social structure. A peasant-proprietor evinces a keen interest in his work and is alive to the need of increasing the productivity of land without exhausting the soil, unlike the tenant-cultivator whose main interest is to get maximum yield from the land with minimum outlay or the non-cultivating proprietor who merely acts like a suction pump drawing the highest rent possible. The tenant-cultivators form 34 per cent. of the total owners of this class while agricultural labourers are only 1 per cent. The preponderance of tenant-cultivators is prejudicial to agricultural improvement and it is fortunate that their proportion is not over-whelming. The lowest figures for agricultural labour are probably due to errors of enumeration which have led to an inflation of the figures under general labourers.

652 **193 Government Aid to Agriculture**—As stated in extenso in Chapter I of the Report agriculture is the subject of special concern with His Highness' Government. Irrigation has been extended on a large scale, co-operative societies have been started to finance agriculture, usury has been crushed, Agricultural Department is doing its utmost to introduce new crops and increase the quality and outturn of existing ones though its activities are practically confined to Kashmir Province only, remissions and suspensions of land revenue are frequent, Taccavi advances are made to agriculturists in distress, Veterinary hospitals are provided and some other special concessions have been made. The task so far accomplished is worthy of record though much remains to be done still. The chief drawbacks of agriculture are difficulties of communications and lack of marketing facilities together with the backwardness of people who have no scientific knowledge of the subject. Agricultural education is the first and foremost necessity for a country which has its being bound up with agriculture. The marvellous change that this sort of education can bring about will be clear from the statement of Mr. M. H. Jenkins, in his Report to the Royal Commission on Technical Instruction, wherein he says "the results of agricultural education in Denmark have been something extraordinary. Danish butter is now the best in the world; in 1880 it was described by the British Vice-Consul at Copenhagen as 'execrably bad', the progress since is directly traceable to agricultural education". As circumstances are, the produce of all principal crops per acre is unevenly low compared to that of other countries and in spite of more than 70 per cent. of the population relying on this source of livelihood the State is not self-sufficing in matter of grain produce and has to import food staples in large quantities from outside.

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241 The second drawback viz. lack of adequate marketing facilities due to the hilly nature of the country and remote situation of districts which are connected with the exporting centres by means of bridle paths also considerably impedes the advancement of agriculture as the agriculturist does not get a fair return for his labour. Moreover, as the work is conducted at present there is a horde of intermediaries who intercept a major portion of the profit and while the agriculturist gets very little the consumer has to pay much more. The intermediaries cannot be swept off one and all as they are an essential part of the modern business organism but their number can be considerably lowered by better organisation for marketing of produce. Much in the end depends upon the human factor, however. The people who look to Government for solving all their troubles financial or otherwise, have not yet learnt the A. B. C. of self-reliance and are very poor stuff for advancing the cause of a particular business. Self-reliance and ability to make a combined effort are pre-requisites of success in every field and agriculture is no exception. "The improvement of agriculture must in the first place be the work of the agriculturists themselves". (League of Nations, Report and Proceedings of the World Economic Conference 1927, Volume I page 52).

*162 472 **196. Industry.**—In still near the cock-crowing in the State. The countries of the world are usually divided into two classes viz. Industrial and Agricultural. In the latter class custom and status predominate over competition and contract; there is uneven distribution of the population in various occupations due to agriculture monopolising the field. Small scale industries with little capital exist, credit is undeveloped and usury prevails. As will be seen from the table given in para. 189 of this chapter industry claims only 9 per cent. of the total earners compared to 73 per cent. of the first subclass. And even this weak fabric of industry is mainly reared by the shoemaker, potter, barber, blacksmith, carpenter, flour grinder, weaver, dyer, tailor and scavenger and others of the kind, who—thanks to the caste system—are so wedded to their profession that they cannot shake it off entirely. Were it otherwise the structure of industry would crumble to pieces. The cause of this low proportion may be found in several factors notably competition of machine-made goods which attract by their cheapness and make the indigenous worker's calling more and more precarious. A change has also set in in the tastes of the people due to the impact with Western civilisation. All this has told heavily upon the number of village artisans who find it unremunerative to engage in their hereditary calling and desert it in favour of agriculture, thus adding to the concentration on land progressively, and as a conclusion "the economics of a country which depends to so great an extent upon agriculture must be unstable" (Montague-Chelmsford Report).

*162 **198. Transport.**—Engages only 1 per cent. of the total earners. The total workers under this head are composed of 8,925 earners and 462 working dependents. Transport by air is non-existent in the State and the 4 male earners shown under this group are undoubtedly immigrants. Transport by water and road play most important parts. The former has a total of 3,927 earners and 292 working dependents. The largest number is reported by the Kashmir Province where the navigable Jhelum and a net work of other streams and lakes make transport of goods from place to place by water easy and cheap. In the Jammu Province which is hilly, the rivers are tempestuous and do not offer any large scope for this form of transport. The Chenab, for instance, allows boats to ply after it has entered Akhnoor but even here and beyond it the boats are only ferry boats and do not serve as connecting links between different towns. In the rainy season again the rivers are so turbulent that all navigation comes to a stand still.

The strength of 512 earners in the Jammu Province out of a total of 8,923 is thus easily understood. The Frontier Districts which beat even the Jammu Province in their hilly character have no earners under this head at all. Even the small number in the Jammu Province is made up of labourers employed on rivers and canals and other persons employed in harbours, docks etc. It was stated in Chapter III that the natives of Mirpur district are found generally in the

[Errata: read "over"; cf. errata sheet, p. 330 category 116 -- Analyst]

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Sub-Himalayan Kashmir: Punch and Jammu

Very broadly speaking, Kashmir consists of two huge mountain masses —the Karakoram in the far N, the Himalaya/Zaskar to the S, with the Indus entrenched between them; and, on the Sn flanks of the main Himalaya, the famous Vale, walled in by the Pir Panjal which in turn breaks down into the lower but highly dissected Tertiary hills of the Punjab border (Figs. 63, 64). In actual fact the detail is exceedingly complex and the breakdown into seven units of study rather arbitrary, though not entirely so. 133

Kashmir includes a narrow strip, 5–15 miles wide, of the Punjab plains, here at 1100–1200 ft; this tract is badly ravined and of little significance except for the inclusion of the Mangla headworks of the Upper Jhelum Canal. N lies a belt of Siwalik terrain, hills up to 2000–4000 ft, largely anticlinal and overlooking a series of *dun*—longitudinal valleys—succeeded in turn by the Miocene Murree sandstones and Eocene Nummulitic limestone at 6000–8000 ft. The Siwalik zone, a "pile of rock waste" up to 20,000 ft thick, has undergone very recent folding and faulting, including early Pleistocene thrusting. In the earlier Tertiary zone strike-faults have disrupted anticlines and brought in massive Permo-Carboniferous limestones forming the higher ridges. The upper Murrees are preserved on the downthrow (Sn) side, while to the N the lower Murrees and the Nummulitics, resting with a great unconformity on the Permo-Carboniferous, are greatly disturbed and the terrain correspondingly confused; yet, "although dissection is intense, their heights display unmistakable signs of an older topography. Levelled spurs and plateau remnants, valley flats and abrupt terminations of high valley floors along master streams, indicate a mature relief which underwent rejuvenation".[4] This sub-Himalayan zone ends in the great boundary thrust-faults, beyond which the Pir Panjal rises steeply.

Rainfall varies with aspect, but in general lies between 35 ins. in the W and 28 in the E, with a fair contribution in January–March; temperatures are of course affected by altitude and aspect. The low outer ridges carry a sparse dry scrub, the inner rather better forest, largely of *chir* or *chil* (*Pinus longifolia*); but felling for rafting into the Punjab has made serious inroads. 132

The Siwalik and Murree terrain, with thin thirsty soils, very liable to erosion and often degenerating into pebble-spreads, is agriculturally poor, as are the limestone slopes. Here and there, in *duns* and in a piedmont belt at the foot of limestone scarps, conditions are better. Irrigation is limited, as the water-table is generally deep for wells, and channels are liable to be overwhelmed by spates from the numerous transverse gullies; while some lower areas are so fever-riddein that cultivation is largely carried on by a 134 241

[4] de Terra (1939), 8, 18. Until further notice, citations to de Terra are from this very admirable work.

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241 seasonal immigration of hillmen. Wheat, barley, and rape are grown as rabi, maize and bajra as kharif. Higher up, in wider, better-watered valleys, bajra gives way completely to maize. Irrigation is difficult here also, as streams are incised, but it is not so necessary as in the lower valleys.

135 The unexploited mineral resources of the region are important. In Riasi Dt the Nummulitics contain three or four small fields with seams of anthracite (carbon 60–82%) up to 20 ft thick; farther W the coal is very friable and the thin seams too disturbed to be workable. The pisolitic limonites and ironstone of the same area and formation were exploited by indigenous methods in the past, and in view of the general mineral poverty of Pakistan might have some importance should she secure title to the area. The basal Eocene beds are fossil laterites, an old land-surface on the Permo-Carboniferous, and contain patches of pure bauxite forming a large reserve of aluminium ore.[8]

161 The region is fairly well peopled: densities range from 327 in Jammu and
563 238 in Mirpur to 144–174 in Riasi and Kathua, which contain definitely mountainous areas. All these showed decreases 1931–41, by as much as 15% in Jammu. The SE is strongly Hindu, 60–70% and locally over 80%, and should partition take place Jammu, Kathua, and Udhampur would be indisputably *Indian*: this is the home of the Dogras, the dominant minority in the state. Jammu (50,379) was the original base of the ruling house, whence the official title of the state is 'Jammu and Kashmir'; it is still the winter capital and the terminus of the only railway, a short line from Sialkot. To the W Punch is over 90% Muslim, a feudatory generally on bad terms with its Kashmiri overlord.

433 The whole region is of less significance in itself than in relation to W
[313] Punjab. The SE might well be detached, but the rest normally plays a very important part in the economy of W Pakistan. Its forests are the main
[371] supply for a country desperately short of timber,[9] while Riasi might at least mitigate the mineral deficiency. In addition the importance to the W Punjab of the Mangla headworks and of the hydro-electric potential can hardly be over-estimated.

133 Finally we may note the essentially similar, though rather higher, country across the Jhelum, which forms much of Rawalpindi and Hazara
274 (NWFP). Murree, a hill station at the usual 6500–7500 ft, was chiefly noted for brewing; the high barley acreage of the region may have been significant.

The Pir Panjal

133 The Pir Panjal is in a sense a bifurcation from the main Himalaya farther E. Structurally and lithologically it is most complex; thrusting is important

[8] D. N. Wadia, *Geology of India* (1939), 339, 348, 431–2.
[9] The *Indian* counter-argument that the main customer was the railway system, three-quarters of which went to *India* on Partition, is transparent enough.

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132 *Temperature ° F.*

J.	F.	M.	A.	M.	J.	J.	A.	S.	O.	N.	D.	
30·7	33·0	45·1	55·7	63·9	69·9	73·0	70·8	64·0	53·2	44·0	36·3	Ra. 42·3

Precipitation, inches

2·7	2·8	3·6	3·8	2·3	1·5	2·2	2·3	1·6	1·2	0·4	1·5	Tot. 25·7

While the difference between the annual means at Simla (7200 ft) and Srinagar is less than 2° F. (55·1 at Simla, against 53·3), Simla temperatures for January, February, and March are 8·1, 7·6, and 6·4° above those of Srinagar, but those of July and August 8·7 and 8·0 less; the range at Simla is only 28·1°. Much of the precipitation is snow; the usual rains months (June–September) receive only 8·7 ins., January–March 9·1. It must be remembered that Srinagar is in the very bottom of the Vale, which as a whole receives 32–35 ins.

136 There is naturally a strong vertical zoning of climate and vegetation, and differences in exposure to insolation are most important. Immediately below the forests maize is the most important crop and walnut trees are numerous; at 7000 ft "hardy and stunted" types of paddy come in, to be succeeded by the better paddy of the lower terraces and the marshy tracts where the streams wind along through groves of willows.

●241 The side valleys . . . have certain features in common. At the mouth of the valley lies the wide delta of fertile soil on which rice, plane-trees, mulberries, and willows grow luxuriantly; a little higher up the land is terraced and rice still grows, while the slopes are ablaze with the wild indigo, till at about 6000 feet the plane-tree gives place to the walnut, and rice to millets. On the south bank of the river endless forests stretch from the bottom of the valley to the peaks; and on the north bank, wherever a nook or corner is sheltered from the sun . . . pines and firs establish themselves. Further up . . . millets are replaced by buckwheat and Tibetan barley. Soon after this the useful birch-tree appears, and then come grass and glaciers, the country of the shepherds.[16]

Agriculture

811. Kashmir as a whole contains some 52 m. ac., of which 44 m. are unsettled or have no agricultural returns. Of the balance of 8 m. ac. about a quarter is cultivated, and a third of this quarter is in the Vale. Rice at lower and maize at higher levels are dominant, nearly half and over a third of the TSA respectively. Wheat has 10–12%, and the only other crops of much areal significance are linseed and rape.

241 Farming methods are very distinctive. Not much care (except the use of a rough rotation) is given to crops other than rice and garden produce. Rice is intensively manured, sometimes by piling farmyard refuse at the irriga-

[16] *Kashmir Gaz.* (1909), 6.

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tion entry, so that it is distributed over the field as liquid manure. The droppings of the animals in the winter, when they are kept indoors, are kept for the fields; in the spring sheep are folded on the fields, and turves cut from the marshy stream-banks are particularly useful. Near Srinagar the market gardeners use poudrette from the city's refuse. Rice seeds are pre-germinated in water; the labour of transplanting rice is rendered even more arduous than usual by the necessity of weeding out various hill grasses which only an expert can distinguish from paddy seedlings; four weedings are needed in broadcast sowing. Maize is grown in association with grazing, high yields being obtained by folding buffaloes and cattle on the fields; at lower levels it is grown mainly on the heavy peaty soils along the Jhelum. Dry crops, including a little cotton, are grown on the *karewas*; rape or mustard on soft reclaimed swamp soils. Near the limit of cultivation buck-wheat and *grim*—the naked Tibetan barley—are the only reliable food-grains; the former is also a useful stand-by lower down, as it can be sown late on almost any soil if the season seems likely to be unfavourable.

Irrigation is almost essential, and over 400,000 of the 750,000 or so cultivated acres are irrigated. Practically all irrigation is by *kuls*, leats led off from the *karewas* streams, made and maintained by landowners or villagers; these ar difficult to keep in good order where they run along the steep and erosion-liable *karewas* flanks or cross ravines in wooden aqueducts. Their numbers are astonishing (Figs. 65, 66). The mountain streams bring down good silt from the snow-melt, except where deforestation, as in the Sind Valley, has led to sand-spreads. Springs are sometimes used for irrigation, but they bring no silt and their waters may be cold enough to affect plant growth adversely.

Agricultural rhythms are, of course, differentiated from those of the sub-continent as a whole by the cold winters, which also affect tillage. "In March . . . the soil has perhaps been worked by the frosts and snow; but if, as is sometimes the case, no snow has fallen, it will be difficult work for the plough-bullocks, thin and poor after the long winter, to break up the soil." With this dependence on the spring melt the aspect of the

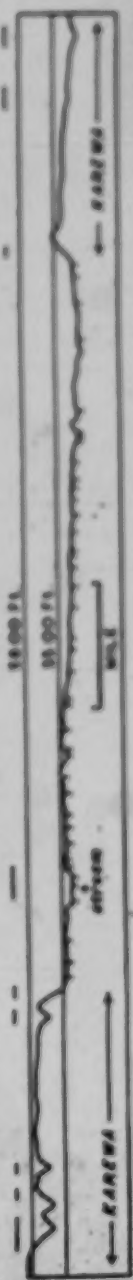

Fig. 66.—Section in the Vale of Kashmir. Irrigated valley between two *karewas*, c. 20 miles S of Srinagar; vertical exaggeration 3 ft. Ticks below section indicate *kuls* (go within 6 miles); horizontal bars above, areas not cultivated.

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•241 snow on the mountains is the cultivator's anxiously observed guide to the chances of the ensuing season. The agricultural calendar is roughly as follows:

[221]

March	ploughing, manuring with dung of winter
April	fertilising with turves from stream-banks; paddy, linseed, and sesamum sown (kharif)
May–June	rape harvest; *grim* sown (above 7000 ft)
June–July	paddy weeding; barley and wheat harvest (rabi)
July–Aug.	linseed harvest
Aug.–Sept.	ploughing for rabi wheat and barley; *grim* harvest
Sept.	ploughing for rape; rape sown
Sept.–Oct.	paddy and sesamum harvest; wheat sown
Oct.–Dec.	barley and later wheat sown.

January and February are dead months. The shortness of the *grim* growing season will be noted.

[224] The lakes have a peculiar economy of their own. "They bear innumerable boats, from which fish are caught in skilfully manipulated throw-nets. Weeds are dredged up to provide fodder for the cattle, and water chestnuts and lotus roots for human food. And, as if such fertility were inadequate, sods of marshy earth are bound together into rafts heavy with manure, and these are moored in rows across the swamp to form floating gardens, so that the boundary between earth, air, and water is made fruitful and bears the fiery red fruits of tomato plants." [10]

More important, if less picturesque, is the formation of new land on the shallow lake-margins by planting willows in the water and filling up the compartments so formed with boatloads of lake-mud and weeds. These *demb* lands are used not only for fruit and vegetables, but even for rape, maize, and tobacco.

The orchards of Kashmir provide the most valuable of its exports after timber; most temperate and sub-tropical fruits and nuts are grown. The most important fruit is probably the apricot, and the walnut is a source of lighting and cooking oil as well as a food. One of the main attractions of Kashmir to hard-drinking Moguls like Babur and Jahangir was its wine, but the vine has no longer its ancient fame, despite the establishment of a state vineyard with Bordeaux stocks—one development which is not likely to appeal to the future rulers of Kashmir, be they *Indian* or Pakistani. Even hops have been introduced, doubtless to be withdrawn again now. Finally we may note the cultivation on one or two *karewas* of the saffron crocus, in demand as a condiment and as a pigment for Indian sect-marks. Minor crops include opium poppy and the recently introduced pyrethrum.[11]

[274]

[263]

[10] G. E. Hutchinson, *The Clear Mirror* (1936), 102.

[11] Most of the details in this section are drawn from the full and fascinating account in the *Gazetteer* (41–63).

133 communication—impossible in winter—is easier (*le mot juste!*) over the shoulders of the mountains.

133 The Astor Valley marks the transition from the vivid colours of rock,
241 field, and wood in the Vale to the desolate outer marches of Kashmir. Agriculture in this dry valley is carried up to 9000 ft by little irrigation channels, but low temperatures render it precarious: wheat, barley, pulses, maize, buckwheat, lucerne, and other fodder crops are grown.

Gilgit

631 Beyond the Indus lies Gilgit, and around it the Frontier Illaqas, more or less feudatory to Kashmir. Although we have it on the high authority of Holdich that where small parties of Buddhist pilgrims "made their way with infinite pain and difficulty to the great monasteries of the Peshawar plains, no military force of any consequence ever has, or ever could, follow their footsteps",[20] nervousness about Russian intentions led to the preservation of the long panhandle of Afghan territory, 15–25 miles wide, in Wakhan, the valley of the Ab-i-Panja branch of the Oxus, and at no point did the two great Empires actually touch.

Outside Gilgit itself the area is held by a congeries of petty tribal republics and chieftaincies of which Hunza is the most important; Schomberg gives them all (except Hunza and Yasin) a bad name for turbulence, murder, intrigue, avarice, dishonesty, laziness, stupidity, and general back-
161 wardness. The population is very slight, in Gilgit and the frontier some 120,000 in all on 18,000 sq mls; the density in Astor is 10, Gilgit proper 15, Frontier Illaqas 4. But in relation to cultivated area it is a different story—in 1901 the Gilgit density was 1295.

361 Settlement is usually on little terraces in the better valleys; one such is
241 occupied by Gilgit itself, a nodal centre near the junction of the Gilgit and Hunza Rivers, which between them drain nearly the whole area between the Indus and the 20,000–22,000 ft peaks of the Hindu Kush. At Gilgit rice and cotton are grown as well as the usual montane crops and fruits; higher up Yasin has even a tiny export of wheat and barley. Hunza is even better: 30–40 sq mls of tiny terraced fields, orchards and poplars, and "curling along the bleak stony hillsides" carefully engineered *kuls* provided with little tunnels for the escape of scree from the slopes above. "All are of dry masonry, all have been built without scientific aid, with nothing more than industry, common sense, and the usual tools of a peasant; ibex horns were chiefly used." Fruit culture is of the utmost importance to life in these valleys, and above all the apricot, according to Schomberg the sole diet for weeks on end.[21]

[20] *India* (1904), 105; but cf. Sir Aurel Stein, "A Chinese Expedition across the Pamirs and Hindukush, A.D. 747", *GJ* LIX (1922), 112–31. Lord Ronaldshay (*Lands of the Thunderbolt* (1923), 141) aptly calls Gilgit and Chitral "listening-posts in the vast system of natural defences which keep silent and eternal watch over the teeming plains of Hindustan."

[21] Schomberg, *op. cit.*, 59–60, 112–13.

2/1 [i.e., of Indus Kohistan -- ANALYST]

133 The Indus furrow is in general broken, rocky, barren, and dry. But every snow-fed tributary builds its fan, and where there is enough water the stream is split into radiating channels: "the living greens of apricots, willow trees, and little fields of barley make the surrounding desert appear uniformly parched and brown." E of Leh the Indus flows for 20 miles along a fault which brings it against the softer Eocene rocks; here there is a little alluvial plain and the fans "end abruptly against swampy fields, so that a man can stand with one foot in a desert and the other on damp green grass". This is perhaps the best-peopled part of the region, which has an [161] average density of 4. The plain is dominated by Hemis Gompa, the most important Buddhist monastery of Little Tibet.

241 Beardless *grim* barley is the dominant crop, and can be grown to nearly 15,000 ft; at lower altitudes two crops a year may be possible, as the plant matures very quickly. Wheat, buckwheat, pulses, roots, and lucerne are grown in sandy carefully-manured soils; new soil is brought to the fields from hill-side pockets, or sprinkled on the snow to melt it when it lies late. Ploughing and transport are mostly by the *dzo*, the offspring of the cow and the yak bull. The grain is ground by water-mills of rough but ingenious construction.[26]

221 511 771 The people are in part nomadic—the Champa herders of sheep and yaks—but the Ladakhis proper are for the most part settled agriculturalists. Although they are often in debt to the monasteries, these are apparently very amenable creditors, and the peasantry is on the whole much more prosperous than the Muslim Baltis down-river; there seems little doubt that this is mainly due to the check on population provided by polyandry and monasticism. The whole atmosphere is Mahayana Buddhist, and the most prominent features of the cultural landscape, after the irrigated fans, are the monasteries, the innumerable *chortens* shrines, prayer wheels, fluttering streamers to affright the demons, and the long piles of *mani* stones on the approaches to villages: "heaps of rubble, shaped like sheds, with a width of twenty feet, a height of five or six, and a length of from fifty to a thousand . . . covered with hundreds of flat stones on each one of which the lamas had inscribed the universal prayer" *om mani padme hum*.[27] Hard as life is, swayed by the most fantastic demonolatry, the people have their full share of the usual Buddhist—or Mongol—cheerful good-fellowship, and are not without amenities: festivals in the winter and, in the short slack season as the barley grows, a living and intricate religious art of painting and dance.

491 433 In normal times the transit trade was an important source of income: through Skardu lies the trail to the Muztagh Pass and Kashgar; at Leh, a

[26] Details and illustration in Hutchinson, *op. cit.*, 91–94.
[27] E. Huntington, *The Pulse of Asia* (1907), 58–60; cf. G. Dainelli, *Buddhists and Glaciers of Western Tibet* (1933), 42–90, an admirably vivid description.

6:Spate N-4 (no date)1954 AWI India

Baltistan, the country between the Nu Shigar and the Nubra, is slightly more favoured than Ladakh, with *c.* 6 ins. precipitation and more glaciers; but it is still very harsh. The valleys at 8000–10,000 ft have a few patches of pine and deodar on the slopes, willow and poplar along the streams. Agriculture depends on the snow, which lies from mid-December to mid-March; in winter many villages are reached by the sun for barely an hour or two a day, but in summer the heat in the narrow rock-walled valleys—especially around Skardu—is intense. The usual crops, with ordinary and naked barley prominent, are grown, a spring and an autumn crop where water is sufficient. Lucerne, carefully tended, is important, but except for intensive manuring of the sandy soils farming is extremely primitive, and rotations unknown. The hot summer enables a wide variety of fruits—peaches, melons, grapes, above all apricots—and even a little tobacco to be grown. But the absence of the demographically restrictive social institutions of Ladakh keeps the Baltis miserably poor. Here and there washing for alluvial gold eke out incomes a little, or at least enables revenue demands to be met.

To the E conditions get progressively worse. Around Pangong there are a few fields of barley and peas on the face at 14,000 ft or a little more; at Tankse "the few houses that constitute the village seem to hide behind a little grove of willow trees planted on one side of a stream, as if these trees were the greatest treasure of a place that wished to put up a brave front, a green and damp façade, to the hostile dry world before it". But on the plateaus NE of Pangong even pastoralism is difficult. The Chang-chenmo Valley has some vegetation: tamarisks on the floodplain, *bartse* on the slopes, and just below the snow-line some flowering plants and patches of grass, shared by tame yaks and wild asses. Here and there hot springs "water the gravelly plains into producing a little green grass . . . so precious that each patch has a name." [44]

Yet this most negative of regions has its place in human history. The old trade to Yarkand and Kashgar is dead or dying, but at the hands of man himself: politics in Sinkiang and Kashmir are responsible for its decay, not the desolate leagues of rock and ice nor the murderous winds of the Karakoram. The passes are open for only five or six months of the twelve; but over them, carried on yaks or even sheep, travelled jade, hemp, and silk from China; from India goods from the bazaars of Srinagar and Amritsar, sugar and salt; borax from the dead lakes of Rupshu. Goods of less bulk, but to many of highest value, also traversed this, one of the strangest pilgrim routes of the world. Chinese disciples of the Enlightened One, seeking the shrines of Peshawar and Sarnath and Buddh Gaya or the libraries of Taxila, fought their bitter way over these savage gables of the world; and here too came Christian men, perhaps fleeing from the tide of Islam, per-

[44] Hutchinson, *op. cit.*, 106–07, 128–38. For the facts of the next paragraph, *ibid.*, 108–11.

The Government have undertaken the execution of a 232
scheme for improvement of livestock in the State on 656
a systematic basis. A five-year scheme under which a large number of bulls of *Dhani* and *Sindhi* breeds are purchased and distributed among well-to-do *zamindars* in selected centres every year has also been sanctioned. Horse and mule breeding activities also have been started on a small scale, but a more comprehensive scheme is under consideration. Special interest has been taken in sheep-breeding, which is so important for the development of the wool industry in the State. Livestock shows are held at different places in the State every year, with a view to encouraging livestock improvement. More veterinary dispensaries are being opened every year. A laboratory has been established recently at Srinagar, where Goat Tissue vaccine is prepared for the treatment of animals.

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The Agriculture Department is doing useful work to 654
improve agricultural conditions in the State. The 242
activities of the Department which were at first confined to Kashmir Province only have been gradually extended to Jammu Province also. Agricultural and Horticultural experimental work and the demonstration of improved methods of cultivation of crops and fruit plants are important features of the Department's work. It also distributes improved seeds, grafted fruit plants, implements and manures, gives technical advice to orchardists and agriculturists and fights the San Jose Scale and other pests. Agricultural training is imparted to sons of *zamindars* at Government Farms. The Department has introduced high yielding varieties of wheat and corns including sugarcorns from the U. S. A., Canada and Russia, and several foreign vegetables and fruits.

The soils of Kashmir Valley are very fertile and [134]
irrigation is easy in areas removed from water. The [312]
improved seeds distributed by the Agriculture Department have found favour with the *zamindars*. Hand labour in Kashmir Province has been found to compete favourably with agricultural machinery. In Jammu Province, the use of new iron ploughs has been demonstrated and the *zamindars* have purchased such implements for their farms.

654 The saffron of Kashmir grown in one important locality
242 in the valley, is very famous. The Department has recently made some successful experiments in growing this saffron in Kishtwar in Jammu Province.

The Department also sends peripatetic parties of gardeners to the villages to demonstrate to the *zamindars* the operations connected with orchard laying. Demonstrations are given and the people educated regarding the control of pests. An Act for compulsory spraying of fruit-plants has been promulgated. Agriculture, fruit, and flower shows are held annually at several places in the State to arouse the interest of the people in improved methods of agriculture, horticulture and floriculture.

The Department maintains poultry farms in which improved breeds are raised. Eggs and chicks are supplied to *zamindars* from these farms. His Highness' Government are a member of the Imperial Council of Agricultural Research and the Council has provided funds for (1) the San Jose Scale and the Woolly Aphic Research Scheme, (2) the Rice Research Scheme and (3) the Vegetable Seed Production Scheme in the State. A fruit survey scheme has also been sanctioned by the Council.

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657 The establishment of *panchayats*[1] in the villages of the
[47] State under the Panchayat Act has received a great fillip
623 since 1937 with the creation of a separate Department of Rural Development. To start with the Government
[651] sanctioned a lump sum grant of Rs. 40,000 for execution of improvement works. The grant was raised to Rs. 1,00,000 later. Subsequently the grant of Rs. 40,000 provided for the *kandi* water supply was transferred to this Department, raising the total to Rs. 1,40,000 in S. 1996-97. In S. 1999 the grant stood at Rs. 2,00,000. The *panchayats* do not merely decide petty cases. They are engaged in the work of rural reconstruction and are co-operating with the Government in the matter of execution of improvement schemes in rural areas. Besides providing free manual labour for construction of village roads and sinking of wells and similar other works, the *panchayats* have also made cash contributions for these public utility works. Villagers are also contributing towards the purchase of the community Radio sets, digging of wells,

1 [ie, village councils, usually composed of five members -- Analyst]

245 *Silviculture.*—Great progress was made during this decade in silviculture. The establishment of a specialist Working Plan Circle enabled all the valuable
654 commercial forests to be brought under modern methods of management, thus enabling the forests to be fully utilised without impairing their future productivity. Silvicultural research was undertaken for the first time and a special Research Division was formed.

[313] *Commercial Development.*—Considerable progress has been shown in developing the commercial side of the department's activities. The out-turn of timber rose from 11 millions c.ft. to nearly 29 millions. The markets for minor
[314] products were developed and extended. The production of crude resin rose from about 4,000 maunds to 55,000 maunds greatly adding to the prosperity of the people in parts of Jammu Province where resin tapping has now become a well established village industry. Kashmir Artemisia has been brought under commercial working and now contributes considerably to the world's supply of Santonin.

General.—The expansion of the Forest Department's activities have very largely benefitted the people of the State. Not only has the larger income produced by the department enabled the Government to spend more money on social services such as education and medicine, but the increasing out-turn of produce has provided a great deal of work for the inhabitants many of whom now rely on forest works to enable them to pay their land revenues.

26. Agriculture.—A glance at Imperial Table X (Occupation), will show
241 that by far the major portion of the inhabitants of the State depend on agriculture for their livelihood. The prosperity of trade and transport is also indissolub-
242 ly linked with the bright prospects of agriculture for if the purchasing power of the masses goes low on any account a season of depression sets in the trading section of the community. The activities of the Agriculture Department in promoting the interests of farmers by introduction of better varieties of seed, more scientific instruments, better manures and last but not least by awakening a new interest in agriculture by overcoming the apathy of ages are particularly relevant to the Census Report. Any invention or discovery which can double the yield of crops in this country is bound to multiply to the same extent the mouths that feed on it. The activities of the Agriculture Department of the State are, however, unfortunately concentrated in the Kashmir valley only, and the province of Jammu has not derived any material advantage from its existence so far. The extension of the department's activities to that province on a larger scale is apparently necessary.

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177 Bar Harrow, Chaff Cutter, Maize Huller and Sheller, Automatic Seed Drill have been introduced and though a few only of the zamindars who are enterprising enough have come forward to purchase them and try their utility on their farms an innovation has been started which might prove of considerable value in the future.

543 *Shows.*—Agricultural shows used to be held on the occasions of seed distribution and have now come to form a part of the Industrial Exhibition held annually in Srinagar. The Agriculture Department occupies a separate section where several varieties of different agricultural and horticultural products are exhibited besides the implements and provide a source of valuable information and instruction to the people. In 1979 an agricultural show was held at Jammu

on the occasion of the visit of His Royal Highness the Prince of Wales. Besides imparting education by "shows" Departmental bulletins were also published and circulated. The bulletins dealt with the sowing of Maize, Groundnuts, Soybeans and Beans and the removal of certain crop diseases. 543

Manure.—The Agriculture Department has tried several manures on the farm to test their utility on different crops. 242 654

27. **Horticulture.**—The department maintains fruit plant nurseries including ornamental plants. Fruit canning is receiving attention though the industry is still in its incipient stage. A firm known as Kashmir Fruit Preserve Works has been authorised to manufacture fruit beverages, apple-brandy, grape wine and ciders etc. A new nursery has been opened at Achhabal and experiments regarding stock and scion compatibility have been started in all the nurseries and scion wood from Australia has been introduced. The department has been distributing about a lac of young plants annually to the zamindars without any charge.

The only disquieting feature of the decade has been the appearance of San Jose Scale disease which has inflicted a very heavy damage on the fruit industry of Kashmir. Remedial and control measures have been adopted to get rid of this pest. [136]

28. **Veterinary.**—For maintenance of agricultural prosperity the maintenance of live-stock in health is essential. Previous to 1923 the system of inoculation did not exist and consequently the mortality among cattle was heavy. There are now 18 Veterinary Hospitals in the State and the outbreaks of rinderpest, Hæmorrhagic Septicæmia and other epidemic diseases were successfully dealt with on modern scientific lines and many animal lives saved. Facilities have been provided by the department for brining to its notice the outbreak of epidemics and even individual patients. For improvement of cattle several schemes have been under contemplation and awaiting to be put into effect as funds permit. The scrub bull pest is being removed by castration of the scrub bulls. The enclosed table shows the variation in live-stock during the last decade. 232

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

Outer Hills. These were shown to be ridges more or less parallel, separated by flat valleys, sometimes narrow sometimes wide, with the main lines of drainage cutting across, that is, through, the ridges. On the other hand, the Middle Mountains are ridges of varying, irregular, direction, that branch again and again, like the twigs of a tree; the chief ridges are at the same time the more important watersheds. 133 ×

Looking from a geological point of view, we may say that there is not the same correspondence between the direction of the ridges and the strike of the beds as there is among the Outer Hills.*

The elevation of these Middle Mountains is sufficient to give a completely temperate character to the vegetation. Forests of Himalayan oak, of pine, spruce, silver fir, and of deodar, occupy a great part of the mountain slopes; the rest, the more sunny parts, where forest trees do not flourish, is, except where rocks jut out, well covered with herbage, with plants and flowers that resemble those of Central or Southern Europe. 137

Cultivation has been carried to almost every place where it is practicable. Wherever, within the altitude that limits the growth of crops, the slope of the ground has allowed of it, the land has been terraced, and narrow little fields have been made, these settlements sometimes being of extent enough to support a village, sometimes sustaining but one or two families. 311

Here, as in the Outer Hills, the tillage does not depend on irrigation, but on rain; these mountains, indeed, get the best of the Monsoon or rainy season; it is seldom that they suffer from drought, more often they suffer from an excess of downfall. Still the rainfall is not enough for the growth of rice; for this irrigation is wanted, but only in a few places can it be obtained; hence that crop is comparatively rare. 312 243

It is only in the very lowest parts of this region that two crops can be got from the same land. The times of growth of the two kinds of crop—of wheat or barley on the one hand and of maize, rice, or millet, on the other—in most parts overlap each other to 243

* This contrast is noted, with regard to a similar tract farther east, by Mr. H. B. Medlicott, in 'Memoirs of the Geological Survey of India,' vol. ii., part 2, p. 6.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

243 an extent which varies with the height above the sea. Hence the wheat does not ripen till it is too late to sow maize or millet. But some land being reserved for the first kind of crop and some for the other, they have, in a sense, two harvests.

132 Snow falls over all the tract. In the lower parts it just falls and melts; but in most it stays for months, and in some as long as five months. It is this circumstance of duration of snow that causes great distinctions between the inhabitants and the customs of these hills and of the Outer Hills, some details of which will be found farther on.

The further account of the region can best be given by taking for examples and describing some of those parts which I am most acquainted with.

RĀMNAGAR TO BHADARWĀH.

133x A march from Rāmnagar to Bhadarwāh, Kishtwār, and beyond, gave me an opportunity of seeing much of this mountain tract.

Near behind Rāmnagar, which itself is counted in the Outer Hill region, rises a bold ridge. This, which can be traced on the large map, is the first of the Middle Mountains.

The road or path over it—one not fit for horses—rose up a long spur that projected from the ridge, till we crossed this at a height of about 8000 feet. The range keeps at this elevation and continues straight for some 25 miles. On the south side it has a succession of such spurs as the one we came up; they first jut out from the ridge at a low angle, then, leaving a high shoulder, the slope becomes more sudden; lower down again it changes to various degrees of steepness, which allow of the ground being in places terraced for cultivation. Between every pair of the rounded spurs is a hollow or ravine, each the bed of a stream of no great volume, but perennially flowing.

133x 137 The surface of the ridge and of the spurs changes. Rocks here and there project; the less steep portions are covered with pasture when facing the south, and with forest on the sun-sheltered slopes; the forest may be of oak, with rhododendron and horse-chestnut among it, or, higher up, of deodar and pine.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

made difficult for the laden men, and then a more gradual slope along a spur, through a forest of the same sorts of conifers. The spruce and silver fir flourish most in the high parts, while lower down the deodar and *Pinus excelsa* are most numerous. The trees, as a rule, run to a height of 100, 120, and 150 feet; many are wonderfully straight. In the descent of several thousand feet such as we were now making the changes in all kinds of vegetation are very striking; first below the snow were great bunches of different sorts of primulas; these farther down gave way to other flowers of great variety; deciduous trees gradually became more frequent, and with their fresh spring colours among the dark foliage of the conifers gave new beauty to the forest. 132 133 137

BHADARWÂH.

When we had descended more than 5000 feet we reached the valley of Bhadarwâh. This is a nearly flat-bottomed valley, a mile in width; in length it extends thus open for about four miles, above and below narrowing so as to leave hardly any space between the hill-slopes. The hills which bound it are the ends of spurs from the forest ridges. Some of these spurs have bits of cultivated ground at different levels, and in some places we noticed traces of former cultivation—terraced ground overgrown with young pines, of twenty years' growth or more. 133X

The valley-bottom has a slope of about 3°. The land is terraced to this fall in steps of a few feet each, so as to fit it to receive the irrigating water that here is plentiful enough to provide for a crop of rice. For this, in the month of May, the people were busily preparing, both by ploughing and breaking up the ground with a heavy kind of hoe or mattock. Men and women combined, in gangs of ten or a dozen, were working over the fields, shoulder to shoulder, striking in regular time, and beguiling the hours by singing as they worked a monotonous but not unpleasing chorus. The process that follows—and this, being lighter labour, has not the same accompaniment of song—is pounding the clods with what are exactly like croquet-mallets; 243 [462] [533]

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

243 after this a little rain is waited for, that the earth may crumble and become fit for watering and putting in the rice.

246 Among these mountains the months of winter, with snow deep on the ground, make it necessary for the peasant to lay in a good store of fodder for his cattle. Nowhere do the natives of India or the Himalayas seem to have learnt the advantages of making a large rick. Perhaps the holdings are too small, and co-operation in such a matter has not been arranged. In the neighbourhood we now are in they have two or three methods of storing the grass, which itself is plentiful on the slopes in summer. Sometimes they fix a series of poles upright in the ground in one line, and make a rough thatch over a ridge-pole at top, and then pile up the grass between and around the sticks. Another plan is to twist the grass into a loose rope and throw this over the forks of trees, where, hanging down, it is uninjured by the snow that falls, and is easily pulled off when wanted for use.

361 The town of Bhadarwāh is a busy, and, for such a hill country,
342 a comparatively large place. I estimate that there are 600 or 700 houses, and about 3000 inhabitants. It is built almost entirely of deodar wood; the frame-work of the houses is altogether of wood; only between the double plank walls the spaces are filled in with stones, sometimes laid loose and sometimes cemented with mud; most of the houses have a sloped shingle-roof. There is a curious plan of building up pillars for the corners, and sometimes for the middle supports, of the houses and the temples. Square slabs of wood a few inches thick are placed upright in pairs, one pair being surmounted by another at right angles, and so on alternately.

361 Bhadarwāh has an open market-place, a long straight street
[366] leading to the Fort, two or three other bazaars, two mosques, and a large temple. The waters of one of the streams come through the very middle of the town, and branches from it are brought through all the streets. Both in among the buildings and all round the place fruit-trees are growing—apple, pear, mulberry, apricot, and cherry, and there are poplars, and a few chīnār or plane trees.

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1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

farther back in the mountains, in the second or third ridge; they drain a larger area, and are subject to sudden falls of rain; such water-courses will in certain seasons be filled for a time by a wide and swift river, discoloured with red mud in suspension, carrying down in this way, as well as by dragging sand along the bottom, large quantities of material from the hills to the lower grounds and to the sea. 132 133 134

These ravines[1] are from a few hundred yards to a mile wide; they are bounded by a sudden bank, often cut into a river cliff of a hundred feet in height that shows to view the sandy and loamy strata. Their flat bottom is mostly sandy; it is sometimes covered in part with the long tufty jungle-grass called in these parts *khar*. [137]

The plateaus between these ravines[1], though, as before said, somewhat dry, have in great part been brought under cultivation; here, as the crops depend entirely on the rain, their yield varies much with the years. [311]

The tracts where the jungle-grass abounds are frequented by the black-buck or antelope, which indeed, encouraged by the game-laws of the country, spread into the cultivated parts and even herd with the cattle. Near these grassy tracts the villages are composed of pretty thatch-roofed houses; in India straw is never afforded for the purpose of thatching, it is all used as food for the cattle; indeed from the way the treading out the corn on the threshing-floor is carried on no whole straw is left, so it is only where some such material as that stiff grass can be got from the jungles that any thatching is done. 136 137 342 246

The 70-mile strip of plain extending from the Rāvī to the Chīnāb is crossed by two large streams that deserve separate mention. These are the Ujh, that debouches by Jasrota, and the Tavī, that comes out of the hills by Jummoo. They are both rivers of perpetual flow and considerable, though much-varying, volume. They rise in the mountains at the back of the Outer Hills at an elevation of 13,000 or 14,000 feet, but not from hills of permanent snow; they have a course among the hills, the Ujh of some 50 and the Tavī of 80 miles, before they reach the 133

1 [i.e. in the plains of SOUTHERN JAMMU.-- ANALYST]

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

243 after this a little rain is waited for, that the earth may crumble and become fit for watering and putting in the rice.

246 Among these mountains the months of winter, with snow deep on the ground, make it necessary for the peasant to lay in a good store of fodder for his cattle. Nowhere do the natives of India or the Himalayas seem to have learnt the advantages of making a large rick. Perhaps the holdings are too small, and co-operation in such a matter has not been arranged. In the neighbourhood we now are in they have two or three methods of storing the grass, which itself is plentiful on the slopes in summer. Sometimes they fix a series of poles upright in the ground in one line, and make a rough thatch over a ridge-pole at top, and then pile up the grass between and around the sticks. Another plan is to twist the grass into a loose rope and throw this over the forks of trees, where, hanging down, it is uninjured by the snow that falls, and is easily pulled off when wanted for use.

361 The town of Bhadarwāh is a busy, and, for such a hill country,
342 a comparatively large place. I estimate that there are 600 or 700 houses, and about 3000 inhabitants. It is built almost entirely of deodar wood; the frame-work of the houses is altogether of wood; only between the double plank-walls the spaces are filled in with stones, sometimes laid loose and sometimes cemented with mud; most of the houses have a sloped shingle-roof. There is a curious plan of building up pillars for the corners, and sometimes for the middle supports, of the houses and the temples. Square slabs of wood a few inches thick are placed upright in pairs, one pair being surmounted by another at right angles, and so on alternately.

361 Bhadarwāh has an open market-place, a long straight street
[366] leading to the Fort, two or three other bazaars, two mosques, and a large temple. The waters of one of the streams come through the very middle of the town, and branches from it are brought through all the streets. Both in among the buildings and all round the place fruit-trees are growing—apple, pear, mulberry, apricot, and cherry, and there are poplars, and a few chīnār or plane trees.

596 army service. During the time that these Poonch men have
434 been away they have kept touch with their homes by sending back amounts from their pay; small sums they would seem to be outside Poonch, but of greater value there, where much of the
837 food is grown, and the necessities of life are small. These men of Poonch—and this applies to Gilgit men also—will sometimes remain away from their wives and families for five or six years, the old father or even the wife tending the land, a small portion of which most of them own and return to for a few weeks to see their families; the wives will have remained
[595] faithful, for the women of Poonch have always been held to a high moral standard. Although the men of Poonch may,
[582] when away, contract a temporary marriage—in any case the Muslims amongst them being permitted four wives—they demand of their women that they should behave as though their husbands were at home, the humiliation brought upon him in the event of his wife's adultery being so great that he
684 will demand the most severe penalty of the woman. Only recently I had personal knowledge of a sepoy who had been away from his wife for some years. His brother had written telling him that his wife was becoming loose in her morals, then that she was pregnant. The husband returned home on leave, saw his brother, next the brothers of his wife, and then his wife; she was in the kitchen sitting before the stove when he entered, as she stood up to greet him he saw her condition, and without a word fired a burst from his sten gun; she staggered forward to fall at his feet, and well knowing why he had done this, with her dying gasp begged his forgiveness. Her brothers and her father knew why he had taken this dramatic step; they made no protest; in their eyes he had only done as they would have with one of their wives under such circumstances, and he was allowed to flee back to his unit.

296 In the villages or close to the few houses round the farms there is always to be seen a man or woman washing clothes in the manner of the place, by stamping the dirt out of them in a
252 water-filled, hollowed-out stone by the stream. In that part
887 there are also to be found the little round huts, often built of straw, housing the large mill-stones which grind the corn grown thereabouts. These are usually attended to by the old man who has retired from active work, his charge for grinding being a percentage of the flour.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

upland space enclosed by the meeting of the ridges, where the Tavi has its source. At this high level there is a spread of gently undulating ground, with rounded knobs and smooth dells, a space pleasant to meet with after the steep slopes and narrow valleys. The higher hills had retired. As one viewed them from the top of some of the mounds, one saw a great difference in the look of those on the north from what we had seen on the south side of the valley. On the north was an amphitheatre made by rugged mountains of grey rock with snow-fields beneath; below the snow the amphitheatre enclosed a thick forest of alpine oak. This I saw when the evening sun was brightening the rounded masses of its foliage, from the midst of which rose here and there the straight forms of some dark fir trees. 132 133* 137

The oak, *Quercus demicarpifolia*, in the native language *kreū*, is at this point the highest forest tree. Unlike the conifers, it flourishes on hills that have a south aspect; it grows certainly as high as 11,500 feet, and I think it reaches to close on 12,000 feet; of the firs the limit was only a little above 11,000 feet.

The depth of snow prevented my verifying the thought which came to me on seeing the undulating hillocky ground of this enclosed upland, namely, that the irregularities of its surface were the moraines and *roches moutonnées* of former glaciers. The end of May or June would be the time to follow up the inquiry, as the snow by then would have melted. The stream which we had traced up now divided. I was told that the southern branch came from a little lake called Kallī Kund. This strengthens the idea of glacier-traces, for mountain-lakes have often been caused, in one way or another, by the action of glaciers.* The G. T. Survey have marked the highest summit near—that at the meeting of. 132 133× 254

* What appeared to me to be other signs of former glaciers, not very far from this, are the masses of rock which lie in lines in the Bhadarwāh Valley. The large blocks, mostly of gneiss, are sometimes as much as 40 feet long and 25 feet high; they are among an agglomeration of angular and rounded pieces of gneiss and slate. The heaps of the larger masses are seen to be arranged in curving lines, as the side valley they came from bent round to join the main one. I am not quite sure of their being moraines; avalanches perhaps may have had to do with forming them—avalanches of the kind that later on, under the head of Pādar, will be described. The linear heaps extend below the level of the town, to, say, 5300 feet above the sea.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

132 the ridges—as 14,241 feet; it does not bear perpetual snow, but
133x there is a very constant bed near, whence snow is sometimes
264 sent for summer consumption to Jummoo, after being compressed by beating.

132 The other branch stream we followed to its source. The way
133x led us to a part of the ridge that was depressed, when a few hundred
137 feet of steeper ascent brought us to the Pass, which is 10,900 feet above the sea. The ridge it crosses bears the name of Seval Dhār. This Pass is closed by snow for three months from the middle of December; later in the season than we came it would be practicable for ponies, which, however, would have to be taken up the valley by a somewhat different road than ours.

The gaining of the summit opened to us a magnificent prospect as we looked beyond. On the right was the high peak, on this aspect brilliantly white with snow; from this mountain juts out a mighty spur, whose sides, that descend full 5000 feet, are clothed most thickly with fir forest. Spurs from other parts of the range make long ridges with dividing valleys; their sides, though not rocky, are steep-sloped, some parts of them grassy, some parts dotted with trees, and some completely covered with wood. Where these spurs end off, runs along nearly at right angles to them the Bhadarwāh Valley, a flat gently sloping to the north-west. The town and village that occupy it are in sight. Beyond that again rise hills like what we have near us, dark forest ridges, their spurs part grassy, part wooded. These are branched in such complication that their connection cannot be made out except by studying a map of them. Last beyond—seen clear over these ridges, stretching far right and left along the whole of the space visible between the near jutting hills—is a great snowy range, the one dividing Chamba from Pāngi, the continuation of which reaches to Kishtwār. It is a serrated rocky line, with wide snow-fields in front of it, part of which is permanent snow. Some lofty sharp-pointed peaks rise from the general level of the range; of these one has much the form of the Matterhorn. The higher mountains of this ridge measure 17,000 and 18,000 feet.

Down from the Pass was first a steep descent, which the snow

3: Imperial Gazetteer G-3 (1889-95) 1909 AVI Kashmir AVI

are sometimes seen. Geese are found in vast flocks on the Wular Lake in the winter, and there are at least thirteen kinds of duck. The goosander and smew are also found on the Wular Lake. There are six species of eagles, four of falcons, and four of owls. Kingfishers, hoopoes, bee-eaters, night-jars, swifts, cuckoos, woodpeckers, parrots, crows in great variety, choughs, starlings, orioles, finches (12 species), buntings, larks, wag-tails, creepers, tits, shrikes, warblers (14 species), thrushes (20 species), dippers, wrens, babbling thrushes, bulbuls, fly-catchers, and swallows are all familiar birds. 136

Among the reptiles there are two poisonous snakes, the *gunas* and the *pohur*, the bite of which is often fatal. [262]

Fish forms an important item in the food of the Kashmīris. Vigne noticed only six different kinds, but Lawrence enumerated thirteen.

Temperature. As the elevation varies from 1,200 feet at Jammu and 3,000 feet in the Indus valley at Bunji and Chilās to 25,000 and 26,000 feet on the highest mountain peaks, the State presents an extraordinary variety of climatic conditions. The local variations of temperature depend chiefly upon situation (i.e. whether in a valley or on the crest of a mountain range), elevation, and the amount of the winter snowfall and the period and depth of the snow accumulation. The effect of position in a valley or a mountain crest is shown by comparing the temperatures of Murree and Srīnagar. The Murree observatory is about 1,200 feet higher than the Srīnagar observatory. The mean maximum day temperature in January at Murree is 7° higher than at Srīnagar, and the mean minimum night temperature 9° higher. On the other hand, in the hottest month (June) the maximum day temperature is 1° lower at Murree than at Srīnagar, while the minimum night temperatures are almost identical. The diurnal range is 2° less in January, 7° less in June, and 14° less in October at Murree than at Srīnagar. The slow movement of the air from the higher elevations into valleys more or less completely shut in by mountains tends to depress temperature at valley stations both by day and night considerably below that at similar elevations on the crest of the Outer Himālayas, and to increase the diurnal range most largely in the dry clear months of October and November, when the sinking down of the air from the adjacent mountains has its greatest effect, and is supplemented by rapid radiation from the ground. The effect of snow accumulation in valleys in reducing temperature is very marked. At Drās and Sonāmarg, where the accumulation is usually large, the 132

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taken. Although many pilgrims were detained by the authorities still many Sadhus and other enthusiastic pilgrims proceeded despite warnings and met with untold miseries and privations. Some lives were lost due to extreme cold and starvation.

In the Jammu Province, the vagaries of heavens displayed themselves at their worst during this year when the rains which bolstered the hopes of the tiller at the time of the sowing season descended on earth in unprecedented fury in the month of Bhadon 1985 causing every river, stream, rivulet and nullah to rise to unknown of heights bringing wholesale destruction to all life and property that came before the fatal current. The loss was immense. Crops were washed away, cattle drowned, bridges and buildings destroyed and some human life swallowed up by the furious floods.

164

The *Rabbi* crops had a severe blast in the bargain. The general condition of the people was on the whole average, public health being comparatively better on account of absence of any epidemic excepting the usual malarial fever which is regarded an every day affair and not viewed as a serious thing. The prices of food staples continued stationery and import of grains into Mirpur district was kept free of customs duty.

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Fasli year 1985-86.—For the Kashmir Province the year 1985-86, however, started with propitious signs and the rainfall being sufficient and well distributed in the earlier part of the year resulted in good crops all round and bade fair to make up for the misfortunes of the previous year, but Heavens intervened and all hopes were blighted by heavy rains in Bhadon bringing in their train floods of the same magnitude as of the last year followed by immense loss to crops, cattle, and houses. Scarcity of fodder caused much suffering to the livestock. Muzaffarabad district had well distributed rains with fairly good crops. Relief measures necessitated by two consecutive floods of 1985 and 1986 were continued by the Government by sanction of liberal grants for Taccavi (Rs. 167,613), restoration of the means of communications and relief works. The Government also obtained on loan the services of a flood expert whose scheme involving an expenditure of 24 lacs has been sanctioned by the Government.

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The prices of *Kharif* crops continued high while those of the *Rabi* suffered some reduction. The prices of food staffs are generally dependent in this province on the price of Shali which is the staple food of the Kashmiries. Since the issue price of Shali for the city requirement which is the only market of grain is authoritatively fixed by the Grain-in Department; the rates of food staffs in general remained normal in the face of the embargo laid on the export of food staffs. The province had no epidemic during the year.

In the Jammu Province prices were lower and import of grain into Mirpur continued free of customs duty. Timely and sufficient rains yielded good crops although the floods repeated their visit on a smaller scale in Bhadon 1986. The visitation of locusts in Kathua, Udhampur and Mirpur districts was a great nuisance as it destroyed 378 acres of crop in Mirpur tehsil although no appreciable damage was done in other tehsils. Special measures adopted by the Government aided by the willing co-operation of the zamindars went a great way in minimising the damage. The public health was comparatively better as there was no epidemic outbreak.

Government measures continued to check the growth of venereal diseases in the hilly tehsils of Jammu. The Government besides specially holding the Zaildars, Lambardars and Chowkidars responsible for keeping a strict watch over cases of abduction of women also deputed religious preachers to enlighten the public opinion against such immoral practices. The prices of grains remained generally higher. With the inauguration of Agriculturists Relief Regulation the lot of the zamindars underwent a considerable improvement.

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Fasli year 1986-87.—In Kashmir valley the rainfall was excessive compared with the preceding year resulting in water logging of considerable areas in the

4 [Errata of category III, p. 329 for correction—Analyst]

6:Spate N-4 (no date)1954 AW1 India
Kashmir
AY1

241 snow on the mountains is the cultivator's anxiously observed guide to the chances of the ensuing season. The agricultural calendar is roughly as follows:

[221]

March	ploughing, manuring with dung of winter
April	fertilising with turves from stream-banks; paddy, linseed, and sesamum sown (kharif)
May–June	rape harvest; *grim* sown (above 7000 ft)
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July–Aug.	linseed harvest
Aug.–Sept.	ploughing for rabi wheat and barley; *grim* harvest
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January and February are dead months. The shortness of the *grim* growing season will be noted.

[226] The lakes have a peculiar economy of their own. "They bear innumerable boats, from which fish are caught in skilfully manipulated throw-nets. Weeds are dredged up to provide fodder for the cattle, and water chestnuts and lotus roots for human food. And, as if such fertility were inadequate, sods of marshy earth are bound together into rafts heavy with manure, and these are moored in rows across the swamp to form floating gardens, so that the boundary between earth, air, and water is made fruitful and bears the fiery red fruits of tomato plants." [15]

More important, if less picturesque, is the formation of new land on the shallow lake-margins by planting willows in the water and filling up the compartments so formed with boatloads of lake-mud and weeds. These *demb* lands are used not only for fruit and vegetables, but even for rape, maize, and tobacco.

The orchards of Kashmir provide the most valuable of its exports after timber; most temperate and sub-tropical fruits and nuts are grown. The most important fruit is probably the apricot, and the walnut is a source of [274] lighting and cooking oil as well as a food. One of the main attractions of Kashmir to hard-drinking Moguls like Babur and Jahangir was its wine, but the vine has no longer its ancient fame, despite the establishment of a state vineyard with Bordeaux stocks—one development which is not likely to appeal to the future rulers of Kashmir, be they *Indian* or Pakistani. Even [263] hops have been introduced, doubtless to be withdrawn again now. Finally we may note the cultivation on one or two *karewas* of the saffron crocus, in demand as a condiment and as a pigment for Indian sect-marks. Minor crops include opium poppy and the recently introduced pyrethrum.[16]

[15] G. E. Hutchinson, *The Clear Mirror* (1936), 102.

[16] Most of the details in this section are drawn from the full and fascinating account in the *Gazetteer* (41–63).

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

101 It was stated before that these Chibhālīs, Muhammadans now, are in fact of the same race as the Dogrās, who have remained Hindū. Several tribes of these Muhammadans have the same name as certain of the castes in Dūgar. Thus, some of the subdivisions of the Hindū Rājpūts, as Chib, Jarāl, Pāl, &c., exist also among the Muhammadans; and the more general designation of Mussalmān Rājpūt is commonly enough used.

564 These Muhammadanised Hindūs keep to some of the old caste [264] rules; not, indeed, as to eating, for all Muhammadans will eat [582] together; but in the matter of intermarriage. They will either marry in their own separate caste, or will take a wife from the one below them, and give their daughters to the caste above them.

Besides Rājpūts, there are many Muhammadanised Jats in Chibhāl; the Jat is the prevalent cultivating caste in the Panjāb, but it occurs but rarely in Dūgar. In the eastern part of Chibhāl are Muhammadan Thakars.

Besides these, there are many races among the Chibhālīs whose origin it is not easy to discover. An important and high caste is one called Sudan; it prevails in the part between Pūnch and the Jhelam; it has a position among these Muhammadans nearly like that of the Miāns among the Dogrās. A general name for this and the other high castes of Chibhāl is *Sāhū*.

In the higher part of the Darhāl Valley, to the north-east of Rājāorī, are some people who are called *Maliks*. This is a Muhammadan title given by Akbar. The Maliks were appointed by that king to the charge of the Passes that led into Kashmir. Villages were granted to them to be held by the tenure of this service; they were to defend the Passes, and appear in the field when required with from 100 to 500 men;* the charge became hereditary, and these Maliks of Darhāl, as well as those on the other frontiers of Kashmir, doubtless represent the original officers of Akbar. What race they were of to begin with I cannot tell; these at Darhāl, though in some respects resembling the rest of the Chibhālīs, still have something distinctive in their appearance;

* I have here quoted from Baron von Hugel.

6:Spate N-4 (no date)1954 AW1 India
Kashmir AV1

241 seasonal immigration of hillmen. Wheat, barley, and rape are grown as rabi, maize and bajra as kharif. Higher up, in wider, better-watered valleys, bajra gives way completely to maize. Irrigation is difficult here also, as streams are incised, but it is not so necessary as in the lower valleys.

135 The unexploited mineral resources of the region are important. In Riasi Dt the Nummulitics contain three or four small fields with seams of anthracite (carbon 60–82%) up to 20 ft thick; farther W the coal is very friable and the thin seams too disturbed to be workable. The pisolitic limonites and ironstone of the same area and formation were exploited by indigenous methods in the past, and in view of the general mineral poverty of Pakistan might have some importance should she secure title to the area. The basal Eocene beds are fossil laterites, an old land-surface on the Permo-Carboniferous, and contain patches of pure bauxite forming a large reserve of aluminium ore.[6]

161 The region is fairly well peopled: densities range from 327 in Jammu and
563 238 in Mirpur to 144–174 in Riasi and Kathua, which contain definitely mountainous areas. All these showed decreases 1931–41, by as much as 15% in Jammu. The SE is strongly Hindu, 60–70% and locally over 80%, and should partition take place Jammu, Kathua, and Udhampur would be indisputably *Indian*: this is the home of the Dogras, the dominant minority in the state. Jammu (50,379) was the original base of the ruling house, whence the official title of the state is 'Jammu and Kashmir'; it is still the winter capital and the terminus of the only railway, a short line from Sialkot. To the W Punch is over 90% Muslim, a feudatory generally on bad terms with its Kashmiri overlord.

433 The whole region is of less significance in itself than in relation to W
[313] Punjab. The SE might well be detached, but the rest normally plays a very important part in the economy of W Pakistan. Its forests are the main
[371] supply for a country desperately short of timber,[7] while Riasi might at least mitigate the mineral deficiency. In addition the importance to the W Punjab of the Mangla headworks and of the hydro-electric potential can hardly be over-estimated.

133 Finally we may note the essentially similar, though rather higher, country across the Jhelum, which forms much of Rawalpindi and Hazara
● 274 (NWFP). Murree, a hill station at the usual 6500–7500 ft, was chiefly noted for brewing; the high barley acreage of the region may have been significant.

The Pir Panjal

133 The Pir Panjal is in a sense a bifurcation from the main Himalaya farther E. Structurally and lithologically it is most complex; thrusting is important

[6] D. N. Wadia, *Geology of India* (1939), 339, 348, 431–2.

[7] The *Indian* counter-argument that the main customer was the railway system, three-quarters of which went to *India* on Partition, is transparent enough.

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Kashmir
AY1

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[15] G. E. Hutchinson, *The Clear Mirror* (1936), 102.

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232 and wool growing industry in the State. For purpo
654 of research work, the Government have granted subsi
to the Farm.

655 Forests which cover about one-eighth of the total a
313 of the State, and Forest industries provide a large field
employment for skilled and unskilled workers, besi
yielding a large revenue to the Government. In rece
years, the Forest Department has shown particula
good results. The net revenue of the Department
1942-43 was Rs. 63.46 lakhs, which gives it precedence o
other parts of India. The demand for timber grown in t
State has increased considerably and owing to war con
tions it has brought good prices. Cultivation of pyret
rum has made good progress. The Rosin and Turpenti
Factory at Miransahib has done particularly well. T
factory has led to the establishment of a number of min
private-owned industries and contributed to the develo
ment of Miransahib into what promises to be a n
industrial town. The Half-wrought Factory at Baramul
received orders exceeding Rs. 10 lakhs for 1942-
284 The feasibility of establishing a newsprint pap
industry in the State was investigated by Ta
Sons Ltd. with whom the Government have entered in
an agreement for a comprehensive investigation
industrial possibilities in the State. But owing to t
impracticability of importing heavy machinery in t
742 present conditions, the proposition has to wait. A Dr
Research Laboratory has been established under t
expert guidance of Sir Ram Nath Chopra, its Director, a
it is expected that within a few months it will be in
position to meet a part of the requirements of medic
322 institutions in the State. Another noteworthy industry
Kashmir Willows, which besides manufacturing cricket ba
has taken in hand the production of other wooden artic
of great utility.

471 The establishment of a sugar mill at Miransahib ne
Jammu, is in hand and the manufacturing operatio
are expected to start early. The Shri Karan Sin
Woollen Mills and the Indianite Factory which are n
State-owned, but in which the Government have a su
stantial interest, have been kept busy executing orde
received from outside the State. Well established cotta
industries producing woollen fabrics, like *pattoos*, tweed
blankets, shawls, *namdas*, *gabbas*, papier-mache a

Woodcarving is practised at many places, and that turned out at Bijbihara is especially noted. The work is artistic, but suffers from the fact that the Kashmiri is a bad carpenter. Lacquered wood-work is produced at Kulgam. Woollen cloth (pattu) is woven all over the State, the best work being produced in the north, while the finished product of the south is especially famous. Blankets are made in many places, and sometimes fetch Rs. 25 a piece. The blacksmiths are very skilful, and some have been able to make surgical instruments and repair gun-locks. The city of Srinagar is noted for its silver, copper, wood-carving, and lacquer. The shawl and paper industries are almost extinct, but many of the shawl-workers have become expert weavers of carpets or have taken to embroidering felts. Good embroidery is also turned out at Islamabad. An industry started very recently, in connexion with the development of sericulture, is the weaving of silk cloth. In 1906 about 100 looms of improved pattern were imported and set up.

Commerce and trade. Up to quite recent times Kashmir was almost a self-supporting country, and the chief imports--piece-goods, metals, salt, sugar, tea, and tobacco--were of modest dimensions. Before the opening of the cart-road from Rawalpindi to Baramula in 1890, the trade was carried by Kashmiris who went down every winter to work in the Punjab, and brought back domestic requisites, or by the professional muleteers, or by Punjabi bullock-drivers. There were three trade routes. The most direct crossed the Banihal pass and ran to Jammu, the railway terminus; the most popular route followed the old imperial road over the Pir Panjal, reaching the railway at Gujrat; and the third was known as the Jhelum valley road, which is now the cart-road and the main line of communication with the Punjab.

In 1892-3 the total imports from India were valued at 48.7 lakhs. In 1902-3 the imports reached 118 lakhs, but the trade of that and later years was greatly impaired by the prevalence of plague in the Punjab. In 1904-5 the total value was 115 lakhs. The table on the next page shows the value of the more important imports in the years chosen for comparison.

There can be little doubt that Kashmir has increased enormously in prosperity of late years. The land revenue settlement has turned the agricultural classes from serfs into well-to-do peasants, and their wealth is reflected in their increased purchases. The increase in the import of salt is especially satisfactory, as in 1892 it was shown that the annual average of consumption in Kashmir was exactly half of that prevailing in the Punjab.

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ment for supply of drinking water to the *kandi illaqa* of 657
Jammu Province, and a special allotment is made in the 312
budget for the purpose every year. Tube wells have been constructed at several places, and water supply schemes for a number of localities are under consideration.

* * * * * * *

Reference has already been made to one of the chief 655
industries in the State, *viz.*, the Sericulture industry, 288
which is a Government concern. The silk filature in Srinagar is the largest of its kind in the world. A special quality of raw silk has been produced in Kashmir, which can favourably compete with silk produced anywhere else. It is interesting to note that the rearing of cocoons for silk provides employment for thousands of homes in the villages, exclusive of the labour that finds employment in the factories themselves. Owing to the rise in the price of silk, sericulture has already made a good contribution to the revenue of the State. A scheme for a large expansion of the industry has been taken in hand. A five-year plan for the expansion of the factory at Jammu has already been sanctioned, and it is expected that at the end of five years, the labour employed in the sericulture operations in the factory premises and in cocoon rearing in the province as a whole will show an increase of 150 per cent. High class carpets are manufactured in Kashmir and exported to Europe and America. Owing to the war, however, this industry has suffered a set-back recently. The industry, as stated before, continues to receive a subsidy from the Government.

A Department of Industries was established in 1923 647
to develop and foster industries in the State. The chief among the older industries which have become established are a Match Factory, a Santonine Factory, a Tannery, a Pottery Factory and the Shri Karan Singh Woollen Mills. 655
A Government Silk Weaving Factory has been established 288
to produce high class silk fabrics of different kinds. It has recently been developed and expanded to four times its original size to give a further fillip to the silk weaving industry in the State. A Research and Commercial 232
Sheep Breeding Farm with a research and commercial 654
section has been established to develop the sheep breeding

654

5. Saffron Oil.

6. Extraction of Jasamin, Narcissus and Lilac essences.

7. Skimia Oil (Scent).

8. Casein preparation.

9. Paints and Varnishes.

10. Honey Purification.

11. Black board chalk Manufacture.

12. Starch Manufacture.

The famous Silk Industry of the State continued to function although its income experienced a considerable fall in the latter half of the decade due to the extraordinary fall in the price of the silk. [288]

Cottage Industries.—A peripatetic demonstration party employed by Government has done useful work by introducing improved fly-shuttle looms and teaching new patterns and designs to the village weavers. The solicitude of Government for the improvement and welfare of the cottage workers is sufficiently exhibited by the handsome grant of Rs. 75,000 sanctioned for granting small loans to the workers. Further proposals for State aid to industries and establishment of an industrial and commercial bank are also under consideration of the Government. 472 654

Birthday Exhibition.—The holding of an annual exhibition at Srinagar of the Industrial and Agricultural products of the State on the auspicious occasion of His Highness' birthday has served to give a wide publicity to the indigenous arts and manufactures through the large mass of visitors who annually flock to the Happy Valley to escape the rigorous heat of the plains as also to enjoy the beauties of nature in Kashmir. 543

The department has prepared a Statistical Atlas for the State and is engaged in bringing out other useful publications such as the Statistical Abstract, Development Map and a Commercial Directory. A clear proof of the spread of industrial atmosphere will be found in the formation of the following five Joint Stock Companies during the decade while formerly the business on Joint Stock System was much less known than practised in the State:— 473

	Share Capital.
	Rs.
1. The Dogra Commercial and Industrial Company Limited, Jammu ...	300,000
2. Jammu and Kashmir Commercial Syndicate Limited ...	50,000
3. The Lakshmi Trading Company Limited, Srinagar ...	25,000
4. Kashmir Textiles Limited, Srinagar ...	100,000
5. Apna Limited, Srinagar ...	20,000

162
413

206. General.—The population engaged in each class of industry is given in the margin. Compared to 1921 statistics most of the industries display an excess excepting those at items 10, 11, 12 and 13. In order of importance textiles stand first engaging as they do 47·4 per cent. of the total population. The next in importance are the industries of dress and the toilet which afford employment to 20·3 per cent. of the population. The third position is occupied by wood industries which employ 11·9 per cent. of the total industrial population. The remaining industries play a minor role and at the lowest rung come mines with three workers therein.

Nature of Industry.	Population in 1931.	Engaged 1921.
1. Mines ..	3	....
2. Textiles ..	4,456	4,451
3. Hides, skins and hard material from the animal kingdom ..	161	....
4. Wood ..	1,118	1,008
5. Metals ..	111	50
6. Ceramics ..	67	....
7. Chemical Products ..	205	....
8. Food Industries ..	391	54
9. Industries of dress and the toilet ..	1,907	924
10 Furniture ..	33	169
11. Building ..	83	204
12. Construction of means of transport ..	106	113
13. Production and transmission of Physical Force	228	277
14. Miscellaneous and undefined industries ..	488	....

288
×162

207. Textiles.—The industries grouped under this head are given in the margin with the population supported by each of them. The silk factories are the most important of textile factories. The silk factory at Srinagar is believed to be the biggest in the world. Besides giving employment to hundreds of persons in the factory itself it provides a lucrative supplementary occupation to thousands of persons in the Mufassil. Thus according to the statement furnished by the Director of Sericulture Jammu the total number of operatives in the factory is 254 only while the number of Mufassil rearers on the list is 7,467 and this does not include relatives and dependents of rearers who take part in rearing. The total amount of money distributed to rearers in 1987-88 was 148,812 rupees. The help thus given to rearers who are generally agriculturists for their leisure hour's work is considerable. These two factories are owned by the State. The cotton carpet factories come next with 1,210 employees. The cotton carpets are manufactured in the two Central Jails at Jammu and Srinagar and in various weavers' concerns especially in the Kashmir Province. Shawl and fringe weaving is the industry for which Kashmir is most celebrated. For a brief history of it the reader may refer to page 180 of the 1921 report. This industry affords employment to thousands of adults and immatures in Kashmir but due to economic depression the price of shawls has considerably fallen and an era of cheap shawls has set in and cheapness is acting adversely on the quality of produce. Fringe weaving is an accompaniment of the industry as generally all shawls must have fringes. This industry is, however, bound to decline as various imported machine made fringes of foreign countries are now in the market and due to cheapness of price attract custom.

1. Cotton weaving mills	454
2. " carpet factories	1,210
3. Silk factories	1,528
4. Dye works	6
5. Lace and embroidery works	417
6. Shawl and fringe weaving establishments ..	828
7. Cotton printing works	5

Embroidery is another important handicraft which brings in money to the artisans of Kashmir. There are several articles which are embroidered from pillow cases and felt rugs to sarees. The sarees, however, the only article for which a very large demand exists in the Indian market.

The proportion of female to male workers under textiles is 23 to 180.

The manager and supervising, technical and clerical staff consists of Indians.

The adult operatives are 2,605 males and 491 females while immature operatives consist of 753 males and 426 females, illustrating the often quoted saying "Every Kashmiri child is born with a needle in his teeth".

[Errata: cf. category 11L, p. 330 for corrections -- Analyst]

Those below 20 are still too young to complain of unemployment and the fact that no one above 40 is unemployed confirms the belief that they will soon be absorbed somewhere. 162x 464

239. The unemployed when looked at from the point of view of occupation of their fathers disclose an interesting tale. The cultivators come first with menials in the second and artisans in the third place. The cultivator whose calling is not so remunerative as that of a trader or industrialist, takes to education in the hope of finding a financial Elysium which will set him at ease as regards demands of revenue and the money-lender and social customs. It is a pity that their sons have disillusioned them. The motive of menials and artisans is not different. All look upon education as a solvent of financial worries which, however, in its present form it is not.

240. When we look to the qualfications of the unemployed we find that the possessor of British degree is in a glorious minority of one. All others have Indian degrees appended to their names. The largest proportion is made up of academic degrees like M. A., B. A. and M. L. C.[1] There are only three Bachelors of Engineering and one Bachelor of Law amongst the unemployed who may be said to have specialised in a particular line.

241. The number of those who are discontented with their employment is 26 which is really much lower than one would expect.

The stylish living which comes so easy to the English literate at school and college when they live on the hard-earned money of their parents is difficult to keep up at a later age when the employment they get does not bring them abundance of money and they have to pool their small earnings in a joint family. Their discontent is thus easily understood. Moreover, discontent is a necessary condition of progress, and it is really surprising that the only class which should be most vociferous in expressing its dis-satisfaction with existing conditions should be almost mute.

242. Besides the above we have got about 251 under-matrics between the ages of 20-39 who are also seeking the '*El Dorado*' of employment which may be taken as a synonym for Government service. Their tale is not different and need not detain us further. They have got 75 persons below 20 and 2 above 40 who are also unemployed.

243. Decaying Industries.—The following industries are either decaying or have decayed in the State:— 178

1. Shawl-weaving in Basohli tehsil.
2. Manufacture of woolen blankets, woolen Pattis and shoes in Ramnagar tehsil.
3. Lungi and Salwar manufacture in Muzaffarabad tehsil.
4. Paper manufacture in Udhampur and Srinagar tehsils.
5. Calico printing in Samba.

244. Shawl-weaving in Basohli.—The weaving industry of Basohli owed its origin to the patronage of the then Raja of the place who imported a few workmen from Kashmir and got it started. The initiative attracted other workers and the contagion spread to local inhabitants till the industry throve so well that it counted 1,400 establishments and shops dealing in shawls. 178 288

The raw material came from Ladakh and Tibet and was supplied by the traders of Amritsar who took in return the finished product and sold it in the Punjab and Bengal and even exported it to France where a brisk demand existed. The export was unrestricted except that a duty of annas eight per loom was levied by the then Raja.

1 [Errata: read "S. L. C."; cf. errata sheet, A 339, category 116 -- Analyst]

178 The shawls were of different qualities with prices varying from Rs. 40 to Rs. 500. In France the price fetched by a good shawl was handsome.

288 But unfortunately for Basohli, France took into her head to manufacture her own shawls and not only succeeded in meeting its own demand locally but even took to exporting shawls to India. This had a disastrous effect on the industry which could not stand the competition of machine-made shawls. The patronage of the Raja could not avert the catastrophe and the workers dissatisfied with their lot emigrated to places like Amritsar, Sujanpur, Nurpur, Pathankot etc., in the hope of better prospects. The net result was that the industry became extinct and the once prosperous town has been converted into a deserted place.

245. Manufacture of Woolen Blankets, Pattis and Shoes in Ramnagar.—Woolen blankets and Pattis were manufactured in Ramnagar tehsil and were exported to outside places. The Military Department of the State had its requirements met from this tehsil but due to the inroads of machine-made blankets and Pattis with a superior finish and a cheaper price this industry began to decay. The Military Department transferred its custom to cheaper markets which completed the process.

As regards shoe-making, a special variety of shoes was made in the tehsil and found favour with His late Highness whose sad demise led to the cessation of demand and decline of industry.

246. Lungi and Salwar weaving in Muzaffarabad Tehsil.—Lungis (Turbans) and Salwars (female trousers) are manufactured in Muzaffarabad tehsil from raw material imported from outside. But the competition of machine made goods is gradually usurping the market and this industry is showing signs of decay.

289 **247. Paper Manufacture in Udhampur and Srinagar Tehsils.**—In Udhampur tehsil the manufacture of paper was started before 1921 but met an unfimely death due to foreign competition.

In Srinagar hand made paper is suffering from similar causes. The mills produce substitutes at about half the price of Kashmir hand made paper. The right sort of raw material is also not available. Such paper as bond paper and other superior paper can be made of rags of good quality which are not available in Srinagar. The resulting paper is very poor and cannot stand competition in quality or price.

288 **248. Calico Printing in Samba.**—This industry is reported to be decaying. There is a community called 'Chhimbas' who follow this profession and who are the cause of the celebrity of the town. Lack of knowledge of the use of aniline dyes and of varied designs is rendering their calling extinct. But His Highness' Government is trying to re-start the industry and thus save it from extinction.

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1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

PAHARIS, OR DWELLERS ON THE MIDDLE MOUNTAINS.

101 Having thus tried to give some notion of what is a fair specimen of the Middle Mountains, I propose, before speaking of any more places in particular, to say something about the inhabitants.

These I shall call by the same name, "Pahâris," as is given them by their neighbours; for although, as explained in the introductory chapter, the word, meaning "mountaineer," is itself indefinite, yet it is restricted by the Dogrâs to these particular races, and as there is no general name among the people themselves corresponding to what I want to express, I do not think we can do better than adopt it.

181 The Race Map shows the Pahâris to extend over the tract I have called the Middle Mountains only as far west as Budil, in the valley of the Ans; as to the part of that tract to the west and north-west, the people have already been described under the head of Chibhâlis; the Muhammadanising of that country of Chibhâl preventing us from separating all the races that may have existed distinct in former times.

142 The space, then, coloured Pahâri on the Race Map is occupied [563] by mountaineers who have remained Hindû. Over the whole of it the people have a general resemblance. They are a strong hardy race, of good powerful frame, but still active; they have a straight forehead, good brow, with a nose markedly hooked, especially among the older men. Among the people round Râmban I noticed a special form of narrow nose, bent over with a peculiar curve. [302] Their black hair is allowed to grow to their shoulders; their beard and mustache are thickish, but the beard does not grow long.

291 The men all dress in a light grey thick woollen cloth, which is made in almost every house.* In some parts they wear a short coat, in others a long and full one, hitched up by a kamarband, or waistband, of a woollen sort of rope, wound many times round. Their pyjamas are loose down to the knee, but below that fit

175 this was brought to a close by Gulâb Singh sending a small force to assert his right as head of the Jammu family; his troops met with but little resistance, and the principality was annexed to Jammu.

* Patti (pattu) is the name for this coarse homespun cloth over all the hills and in Kashmir.

4 of category in, E. & M. P. - Analyse]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

close; this is a very good form for hill countries.* Their cap is 291
of different shapes, sometimes a skull-cap, more often one with side flaps. Lastly, a lūī (loose) or blanket, of the same cloth, worn in many ways according to the occasion, enables them to withstand all the severe weather they are exposed to.

The women have a long gown of the same homespun, and, like the men, wear a kamarband. In some parts the gown is of nearly black cloth instead of grey. Sometimes they wear a low round red cap; near Rāmban the women have a peculiar tall one.

The caste that among the Pahāris prevails in numbers far over 564
others is the Thakar, which was mentioned as occurring among [241]
the Dogrās. The Thakars, indeed, have nearly all the land in proprietorship; they cultivate for the most part their own land; they are the peasantry of the mountains, as the Jats are of the Panjāb plain.

The low castes, Dūm and Megh, are scattered about everywhere; they dress in the same way as the others, and have acquired something of the same general appearance, but are not such large men, nor have they as good countenances.

GADDĪS.

At the south-east end of this region, where it borders on the 101
Chamba country, there is a race called Gaddīs (or Guddees), who 131
seem to have come at some time or other from the Chamba Hills. 564
They are Hindūs, and have the same subdivisions of caste as the 221
others, but they do not keep their caste rules so strictly. They pos- 233
sess large flocks of sheep and herds of goats, and they migrate with them to different altitudes according to the season. When snow threatens on the higher pastures they descend, coming in winter to the Outer Hills, and even to the edge of the plains. In spring they turn their faces homeward, and step by step follow the returning verdure, by June reaching the highest pastures and the hamlets, where some of the family had kept warm their home.

In the upper valley of the Tavī, which was lately described, live 000

* See the cut on the next page of some men of an allied race (the Gaddīs mentioned below), whose dress is the same as that of these Pahāris, except as to the cap.

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV/

In the upper valley of the Tavi, which was lately described, live
101 some Gaddis in communities of their own, with their own head-
131 men, in small villages separate from those of the other hill men.
361 The relationship of these Gaddis to the other Pahāris cannot be
a distant one. In physique they closely resemble the people we
142 have described. It is likely that whatever peculiarities they
possess have been acquired by specialisation of occupation through
some centuries.

291 In dress they have one striking peculiarity in their hat, made
of a stiff cloth, which is of a form indescribable, but it is well

GADDIS, FROM A PHOTOGRAPH.

shown in the accompanying cut taken from a photograph. This gives a fair notion of the features of the Gaddis, as well as of their dress, which, as stated before in the note, is the same as that of the Pahāris, except as regards this peculiar hat.

197 As to the language of the Pahāris, many separate dialects are spoken; every 20 miles or so will bring you within hearing of a new one. Places no farther apart than Rāmban, Dodā, Kishtwār,

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

They are rather surly in disposition having that
181 kind of independence which consists in liking to be left alone and to have as little as possible to do with other races. When, however, one does come in contact with them, they are not bad to deal with.

291 Those who live down below and come up to the Middle Mountains for the summer dress somewhat scantily; they have loose short pyjamas; the upper part of the body is often bare; but there is a lūi, or blanket, in reserve, which is commonly put over the head, and hangs down behind. Those who are settled farther among the mountains (and these Gujars are found in Kashmir, if not beyond,) adopt a dress more like that of their neighbours, better suited for severe weather.

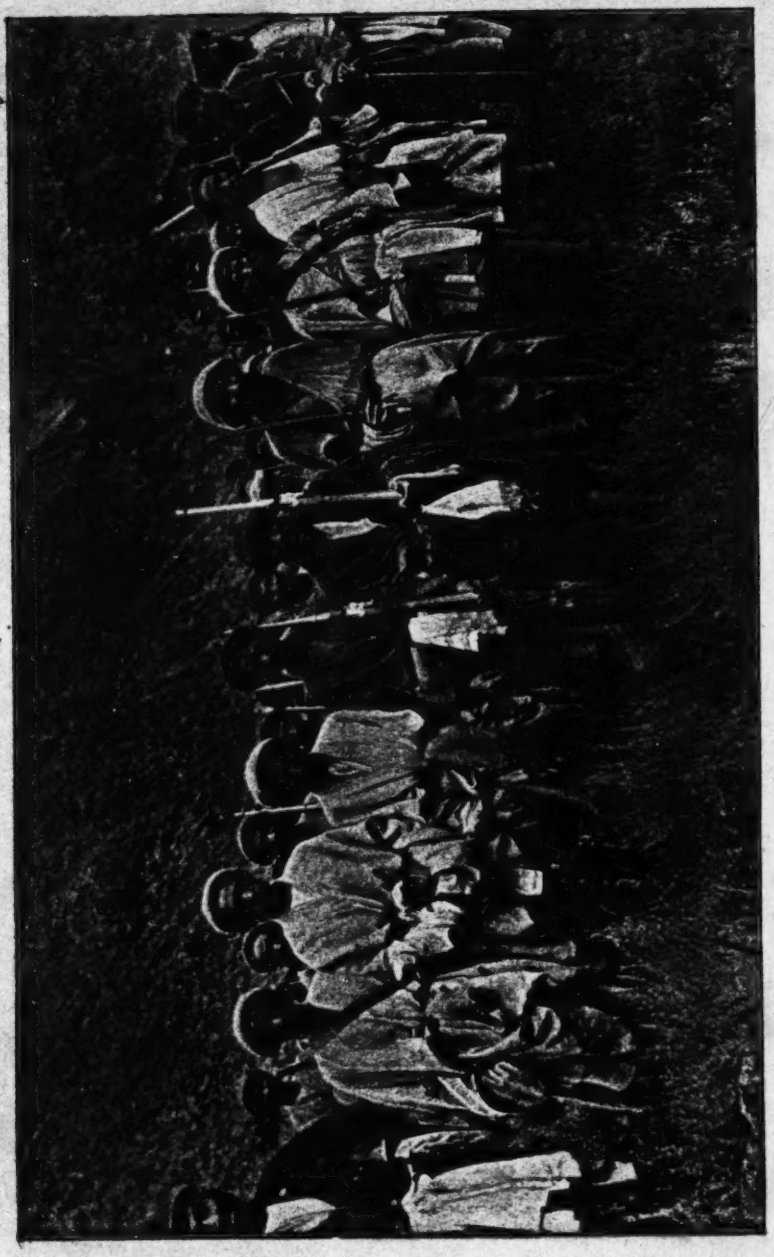
233 Wherever I have met the Gujars, I have found them to be possessors of herds of buffaloes, and to drive these, as the spring and summer advanced, into the higher mountain pastures. In the beginning of May I met many about Bhadarwāh who had just arrived from below; they had with them their wives and families, spinning wheels, churns, and other helps for getting a [234] living. Their gains are derived chiefly from the sale of ghī, or [438] clarified butter, the preparation of which occupies them continually during their stay among those summer pastures. They are generally in communication with traders of the towns below for its sale, having often, I think, received advances in anticipation of the season's yield.

197 Their language is not the same everywhere; that depends on the country they are settled in—not that which they come to in their summer wanderings, but where their house, their winter home, is. Thus there are Gujars in Kashmir who speak Kashmiri, while those who come to the Middle Mountains speak a mixed dialect of Panjābī, or Dogrī, and Pahārī. These have, however, some words peculiar to themselves. I heard the following half dozen in the mouths of some Gujars, from near Budil, which may be worth preserving:

Mother	āli.	*Son's wife*	bun.
Sister	bebe and bībī.	*Husband's sister*	nand.
Son	gadarā.	*To milk*	melna.
Daughter	gadarī.	*To be milked*	milna.

4c Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

291
142



THE PUNYAL LEVY.

[facing p. 180]

166 167 The foreign missionaries have succeeded in converting a number of local inhabitants to Christianity.

178 167 [564] (5) As regards caste grouping migration has led to a loosening of the tight hold of caste. Narrow prejudices have been swept away. In Gilgit the disappearance of endogamy in Muslim Shia castes is noticeable.

[562] (6) The old customs are gradually giving way. Thus widow marriage is finding favour with the people, while the *Purdah* system is on the decline.

[291] (7) In dress great changes are noticeable. The Kashmiri Pandits are discarding the wearing of *Pheran*, a long loose gown and taking to Punjabi dress. The English dress is more in evidence in literate circles. The hat is gradually supplanting the turban. Even in villages, Punjabi trousers and slippers are overcoming Dogra trousers, and shoes in the case of females. The *Saree* is coming into vogue amongst females of the upper classes.

[197] (8) So far as language is concerned Punjabi is easily spoken and understood in those parts of the State where the inhabitants come in contact with the outside world either as emigrants or as hosts of immigrants. The Kashmiri labourers who go to the Punjab understand and talk Punjabi tolerably well. The shopkeepers and Hanjis (boatmen) in Kashmir who have English speaking customers speak English though broken and full of solecisms. The immigrants in Kashmir especially traders command a fair knowledge of Kashmiri dialect.

[564] (9) In the sphere of occupation changes have taken place. Some of the castes no longer stick to their old hereditary occupations. Labour or service is not regarded as degrading by any caste though Rajputs do not take to domestic service especially the task of cleansing utensils as they regard it menial duty. The Kashmiri Pandits are gradually relinquishing their ideal of Government service and turning to trade and even manual labour in increasing numbers.

II. IMMIGRATION.

167 **101. Main Results for the State.**—The total population of the State as ascertained by actual count on the Census night came to 3,646,243, out of which 3,582,047 *i. e.*, 98·2 per cent. were born within the State. Immigration thus accounts for a trivial increment of 1·8 per cent. to the State population. The immigrants are mainly drawn from the neighbouring British Indian Provinces of the Punjab and the N. W. F. which stretch along the boundary line of the State for a considerable distance. The contiguous districts of these two provinces given in the margin contribute nearly 1·3 per cent. of the population, leaving ·2 per cent. to be contributed by the non-contiguous districts of these provinces. In all thus these two provinces claim 1·5 per cent. of the increment to population of the State while all other Provinces in India and outside countries have only ·3 per cent. to their credit. Among other Indian Provinces the United Province stand foremost while amongst States, Chamba tops the list, being contiguous. As regards Asiatic countries Afghanistan, our neighbour, scores highest, the second best being Nepal due to her sons being in the State Forces. The share of other countries is nominal. The foreign countries benefit us to a very limited extent, the United Kingdom being the greatest contributor as her sons are employed in State service or are engagad in carrying on trade or missionary work. They will be discussed in greater detail in the paragraph on over seas migration.

N. W. F. PROVINCE.

1. Hazara.

PUNJAB PROVINCE.

1. Gujrat.
2. Gurdaspur.
3. Jhelum.
4. Kangra.
5. Rawalpindi
6. Sialkot.

†[Errata: read "overseas"; cf errata sheet, p. 329, category III --Analyst]

596 army service. During the time that these Poonch men have
434 been away they have kept touch with their homes by sending back amounts from their pay; small sums they would seem to be outside Poonch, but of greater value there, where much of the
837 food is grown, and the necessities of life are small. These men of Poonch—and this applies to Gilgit men also—will sometimes remain away from their wives and families for five or six years, the old father or even the wife tending the land, a small portion of which most of them own and return to for a few weeks to see their families; the wives will have remained
[595] faithful, for the women of Poonch have always been held to a high moral standard. Although the men of Poonch may,
[582] when away, contract a temporary marriage—in any case the Muslims amongst them being permitted four wives—they demand of their women that they should behave as though their husbands were at home, the humiliation brought upon him in the event of his wife's adultery being so great that he
684 will demand the most severe penalty of the woman. Only recently I had personal knowledge of a sepoy who had been away from his wife for some years. His brother had written telling him that his wife was becoming loose in her morals, then that she was pregnant. The husband returned home on leave, saw his brother, next the brothers of his wife, and then his wife; she was in the kitchen sitting before the stove when he entered, as she stood up to greet him he saw her condition, and without a word fired a burst from his sten gun; she staggered forward to fall at his feet, and well knowing why he had done this, with her dying gasp begged his forgiveness. Her brothers and her father knew why he had taken this dramatic step; they made no protest; in their eyes he had only done as they would have with one of their wives under such circumstances, and he was allowed to flee back to his unit.

296 In the villages or close to the few houses round the farms there is always to be seen a man or woman washing clothes in the manner of the place, by stamping the dirt out of them in a
252 water-filled, hollowed-out stone by the stream. In that part
887 there are also to be found the little round huts, often built of straw, housing the large mill-stones which grind the corn grown thereabouts. These are usually attended to by the old man who has retired from active work, his charge for grinding being a percentage of the flour

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

for instance, their beards are long and waving. They give their daughters in marriage to the Jarāls of their neighbourhood; these are Muhammadan Rājpūts, of whom, for the last seven or eight generations, the rulers, the Rajas of Rājāorī, have come. 564

The Chibhālīs, on the whole, resemble the Dogrās, although the Muhammadan way of cutting the mustache makes a difference that strikes one at first. The Chibhālīs are, I think, stronger, more muscular, than the others, and are quite equally active. [302]

In the extreme north-west of Chibhāl, and beyond it as well, on the borders of Kashmir, are two races somewhat different from the rest, but still near enough to them to be classed under the same general name of Chibhālī. These are the Kakkās and the Bambās; they people the banks of the Jhelam between Gingal and Muzafarābād, and up the lower part of the Kishangangā Valley. The Bambās prevail on the right bank of the Jhelam, and the Kakkās on the left. I know of little difference between the two; their ground is generally spoken of as "Kakkā-Bambā country"; they are stout, strong-built fellows, with a good cast of features, that may be described as intermediate between that of the other Chibhālīs and that of the Kashmīrīs; they have a less pleasant expression than either, for in disposition they are somewhat surly. 563

Lower down the Jhelam River, west of Kotlī and of Mīrpūr, there is a caste or tribe called *Gakkars*; these, with other high castes, would be classed as "Sāhū." They were people who for long sustained their independence in the hills, even against powerful enemies. They are most numerous, perhaps, on the right bank of the river, in the British territory, where are remains of buildings—palaces and forts—of the time when they had their own Raja. The fort called Rāmkot, on the left bank, was, I was told, built by one Toglū, a Gakkar. 564

Going back to the eastern part of Chibhāl, we are on the boundary-line of Muhammadans and Hindūs. A hundred years ago, probably, the former were encroaching, and the boundary was gradually coming eastward; but now, certainly, no such advance is being made. The Muhammadans on the border were not, and 563

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PAHĀRIS, OR DWELLERS ON THE MIDDLE MOUNTAINS.

101 Having thus tried to give some notion of what is a fair specimen of the Middle Mountains, I propose, before speaking of any more places in particular, to say something about the inhabitants.

563 These I shall call by the same name, "Pahāris," as is given them by their neighbours; for although, as explained in the introductory chapter, the word, meaning "mountaineer," is itself indefinite, yet it is restricted by the Dogrās to these particular races, and as there is no general name among the people themselves corresponding to what I want to express, I do not think we can do better than adopt it.

131 The Race Map shows the Pahāris to extend over the tract I have called the Middle Mountains only as far west as Budil, in the valley of the Ans; as to the part of that tract to the west and north-west, the people have already been described under the head of Chibhālis; the Muhammadanising of that country of Chibhāl preventing us from separating all the races that may have existed distinct in former times.

142 The space, then, coloured Pahārī on the Race Map is occupied [563] by mountaineers who have remained Hindū. Over the whole of it the people have a general resemblance. They are a strong hardy race, of good powerful frame, but still active; they have a straight forehead, good brow, with a nose markedly hooked, especially among the older men. Among the people round Rāmban I noticed a special form of narrow nose, bent over with a peculiar curve. [302] Their black hair is allowed to grow to their shoulders; their beard and mustache are thickish, but the beard does not grow long.

291 The men all dress in a light grey thick woollen cloth, which is made in almost every house.* In some parts they wear a short coat, in others a long and full one, hitched up by a kamarband, or waistband, of a woollen sort of rope, wound many times round. Their pyjamas are loose down to the knee, but below that fit

175 this was brought to a close by Gulāb Singh sending a small force to assert his right as head of the Jummoo family; his troops met with but little resistance, and the principality was annexed to Jummoo.

* Pattū (puttoo) is the name for this coarse homespun cloth over all the hills and in Kashmir.

4 Cf category no, End Map II - Analysis

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

farther back in the mountains, in the second or third ridge; they 132
drain a larger area, and are subject to sudden falls of rain; such 133x
water-courses will in certain seasons be filled for a time by a wide 134
and swift river, discoloured with red mud in suspension, carrying down in this way, as well as by dragging sand along the bottom, large quantities of material from the hills to the lower grounds and to the sea.

These ravines[1] are from a few hundred yards to a mile wide; [137]
they are bounded by a sudden bank, often cut into a river cliff of a hundred feet in height that shows to view the sandy and loamy strata. Their flat bottom is mostly sandy; it is sometimes covered in part with the long tufty jungle-grass called in these parts *khar*.

The plateaus between these ravines[1], though, as before said, [311]
somewhat dry, have in great part been brought under cultivation; here, as the crops depend entirely on the rain, their yield varies much with the years.

The tracts where the jungle-grass abounds are frequented by the 136
black-buck or antelope, which indeed, encouraged by the game- 137
laws of the country, spread into the cultivated parts and even herd 342
with the cattle. Near these grassy tracts the villages are com- 246
posed of pretty thatch-roofed houses; in India straw is never afforded for the purpose of thatching, it is all used as food for the cattle; indeed from the way the treading out the corn on the threshing-floor is carried on no whole straw is left, so it is only where some such material as that stiff grass can be got from the jungles that any thatching is done.

The 70-mile strip of plain extending from the Rāvī to the 133x
Chīnāb is crossed by two large streams that deserve separate mention. These are the Ujh, that debouches by Jasrota, and the Tavī, that comes out of the hills by Jummoo. They are both rivers of perpetual flow and considerable, though much-varying, volume. They rise in the mountains at the back of the Outer Hills at an elevation of 13,000 or 14,000 feet, but not from hills of permanent snow; they have a course among the hills, the Ujh of some 50 and the Tavī of 80 miles, before they reach the

1 [i.e. in the plains of southern Jammu.--ANALYST]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133x the intervening flats, the curving of the ranges as their direction followed the changing strike of the rocks which constitute them—plainly as in a map; for a length of a hundred miles each separate ridge can be traced from this commanding spot.

133x 137 311 361 To return to the part behind Akhnūr. The outermost range is of pebbly jungle-covered hills sloping easily to the plains, but showing a steep fall inwards; this escarpment is one of perhaps 300 feet; it is succeeded at its foot by a plateau much cut through by ravines, so much so that the eye does not at once distinguish that the summits are indeed so far flat and so much at one level as to justify the name of table-land; its level must be quite 2000 feet above the sea; a good portion of it is of bare rock, the rest is covered with brushwood and has pine trees scattered; only here and there are bits of tilled land by which a small population is supported; the ravines cut through it to a depth of some hundreds of feet, making steep cliffs of sandstone rock.

133x Farther to the north the rock rises up from this plateau along a great length of miles with a slope of from 10° to 20°, coinciding with the dip of the beds, regularly for 1000 or 1200 feet, till a level of more than 3000 feet above the sea is reached; thus a bold narrow ridge is formed which continues regularly for many miles with but small indentations; the surface is in great part rocky, but still bears many trees of the long-leafed pine. The ridge is sharp and narrow; the farther slope is yet steeper than that rocky one; it is an escarpment properly and geologically so called, and a really fine instance of one; for 20 miles without a break it continues with a face of 1000 feet of vertical height, at a slope of in some parts 45°, in some rather less, everywhere marked by variations according to the alternate outcrop of beds of sandstone and of clay.

The name of this ridge is Kālī Thār, or Black Range, a name given on account of the dark hue it has in some states of the atmosphere when seen from a distance.

As we look from the summit of this towards the interior, we can learn about the character of the ground in the remainder of the breadth of the Outer Hills.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

We see first, that at the foot of this escarpment stretches a flat valley one or two miles wide; this is one of the dūns, and probably it corresponds with that of Dansāl, on the other side of the Chināb.* This valley, though it may be called in a general way, and as compared with the ridges that bound it, a flat, is broken by lines of sandstone rock that project up; still a good part of it is cultivated in terraced fields; again, it is cut into, for the greater part of its length, by a great gully, narrow, 200 feet deep, that carries off the drainage to the Chināb River; farther west, however, the direction of the drainage alters, and the streams flow into the Mināwar Tavī.

Still looking from our escarpment-summit, we see that beyond the valley lie numerous low lines of hill, an alternation of narrow ridges and hollows, whose surface is mostly covered with brushwood; these occupy some miles of width; behind them rise the bolder slopes of the higher mountains in rich dark colours, intermingled brown and green, backed by the distant snowy peaks.

West of the Mināwar Tavī, the ridges, plateaus, and hollows do not continue to correspond with those we have traced out; new ridges appear in the line of the valleys; others disappear; others coalesce. In fact, a new series of ranges has arisen, generally resembling those we have been looking at, but not individually representing them. By Bhimbar, what may be the continuation of Kālī Thār approaches nearer to the plains. Beyond, from the neighbourhood of that place and of Naushahra north-westward, extend several bold lines of hill, parallel ridges, with narrow hollows between them, themselves broken by lines of rock. These ranges are commonly 3000 feet high, parts of them rise several hundred feet above that, and so continue for a good distance; the highest point marked by the G. T. Survey is as much as 4391 feet.

While from the neighbourhood of Bhimbar such hills as these run with a regular direction to the north-west as far as our boundary

* On the supposition of this correspondence, the two spaces of the plateau and the Kālī Thār ridge together represent the much-broken ground and the successive ridges that we saw to intervene between the first range by Jummoo and the Dansāl dūn itself.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

CHAPTER V.

VARIOUS PLACES IN THE OUTER HILLS.

EAST OF THE CHINÂB — WEST OF THE CHINÂB.

THE plain at the foot of the hills, being for the most part capable 361
of cultivation and in great part already cultivated, is thickly [311]
peopled; everywhere populous villages are to be found. But when we are once on the hills themselves we meet with villages rarely, and these but small; scattered hamlets and scattered houses denote how scarce is land that can be made fit for tilling; sometimes in little nooks and sometimes on steep hill-sides are terraced patches of ground, whose owners either cultivate them from the nearest village, or have made their solitary home close by. In the dûns, however, there are wider spreads of cultivated ground, though separated from one another by dividing ravines.

A village in these parts is a collection of low huts with flat 342
tops, mud-walled, mud-floored, and mud-roofed. The floor and 362
walls are neatly smeared with a mixture of cow-dung and straw. The roofs are timbered either with wood of one of the acacias or with pine. They are supported by one or more pillars, which are capped with a cross-piece some feet in length, often ornamented with carving, that makes a wide capital beneath the beam.

There is no light in the rooms but what may come in at the opened door, or through the chinks of it when closed, such a complete shutting out of the air being equally useful in the very hot and in the cold weather. The substance of the hut is a very bad conductor of heat, and this character tends to keep the interior of an equable temperature. I have often been glad to retreat to such a place from the scorching sun that a tent is but a poor protection against.

In front of the cottage is a level and smooth space, nicely 000

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

Outer Hills. These were shown to be ridges more or less parallel, separated by flat valleys, sometimes narrow sometimes wide, with the main lines of drainage cutting across, that is, through, the ridges. On the other hand, the Middle Mountains are ridges of varying, irregular, direction, that branch again and again, like the twigs of a tree; the chief ridges are at the same time the more important watersheds. 133

Looking from a geological point of view, we may say that there is not the same correspondence between the direction of the ridges and the strike of the beds as there is among the Outer Hills.*

The elevation of these Middle Mountains is sufficient to give a completely temperate character to the vegetation. Forests of Himalayan oak, of pine, spruce, silver fir, and of deodar, occupy a great part of the mountain slopes; the rest, the more sunny parts, where forest trees do not flourish, is, except where rocks jut out, well covered with herbage, with plants and flowers that resemble those of Central or Southern Europe. 137

Cultivation has been carried to almost every place where it is practicable. Wherever, within the altitude that limits the growth of crops, the slope of the ground has allowed of it, the land has been terraced, and narrow little fields have been made, these settlements sometimes being of extent enough to support a village, sometimes sustaining but one or two families. 311

Here, as in the Outer Hills, the tillage does not depend on irrigation, but on rain; these mountains, indeed, get the best of the Monsoon or rainy season; it is seldom that they suffer from drought, more often they suffer from an excess of downfall. Still the rainfall is not enough for the growth of rice; for this irrigation is wanted, but only in a few places can it be obtained; hence that crop is comparatively rare. 312 243

It is only in the very lowest parts of this region that two crops can be got from the same land. The times of growth of the two kinds of crop—of wheat or barley on the one hand, and of maize, rice, or millet, on the other—in most parts overlap each other to 243

* This contrast is noted, with regard to a similar tract farther east, by Mr. H. B. Medlicott, in 'Memoirs of the Geological Survey of India,' vol. ii., part 2, p. 6.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133x [137] summits; nothing that could be called a table-land ever occurs. The slopes of these are often covered with fir forest, with the usual succession of species according to the elevation—spruce and silver fir at the very top, giving way, when one has descended 1000 or 2000 feet, to *Pinus excelsa* and deodar, and lower still, at about 5000 feet, to *Pinus longifolia*.

361 ● 311 [485] From the height of 6000 or 7000 feet downwards, one meets with scattered patches of tilled ground and with the isolated cottages or huts of the owners. Here and there, on the frequented roads, the houses are collected into a little village that boasts of a shop to supply the simplest wants of travellers.

133x All the space between the ridge and the river is taken up by such spurs alternating with ravines; the vertical distance is some 7000 feet, the lower part of the slopes, that which overhangs the river, being often the steepest.

The Chīnāb is one of the great rivers of the Panjāb. It rises in the country called Lāhol, in two streams, the Chandra and the Bhāga, the joining of whose names into Chandrabhāga make the word by which the combined river is often known among Hindūs. The other name, Chīnāb, which is more usual, has, I think, the derivation that is so obvious and is commonly given to it, namely, Chīn-āb, the water of China, which name probably was given by the Muhammadans from a notion—by no means far from the truth—that it came from Chinese territory; for the sources of the river are very near to ground that was tributary (though by two removes) to China, and the tract it first flows through is inhabited by the Lāholis, who are allied to the Chinese in speech, look, and religion.

The river after leaving Lāhol (which is now under British authority) passes through Pāngi, a part of the Chamba territory, and enters that of Jummoo in the district called Pādar. From its entrance into this onwards it flows for 180 miles through such country as we have been describing—some more detail of which remains yet to be given—and then for 25 miles through the Outer Hills, before it debouches into the great plain.*

* Details of the course and volume of this river will be found at p. 117 of Cunningham's 'Ladak.' [SEE SOURCE 1: CUNNINGHAM, AJ4, W. Tibetan: ANALYST]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

heights looks back across the valley, the mountains on the north show out their whole form and grandeur. Behind Râmban is a very distinct ridge, continuing for 15 miles at an average height of 9000 or 10,000 feet. From this ridge a succession of spurs come down to the river, separated by valleys which are little more than a mile distant from one another; at their mouths small tracts of land are terraced and often irrigated. The spur-sides are steep, but seldom rocky, the greater part of their surface is covered with herbage; some also is forest, but, from the general south aspect, not a great proportion; it is only where side-slopes give a more shady outlook that thick forest can be found, but over a good part of the rest trees and bushes are scattered. 133x

Besides the cultivation low down near the river, patches of land have been brought under tillage all the way up to 7000 feet, after partial levelling and terracing. This is more common than anywhere else on the flatter tops of the spurs just above their last fall to the river, say at an elevation of 5000 feet. Such hill-side cultivation depends entirely on rain for its moisture, for water cannot be brought to such spots for irrigation. 311 241

Farther back, are higher, rocky, mountains that reach some 2000 feet above the forest limit; these make part of the range that bounds Kashmir; over a long depression in this the Banihâl road leads to that country. Farther west there are the ridges of Dainkmarg, Patal, and Sartali, all which have bold rocky summits. 133x

The branch valley, in which flows the Banihâl stream, reaches up among these mountains. Along the bottom of it are evergreens and deciduous trees, making a beautiful and varied foliage. The steep hill-sides above have long-leafed pines scattered over them; among these the road leads us, cut into the bank in winding contours, high above the stream. Farther up the valley the road comes to the very side of the stream, which flows among fallen rocks, often rushing over them in rapids. As we go up we gradually leave behind the trees of the lower region, and get among those that frequent higher levels.

Following up the main river, the next place where I have

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138 Padar, the distance being 48 miles. In the first day's march we pass through a thick forest of oak varied with firs. The path con-
[311] toured through it for some miles; there were signs of deserted terrace-fields, which must have been thrown out of cultivation long ago, for oaks of 6 feet girth were growing on them. Anon the road passed along a rocky face of hill somewhat difficult to cross; again we came to a wooded slope, where there was a mixed forest of deodar, *Pinus excelsa*, oak, and chestnut, with underwood of hazel; and so, with many ups and downs and much curving in and out of the ravines, mostly among woods, Bagni, the first stage, was reached.

For the next two marches and more the way leads over somewhat similar ground, but with greater heights to climb. The river is edged by cliffs, and to avoid them the path rises to great heights. In one march we had to ascend as much as 2500 feet. The road was in many parts difficult; sometimes we had to ascend many hundred feet across smooth slopes of rock; where not rocky, the ground was often in forest; there was little cultivation, but there were signs of there having been more in some former time.

Our height above the river gave such an advantage for seeing the mountains on the opposite side of it that the views from many points along the march were some of the grandest I had seen in the Himalayas. We looked across the valley, sometimes with a clear open view, sometimes getting peeps through the dense forest, on to great broken cliffs or rocky slopes that rose direct from the river for 6000 or 7000 feet; these were the ends of mighty spurs from the lofty ridge beyond, which we sighted, as we passed along, looking up the valleys that in succession opened between the spurs.

From one of the highest points reached by the road, a place called Sirt, 8700 feet high, which was formerly a summer grazing place, and is the halting place at the end of the third march, we saw as great a vertical height within a few miles as one can often see even in the Himalayas. The summit was 12 miles distant, and in that space a height of 16,000 feet was visible. There rose a magnificent set of peaks, called the Brama peaks—five points in

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133 Pádar is surrounded, we might almost say enclosed, by mountains bearing perpetual snow; these give rise to glaciers, which end off at too high a level for them to project into the main valley. Most of the mountains in sight from below are either the rocky or the forest-covered lower slopes. The cultivated part is very small in extent; there is the collection of villages in the four miles below Atholi, where is the widest opening in the whole tract; and there are some small villages at intervals farther up the two valleys. All these together have 400 houses.

131 Atholi, which may be counted the chief place in Pádar, is on an alluvial plateau, 6360 feet above the sea and 200 feet above the river; on the opposite bank is a wider plain, some 60 feet lower in level. At the very point of the meeting of the Bhutná River with the Chináb, only 40 or 50 feet above the water, is the present fort, a little toy-looking affair; it is a square work with round corner towers, built, in the manner of the country, of alternate courses of stone and timber, and plastered over; it is garrisoned by ten or twelve men. Behind the fort are remains of the former town of Chatargarh; these are linear heaps of stones, arranged, on the whole, in a square form. On the same plateau are groups of trees, sheltering some wooden temples and shrines.

133 The Chináb, which flows between the two plateaus, comes from the direction of Pángi through a rock-bounded gorge, in a narrow deep stream; then widening out it sweeps along below Atholi. At the beginning of June, when the sun was fast melting the snows, and the glacier-water was bringing down in suspension a fine light drab mud that coloured the whole river, the rate of the current at this spot was 6½ miles an hour. It is here spanned by a rope bridge; a wooden bridge that for some years had existed, was carried away by a flood about 1865; this probably was the flood which I heard of as having been brought about by a natural damming of the river in Láhol far away up; the breaking of the dam made the waters rise at Atholi to something like 100 feet above their winter level.

132 The climate of Pádar is severe. From its elevation, and the considerable moisture of its air, there is a great fall of snow in

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

175 something through the British Government, which he enjoys at
631 Wazīrābād.

177 Rājāorī has one conspicuous building raised by its last, the
361 present, rulers. A large temple, elevated on a rock by the river,
[346] shows to all that Hindū power has again spread thus far west. As another sign of this, the Dogrās have changed the name of the place to *Rāmpūr*, thus designating it after one of their gods; this new name has displaced the old in official dealings, but not in the mouths of the commonalty.

RAJĀORĪ TO SIRINAGAR: EIGHT MARCHES.

133* We have hitherto in our journey been among the Outer, the
487 Lower, Hills; in these next marches we shall get over the higher ranges of mountains, those that are the great barriers of Kashmir. The first two days' march from Rājāorī will take us northward over the Ratan Ridge by a pass that is called the Ratan Pīr; the next four will lead us eastward through the main Panjāl Range (of which the other was a branch) by the pass called the Pīr Panjāl, and will bring us down to the level and out into the wide opening of the vale of Kashmir; the last two are wholly within that valley.

The following is a list of the eight marches, still numbering from Jummoo:

	Miles.		Miles.
7. Rājāorī to Thanna	14	11. Allāhād to Hīrpūr	14
8. Thanna to Darangalla ..	10	12. Hīrpūr to Shapeyan	6
9. Darangalla to Poshīāna ..	10	13. Shapeyan to Kahnpūr ..	15
10. Poshīāna to Allāhād Fort ..	11	14. Kahnpūr to Sirīnagar ..	12

In the first march, from Rājāorī to Thanna, we keep for 14
[311] miles in the same not wide valley, following up this western Tavī stream, rising by a gradual incline. The ground of the valley is all terraced and made into rice-fields, which at this time are flooded with water led from the stream in preparation for the sowing, which will be done a week or two later. The valley is closely bounded by spurs of hills, which change their look as we near the end of the march, for we then get among a higher class

133 As one descends the mountains and leaves the woodland
241 glades, cultivation commences immediately, and right up to
132 the fringe of the forests maize is grown and walnut-trees
311 abound. A little lower down, at an elevation of about 7,000 feet, rice of a hardy and stunted growth is found, and the shady plane-tree appears. Lower still superior rices are grown, and the watercourses are edged with willows. The side valleys which lead off from the vale of Kashmīr, though possessing distinctive charms of their own, have certain features in common. At the mouth of the valley lies the wide delta of fertile soil on which the rice with its varying colours, the plane-trees, mulberries, and willows grow luxuriantly; a little higher up the land is terraced and rice still grows, and the slopes are ablaze with the wild indigo, till at about 6,000 feet the plane-tree gives place to the walnut, and rice to millets. On the left bank of the mountain river endless forests stretch from the bottom of the valley to the peaks; and on the right bank, wherever a nook or corner is sheltered from the sun and the hot breezes of India, the pines and firs establish themselves. Farther up the valley, the river, already a roaring torrent, becomes a veritable waterfall dashing down between lofty cliffs, whose bases are fringed with maples and horse-chestnuts, white and pink, and millets are replaced by buckwheat and Tibetan barley. Soon after this the useful birch-tree appears, and then come grass and glaciers, the country of the shepherds.

Karewas. Where the mountains cease to be steep, fan-like projections with flat arid tops and bare of trees run out towards the valley.
133 These are known as *karewa*. Sometimes they stand up isolated in the middle of the valley, but, whether isolated or attached to the mountains, the *karewa* presents the same sterile appearance and offers the same abrupt walls to the valley. The *karewas* are pierced by mountain torrents and seamed with ravines. Bearing in mind that Kashmīr was once a lake, which dried up when nature afforded an outlet at Bāramūla, it is easy to recognize in the *karewa* the shelving shores of a great inland sea, and to realize that the inhabitants of the old cities, the traces of which can be seen on high bluffs and on the slope of the mountains, had no other choice of sites, since in those days the present fertile valley was buried beneath a waste of water.

Lakes and springs. Kashmīr abounds in mountain tarns, lovely lakes, and swampy lagoons. Of the lakes the WULAR, the DAL, and the
241 Manasbal are the most beautiful. It is also rich in springs,
133 many of which are thermal. They are useful auxiliaries to the mountain streams in irrigation, and are sometimes the sole

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

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The Indus valley is a barren dewless country. The very river with its black water looks hot, and the great mountains are destitute of vegetation. The only thing of beauty is the view of the snowy ranges, and Nanga Parbat in the rising sun seen from the crossing of the Indus river to Gilgit sweeps into oblivion the dreadful desert of sands and rock. Gilgit (4,890 feet) itself is fertile and well watered. The mountains fall back from the river, and leave room for cultivation on the alluvial land bordering the right bank of the Gilgit river, a rare feature in the northern parts of the Mahārājā's dominion.

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Kohāla to Leh.

Another route giving a general idea of the country runs from west to east, from Kohāla on the Jhelum to Leh, about 5 miles beyond the Indus. A good road from Rāwalpindi brings the traveller to Kohāla, where he crosses the Jhelum by a bridge, and enters the territories of Jammu and Kashmīr. The cart-road passes from Kohāla to Srīnagar, a distance of 132 miles, by easy gradients. As far as Bāramūla the road is close to the river, but for the most part at a great height above it, and the scenery is beautiful. At Muzaffarābād the Kishangangā river joins the Jhelum, and here the road from Abbottābād and Garhi Habīb-ullah connects with the Kashmīr route. The road runs along the left bank of the Jhelum, through careful terraced cultivation, above which are pine forests and pastures. It carries a very heavy traffic, but owing to the formation of the country it is liable to constant breaches, and is expensive to keep in repair.

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From Uri a road runs south to the country of the Rājā of Pūnch, the chief feudatory of the Mahārājā, crossing the Hāji pass (8,500 feet). At Bāramūla the road enters the valley of Kashmīr, and runs through a continuous avenue of poplars to Srīnagar. In bygone days this route, known as the Jhelum valley road—now the chief means of communication with India—was little used. The Bambās and Khakhās, who still hold the country, were a restless and warlike people; and the numerous forts that command the narrow valley suggest that the neighbourhood was unsafe for the ordinary traveller. The construction of the road from Kohāla to Bāramūla cost the State nearly 22 lakhs.

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From Srīnagar to Leh is 243 miles. The first part of the journey runs up the Sind valley, perhaps the most exquisite scenery in Kashmīr. Fitful efforts are made from time to time to improve this important route, but it still remains a mere fair-weather track. The Sind river thunders down the

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

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bank through the fertile oasis of Khalsi, then through the usual desert with an occasional patch of vegetation to Leh (11,500 feet), the capital of Western Tibet and of Western Buddhism, and the trade terminus for caravans from India and from Central Asia. It is a long and difficult road from Leh to Yārkand, 482 miles, over the Khardung La, the Sasser La, and the Karakoram pass of between 17,000 and 19,000 feet altitude, where the useful yak (*Bos grunniens*) relieves the ponies of their loads when fresh snow has fallen, or serves unladen to consolidate a path for the ponies.

Leh to Astor.

A brief description may be given of one more of the many routes that follow the rivers and climb the mountains—the route from Leh through Baltistān to Astor on the Gilgit road. At Khalsi, where the Srīnagar-Leh road crosses the Indus, the track keeps to the right bank of the Indus, and passing down the deep gorge of the river comes to a point where the stupendous cliffs and the roaring torrent prevent farther progress. There the traveller strikes away from the Indus and ascends the mountains to the Chorbat pass (16,700 feet), covered with snow even in July. From the pass, across the valley of the Shyok river, the great Karakoram range, some 50 miles away, comes into view. An abrupt descent carries the traveller from winter into hot summer; and by a difficult track which in places is carried along the face of the cliff by frail scaffolding (*pari*), following the course of the Shyok river, smoothly flowing between white sands of granite, and passing many pleasant oases, one comes to the grateful garden of Khapallu, a paradise to the simple Baltis. Crossing the united waters of the Shyok and the Indus on a small skin raft, the traveller arrives at Skārdu (7,250 feet), the old capital of Baltistān. Here the mountains on either side of the Indus recede, and the sandy basin, about 5 miles in breadth, is partially irrigated by water from the pretty mountain lake of Satpura and carefully cultivated. Looking across the Indus to the north, the Shigar valley, the garden of Baltistān, with its wealth of fruit trees is seen. There the cultivator adds to his resources by washing gold from the sands of the river. From Skārdu the direct route to Gilgit follows the Indus, which is crossed at Rondu by a rope bridge so long as to be most trying to the nerves, but a fair-weather track over the Banak pass lands the traveller on the Gilgit road at Astor.

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It is difficult to give a general idea of a country so diversified as Kashmīr and Jammu. As will be seen in the section on history, a strange destiny has brought people of distinct races,

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languages, and religions, and countries of widely different physical characteristics, under the rule of the Mahārājā.

Mountain and river systems.

The Kashmīr territory may be divided physically into two areas: the north-eastern, comprising the area drained by the Indus with its tributaries; and the south-western, including the country drained by the Jhelum with its tributary the Kishangangā, and by the Chenāb. The dividing line or watershed is formed by the great central mountain range which runs from Nanga Parbat, overhanging the Indus on the north-west, in a south-easterly direction for about 240 miles till it enters British territory in Lāhul.

South-western area.

The south-western area may, following the nomenclature of Mr. Drew, in its turn be geographically divided into three sections: the region of the outer hills, the middle mountains, and the Kashmīr Valley.

Outer hills.

Approaching Kashmīr from the plains of the Punjab, the boundary is not at the foot of the hills, but embraces a strip of the great plains from 5 to 15 miles wide, reaching from the Rāvi to the Jhelum. As is generally the case along the foot of the Western Himālayas, this tract of flat country is somewhat arid and considerably cut up by ravines which carry off the flood-water of the monsoon. A fair amount of cultivation is found on the plateaux between these ravines, though, being entirely dependent on the rainfall, the yield is somewhat precarious. The height of this tract may be taken at from 1,100 to 1,200 feet above sea-level.

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Passing over the plain a region of broken ground and low hills is reached, running mainly in ridges parallel to the general line of the Himālayan chain. These vary in height from 2,000 to 4,000 feet, and are largely composed of sandstone, being in fact a continuation of the Siwālik geological formation. Lying between these parallel ridges are a series of valleys or *dūns*, fairly well populated, in the east by Dogras, and in the west by Chibs. These hills are sparsely covered with low scrub bushes, the *chīr* (*Pinus longifolia*) gradually predominating as the inner hills are reached. Beyond these lower hills rise the spurs of a more mountainous district.

The middle mountains.

The scope of this region, as defined by Mr. Drew, has been somewhat extended, and includes the range which forms the southern boundary of the Kashmīr Valley, known as the Panjāl range, and its continuation eastwards beyond the Chenāb. This tract is about 180 miles long and varies in width from 25 to 35 miles. The portion lying between the Jhelum and Chenāb is formed by the mass of mountainous spurs running

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmīr AV1
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Bhānds or Bhagats, already referred to. Sometimes we find in the villages a wandering minstrel (Shair), who sings to the accompaniment of a guitar, or recites verses, often extempore, full of local allusions and usually full of flattery, if an official or person of influence be present. Like most Orientals, the Kashmīris regard amusement as passive rather than active. They are glad to look on at a race or a game, but it is extremely difficult to induce them, athletic and powerful as they are, to take a part in any sport. They are not altogether to blame. In former days pastime was at a discount, and small mercy would have been shown to the serf who suggested that life should not be all labour. Even in the pampered city of Srīnagar the effervescence of youth was checked by Gulāb Singh, who sternly repressed the old ward fights with slings and stones. The professional *shikāris* are often keen sportsmen; and the boatmen of Kashmīr will, when challenged, paddle till they drop rather than be beaten by a rival crew.

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Agriculture. Jammu.

As already explained, the Jammu province consists of a fringe of level land bordering on the Punjab Districts of Jhelum, Siālkot, and Gurdāspur, gradually rising by a succession of ranges of hills to the high uplands bounded by the mountains of the Himālayan range, across which lie Kashmīr, Baltistān, and Ladākh. The variations of climate are great, and the staples cultivated naturally vary to some extent with the climate. Thus the lower tracts yield all the usual crops of the Punjab, while in the higher tracts saffron, buckwheat, and mountain barley are grown. In the warmer parts the mango and *shisham* are found in large quantities; but these give place to apple and pear-trees, to the picturesque *deodār* and shady Oriental plane (*chinār*) in the colder parts.

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Plains and lower hills.

The province may be roughly divided into three main divisions. The plains and *kandi* hills consist of the *tahsīls* of Kathua, Jasmirgarh, Samba, Ranbīrsinghpura, Jammu, Akhnūr, Manawar, and Mīrpur. In the hot moist tracts, such as those irrigated from the Rāvi and Ujh in the Jasrota district to the south-west, sickness is so rampant that the resident population is too small for the cultivation of the soil, which is chiefly tilled by *udarach* cultivators, men from the low hills who descend to the plain for short periods to sow, tend, and reap crops, and return again to their healthier homes.

North of this lie the thirsty lowlands, sheltered by the hills from the cooler inland breezes, seamed with many channels (*nadhs*), which carry off the drainage of the uplands and become

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roaring torrents for a few hours after heavy rainfall, but at other times are broad stretches of burning sand. This tract depends for a full crop on timely and well-distributed rainfall.

The parched *kandi* hills[1] are composed of a red loam, thickly strewn with round stones and covered with stunted growth of *garna sanatan* and *bahaikar* bushes, broad-leaved species of trees, acacias, and in parts bamboos. The *tor* (*Euphorbia*) is used to hedge the fields and cobble-paved paths, and to keep the *nilgai* from damaging the crops. The soil is thirsty and dries quickly, as the land slopes and drainage is rapid. Frequent rainfall is necessary to ripen the crops, chiefly wheat, barley, and *sarshaf* (rape) in the spring, and millet and maize (on manured land) in the autumn; but rain washes away the soft earth and leaves the surface of the soil a mass of stones.

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Where the *kandi* hills end, and before the first limestone ridge is crossed, there is a narrow belt of cool land lying in the valleys traversed by the clear streams which carry the drainage of the middle hills on the lower side. When the depth of soil is sufficient, excellent crops are raised and much of the land is irrigated; but on the slopes where the depth of earth is small, and the limestone crops up to the surface (*prāt*), cultivation is precarious. Too much rain causes the soil to become water-logged, as percolation is stopped by the rock bed; and during a continued spell of hot weather the rock surface becomes so heated as to burn the roots of the crops, which wither.

Irrigation.

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In this portion of the province wells are few, owing to their cost. Except in the lowland bordering on the streams deep boring is necessary, and it is common to find that the water is from 70 to 100 feet below the surface. The cultivators are not as a rule sufficiently well-to-do to undertake the expenditure necessary to sink such wells, and risk the failure of finding water. Since the introduction of the regular settlement, the Darbār has done much to encourage the sinking of wells by the grant of advances on easy terms.

In this tract, however, are found the only considerable areas protected by irrigation. The natural difficulties to be overcome are great, as the lie of the land makes projects costly and difficult to execute. The lines of irrigation have to cross the drainage of the country, and it is not easy to secure the channels against damage from the *kadhs* when in flood. Owing to this difficulty, the more ambitious projects of former days—the Kashmīr canal taking off from the Rāvi above the

[1] [of the province of Jammu -- Analyst]

Mādhopur weir, the Shāhi Nahr taking off from the left bank of the Chenāb opposite Akhnūr, and the Katobandi or Dalpat Nahr taking off from the Chenāb on the right bank—failed to render permanent help to the country. Something has recently been done to remedy the apathy displayed in the past. Two old irrigation works taking off from the Tāwi in the Jammu *taksīl*—the Jogi Darwāza canal irrigating the land immediately below Jammu city, and the Satwari canal irrigating the villages round Satwari cantonment—have been realigned and put in order; and the Dalpat canal, taking off from the right bank of the Chenāb and irrigating a large portion of the Akhnūr *taksīl* lying immediately north of the Bhajwath Andar, has been reconstructed. 312

Under agreement with the Government of the Punjab the right of the State to take water from the Rāvi, above the Mādhopur weir, for the irrigation of spring crops in the Kathua *taksīl* has been surrendered in consideration of an annual payment of Rs. 5,000. The restoration of the old Kashmīr canal, which takes off above the weir, is thus not financially attractive. Probably the low-lying portion of the Mīrpur *taksīl*, known as the Khari Ilāka, could be irrigated from the Jhelum; but this source of irrigation has not been tapped.

Hindrances to cultivation. 241

There are many drawbacks to agriculture. The administration in the past was bad and shortsighted. There are practically no roads, and in the *kandi* tract even drinking-water is obtained with difficulty. Much damage is done by *nīlgai*, hog, and monkeys, the first-named animal, though an antelope, being regarded as sacred like the cow. Cattle turned loose, either as likely to die and of no further use, or devoted to the deity, have become quite wild and do much damage to crops.

Intermediate band. 132 133 311

Above the first limestone range lies a country of wide valleys and high hills, consisting of Basoli, Rāmnagar, Udhampur, Naoshera, and part of Riāsi. This has a more temperate climate than the tract just described. The supply of water by perennial streams is constant, but the stream beds are deep and irrigation is not easily effected. Being nearer the Himālayan range, rainfall is usually heavy and fairly constant, so that the people do not trouble themselves much about irrigation, except where this can be contrived at little expense. The crops are much the same as in the plains, but *bājra* gives way to maize, and sugar-cane and turmeric disappear. The seasons are shorter. The areas of *prāti* land, where the limestone bed penetrates or approaches the surface of the soil, are con- [241]

3c Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1
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siderable. Communications are backward and prices generally rule low. Trade is carried on by Telis, who keep droves of pack-bullocks or ponies. Grazing is good and the tract is frequented by Gūjars, goatherds, and shepherds. A considerable export of *ghi* takes place. Wild hog and monkeys do damage, but no antelope are found. Autumnal fevers are very rare.

Uplands.

The higher uplands, including Bhadrāwar, Kishtwār, Rāmbān, part of Riāsi, and Rāmpur Rājaori, have a really cold climate, and in the winter snow falls. The cultivators are a different class from those in the plains and lower hills, and Kashmīri settlers are found. Here the mango-tree gives place to the apple; and the pear, the Oriental plane (*chinār*), and the *deodār* are found. The climate approximates to that of the valley of Kashmīr, and cultivation is on much the same lines. The specialities are saffron in Kishtwār, and poppy in Dodār, Kishtwār, and Bhadrāwar. This tract is healthy, and only in the more shut-in valleys do fevers trouble the people. Irrigation is general and the rainfall heavy. Grazing lands are plentiful and Gūjars numerous. Early snowfall and cold winds from the mountains affect the crops in the parts adjoining the Himālayan range, and prevent these coming to maturity in certain years. Bears, hog, and monkeys do some damage.

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Kashmīr proper.

Owing to its system of rivers, Kashmīr proper possesses a large area of alluvial soil, which may be divided into two classes: the new alluvial, found in the bays and deltas of the mountain rivers; and the old alluvial, lying above the banks of the Jhelum and extending as far as the *karewa*. The first is of great fertility, and every year is renewed and enriched by silt from the mountain streams. Up to the present, in spite of the lax system of forest conservancy, the silt of the mountain streams is rich and of dark colour; but the Sind river brings down an increasing amount of sandy deposit, which is partly due to the reckless felling of trees in its valley.

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Soils.

The Kashmīris, so far, have considered no crop worthy of attention save rice; by irrigation and manuring an artificial mould has been obtained for the rice-fields, and it is rare to hear anything said about the original soil. But they recognize four classes which require peculiar treatment when under rice-cultivation. These are known as *grūtū*, *bahil*, *sekil*, and *dazanlad*. *Grūtū* soil contains a large proportion of clay. It holds water, and in years of scanty rainfall is the safest land for rice. But if the rains be heavy, the soil cakes and the outturn of rice is poor. *Bahil* is a rich loam of great natural

Ki 243 134

[i.e. north of Jammu -- Analyst]

(H) Cultivated area.—Of the total area of the State, 5.6 per cent. is cultivable and 4.9 per cent. is actually cultivated. The percentage of irrigated area to cultivated area is 35.1 The percentage of gross cultivated area under rice is 19.3; under wheat 19.5; under barley 2.3; under bajra 3.9; under maize 29.6; and under other food crops including pulses 10.7. 311 241

Dialects.—The principal languages spoken in Jammu and Kashmir Provinces are Kashmiri, Dogri, Punjabi, Gojri and Pahari. Bhotia and Shina are spoken in Ladakh and Gilgit. Owing to the existence of natural barriers, such as high and vast mountain ranges severing the Indus valley from the rest of the country, Bhotia and Shina languages have remained localized within their territorial boundaries and are not understood in other parts of the country. 197

Land Tenures.—Prior to 1933, land in Kashmir Province and in the Frontier districts was held by *zamindars* either in "*Haq-i-assami*" or as Tenants-at-will and in some cases also as Occupancy tenants. Under *Haq-i-Assami*, all the land was owned by the State, the actual holders or *assamis* had the right of occupancy as against the State as long as they paid the dues, but had no right of alienation by sale or mortgage. 423

Transfers were, however, permitted within the municipal limits of Srinagar and in Anantnag, Shopian, Bijbihara, Pampore, Sopore, Baramulla and Muzaffarabad towns.

Tenants-at-will held land subject to the will of the proprietor, who could eject them at any time. In Kashmir, tenants-at-will included a large number of *zamindars* who had been found in 1924 to have encroached on huge *khalsa* areas and to have brought them under cultivation. Occupancy tenants had the right of occupancy of land under a proprietor or an *assami*. They could not be ejected without special reasons, nor could rent on the land be altered at the will of the landlord. Their right was hereditary, and could be sold with the permission of the landlord.

Occupancy tenants were of two kinds, *viz.*, (1) those who held land direct from a land-holder or the State, and (2) those who held land under occupancy tenants of class (1). In Kashmir, occupancy tenants consisted mainly of tenants who held land at the first Settlement,

1: Lawrence G-3 (1889-1895) 1895 AV4 Kashmir
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other hill station of the outer Himalayas, but in February it is apparently damper, and in the remaining months of the winter and spring of about the same character. The humidity is highest in August, when it amounts to about 80 per cent. of saturation. In March the skies are as cloudy as during the rains. In the spring months, from March to May, it rains on an average about one day in three, most frequently in April. The rainfall on each rainy day averaging about one-fourteenth of an inch. Rain is less frequent in June, but increases again in July and August, when about half the days are more or less rainy and the falls heavier than in the spring, averaging three-quarters of an inch on each day of rain. The number of rainy days has varied from 74 only in the dry year 1880, to 123 in 1885, and the total quantity from 39·1 inches in the former to 71·8 inches in the latter year.

'October and November are the clearest months, but even these, and every month up to May, are more cloudy than at Simla or on the plains. On the other hand, in July and August there is less cloud than at Simla or other more easterly stations, as might be expected from the smaller frequency of rain.

132 [654] 'Leh[1]—Situated 4° further north than Quetta, and 6,000 feet higher, this station in the leading characteristics of its climate represents that of Western Tibet. Its observatory, 11,500 feet above the sea, is the most elevated in Asia, and has now furnished a register for twelve years.

133 311 'Leh[1], the chief town of the province of Ladákh, is situated in the upper valley of the Indus, which is here from six to eight miles across for a distance of forty or fifty miles, and shut in on both sides by portions of the Tibetan plateau, averaging 16,000 feet above sea-level, and bearing some of the loftiest ranges of the Himalayas. The flats and terraces along the banks of the river are all cultivated, and dotted with numerous villages, but for a mile on each side, between the fields and the foot of the hills, is a waste of sand, gravel, and large boulders, similar to that which fringes the much lower hill ranges of Baluchistan, but on a larger scale. The town of [361] Leh nestles under the hills north of the valley, at a distance of some four miles from the river, up a long gentle, gravelly slope.

132 'The atmosphere of the valley is remarkably clear and transparent, and the heat of the sun very great. There is generally a difference of more than 60° between the reading of the exposed sun thermometer in vacuo and the air temperature in the shade, and this difference has occasionally exceeded 90°. It has been mentioned on a former page that Dr. Cayley succeeded in making water boil by simply exposing it to the sun in a small bottle blackened on the outside, and shielded from the air by inserting it in a larger phial of transparent glass. Owing to the diminished pressure of the atmosphere at the elevation of Leh, this would, however, take place

[1] [Notes by Eliot. See category 116, p. 27 for identification of Eliot-- Analyst]

6:Spate N-4 (no date)1954 AW1 India
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132 *Temperature ° F.*

J.	F.	M.	A.	M.	J.	J.	A.	S.	O.	N.	D.	
30·7	33·0	45·1	55·7	63·9	69·9	73·0	70·8	64·0	53·2	44·0	36·3	Ra. 42·3

Precipitation, inches

2·7	2·8	3·6	3·8	2·3	1·5	2·2	2·3	1·6	1·2	0·4	1·5	Tot. 25·7

While the difference between the annual means at Simla (7200 ft) and Srinagar is less than 2° F. (55·1 at Simla, against 53·3), Simla temperatures for January, February, and March are 8·1, 7·6, and 6·4° above those of Srinagar, but those of July and August 8·7 and 8·0 less; the range at Simla is only 28·1°. Much of the precipitation is snow; the usual rains months (June–September) receive only 8·7 ins., January–March 9·1. It must be remembered that Srinagar is in the very bottom of the Vale, which as a whole receives 32–35 ins.

136 There is naturally a strong vertical zoning of climate and vegetation, and differences in exposure to insolation are most important. Immediately below the forests maize is the most important crop and walnut trees are numerous; at 7000 ft "hardy and stunted" types of paddy come in, to be succeeded by the better paddy of the lower terraces and the marshy tracts where the streams wind along through groves of willows.

241 The side valleys . . . have certain features in common. At the mouth of the valley lies the wide delta of fertile soil on which rice, plane-trees, mulberries, and willows grow luxuriantly; a little higher up the land is terraced and rice still grows, while the slopes are ablaze with the wild indigo, till at about 6000 feet the plane-tree gives place to the walnut, and rice to millets. On the south bank of the river endless forests stretch from the bottom of the valley to the peaks; and on the north bank, wherever a nook or corner is sheltered from the sun . . . pines and firs establish themselves. Further up . . . millets are replaced by buckwheat and Tibetan barley. Soon after this the useful birch-tree appears, and then come grass and glaciers, the country of the shepherds.[14]

Agriculture

● 311. Kashmir as a whole contains some 52 m. ac., of which 44 m. are unsettled or have no agricultural returns. Of the balance of 8 m. ac. about a quarter is cultivated, and a third of this quarter is in the Vale. Rice at lower and maize at higher levels are dominant, nearly half and over a third of the TSA respectively. Wheat has 10–12%, and the only other crops of much areal significance are linseed and rape.

241 Farming methods are very distinctive. Not much care (except the use of a rough rotation) is given to crops other than rice and garden produce. Rice is intensively manured, sometimes by piling farmyard refuse at the irriga-

[14] *Kashmir Gaz.* (1909), 6.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

133x plain. The city of Jummoo is on the outermost range where the [361] Tavī passes out through it; the town of Jasrota is in a corresponding situation on the banks of the Ujh River.

[132] Both of these rivers are very liable to floods; these occur both in the time of the periodical rains of summer and in the season of the more irregular winter rains; the floods come down with great force, and for a time render the rivers impassable either by fording or by ferry; they can then only be crossed on inflated skins, and so the traffic of the road is stopped for some hours at a time. It is these floods that carry stones of considerable size, a foot or two across, down the bed for several miles, beyond the outskirts of the hills; the Ujh especially, which has a steeper bed and is liable to quicker floods than the other, brings down boulders of large size; even at a distance of four miles from the hills they are to be [312] found from 2 to 3 feet in diameter. From both the Ujh and the Tavī small irrigation canals are led, so that in certain restricted spaces the cultivation is of a more productive character.

133x [312] The Chīnāb, which is a great river of large volume, debouches into the plain country by the town of Akhnūr. Down to that spot the stream of it is so broken by rapids as to be unnavigable, but from Akhnūr, where its level is 1100 feet, down to the sea, boats can traverse it. At Akhnūr the Chīnāb divides into various channels, which fertilize the tract called Bijwāt, another of those places to which irrigation gives exceptional fertility. Part of this watered tract belongs to the Maharaja and part to the British Government.

133x Leaving the river and examining the country on the west of it, we find that generally to correspond with what we saw in the eastern part between the Rāvī stream and this Chīnāb river.

All along to Bhimbar, past the villages of Mināwar and Barnāli, lies the strip of drier plain. It is a plain with slight depressions, which occur where one crosses the sandy or stony stream-beds. Most of these stream-beds are quite dry for the greater part of the year, but there is one that holds a continuously-flowing river. This stream is the Mināwar Tavī, so called to distinguish it from its sister of Jummoo; rising a good way back among the mountains, from the Ratan Range behind Rājāorī, it finds its way

1: Drew- G-3 (1862-1872) 1875 AV1 Kashmir AV1

before one comes to the Middle Mountains; it is on the upper plain of that dûn, about 2400 feet above the sea. As a town it was founded by Mîân Udam Singh, the eldest son of Maharaja Gulâb Singh, who would, had he lived, have made it an important place; as it is, there is a good large bazaar, and the present Maharaja has begun building a new palace there, and has entered on the construction of a canal to bring water from the Tavî River on to the plateau, for household and garden purposes and for general irrigation.

The next town is *Kiramchi*, only 4 miles away. This and the tract of country near round it used to be under a Raja or a Mîân of the Pathiâl tribe of Râjpûts, who was tributary to Jummoo, paying to it yearly 2000 rupees and giving the services of some 10 horsemen. About the year 1834 Gulâb Singh, having made up his mind to possess the place, refused the tribute and sent a force to besiege the fort; after some time they took it, and the country was annexed. What now remains of the fort is a well-built wall of sandstone and a dry tank; it is on a rocky mound in a commanding position behind the town.

Within a couple of marches from Jummoo, to the eastward, are three or four places worth seeing. One of these is *Babor*, in the Dansâl dûn, near the left bank of the Tavî; there are the ruins of three old Hindû temples, of what age I know not; the buildings were of great solidity and considerable beauty; the chief feature of one of them was a hall whose roof was held up by eight fluted columns supporting beams of stone 10 feet in length; on these beams were laid flatter stones chequerwise, so as to fill up the corners of the square as far as the centre of the beams, and so make a new square cornerways to the other; on this was laid another set of stones cornerwise to this, and so on till the whole space was covered; this square mass of stone was ornamented with carving. The material of these buildings is a slightly calcareous sandstone which is found among the strata near; it has well stood against weathering, and its toughness may be known from one of the beams of it used in the construction being as much as 14 feet in length. No mortar was used in the

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

nought but the sandy stream-bed between them; there was the chief temple with a fine façade, and, behind that, numerous domes, one gilt one conspicuous; most of the others are houses built by the courtiers of Ranjīt Singh, who was attached to this place and occasionally visited it; they are now inhabited by Brahmans. 361 783 788

The whole place was alive with people who had come to bathe and to worship; booths and stalls, as for a fair, had been put up in the middle of the sandy space; the picturesque buildings, backed close by sandstone rocks, and the crowds of cheerful pilgrims, made a gay and pretty scene. It is only for a short time after rain that a stream flows over the sands, now they had to dig two or three feet to reach the water; numbers of holes had thus been made, and the people scooped up enough water to bathe themselves with; the atoning power of such a ceremony is considered in these hills to be second only to that of a visit to Hardwār on the Ganges. [312]

A journey of not many miles from Parmandal, but by a rugged path over difficult hills, would bring us to the two strange little lakes named *Saroin Sar* and *Mān Sar*, the latter word of each name being the one used for "lake." They are 8 or 10 miles apart, but are on about the same strata, and are each about 2000 or 2200 feet above the sea, being situated somewhat high on or between the parallel ridges. 133

Saroin Sar may be said to cover a kind of platform, from which on two sides the ground falls rather steeply, while on the other sides are low hills; the lake is about half a mile long and a quarter of a mile broad, a pretty spot; mango trees and palms adorn its banks, and cover thickly a little island in the centre; while the sandstone hills round are partly clothed with brushwood, and shaded, though lightly, with the bright loose foliage of the long-leafed pine.

Mān Sar is a larger lake, perhaps three-quarters of a mile long and half a mile broad; it is in a very similar position, at a high level, and nearly surrounded by hills, but at one side there is a great descent into a steep valley or ravine.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

Outer Hills. These were shown to be ridges more or less parallel, separated by flat valleys, sometimes narrow sometimes wide, with the main lines of drainage cutting across, that is, through, the ridges. On the other hand, the Middle Mountains are ridges of varying, irregular, direction, that branch again and again, like the twigs of a tree; the chief ridges are at the same time the more important watersheds. 133

Looking from a geological point of view, we may say that there is not the same correspondence between the direction of the ridges and the strike of the beds as there is among the Outer Hills.*

The elevation of these Middle Mountains is sufficient to give a completely temperate character to the vegetation. Forests of Himalayan oak, of pine, spruce, silver fir, and of deodar, occupy a great part of the mountain slopes; the rest, the more sunny parts, where forest trees do not flourish, is, except where rocks jut out, well covered with herbage, with plants and flowers that resemble those of Central or Southern Europe. 137

Cultivation has been carried to almost every place where it is practicable. Wherever, within the altitude that limits the growth of crops, the slope of the ground has allowed of it, the land has been terraced, and narrow little fields have been made, these settlements sometimes being of extent enough to support a village, sometimes sustaining but one or two families. 311

Here, as in the Outer Hills, the tillage does not depend on irrigation, but on rain; these mountains, indeed, get the best of the Monsoon or rainy season; it is seldom that they suffer from drought, more often they suffer from an excess of downfall. Still the rainfall is not enough for the growth of rice; for this irrigation is wanted, but only in a few places can it be obtained; hence that crop is comparatively rare. 312 243

It is only in the very lowest parts of this region that two crops can be got from the same land. The times of growth of the two kinds of crop—of wheat or barley on the one hand, and of maize, rice, or millet, on the other—in most parts overlap each other to 243

* This contrast is noted, with regard to a similar tract farther east, by Mr. H. B. Medlicott, in 'Memoirs of the Geological Survey of India,' vol. ii., part 2, p. 6.

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

man who has retired from active work, his charge for grinding being a percentage of the flour. 000

Here again in this country are to be seen the fair complexions, the blue and the hazel eyes, the brown or gold-tinted hair. The men are in the main handsome, they are not as hard-looking as those of Gilgit: among the youths especially there is a blending with the rather effeminate young men of the Valley, but they are essentially men, their stride is long. They are taller than the others of the State, though not powerfully built, and it is seldom that one sees a fat Poonchi Muslim. Generally their faces are long, the complexion light brown, the nose large, aquiline and well shaped; quite frequently the black hair is wavy. In all they are a good-looking race, and this applies to both men and women, who even in their old age retain their good looks, the men then growing beards, and the eyebrows seeming to extend forward. What is more noticeable is that unlike the peasants and farmers of the Kashmir Valley and Ladakh, they are not filthy dirty; you can with safety get close to them and enter their houses. 142 515

Those who have known the man of Poonch as a soldier or as a servant—and large numbers migrated to India to work as such under British officers and residents—will agree that their foremost quality is reliability and faithfulness; as servants, if they like you, they will remain all their lives, if not, they will leave you at once, for theirs is a distinct line drawn between those they like and dislike. The women are not as bold as the women of the Valley; they also go unveiled; their beauty is of a different quality from those sisters over the mountains, who have a Jewish appearance. Although mostly Muslim, they do not scamper off round the corner of the house like the women of Baltistan when they see a stranger about, neither do they stand and stare at him as do those of Ladakh; they just continue with their work as though unaware of his presence, while the children run out to look at him, standing at a distance. Unlike the men of Gilgit who scowl, the man of Poonch will usually greet one with a friendly grin if not a smile. 181 562 609 609

From the smooth surface of the hard giant boulders in the Poonch Valley, it is believed that at one time a glacier moved where the river now runs, yet strangely enough on the right of 133 312

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

that river bank, at Tattapani to be exact, hot sulphur springs with valuable medicinal properties are found.

According to the 1941 census, about nine-tenths of the population were of the Muslim faith. The Raja who was a Hindu, was subject to the Maharaja of Kashmir. The unwalled, oblong-shaped capital of the State is also called Poonch—in some books it is still spelt Punch, but the pronunciation is Poonch. The population is under ten thousand. The valley in which this city has been built opens up as one approaches it and is rather like a miniature Valley of Kashmir. The view is clear for miles ahead, with Poonch built on a low plateau overlooking the river which flows quietly, parallel with the hill ridges. The old fort-palace with its massive walls, seems to rise from among the hundreds of houses in the bazaar of narrow, stone-paved streets. The Raja's white-walled and red-roofed new palace is built behind them all and dominates the whole, with a background of green hills and far-distant snow peaks behind which sits Gulmarg.

The Muslim schoolboys of Poonch always remember two landmarks in the history of their city. The first is 1814, when Ranjit Singh made his attack on Kashmir through Poonch; he sought the co-operation of Ullah Khan, the then Raja of Poonch, but this ruler being a Muslim had Afghan sympathies, and gave an evasive reply to the request, pleading his inability to comply with the Maharaja's wishes since his son was then a hostage in the hands of the Duranis. Ranjit Singh's forces advanced with the Maharaja at their head; the small forces of Poonch fell back, the Raja ordering his subjects to leave the town and villages, thus cutting off supplies from the Sikhs, who however, reached Tosa Maidan in their advance. There they suffered a crushing defeat at the hands of the Afghan forces of Rajouri and Poonch. Retreating, the Sikh army burnt the fair city of Poonch to the ground.

Later, when Poonch was still an independent hill State, it was annexed by the Maharaja Gulab Singh, when he defeated the combined forces of the Afghan Governor of Kashmir and the Raja of Poonch. Then, in order to show the people of his new State that the last of the representatives of the main line of rulers would never be able to return, he had both of them

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languages, and religions, and countries of widely different physical characteristics, under the rule of the Mahārāja.

Mountain and river systems.

The Kashmir territory may be divided physically into two areas: the north-eastern, comprising the area drained by the Indus with its tributaries; and the south-western, including the country drained by the Jhelum with its tributary the Kishangangā, and by the Chenāb. The dividing line or watershed is formed by the great central mountain range which runs from Nanga Parbat, overhanging the Indus on the north-west, in a south-easterly direction for about 240 miles till it enters British territory in Lāhul.

South-western area.

The south-western area may, following the nomenclature of Mr. Drew, in its turn be geographically divided into three sections: the region of the outer hills, the middle mountains, and the Kashmir Valley.

Outer hills.

Approaching Kashmir from the plains of the Punjab, the boundary is not at the foot of the hills, but embraces a strip of the great plains from 5 to 15 miles wide, reaching from the Rāvi to the Jhelum. As is generally the case along the foot of the Western Himālayas, this tract of flat country is somewhat arid and considerably cut up by ravines which carry off the flood-water of the monsoon. A fair amount of cultivation is found on the plateaux between these ravines, though, being entirely dependent on the rainfall, the yield is somewhat precarious. The height of this tract may be taken at from 1,100 to 1,200 feet above sea-level.

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Passing over the plain a region of broken ground and low hills is reached, running mainly in ridges parallel to the general line of the Himālayan chain. These vary in height from 2,000 to 4,000 feet, and are largely composed of sandstone, being in fact a continuation of the Siwālik geological formation. Lying between these parallel ridges are a series of valleys or *dūns*, fairly well populated, in the east by Dogrās, and in the west by Chibs. These hills are sparsely covered with low scrub bushes, the *chīr* (*Pinus longifolia*) gradually predominating as the inner hills are reached. Beyond these lower hills rise the spurs of a more mountainous district.

The middle mountains.

The scope of this region, as defined by Mr. Drew, has been somewhat extended, and includes the range which forms the southern boundary of the Kashmir Valley, known as the Panjāl range, and its continuation eastwards beyond the Chenāb. This tract is about 180 miles long and varies in width from 25 to 35 miles. The portion lying between the Jhelum and Chenāb is formed by the mass of mountainous spurs running

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roaring torrents for a few hours after heavy rainfall, but at other times are broad stretches of burning sand. This tract depends for a full crop on timely and well-distributed rainfall.

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The parched *kandi* hills are composed of a red loam, thickly strewn with round stones and covered with stunted growth of *garna sanatan* and *kakaikar* bushes, broad-leaved species of trees, acacias, and in parts bamboos. The *ser* (*Euphorbia*) is used to hedge the fields and cobble-paved paths, and to keep the *sûgur* from damaging the crops. The soil is thirsty and dries quickly, as the land slopes and drainage is rapid. Frequent rainfall is necessary to ripen the crops, chiefly wheat, barley, and *sarshaf* (rape) in the spring, and millet and maize (on manured land) in the autumn; but rain washes away the soft earth and leaves the surface of the soil a mass of stones.

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Where the *kandi* hills end, and before the first limestone ridge is crossed, there is a narrow belt of cool land lying in the valleys traversed by the clear streams which carry the drainage of the middle hills on the lower side. When the depth of soil is sufficient, excellent crops are raised and much of the land is irrigated; but on the slopes where the depth of earth is small, and the limestone crops up to the surface (*pedi*), cultivation is precarious. Too much rain causes the soil to become water-logged, as percolation is stopped by the rock bed; and during a continued spell of hot weather the rock surface becomes so heated as to burn the roots of the crops, which wither.

Irrigation.

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In this portion of the province wells are few, owing to their cost. Except in the lowland bordering on the streams deep boring is necessary, and it is common to find that the water is from 70 to 100 feet below the surface. The cultivators are not as a rule sufficiently well-to-do to undertake the expenditure necessary to sink such wells, and risk the failure of finding water. Since the introduction of the regular settlement, the Darbár has done much to encourage the sinking of wells by the grant of advances on easy terms.

In this tract, however, are found the only considerable areas protected by irrigation. The natural difficulties to be overcome are great, as the lie of the land makes projects costly and difficult to execute. The lines of irrigation have to cross the drainage of the country, and it is not easy to secure the channels against damage from the *kadis* when in flood. Owing to this difficulty, the more ambitious projects of former days—the Kashmír canal taking off from the Rávi above the

[for the province of Jammu -- Analysis]

3a Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

Mādhopur weir, the Shāhi Nahr taking off from the left bank of the Chenāb opposite Akhnūr, and the Katobandi or Dalpat Nahr taking off from the Chenāb on the right bank—failed to render permanent help to the country. Something has recently been done to remedy the apathy displayed in the past. Two old irrigation works taking off from the Tāwi in the Jammu *tahsīl*—the Jogi Darwāza canal irrigating the land immediately below Jammu city, and the Satwari canal irrigating the villages round Satwari cantonment—have been realigned and put in order; and the Dalpat canal, taking off from the right bank of the Chenāb and irrigating a large portion of the Akhnūr *tahsīl* lying immediately north of the Bhajwath Andar, has been reconstructed.

Under agreement with the Government of the Punjab the right of the State to take water from the Rāvi, above the Mādhopur weir, for the irrigation of spring crops in the Kathua *tahsīl* has been surrendered in consideration of an annual payment of Rs. 5,000. The restoration of the old Kashmīr canal, which takes off above the weir, is thus not financially attractive. Probably the low-lying portion of the Mīrpur *tahsīl*, known as the Khari Ilāka, could be irrigated from the Jhelum; but this source of irrigation has not been tapped.

There are many drawbacks to agriculture. The administration in the past was bad and shortsighted. There are practically no roads, and in the *kandi* tract even drinking-water is obtained with difficulty. Much damage is done by *sāgai*, hog, and monkeys, the first-named animal, though an antelope, being regarded as sacred like the cow. Cattle turned loose, either as likely to die and of no further use, or devoted to the deity, have become quite wild and do much damage to crops. Hindrances to cultivation.

Above the first limestone range lies a country of wide valleys and high hills, consisting of Basōli, Rāmnagar, Udhampur, Nacshera, and part of Rīāsi. This has a more temperate climate than the tract just described. The supply of water by perennial streams is constant, but the stream beds are deep and irrigation is not easily effected. Being nearer the Himālayan range, rainfall is usually heavy and fairly constant, so that the people do not trouble themselves much about irrigation, except where this can be contrived at little expense. The crops are much the same as in the plains, but *bājra* gives way to maize, and sugar-cane and turmeric disappear. The seasons are shorter. The areas of *pahāri* land, where the limestone bed penetrates or approaches the surface of the soil, are con- Intermediate tract.

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1
Kashmiri AV4

Kr 132 133 311 Kr (164)

siderable. Communications are backward and prices generally rule low. Trade is carried on by Telis, who keep droves of pack-bullocks or ponies. Grazing is good and the tract is frequented by Gūjars, goatherds, and shepherds. A considerable export of *ghi* takes place. Wild hog and monkeys do damage, but no antelope are found. Autumnal fevers are very rare.

Uplands.

The higher uplands, including Bhadrāwar, Kishtwār, Rāmbān, part of Riāsi, and Rāmpur Rājaori, have a really cold climate, and in the winter snow falls. The cultivators are a different class from those in the plains and lower hills, and Kashmīri settlers are found. Here the mango-tree gives place to the apple; and the pear, the Oriental plane (*chinār*), and the *deodār* are found. The climate approximates to that of the valley of Kashmīr, and cultivation is on much the same lines. The specialities are saffron in Kishtwār, and poppy in Dodār, Kishtwār, and Bhadrāwar. This tract is healthy, and only in the more shut-in valleys do fevers trouble the people. Irrigation is general and the rainfall heavy. Grazing lands are plentiful and Gūjars numerous. Early snowfall and cold winds from the mountains affect the crops in the parts adjoining the Himālayan range, and prevent these coming to maturity in certain years. Bears, hog, and monkeys do some damage.

Kr (241) Kr (164) Kr (312)

Kashmīr proper.

Owing to its system of rivers, Kashmīr proper possesses a large area of alluvial soil, which may be divided into two classes: the new alluvial, found in the bays and deltas of the mountain rivers; and the old alluvial, lying above the banks of the Jhelum and extending as far as the *karewa*. The first is of great fertility, and every year is renewed and enriched by silt from the mountain streams. Up to the present, in spite of the lax system of forest conservancy, the silt of the mountain streams is rich and of dark colour; but the Sind river brings down an increasing amount of sandy deposit, which is partly due to the reckless felling of trees in its valley.

Ki 134

Soils.

The Kashmīris, so far, have considered no crop worthy of attention save rice; by irrigation and manuring an artificial mould has been obtained for the rice-fields, and it is rare to hear anything said about the original soil. But they recognize four classes which require peculiar treatment when under rice-cultivation. These are known as *grūtū*, *bakil*, *sekil*, and *dasawlad*. *Grūtū* soil contains a large proportion of clay. It holds water, and in years of scanty rainfall is the safest land for rice. But if the rains be heavy, the soil cakes and the outturn of rice is poor. *Bakil* is a rich loam of great natural

Ki 243 134

[Lie north of Jammu -- Analyst]

Kr 361 State school badly housed, and a dispensary in a building wholly unsuited to the purpose. The town has a neglected appearance. The streets are badly laid, dirty, and undrained, and there are no attempts at conservancy. Trade is brisk. It is mostly in the hands of Mahājans and Khattrīs. The chief articles of export to British India are grain, *ghī* from the hills and Pūnch, and minor forest products from Kotli, Pūnch, and Rājauri; the chief imports are salt, cloth, tea, and sugar.

Pūnch.—Principal place in the *jāgīr* of the same name, Kashmīr State, situated in 33° 45′ N. and 74° 9′ E., at an elevation of 3,300 feet above sea-level. It lies on sloping ground above the right bank of the Tāwi. Population (1901), 8,215. The town is oblong in shape, and is unwalled, with narrow streets. There are about 750 houses, generally single-storeyed with flat mud roofs. The fort, in which the Rājā resides, stands on a mound about 300 yards from the south-west corner of the town. Pūnch is well supplied with water brought by channels from the neighbouring streams. The climate is hot in the summer, and the rice-fields in the neighbourhood are probably one of the causes of the prevalence of fever. During the five hot months it is the custom to migrate to the hills to the summer camping-ground known as Dhoks. There is a flourishing market and a large trade is done in grain and *ghī*, in spite of the fact that there are no roads in the *jāgīr* fit for cart traffic. A good six-foot road for pack transport has nearly been completed from the town to Uri on the Jhelum, and there is a project for a road to Rāwalpindi, with a suspension bridge over the Jhelum at Lachman Pātan. Other important tracks lead to Gulmarg and Tosh Maidān in Kashmīr, and to Jhelum. The ancient name was Parnotsa, and the place is often mentioned in the chronicles. The Kashmīris always speak of Pūnch as Prunts.

Kr [162] Kr [342] Kr [312] Kr [132] Kr [221] Kr [443] Kr [487] Kr [101]

Station. **Srīnagar.**—Capital of Kashmīr State, situated in 34° 5′ N. and 74° 50′ E., at an elevation of 5,250 feet above sea-level. The city lies along the banks of the Jhelum, with a length of about 3 miles and an average breadth of 1¼ miles on either side of the river. Originally houses were confined to the right bank of the river, and the site possesses many advantages, strategical and economic. It is not known when the extension on the left bank took place, but the royal residence was transferred to it in the reign of Ananta, 1028–63. Modern Srīnagar, on the right bank, occupies the same position as the ancient city of king Pravarasena II, who ruled at some period of the sixth century. Kalhana, in his famous chronicle, says that the

Ki 361

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

The changes
five years had wrought were great; the Kashmir 701
troops on the frontier, instead of an ill-paid, undisciplined and ill-armed rabble, were an efficient body of troops regularly paid and well fed, who had given their proofs in severe fighting; good roads existed in 491
the place of tracks torturing alike to baggage animals and laden men using them, and the rivers were bridged; extensive irrigation schemes, which were to 312
prove of inestimable value to the people, were in hand; the authority of the Kashmir Government was 648
firmly established on its frontier, and the influence of the British Government was paramount in the tract of country immediately south of the Hindu Kush.

I do not mean for a moment to infer that the 000
work was complete, that perfection was attained, or that what credit there may have been was due to us on the frontier alone. The Kashmir troops, for instance, were but part of the great force of Imperial Service troops put at the disposal of the British Government in India by the Native Chiefs, but under us they had received their baptism of fire. It had been a great source of pride to me, who had followed the novel experiment with such cordial interest, to command Imperial Service troops at Nilt on the first occasion they had been in action, and to see them later in Chilas and elsewhere side by side with our own troops earning the admiration of all, and justifying their existence and the wisdom of the policy which had called them into being.

But some success we had achieved, and the object of the Government of India in establishing the

(c) The sepoys who attended at harvest to coerce 651
the cultivators were removed.

(d) *Beçar* in its more objectionable form was abolished, and the cultivators who had abandoned their lands for fear of being impressed under *begar* were recalled and settled on their lands.

(e) Occupancy rights of *zamindars* in undisputed lands were confirmed.

(f) Careful enquiry was made into the status of privileged holders of land. The special rates were continued for the term of the first Settlement, but were made subject to re-assessment. Lands in excess of the sanctioned area were, however, assessed at the ordinary rates, even in the case of privileged holders.

(g) Waste lands were entered as *khalsa*, but preferential right for acquiring such lands was granted to *assamis*.

(h) Permanent but non-alienable hereditary occupancy rights were granted to those who accepted the first assessment so long as the revenue was paid.

(i) All land was carefully evaluated on the basis of the next produce, previous collections and the possibility of irrigation.

Mr. Lawrence's work was followed after him by a succession of Settlement Officers. By 1912, practically every Tehsil and district directly administered by the Government was settled either for the first time or in revision. The State share of revenue was fixed at 30 per cent. of the gross produce.

Elementary education was provided throughout the 871
State. Two first grade colleges and two technical schools besides nearly 50 secondary schools and over 600 primary schools were established. Two *zenana* Hospitals at 743
Srinagar and Jammu and over 60 dispensaries in the *mufassil* were opened. Municipalities were established to 364
look after the sanitation and water supply of the cities. Several irrigation canals were constructed in both the 312
provinces. The longest of these, the Ranbir Canal, now serves an area of over a lakh of acres. Tanks were constructed in the *kandi illaqa* of Jammu. Electric installa- 377
tions for lighting and supply of power to factories and workshops were erected in Kashmir and at Jammu. A Flood Spill Channel for diverting the waters of the Jhelum 312
at the time of floods was constructed. Dredging

312 operations were conducted below the town of Baramulla for removal of silt and other barriers. Scientific departments
474 were established. The Co-operative movement was introduced.

648 The assistance rendered to the British Empire in
175 times of emergency and war may also be briefly mentioned. The brilliant services of the State troops in the Black Mountain, Agror Valley and Tirah expeditions met with grateful appreciation of the British Government. The contribution of the State during the Great War in man power was the highest (31,000) among all Indian States.
652 The cost of maintaining the troops sent over-seas came to Rs. 1,11,00,000. In addition, the State contributed three-fourths of a crore to the war loan. Battle Honours were won by the State forces in several fronts in East Africa and Palestine.

The Government have undertaken the execution of a scheme for improvement of livestock in the State on a systematic basis. A five-year scheme under which a large number of bulls of *Dhani* and *Sindhi* breeds are purchased and distributed among well-to-do *zamindars* in selected centres every year has also been sanctioned. Horse and mule breeding activities also have been started on a small scale, but a more comprehensive scheme is under consideration. Special interest has been taken in sheep-breeding, which is so important for the development of the wool industry in the State. Livestock shows are held at different places in the State every year, with a view to encouraging livestock improvement. More veterinary dispensaries are being opened every year. A laboratory has been established recently at Srinagar, where Goat Tissue vaccine is prepared for the treatment of animals. 232 656

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The Agriculture Department is doing useful work to improve agricultural conditions in the State. The activities of the Department which were at first confined to Kashmir Province only have been gradually extended to Jammu Province also. Agricultural and Horticultural experimental work and the demonstration of improved methods of cultivation of crops and fruit plants are important features of the Department's work. It also distributes improved seeds, grafted fruit plants, implements and manures, gives technical advice to orchardists and agriculturists and fights the San Jose Scale and other pests. Agricultural training is imparted to sons of *zamindars* at Government Farms. The Department has introduced high yielding varieties of wheat and corns including sugarcorns from the U. S. A., Canada and Russia, and several foreign vegetables and fruits. 654 242

The soils of Kashmir Valley are very fertile and irrigation is easy in areas removed from water. The improved seeds distributed by the Agriculture Department have found favour with the *zamindars*. Hand labour in Kashmir Province has been found to compete favourably with agricultural machinery. In Jammu Province, the use of new iron ploughs has been demonstrated and the *zamindars* have purchased such implements for their farms. [134] [312]

491 all the districts and important towns, except those in the frontier, with one another. Two bridges, one over [731] the Chenab at Akhnoor and the other over the Tawi at Jammu, have been built at a cost of about Rs. 8 lakhs. The bridge at Akhnoor is believed to have the largest unsupported span (450 ft.) in India. The bridges over the Jhelum between Muzaffarabad and Domel and those over the Kishanganga between Muzaffarabad and Garhi Habibullah, which had been washed away during the flood of 1929 were replaced at a considerable cost. Following this flood, an elaborate scheme estimated to cost about Rs. 20 lakhs was sanctioned for the prevention of floods in future. The bunds of the river Jhelum have been raised at several places, and it is gratifying to note that there has been no major flood in Kashmir during the last 12 years. The moderately heavy flood of September 1941 passed on with no damage to the city. The Ujh River in Jammu Province is, as an experimental measure, being spanned by a reinforced concrete submersible bridge, the foundations of which are so designed as to safeguard against scour in heavy floods. If the experiment succeeds, similar bridges will be constructed on the large sandy streams.

655 Telegraph, telephone and wireless services have also been developed in recent years, and all important places have been linked up. There are two wireless Radio Stations, one at Jammu Cantonment and the other at Naushera. Proposals for establishment of aeronautical services between British India and the State are under 312 consideration. For irrigation purposes, the P. W. D. 657 maintains 10 canals, five in Jammu Province and five in Kashmir Province. Of the latter, one was completed about 13 years ago, while two have been completed recently.

Water supply in the cities of Srinagar and Jammu has been considerably improved and old pipes have been replaced at several places by new ones. In the remote parts of Jammu Province where there is scarcity of water, efforts have been made to supply drinking water by means of tanks, wells and pipes. Where spring water and other natural sources of supply are available, satisfactory arrangements for drinking water have been made. As has been shown elsewhere in this note, great efforts are being made by the Rural Development Depart-

ment for supply of drinking water to the *kandi illaqa* of 657
Jammu Province, and a special allotment is made in the 312
budget for the purpose every year. Tube wells have been constructed at several places, and water supply schemes for a number of localities are under consideration.

* * * * * * *

Reference has already been made to one of the chief 655
industries in the State, *viz.*, the Sericulture industry, 288
which is a Government concern. The silk filature in Srinagar is the largest of its kind in the world. A special quality of raw silk has been produced in Kashmir, which can favourably compete with silk produced anywhere else. It is interesting to note that the rearing of cocoons for silk provides employment for thousands of homes in the villages, exclusive of the labour that finds employment in the factories themselves. Owing to the rise in the price of silk, sericulture has already made a good contribution to the revenue of the State. A scheme for a large expansion of the industry has been taken in hand. A five-year plan for the expansion of the factory at Jammu has already been sanctioned, and it is expected that at the end of five years, the labour employed in the sericulture operations in the factory premises and in cocoon rearing in the province as a whole will show an increase of 150 per cent. High class carpets are manufactured in Kashmir and exported to Europe and America. Owing to the war, however, this industry has suffered a set-back recently. The industry, as stated before, continues to receive a subsidy from the Government.

A Department of Industries was established in 1923 647
to develop and foster industries in the State. The chief among the older industries which have become established are a Match Factory, a Santonine Factory, a Tannery, a Pottery Factory and the Shri Karan Singh Woollen Mills. 655
A Government Silk Weaving Factory has been established 288
to produce high class silk fabrics of different kinds. It has recently been developed and expanded to four times its original size to give a further fillip to the silk weaving industry in the State. A Research and Commercial 232
Sheep Breeding Farm with a research and commercial 654
section has been established to develop the sheep breeding

132 The cause of high precipitation here is that the Monsoon which manages to reach these outer ranges of the Himalayas is deprived of its entire acqueous vapour by these mountains on the Punjab side of the Pir Panjal preventing its onward march and penetration to the Happy Valley which is very slightly, if at all, influenced by Monsoons.

132 161 (b) The second belt classed as the Poor Rainfall Division (20″ to 40″) comprises ten tehsils which have a density above 200 excepting entirely mountainous tehsil of Kishtwar (18) and partly mountainous Anantnag. It is in this belt that the highly populated tehsils of Ranbirsinghpura (527), and Srinagar (501) are located as also the fairly dense tehsils of Pulwama (334), Sri Pratapsinghpura (334), Baramulla (252), Kulgam (248), and Mirpur (285). For Kashmir which has a temperate climate a rainfall between 15″ and 40″ is considered sufficient for all kinds of cultivation as in such regions, both evaporation and rainfall are generally less and consequently the population all over the Kashmir Valley is fairly dense.

(c) Next comes the belt of a very poor rainfall (below 15″) with Kargil (density 7), Skardu (13), Gilgit (19) and Ladakh (1) all of which come last in regard to density; Ladakh tehsil having a rainfall of 3″ exhibiting one man per square mile. Here the relation between rainfall and density is self-evident.

The above shows that rainfall has a great influence over the growth of population in all tehsils provided other conditions are equal.

161 312 241 (b) *Density and Irrigation.*—For the conduct of cultivation, water is the essential element and where Nature is not liberal enough in the distribution of a fair quantity of rainfall artificial means of irrigation whether by canals, tanks or wells make up for the deficiency. Instances are numerous where barren and dry tracts of land have been converted into flourishing fields through the improved irrigational facilities and have in consequence attracted large masses of human settlers. Lyallpur in the Punjab with an annual rainfall of 13 inches had in 1891 a density of 7 persons to a square mile but during the last 40 years it has grown so populous that its density at 1931 Census has now reached to 368 persons and is still growing.

The non-reliability of Census statistics of the State before 1911 makes it difficult to properly appraise the effects of irrigational works in influencing the growth of population, but even during the last twenty years the increase of density in Rarbirsinghpura tehsil from 428 to 527 and that of Jasmergarh from 241 to 281 and of Jammu from 313 to 387 is undoubtedly due in a large measure to the irrigational facilities afforded by the Ranbir canal and the Ujh and Basantpur canals in Kathua district.

133 161 (c) *Density and Configuration of the surface of land.*—Even where the supply of water by rain or irrigation is sufficint cultivation will not be full if the surface of the land is uneven. Throughout India, it is the level plains (of the Ganges, Punjab and other rivers) which are most thickly populated as in such places every inch of the land can be brought under the plough and water can be retained in the field to supply the moisture.

The table given under rainfall and density shows that in the State also it is the level plains at the foot of the hills in Jammu and the plains of the Kashmir Valley that support large populations while the hilly tehsils of Ramnagar, Riasi and Basohli etc., inspite of having highest rainfall are not thickly peopled on account of their hilly character.

132 161 (d) *Climate.*—The presence of masses of snow-covered mountains and the high altitude render the climate of part of Kashmir Valley very cold during the winter and the closing of the passes to the Frontier Illaqas during the

lower tracts. The Ranbir canal was thrown open in the Jammu Province but its effect on population were naturally show themselves in the subsequent decades. Percentage increases of 5·3 and 11·3 for Jammu and Kashmir Provinces and 8·6 for the entire State for the decade is quite reasonable and reliable. 161 132

1911-1921.—The normal rainfall was generally better than in the previous decade. The condition of crops in the State during the decade was about the average on the whole with the exception of the extraordinarily dry year 1920 which caused serious distress in some tehsils of the Jammu Province. "The greatest suffering was occasioned in the tehsils of Kotli, Mirpur, Samba and Poonch Ilaqas and in a slightly lesser degree in the tehsils of Kishtwar, Ramnagar, Ramban of the Udhampur district. Liberal Taccavi advances were made through the Co-operative Department in the district of Mirpur for purchase of grain and cattle, among whom the mortality was very heavy, owing to dearth of fodder and desertion of the population to neighbouring districts in search of livelihood. State efforts supplemented by private charity succeeded in partially easing the situation, but the adverse effects of this long drawn suffering had an important bearing on the movement of population in the affected tracts. The total amount of Revenue suspended during the decade was Rs. 196,987 of which Rs. 120,760 was suspended in the Jammu Province".

The suspensions in the Frontier Districts and Kashmir Province amounted to Rs. 5,623 and Rs. 70,604 respectively while remissions throughout the State aggregated to Rs. 21,000.

Irrigational Extensions.—The decade witnessed an increase in the number of canals by 2, in total mileage by 60 and in irrigated area by 15,652 acres which is a fairly satisfactory record of decennial improvement, greater share of improvement falling to the lot of Jammu Province as in Kashmir the natural water courses fed by snows require little further help by artificial means. In Jammu the Ranbir canal with 6 distributories was completed in 1912; the Basantpur canal in Kathua district was completed in 1917 and Ujh canal was started in 1919, while 8 distributories from Upper Jhelum canal were laid out in Mirpur in 1916. 161 312 [487]

Public Health.—Out of the total 88,294 deaths during the decade Influenza levied the heaviest toll (44,514 deaths) by causing 50 per cent. of the total mortality in 1918 and the disease held sway over both the provinces. Kashmir was free from Plague while Jammu had 9 visitations of this epidemic resulting in the total mortality of 9,134 persons in the decade. Cholera did its usual havoc in Kashmir and took away 18,064 lives—the 1919 attack being the most virulent. Small-Pox inflicted considerable mortality both in Jammu and Kashmir Provinces, the total number of deaths being 16,405. It is regretted that the absence of reliable vital statistics renders comparison with the past Census difficult. 161 164

Prices and Wages.—The exceptional feature of the decade was the abnormal rise in prices and wages during the War and the Post-War years as against the easy prices and steady conditions prevailing prior to 1914. The prices of food stuffs increased by 150 to 200 per cent. on account of the War and the wages of artisans and labourers were universally more than doubled. A mason who received a daily wage of -/8/- could not be had for less than Re. 1 or even Rs. 1/4/-. 458

Apprehending that the export of large quantities of food grains from the State to outside places where higher prices were obtainable will lead to intolerable famine conditions the State had to place an embargo on the export of wheat, maize and rice. It is, however, unfortunate that the number of deaths in the War is not given in the Report as the absence of the able bodied population from their homes for a period of five years and the deaths of 161 722

* [Errata: add "to" before "show"; cf. errata sheet, p. 329, category 116 -- Analyst]

132 Sailaba Circle, which told heavily on *Rabbi* and *Kharif* crops. The Muzaffarabad district had well distributed rainfall and good crops. Hailstorms did
[164] some damage in certain places. The year was immune from epidemics excepting an outbreak of Cholera claiming 133 victims. There was a disastrous fire at Muzaffarabad and with the exception of the Treasury all State office buildings the Tehsil, Wazarat and the Court were burnt down.

435 Prices of *Rabbi* crops remained generally higher. The Shali situation was under full control. The general condition of the people was good. The fresh land revenue assessment of the Uri tehsil was announced during the year and was received well by the zamindars.

With the exception of Mirpur and Bhadarwah tehsils the Jammu
731 Province had timely and sufficient rains and good harvests. The visitation of locusts constituted a great nuisance throughout the province including the Jammu city where as if to give a demonstration of their strength they one day invaded even the Government offices and in a minute the walls, the doors electric posts and trees were literally blackened by their swarming numbers and their flying legions outside actually clouded the sun from view. The Government spent considerable amounts in the destruction of the pests by actually offering price per maund of the eggs destroyed by the zamindars. The Revenue officers had a busy time and the visits of high officers and the interest taken by the Minister went a great way in freeing the country from the locusts.

Inscrutable are the purposes of heaven as instead of anticipated scarcity
241 and starvation fields yielded bumper crops and the over-flowing of grain markets lowered the prices so much that they touched the bottom and the agriculturists began to find it difficult to adjust themselves to the changed conditions.

General condition of the people was on the whole average the year being
164 immune from diseases. The import of grain free of duty continued as also the measures against venereal diseases and abduction of women.

Fasli year 1987-88 (upto end of 1987).—Although the Fasli year is styled
132 1987-88 our account ends with the close of Bikram year 1987 when the final
435 Census was taken.

Jammu district had well distributed rain attended with fair harvests; Mirpur had scarcity at *Rabbi* and excess at *Kharif* thus adversely affecting crops; Riasi and Udhampur districts had less rainfall than the previous year while Karnah had sufficient and timely rains. On the whole the rains were less favourable than of the past year.

The prices of grains showed a downward tendency due to the world slump; and fall in prices in the contiguous districts prevented the prices from rising here. Import of grain in Mirpur and Kathua continued free of customs duty. The general health of the people was satisfactory as there was no epidemic.

In the Kashmir Province the rains were scarce although better than the last year. There were no accidental calamities and no appreciable difference in prices. The general condition of the people continued good till end of 1987 as the political agitation started in the month of Har 1988 which does not fall within our decennium.

The condition of the zamindars is one of steady progress. The abnormal fall in prices in British India did not affect the Kashmir zamindars who obtained fixed prices from the Food Control Department which has proved a great boon both to the urban and rural population.

312 **18. Extension of Irrigation.**—Having discussed the character of the seasons, the condition of crops and the general economic condition of the people
[Errata: read "menace" for "nuisance"; cf. errata sheet, p. 329, category 116 -- Analyst]

for each year of the past decennium we now come to a detailed examination of some of the principal factors affecting growth of the agricultural population, chief among which is the irrigation which alone can enable our agricultural productions to meet the recurring requirements of growing population. The absence of connected accounts of the principal irrigation systems of the State in any of the previous Census Reports provides ample justification for the devotion of larger space to the subject in this Report as it is well nigh impossible to assess the improvement of our agricultural resources without a knowledge of the irrigational systems that form the basis for this development. 312

The history of irrigational works in the State may safely be devided into three definite periods, (*a*) period prior to year 1901, (*b*) 1901 to 1923, (*c*) 1923-1929. Prior to 1901 attempts were made in the reign of Muslim King Zain-ul-Abdin to construct irrigational works in the valley and even as far back as 5,000 years Raja Ram Dev is said to have constructed a 21 miles long canal from Ganeshpura to Martand Temple.

Besides the Rajpur canal drawn from the Chenab at a cost of several lacs in the reign of the late Maharaja Sir Ranbir Singh Sahib Bahadur which did not prove successful on account of mistake in levels there were some nine water-courses taken out direct from the Chenab and six from the Tawi stream all of which irrigated the Jammu district alone, while there existed *Zamindari* canals both in the Kashmir valley and other parts. The first irrigational work constructed by the State Public Works Department in the Jammu Province was the Jogi Gate canal 5½ miles long with a bed width of 4 feet and a discharge of 10 cusecs which cost Rs. 422,228 and besides irrigating some lands near about Jammu supplied water to the State gardens.

1901-1923.—It was in 1901 that expansion of irrigation on scientific lines was seriously commenced under the supervision of the Public Works Department and a regular irrigation division under a Divisional Engineer was opened in the Jammu Province while the irrigation in the Kashmir Province was looked after by the Divisional Engineer Kashmir Public Works in combination with the Roads and Buildings. During this period 1901-1923 the following canals were constructed :—

Kashmir Province ...	1.	Martand Canal.
	2.	Lal Kuhl „
Jammu Province ...	1.	Pratap „
	2.	Ranbir „
	3.	Basantpur „
	4.	Ujh Canal (upto R. D. 36,000).
	5.	Upper Jhelum Canal Distributaries.

Martand Canal.—It takes off from the Liddar river and has a total length of 34·25 miles (Main line 24·50 and Distributaries 9·75) the total area irrigable being 15,006 acres of which 3,398 were already irrigated by the old Shahi Kuhl. It was started in 1901 with a project estimate of Rs. 211,300 and is having a successful run since 1903 serving the two-fold object of irrigating the crops and supplying pure drinking water to the inhabitants of the Martand plateau.

Lal Kuhl.—The project at an estimated cost of Rs. 84,288 was completed in 1903 and was designed to irrigate 7,015 acres of which 1,816 acres already received irrigation from the old *Kuhl*. The total length is 21·7 miles and it serves for *Kharif* irrigation only.

The Pratap Canal.—Excavated originally in 1873 the canal was remodelled and extended in 1903-1904 at an estimated cost of Rs. 75,326.

312 Taking off from the right bank of the Chenab river the canal flows perennially over a total length of 24·15 miles commanding an area of 15,000 acres. It is more of a protective than productive irrigation work and the expectation of a good return has not been fully realized as the zamindars are not keen to utilize canal water in spite of the low *abiana* rates.

312 376 *Ranbir Canal.*—This is the largest and most important canal in the State and was started with a project estimate of Rs. 1,700,000 in 1903 and spread to 1908. Taking off from the left bank of the Chenab near Akhnur and following for the first 4½ miles in the line of the old Shahi canal it flows for 39 miles in the main channel and 212 miles in the distributaries (total 251 miles) and is capable of commanding an area of 108,000 acres. Besides serving as an irrigation channel for 16 miles, propelling the turbines of the Jammu Hydro-Electric installation which supply electricity for lighting the city of Jammu, running the Water Works purifying plant, driving the looms of the Sericulture Department and mills of the city, the canal has greatly ameliorated the condition of the rural population of the Jammu district and has proved a great productive work bringing a fair revenue to the State.

312 *Basantpur Canal.*—Commenced in 1914-15 with a project estimate of Rs. 290,000 and intended to irrigate 7,427 acres the irrigation from the canal has not been satisfactory as the discharge of 120 cusecs which could be taken into it under an agreement with the Punjab Government has proved very inadequate as the land being porous and stony absorbs a large percentage of this supply. The canal takes off from the right bank of the Ravi about 3 miles above the Madhopur Head Works (Kathua) and has a total length of 13 miles. It has no *Rabbi* irrigation since under the agreement water can be drawn into it from 1st of April to 30th September only.

Ujh Canal.—Started in 1915 with a sanctioned cost of Rs. 280,000 the canal was completed only in 1923 *i. e.* during the current decade with a total length of 46 miles. It takes from the river Ujh and serves an area of 1,480 acres of land in the Jasmergarh tehsil of the Kathua district.

Upper Jhelum Canal Distributaries.—These distributaries 8 in number, 15 miles in length and constructed at a cost of a lac of rupees take out from the Upper Jhelum Canal in the area through which the canal passes in the State territory. The total area of Mirpur and Bhimber tehsils expected to be irrigated was 7,600 acres but so far very little irrigation has been received as the seepage from the Upper Jhelum Canal has done considerable damage to this Illaqa.

312 651 *Revenue Kuhls.*—Besides the above irrigation works the following four *Kuhls* have been constructed to help the irrigaton in the Gilgit Agency and Ladakh Wazarat the income whereof is appropriated by the Revenue Department.

(*i*) *Kurbathang Kuhl* in Kargil tehsil.

(*ii*) *Safed Pari Kuhl.*—A vast tract of uncultivated land near Safed Pari and Chakarkot maidan between miles 18 and 23 of the Bandipur-Gilgit road was thirsting for irrigational facilities in spite of its proximity to the deep Gilgit river. Scarcity of fodder and grain in Bunji and Gilgit and high temperature of the tract invited the attention of officers who in 1912 attempted the construction of a small *Kuhl* through a company of Sappers and Miners but the work was left incomplete. In 1913 construction of *Kuhl* from Sai Nallah on the other side of the hill range about 4 miles above Jagrote village along with its Chakarot branch was started at an estimate of Rs. 30,145 and successfully completed in two years. The *Kuhl*, apart from irrigating 2,000 acres has proved a boon for travelling public by considerably modifying the climate of the district and providing homes for numerous Yagistanis and other people.

(iii) *Naupur Kuhl.*—Owing to insufficiency of water in the old Naupur *Kuhl* a new *Kuhl* taking off from Kargil Nallah was constructed in 1924-25 at an outlay of Rs. 21,174 to irrigate lands of Naupur, Naiku and Burmas villages as also to compensate the zamindars of Burmas village who were promised water in exchange for the Burmas Spring water diverted for Gilgit water supply. 312 651

(iv) *Harban Kuhl.*—The construction of this *Kuhl* in Harmosh Illaqa in Gilgit district which was completed only last year is expected to ameliorate considerably the condition of the Illaqa.

1922-29.—This period which entirely falls within our decade is unique in the history of irrigational development in the State as in his capacity of the Senior and Foreign Member the present Ruler of the State drew up a scheme for the breaking up of the Public Works Department into three separate departments namely (1) Roads and Buildings, (2) Irrigation and (3) Electricity, each under the control of a separate wholetime Chief Engineer who will be able to devote his whole-hearted attention and energies to the development of his particular branch. Since this scheme marks an era in the inauguration of a vigorous policy of development it is only fair to quote briefly the highly beneficient intentions of the Ruler which show the depth of patriotic feelings and irresistible love for the welfare of the people : – 312 653

"Under the present system one State Engineer controls Roads and Buildings, Irrigation and Electricity. In all three branches the State is in a very backward and undeveloped condition and our only hope of progress appears to be in separating these three branches and placing each under the control of a competent and energetic officer who would thus be able to devote his whole time and attention to the development of his particular branch.

Taking each branch separately we find that our communications are exceedingly bad. We have in Kashmir roads leading into the valley, one from Rawalpindi, being long established, is in good order. The road from Jammu is quite unfinished and requires a very great deal of attention. This road being an all-State route, should be developed as rapidly as possible and made into the main trade and passenger artery of the State. When we leave these two main roads we find that outside the actual valley of Kashmir, hardly a road worthy of the name exists in the State. I have lately travelled from Jammu via Batote and Bhaderwah and Kishtwar and over the Simthan Pass into the valley of Kashmir and I can personally certify to the dire necessity of developing our internal communications. Apart from the needs of our people roads are necessary for the development of our great forest properties.

Turning to irrigation, the production of more and more food is necessary because our population continues to increase as a matter of course. All our culturable areas excluded from forests have been brought under the plough, and the production of more food cannot be hoped for from cultivated areas dependent upon rainfall alone. Our only hope lies in extension of irrigation whereby the produce of already cultivated fields would be greatly increased. We are the happy possessors of abundant rivers and streams and it is most discreditable that we have not taken full advantage of this bounty of nature.

In consequence I propose that in future instead of having one State Engineer to control these three branches of our Public Works, we should employ three men".

This resulted in the constitution of the Irrigation Department having two Divisions in Jammu and one in Kashmir showing the following progress during the decade 1921-30.

In Kashmir besides survey work for various irrigation schemes the construction of Zainagir Canal started in 1980/1923 at an estimated cost of rupees eleven lacs has been brought to completion and opened during the year 1987-88/1931. The canal having a total length of 43·8 miles (Main 21·1 and Distributary 22·7) is expected to irrigate an area of 14,200 acres annually out of total commanded area of 18,000. It takes off from Madmati stream. 312

312 In Jammu the extension of the Ujh Canal was started at an estimated cost of Rs. 695,422 in the year 1924 and major portion of the work is nearly finished. Moreover extension to Distributary No. 9 of the Ranbir Canal has also been carried out at a cost of Rs. 140,032.

During the decade under report the length of the canals has increased from 325·21 miles to 460·78 miles giving a net increase of 135·49 miles in length and increase of 46,965 acres in area which no doubt is a record of good progress. Out of a total expenditure of Rs. 11,813,000 incurred on irrigation works from 1902-03 upto end of 1928-29 Rs. 3,496,361 were spent during the last decade. The expenditure on irrigation works from 1921 to 1929 amounts to Rs. 3,486,361 while the receipts come to Rs. 2,643,964. The position may be summed up in the words of the Chief Engineer, Public Works Department as follows :—

"Looking at either from the point of view of the revenue realised by the State or the prosperity of the Illaqas in which the various canals pass there can be no doubt that they have more than amply fulfilled the expectations with which they were started. Vast areas in the Jammu and Kashmir Provinces have now been made fertile. Places which at one time appeared wilderness and uninhabitable and suffered even from want of drinking water are now full of green fields and well grown fruit gardens. The price of the land has considerably increased and the inhabitants are now in a comparatively prosperous condition".

133 164 **19. State of Public Health.**—In a vast country like Jammu and Kashmir State with no homogeniety of climate and seasonal conditions, the factors governing public health are so varied that it is difficult to form a correct estimate for the entire country as to the propitiousness or otherwise of the individual years much less of a decade. The big mountain barriers divide the territory into distinct water tight compartments each possessing separate traits of climate with the result that while the Jammu Province might be passing through a severe epidemic of Plague the province of Kashmir is found to be immune from the touch of the epidemic, and on the other hand prevalence of Cholera in Kashmir in particular years has little effect upon Jammu, not to say of the far-flung Frontier regions.

164 744 This view derives ample support from the survey of the various epidemics during the last decade. During the period of ten years 1921-30 there have been 9 annual visitations of Plague in the Jammu Province more especially in the Jammu district while Kashmir Province enjoyed complete immunity for all these years with the exception of 1926 when in the month of November Plague broke out in the Awantipura and Kulgam tehsils claiming 38 victims. As regards Kashmir Cholera has visited the province in 1924, 25, 27, 29 and 30 but with the exception of 1929 when 70 persons died of Cholera in Basohli tehsil the Jammu Province has been almost free from the disease. The total mortality from the infectious diseases is given in the following table :—

Cholera	... 19,857
Small-pox	... 15,546
Plague	... 5,251

Plague.—The total deaths from plague in the Jammu Province came to 5,222 as against 9,134 of the last decade which shows that although the visitations of the epidemic have been frequent and regular the loss of life has been reduced by almost 50 per cent. which is due to the prompt and effective measures taken to combat the disease by the Health and Medical Departments in the shape of systematic trapping of rats, disinfection of houses and anti-plague inoculations. With the exception of the epidemic of 1924 which levied a toll of 2,242 lives the course of the disease has been sporadic and unperceived.

The only exceptional turn taken by the disease was to make its appearance in the Kashmir Province in 1926 when the Kulgam and Awantipura tehsils

D 161 The greatest increase in population has taken place in Kuh which registers a percentage of 22·7 increase over the last Census while Chilas on the other hand shows +3·03 per cent. increase. The case of Nagar is no doubt alarming as instead of an increase it shows a decrease of 516 persons or a variation of B 161 −3·63 per cent. In this blessed decennium therefore Nagar forms the one single exception of decrease of population in the State in contrast with all other tehsils which register all-round increases. The causes of variation have been explained by the Political Agent Gilgit in the following words :--

"All districts show an increase except Nagar which shows a decrease of 524. The increases are doubtlessly due to the healthy normal life of the past 10 years, peace and security having more than out balanced small epidemics of Influenza in 1929-1930. Nagar, however, is undoubtedly nearing the saturation point as regards population—space land now being very scarce. Moreover, the Influenza epidemic in 1929 took large toll as did an epidemic of Typhus in 1930."

K 161 **52. General.**—Having attempted to offer a detailed analysis of the growth of population in the different Administrative Divisions such as Provinces, Districts and Tehsils, and having also made detailed survey of the flourishing conditions of the decade responsible for producing such happy demographic results occasion is now ripe for us to take stock of our position and to bring the scattered data and arguments to a focus to enable proper penetration into the more intricate problems of population about which a promise was held out by us in the opening portion of this discussion.

The causes of the highly favourable growth of population which is almost on par with the All India increase (The decennial increase in the State being 9·8 per cent. against 10·6 per cent. of India) have already been studied in detail K in the paragraphs dealing with the "Conditions of decade" but it would be advantageous to briefly review them here so that the reader may have an opportunity to refresh his memory and be better equipped to appreciate the theme. [132] Sufficient, timely and well distributed rainfall (except for certain bad years of scarcity in the Mirpur and to some extent in Kathua district) bringing good harvests in its train effected a considerable improvement in the economic condition of the agriculturist and highly favoured the growth of population during the last ten years.

K [164] Exceptionally favourable conditions of public health in the decade which was characterised by the absence of severe epidemic of Influenza which during 1911-1921 inflicted greater mortality here than the Great World War. Although Plague in the Jammu Province, Cholera in Kashmir, mild Influenza and Typhus in the Frontiers did make occasional attacks but the prompt, vigorous and effective measures taken by the Medical authorities coupled with the co-operation of the people (who on account of the spread of education and accumulation of experience readily avail of the medical help and do a good deal to combat the disease) did not allow the epidemics to levy a high toll on the precious human life which consequently had a favourable occasion for rapid multiplication. K [312] Extension of irrigational facilities causing a considerable enlargement in the irrigated and irrigable area was further responsible for expansion of agricultural production. Improvement of communications especially the opening of the Banihal Cart Road, Jammu, Samba, Kathua, Akhnur and various other minor roads has imparted a good stimulus to trade resulting in increased prosperity of the people. K [471] Again the development of some of the industries and immediate possibilities of the growth of a larger number in the near future has besides providing employment to some people opened an era of hope for the youth of the country, who in the progressive permeation of the industrial atmosphere around him sees a magnificent vision of effective industrialisation in which lies the solution of the unemployment problem. Above all the prevalence of peaceful and orderly conditions ensuring security of life and property was highly conducive to the growth of population during the decade 1921-1930. In this connection it may be noted that the communal clashes and the political agitation in the State which created so much stir throughout the country commenced in July 1931 *i. e.*, after the close of the decade 1921-1930 which alone is under review in this report.

Ia Lawrence G-2 (1889-1893) 1895 AV4 Kashmir AV4
Kashmir AV1

at about 191° or 192°, or about 20° below the normal boiling-point at the sea-level. CHAP. II. Kr 132

'The mean annual temperature of Leh is 40°, that of the coldest months (January and February) only 18° and 19°; but it rises rapidly from February to July, in which month it reaches 62°, with a mean diurnal maximum of 80°, both in that month and August, and an average difference of 29° or 30° between the early morning and afternoon. The mean highest temperature of the year is 90°, varying between 84° and 93° in the last twelve years. On the other hand, in the winter the minimum thermometer falls occasionally below 0° Fahrenheit, and in 1878 reached as low as 17° below zero. The extreme range of recorded temperature is, therefore, not less than 110°.

'The air is as dry as at Quetta, and rather more uniformly so. In the driest month (June) the mean humidity is but 37 per cent. of saturation, and in the dampest months (January and February) only 61 per cent. But the skies are more cloudy than these circumstances would lead one to expect, and in no month does the mean cloud-proportion fall much below four-tenths of the expanse. The amounts of rain and snow are, however, insignificant. The average rain (and snow) fall is only 2·7 inches in the year, and twice that amount is the greatest yet recorded in any one year (1879), while in one year (1876) it was less than half an inch. It snows most frequently in January and February, but the falls are very light in the valley and soon disappear. Rain is most frequent in July and August, but even then it occurs, on an average, only on one day in ten, between one and two-tenths of an inch being the average fall of each rainy day. Agriculture is, therefore, almost entirely dependent on irrigation. Kr [312]

'The winds are generally light, and depend on the local direction of the valleys. At Leh, which stands at the entrance of the valley leading to the Khardong Pass, the most common directions are between south and west in the daytime and summer, and from north-east in the night, especially in the later months of the year.

'In January and February the air is generally calm, and April and May are the most windy months of the year.

'Srinagar is situated in the Kashmir Valley, at an elevation of about 5,200 feet. The valley is enclosed on all sides by mountains rising to an elevation of 15,000 feet and upwards, and is hence completely shut in, so that it does not share in the general air circulation of the Panjáb or Western Himalayan area. The winds are, in fact, chiefly from south and south-east, and appear to be mainly determined by the general direction of the river valley. The observatory was established in 1891, and hence the observations are too few in number to give more than the broad features of the climate of the Kashmir Valley. The mean annual temperature is probably 55°. The Ki [133] Ki 132 Ki [154]

[Notes by Eliot. See category 116, p. 37 for identification of Eliot -- Analyst]

Lr Lawrence G-8 (1889-1895) 1895 AV4 Kashmir AV4 Kashmir AV1

Ki 631 Kr 631 [312]

It should be explained that the Gurais valley, which, previous to Settlement, formed part of the Gilgit province, has been surveyed and assessed and is now part of the new Sopur Tahsil. The changes in the administrative divisions made by me were based on two principles, one, that so far as possible each irrigation system of the country should be under the jurisdiction of one tahsildar, the other that the river Jhelum should be utilized as the boundary of the tahsil.

The local divisions of Kashmír have varied considerably. In old days the country was divided into two parts, Marój, the south, and Kámrój, the north. Tradition says that two brothers, Marhan and Kaman, fought for the crown, and that all the country below Srinagar fell to Kaman and was known as Kamanrój, and that all above became the territory of Marhan and was known as Marhanrój. These local divisions are still recognized by the people, and the *pateis* of Marój differs from that of Kámrój, and both differ from that of Yámrój which is the old name for Srinagar. In these divisions were thirty-four subdivisions, still recognized by the people, and though the State may for administrative purposes make changes in boundaries and in designation, the old names will linger on, and the people of Ranbir Singhpura Tahsil will style themselves residents of Shahabad and Brang for many years to come. In 1871 we find that the country was divided into five wazárats or districts, Srinagar, Patan, Anantnág, Kámrój, and Shupiyon. These were again subdivided into thirty-seven tahsils. In 1887, that is just before the Settlement commenced, there were four districts, Srinagar, Haripur or Shupiyon, Kámrój, and Anantnág. These districts contained twenty-eight tahsils and were said to contain 2,487 villages.

The Kashmír valley, with its three wazárats and its eleven tahsils, is under the executive charge of the Hákim-i-Ala, or Governor of Kashmír. This officer is also the executive head of the districts of Gilgit, Astor and Muzzafarabad. Ladakh and Skardu districts are under the charge of the Hákim-i-Ala or Governor of Jammu. As before explained, the statistics contained in this chapter refer to the Valley of Kashmír as comprised in the three districts of Khás, Anantnág, and Sopur, with eleven tahsils, and *do not include* Muzzafarabad, Gilgit, or Astor.

Population.

Ki 161

In 1835 it was stated that the population of the valley did not exceed 200,000 persons, 'to which number it had been in twenty years reduced from 800,000 by oppression and the awful dispensation of earthquake, pestilence, and famine.'

Ki 162

In 1868 a census was taken of the population of Srinagar, but its accuracy was doubted. The census gave a population of 112,715 persons, of whom 24,945 were Hindus and 87,770 Muhammadans. The number of houses was stated to be 20,904.

Ia Drew G-8 (1862-1875) 1875 AVI Kashmir AVI

winter. I hear that snow gets to be 3 feet deep and stays 4 or 5 months, and that there is a good chance of it falling at unseasonable times besides. This and a want of sun make it difficult for the crops to ripen. The sunshine is intercepted, not only by the clouds that the mountains attract, but also by the mountains themselves, which shut in the valley so closely. At Atholt I found that the average angular elevation of the visible horizon—that is, of the mountain-summits all round—was 18°. This want of sunshine affects the fruits, which do not well ripen, though some fruit-trees, especially walnut trees, are common. 132

Padar is one of the few places where I have met with the edible pine, *Pinus Gerardiana*; it is a large spreading tree with smooth bark; scattered individuals of it are found in the forest.* Wild carraway grows here, and is gathered in quantities to be carried to Jummoo for sale; the price in Padar is about eightpence a pound. 137 223 418

The district we are now in is one of those where deodar forests occur in such positions as make it practicable to fell the trees for timber for use in the Panjáb. The necessary condition is that the slope on which the trees grow should be so near a large stream that without an extreme amount of labour the logs can be moved or slid, without loss of splitting, into the water, where they will float away down the stream. 313

Since the beginning of British rule in the Panjáb the demand for deodar timber has been great. No tree grows in any quantity in the Panjáb which will produce beams fit for a large building. Hence in former times to some extent, but still more since the British came there, the Panjáb has called on the Himalayas to supply it with timber; of all the Himalayan trees the deodar has been proved to be the best to resist the destructive insects, especially the white ants, which abound in the plains.

In the course of years the most favourably situated deodar forests in the Chinab Valley have been felled, and there now remain chiefly trees which either are of a less girth than can be

* The only other part where I have found this tree is near Dálgún, in the Astor country, as mentioned in Chapter XVII.

1: Drew G-2 (1862-1872) 1875 AVI Kashmir AV/

• 3/2 lled to the best advantage, or are at such a distance from the stream-bank that the transport of the logs to the water is difficult, or, may be, would involve a prohibitory expense.

What was considered a good tree was one whose girth a few feet above the ground would be not under 9 feet, and whose height, for useful timber, was 60 or 70 feet; now in the forests we passed through from Kishtwár hither, the common girth was 5 or 6 feet only.

The plan is to fell the tree with axes, and cut it into logs of length varying, according to the use the timber is to be put to, from 10 feet to 20 or more, and to mark them in some distinctive way. The logs are then rolled or slid down the hill-side, or down some small ravine of regular slope, to the river.

This work is done in the spring and early summer—or if deferred till the autumn, it would be but in preparation for the next year—so that, on the rising of the river from the snow-melting, in May, June, July, and August, the logs may float away. In spite of some of them becoming stuck on the rocks or stranded on the shore, a good many will find their way through the mountain country to where the river debouches into the plains. What is done with them there we shall see when we come again to Akhnúr, on our march to Kashmír.

Although nearly all the easily-reached deodar-trees of large size have been cut down, there still remain, in the valleys of the Chinab and its tributaries, forests that may be made available by longer slides; and there are besides, in places very accessible, numbers of trees which, though not of full size, will yet produce much useful timber.

/23 While in Pádar I heard accounts, and carefully verified them, of avalanches that have at various times occurred there. They come from the range on the south. The summits of this are at a level of 15,000 and 16,000 feet; from that height down to the Pádar Valley is a fall of 9000 or 10,000 feet in six miles. The valleys that drain great spaces of these snow-covered mountains narrow at last to a gorge, just before debouching into the main valley of Pádar. It is in years when unusually much snow has

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

361 the surface, but there is no building or wall remaining; the bricks are often dug up and carried away to be used again. Near this spot is a place where the river was bridged by one of the invaders of India—I think it was Ahmad Shâh Durânî—who passed his army across the Chinâb at this place.

363 The inhabitants of Akhnûr are much mixed; a portion of them are of the same various castes as about Jummoo; but there are a large number besides of Muhammadans, who bear the name of Kashmîrî, and, doubtless, were originally of that nation. Unlike, however, Kashmîrî settlers in other parts, who usually retain distinct their language, ways, and look, these have lost their native tongue and speak only Panjâbî, and, in appearance and character, though very different from the Dogrâs, yet they are not recognizably Kashmîrî.

TIMBER-CATCHING AT AKHNUR.

● 313 Akhnûr has two or three circumstances that should make it flourish as a town. It is where three or four roads, some bearing much traffic, converge; it is just within reach of boats that navigate the Chinâb, this position being made use of chiefly for building boats and sending them down for sale; thirdly, Akhnûr is where the timber from the mountains that floats down the river, is caught and stored.

This last business brings much employment and gain to the people. We saw in the last chapter how, far back in the mountains, the deodar trees were felled and cut up, and the logs rolled down to the edge to await the rising of the river. It is at this time of year, in May, that they begin to come down. No further care has been taken of them; they are left, in the first instance, to take their own chance of finding their way down that long distance of from 150 to 200 miles.

From Rîâsî, 20 miles above Akhnûr, to a place as far below it, this 40 miles is the space along which the logs are caught and brought to land. Nearly the whole population of the places along the river bank, people of almost every caste, occupy themselves in the work, for it comes at a time when farm-work is

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

slack, one harvest having been got in and seed-time for the next not having come. The plan is to provide what is called a *sarnā*, a goat-skin carefully taken off and carefully closed wherever an opening occurred; the end of one fore leg only is left open for inflating; the skin is blown out tight, and the end fastened up with a bit of string; to the hind legs are attached loops through which the man puts his bare legs, and the stiff inflated goat-skin comes up in front of his chest; then, jumping into the river, the man balances himself on the sarnā, lying almost flat along it; by aid of his hands and a peculiar motion of his feet he can swim along at a fine rate, and fears not to trust himself to the waves and the rapids of the swollen river. Standing at a spot whence he knows the current will force him out to mid-channel, he waits till a log of timber comes opposite him, and, dashing in, he soon reaches it, and then, by the exertion both of force and skill, guides it to a sheltered nook where it may be landed and hauled up. The places convenient for this are known, and men are kept ready at each to receive the logs as they are caught, while a munshi is by to measure the timber, and give a note of its length and girth to the swimmer, who swims away with it in his turban to look out for another log. The notes representing the day's or the week's work he will bring at his leisure to the office at Akhnūr, and receive payment in proportion to the cubic contents of the timber he has brought in.

There are some thirty stations for this work within the space mentioned, including several in the branch channels below Akhnūr. A log that passes the upper ones will pretty surely be caught below; even at night, between the late summer evening and the early dawn, the timber can hardly get through the whole space before some early bird is down upon it to bring it in.

Some of the timber comes from as far away as the Chamba territory, above Pādar, where the Panjāb Forest Department fell it, having taken a lease of the Chamba Rāja's forests. Some was felled by the Maharāja's Forest Department, of which for a few years I had the management. Some other belongs to contractors, to whom the right of felling has been sold. These different

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

423 properties are recognized by the marks that are cut on the logs
313 in the forest; each owner, having his agent at Akhnūr and other landing-places, manages to collect his own; the swimmers (*tārū* is the word they are called by) bring in all indiscriminately, and the payments made by any munshī will be adjusted afterwards.

In this way thousands of logs are caught every season; 20,000 logs belonging to the Maharaja's Forest Department, have been secured in one year; these would average 20 or 25 cubic feet of timber, and would have a value of more than 20,000*l*.

313 Many logs get fast in the middle course of the river, become stranded, or fixed between rocks, or otherwise entangled, and are left by the receding flood. For these, on the waters lessening in the autumn, men are sent up along the river bank, to disengage them and roll them to where they may again be started, or to a place whence they will be carried down by the next summer's flood.

The next stage in the timber-business is to concentrate the logs, especially to bring down to Akhnūr those that have been caught at the upper stations. This is done on the force of the current slightly moderating (as it will when a few cloudy days lessen the snow-melting), by forming small rafts of from two to four logs each, and guiding them down between the projecting cliffs of the narrow channel, and over the successive rapids that rock-ledges at intervals have made. It is a service of some danger. Two men guide the raft with bamboo poles, ready, with their sarnās, to take to the torrent if by chance the raft should be forced against the rock. When this happens the logs will be separated, and if the men have the good fortune to escape, they will again make to them to bring them in separately, and claim the wages which for this, too, are fixed as by measurement. Great nerve and [illegible]ck are often shown in the management of these rafts, and, dangerous
[438] though the work is, accidents are not common. Collected at Akhnūr, the timber is either sold there or made up into the larger rafts—of 50 or 60 logs—of which the lower course of the river will allow the passage, and floated down some 50 miles, to Wazīrābād, on the Grand Trunk Road, whence it will be distributed over the Panjāb.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

The felled timber used to be very nearly all deodar, that being 3/3
the wood that stands best against the destructive white ant; latterly, I believe, they have been trying *Pinus excelsa* for sleepers for the railway, and some number of that tree has been cut for the purpose; young trees of *Pinus longifolia* have always been sent down for the roofing of the small houses of the natives. But beside what has been felled, a considerable, in some years a wonderful, amount of waifs arrive by the river, of trees that have fallen and been carried down by snow-slips, or in any way whatever have found their way to the river side. This is called *ror*; [423]
it belongs by old custom to the government of the territory in which it may first be caught and brought to bank. The Maharaja gets the lion's share of this on the Chīnāb, but a little may pass through to the British territory. Felled timber that has through carelessness remained unmarked goes the same way. A few trees of pencil cedar from forests high up the mountains find their way down; they are generally ten or twenty feet long and four or five feet girth at bottom, quickly tapering.

Besides the regular gradual rise of the river by the snow 133X
melting, induced by a bright sun shining on the high mountains, there are apt to come, in the rainy season, more sudden floods, which may bring the waters up to a much higher level than they reach by the other mode of rising. That first kind of rise is called "charhā"; the flood is called "har." In the *charhā* the water is cold, coming fresh from the snows, and its colour is milky from the glacier-mud. The *har* is brought on by rain; two or three days' continuous rain over any large area of the hills is enough to cause such a flood. According to the area it originates in—to the character of the rocks occupying that area —is the colour of the water black, brown, or red. It comes suddenly and as quickly subsides, lasting in general but a few hours.

While the steady rise and continuance of the waters in 3/3
the *charhā* is most favourable to timber-catching, the *har* may 133X
destroy all the work that has been done. The river will sometimes rise to the timber-heaps in the store-places, and float off

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

313 and carry away numbers of logs. During the force of the flood
133 no swimmer can ride his sarnā; none can venture on the water; the river for a time asserts itself and is master, and no one can interfere with his doings while he carries off the carefully-stored timber, the accumulation of much human labour, and scatters it here and there on the banks, and leaves it on the shoals of the lower part of his course.

AKHNUR TO RAJAORI: FIVE MARCHES.

361 Now we must leave the gay scene of the swift river, dotted
133 over with the swimmers on their strange-looking steeds, riding in pursuit of the logs—all which we can see beautifully from the windows of the Bāradarī on the summit of the fort, and face the burning sun for another march. Five hot marches await us over ground of one general character, over the rough country of the Outer Hills, what we have already in the account of their physical characters in some measure described. We will therefore treat of these together, and not separate each day's doings, though a list of the marches will be useful: they are numbered from Jummoo:

	Miles.		Miles.
2. Akhnūr to Chaukī Chorā ..	12½	5. Dharmsāla to Syālsūī	9
3. Chaukī Chorā to Thandāpānī,	13	6. Syālsūī to Rājaorī	14
4. Thandāpānī to Dharmsāla ..	9½		

The road leads straight away from the river north-westward and for four miles is still in the plain, but it is a plain gradually rising; then we reach the outermost line of hills and enter them by a valley, going up the boulder-covered stream-bed; the cliffs and hills on each side rise higher, and make the valley narrower, as we go on. The hills are covered with a forest or brushwood, which harbours undisturbed many a peacock, whose scream sounds strange in conjunction with the voice of the cuckoo, who also at this time here makes himself heard. After a bit we rise to the level of the broken plateau that occupies the space between the outermost ridge and the ridge of Kālīthār, and here is the stage called Chaukī Chorā, a scattered village, with little portions

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1
Gujars

233 [342] we came upon another band of them camped in a nullah near a stream on the wayside. Their tents were of rags stitched together and stretched on the wooden framework. They were cooking, the great iron pots standing over the fires which the little long-skirted child girls were feeding with the sticks they ran round to gather. The men were in a bunch round a pipe some distance off; the boys were tormenting a goat; they all looked filthy, their skins greasy, their clothes begrimed, yet some rather pretty girls of the party were even then washing something by the river, maybe it was goat hair they would sell raw or make up into something to be bartered in a shop for some commodity they needed on the way: from the milk of their herds they make ghee. They are ignorant, simple people.

491 361 [313] From Ramban to Batote is eighteen miles, and the road goes down to two thousand two hundred feet above sea level. It twists and turns, and during the run passes over a long suspension bridge which crosses between two great high mountain walls of red rock, the river rushing a hundred feet below, glistening and clear, and carrying down with it hundreds of great logs which have been cut higher up, marked so that the owners are known, and sent down by this cheap form of transport, the only expense being the pay of the men who are posted at those parts of the river which are known to choke up. Further along the road we came on parked lorries; these were at places where the flow of the river slowed and the logs became beached on the sandbanks. It was here that they were being lifted up and carried by coolies to the road transport, to continue their journey to the Punjab.

Looking across at the tree-covered slopes on the other side we could pick out an old unused road, and this we did many times later on, maybe it was the original road up to the pass and made in the days before suspension bridges could be built to span the torrent; so that those who then travelled had to wait until they came upon a place where the waters were quiet enough for a ferry or shallow enough to ford.

361 Batote is four thousand five hundred feet high, and from that village to Kud is a distance of twelve miles, during which the road goes over the Patnu Pass; it is one long, climbing series of twists. The beauties were such that I found it almost impos-

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1
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surprising. The industry is no longer confined to Kothar, but has spread all over the valley, and its further progress depends on the maintenance and extension of mulberry trees.

Ten filatures have been built, containing 1,800 basins for reeling cocoons, fitted with Italian machinery and giving employment to over 5,000 people in Srīnagar. The quality of the silk steadily improves, and it now commands a price very slightly below Italian silk. In 1897 only 406 ounces of eggs were imported, while in 1906 the import was 27,500 ounces. The number of *zamīndārs* taking seed has risen in the same period from 150 to 14,000, and the weight of cocoons reared from 375 to 21,400 maunds, while the payments to the rearers increased from Rs. 4,300 to Rs. 3,28,500, all the eggs and mulberry leaf being given free of cost. The total production in 1905–6 was 109,072 pounds of raw silk, and 43,349 pounds of silk waste. The profits since 1897, when the industry was started on a scientific basis, have been 15·4 lakhs, of which 4·6 lakhs were made in 1905–6. The total capital outlay has been Rs. 7,25,000, while the working expenses are about 7 lakhs a year.

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Forests. The forests of the State are extensive and valuable, and their conservation is of great importance in the interests of the country drained and irrigated by the rivers passing through them. Including the Bhadarwāh *jāgīr*, which contains the finest quality of timber, the area is reported as 2,637 square miles of all kinds, comprising *deodār*, firs, pines, and broad-leaved species. This may be divided into the drainage areas of the Jhelum (1,718 square miles), Chenāb (806), and Rāvi (113). The *deodār*, which is the most valuable species, extends between 5,000 and 9,000 feet above sea-level, and is at its best between 6,000 and 9,000 feet. The blue pine appears at about 6,000 feet, and extends to nearly 10,000 feet, the finest specimens being found mixed with *deodār*. A zone between 8,000 to 11,000 feet is occupied by silver fir, which occurs pure in dense forests at the lower elevation and is mixed at greater heights, first with maple and then with birch. Forest vegetation above 11,000 feet consists of dwarf rhododendron and juniper.

Deodār. The total area under *deodār* is about 543 square miles. In the Kashmīr Valley it is found principally, indeed almost entirely, in the north-west—that is, the district known as Kāmrāj—and the largest areas are in the Utr Machipur *tahsīl*. In Udhampur district, which includes the Kishtwār and Padar *tahsīls*, there are 198 square miles of *deodār*-bearing tracts situated on the Chenāb and its affluents. These forests are of

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a very good class, containing many fine trees of 12 to 18 feet girth, and the reproduction is mostly good. In the Muzaffarābād district, which contains the valley of the Kishangangā river and that of the Jhelum from Kohāla nearly up to Bāramūla, there are estimated to be 158 square miles of *deodār* forest. Rāmnagar, formerly the *jāgīr* of the late Sir Rājā Rām Singh, K.C.B., contains a very small proportion of *deodār* forest, and it has been generally overworked. Finally, the Jasrota district, situated on the right bank of the Rāvi river, contains a small area of *deodār* in the Basoli *tahsīl*. These forests also were formerly held in *jāgīr* and were practically denuded of all mature trees, so that no fellings can take place for many years to come.

Pines and firs.

Pines and firs occupy about 1,100 square miles, and *chīl* (*Pinus longifolia*) 473 square miles. The last is found in lower altitudes below the blue pine and *deodār*, existing in practically pure forests in Muzaffarābād, Bhimbar, Rāmnagar, Udhampur, Jammu, and Jasrota. The Kashmīr Valley, having a lowest elevation of 5,200 feet above sea-level, contains no *chīl*. The Bhimbar Forest division (and district) has the greatest area under *chīl* (220 square miles), situated principally in the Kotli and Naoshera *tahsīls*. Some of these forests are of very fine quality, and will in time give a large number of mature trees for sale, but at present they are not being worked. Next to this comes the Rāmnagar division, which includes part of the Jammu district; but these forests are badly stocked and have been overfelled, and will take many years before they can be of much value as a commercial asset. The Chenāb division, which also comprises part of the Jammu district, has some forest of poor quality. In Udhampur most of the forest is too far from a market to be profitable. When good cart-roads or light railways have been made, it may be possible to utilize the Bhimbar and Jammu *chīl* forests for the distillation of turpentine, but at present the cost of carriage is prohibitive.

Next come the fir forests. Owing to their altitude, it would naturally cost more to extract their timber; and the selling price of fir being very low, these forests are unworkable except in the Kashmīr Valley, where the timber is used as firewood mainly for the silk factory at Srīnagar. Perhaps in the future, when artificial preservation of the timber in the form of sleepers, &c., by creosoting, has been resorted to, these forests will prove of great value.

Miscellaneous.

Lastly, there are the forests of broad-leaved species, and these are at present only of value in the Kashmīr Valley for the supply of firewood to the city of Srīnagar. Bamboos

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

are found mainly in the Jasrota district on the Rāvi river, where there are about 3,200 acres of mixed forest which contain the so-called male kind (*Dendrocalamus strictus*). They are saleable at a good price, but are at present subject to much injury from the Gūjar tribes, who hack them for fodder for their cattle. The grass areas are mostly blanks inside *deodār* and other forests, which are used as grazing-grounds by the villagers. 137 313

Production.

In the Kashmīr Valley the forests supply timber and fire-wood for local use and also logs for export. During the past few years *deodār* sleepers have been exported down the Jhelum river, the sleepers paying very well, though the quality is not so good as in other districts. Little *deodār* is used in Srīnagar in comparison with blue pine, which, being both very durable and cheaper than *deodār*, is the favourite building material. From Udhampur both logs and sleepers of *deodār* are exported down the Chenāb to Wazīrābād. The trees being of better quality, higher prices are obtained for the produce than for that of Kashmīr. From Muzaffarābād timber in the log and sawn into sleepers is exported down the Jhelum. The sleepers are entirely of *deodār*, but logs of both blue and long-leaved pine are also sent down in small quantities. These three districts, Kāmrāj, Udhampur, and Muzaffarābād, give the greater part of the forest revenue, which amounted to 9·8 lakhs in 1904–5, while the expenditure was 3 lakhs. 313 438

Improvements.

Up to the present, owing to the weakness of the forest establishment, little has been done in the matter of artificial reproduction of *deodār*, nor is it necessary. Owing to the protective measures already taken, the three important species, *deodār*, blue pine, and the long-leaved pine, are rapidly filling up blanks in the forests. The reproduction of *deodār* by natural means, whether in Kashmīr, Udhampur, or any other district, is remarkable, nor is the blue pine at all backward, while in the Kotli and Naoshera *taksīls* of Bhimbar district the restocking of blanks inside and outside the forests is all that can be desired. Since the last great seed year of 1897 myriads of self-sown *chīl* have appeared and are now fine healthy plants, ranging from 6 to 9 inches in height, so that unless destructive fires occur there is little or nothing to be done in the matter of restocking denuded areas or blanks. So far fire protection has been unnecessary and hardly anything has been expended on it, and the only parts protected are the Kotli *taksīl* forests. The greatest need at present is protection from the damage done by graziers. 313

3: Imperial Gazetteer G-3 (1889-95) 1909 AVI Kashmir AVI

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185

About three-quarters of the State forests have been demarcated; but before really scientific forestry can be introduced, it will be necessary that a regular survey should be made and a settlement of the forests effected, and the great task of drawing up working-plans for future guidance must be undertaken.

Before 1891 there was no proper management of the forests, and much damage was done by allowing traders to cut in the forests on payment of royalty without any supervision, while villagers also did immense injury to the forests in various ways, the State making little or no revenue. In 1891 the first attempts were made to put matters on a proper basis, with the result that, while most forms of forest injury except grazing have ceased, the profits have increased largely. Thus the net revenue in 1904–5 was 6 lakhs, while before 1891 it hardly exceeded 2 lakhs. The Forest department is under the control of a European Conservator, assisted by a staff of subordinates.

135

Mines and minerals.

Some authorities have held that there is not much hope of mineral wealth in the State; and among the reasons given is the fact that, as a rule, if valuable minerals exist, the natives of the country know of their existence. The Kashmīris, however, have excellent reasons for reticence on the subject of minerals, and the find of valuable sapphires in Padar in 1882, and the more recent discovery of coal at Ladda and Anji in the Udhampur district of Jammu territory, give hopes for the future. Vast fields have been found, in two sections of which it is estimated that there are 11 million tons of workable coal. The coal is extremely friable, dirty, and dusty. Some of it cokes strongly if subjected to great heat. It is held by competent authorities that the washed and briquetted coal of these fields will have a value equal to, if not greater than, Bengal coal. Exploration for minerals has not yet been attempted on sound or business-like lines. Excellent iron has been obtained at Sof in the south of Kashmīr; good limestone is available in large quantities; gypsum is abundant; and a recent discovery of gold has been made at Gulmarg, the chief summer resort of European visitors to Kashmīr.

463

Arts and manufactures.

The industries connected with sericulture, oil-pressing, and the manufacture of wine and brandy have already been mentioned, but the State is still more celebrated for its arts. The most important of these is described in the article on SRĪNAGAR, but other places also possess considerable reputation for various classes. Wood-carving is practised

CHAPTER IV.—MODERN JAMMU & KASHMIR—1925-43.

With the accession in September 1925 of His Highness Raj Rajeshwar Maharajadhiraj Shri Maharaja Hari Singhji Bahadur, Inder Mahinder, Sipar-i-Saltanat-i-Inglishia to the throne, a new era in the history of the State begins. His Highness is the great-grandson of Maharaja Gulab Singhji and son of the late General Raja Sir Amar Singhji, younger brother of the late Maharaja. Born in 1895, he received education under a number of qualified European and Indian instructors. In 1908, he joined the Mayo College, Ajmer. After completing the full course of studies there, he received training in the Imperial Cadet Corps, Dehra Dun. His late Highness appointed him Commander-in-Chief of State forces in 1915, before he had attained the age of twenty. He took an active part in the training and equipping of the units despatched for service in the Great War and in sending reinforcements to keep them up to the sanctioned war strength. In 1922, he was appointed Senior Member of the then State Council, and a number of reforms were initiated by him in this capacity. 643 159

* * * * * * *

On the occasion of the *Rajtilak* ceremony, which was performed at Jammu in February 1926, in the presence of distinguished guests including several Ruling Princes, His Highness announced a number of boons. One of the boons conferred on the land-holders the right to cut down and utilize all royal coniferous trees on areas assessed to land revenue; another extended from 3 months to 12 months in the year the right of the villagers to remove dead and fallen timber; and a third bestowed certain rights on village communities with regard to the land of land-holders dying without issue. The most important of the boons was the bestowal of *khalsa* land on village communities which had no *shamlat* (village commons) up to cent. per cent. of their holdings. His Highness also sanctioned on the occasion the extension of technical education to certain localities in both the provinces; the opening of more schools and hospitals; the provision of a special allotment every year for the supply of 423 [313] 657

426 decrees by civil court. About 4,000 co-operative credit societies with a working capital of about Re. 1 crore [646] provide facilities for credit to agriculturists. The Praja Sabha has a good record of progressive laws passed ever 423 since its inception.[1] The Right of Prior Purchase Act has imposed restrictions on the alienation of agricultural lands, and recognized the right of pre-emption among agriculturists in respect of such land. The Land Alienation Act has further protected the interests of the agriculturists, and stopped transfer of agricultural land to non-agriculturists. 426 The agricultural classes have been defined. The Aid to the Agriculturists and Land Improvement Act provides for grants of loans for improvement of land and relief of distress and the repayment of these loans by easy instalments. In special circumstances under this Act, the payment of particular instalments of a loan may be suspended 651 and even free aid may be granted. The *Kahcharai* Act removed inequalities in the incidence of the *kahcharai* tax, and granted exemption to owners of livestock in respect of particular animals of a given age. Before the enactment of this measure, relief had been granted to owners of livestock by executive action in a number of ways. The *nambardari* cess formerly realized on 423 nomadic animals was remitted. Proprietary rights have been conferred on the *assamis* in Kashmir Province and in the Frontier districts, as well as on occupancy tenants in Jammu Province. But the one concession which has substantially added to the resources of village communities throughout the State is the *Rajtilak* boon already mentioned regarding grant of *khalsa* land to the *zamindars* concerned up to cent. per cent. of their holdings. Several *ailans* have been issued to ensure that the boon is properly 313 implemented. Reference has also been made to the extension of rights of the inhabitants of villages in regard to products of forests bordering on these villages. Recently His Highness' Government have further extended these rights on the recommendation of the Forest Enquiry Committee. Millions of cubic feet of timber and fire-wood are every year removed by *zamindars* from the forests free of charge. Forest products are also sold to *zamindars* at concession rates. Forest industries [443] and rearing of cocoons provide employment to tens of thousands in the villages.

* * * * * * *

[1] [in 1934 -- Analyst]

232 and wool growing industry in the State. For purposes
654 of research work, the Government have granted subsidy to the Farm.

655 Forests which cover about one-eighth of the total area
313 of the State, and Forest industries provide a large field of employment for skilled and unskilled workers, besides yielding a large revenue to the Government. In recent years, the Forest Department has shown particularly good results. The net revenue of the Department for 1942-43 was Rs. 63.46 lakhs, which gives it precedence over other parts of India. The demand for timber grown in the State has increased considerably and owing to war conditions it has brought good prices. Cultivation of pyrethrum has made good progress. The Rosin and Turpentine Factory at Miransahib has done particularly well. The factory has led to the establishment of a number of minor private-owned industries and contributed to the development of Miransahib into what promises to be a new industrial town. The Half-wrought Factory at Baramulla received orders exceeding Rs. 10 lakhs for 1942-43.
284 The feasibility of establishing a newsprint paper industry in the State was investigated by Tata Sons Ltd. with whom the Government have entered into an agreement for a comprehensive investigation of industrial possibilities in the State. But owing to the impracticability of importing heavy machinery in the
742 present conditions, the proposition has to wait. A Drug Research Laboratory has been established under the expert guidance of Sir Ram Nath Chopra, its Director, and it is expected that within a few months it will be in a position to meet a part of the requirements of medical
322 institutions in the State. Another noteworthy industry is Kashmir Willows, which besides manufacturing cricket bats has taken in hand the production of other wooden articles of great utility.

471 The establishment of a sugar mill at Miransahib near Jammu, is in hand and the manufacturing operations are expected to start early. The Shri Karan Singh Woollen Mills and the Indianite Factory which are not State-owned, but in which the Government have a substantial interest, have been kept busy executing orders received from outside the State. Well established cottage industries producing woollen fabrics, like *pattoos*, tweeds, blankets, shawls, *namdas*, *gabbas*, papier-mache and

245 654 *Silviculture.*—Great progress was made during this decade in silviculture. The establishment of a specialist Working Plan Circle enabled all the valuable commercial forests to be brought under modern methods of management, thus enabling the forests to be fully utilized without impairing their future productivity. Silvicultural research was undertaken for the first time and a special Research Division was formed.

[313] [314] *Commercial Development.*—Considerable progress has been shown in developing the commercial side of the department's activities. The out-turn of timber rose from 11 millions c.ft. to nearly 29 millions. The markets for minor products were developed and extended. The production of crude resin rose from about 4,000 maunds to 55,000 maunds greatly adding to the prosperity of the people in parts of Jammu Province where resin tapping has now become a well established village industry. Kashmir Artemisia has been brought under commercial working and now contributes considerably to the world's supply of Santonin.

General.—The expansion of the Forest Department's activities have very largely benefitted the people of the State. Not only has the larger income produced by the department enabled the Government to spend more money on social services such as education and medicine, but the increasing out-turn of produce has provided a great deal of work for the inhabitants many of whom now rely on forest works to enable them to pay their land revenues.

241 242 **28. Agriculture.**—A glance at Imperial Table X (Occupation), will show that by far the major portion of the inhabitants of the State depend on agriculture for their levelihood. The prosperity of trade and transport is also indissolubly linked with the bright prospects of agriculture for if the purchasing power of the masses goes low on any account a season of depression sets in the trading section of the community. The activities of the Agriculture Department in promoting the interests of farmers by introduction of better varieties of seed, more scientific instruments, better manures and last but not least by awakening a new interest in agriculture by overcoming the apathy of ages are particularly relevant to the Census Report. Any invention or discovery which can double the yield of crops in this country is bound to multiply to the same extent the mouths that feed on it. The activities of the Agriculture Department of the State are, however, unfortunately concentrated in the Kashmir valley only, and the province of Jammu has not derived any material advantage from its existence so far. The extension of the department's activities to that province on a larger scale is apparently necessary.

In the Kashmir valley the Agriculture Department maintains two experimental farms where several varieties of agriculture and vegetable seeds imported from India and foreign countries like America, England, Russia, Italy are tried and recommended for adoption to cultivators after the experiments have met with success on the Government farms. In some cases acclimatised seeds have multiplied the yield by 50 per cent. About 169 varieties of foreign vegetables are also grown on the farm. The seed is distributed twice a year in the valley and demands from other places are met by post.

241 177 *Implements.*—Several implements such as Meston ploughs, Horse Hoe, Bar Harrow, Chaff Cutter, Maize Huller and Sheller, Automatic Seed Drill have been introduced and though a few only of the zamindars who are enterprising enough have come forward to purchase them and try their utility on their farms an innovation has been started which might prove of considerable value in the future.

543 *Shows.*—Agricultural shows used to be held on the occasions of seed distribution and have now come to form a part of the Industrial Exhibition held annually in Srinagar. The Agriculture Department occupies a separate section where several varieties of different agricultural and horticultural products are exhibited besides the implements and provide a source of valuable information and instruction to the people. In 1979 an agricultural show was held at Jammu

6:Spate N-4 (no date)1954 AW1 India
Kashmir AV1

241 seasonal immigration of hillmen. Wheat, barley, and rape are grown as rabi, maize and bajra as kharif. Higher up, in wider, better-watered valleys, bajra gives way completely to maize. Irrigation is difficult here also, as streams are incised, but it is not so necessary as in the lower valleys.

135 The unexploited mineral resources of the region are important. In Riasi Dt the Nummulitics contain three or four small fields with seams of anthracite (carbon 60–82%) up to 20 ft thick; farther W the coal is very friable and the thin seams too disturbed to be workable. The pisolitic limonites and ironstone of the same area and formation were exploited by indigenous methods in the past, and in view of the general mineral poverty of Pakistan might have some importance should she secure title to the area. The basal Eocene beds are fossil laterites, an old land-surface on the Permo-Carboniferous, and contain patches of pure bauxite forming a large reserve of aluminium ore.[8]

161 The region is fairly well peopled: densities range from 327 in Jammu and
563 238 in Mirpur to 144–174 in Riasi and Kathua, which contain definitely mountainous areas. All these showed decreases 1931–41, by as much as 15% in Jammu. The SE is strongly Hindu, 60–70% and locally over 80%, and should partition take place Jammu, Kathua, and Udhampur would be indisputably *Indian*: this is the home of the Dogras, the dominant minority in the state. Jammu (50,379) was the original base of the ruling house, whence the official title of the state is 'Jammu and Kashmir'; it is still the winter capital and the terminus of the only railway, a short line from Sialkot. To the W Punch is over 90% Muslim, a feudatory generally on bad terms with its Kashmiri overlord.

433 The whole region is of less significance in itself than in relation to W
[313] Punjab. The SE might well be detached, but the rest normally plays a very important part in the economy of W Pakistan. Its forests are the main
[371] supply for a country desperately short of timber,[9] while Riasi might at least mitigate the mineral deficiency. In addition the importance to the W Punjab of the Mangla headworks and of the hydro-electric potential can hardly be over-estimated.

133 Finally we may note the essentially similar, though rather higher, country across the Jhelum, which forms much of Rawalpindi and Hazara
274 (NWFP). Murree, a hill station at the usual 6500–7500 ft, was chiefly noted for brewing; the high barley acreage of the region may have been significant.

The Pir Panjal

133 The Pir Panjal is in a sense a bifurcation from the main Himalaya farther E. Structurally and lithologically it is most complex; thrusting is important

[8] D. N. Wadia, *Geology of India* (1939), 339, 348, 431–2.
[9] The *Indian* counter-argument that the main customer was the railway system, three-quarters of which went to *India* on Partition, is transparent enough.

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000 oil so far and we have it for the imagination of reader to fill up the places when the entire territories have been surveyed.

316 654 Although a good deal of survey work has been done but actual working has not so far been seriously commenced save in the case of Corundum Sapphires of which about 30,000 Tolas have been dug out from the Padar Mines and the Aquamarines which have been won from the Skardu Mines. Prospecting licenses for Ochre, Gypsum, Talc and Lignite have been issued to private individuals or firms and applications for grant of prospecting licenses for some other minerals are under consideration. This no doubt shows that some beginning in the exploitation of Mineral Wealth has been made though on a small scale and day by day increasing number of people are getting interested in the business bringing within reach of the Government fresh sources of income. The working of the principal minerals on a commercial scale on which the State can build its hopes especially Bauxite, Iron, Copper, Lignite and Coal is ruled out problem unless communication to the mines situated over high mountains are improved to facilitate their carriage in raw conditions to commercial centres to compete in the market or to facilitate the carriage of heavy machinery and engineering plants to the mines for converting the raw material into finished commercial products.

433 For the conversion of these inert resources into actual wealth which will flow into and fill up the coffers of the State in ever-increasing bulk bringing all-round prosperity in the country it is necessary to impart requisite training to the people in industrial development.

None of the minerals have so far been developed and worked on scientific basis for lack of proper communications, public enthusiasm or for other reasons. To derive full advantage of these resources, it is hoped, the State would formulate vigorous industrial policy, grant adequate protection, concessions and other guarantees so that big capitalists might feel encouraged to invest their wealth in large scale ventures. Even for small undertakings working wherein can be immediately taken in hand the following facilities should whenever necessary, be extended to the lessees so that the traditional shyness of the local residents might be won over and sufficient nerve, confidence and spirit of adventure be developed in our youngmen who may feel an instinct for industrial careers in preference to clerical jobs. Some of the more important requisites for industrial development as stated by the Industrial Department are :—

1. Transport facilities,
2. State aid,
3. Protective tariffs during the stage of infancy,
4. Patronisation of indigenous manufactures,
5. An efficient and wide-spread Banking System,
6. Organisation of Markets,
7. Scientific researches, and above all
8. The quality of Human Factor.

The present low standard of output and of comfort, the contempt for manual labour, the low vitality, the absence of ambition, the inordinate tendency to borrow for unproductive expenditure are individually or collectively responsible for keeping a large proportion of the State population low in the scale of civilisation and progress. A weak and ignorant population, however, richly endowed with natural resources cannot be made to appreciate the numerous possibilities around them and to seize the opportunity for bettering themselves.

6:Spate N-4 (no date)1954 AWI India
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Other Occupations

Supplementary to agriculture proper are sericulture and pastoralism. 231
By 1900 the former activity was decrepit as well as ancient, but the introduction of modern filatures has led to a wide extension of mulberry culture, though not enough cocoons are produced to keep the filatures at Srinagar and Jammu and the weaving factory at Srinagar working to capacity. There is also, of course, a good deal of hand-loom weaving of silk, cotton, and wool; silk is a major export.

The main pastoral activity is sheep-rearing; this is transhumant, the sheep live in winter beneath the human dwellings—adding to their warmth—and in summer are taken by professional shepherds to the high pastures above the tree-line; this is the *sarg* common in place-names and strictly equivalent to the Swiss *alp*. Winter feed is willow and dried flag 232
(Iris) leaves. After agriculture, wool production is probably the chief means of livelihood in Kashmir, employing full- or part-time some 300,000 people. The famous Cashmere shawl industry died a languishing death in the 1870s, but there is naturally a large cottage production of woollen clothing, blankets, and rugs; felting is important also, and Srinagar has a large woollens factory. Mineral exploitation is insignificant, though a start has 316
been made on the commercial exploitation of lignite from some of the 577
karewas, which has been used locally by the villagers for years. A minor industry of interest is the manufacture of cricket bats and so on from the willows. But perhaps the most lucrative of all trades—in normal times—is 499
the exploitation of tourists.

Srinagar

For this, of course, the capital Srinagar (207,787) is the centre: "quaint" 369
in itself, with its carved wooden architecture, immediately surrounded by the beautiful Mogul gardens and magnificent lake and river scenery, central for hunting and mountaineering, it is—on the surface—one of the most attractive cities in all Asia. But it has always been liable to fire and to flood, at times to earthquake; its site obviously leaves much to be desired from a sanitary point of view.[17] Now, if report be true, are its citizens any more virtuous, in any direction, than they need be.

The factories of Srinagar are largely due to state enterprise, and make 438
it the only industrial centre of the slightest note in Kashmir. But craft 455
industries are more important. Neglecting the obvious tourist lines—silver and copper work, wood-carving, papier-mâché and lacquer—the leading crafts are probably carpet-weaving and leather work: leather gear of various sorts is essential to transport in the mountains, and the products

[17] In the 1892 cholera epidemic four people died in one day "and the only shops which remained open were those of the sellers of white cloth for winding sheets." The total mortality was 7780 of a population estimated 1,200,000 (Gladstone, 1908).

132 Baltistan, the country between the Nu Shigar and the Nubra, is slightly
136 more favoured than Ladakh, with *c.* 6 ins. precipitation and more glaciers;
but it is still very harsh. The valleys at 8000–10,000 ft have a few patches
of pine and deodar on the slopes, willow and poplar along the streams.
241 Agriculture depends on the snow, which lies from mid-December to mid-
March; in winter many villages are reached by the sun for barely an hour or
two a day, but in summer the heat in the narrow rock-walled valleys—
especially around Skardo—is intense. The usual crops, with ordinary and
naked barley prominent, are grown, a spring and an autumn crop where
water is sufficient. Lucerne, carefully tended, is important, but except for
intensive manuring of the sandy soils farming is extremely primitive, and
rotations unknown. The hot summer enables a wide variety of fruits—
peaches, melons, grapes, above all apricots—and even a little tobacco to be
grown. But the absence of the demographically restrictive social institu-
● [316] tions of Ladakh keeps the Baltis miserably poor. Here and there washing
for alluvial gold eke out incomes a little, or at least enables revenue
demands to be met.

241 To the E conditions get progressively worse. Around Pangong there are
361 a few fields of barley and peas on the flats at 14,000 ft or a little more; at
Tankse "the few houses that constitute the village seem to hide behind a
little grove of willow trees planted on one side of a stream, as if these trees
were the greatest treasure of a place that wished to put up a brave front, a
green and damp façade, to the hostile dry world before it". But on the
136 plateaus NE of Pangong even pastoralism is difficult. The Chang-chenmo
Valley has some vegetation: tamarisks on the floodplain, *burtse* on the slopes,
and just below the snow-line some flowering plants and patches of grass,
[135] shaved by tame yaks and wild asses. Here and there hot springs "water the
gravelly plains into producing a little green grass . . . so precious that each
patch has a name." *

437 Yet this most negative of regions has its place in human history. The old
trade to Yarkand and Kashgar is dead or dying, but at the hands of man
himself: politics in Sinkiang and Kashmir are responsible for its decay, not
the desolate leagues of rock and ice nor the murderous winds of the Kara-
koram. The passes are open for only five or six months of the twelve; but
over them, carried on yaks or even sheep, travelled jade, hemp, and silk
from China; from India goods from the bazaars of Srinagar and Amritsar,
787 sugar and salt; borax from the dead lakes of Rupshu. Goods of less bulk,
but to many of highest value, also traversed this, one of the strangest
pilgrim routes of the world. Chinese disciples of the Enlightened One, seek-
ing the shrines of Peshawar and Sarnath and Bodh Gaya or the libraries of
Taxila, fought their bitter way over these savage giddies of the world; and
here too came Christian men, perhaps fleeing from the tide of Islam, per-

* Shaw, *op. cit.*, 108–11, 118–38. For the facts of the next paragraph, *ibid.*, 108–11.

Woodcarving is practised at many places, and that turned out at Bijbihara is especially noted. The work is artistic, but suffers from the fact that the Kashmiri is a bad carpenter. Lacquered wood-work is produced at Kulgam. Woollen cloth (pattu) is woven all over the State, the best work being produced in the north, while the finished product of the south is especially famous. Blankets are made in many places, and sometimes fetch Rs. 25 a piece. The blacksmiths are very skilful, and some have been able to make surgical instruments and repair gun-locks. The city of Srinagar is noted for its silver, copper, wood-carving, and lacquer. The shawl and paper industries are almost extinct, but many of the shawl-workers have become expert weavers of carpets or have taken to embroidering felts. Good embroidery is also turned out at Islamabad. An industry started very recently, in connexion with the development of sericulture, is the weaving of silk cloth. In 1906 about 100 looms of improved pattern were imported and set up.

Commerce and trade. Up to quite recent times Kashmir was almost a self-supporting country, and the chief imports--piece-goods, metals, salt, sugar, tea, and tobacco--were of modest dimensions. Before the opening of the cart-road from Rawalpindi to Baramula in 1890, the trade was carried by Kashmiris who went down every winter to work in the Punjab, and brought back domestic requisites, or by the professional muleteers, or by Punjabi bullock-drivers. There were three trade routes. The most direct crossed the Banihal pass and ran to Jammu, the railway terminus; the most popular route followed the old imperial road over the Pir Panjal, reaching the railway at Gujrat; and the third was known as the Jhelum valley road, which is now the cart-road and the main line of communication with the Punjab.

In 1892-3 the total imports from India were valued at 43.7 lakhs. In 1902-3 the imports reached 118 lakhs, but the trade of that and later years was greatly impaired by the prevalence of plague in the Punjab. In 1904-5 the total value was 115 lakhs. The table on the next page shows the value of the more important imports in the years chosen for comparison.

There can be little doubt that Kashmir has increased enormously in prosperity of late years. The land revenue settlement has turned the agricultural classes from serfs into well-to-do peasants, and their wealth is reflected in their increased purchases. The increase in the import of salt is especially satisfactory, as in 1892 it was shown that the annual average of consumption in Kashmir was exactly half of that prevailing in the Punjab.

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yielding a large revenue to the Government. In rece
years, the Forest Department has shown particular
good results. The net revenue of the Department f
1942-43 was Rs. 63.46 lakhs, which gives it precedence ov
other parts of India. The demand for timber grown in t
State has increased considerably and owing to war cond
tions it has brought good prices. Cultivation of pyret
rum has made good progress. The Rosin and Turpenti
Factory at Miransahib has done particularly well. T
factory has led to the establishment of a number of min
private-owned industries and contributed to the develo
ment of Miransahib into what promises to be a ne
industrial town. The Half-wrought Factory at Baramul
received orders exceeding Rs. 10 lakhs for 1942-4

284 The feasibility of establishing a newsprint pap
industry in the State was investigated by Ta
Sons Ltd. with whom the Government have entered int
an agreement for a comprehensive investigation
industrial possibilities in the State. But owing to t
impracticability of importing heavy machinery in t
742 present conditions, the proposition has to wait. A Dru
Research Laboratory has been established under t
expert guidance of Sir Ram Nath Chopra, its Director, an
it is expected that within a few months it will be in
position to meet a part of the requirements of medic
• 322 institutions in the State. Another noteworthy industry
Kashmir Willows, which besides manufacturing cricket ba
has taken in hand the production of other wooden article
of great utility.

471 The establishment of a sugar mill at Miransahib ne
Jammu, is in hand and the manufacturing operatio
are expected to start early. The Shri Karan Sing
Woollen Mills and the Indianite Factory which are n
State-owned, but in which the Government have a sub
stantial interest, have been kept busy executing orde
received from outside the State. Well established cottag
industries producing woollen fabrics, like *pattoos*, tweed
blankets, shawls, *namdas*, *gabbas*, papier-mache an

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

one whose boundary with the Outer Hills is so well defined as is the case on the east. 133X

As so much time has been spent over the eastern tract, I will now do little more than point out where on the west similar spaces occur.

Just west of the Chinâb, behind Pauni, a ridge, which corresponds to the one we traced as far as that river from the east, rises suddenly and towers above the Outer Hills which lie to the south of it. This is called Dragart Thâr, being sacred to a devta whose name is Dragar. The south face of it is a great escarpment; it has a line of precipitous limestone cliffs, of which the part vertical is about 1000 feet, and far down beneath that a talus-slope continues; the ridge is narrow and the ground inclines quickly, but not precipitously, down to the north. [778]

Looking in that direction from the summit, we get a general view of this mountain-tract which shows it to have the same characters as that around Râmban and Bhadarwâh. We see a number of ridges, some parallel for a short distance, some branching, spreading out in innumerable spurs in every direction. The lower parts are dotted with chil-trees and with patches, or, as they appear in the distance, specks of cultivated ground. The higher ridges bear thick forest of the other pine. These mountains are in the tract called Budil, which is drained by the Ans River. I have never been over it, but, from accounts, believe it to be very similar to what was described behind Râmban, and to have for inhabitants the same Pahâri race. Beyond appears the snowy Panjâl, the southern boundary of Kashmir, which at this part is a complete ridge, nowhere broken by a gap, only jagged by rocky peaks standing up out of the snowy mass. In the beginning of May, when I saw the range from this spot, snow was covering a great vertical height of the mountains, but by August or September all melts away, except a few beds that have collected to a thickness by snow-slips.

The neighbourhood around Dragart Thâr produces iron, which is smelted by the caste called *Dhâyâr*. These men, at the starting of a new furnace or the beginning of any other important business, go to a spot on the ridge where there is an altar raised 326 776 [664] 782

326 to the devta Dragar, and there sacrifice. They kill a goat
776 and burn some ghi before the altar. The ghi burnt, they eat
782 the goat themselves, not, I think, sparing even the head to the flames. The iron spoon the ghi was burnt in is left. There were something like a hundred iron spoons accumulated, and around some iron tridents were placed, and a collection of strangely-shaped stones.

138 The next part that I know of these mountains is the country between Rājkori and the Pir Panjāl Pass. If we leave the main road to Kashmir and go up the Darhāl valley, we find ourselves at first between hills of the character of those which we have classed as "Outer Hills," but in about six miles they take the character of those of the "Pahār;" this is partly due to change of geological formation—for we have here come upon older rocks—and partly to increased height. The slopes are more continuous; they are unbroken by parallel jutting beds; their surface is better suited for the growth of forest trees. At the village called Bari Darhāl, a few miles farther up, we are quite among mountains of this kind; they are all clothed with thick wood, in the lower part of deciduous trees, while, above, the forest suddenly changes to fir, which extends far up the slope till replaced at the last by birch. These mountains belong to the Ratan Ridge, which not far from here branches from the Panjāl Range; the ridge itself, with its spurs and the space included between it and the high range, extending towards Pūnch, make another wide tract of "Middle Mountains." We shall come again to the Ratan Ridge on our march to Kashmir.

There is another long ridge, similar in many respects to the Ratan Ridge. It branches off from the Panjāl Range farther to the north-west, and runs in a general way from east to west, for 50 miles straight, or nearly 70 measured along its course. This, with its branches and spurs, occupies an area between the latitude-parallel of Pūnch and the Jhelam river, which area also we must count to belong to the tract.

Woodcarving is practised at many places, and that turned out at Bijbihara is especially noted. The work is artistic, but suffers from the fact that the Kashmiri is a bad carpenter. Lacquered wood-work is produced at Kulgam. Woollen cloth (pattu) is woven all over the State, the best work being produced in the north, while the finished product of the south is especially famous. Blankets are made in many places, and sometimes fetch Rs. 25 a piece. The blacksmiths are very skilful, and some have been able to make surgical instruments and repair gun-locks. The city of Srinagar is noted for its silver, copper, wood-carving, and lacquer. The shawl and paper industries are almost extinct, but many of the shawl-workers have become expert weavers of carpets or have taken to embroidering felts. Good embroidery is also turned out at Islamabad. An industry started very recently, in connexion with the development of sericulture, is the weaving of silk cloth. In 1906 about 100 looms of improved pattern were imported and set up.

Commerce and trade. Up to quite recent times Kashmir was almost a self-supporting country, and the chief imports--piece-goods, metals, salt, sugar, tea, and tobacco--were of modest dimensions. Before the opening of the cart-road from Rawalpindi to Baramula in 1890, the trade was carried by Kashmiris who went down every winter to work in the Punjab, and brought back domestic requisites, or by the professional muleteers, or by Punjabi bullock-drivers. There were three trade routes. The most direct crossed the Banihal pass and ran to Jammu, the railway terminus; the most popular route followed the old imperial road over the Pir Panjal, reaching the railway at Gujrat; and the third was known as the Jhelum valley road, which is now the cart-road and the main line of communication with the Punjab.

In 1892-3 the total imports from India were valued at 48.7 lakhs. In 1902-3 the imports reached 118 lakhs, but the trade of that and later years was greatly impaired by the prevalence of plague in the Punjab. In 1904-5 the total value was 115 lakhs. The table on the next page shows the value of the more important imports in the years chosen for comparison.

There can be little doubt that Kashmir has increased enormously in prosperity of late years. The land revenue settlement has turned the agricultural classes from serfs into well-to-do peasants, and their wealth is reflected in their increased purchases. The increase in the import of salt is especially satisfactory, as in 1892 it was shown that the annual average of consumption in Kashmir was exactly half of that prevailing in the Punjab.

1: Drew- G-3 (1862-1872) 1875 AVI Kashmir AVI

before one comes to the Middle Mountains; it is on the upper plain of that dûn, about 2400 feet above the sea. As a town it was founded by Mîân Udam Singh, the eldest son of Maharaja Gulâb Singh, who would, had he lived, have made it an important place; as it is, there is a good large bazaar, and the present Maharaja has begun building a new palace there, and has entered on the construction of a canal to bring water from the Tavi River on to the plateau, for household and garden purposes and for general irrigation.

The next town is *Kiramchi*, only 4 miles away. This and the tract of country near round it used to be under a Raja or a Mîân of the Pathiâl tribe of Râjpûts, who was tributary to Jummoo, paying to it yearly 2000 rupees and giving the services of some 10 horsemen. About the year 1834 Gulâb Singh, having made up his mind to possess the place, refused the tribute and sent a force to besiege the fort; after some time they took it, and the country was annexed. What now remains of the fort is a well-built wall of sandstone and a dry tank; it is on a rocky mound in a commanding position behind the town.

Within a couple of marches from Jummoo, to the eastward, are three or four places worth seeing. One of these is *Babor*, in the Danâl dûn, near the left bank of the Tavi; there are the ruins of three old Hindû temples, of what age I know not; the buildings were of great solidity and considerable beauty; the chief feature of one of them was a hall whose roof was held up by eight fluted columns supporting beams of stone 10 feet in length; on these beams were laid flatter stones chequerwise, so as to fill up the corners of the square as far as the centre of the beams, and so make a new square cornerways to the other; on this was laid another set of stones cornerwise to this, and so on till the whole space was covered; this square mass of stone was ornamented with carving. The material of these buildings is a slightly calcareous sandstone which is found among the strata near; it has well stood against weathering, and its toughness may be known from one of the beams of it used in the construction being as much as 14 feet in length. No mortar was used in the

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

361 building; this must have been a predisposing cause of the lateral
346 shifting of some of the stones one upon the other which is to be
341 observed, the moving cause being, I take it, earthquakes. The other neighbouring ruins have a great resemblance to this first, but they are not all three equally ornamented.

[776] These old temples, though clearly devoted to the same worship as what is now followed—Ganesha for instance, the elephant-headed god, being among the prominent figures—are quite neglected by and hardly known to the people around.[1] But we will now go to a spot that is in the bloom of repute as a holy place, that is resorted to on certain days both by the people of the hills and by many from afar.

361 This is *Parmandal*, a place of pilgrimage that the Hindûs visit
783 for the purpose of obtaining a moral cleansing by bathing in its
788 waters. It is situated in a nook among the low hills, far up one of the ravines that drain down to the plain. I went there with the Maharaja when he and all his Court made the pilgrimage—if so it can be called—on I forget what special day. It is two marches from Jummoo, and we went with a large camp, nor were we intent wholly on the religious ceremonies, for on the way the jungles were beaten and some good pig-sticking rewarded us.

We entered the hills by the winding valley of the Devak stream, the name of which denotes a sacred character. We encamped at Utarbain, which is a place but next in religious importance to the one that was our goal; here were two gilt-domed temples surrounded by cells for Brahmans to live in. The Maharaja gave food this day to all Brahmans who might come; a large number were collected in the quadrangle to partake of it, and presents were given—quantities of flour and other provisions, and money as well—to those Brahmans who permanently stay here. From Utarbain we made the journey to Parmandal and back in an afternoon; we continued up the sandy bed of the same stream; as we went on the valley became more confined and its sides more rocky; thus winding up we suddenly came at one of the turns in sight of a strange collection of buildings strangely situated. A double row of lofty and handsome buildings with

[1] [i.e. temple ruins in the town of Babor--Analyst]

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

ources of water, as in the case of Achabal, Vernāg, and Kokarnāg on the south, and Arpal on the east. Islāmābād r Anantnāg, 'the place of the countless springs,' sends out numerous streams. One of these springs, the Maliknāg, is ulphurous, and its water is highly prized for garden cultivation. The Kashmīris are good judges of water. They regard Kokarnāg as the best source of drinking-water, while Chashma Shāhi above the Dal Lake stands high in order of merit.

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Srinagar and the Jhelum.

It is time now for the traveller who has been resting in Srīnagar to set out on the great northern road which leads o Gilgit. He will have admired the quaint, insanitary city ying along the banks of the Jhelum, with a length of 3 miles nd an average breadth of 1½ miles on either side of the river. The houses vary in size from the large and spacious brick alaces of the Pandit aristocrat and his 500 retainers, warmed n the winter by *hammāms*, to the doll house of three storeys, where the poor shawl-weaver lives his cramped life, and hivers in the frosty weather behind lattice windows covered vith paper. In the spring and summer the earthen roofs of he houses, resting on layers of birch-bark, are bright with reen herbage and flowers. The canals with their curious tone bridges and shady waterway, and the great river with an verage width of eighty yards, spanned by wooden bridges, rowded with boats of every description, and lined by bathing oxes, are well worth studying. The wooden bridges are heap, effective, and picturesque, and their construction is ngenious, for in design they appear to have anticipated the nodern cantilever principle. Old boats filled with stones vere sunk at the sites chosen for pier foundations. Piles were hen driven and more boats were sunk. When a height above he low-water level was reached, wooden trestles of *deodār* vere constructed by placing rough-hewn logs at right angles. As the structure approached the requisite elevation to admit f *chakwāris* (house-boats) passing beneath, *deodār* logs were antilevered. This reduced the span, and huge trees were nade to serve as girders to support the roadway. The foundations of loose stones and piles have been protected on the petream side by planking, and a rough but effective cut-water nade. The secret of the stability of these old bridges may, erhaps, be attributed to the skeleton piers offering little or no esistance to the large volume of water brought down at flood-ime. It is true that the heavy floods of 1893 swept away six ut of the seven city bridges, and that the cumbrous piers end to narrow the waterway, but it should be remembered

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[341]

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

farther back in the mountains, in the second or third ridge; they 132
drain a larger area, and are subject to sudden falls of rain; such 133
water-courses will in certain seasons be filled for a time by a wide 134
and swift river, discoloured with red mud in suspension, carrying down in this way, as well as by dragging sand along the bottom, large quantities of material from the hills to the lower grounds and to the sea.

These ravines are from a few hundred yards to a mile wide; [137]
they are bounded by a sudden bank, often cut into a river cliff of a hundred feet in height that shows to view the sandy and loamy strata. Their flat bottom is mostly sandy; it is sometimes covered in part with the long tufty jungle-grass called in these parts *khar*.

The plateaus between these ravines, though, as before said, [311]
somewhat dry, have in great part been brought under cultivation; here, as the crops depend entirely on the rain, their yield varies much with the years.

The tracts where the jungle-grass abounds are frequented by the 136
black-buck or antelope, which indeed, encouraged by the game- 137
laws of the country, spread into the cultivated parts and even herd 342
with the cattle. Near these grassy tracts the villages are com- 246
posed of pretty thatch-roofed houses; in India straw is never afforded for the purpose of thatching, it is all used as food for the cattle; indeed from the way the treading out the corn on the threshing-floor is carried on no whole straw is left, so it is only where some such material as that stiff grass can be got from the jungles that any thatching is done.

The 70-mile strip of plain extending from the Rávi to the 133
Chinab is crossed by two large streams that deserve separate mention. These are the Ujh, that debouches by Jasrota, and the Tavi, that comes out of the hills by Jummoo. They are both rivers of perpetual flow and considerable, though much-varying, volume. They rise in the mountains at the back of the Outer Hills at an elevation of 13,000 or 14,000 feet, but not from hills of permanent snow; they have a course among the hills, the Ujh of some 50 and the Tavi of 80 miles, before they reach the

4 [In the plains of southern Jammu.—Ed.]

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

CHAPTER V.

VARIOUS PLACES IN THE OUTER HILLS.

BAST OF THE CHÁNÁ — WEST OF THE CHÁNÁ.

THE plain at the foot of the hills, being for the most part capable of cultivation and in great part already cultivated, is thickly peopled; everywhere populous villages are to be found. But when we are once on the hills themselves we meet with villages rarely, and these but small; scattered hamlets and scattered houses denote how scarce is land that can be made fit for tilling; sometimes in little nooks and sometimes on steep hill-sides are terraced patches of ground, whose owners either cultivate them from the nearest village, or have made their solitary home close by. In the dána, however, there are wider spreads of cultivated ground, though separated from one another by dividing ravines. 361 [311]

A village in these parts is a collection of low huts with flat tops, mud-walled, mud-floored, and mud-roofed. The floor and walls are neatly smeared with a mixture of cow-dung and straw. The roofs are timbered either with wood of one of the acacias or with pine. They are supported by one or more pillars, which are capped with a cross-piece some feet in length, often ornamented with carving, that makes a wide capital beneath the beam. 342 362

There is no light in the rooms but what may come in at the opened door, or through the chinks of it when closed, such a complete shutting out of the air being equally useful in the very hot and in the cold weather. The substance of the hut is a very bad conductor of heat, and this character tends to keep the interior of an equable temperature. I have often been glad to retreat to such a place from the scorching sun that a tent is but a poor protection against.

In front of the cottage is a level and smooth space, nicely 000

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

243 after this a little rain is waited for, that the earth may crumble and become fit for watering and putting in the rice.

246 Among these mountains the months of winter, with snow deep on the ground, make it necessary for the peasant to lay in a good store of fodder for his cattle. Nowhere do the natives of India or the Himalayas seem to have learnt the advantages of making a large rick. Perhaps the holdings are too small, and co-operation in such a matter has not been arranged. In the neighbourhood we now are in they have two or three methods of storing the grass, which itself is plentiful on the slopes in summer. Sometimes they fix a series of poles upright in the ground in one line, and make a rough thatch over a ridge-pole at top, and then pile up the grass between and around the sticks. Another plan is to twist the grass into a loose rope and throw this over the forks of trees, where, hanging down, it is uninjured by the snow that falls, and is easily pulled off when wanted for use.

361 342 The town of Bhadarwáh is a busy, and, for such a hill country, a comparatively large place. I estimate that there are 600 or 700 houses, and about 3000 inhabitants. It is built almost entirely of deodar wood; the frame-work of the houses is altogether of wood; only between the double plank-walls the spaces are filled in with stones, sometimes laid loose and sometimes cemented with mud; most of the houses have a sloped shingle-roof. There is a curious plan of building up pillars for the corners, and sometimes for the middle supports, of the houses and the temples. Square slabs of wood a few inches thick are placed upright in pairs, one pair being surmounted by another at right angles, and so on alternately.

361 [366] Bhadarwáh has an open market-place, a long straight street leading to the Fort, two or three other bazaars, two mosques, and a large temple. The waters of one of the streams come through the very middle of the town, and branches from it are brought through all the streets. Both in among the buildings and all round the place fruit-trees are growing—apple, pear, mulberry, apricot, and cherry, and there are poplars, and a few chinár or plane trees.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

The tents to be taken in these hills are much lighter than 484
those square double-roofed tents used in India; even the smaller 342
variety of that sort called "hill-tent" is somewhat too cumbersome. A simple tent, 9 feet square and 7 feet high, with the sloped roof ending in a wall of 3 feet, suits us best. For natives, a tent with the roof slope continued to the ground is good, since, for the same height, it gives more floor-space. A small shámiána, or square awning on four poles, with or without side curtains, is one of those things that will add to one's comfort; it affords shade without the confinement of air; for indeed the inside of such tents as we have spoken of is almost unbearable from heat when under a bright sun; only one reckons on being able to pitch under the shelter of a tree; in default, a shámiána will be most useful. At one time I arranged a tent, of somewhat different shape, in such a way that one side would lift up, and, being supported on a couple of sticks, do duty for a shámiána by day, while at night the join was laced up and the tent made taut again.

Very moderately provided after this plan one will require 482
some twenty coolis for porters. If one lays in stores for a march 492
of some months, it will want great care and a stern though discriminating rejection of the unnecessary, to keep the number from running up to fifty or more.

One seldom or never has baggage animals of one's own enough for the carriage of the camp; it may be useful in some cases to keep two or three mules or baggage-ponies; but it would not be wise to depend on them, for on these rough roads they are so apt to break down—to get a sore back or to fall lame; and sometimes one wants to go where neither mule nor pony can follow. The universal practice is for an Englishman, or for any native of rank who may get a special order from the Maharaja, to take his carriage, whether it be ponies or coolis, from stage to stage, changing it, getting fresh men or animals from the villages round, for each day's march.

Along the frequented roads there are special officers (called [622]
Kotwál) for managing this business; where these are not, it becomes the duty of the lambardár, or headman of the village
(called mugaddam in Kashmir) to undertake the service.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

564 [563] In the march from Syālsūi onwards we crossed the boundary of Hindūs and Muhammadans, leaving the former and entering the country occupied by the latter. The Hindūs about Dharmsāla and Syālsūi were in great part Thakars; that caste has evidently been of chief importance here, and has not been so much overshadowed by Mīāns as it has farther east. The Thakars' houses, usually high up on the tops of the hills, are solidly built of stone, and have something of the character of forts; they even bear the name "kot," an old word for fort.

342

138 At last we get clear of these hills, and come into the valley of the Western or Mināwar Tavi, which is at this time a stream of moderate volume flowing over ridges of rock, often making deep pools between them which are very favourable to the fisherman.

226 A strange way of slaughtering the fish is sometimes practised here by the natives. An earthen vessel is filled with the milky juice of the plant (*Euphorbia*), which bears the name of *tor*, and, attached to a long pole, is moved about in the pool; the juice getting mixed with the water blinds the fish, and while they swim here and there, not knowing which way to go, they can easily be speared.

133 Continuing up the valley by the left bank of the river, between low spurs of the hills, in a few miles we come opposite to the town of Rājkori. This place has been spoken of in Chapter v. The old royal garden there described, opposite the town, has become the halting-place for travellers, chiefly for the English. We have here come into the Bhimbar route to Sirinagar frequented by them, and from this place onwards our own road coincides with it.

361 631 The town of Rājkori shows a front to the river of large stone buildings, some of them ruinous. There is a mosque of the time of the Emperors, now used for a wood store: the rest-houses of the same period have been mentioned before. Then, besides these regal works, are buildings of different sorts raised by the former Muhammadan Rajas of Rājkori.* It must be remembered that

* Probably these regions are the only part of India where Muhammadan rulers have borne the title of Raja.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

133x 487 farābād. There is a road along each side of the Jhelam Valley; that on the right bank leads to Muzafarābād and Abbotābād; that on the left bank is the one which, leaving the river after some marches, finds its way to Marī. These two are the best of all the roads out of Kashmir.

133x 563 361 The first 25 miles of the gorge, from Bāramūla to Uri, is through extremely fine scenery, of wooded mountain-slopes broken by cliff-surfaces, that rise to great heights above the path, while below it the river either flows in narrow rock-passages or roars over ledges and other obstacles. Some of the forest is of deodar, of which much has been felled to be sent down the stream to Jhelam, for use in the Panjāb; the logs of it are seen as one passes, now being carried swiftly down, now being hurled by the current against some rocky obstruction. Villages are met with at intervals; after Bāramūla the houses are no longer of the fashion of Kashmir, but are flat-topped. People of the Kashmīrī race extend about one day's march down the valley, and after them one comes to the tribes called Kakā and Bambā, whom, in the Race Map, I have classed with the Chibhālīs. The villages are upon alluvial plateaus, at a considerable height above the river; I have not traced out the origin of these plateaus—to what extent they have been made by the side streams, and to what extent by the main one. Ūrī, a large village, situated where the road to Pūnch branches off to the southward, is an example of the kind of situation; it is on a plain several hundred feet above the river, towards which a steep cliff is the boundary, while the side stream flows on another side in a deep narrow channel; behind are the hills, irregularly clothed with pine and deodar.

[342]

Below this I am not well acquainted with the valley, but I know that the country a good deal resembles the tract of the Middle Mountains.

[Cf. category 116, End Map III -- Analyst]

2: Gervis T-3 (no date) 1954 AVI Kashmir AVI
Gujars

233 [342] we came upon another band of them camped in a nullah near a stream on the wayside. Their tents were of rags stitched together and stretched on the wooden framework. They were cooking, the great iron pots standing over the fires which the little long-skirted child girls were feeding with the sticks they ran round to gather. The men were in a bunch round a pipe some distance off; the boys were tormenting a goat; they all looked filthy, their skins greasy, their clothes begrimed, yet some rather pretty girls of the party were even then washing something by the river, maybe it was goat hair they would sell raw or make up into something to be bartered in a shop for some commodity they needed on the way: from the milk of their herds they make ghee. They are ignorant, simple people.

491 361 [313] From Ramban to Batote is eighteen miles, and the road goes down to two thousand two hundred feet above sea level. It twists and turns, and during the run passes over a long suspension bridge which crosses between two great high mountain walls of red rock, the river rushing a hundred feet below, glistening and clear, and carrying down with it hundreds of great logs which have been cut higher up, marked so that the owners are known, and sent down by this cheap form of transport, the only expense being the pay of the men who are posted at those parts of the river which are known to choke up. Further along the road we came on parked lorries; these were at places where the flow of the river slowed and the logs became beached on the sandbanks. It was here that they were being lifted up and carried by coolies to the road transport, to continue their journey to the Punjab.

Looking across at the tree-covered slopes on the other side we could pick out an old unused road, and this we did many times later on, maybe it was the original road up to the pass and made in the days before suspension bridges could be built to span the torrent; so that those who then travelled had to wait until they came upon a place where the waters were quiet enough for a ferry or shallow enough to ford.

361 Batote is four thousand five hundred feet high, and from that village to Kud is a distance of twelve miles, during which the road goes over the Patnu Pass; it is one long, climbing series of twists. The beauties were such that I found it almost impos-

361 **Jammu Town.**—Capital of the Jammu province, Kashmir State, and the winter head-quarters of the Mahārāja, situated in 32° 44′ N. and 74° 55′ E., at an elevation of 1,100 feet above sea-level. Population (1901), 36,130. It lies high on the right bank of the river Tāwi, which flows in a narrow ravine to join the Chenāb. The town covers a space of about one square mile, densely packed with single-storeyed houses of round stones and mud with flat tops. In the upper portion are superior houses of brick, and in the Mandi stand the State offices and the palaces of the Mahārāja and his brother. The general effect of Jammu is striking; and from a distance the whitewashed temples, with their gilded pinnacles, suggest a splendour which is dispelled on nearer acquaintance. The most conspicuous of the temples is Raghunāthji, but like all the other buildings in Jammu it is commonplace. The Dogrās have little taste in architecture, and are essentially economical and practical in their ideas of domestic comfort.

[442] [442] The railway, which runs to Siālkot, a distance of about 27 miles, starts from the left bank of the Tāwi. The river is spanned by a fine suspension bridge, and a good cart-road runs from the bridge as far as the Mandi. The other streets are narrow and irregular, and there is nothing of striking interest. Of late years the construction of water-works, the opening of the cart-road to the Mandi, the suspension bridge over the Tāwi, and the railway extension from Siālkot have improved the conditions of life in Jammu; but there has been no marked response either in population or in prosperity.

511 497 In the palmy days of Rājā Ranjīt Deo, towards the latter part of the eighteenth century, it is stated that the population was 150,000. There is nothing in the geographical position of Jammu which makes for prosperity. It lies on the edge of the Mahārāja's territories, with an infertile hinterland. Rightly speaking, it should have been the emporium for Kashmīr commerce, but the construction of the Kohāla-Srīnagar cart-road has taken trade away from the Jammu-Banihāl route. At present there are hopes of the development of coal-mines to the north, which might bring prosperity to the Dogrā capital; and the railway projected from Jammu to Srīnagar would restore much business.

361 The town is situated on a hill. It may be aptly called 'the city of temples,' as every traveller is likely to be impressed with these, while approaching by road or train. The largest and the central place of worship is the temple of Sri Raghunāthji. The town was a great centre of industry in the time of the

Kr 361 State school badly housed, and a dispensary in a building wholly unsuited to the purpose. The town has a neglected Kr 839 appearance. The streets are badly laid, dirty, and undrained, and there are no attempts at conservancy. Trade is brisk. It is mostly in the hands of Mahâjans and Khatrîs. The [524] chief articles of export to British India are grain, *ghî* from the hills and Pûnch, and minor forest products from Kotli, Pûnch, and Râjauri; the chief imports are salt, cloth, tea, and sugar.

Pûnch.—Principal place in the *jâgîr* of the same name, Kashmîr State, situated in 33° 45′ N. and 74° 9′ E., at an elevation of 3,500 feet above sea-level. It lies on sloping ground above Kr [162] the right bank of the Tâwi. Population (1901), 8,215. The town is oblong in shape, and is unwalled, with narrow streets. Kr [342] There are about 750 houses, generally single-storeyed with flat mud roofs. The fort, in which the Râjâ resides, stands on a mound about 300 yards from the south-west corner of Kr [312] the town. Pûnch is well supplied with water brought by channels from the neighbouring streams. The climate is hot Kr [132] in the summer, and the rice-fields in the neighbourhood are probably one of the causes of the prevalence of fever. During Kr [221] the five hot months it is the custom to migrate to the hills to the summer camping-ground known as Dhoka. There is Kr [443] a flourishing market and a large trade is done in grain and *ghî*, in spite of the fact that there are no roads in the *jâgîr* fit for Kr [487] cart traffic. A good six-foot road for pack transport has nearly been completed from the town to Uri on the Jhelum, and there is a project for a road to Râwalpindi, with a suspension bridge over the Jhelum at Lachman Pâtan. Other important tracks lead to Gulmarg and Tosh Maidân in Kashmîr, and to Jhelum. The ancient name was Parnotsa, and the place is often mentioned in the chronicles. The Kashmîris always speak of Pûnch as Prunts. Kr [101]

Station. **Srinagar.**—Capital of Kashmîr State, situated in 34° 5′ N. and 74° 50′ E., at an elevation of 5,250 feet above sea-level. Ki 361 The city lies along the banks of the Jhelum, with a length of about 3 miles and an average breadth of 1½ miles on either side of the river. Originally houses were confined to the right bank of the river, and the site possesses many advantages, strategical and economic. It is not known when the extension on the left bank took place, but the royal residence was transferred to it in the reign of Ananta, 1028–63. Modern Srinagar, on the right bank, occupies the same position as the ancient city of king Pravarasena II, who ruled at some period of the sixth century. Kalhana, in his famous chronicle, says that the

found that during the last forty years, from 1891 till 1931, while the population has increased by 43 per cent, the number of houses has also kept not only steady pace therewith but has actually exceeded the proportion the increase being 49·9 per cent, or say 50 per cent. The highest increase in the number of houses has taken place in the Kashmir Province which records a rise of 50·1 per cent, over the last decade, the Frontier Districts follow with an increase of 11·3 per cent, and Jammu Province showing only 0·8 per cent. increase. The higher increase in Kashmir Province is due to the high rate of increase of the Kashmir population as compared to Jammu, which during the last 40 years has only increased by 24 per cent, against 65 per cent. increase of Kashmir Province, during the same period. This reveals a close correspondence between the increase in the number of houses and in population. 162

A novel feature of the present Census was the carrying out of permanent house-numbering in the cities of Jammu and Srinagar which was done by affixing iron plates bearing house-numbers on the doors of houses which besides serving the purposes of Census will prove of great utility to the Municipalities, Electric and Postal Departments. 342 361

37. **Variation in the size of house-hold.**—The marginal table shows for the whole State the number of persons per house as also the average number of houses per square mile at each of the five Censuses commencing with the Census of 1901, while the Subsidiary Table VII of this chapter contains the figures for each of the natural divisions.

Census	Persons per house	Houses per square mile
1901	•	•
1911	•	•
1921	•	•
1931	•	•
1941	•	•

It is apparent that in the present decade the number of houses per square mile has increased from 7 to 8 *i. e.*, by 14 per cent, which no doubt presents a satisfactory improvement in the building activities. The area of the State being much larger in proportion to its population the figure of 8 houses per square mile represents an exceedingly low density of inhabited houses as compared with other parts of India. The house density of the Baroda State at the current Census comes to 69 houses per square mile while that of All India stands at 31·7 in 1921, and consequently the comparative position of this State in respect of houses per square mile, is an inferior one. The increase has been the highest in the Jhelum Valley Division which shows an improvement of 19·2 per cent. over the past decade, the Sub-mountane and Outer-Hills following in descending order of 9·3 per cent. and 5·2 per cent. and the Indus Valley registering no improvement at all.

From Subsidiary Table VII, it will appear that the average number of persons per house in the entire State has dwindled from 6 to 5 *i. e.*, by 20 per cent, which would represent an abnormal reduction in the size of the family but in reality this is not the true state of affairs as in the calculations the decimal figures have been altogether left out of account, quantities above ·5 being taken as full numbers and below ·5 being omitted. The actual figures show that the number of persons has really decreased from 5·5 in 1921 to 5·4 in 1931 which shows a decrease of 1·8 per cent, a very negligible difference practically pointing to the conclusion that the size of the family is steady or has grown smaller by an imperceptible degree. The internal natural divisions show that there has been no change either in the Semi-mountainous Tract, the Outer-Hills or the Jhelum Valley Division.

38. **The Family.**—The "Family" for Census purposes was understood to consist of persons who usually lived and dined together with their resident dependents, but the definition is not complete as there may be certain families whose members on the Census night might be residing and dining elsewhere and might have escaped registration. Similarly on the Census night certain families from different localities may be residing together in a 592 659

SUBSIDIARY TABLE VI.

VARIATION BY TENSILS ACCORDING TO DENSITY.

(B) *Proportional Variation.*

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Natural Division.	Decade.	Proportionate variation in tehsils with a population per square mile of the sub-divisional average of the district of			
		Under 100	100-200	200-400	400-800
1	2	3	4	5	6
Jammu and Kashmir State ..	[illegible]	+ 7·6	+ 10·0	— 10·6	+ 17·4
	[illegible]	+ 2·6	+ 7·9	+ 7·7	····
	[illegible]	+ 10·7	+ 0·0	— 0·6	— 10·7
I. The Sub-montane & Sand-to-mountain Tract ..	[illegible]	····	+ 10·4	+ 10·6	+ 7·6
	[illegible]	····	+ ·7	+ ·1	+ 10·6
	[illegible]	····	— 2·6	— 0·6	— 10·7
II. The Outer Hills ..	[illegible]	+ 0·6	+ 0·7	····	····
	[illegible]	+ 2·6	+ 2·6	····	····
	[illegible]	+ 1·0	·0·0	····	····
Jammu Province ..	[illegible]	+ 0·6	+ 0·6	+ 10·6	+ 7·6
	[illegible]	+ 0·6	+ ·1	+ ·1	+ 10·6
	[illegible]	+ 1·0	+ ·1	— 0·6	— 10·7
III. Jhelum Valley (Kashmir Province) ..	[illegible]	+ 11·6	+ 0·0	— 10·1	+ 1·0
	[illegible]	+ 10·7	+ 0·0	+ 0·6	····
	[illegible]	+ 1·0	+ 11·0	····	····
IV. Indus Valley (Frontier Districts) ..	[illegible]	+ 10·1	····	····	····
	[illegible]	+ 1·1	····	····	····
	[illegible]	+ 10·0	····	····	····

SUBSIDIARY TABLE VII.

PERSONS PER HOUSE AND HOUSES PER SQUARE MILE.

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Districts, Jagirs or Illaqas and Natural Divisions.	Average number of persons per house.					Average number of houses per square mile.				
	1891	1901	1911	1921	1931	1891	1901	1911	1921	1931
Jammu and Kashmir State ..	5	6	6	6	6	6	7	6	6	6
I. The Sub-montane and Sand-to-mountain Tract ..	4	4	5	..	..	49	40	42	..	..
Jammu District ..	5	4	4	..	..	60	60	61	..	..
Kathua District (Jammu-tawi and Kathua tehsils only) ..	5	5	5	6	6	48	44	48	56	..
Mirpur District (Mirpur and Bhimber tehsils only) ..	4	4	4	..	..	31	31	40	..	..
II. The Outer Hills ..	5	6	6	..	..	30	30	37	..	..
Kathua District (Bani-Ali tehsil only)	5	5	5	5	5	23	26	26	36	..
Mirpur District (Kotli tehsil only) ..	5	5	5	..	..	26	30	33	..	..
Udhampur District ..	5	5	5	..	..	19	9	8	..	..
Rural ..	6	6	6	..	..	32	30	30	..	..
Punch Jagir ..	6	6	7	7	7	41	38	31	..	..
Jammu Province ..	6	6	6	6	6	38	37	36	..	..
III. The Jhelum Valley (Kashmir Province)	6	6	7	6	7	31	30	30	29	..
Kashmir North ..	6	6	7	..	..	28	24	19	..	..
Kashmir South ..	6	6	6	..	..	40	40	36	..	..
Muzaffarabad District ..	6	7	7	7	7	26	14	18	9	..
IV. The Indus Valley (Frontier Districts)	6	6	6	6	6	2	2	2	*72	..
Leh District ..	5	5	6	..	..	1	1	1	..	..
Gilgit ..	6	7	7	..	..	2	1	1	..	..
Frontier Illaqas ..	6	7	6	..	..	1	1	1	..	..

* Apparently based on cultivated area.

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133* For the origin of these two hollows I have no theory to put forward; they are rock-basins, the rock being either a soft sandstone or sandstone with clay interstratified. I do not know their depth, but do not think it great; there seem to be springs of water in the lakes themselves; they deserve a more careful examination than I made of them.

WEST OF THE CHINÁB.

361 487 We will now look at a few places to the west of the Chináb river, in the Muhammadan country.

Akhnúr, which is the first town, will most naturally come into the next chapter, as it lies on the road there to be described.

Bhimbar, 40 miles farther west, is a rather flourishing town. The Rajas of Bhimbar had their castle here; some of it still stands; it was a collection of buildings with loop-holed walls, making an enclosure 400 or 500 feet long and less than half that in width.

Placed, as this town is, at the beginning of the hills, it is the starting point in the mountain journey between the plains and Kashmir by the old royal road. When the Mughal Emperors of Delhi used almost yearly to visit Kashmir they commonly followed this route by Bhimbar and the Pir Panjál, and at this day English travellers use it as much as or more than any other.

485 Here, and at almost every stage on to Sirinagar, are remains
• 344 of *saráis*, or rest-houses, built for the royal camp.
361 At Bhimbar there was a greater variety and extent of accommodation provided than at most of the stages, for here the camp used to concentrate, and hence proceed by detachments along the difficult hill-road, where means of carriage were and are limited. First, in the higher part of the town of Bhimbar, there is a sarái built of brick and sandstone, a square of about 300 feet. On each of the four sides are seventeen double cells or rooms with dome roofs, the inner room 10 feet square, the outer one 10 by 6; the height of these rooms is 10 feet at the upper end of the building; those opposite, which are built on lower ground, are made some feet higher, so that the wall is kept of one level. The outside wall

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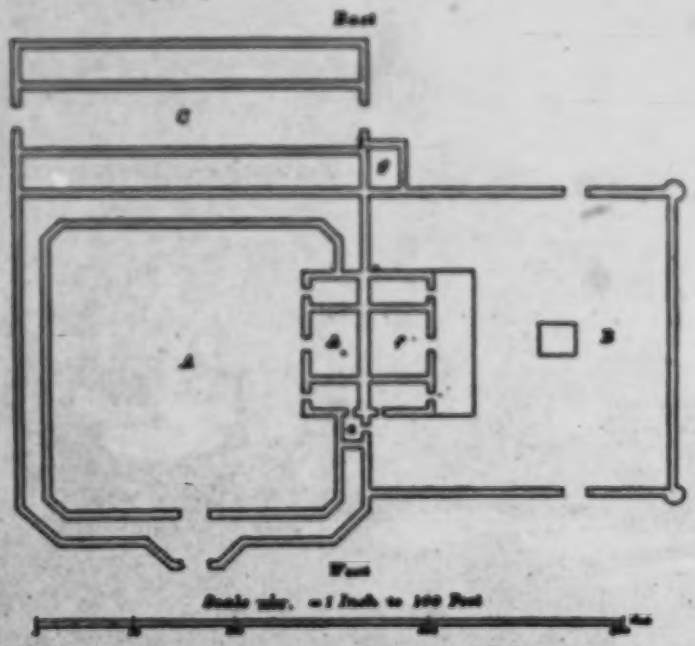
is carried above the roofs and forms a parapet. In the middle of the quadrangle is a chabûtra, or raised masonry platform; close outside the gate are the ruins of a mosque. 485 344 361

I do not think that this sarâe was intended for the king himself, for there are no rooms larger than the rest. Down in the plain, where the present Travellers' Bungalow is, are remains of what I have little doubt was his own halting-place. There was a square enclosure (traceable by a few remnants of the wall); in the centre of one side of it was a suite of rooms raised above the level of the ground, with a terrace in front; there were other buildings in the middle of the two next sides of the square; in the centre was a chabûtra or platform: close at hand was a *hamâm*, a small building in three compartments, with an opening in the roof of each, made for the escape of the steam of the hot bath. These I believe to have been the royal c[illegible]ers.



ROUGH PLAN OF THE SARÂE AT SAIDÂBÂD.

The next stage on the Kashmir road is *Saidâbâd*, near the village of Samâni. Here is the finest example of all the royal

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485 sarães; a rough plan of it is annexed. It has three divisions: the
344 great court, A, is entered by the chief gateway; on all sides of this
361 quadrangle are the small arched or vaulted rooms, and, besides, in the middle of the south side is a set of three larger rooms on a higher level, marked *d*. These are now unroofed; I think there had been an upper story above them: they were doubtless the king's rooms. From these a small passage, *e*, leads to a corresponding set of rooms, *f*, which, with a terrace in front of them, look on to the second courtyard, B. This must have been the zanána, or the ladies' apartments, and their private garden; this quadrangle has no cells round it; the wall is plastered smooth inside. A third courtyard, C, not communicating with the others, has along each side of it a row of double cells. *g* marks the position of a small mosque.

The sarãe is massively built, and the vaulting has stood well. The third court is still used by travellers, but the two larger ones are empty, and the ground has been brought under the plough.

A quarter of a mile off are the ruins of another, rather smaller, sarãe, where the present Travellers' Bungalow stands. The plan of it, though somewhat different, agrees with that of the rest in having two courts, one with cells around, the other with but a few rooms on one side.

The next stage towards Kashmir is *Nawshahra*, a town which is the administrative head-quarters of a district; here is a large old sarãe, with inner court.

485 Next comes *Changas*. This place I have never myself been to.
361 I am told that it possesses one of the finest of the sarães in the whole of the route.

Rājāori, or *Rāmpūr*, is the next stage. This will be more spoken of in the next chapter, since the route from Jummoo, there to be described, joins the one from Bhimbar at this spot; but in order to keep together the mention of all the royal sarães along the line, we will now enumerate those which exist on to Kashmir, even though this leads us beyond the Outer Hill area.

At Rājāori the halting-place of the Delhi Emperor seems to have been the garden on the left bank of the stream. This is a

3t Imperial Gazetteer G-3 (1889-95) 1909 AVI Kashmir AVI

late Mahārājā Ranbīr Singh, but now it is merely the residence of the ruling family and the officials of the State. The governor (Hākim-i-Ala) of the province with his revenue office, the Chief Judge, the Sub-Judge and two magistrates of the first class, the Wazīr-i-Wazārat of the Jammu district, the Superintendent of police, Jammu province, the chief medical officer, and the heads of various departments all live in Jammu, together with the staff of their several offices. A large hall called the Ajaibghar was erected by the late Mahārājā for the accommodation of the present King-Emperor, when he visited Jammu as Prince of Wales in the year 1875. The Mandi Mubārak palaces and the palace of Rājā Sir Amar Singh, situated on the Rāmnagar hill, towards the north of the town, are the chief attractions. The Central jail has a daily average of 268 prisoners, and costs about Rs. 20,000 per annum. The State high school is located in a large building, and is doing fairly efficient work. It contains about 800 pupils. A college to be named after the Prince of Wales is shortly to be opened. A State hospital is maintained, costing annually Rs. 14,800. Great improvements have been made in the drainage system of the town, which is managed by a municipal committee, and more improvements in this respect are under contemplation.

Kathua.—An overgrown village in the Jasrota district, Jammu province, Kashmīr, situated in 32° 22′ N. and 75° 32′ E., on the right bank of the Rāvi and between it and the Ujh river. Population (1901), 5,801. Kathua possesses no points of interest. The buildings are mean and dilapidated, and the place has no past and no future. The climate is unhealthy, and the water-supply scanty and bad.

Mīrpur.—Town in the Bhimber district, Jammu province, Kashmīr, situated in 33° 11′ N. and 73° 49′ E., at an elevation of 1,236 feet above sea-level. It lies 22 miles north of the British cantonment of Jhelum, and is said to have been founded about 200 years ago by the Gakhars, Mīrān Khān and Sultān Fateh Khān. It is situated on high ground on the edge of the Kareli Kas, from which drinking-water is easily procured. There are several rather picturesque temples, the chief being the Sarkāri Mandir, built by Mahārājā Gulāb Singh, the Raghunāthji, and the temple of Dīwān Amar Nāth. The town contains 550 shops, forming a long bazar running east and west. Apart from the shop-keeping class, Brāhmans and Sikhs, of whom many are settled in Mīrpur, the inhabitants are mostly of the artisan or menial classes. There is a flourishing

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it a bouldery river-bed a mile or more wide. There are remains 361
of towers and walls that protected the place, some towards the 175
jungle, some at the edge of the cliff that overhangs the stream-bed, and there is an old gateway at the top of the slope that gave access from below. These, as well as the Mahal, that is to say palace or mansion, the remains of which show it to have been substantially built though not large, were the work of the Balâwar Rajas. One other building there is that still has repute; this is [346] an old Shivdwâra, or Hindû temple, much ornamented with carvings, in the sandstone that is the material for all the buildings. Of this temple one side has fallen, and the rest seems ready to follow, while the remnants scattered about of columns and other pieces of masonry show that the buildings were formerly more extensive; the space around the temple is now all shaded by large banyân trees. Balâwar, as at present inhabited, is no more than a village.

Padû is a place of name a few miles from Balâwar, of name 361
because it also was the seat of a separate rule, whose Rajas were 175
of one caste (a subdivision of the Râjpûts called Pâl) with those 642
of Rulû, Bhadarwâh, and Balâwar, or Basoli; the four, being so allied, were often at war with each other. The last five Rajas of Padû, I hear, were—

Pur Napâl.	Avtâr Singh (in the time of Ranjît Singh of Lâhor).
Prithî Pâl.	Umed Singh.
Jy Singh.	

Râmkot is a place some miles west, where used to live a family of feudal power, whose lords were the Jummoo Rajas. Its original name was Mânkot, and the family of Mîâns who held it are called Mânkotiâ Mîâns. It is not long since the new name was given to the place. There is a large fort, which has [712] been handed over to the Maharaja's new son-in-law for a dwelling-place.

Râmnagar, some miles north of Râmkot, is where the Outer Hills join the Middle Mountains. It is built at a height of 2700 feet above the sea, on a small triangular plateau, which is cut

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before one comes to the Middle Mountains; it is on the upper plain of that dûn, about 2400 feet above the sea. As a town it was founded by Mîân Udam Singh, the eldest son of Maharaja Gulâb Singh, who would, had he lived, have made it an important place; as it is, there is a good large bazaar, and the present Maharaja has begun building a new palace there, and has entered on the construction of a canal to bring water from the Tavi River on to the plateau, for household and garden purposes and for general irrigation.

The next town is *Kérumchi*, only 4 miles away. This and the tract of country near round it used to be under a Raja or a Mîân of the Pathiâl tribe of Râjpûts, who was tributary to Jummoo, paying to it yearly 2000 rupees and giving the services of some 10 horsemen. About the year 1834 Gulâb Singh, having made up his mind to possess the place, refused the tribute and sent a force to besiege the fort; after some time they took it, and the country was annexed. What now remains of the fort is a well-built wall of sandstone and a dry tank; it is on a rocky mound in a commanding position behind the town.

Within a couple of marches from Jummoo, to the eastward, are three or four places worth seeing. One of these is *Babor*, in the Danâil dûn, near the left bank of the Tavi; there are the ruins of three old Hindû temples, of what age I know not; the buildings were of great solidity and considerable beauty; the chief feature of one of them was a hall whose roof was held up by eight fluted columns supporting beams of stone 10 feet in length; on these beams were laid flatter stones chequerwise, so as to fill up the corners of the square as far as the centre of the beams, and so make a new square cornerways to the other; on this was laid another set of stones cornerwise to this, and so on till the whole space was covered; this square mass of stone was ornamented with carving. The material of these buildings is a slightly calcareous sandstone which is found among the strata near; it has well stood against weathering, and its toughness may be known from one of the beams of it used in the construction being as much as 14 feet in length. No mortar was used in the

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

361 building; this must have been a predisposing cause of the lateral
346 shifting of some of the stones one upon the other which is to be
341 observed, the moving cause being, I take it, earthquakes. The other neighbouring ruins have a great resemblance to this first, but they are not all three equally ornamented.

[776] These old temples, though clearly devoted to the same worship as what is now followed—Ganesha for instance, the elephant-headed god, being among the prominent figures—are quite neglected by and hardly known to the people around.[1] But we will now go to a spot that is in the bloom of repute as a holy place, that is resorted to on certain days both by the people of the hills and by many from afar.

361 This is *Parmandal*, a place of pilgrimage that the Hindûs visit
783 for the purpose of obtaining a moral cleansing by bathing in its
788 waters. It is situated in a nook among the low hills, far up one of the ravines that drain down to the plain. I went there with the Maharaja when he and all his Court made the pilgrimage—if so it can be called—on I forget what special day. It is two marches from Jummoo, and we went with a large camp, nor were we intent wholly on the religious ceremonies, for on the way the jungles were beaten and some good pig-sticking rewarded us.

We entered the hills by the winding valley of the Devak stream, the name of which denotes a sacred character. We encamped at Utarbain, which is a place but next in religious importance to the one that was our goal; here were two gilt-domed temples surrounded by cells for Brahmans to live in. The Maharaja gave food this day to all Brahmans who might come; a large number were collected in the quadrangle to partake of it, and presents were given—quantities of flour and other provisions, and money as well—to those Brahmans who permanently stay here. From Utarbain we made the journey to Parmandal and back in an afternoon; we continued up the sandy bed of the same stream; as we went on the valley became more confined and its sides more rocky; thus winding up we suddenly came at one of the turns in sight of a strange collection of buildings strangely situated. A double row of lofty and handsome buildings with

[1] [i.e. temple ruins in the town of Babor--Analyst]

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486 elevation of 9700 feet above the sea, it is indeed useful, and it is
361 often well filled.

The remaining sarāes, and these are on the Kashmir side, are at Dubchi, at Hirpūr (a much ruined one, of good size), at Shāhjumarg, 6 miles beyond Shapeyan (as mentioned in Dr. Ince's 'Handbook to Kashmir,' I have not myself seen it), and lastly at Kahnpūr, 12 miles short of Sirīnagar.

The positions of the sarāes were well selected; they were well spaced; nearly every one of them was placed where to this day are the common halting-places for travellers.

Returning from this excursion on the line of the Kashmir road, we will just look at a few more places in the Outer Hills.

361 At the village of *Samāsi* is an old temple, much ruined, but
[346] still showing traces of fluted columns and trefoil arches; it is of much the same architecture as the temples of Babor. At the time it was built the people of these parts were doubtless still Hindū; perhaps, indeed, it dates from a time earlier than the beginning even of Muhammadanism.

Mirpūr is a good large town; it must be the next after Jummoo in size among those in the Outer Hills; it is on a plateau much cut
[439] into by ravines. The place is a flourishing one, from, I think, its being a centre, or a place of agency, for an export trade in wheat that is carried on by the Jhelam River from these hills to the places in its lower course. Some spacious houses belonging to Khatris must have been built from the profits of this trade.

636 *Pūnch* is a place of more than common importance. It is the
175 seat of Raja Moti Singh, who, under the Maharaja his cousin, holds a considerable tract of country in fief.

In the time of the Sikh rule in the Panjāb, when the Dogrā brothers divided among them the hill region, and held it tributary to the Sikhs, Pūnch was the share of Raja Dhiyān Singh. After his death, Jawāhir Singh, his son, held it; but his position was not recognized as independent of Jummoo in the treaties of 1846; hence he became a vassal of his uncle Maharaja Gulāb Singh. Later, some differences and disturbances occurred, which ended in Raja Jawāhir Singh having to leave the country, and Raja Moti

1: Drew G-3 (1862-1875) 1875 AVI Kashmir AVI

175 something through the British Government, which he enjoys at
631 Wazirābād.

177 Rājōrī has one conspicuous building raised by its last, the
361 present, rulers. A large temple, elevated on a rock by the river,
[346] shows to all that Hindū power has again spread thus far west. As another sign of this, the Dogrās have changed the name of the place to *Rāmpūr*, thus designating it after one of their gods; this new name has displaced the old in official dealings, but not in the mouths of the commonalty.

RAJAORI TO SHRINAGAR: EIGHT MARCHES.

133* We have hitherto in our journey been among the Outer, the
487 Lower, Hills; in these next marches we shall get over the higher ranges of mountains, those that are the great barriers of Kashmir. The first two days' march from Rājōrī will take us northward over the Ratan Ridge by a pass that is called the Ratan Pīr; the next four will lead us eastward through the main Panjāl Range (of which the other was a branch) by the pass called the Pīr Panjāl, and will bring us down to the level and out into the wide opening of the vale of Kashmir; the last two are wholly within that valley.

The following is a list of the eight marches, still numbering from Jammoo:

	Miles.		Miles.
7. Rājōrī to Thanna	14	11. Allāhād to Hirpūr	14
8. Thanna to Baramgalla ...	10	12. Hirpūr to Shapeyan	6
9. Baramgalla to Poshiāna	10	13. Shapeyan to Kahnpūr ..	15
10. Poshiāna to Allāhād Sarā	11	14. Kahnpūr to Sirinagar ..	12

In the first march, from Rājōrī to Thanna, we keep for 14
[311] miles in the same not widde valley, following up this western Tavī stream, rising by a gradual incline. The ground of the valley is all terraced and made into rice-fields, which at this time are flooded with water led from the stream in preparation for the sowing, which will be done a week or two later. The valley is closely bounded by spurs of hills, which change their look as we near the end of the marchh, for we then get among a higher class

In front of the cottage is a [illegible]

351 kept, where the people of the house spend nearly half their time,
356 and where their cooking places are arranged. The whole cottage is, as a rule, neatly kept and carefully swept; the higher castes, especially Brahmans and Rājpūts, give, considering their appliances, an admirable example in this respect.

861 The larger villages and the towns have a double row of shops,
[366] what is called a bazar, each of which consists of much such a hut, with its floor raised two or three feet above the street, and with a wider doorway, and in front of it a verandah, where the customer may come and sit with the shopkeeper to transact business.

Of the towns in the Outer Hills there are none besides Jummoo of any great size, and there are only one or two others that can be said to be flourishing, for the poverty and the thinness of the population of the country round is against them. Since, however, some towns and some other places show features of interest, we will proceed to visit a few and note what has appeared worthy of observation.

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[166] unkept and almost deserted. The town had already decayed but for the settlement in it of some busy Kashmīris, who by their trade of weaving bring some prosperity.

[136] Basoli is one of several places in the low hills, being at the edge of a wood that is seldom disturbed, where the red monkey abounds; the monkey, being respected by the Hindūs and protected by the laws, has here come to be most bold, so he invades the town in great numbers, clambering over the palace walls and scampering across the chief open space of the town, and often enough doing mischief.

A day's march to the northward is *Balāwar*, which is the oldest seat of the rulers who afterwards went to Basoli. It is at the foot of a brushwood-covered spur of hill, and has beneath

1: Drew G-8 (1862-1872) 1875 AVI Kashmir AVI

In front of the cottage is a level

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1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

133x plain. The city of Jummoo is on the outermost range where the [341] Tavi passes out through it; the town of Jasrota is in a corresponding situation on the banks of the Ujh River.

[132] Both of these rivers are very liable to floods; these occur both in the time of the periodical rains of summer and in the season of the more irregular winter rains; the floods come down with great force, and for a time render the rivers impassable either by fording or by ferry; they can then only be crossed on inflated skins, and so the traffic of the road is stopped for some hours at a time. It is these floods that carry stones of considerable size, a foot or two across, down the bed for several miles, beyond the outskirts of the hills; the Ujh especially, which has a steeper bed and is liable to quicker floods than the other, brings down boulders of large size; even at a distance of four miles from the hills they are to be [312] found from 2 to 3 feet in diameter. From both the Ujh and the Tavi small irrigation canals are led, so that in certain restricted spaces the cultivation is of a more productive character.

133x The Chinâb, which is a great river of large volume, debouches [312] into the plain country by the town of Akhnûr. Down to that spot the stream of it is so broken by rapids as to be unnavigable, but from Akhnûr, where its level is 1100 feet, down to the sea, boats can traverse it. At Akhnûr the Chinâb divides into various channels, which fertilize the tract called Bijwât, another of those places to which irrigation gives exceptional fertility. Part of this watered tract belongs to the Maharaja and part to the British Government.

133x Leaving the river and examining the country on the west of it, we find that generally to correspond with what we saw in the eastern part between the Râvi stream and this Chinâb river.

All along to Bhimbar, past the villages of Minâwar and Barnâli, lies the strip of drier plain. It is a plain with slight depressions, which occur where one crosses the sandy or stony stream-beds. Most of these stream-beds are quite dry for the greater part of the year, but there is one that holds a continuously-flowing river. This stream is the Minâwar Tavi, so called to distinguish it from its sister of Jummoo; rising a good way back among the mountains, from the Ratan Range behind Râjkori, it finds its way

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

serrations of these jagged ridges are formed by the projection of the harder rocks, which also continue all down the hill-side making projecting ribs. 133

A great part of the surface of these hills[1] is of the bare grey sandstone rock uncovered by soil, but in some places grass and bushes have got a footing upon it, and here and there is cultivated space enough to support a family or two, or a little hamlet, but of necessity it is a tract very thinly peopled and difficult of access. To go over this ground is not easy; the paths from hamlet to hamlet are but tracks marked by the passage of feet over the sandstone, or sometimes down steps cut into it; from the inaccessibility of the cliffs, and the steepness of the ravines, the ways are tediously roundabout, and they are tiresome from the frequent rise and fall. [361] [487]

This irregular combination of ridges, which sometimes trend north-west and south-east (with the strike), and sometimes run across that direction (at right angles to the strike), continues, as one goes on, to a distance of ten or twelve miles from the outer skirt of the hills; then we come to a wide longitudinal valley, such as is called in the more eastern Himalayas a *dūn*.

The height of the more important of these ridges is commonly as much as 2500 feet above the sea, and in the eastern parts they rise even to 4000 feet. There is always a fall of several hundred feet to the valley or dūn; this is not in one step, but more by the ridges becoming lower in succession; Dansāl, a large village in the middle of this dūn, is some 1800 feet above the sea.

The flat valley varies in width from one to four miles; it is itself cut through by ravines; close by Dansāl a branch of the Tavī flows along in a steep-cliffed ravine at a level some 200 feet below the flat of the main valley; the Tavī River itself flows in a similar ravine, and at that low level winds across the dūn.

This longitudinal valley continues from some miles north-west of Dansāl to Basoli on the south-east, with the exception that about midway, near Rāmkot, it becomes narrowed up and indefinite; east of that place it again widens, and thence on to Basoli the space may be described as a plain or a vale, being low

[1] [i.e., in Jammu -- ANALYST]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133x the intervening flats, the curving of the ranges as their direction followed the changing strike of the rocks which constitute them—plainly as in a map; for a length of a hundred miles each separate ridge can be traced from this commanding spot.

133x 137 311 361 To return to the part behind Akhnûr. The outermost range is of pebbly jungle-covered hills sloping easily to the plains, but showing a steep fall inwards; this escarpment is one of perhaps 300 feet; it is succeeded at its foot by a plateau much cut through by ravines, so much so that the eye does not at once distinguish that the summits are indeed so far flat and so much at one level as to justify the name of table-land; its level must be quite 2000 feet above the sea; a good portion of it is of bare rock, the rest is covered with brushwood and has pine trees scattered; only here and there are bits of tilled land by which a small population is supported; the ravines cut through it to a depth of some hundreds of feet, making steep cliffs of sandstone rock.

133x Farther to the north the rock rises up from this plateau along a great length of miles with a slope of from 10° to 20°, coinciding with the dip of the beds, regularly for 1000 or 1200 feet, till a level of more than 3000 feet above the sea is reached; thus a bold narrow ridge is formed which continues regularly for many miles with but small indentations; the surface is in great part rocky, but still bears many trees of the long-leafed pine. The ridge is sharp and narrow; the farther slope is yet steeper than that rocky one; it is an escarpment properly and geologically so called, and a really fine instance of one; for 20 miles without a break it continues with a face of 1000 feet of vertical height, at a slope of in some parts 45°, in some rather less, everywhere marked by variations according to the alternate outcrop of beds of sandstone and of clay.

The name of this ridge is Kâlî Thâr, or Black Range, a name given on account of the dark hue it has in some states of the atmosphere when seen from a distance.

As we look from the summit of this towards the interior, we can learn about the character of the ground in the remainder of the breadth of the Outer Hills.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

CHAPTER V.

VARIOUS PLACES IN THE OUTER HILLS.

EAST OF THE CHENÂB—WEST OF THE CHENÂB.

THE plain at the foot of the hills, being for the most part capable of cultivation and in great part already cultivated, is thickly peopled; everywhere populous villages are to be found. But when we are once on the hills themselves we meet with villages rarely, and these but small; scattered hamlets and scattered houses denote how scarce is land that can be made fit for tilling; sometimes in little nooks and sometimes on steep hill-sides are terraced patches of ground, whose owners either cultivate them from the nearest village, or have made their solitary home close by. In the dûns, however, there are wider spreads of cultivated ground, though separated from one another by dividing ravines. 361 [311]

A village in these parts is a collection of low huts with flat tops, mud-walled, mud-floored, and mud-roofed. The floor and walls are neatly smeared with a mixture of cow-dung and straw. The roofs are timbered either with wood of one of the acacias or with pine. They are supported by one or more pillars, which are capped with a cross-piece some feet in length, often ornamented with carving, that makes a wide capital beneath the beam. 342 362

There is no light in the rooms but what may come in at the opened door, or through the chinks of it when closed, such a complete shutting out of the air being equally useful in the very hot and in the cold weather. The substance of the hut is a very bad conductor of heat, and this character tends to keep the interior of an equable temperature. I have often been glad to retreat to such a place from the scorching sun that a tent is but a poor protection against.

In front of the cottage is a level and smooth space, nicely 000

1: Drew G-8 (1862-1872) 1875 AV1 Kashmir AV1

IN FRONT OF THE COTTAGE IS A LEVEL

351 kept, where the people of the house spend nearly half their time,
356 and where their cooking places are arranged. The whole cottage is, as a rule, neatly kept and carefully swept; the higher castes, especially Brahmans and Rājpūts, give, considering their appliances, an admirable example in this respect.

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1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

it a bouldery river-bed a mile or more wide. There are remains 361
of towers and walls that protected the place. some towards the 175
jungle, some at the edge of the cliff that overhangs the stream-bed, and there is an old gateway at the top of the slope that gave access from below. These, as well as the Mahal, that is to say palace or mansion, the remains of which show it to have been substantially built though not large, were the work of the Balāwar Rajas. One other building there is that still has repute; this is [346]
an old Shivdwāra, or Hindū temple, much ornamented with carvings, in the sandstone that is the material for all the buildings. Of this temple one side has fallen, and the rest seems ready to follow, while the remnants scattered about of columns and other pieces of masonry show that the buildings were formerly more extensive; the space around the temple is now all shaded by large banyān trees. Balāwar, as at present inhabited, is no more than a village.

Padū is a place of name a few miles from Balāwar, of name 361
because it also was the seat of a separate rule, whose Rajas were 175
of one caste (a subdivision of the Rājpūts called Pāl) with those 642
of Kulū, Bhadarwāh, and Balāwar, or Basolī; the four, being so allied, were often at war with each other. The last five Rajas of Padū, I hear, were—

Pur Napāl.	Avtār Singh (in the time of Ranjīt Singh of Lāhor).
Prithī Pāl.	Umed Singh.
Jy Singh.	

Rāmkot is a place some miles west, where used to live a family of feudal power, whose lords were the Jummoo Rajas. Its original name was Mānkot, and the family of Miāns who held it are called Mānkotiā Miāns. It is not long since the new name was given to the place. There is a large fort, which has [712]
been handed over to the Maharaja's new son-in-law for a dwelling-place.

Rāmnagar, some miles north of Rāmkot, is where the Outer Hills join the Middle Mountains. It is built at a height of 2700 feet above the sea, on a small triangular plateau, which is cut

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

361 175 642

off on two sides by ravines, and connected along the third with the slopes of the hills that surround and shut it in.

This town has signs of having at one time been among the most flourishing in these parts. It was the capital of the country called Bandrālta, which used to be governed by the Bandrāl caste of Mīāns. Their rule was displaced by that of the Sikhs under Ranjīt Singh, who took the place and held it for a time, until, partly for the sake of rewarding a favourite, partly because of the trouble of holding it against the hill people, the Thakars, Ranjīt Singh made Suchet Singh, the youngest of the Jummoo brothers, Raja of the place. Raja Suchet Singh held the place till his death. But I heard of a great effort made by the Thakars against him too, when some thousands came to assault it. The Dogrās, however, held out in the fort, which is a well-planned work, until help came from the Sikh army.

There are some remains of the house of the rulers of the time of the Bandrāl Mīāns; but their descendants do not live here; they found a home and a pension in British territory.

175 361 [366]

The town of Rāmnagar bears marks of the presence of Raja Suchet Singh. He took a pride in the place and improved it and encouraged the growth of it. The two long masonry-built bazaars were in his time full and busy; merchants from Amritsar and from Kābul were attracted to the place. Vigne, in 1839, remarked the great variety of races of people who were to be seen there; the bazaars were then being constructed. A large palace adorned with gardens, and the well-built barracks, show that Suchet Singh knew how to make himself and his people comfortable. On his death, which occurred about 1843, Rāmnagar came under the rule of Jummoo, and there was no longer the presence of a Raja to keep up its prosperity, which was indeed short-lived; and now the palace is deserted, and the bazaars are but half inhabited. There are a good many Kashmīrī settled in Rāmnagar; some of them are occupied with shawl work, executing orders from Nurpūr and Amritsar, and some in making coarse woollen cloth.

Udampūr is a modern town, situated in the innermost dūn

1: Drew- G-3 (1862-1872) 1875 AV1 Kashmir AV1

before one comes to the Middle Mountains; it is on the upper plain of that dūn, about 2400 feet above the sea. As a town it was founded by Mīān Udam Singh, the eldest son of Maharaja Gulāb Singh, who would, had he lived, have made it an important place; as it is, there is a good large bazaar, and the present Maharaja has begun building a new palace there, and has entered on the construction of a canal to bring water from the Tavī River on to the plateau, for household and garden purposes and for general irrigation.

361 175 [312]

The next town is *Kiramchi*, only 4 miles away. This and the tract of country near round it used to be under a Rajā or a Mīān of the Pathiāl tribe of Rājpūts, who was tributary to Jummoo, paying to it yearly 2000 rupees and giving the services of some 10 horsemen. About the year 1834 Gulāb Singh, having made up his mind to possess the place, refused the tribute and sent a force to besiege the fort; after some time they took it, and the country was annexed. What now remains of the fort is a well-built wall of sandstone and a dry tank; it is on a rocky mound in a commanding position behind the town.

361 175 642

Within a couple of marches from Jummoo, to the eastward, are three or four places worth seeing. One of these is *Babor*, in the Dansāl dūn, near the left bank of the Tavī; there are the ruins of three old Hindū temples, of what age I know not; the buildings were of great solidity and considerable beauty; the chief feature of one of them was a hall whose roof was held up by eight fluted columns supporting beams of stone 10 feet in length; on these beams were laid flatter stones chequerwise, so as to fill up the corners of the square as far as the centre of the beams, and so make a new square cornerways to the other; on this was laid another set of stones cornerwise to this, and so on till the whole space was covered; this square mass of stone was ornamented with carving. The material of these buildings is a slightly calcareous sandstone which is found among the strata near; it has well stood against weathering, and its toughness may be known from one of the beams of it used in the construction being as much as 14 feet in length. No mortar was used in the

361 346 341

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

361 building; this must have been a predisposing cause of the lateral
346 shifting of some of the stones one upon the other which is to be
341 observed, the moving cause being, I take it, earthquakes. The other neighbouring ruins have a great resemblance to this first, but they are not all three equally ornamented.

[776] These old temples, though clearly devoted to the same worship as what is now followed—Ganesha for instance, the elephant-headed god, being among the prominent figures—are quite neglected by and hardly known to the people around.[1] But we will now go to a spot that is in the bloom of repute as a holy place, that is resorted to on certain days both by the people of the hills and by many from afar.

361 This is *Parmandal*, a place of pilgrimage that the Hindûs visit
783 for the purpose of obtaining a moral cleansing by bathing in its
788 waters. It is situated in a nook among the low hills, far up one of the ravines that drain down to the plain. I went there with the Maharaja when he and all his Court made the pilgrimage—if so it can be called—on I forget what special day. It is two marches from Jummoo, and we went with a large camp, nor were we intent wholly on the religious ceremonies, for on the way the jungles were beaten and some good pig-sticking rewarded us.

We entered the hills by the winding valley of the Devak stream, the name of which denotes a sacred character. We encamped at Utarbain, which is a place but next in religious importance to the one that was our goal; here were two gilt-domed temples surrounded by cells for Brahmans to live in. The Maharaja gave food this day to all Brahmans who might come; a large number were collected in the quadrangle to partake of it, and presents were given—quantities of flour and other provisions, and money as well—to those Brahmans who permanently stay here. From Utarbain we made the journey to Parmandal and back in an afternoon; we continued up the sandy bed of the same stream; as we went on the valley became more confined and its sides more rocky; thus winding up we suddenly came at one of the turns in sight of a strange collection of buildings strangely situated. A double row of lofty and handsome buildings with

[1] [i.e. temple ruins in the town of Babor--Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

nought but the sandy stream-bed between them; there was the chief temple with a fine façade, and, behind that, numerous domes, one gilt one conspicuous; most of the others are houses built by the courtiers of Ranjît Singh, who was attached to this place and occasionally visited it; they are now inhabited by Brahmans. 361 783 788

The whole place was alive with people who had come to bathe and to worship; booths and stalls, as for a fair, had been put up in the middle of the sandy space; the picturesque buildings, backed close by sandstone rocks, and the crowds of cheerful pilgrims, made a gay and pretty scene. It is only for a short time after rain that a stream flows over the sands, now they had to dig two or three feet to reach the water; numbers of holes had thus been made, and the people scooped up enough water to bathe themselves with; the atoning power of such a ceremony is considered in these hills to be second only to that of a visit to Haridwâr on the Ganges. [312]

A journey of not many miles from Parmandal, but by a rugged path over difficult hills, would bring us to the two strange little lakes named *Saroin Sar* and *Mân Sar*, the latter word of each name being the one used for "lake." They are 8 or 10 miles apart, but are on about the same strata, and are each about 2000 or 2200 feet above the sea, being situated somewhat high on or between the parallel ridges. 133

Saroin Sar may be said to cover a kind of platform, from which on two sides the ground falls rather steeply, while on the other sides are low hills; the lake is about half a mile long and a quarter of a mile broad, a pretty spot; mango trees and palms adorn its banks, and cover thickly a little island in the centre; while the sandstone hills round are partly clothed with brushwood, and shaded, though lightly, with the bright loose foliage of the long-leafed pine.

Mân Sar is a larger lake, perhaps three-quarters of a mile long and half a mile broad; it is in a very similar position, at a high level, and nearly surrounded by hills, but at one side there is a great descent into a steep valley or ravine.

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133x For the origin of these two hollows I have no theory to put forward; they are rock-basins, the rock being either a soft sandstone or sandstone with clay interstratified. I do not know their depth, but do not think it great; there seem to be springs of water in the lakes themselves; they deserve a more careful examination than I made of them.

WEST OF THE CHINĀB.

361 487 We will now look at a few places to the west of the Chināb river, in the Muhammadan country.

Akhnūr, which is the first town, will most naturally come into the next chapter, as it lies on the road there to be described.

Bhimbar, 40 miles farther west, is a rather flourishing town. The Rajas of Bhimbar had their castle here; some of it still stands; it was a collection of buildings with loop-holed walls, making an enclosure 400 or 500 feet long and less than half that in width.

Placed, as this town is, at the beginning of the hills, it is the starting point in the mountain journey between the plains and Kashmir by the old royal road. When the Mughal Emperors of Delhi used almost yearly to visit Kashmir they commonly followed this route by Bhimbar and the Pir Panjāl, and at this day English travellers use it as much as or more than any other.

485 344 Here, and at almost every stage on to Sirinagar, are remains of *sarāes*, or rest-houses, built for the royal camp.

361 At Bhimbar there was a greater variety and extent of accommodation provided than at most of the stages, for here the camp used to concentrate, and hence proceed by detachments along the difficult hill-road, where means of carriage were and are limited. First, in the higher part of the town of Bhimbar, there is a sarāe built of brick and sandstone, a square of about 300 feet. On each of the four sides are seventeen double cells or rooms with dome roofs, the inner room 10 feet square, the outer one 10 by 6; the height of these rooms is 10 feet at the upper end of the building; those opposite, which are built on lower ground, are made some feet higher, so that the wall is kept of one level. The outside wall

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

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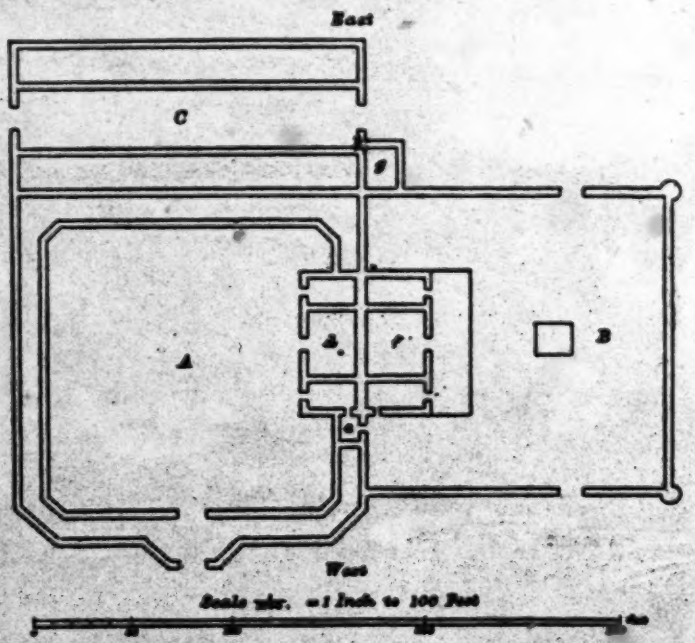
is carried above the roofs and forms a parapet. In the middle of the quadrangle is a chābūtra, or raised masonry platform; close outside the gate are the ruins of a mosque.

I do not think that this sarāe was intended for the king himself, for there are no rooms larger than the rest. Down in the plain, where the present Travellers' Bungalow is, are remains of what I have little doubt was his own halting-place. There was a square enclosure (traceable by a few remnants of the wall); in the centre of one side of it was a suite of rooms raised above the level of the ground, with a terrace in front; there were other buildings in the middle of the two next sides of the square; in the centre was a chabūtra or platform: close at hand was a *hamām*, a small building in three compartments, with an opening in the roof of each, made for the escape of the steam of the hot bath. These I believe to have been the royal quarters.



ROUGH PLAN OF THE SARĀE AT SAIDĀBĀD.

The next stage on the Kashmir road is *Saidābād*, near the village of Samāni. Here is the finest example of all the royal

1; Drew G-3 (1862-1872) 185 AVI Kashmir AVI

485 sarães; a rough plan of it is annexed. It has three divisions: the
344 great court, A, is entered by the chief gateway; on all sides of this
361 quadrangle are the small arched or vaulted rooms, and, besides, in the middle of the south side is a set of three larger rooms on a higher level, marked *d*. These are now unroofed; I think there had been an upper story above them: they were doubtless the king's rooms. From these a small passage, *e*, leads to a corresponding set of rooms, *f*, which, with a terrace in front of them, look on to the second courtyard, B. This must have been the zanána, or the ladies' apartments, and their private garden; this quadrangle has no cells round it; the wall is plastered smooth inside. A third courtyard, C, not communicating with the others, has along each side of it a row of double cells. *g* marks the position of a small mosque.

The sarãe is massively built and the vaulting has stood well. The third court is still used by travellers, but the two larger ones are empty, and the ground has been brought under the plough.

A quarter of a mile off are the ruins of another, rather smaller, sarãe, where the present Travellers' Bungalow stands. The plan of it, though somewhat different, agrees with that of the rest in having two courts, one with cells around, the other with but a few rooms on one side.

The next stage towards Kashmir is *Naushahra*, a town which is the administrative head-quarters of a district; here is a large old sarãe, with inner court.

485 Next comes *Changas*. This place I have never myself been to.
361 I am told that it possesses one of the finest of the sarães in the whole of the route.

Rājāorī, or *Rāmpūr*, is the next stage. This will be more spoken of in the next chapter, since the route from Jummoo, there to be described, joins the one from Bhimbar at this spot; but in order to keep together the mention of all the royal sarães along the line, we will now enumerate those which exist on to Kashmir, even though this leads us beyond the Outer Hill area.

At Rājāorī the halting-place of the Delhi Emperor seems to have been the garden on the left bank of the stream. This is a

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

large-oblong space, enclosed by a thick wall, and traversed by two stone water-ways at right angles to each other. There are two bārādarīs, that is, bungalows or summer-houses, one of which overlooks the stream, and looks on to the picturesque old town on the opposite bank. In former times there was a bridge leading across from the garden, as one can tell from some remains of its piers; though the stream is usually fordable at certain places, it is at times rendered quite impassable by floods. At the corner, again, are some hamāms, or hot-bath houses.*

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There is a sarāe, which doubtless was used by the king's followers, on the right bank of the river, in the town itself; this is now occupied for permanent dwellings.

A few miles above Rājāorī are two quadrangular buildings, one 50 yards square, the other 50 yards by 40, which are of the same time; these, however, are of another sort, they are simple enclosures with two entrances, and without any cells; very likely they were for stables.

At *Thanna* is a fine example of the Mughal sarāe (as these rest-houses, the work of the Delhi Kings, are called); in this, I think, the rooms are larger and higher than is usual, but fewer in number.

After this a stage is missed, where I do not know of any like remains, though I think there must have been some. The next is the high village of *Poshiāna*. Here are some remnants of a sarāe that was not so well finished as those lower down, nor of such a size; for here there is not much flat space for any building; there is little room even to pitch one's tent.

Across the Panjāl Pass, by the roadside, are a few small shelter-houses, consisting of two or three arched cells, which must often have been of service to wayfarers, who might, by making the journey too early or late in the season, expose themselves to the risk of a snow-storm. Soon after these we came to *Allāhābād sarāe*, which is one of the few of those that still are used for the original purpose of shelter for travellers. In its bleak position, at an

* In this garden are some fine chinār or plane trees; the altitude, about 3200 feet, seems the lowest at which they will flourish.

137

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

486 elevation of 9700 feet above the sea, it is indeed useful, and it is
361 often well filled.

The remaining sarāes, and these are on the Kashmir side, are at Dubchi, at Hirpūr (a much ruined one, of good size), at Shāhjumarg, 6 miles beyond Shapeyan (as mentioned in Dr. Ince's 'Handbook to Kashmir,' I have not myself seen it), and lastly at Kahnpūr, 12 miles short of Sirīnagar.

The positions of the sarāes were well selected; they were well spaced; nearly every one of them was placed where to this day are the common halting-places for travellers.

Returning from this excursion on the line of the Kashmir road, we will just look at a few more places in the Outer Hills.

361 At the village of *Samānī* is an old temple, much ruined, but
[346] still showing traces of fluted columns and trefoil arches; it is of much the same architecture as the temples of Babor. At the time it was built the people of these parts were doubtless still Hindū; perhaps, indeed, it dates from a time earlier than the beginning even of Muhammadanism.

Mīrpūr is a good large town; it must be the next after Jummoo in size among those in the Outer Hills; it is on a plateau much cut
[439] into by ravines. The place is a flourishing one, from, I think, its being a centre, or a place of agency, for an export trade in wheat that is carried on by the Jhelam River from these hills to the places in its lower course. Some spacious houses belonging to Khatrīs must have been built from the profits of this trade.

636 *Pūnch* is a place of more than common importance. It is the
175 seat of Raja Motī Singh, who, under the Maharaja his cousin, holds a considerable tract of country in fief.

In the time of the Sikh rule in the Panjāb, when the Dogrā brothers divided among them the hill region, and held it tributary to the Sikhs, Pūnch was the share of Raja Dhiyān Singh. After his death, Jawāhir Singh, his son, held it; but his position was not recognized as independent of Jummoo in the treaties of 1846; hence he became a vassal of his uncle Maharaja Gulāb Singh. Later, some differences and disturbances occurred, which ended in Raja Jawāhir Singh having to leave the country, and Raja Motī

1: Drew G-3 (1861-1872) 1875 AVI Kashmir A.VI

Singh, his brother, succeeding him at Pûnch, now rules there in obedience to the Maharaja. 636 175

Pûnch is a compact town, with a good bazaar; it is situated at the meeting of two valleys, which make a wide opening among the hills; the valley itself being somewhat over 3000 feet above the sea, we are here in a part that may be reckoned to belong either to the Outer Hills or to the Middle Mountains. There are here a fort and palace, lately added to and improved with much taste by Raja Moti Singh. 361

A word or two as to the hill-forts of this region. 712

All over the low hills, on both sides of the Chinâb, they are in extraordinary number. They were built at the time when each little tract had its own ruler, and each ruler had to defend himself against his neighbour. These forts are commonly on the summit of some rocky hill, with naturally-scarped face; by their position, and by the way they were planned, they are well protected against escalade. Though now they have all come into the hands of one ruler, they are still kept up, that is so far that a small garrison—may be only of a dozen men—is kept in each. Some of the most known are Mangla, on the Jhelam; Mangal Dev, near Nanshahra; and Troch, near Kotli; these are each on the summit of a rocky precipitous hill most difficult of access.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

243 after this a little rain is waited for, that the earth may crumble and become fit for watering and putting in the rice.

246 Among these mountains the months of winter, with snow deep on the ground, make it necessary for the peasant to lay in a good store of fodder for his cattle. Nowhere do the natives of India or the Himalayas seem to have learnt the advantages of making a large rick. Perhaps the holdings are too small, and co-operation in such a matter has not been arranged. In the neighbourhood we now are in they have two or three methods of storing the grass, which itself is plentiful on the slopes in summer. Sometimes they fix a series of poles upright in the ground in one line, and make a rough thatch over a ridge-pole at top, and then pile up the grass between and around the sticks. Another plan is to twist the grass into a loose rope and throw this over the forks of trees, where, hanging down, it is uninjured by the snow that falls, and is easily pulled off when wanted for use.

361 The town of Bhadarwāh is a busy, and, for such a hill country,
342 a comparatively large place. I estimate that there are 600 or 700 houses, and about 3000 inhabitants. It is built almost entirely of deodar wood; the frame-work of the houses is altogether of wood; only between the double plank-walls the spaces are filled in with stones, sometimes laid loose and sometimes cemented with mud; most of the houses have a sloped shingle-roof. There is a curious plan of building up pillars for the corners, and sometimes for the middle supports, of the houses and the temples. Square slabs of wood a few inches thick are placed upright in pairs, one pair being surmounted by another at right angles, and so on alternately.

361 Bhadarwāh has an open market-place, a long straight street
[366] leading to the Fort, two or three other bazaars, two mosques, and a large temple. The waters of one of the streams come through the very middle of the town, and branches from it are brought through all the streets. Both in among the buildings and all round the place fruit-trees are growing—apple, pear, mulberry, apricot, and cherry, and there are poplars, and a few chinār or plane trees.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

These characteristics, combined with the presence of numbers 563
of Kashmīrī people who live in the town, have gained for it the 166
name "Chotā Kashmīr," or Little Kashmir.*

More than half of the inhabitants of Bhadarwāh itself are Kashmīrī; these quite throw into the shade the original Hindū inhabitants; they have adopted almost all kinds of employment, numbers of them are shopkeepers, and numbers more are occupied in making shawls, on orders from Amritsar and Nurpūr. Some Kashmīrīs have land, and cultivate it themselves; some, indeed, do this for half the year, and follow shawl-weaving for the other half—during the long snowy winter. Around are several villages of Kashmīrīs; but here, outside the town, they are much outnumbered by the Bhadarwāhīs, the older inhabitants. I could not find out at what time so many Kashmīrīs settled here, but, from the absence of any distinct tradition on the subject, we may conclude that it was at least three or four generations ago.

An elevation of 5400 feet above the sea gives the place at 132
this time of the year an agreeable temperature, that makes it a favourite with many. Sometimes Gurkhās from the British regiment at Bakloh, bringing their wives and families, spend their leave at Bhadarwāh, where they can get the advantages of fine air and cheap living.

On a spur, some 300 feet above the town, is the Fort, a square 712
building of combined wood and stone, with bastions of masonry 361
work. Near by are some remains of the former residence of the 175
old Rajas. The Rajas of Bhadarwāh were Miān Rājpūts; they were allied, as to caste, with the families that ruled over Basolī and Kulu. This old family was dispossessed about the year 1810 by the Chamba family, who thus combined Bhadarwāh and Chamba. These others held it for twenty or thirty years only, when, through two or three stages of transfer, it fell into the hands of Gulāb Singh, of Jummoo.†

* Another name (which the Hindūs sometimes give to it) is *Bhadarbāsī*, derived, I think, from the sacredness of a shrine there is on the river-bank opposite.

† One account shows Bhadarwāh to have passed from the Chamba family, by way of dowry for one of the daughters of that family, to Raja Hīra Singh, nephew to Raja Gulāb Singh. A short interregnum followed on Hīra Singh's violent death;

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In the upper valley of the Tawi, which was lately described, live
101 some Gaddis in communities of their own, with their own head-
131 men, in small villages separate from those of the other hill men.

361 The relationship of these Gaddis to the other Pahárís cannot be
142 a distant one. In physique they closely resemble the people we have described. It is likely that whatever peculiarities they possess have been acquired by specialisation of occupation through some centuries.

291 In dress they have one striking peculiarity in their hat, made of a stiff cloth, which is of a form indescribable, but it is well

GADDÍS, FROM A PHOTOGRAPH.

shown in the accompanying cut taken from a photograph. This gives a fair notion of the features of the Gaddis, as well as of their dress, which, as stated before in the note, is the same as that of the Pahárís, except as regards this peculiar hat.

197 As to the language of the Pahárís, many separate dialects are spoken; every 20 miles or so will bring you within hearing of a new one. Places no farther apart than Bámban, Doká, Kishtwár,

1; Drew G-8 (1872-1878) 1876 AVI Kashmir AVI

Pádar, and Bhadarwáh, have their own speech, which, though not incomprehensible to the people of the neighbouring place, still is very distinct from theirs. Counting all these together as Pahárí dialects, we may say that between Pahárí and Dogrí there is so much difference as to make Pahárí incomprehensible to a man of Dógar. More will be said on this subject in the chapter on Language. 197

GUJARS.

There is another race who spend half their life on these mountains and half at lower altitudes, namely the Gujars. 101 131

Unlike the Gaddís (who are really hill people, and only for a few months at a time visit the lower parts), the Gujars have their homes below; they are only summer visitors to the mountains. Since they were omitted from what was said about the inhabitants of the Outer Hills, they may fairly find a place here. 221 361

These Gujars are a set of people who are found scattered at intervals over the country between Delhi and the Indus. In those parts which we deal with they have their homes in the plains outside the hills, here and there among the lower hills, and in some valleys among the higher mountains. Sometimes they occupy a village by themselves; sometimes they share it with others; but even in that case they remain a very distinct body. Though holding some land, they do not chiefly depend on it for sustenance, for they are a migrating, pastoral tribe, who seek for their herds pastures in various parts at different levels, and live mostly by the produce of their cattle. 233

I agree with Sir George Campbell that they are an Aryan race; but their countenance cannot be called high Aryan. Their forehead is narrow; they want the well-formed brow of the finer races. The lower part of the face is narrow also; but the nose has always something of the curve, as is often seen in Aryan nations. Some I met with had lighter eyes than are common among the other tribes of the country, and, generally, as compared with the people we have hitherto had to describe, their beard was scant. In figure they are tall and gaunt; in motion slow and ungainly. They are rather surly in disposition, having that 142 000

1a Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

133* summits; nothing that could be called a table-land ever occurs. [137] The slopes of these are often covered with fir forest, with the usual succession of species according to the elevation—spruce and silver fir at the very top, giving way, when one has descended 1000 or 2000 feet, to *Pinus excelsa* and deodar, and lower still, at about 5000 feet, to *Pinus longifolia*.

361 From the height of 6000 or 7000 feet downwards, one meets 311 with scattered patches of tilled ground and with the isolated [485] cottages or huts of the owners. Here and there, on the frequented roads, the houses are collected into a little village that boasts of a shop to supply the simplest wants of travellers.

133* All the space between the ridge and the river is taken up by such spurs alternating with ravines; the vertical distance is some 7000 feet, the lower part of the slopes, that which overhangs the river, being often the steepest.

The Chinâb is one of the great rivers of the Panjâb. It rises in the country called Lâhol, in two streams, the Chandra and the Bhâga, the joining of whose names into Chandrabhâga make the word by which the combined river is often known among Hindûs. The other name, Chinâb, which is more usual, has, I think, the derivation that is so obvious and is commonly given to it, namely, Chin-âb, the water of China, which name probably was given by the Muhammadans from a notion—by no means far from the truth—that it came from Chinese territory; for the sources of the river are very near to ground that was tributary (though by two removes) to China, and the tract it first flows through is inhabited by the Lâholis, who are allied to the Chinese in speech, look, and religion.

The river after leaving Lâhol (which is now under British authority) passes through Pângi, a part of the Chamba territory, and enters that of Jummoo in the district called Pâdar. From its entrance into this onwards it flows for 180 miles through such country as we have been describing—some more detail of which remains yet to be given—and then for 25 miles through the Outer Hills, before it debouches into the great plain.*

* Details of the course and volume of this river will be found at p. 117 of Cunningham's 'Ladak.' [SOURCE 1: CUNNINGHAM, AJ4, W. Tibetan ANALYST]

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

133 in a very sinuous course between steep inaccessible rocks; great eddies are produced in the curves of it. For several miles the gorge is impassable in any other way than on a raft of two or three large logs lashed together, and this is by no means a secure mode of traversing it. I heard of one or of two men, I forget which, who, in following their calling of collecting timber, had ventured into the gorge, and their raft had been caught in one of the eddies, and been carried round and round between the impracticable cliff and the main current, in such a way that no efforts of the men could disentangle it; and so for days the raft went round bearing its helpless burden, who, at last, when nearly exhausted, were saved by the chance arrival of some others of their trade, by whose aid the first were freed from their watery prison.

361 133 [712] On one of the projecting rocks, nearly surrounded by the deep waters of the river, is built a fort called Dhiyāngarh, named after Rāja Dhiyān Singh, and farther up are the forts of Salāl and Arnās, on opposite sides. Above the falling in of the Ans River the banks are more accessible; the footpaths that connect the villages, which at intervals occur in the valley, sometimes go along near the water-side, and sometimes have to leave it for a bit where rock-cliffs some hundreds of feet in height bound it.

I have not passed along the whole of the course of the river, but have crossed or touched it at various points. Rāmban is a place near where the Jummoo and Kashmir road crosses it by a wooden bridge of considerable span. Here the river is about 2400 feet above the sea; the village is on a terraced plateau a few hundred feet above it. Above Rāmban the mountains rise boldly on both sides of the river, with sometimes a rocky and sometimes a grassy slope; the stream flows in a narrow channel between them, often with a great depth of water. In this part is Gajpat Fort, a small work on the right bank, crowning a sugar-loaf hill whose sides have a slope of 40° or 45°. Farther on is Doda, fort and village; a place I have never seen.

133 The character of the mountains on the north side of the Chināb can be seen in one view from the opposite mountain. As one climbs this, on the south side of the river, and at successive

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AV!

133x approached it is Jangalwār. Here the level of the water is about 8000 feet; the rock is of a character to affect the form of the river channel; some four miles above Jangalwār the river flows through a narrow gorge formed by massive rocks of a siliceous mica schist. The mountains that rise up from this make a narrow steep-sided valley; for a height of four or five thousand feet above the stream the general slope is 37°; and so, with the indentations of side valleys, it continues to near Kishtwār.

KISHTWĀR.

•361 133x I first got sight of Kishtwār from an upper road, away from the valley road. The view pleased the eye by displaying a plain in the midst of the mountains, not perfectly level, but undulating, everywhere cultivated, dotted with villages. This plain, which is about four miles in length from north to south and two miles across, is bounded on the right by mountains, and in front beyond it were seen mountains; on the left, that is on the west, it was ended by a deep ravine where the river flowed, the farther bank of this again being formed by lofty rocky mountains.

To reach this plain or plateau we had first to descend deep into another ravine that bounds it on the south, and from that to rise again. The plateau is 5300 or 5400 feet above the sea. Unlike most of the flatter openings among the hills, it is not a mere plain nor a terraced slope, but it has little eminences and undulations; nearly all is under cultivation. The villages are shaded by plane-trees and by fruit-trees; leading from one hamlet to another are hedge-rowed lanes, with white and yellow and red rose, and other shrubs, flowering. By the town is a beautiful piece of smooth, nearly level, turf, half a mile long and a furlong broad, called the Chaugām, a place in former times kept for Polo playing, for which the carved goal-stones still remain, but now only common hockey is played on it; this place, too, has some fine chinār or plane trees ornamenting it, and one massive but broken deodar-tree.

[526]

133x When one has been travelling over rough roads in a mountain tract, and has not for many days seen any level ground, the sight

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

133 in and display the strange hues of their bodies through the shower. The cascade is in greatest force in the spring, on the melting of the snows above, and it was thus I saw it; from that time it diminishes, but it is again increased when heavy rain falls in the rainy season, that is, the late summer; in winter it is least.

361 The small town of Kishtwār is dirty and dilapidated. There [366] are about 200 houses, including a bazaar with some shops; but there was a complete absence of life, of the busy cheerfulness one sees in some bazaars. The people seem to have been brought to a low stage of poverty from having in former years been given over to the Wazīr family, which still holds much influence here. Two large houses, built after the fashion of the houses of the richer people in Kashmir, which belong to that family, are exceptions to the general state of decay. There is an old fort, on a [712] little rising ground, oblong, with corner towers and other projecting buildings: it is manned by some thirty men.

563 The inhabitants are more than half Kashmīrī; the rest are [564] Hindūs of the Thakar, Krār, and and other castes. The Kashmīris here, too, carry on their shawl work; there are some twenty workshops for it in the town. In this place, as in Bhadarwāh, they seem to have settled for some generations.

132 The climate of Kishtwār is something like that of Bhadarwāh, but it is somewhat warmer, and must have a less fall of rain and snow. Snow falls during four months, but it does not continually stay on the ground; it may do so for twenty days at a time. On the slope towards the river, 1000 or 1500 feet below, it stays but a day. The fruits produced are apple, quince, three kinds of pear, plum, a few apricots, cherry, peach, grape, mulberry, and walnut.

KISHTWAR HISTORY.

175 Kishtwār was governed by Rājpūt Rajas, who in early times probably ruled independent of all others.

The first whose name I can hear of is Raja *Bhagwān Singh*, who must have lived 200 years or more ago, as he was seven generations back from the one who was ruler fifty years ago.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

a sharp rocky ridge—20,000 and 21,000 feet high; some are so steep as to bear little or no snow; some are thickly clothed with it. A glacier occupied a hollow, and extended towards us for some miles, but ended off still high up. The rocky ridges and precipitous spurs that lead down from the peaks are on a very great scale; a thousand-foot cliff would count for little among them. At the lower part of the slopes, wherever a little ledge has enabled the seed to lodge, deodar-trees crown the rocks. The river washed the foot of the spurs at a level of five or six thousand feet. 138

Passing on round mountain spurs on our own side, we suddenly come into view of the inhabited part of Pādar, which is altogether on the south side of the valley. There are a number of villages occupying ground sloping to the river, backed by lofty wooded and snow-capped hills. The road brought us down to the level of these villages, and then led us along the river-side for a few miles to Atholi, which is the head-quarters of the district. [361]

Besides the road by which we had come from Kishtwār, which is the summer road and does not open till May, there is another that may be traversed in the winter when the water is low, for then some of the obstacles—the steep cliffs—can be turned by taking to the river-bed. There are, however, some parts of this which make it a very difficult path; it is impossible to take ponies along it; the upper road indeed is hardly fit for them, but the few that go in and out of Pādar go by that way, only at some risk. 487

PĀDAR.

The space included under the name Pādar consists of the valley of the Chināb from a little below Sirī, our last stage, up to the boundary of Pāngī, which belongs to Chamba, a length of 30 miles, with, in addition, the valley called Bhutnā up to its source, and the subsidiary ravines of both the Chināb and the Bhutnā River.* 131

* Pādar is, I believe, the proper native name. Sometimes by the Dogrās, and more often by the Zānakār people, it is called *Pādar*, or *Poldar*. Cunningham (see his 'Ladak,' pp. 342-344) confounds it with Padam, the chief place in Zānakār; this mistake curiously confuses a portion of his otherwise admirable account of the conquest of Ladākh by the Dogrās.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

133x Pādar is surrounded, we might almost say enclosed, by mountains bearing perpetual snow; these give rise to glaciers, which end off at too high a level for them to project into the main valley. Most of the mountains in sight from below are either the rocky or the forest-covered lower slopes. The cultivated part is very small in extent; there is the collection of villages in the four miles below Atholī, where is the widest opening in the whole tract; and there are some small villages at intervals farther up the two valleys. All these together have 400 houses.

131 Atholī, which may be counted the chief place in Pādar, is on an alluvial plateau, 6360 feet above the sea and 200 feet above the river; on the opposite bank is a wider plain, some 60 feet lower in level. At the very point of the meeting of the Bhutnā River with the Chīnāb, only 40 or 50 feet above the water, is the present fort, a little toy-looking affair; it is a square work with round corner towers, built, in the manner of the country, of alternate courses of stone and timber, and plastered over; it is garrisoned by ten or twelve men. Behind the fort are remains of the former town of Chatargarh; these are linear heaps of stones, arranged, on the whole, in a square form. On the same plateau are groups of trees, sheltering some wooden temples and shrines.

133x The Chīnāb, which flows between the two plateaus, comes from the direction of Pāngī through a rock-bounded gorge, in a narrow deep stream; then widening out it sweeps along below Atholī. At the beginning of June, when the sun was fast melting the snows, and the glacier-water was bringing down in suspension a fine light drab mud that coloured the whole river, the rate of the current at this spot was 6½ miles an hour. It is here spanned by a rope bridge; a wooden bridge that for some years had existed, was carried away by a flood about 1865; this probably was the flood which I heard of as having been brought about by a natural damming of the river in Lāhol far away up; the breaking of the dam made the waters rise at Atholī to something like 100 feet above their winter level.

132 The climate of Pādar is severe. From its elevation, and the considerable moisture of its air, there is a great fall of snow in

1: Drew G-3 (1872-1873) 1875 AVI Kashmir AVI

of the change may therefore have been about 1650 A.D. Chatar Singh first conquered Pāngī; from there he advanced with some 200 men to Pādar, and, annexing it, founded the fort and town named after him Chatargarh, whose ruins or traces are still to be seen opposite to Atholī. 175

The place flourished well; forty years ago it had 140 houses —a large collection for this thinly-peopled country—nearly all enclosed within the four walls of the square fort. Water was brought to it from a ravine at some distance, being led across the plain in a wooden trough raised on a stone bank. I am told that on the founding of this town most of the followers of Chatar Singh settled there and formed the mass of the male population. Those who settled, whatever their caste—Brahman, Rājpūt, or what—intermarried with the inhabitants and became practically Thakars. One of my informants told me that he himself was descended from a Brahman who was of that immigration, but now he could call himself nothing but a Thakar. 361 364

From Chatar Singh's time onwards Pādar remained comfortably under the Rajas of Chamba for five or six generations. 175

A late episode of that time I was told of by the Pādar people, and incline in the main to believe, though I have not verified the story. They say that about the year 1820 or 1825 A.D., they made up an expedition against Zānskār, and brought that country (which was held by a Bhot Raja, under Ladākh) to be so far tributary that every year 1000 rupees, besides musk-bags and other things, were sent by the ruler of Zānskār as nazar to the Chamba Raja. A strange feature of this business was that it was carried through by one Ratanū, a Thakar, a small landowner of Pādar, and not by orders from Chamba.

The event that led to the next change in Pādar was the invasion of Ladākh by the Jummoo troops under Zorāwar Singh Kalūrīā,* a leader in the service of Maharaja Gulāb Singh, in 1834. Of this invasion an interesting account is given by Cunningham from an actor in it. At the end of the first year of the war in 642 631 175

* Kalūrīā is the name of the tribe of Rājpūts (located near Simla), to which this bold leader belonged.

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so far as it went, it was a sign of disobedience against, a disavowal of, the authority of Maharaja Gulāb Singh. That ruler had Ratanū brought to him at Jummoo, but then forgave him.

BHUTNĀ.

We have seen that Pādar includes the valley called Bhutnā, which leads down from the great snowy range till it joins the Chīnāb Valley. From Pādar a road goes up Bhutnā and crosses to Zānskār by the high, snowy, and difficult Pass named Umāsī Lā by the Zānskār people, and Bardhār by the Pādar people and the Dogrās. I passed from Pādar over this Pass to Ladākh, but I do not propose to tell of the journey, only to take the reader up the Bhutnā Valley to see what there is of interest on this side of the snowy range.

Crossing both the Chināb and its tributary, we went along the right bank of the latter by a fair path, sometimes 200 or 300 feet above the stream, and sometimes at the level of it. We passed patches of cultivation on both sides, and several hamlets of a few houses each; some of the villages had walnut-trees flourishing, but their fruit does not here ripen well. At one part we went through an oak wood, which grew on both hill-sides. Deodar had been growing, chiefly on the left bank above the oak, and farther up the valley it had reached down to the river, but it had all been felled for timber.

These hill-sides which we passed along, as is commonly the case in the narrow Himalayan valleys, were the extremities of spurs from greater ridges; they themselves showed us a face of some thousand feet, but they were connected with much more lofty mountains, mountains of perpetual snow, 18,000 to 20,000 feet high, which are only sometimes caught sight of through the dividing side-ravines.

Above Kundhel we see instances of a fall of rock having dammed the river. Going upwards, we first find the water coming over the talus or fan-material (the cause of the damming) in a cataract, while immediately above the valley opens, and the waters spread out almost wide enough for them to be called a lake.

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133x I must not leave unnoticed the *roches moutonnées*, produced by old glaciers, in the main valley a little higher up than Hamūrī, with grooves on the gneiss rock running in the direction of the valley; this is about 300 feet above the river and 9200 feet above the sea.

[361] [563] The highest village of any size in the Bhutnā valley is Machel, two marches, or 22 miles, from Atholi. At Machel Bhots predominate, though there are a few families of Hindūs. The Bhots seem to have been for long settled in this upper end of the valley. Machel is 9700 feet above the sea; the highest [221] inhabited place of all is Sunjām, half a march beyond Machel; here is but one household of Bhots, a hardy family; they are confined within doors by the snow for seven months in the year. We were there on the 7th June and the snow had melted from the fields about a month before.

137 We had noticed, as we ascended the valley, that the vegetation gradually diminished; at Machel the mountain side had become much barer; there were some stunted deodars, but at a height of 9800 feet the growth of that tree altogether ended; spruce and silver fir continued farther; birch, which had at first appeared at 8000 feet, grew higher than all the others. The last limits of forest trees that I observed, still along the valley, were 12,000 feet for silver fir and 12,500 feet for birch; but this was counting the last straggling trees.

241 At Sunjām, 11,000 feet, they sow wheat, peas, buckwheat, and the kind of barley called *grim*, the grain of which becomes loosened from its husk like the grain of wheat, which I shall hereafter call "naked barley." Often the wheat does not ripen, but they sow some every year for the chance. Sometimes the whole harvest fails, and then they have to go to the Kishtwār country for grain, taking down sheep to exchange.

133x Beyond Sunjām is nothing but a waste of streams and bare mountains, of glaciers and of snow.

MIDDLE MOUNTAINS OF THE WEST.

West of the meridian of Jummoo, as has indeed been more than once said, these mountains have not such a wide area, nor

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monly from 9 to 15 miles. We shall divide the distance into sections according as the characters of the country change.

JUMMOO TO AKHNŪR: ONE MARCH.

The length of this stage is 18 miles; it is a long march, especially for a first day's, and it might be conveniently divided into two; Nāgbanī at 7½ miles would be the intermediate halting-place. The road, however, is easy, being altogether in the plain. For the first few miles from the city we pass through a narrow lane cut in the acacia forest, the lane bounded by tall hedges of *Euphorbia*. The forest abounds with wild pig; passing along at dusk one is sure to see several in the path, and there are spotted deer about, but they are shy and one does not often catch sight of them. Emerging from the forest we find ourselves well clear of the hills also, with the view unconfined by the lower ranges. We see in one glance a great length of the mountains that lie between us and Kashmir extending on the right; the look of them varies something with the time of year; I have made the journey oftener than once, and in different months; we will suppose it to be May, when the heat of the plains and of Jummoo has become oppressive, and one looks forward with delight to enjoy the cool air of the mountains.

In May, then, though the lower snow has melted, there remains much on the Panjāl hills. High up spread fields of white snow, with both rocky peaks and snowy ones projecting from them. In front of them are the dark forest-slopes of the Middle Mountains, which are well seen in the opening of the Chīnāb and Ans valleys. The outermost low ridges clothed with green make the foreground.

The road goes on, a well-frequented one traversed by both carts and camels; we pass over a fairly cultivated plain, rather dry in soil; we go by some Government gardens and a few hamlets and villages. As we near Akhnūr we come on the line of an important canal the Maharaja is having constructed to bring the waters of the Chīnāb to the foot of the Jummoo hill. While we were three or four miles away from the foot of the hills the soil

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133+ was loamy and nearly free from stones, but now, coming up northwards and again nearing their edge, we get on pebbly ground, and soon, from a gravelly bank, we look across the Chināb River on to the fort and town of Akhnūr.

491 The river is at this time swollen with the melting snows. Every day of bright sunshine on the higher mountains makes itself felt, raises the level of the water and widens the spread of it, and increases the force of the current. The passage across by the ferry-boat comes to be a serious matter; scores of people, who have been waiting hours for the opportunity, rush in on her coming to the bank, and with the cattle, ponies, and camels that have been forced on board over the bulwarks, soon fill her to overcrowding. When she puts off, weighed down and unmanageable as she is, the force of the current carries her a good half mile away in crossing the few hundred yards. Then, emptied of her freight, the boat is laboriously tracked up again for another trip. Two such journeys each way is as much as can be done in the day's work.

712 The appearance of Akhnūr from the left bank of the river is
361 striking. The chief object is the fort, of which a sketch is given. It is a building of lofty walls enclosing a square of over 200 yards, with one entrance gate by the river and another on the land side. The walls are crowned with battlements of the same form as one sees in the Mughal forts throughout Hindostān. The fort was built 90 or 100 years ago by Miān Teg Singh, who held under Jummoo a jāgīr, here and at Sol, a place in the hills a few miles off. It is now occupied by troops of the Central Government, but the same family, descendants of Teg Singh, retain some of the estates and have their house in the town below.

361 Akhnūr is but just below where the river struggles out of the hills, and just above that part of the plains where the ground is so little above its surface that the channel divides into many. The town is built on a terrace above the river, which is overlooked by a few houses of the better sort, while the part behind is mean and dirty.

A little above the fort, on the slope of the river bank, are found traces of a former city; one sees large well-made bricks on

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361 the surface, but there is no building or wall remaining; the bricks are often dug up and carried away to be used again. Near this spot is a place where the river was bridged by one of the invaders of India—I think it was Ahmad Shāh Durānī—who passed his army across the Chīnāb at this place.

563 The inhabitants of Akhnūr are much mixed; a portion of them are of the same various castes as about Jummoo; but there are a large number besides of Muhammadans, who bear the name of Kashmīrī, and, doubtless, were originally of that nation. Unlike, however, Kashmīrī settlers in other parts, who usually retain distinct their language, ways, and look, these have lost their native tongue and speak only Panjābī, and, in appearance and character, though very different from the Dogrās, yet they are not recognizably Kashmīrī.

TIMBER-CATCHING AT AKHNŪR.

313 Akhnūr has two or three circumstances that should make it flourish as a town. It is where three or four roads, some bearing much traffic, converge; it is just within reach of boats that navigate the Chīnāb, this position being made use of chiefly for building boats and sending them down for sale; thirdly, Akhnūr is where the timber from the mountains, that floats down the river, is caught and stored.

This last business brings much employment and gain to the people. We saw in the last chapter how, far back in the mountains, the deodar trees were felled and cut up, and the logs rolled down to the edge to await the rising of the river. It is at this time of year, in May, that they begin to come down. No further care has been taken of them; they are left, in the first instance, to take their own chance of finding their way down that long distance of from 150 to 200 miles.

From Riāsī, 20 miles above Akhnūr, to a place as far below it, this 40 miles is the space along which the logs are caught and brought to land. Nearly the whole population of the places along the river bank, people of almost every caste, occupy themselves in the work, for it comes at a time when farm-work is

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313 and carry away numbers of logs. During the force of the flood
133 no swimmer can ride his sarnā; none can venture on the water; the river for a time asserts itself and is master, and no one can interfere with his doings while he carries off the carefully-stored timber, the accumulation of much human labour, and scatters it here and there on the banks, and leaves it on the shoals of the lower part of his course.

AKHNUR TO RAJAORI: FIVE MARCHES.

361 Now we must leave the gay scene of the swift river, dotted
133 over with the swimmers on their strange-looking steeds, riding in pursuit of the logs—all which we can see beautifully from the windows of the Bāradarī on the summit of the fort, and face the burning sun for another march. Five hot marches await us over ground of one general character, over the rough country of the Outer Hills, what we have already in the account of their physical characters in some measure described. We will therefore treat of these together, and not separate each day's doings, though a list of the marches will be useful: they are numbered from Jummoo:

	Miles.		Miles.
2. Akhnūr to Chaukī Chorā ..	13½	5. Dharmsāla to Syālsūī	9
3. Chaukī Chorā to Thandāpānī,	13	6. Syālsūī to Rājāorī	14
4. Thandāpānī to Dharmsāla ..	9½		

The road leads straight away from the river north-westward and for four miles is still in the plain, but it is a plain gradually rising; then we reach the outermost line of hills and enter them by a valley, going up the boulder-covered stream-bed; the cliffs and hills on each side rise higher, and make the valley narrower, as we go on. The hills are covered with a forest or brushwood, which harbours undisturbed many a peacock, whose scream sounds strange in conjunction with the voice of the cuckoo, who also at this time here makes himself heard. After a bit we rise to the level of the broken plateau that occupies the space between the outermost ridge and the ridge of Kālīthār, and here is the stage called Chaukī Chorā, a scattered village, with little portions

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of land cultivated among the steep and rocky area. Beyond, the road rises up Kālīthār, going partly over bare rock, which is here much exposed. The form of the ground in this neighbourhood was carefully described before, so we will not tarry, except to say that the road goes through a little nick in the ridge of Kālīthār, and then winds or zigzags down the steep escarpment, from the foot of which a few miles of road, which is comparatively level, with the exception of the deep gulley of the stream, bring us to Thandāpānī, another halting-place, at the beginning of the next innermost set of hills. 361 133

These we have to traverse in the following three marches—two short ones and a long one. First we go along in front of a ridge of sandstone in upright layers, with the beds vertical, these sometimes making the scarp of the hill, sometimes projecting out from the ground as it were a wall, and at other times we see them fashioned by weathering into curious fantastic shapes. Then entering we thread our way among a maze of low hills, parts of successive ridges divided by narrow hollows; the surface is nearly all covered with brushwood and there is little tillage seen, here and there only are scattered houses met with.

At this time of year the ground is dry, and all the way from Akhnūr the road has been hot and thirst-bringing; the sun's heat being reflected from the rocky ground tells on one with double force. A good charitable custom of the Hindūs brings relief to the traveller. On many a spot in the hottest part, perhaps at the summit of one of the steep rises of the uneven road, will be found a hut where cool water kept in clean porous vessels is at the service of any who may ask for it. The man in charge is probably a Brahman, so that people of every caste can take water from his hands; he will maybe have been placed there and paid by some well-to-do Hindū, whose piety prompts him to this good work. It is the Brahman's business to bring the water from the nearest stream, which may be a long walk off, and distribute it to wayfarers. When the rains come and water is to be found in every pool and little stream, the establishment will be no longer kept up. 485 564

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564 In the march from Syālsūī onwards we crossed the boundary
[563] of Hindūs and Muhammadans, leaving the former and entering the country occupied by the latter. The Hindūs about Dharmsāla and Syālsūī were in great part Thakars; that caste has evidently been of chief importance here, and has not been so
342 much overshadowed by Mīāns as it has farther east. The Thakars' houses, usually high up on the tops of the hills, are solidly built of stone, and have something of the character of forts; they even bear the name "kot," an old word for fort.

133 At last we get clear of these hills, and come into the valley of the Western or Mināwar Tavī, which is at this time a stream of moderate volume flowing over ridges of rock, often making deep pools between them which are very favourable to the fisherman.

226 A strange way of slaughtering the fish is sometimes practised here by the natives. An earthen vessel is filled with the milky juice of the plant (*Euphorbia*), which bears the name of *tor*, and, attached to a long pole, is moved about in the pool; the juice getting mixed with the water blinds the fish, and while they swim here and there, not knowing which way to go, they can easily be speared.

133 Continuing up the valley by the left bank of the river, between low spurs of the hills, in a few miles we come opposite to the town of Rājāorī. This place has been spoken of in Chapter v. The old royal garden there described, opposite the town, has become the halting-place for travellers, chiefly for the English. We have here come into the Bhimbar route to Sirīnagar frequented by them, and from this place onwards our own road coincides with it.

361 The town of Rājāorī shows a front to the river of large stone
631 buildings, some of them ruinous. There is a mosque of the time of the Emperors, now used for a wood store: the rest-houses of the same period have been mentioned before. Then, besides these regal works, are buildings of different sorts raised by the former Muhammadan Rajas of Rājāorī.* It must be remembered that

* Probably these regions are the only part of India where Muhammadan rulers have borne the title of Raja.

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the Delhi Emperors, though having their road to Kashmir through 361
this part, still left the country in the hands of the native Rajas, 631
who were bound to do all they could to facilitate the royal journeys and the transmission of the loads of fruit from Kashmir to the Delhi Court. The Bhimbar Raja held his country on the same terms.

The Rajas of Rājāorī were Muhammadanised Rājpūts. The 564
early ones were of the tribe of Rājpūts called *Pāl*, that caste to 175
which belonged the Hindū Rajas of Balāwar and other places on the east of Jummoo. The Muhammadan Pāl of Rājāorī were succeeded by Rajas (also Muhammadans) who belonged to the *Jarāl* tribe of Rājpūts; this was seven or eight generations back; these rulers also have passed away, but there are in the neighbourhood both Hindūs and Muhammadans of those two castes.

The Rājāorī rule extended north and south 20 or 25 miles, 175
and about 30 miles from east to west; its northern boundary was 361
the Ratan Ridge; to the south the country of the Bhimbar Raja bounded it. The revenue I am told was only 16,000 rupees; but for all that the money-income of the country was so small the Rajas have left some marks of their rule; there is what was once a large fine house, their residence, in the town of Rājāorī; of part of this the roof is fallen, but the river front is preserved and is used for offices. Near it is the mosque they worshipped in; this also is gone from its first use, and is now made use of as an occasional resting-place for European travellers, when, from the swelling of the river, they cannot get across to the bāradarī in the garden on the left bank. Higher up is the Rajas' burial-place; here one tomb was pointed out to me as Raja Āgā Jān's. Āgā Jān was ruler when the Sikhs took the country; they imprisoned him and put his younger brother on the throne, who sat on it till he was obliged to hand it over to Maharaja Gulāb Singh. When, as explained in Chapter I., all of these 175
territories that had not before been acquired by Gulāb Singh were 631
transferred to him by the Treaty of 1846, there came an end to the Rājāorī rule; the Raja ultimately submitted without resistance, and was pensioned. He is now dead, but his son still receives

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175 something through the British Government, which he enjoys at
631 Wazīrābād.

177 Rājāorī has one conspicuous building raised by its last, the
361 present, rulers. A large temple, elevated on a rock by the river,
[346] shows to all that Hindū power has again spread thus far west. As another sign of this, the Dogrās have changed the name of the place to *Rāmpūr*, thus designating it after one of their gods; this new name has displaced the old in official dealings, but not in the mouths of the commonalty.

RAJAORI TO SIRINAGAR: EIGHT MARCHES.

133 We have hitherto in our journey been among the Outer, the
487 Lower, Hills; in these next marches we shall get over the higher ranges of mountains, those that are the great barriers of Kashmir. The first two days' march from Rājāorī will take us northward over the Ratan Ridge by a pass that is called the Ratan Pīr; the next four will lead us eastward through the main Panjāl Range (of which the other was a branch) by the pass called the Pīr Panjāl, and will bring us down to the level and out into the wide opening of the vale of Kashmir; the last two are wholly within that valley.

The following is a list of the eight marches, still numbering from Jummoo:

	Miles.		Miles.
7. Rājāorī to Thanna	14	11. Allābād to Hīrpūr	14
8. Thanna to Darangalla ..	10	12. Hīrpūr to Shapeyan	6
9. Darangalla to Poshiāna ..	10	13. Shapeyan to Kahnpūr ..	15
10. Poshiāna to Allābād Sarā ..	11	14. Kahnpūr to Sirīnagar ..	12

In the first march, from Rājāorī to Thanna, we keep for 14
[311] miles in the same not wide valley, following up this western Tavī stream, rising by a gradual incline. The ground of the valley is all terraced and made into rice-fields, which at this time are flooded with water led from the stream in preparation for the sowing, which will be done a week or two later. The valley is closely bounded by spurs of hills, which change their look as we near the end of the march, for we then get among a higher class

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

133 the stream-bed. The hill-sides are too steep for the road easily
487 to be made along them, so the traveller must keep close to the river, which has to be crossed about thirty times, as it nears alternately the right and left bounding cliffs. A series of little wooden bridges are prepared, which are good enough for foot-passengers and for an unladen horse, but ought not to be ridden over.

361 At last we leave the bottom of the valley and rise by a steep ascent on the north, of some hundreds of feet, to Poshiāna. This is a small village, the highest in the valley; it is inhabited by Kashmirī.

133 The march from Poshiāna to Alīābād leads us over the chief
487 Pass. The road first contours to the base of the valley; from there the rise to the Pass may likely at this time of year—the latter part of May, we will suppose—be made by keeping in the ravine, on the snow-bed that now fills it. If this has melted, one must rise on the left and keep the narrow path which goes along the hill-side at some height above the bottom.

In rising to the level of the Pass, which is 11,400 feet above the sea, we go through the stages of fir and birch wood, and come to where the slopes are grassy, and the hills above are of rock and fallen stone, with many snow-beds remaining yet unmelted.

One time that I came here I found the Pass, and the ground and the snow for two or three miles' distance, strewn with dead locusts, which about the middle of May had been destroyed by the cold in an attempted invasion of Kashmir.

133 Between the Pass and Alīābād there intervene some miles of
137 a very gradual descent. From Alīābād to Hīrpūr, the next stage,
487 the road makes an irregular descent of more than 2500 feet, over rough, and in wet weather slippery, ground. The hills rise up boldly from the bed of the stream (which here, of course, flows towards the valley of Kashmir) for some thousands of feet. Often broken by rock and cliff, elsewhere covered by forests of pine, spruce, and silver-fir, they rise above where these can grow and show an unusually great extent of ground covered with birch-

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133* reached Shapeyan, the next stage eight miles on, we came to
487 where we could look back, and on, and all round, and still see mountains without a break encircling the vale. The range we had passed through with days of labour seemed strangely near; it bore great snow-beds with bold rocky peaks projecting as it were through them; in front were dark forest-covered slopes. Opposite was the same great line of mountains we had seen from Hirpūr. The bounding hills of the far ends of the valley, seen only at times of clear atmosphere, complete the ring-barrier of Kashmir.

361 Shapeyan, the first halting-place well within the vale, is a wooden town; through every lane of it water from the mountains flows in narrow canals. From Shapeyan, Sirinagar lies north, 27 miles distant, a two days' journey. The intermediate places are Rāmū, at 12 miles, and Kahnpūr, at 16; either of which may be chosen to halt at.

133* The road is now nearly level, only some low flat-topped hills
361 are crossed. On each side fine prospects of the mountains extend;
487 on the left, of the forest-clad hills overtopped by peaks of rock and snow; on the right, the farther mountain-range that lies beyond the plain; but in parts the road is among the village groves where the eye, not reaching to the mountains, is content with the nearer homely beauties of shady plane or walnut trees, and wild rose-bushes luxuriant in their bloom. As we cross the last of the low hills we look from that higher ground over the low flat, and can see where Sirinagar is situated; the position of it is marked by two isolated hills, one of them surmounted by an ancient temple, the other crowned with the buildings of a fort. The last few miles of our ride are across the flat, between rows of tall poplars. We reach the city at the bridge that is the highest up of seven that span the river. As we cross it and see the boats plying up and down, the houses crowded on to the river-bank, of irregular form and varied construction, whose low-sloping roofs with their wide eaves throw deep shadows, the spiry pinnacles of mosques, and the bulging domes of temples, at once we know that in this high valley a busy city exists of unusual aspect and rare picturesqueness.

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133 487 farshád. There is a road along each side of the Jhelam Valley; that on the right bank leads to Muzafarábád and Abbottábád; that on the left bank is the one which, leaving the river after some marches, finds its way to Mart. These two are the best of all the roads out of Kashmir.

133 563 361 The first 25 miles of the gorge, from Báramúla to Uri, is through extremely fine scenery, of wooded mountain-slopes broken by cliff-surfaces, that rise to great heights above the path, while below it the river either flows in narrow rock-passages or roars over ledges and other obstacles. Some of the forest is of deodar, of which much has been felled to be sent down the stream to Jhelam, for use in the Panjáb; the logs of it are seen as one passes, now being carried swiftly down, now being hurled by the [342] current against some rocky obstruction. Villages are met with at intervals; after Báramúla the houses are no longer of the fashion of Kashmir, but are flat-topped. People of the Kashmírí race extend about one day's march down the valley, and after them one comes to the tribes called Kakú and Bambá, whom, in the Race Map,[4] I have classed with the Chibháls. The villages are upon alluvial plateaus, at a considerable height above the river; I have not traced out the origin of these plateaus—to what extent they have been made by the side streams, and to what extent by the main one. Úrí, a large village, situated where the road to Pírach branches off to the southward, is an example of the kind of situation; it is on a plain several hundred feet above the river, towards which a steep cliff is the boundary, while the side stream flows on another side in a deep narrow channel; behind are the hills, irregularly clothed with pine and deodar.

Below this I am not well acquainted with the valley, but I know that the country a good deal resembles the tract of the Middle Mountains.

4 [Cf. category 116, End Map III -- Analysis]

133 deciduous trees; along the lower edge, too, a growth of them
137 made a belt of brighter green beneath the dark conifers;—

"Upclimb the shadowy pine above the woven copse."

133 For 5000 or 6000 feet up, this forest continues along that whole length of 15 miles; in some parts it reaches to the very summit of the ridge, in others the mountain rises above the tree-limit, and there is then a belt of green pasture above the forest, and above that rocky peaks and beds of melting snow.

On the right bank, the north side of the valley, the aspect of the hills is different. Their southern outlook does not favour the growth of wood. For a great height up, their sides are of steep but grassy slopes, broken by rocks and lines of cliff. Still at every mile they show new forms, as, in going along, one opens the successive ravines, and one's view reaches to the higher parts, to the lofty precipitous rocks of the centre of the ridge.

• 96 Besides these grand beauties of the mountains there are more homely ones in the valley. The path lies through glades shaded by trees of rich and varied foliage, with flowers of jasmine, honeysuckle, and rose delicately scenting the air; it passes by villages which are surrounded by and almost hidden in groves of thick-leaved walnut-trees. Each village grove cheers one by its homely, pleasant, look, and each wilder glade tempts one to stay and enjoy in its shade the combined beauty and grandeur of the mountain views.

132 The atmosphere of the whole of this valley is distinctly cooler and fresher than that of the Kashmir Vale. On one's reaching Kangan the difference is already discernible; the heats that sometimes oppress one in Sirinagar are there left behind. The stream that flows in the valley is one of much volume and velocity, and its waters are always cold from the snow and glacier-ice that it drains from; the road crosses it several times over wooden bridges; as one stands on these one feels a current of cold air, air that has been dragged down from the higher parts by the water, and is kept cool as it flows by its contact with the stream, to which it is closely confined, for not a yard beyond its banks does the current extend.

4 [i.e. the Sin... Analysis]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

When one continues up the valley the climate becomes more 132
rainy, and at certain times of the year—as July and August— 241
showers fall almost daily. The crops grown are in part *bārānī*—that is, depending on rain—and in part irrigated; the irrigation cuts are drawn chiefly from the side streams; rice, which is the crop most generally grown by such aid, extends as far as the village of Gūnd, about 7000 feet above the sea; higher up the chief cereals are *chīna* (one of the millets) and *fromba*, or buckwheat, which last is a most hardy plant, that ripens its grain with comparatively little sun. Towards the head of this valley it is not excess of cold at any time, but absence of sun, from the prevalence of rain-clouds as harvest-time comes near, that limits the growth of the various kinds of crop.

At Gagangīr, which is two days' march above Kangan and 133x
four from Sirīnagar, the valley has much narrowed. The river flows at the very foot of the wooded mountain-slope of the left bank, and on the right there is but a narrow strip between the stream and the opposing hills. The cultivation of this strip sup- [361]
ports a small village; the walnut-trees that surround it are the last we see in this valley; the level of Gagangīr, which is about 7400 feet, may be counted the limit of them here. Here, too, ends the characteristic scenery of the last few marches; beyond we shall come to scenes of a different kind; but before proceeding to them let us turn to take a look back and cast the eye down the valley. One is struck with what I have often noticed in other mountain valleys after travelling some way towards their sources and then turning back. The mountains seem diminished, seem as if they hardly could be the same that towered above us as we passed along the foot of them; it seems, so, as if the opening of the valley into the plain below must be near at hand; it is difficult to think that there are so many miles to be traversed in a valley deep between high mountains.

Beyond Gagangīr a great rocky ridge on the north side approaches its opposite neighbour on the south, and the valley of the river becomes a gorge through which the waters foam, while the path is carried among the large fallen blocks that fill up the

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

The determining cause of the accumulation of so much moraine matter at the particular spot, Thājwaz, no doubt was the narrow gorge below, which made the ice of the side glacier (in an intermediate later time, when the main-valley glacier had retreated as far back as Sonāmarg or farther, and so the two had separated) to accumulate, to abut perhaps against the opposite mountain, and, keeping long at that level, to shed the material it carried, some being borne away down the gorge, while that thrown off on the upper side has remained to this day.* 133x

The village of Sonāmarg, a couple of miles above Thājwaz, has but half a dozen houses; it is with difficulty kept inhabited, for the cloudiness and showery character of its climate combined with the altitude, 8600 feet, make the growth of all crops precarious. The Maharaja's Government gives some advantages to those who will settle here, for the sake of their aid in carrying the post to Ladākh across the Pass; for this is the last inhabited spot in the Sind Valley; no other house is met with until we are beyond the Pass, in the Drās country. 361 [132] [241] [205]

At Sonāmarg we no longer have the homely look of the Kashmir village; here no trees shelter the cottages, the plain is bare, and the fields look unpromising. But the mountains that face the village on the north attract our attention; here beds of greyish-blue limestone stand up perfectly vertical and make precipitous slab-like faces of rock across the higher parts of the spurs. 133x

From Sonāmarg to Bāltal the valley is immediately bounded by hills a few thousand feet high; on the north side they are covered only with grass; on the south they are varied with tracts of forest. In some places the fir wood spreads down to the part traversed by the road; when we get to Bāltal the plain again is bare, but some of the lower hill-slopes are covered with birch wood and firs.

Bāltal is the last halting-place before the Pass. Here the main stream of the Sind River turns off almost at right angles

* On the steep side of the mountain on the right bank of the main river (above the bridge) I observed glacier-scratches at a height of about 500 feet above [illegible] direction was E and W, or E.N.E and W.S.W.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

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Stage.	No.	Height above the sea in feet.	Miles from last stage.
Brought forward			108
Sanī	11	11,560	9
Padam (chief place of Zānskār)	12	11,370	9
Thondhe	13		9
Zanglā	14		12
Namtse	15	13,050	13
Pāngātse	16		10
Nirā	17	11,850	10
Yalchung	18	12,730	6
Phutāksa	19	13,900	16
Honupatta	20	12,400	12
Wanla	21	10,900	12
Lāmayūrū	22	11,520	6
Leh (see Route 12, Nos. 15 to 19)	27	11,500	66
			298

The following Passes are crossed:

Between stages	8 and	9, Umāsi Lā or Bardhār ..	17,370 feet.
"	14 "	15, Chelang Labho	14,850 "
"	16 "	17, Nirā Pass	16,000 "
"	18 "	19, Singbo Pass	16,600 "
"	19 "	20, a Pass	16,200 "
"	21 "	22, a Pass	12,500 "

The road is not fit for laden animals, and it would be difficult to lead a horse along it, but this has been done. It is open for four or five months of the year only.

ROUTE 20.—*From Pālampūr in Kāngra by Kulu to Leh.*

(28 marches: 357 miles.)

361 [543] Pālampūr is a newly-founded town, about 4000 feet above the sea, in the centre of the Kāngra tea-district. A fair is there held each autumn, which was established to attract Yārkandī merchants from Leh by this route. In some years it has been attended by them, but, partly from irregularity in the arrival of the Yārkand caravan at Leh, and partly that this road is not open late in the year, the fair has not answered this purpose so well as was expected by its founders; still it remains a local fair of some importance.

Pālampūr is about 96 miles from Jālandhar, the nearest railway station; a cart-road joins the two places.

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

that river bank, at Tattapani to be exact, hot sulphur springs with valuable medicinal properties are found.

According to the 1941 census, about nine-tenths of the population were of the Muslim faith. The Raja who was a Hindu, was subject to the Maharaja of Kashmir. The unwalled, oblong-shaped capital of the State is also called Poonch—in some books it is still spelt Punch, but the pronunciation is Poonch. The population is under ten thousand. The valley in which this city has been built opens up as one approaches it and is rather like a miniature Valley of Kashmir. The view is clear for miles ahead, with Poonch built on a low plateau overlooking the river which flows quietly, parallel with the hill ridges. The old fort-palace with its massive walls, seems to rise from among the hundreds of houses in the bazaar of narrow, stone-paved streets. The Raja's white-walled and red-roofed new palace is built behind them all and dominates the whole, with a background of green hills and far-distant snow peaks behind which sits Gulmarg.

The Muslim schoolboys of Poonch always remember two landmarks in the history of their city. The first is 1814, when Ranjit Singh made his attack on Kashmir through Poonch; he sought the co-operation of Ullah Khan, the then Raja of Poonch, but this ruler being a Muslim had Afghan sympathies, and gave an evasive reply to the request, pleading his inability to comply with the Maharaja's wishes since his son was then a hostage in the hands of the Duranis. Ranjit Singh's forces advanced with the Maharaja at their head; the small forces of Poonch fell back, the Raja ordering his subjects to leave the town and villages, thus cutting off supplies from the Sikhs, who however, reached Tosa Maidan in their advance. There they suffered a crushing defeat at the hands of the Afghan forces of Rajouri and Poonch. Retreating, the Sikh army burnt the fair city of Poonch to the ground.

Later, when Poonch was still an independent hill State, it was annexed by the Maharaja Gulab Singh, when he defeated the combined forces of the Afghan Governor of Kashmir and the Raja of Poonch. Then, in order to show the people of his new State that the last of the representatives of the main line of rulers would never be able to return, he had both of them

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494 master also chose to make the journey this way, he sat facing backwards and had a step fitted on which to place his feet and so save them from dangling. The ekka took about five days to cover the road between Rawalpindi and Srinagar.

The "pleasures" of travel in those days have now gone though. The change came gradually, for after a while it was not unusual to pass a carriage and pair; now it is mostly cars and lorries which make the journey. The tongas, ekkas and bullock wagons are still on the road, but only between villages; even then 'bus services run between these, and lorry "seats" are to be had, either next to the driver—considered almost first class travel —or on top of the load. The driver of these usually expects to make quite a few rupees with these unofficial passengers who sleep, and have not been unknown to roll off from the high load.

491 The route from Rawalpindi to Srinagar is divided up into fourteen stages, not that this interests the traveller by car as it did those who went behind horses. The first stage, a distance of fourteen miles to Barakao, is at an altitude of about seventeen hundred feet above the sea. The road is level, fringed with trees and generally uninteresting to one who has been on the plains. But for the next stage to Tret, the climb is up through low brown foothills; in summer these are sprinkled with burnt-up scrub; the sun, if the day has advanced, can be scorching, the road dusty; in spring, though, it is different, and becomes a sufferable journey. As usual, at a difficult corner a toll bar is come upon. Tret stands elevated four thousand feet above the sea, and here is to be found the first rest house.

• 361 A further thirteen miles, and just two miles after Sunny Bank, lies Murree, a famous and fashionable hill station spread 529 out over the mountains at an altitude of anything between six and seven thousand feet, which have been reached through pine-covered slopes and up many zig-zag roads and hairpin bends. Here is built a modern town, with rest house, hotels, boarding houses, a great sanatorium, a convent, schools, cinemas and churches: it is the hill station for those who live in Rawalpindi, and also for many from Peshawar and Lahore. From here a lovely view can be had of the plains, while in the distance are the glorious snow-covered ranges of mountains, which are amazingly even in their height, few being below

2; Gervis T-3 (no date) 1954 AV1 Kashmir AV1

fourteen thousand feet and none over sixteen thousand; at intervals on the Poonch side great masses stand out from them like bastions, making it difficult to believe that some giant hand had not built this wall.

Murree is a health resort, the place where pallid cheeks gain a pink glow within a few days, the resort which, because of its climate, makes Pakistan tolerable to the long-suffering European who serves there. The air is invigorating, there is usually a coolish breeze, and within a very short while those who have arrived there "just to laze the days away", find themselves suggesting long walks through the wonderfully interesting hills, past babbling brooks, along narrow paths which lead through pink-barked, scented pines, firs and shady trees to some "special spot of our own", probably one such as is often passed on the road-side where the rocks are black wet with water and green with slime, but decorated with masses of dainty, trembling maidenhair ferns which cling to them, growing out from every crack and crevice that will offer them a root hold; they are large leafed, with shining black, wire-like stems.

Those who stay there can sit and cool themselves in contemplation of the far distant snows and admire the beauty of the country lying below their feet and above their heads, with all its differing shades of colours and variety of the shapes of the trees; the smoke-like wisps of cloud which are blown and drawn by air currents up and down the slopes; the intriguing red roof-tops of a hill-station house among the firs and pines, and little gardens of the peasants, which are terraced down spurs of the mountains, and the winding tracks—those you had never realized existed—with the load-carrying coolies striding down with empty baskets on their back, or struggling up with a load, in their hands a T shaped stick on which to rest it when they stand, for the basket or package is carried high on their backs; a head strap across the forehead stops the load from falling back as they climb; once on the ground it would be impossible to lift back unaided.

Kohala, which is the next stage on from Murree, is nearly thirty miles distant. The descent from the hills is steep, and it squats, stuffy and airless, shut in between hills at a height of only eighteen hundred feet above the sea level. In summer it is

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

361 unbearably hot, in June and July frequently reaching a tempera-
132 ture of 115° Fahrenheit, so that few people stop at the Dak bungalow. It is an important place on the route though, for
491 here stands the custom's house. The bridge which spans the Jhelum passes from Pakistan to Kashmir: this is an unusual bridge which quite a number of writers have noted. There used to be a suspension type of structure here, but it was washed away, as are so many others which fall beneath avalanches or through landslides in those parts. The one which is now there stands out from one side—the safe side—and a light steel extension connects the nose of the bridge with the other mainland, so that in the event of a landslide, this light portion of the "bridge" goes, and can be quickly replaced.

After passing over the river the road winds along the left bank of the Jhelum; it is a grand piece of engineering, in parts passing through short tunnels blasted through rock massifs which rise sheer from the river below. In some places just a loose knit rock wall serves as protection from falling over the edge of a precipice into the raging river beneath, at others the rock has been carved out so that it overhangs; here the road is oftimes narrow, though in other places—fortunately on the bends—it is wide, with ample room to stop the car and admire the country, which is particularly grand with high, barren hills rising steeply on either side; lone farms and tiny villages seem to cling to the hill sides, with small, terraced fields close by. Sparkling streams come down like waterfalls from heights; in places the result is surprising in that many of these, though spread wide, high on the mountain side, gradually come together to join the main stream. All are glittering with crystal waters from the snows in springtime, and combined make it appear like a gigantic fan which shimmers as some great, invisible goddess gently moves her hands so that she might enjoy the cool and refreshing breeze. Through gaps in these hills can be seen the snow-capped peaks of the ranges in the distance, with here and there a glistening peak.

361 Twenty-one miles from Kohala, and eighty-five from 'Pindi lies Domel, the most northerly place on the road, which, for the last few miles is cut sheer out of the cliff face; here landslips are not unusual after the rains. This is the most suitable place to

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361 stop overnight if the journey is being divided up into two days; there is a State rest house with a number of private houses. The main road is joined by one from Abbattabad, one which may be used in the winter when the Murree hills are covered with snow; this road runs back to the north-west for about fifty miles to Abbattabad, and although rather narrow, is always open: it can be seen crossing the ridge above the river and towards the west. Here also the river Jhelum is joined by its largest tributary, the Kishenganga; about the same in size, both flow for a short distance side by side before marrying, then it is easy to pick out in the spring and summer months the Jhelum which is light brown with the muddy deposits it has gathered on its long passage through Kashmir, and the Kishenganga, a light, clear, greenish blue from the snows which have fed it. In the dry autumn the Jhelum is an opaque green, brought about by the large quantity of organic matter suspended in it, whilst the water of the other river is a peacock shade, still clear and transparent.

491 133

In the old days petty chiefs ruled the tribes in these parts, and they were forever at war with each other, even with their neighbours across the closest ridges; yet when outsiders attacked one of them, all would join together to protect their land.

Only a day's march to the west lies the Black Mountain frontier where lived the "Yagi" Pathan tribes who made this road to Kashmir far from secure. The Frenchman Jacquemont records that in his travels, which were in 1831, he was provided by Ranjit Singh with a strong escort to save him from being taken captive, from being held to ransom, or being blackmailed.

361 Fourteen miles further on is Garhi, where some people prefer to stop the night, as it has another rest house, this one being rather beautifully placed in its compound just above the main road. One of the famous sights of the Jhelum Valley route used to be a great rope bridge which here spanned the river; this has now been replaced by a modern bridge. The scenery is quite different again. At three thousand feet the valley opens up; there are distant views of the wooded hills; it is greener, fresher and not unlike the English country roads and lanes; there is a crispness in the air, so that at night a blanket is needed;

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132 no longer does one sweat and lie restless on the bed. Of that part Bernier wrote in his letters of far back in 1660, "I find myself transported on a sudden from a torrid to a temperate zone, the mountains we were traversing being covered with every one of our plants and shrubs; I had almost imagined myself in the mountains of Auvergne". And of this journey Arthur Neve commented in his book, *Picturesque Kashmir*, in 1899, "Early in April, when the wheat is ripening in Domel, it is at Chakoti only in the ear, at Uri, though the fields are green, the deciduous trees are almost leafless and at Baramula snow may be lying in the hollows, the fields are bare, and there are all the signs of early spring". It is surprising to find poles fixed upright to the four corners of the bed, for mosquitoes are often found here, and in the autumn can be a pest to those who have not brought a net to cover the bed.

133 Between here and Uri there is some really lovely scenery, much of which is truly magnificent, with lofty peaks towering up on either side, the road at times snaking its way through narrow gorges in which the river Jhelum flows, at times placid and with great swirling pools of brownish water, at others foaming and rushing as it escapes through some close held ravine or rock, rock which is so hard that the centuries of wear has not widened it, so hard that it will turn an ordinary chisel with ease.

• 361 712 Uri has a delightful old rest house with electricity for lights and fans, a luxury the visitor had thought might be unknown in Kashmir after the smoking oil lamps and hand fans of late. The gorge of the river before Uri is reached is so narrow that it is easy to cast a stone across it; the rocks drop vertically down to the water, the mountain sides are just like great castle buttresses of rock which rise from the rushing Jhelum. The town stands on a triangular plateau which is several hundred feet above the river, and as one nears it, especially when the river is low, there are to be seen several of those sloping, plateau-like, great alluvial fans which run down to the water. Uri is nearly four thousand five hundred feet above sea level; once it was of importance, having its own Raja; now of no importance, the town has become little more than a large village. The fort is interesting though; its founder was at one

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

time said to have been a common khidmutgar—that, is a table bearer. He had been taken under the care of Ranjit Singh as a boy of seven, became one of his generals and is credited with having overcome the Afghans, "whose women so feared him that to frighten their children they quoted his name in a low deep voice. He was a tyrant in Kashmir, from where he was called after his two years' service from 1820." So the fort is not really very old. It became the home of the Raja from that time on. 361 712

Rampur, thirteen miles off, is the next stage of the journey. The road makes a great detour because of the gradient, and follows the contours of the mountains, so avoiding having to cross the large precipitous-sided nullah; after two or three miles you are astonished to find yourself almost back to where you started, the rest house lying across it, being but an arrow-shot away. The hillsides are mostly covered with loose shale, which is a menace at all times, for the rains wash it down on to the road, whilst later when it is all dried out in the sun, the moisture which bound it no longer has its hold, and it slips, a single stone soon collecting tons of the stuff as it tumbles down the mountain side. Although one does get a few seconds' warning of its descent by the terrifying swish and rumbling of the greater boulders, that is of little use for with the echoes of the hills it is difficult to decide, in the short time, from where the sound comes. The yellowish to purple-brown rocks which have been seen all the way from Domel, have now changed to slaty schists; later along the road they are replaced by limestone, and with it the scenery changes; there is now a wild beauty, with glorious forest trees, the ground spread with ferns and flowering bushes; the hills recede, the more gentle slopes being covered with tall deodar trees, standing straight and firm. Great precipices of limestone rise up from pine forests; here and there a fir or pine will have found a roothold on some small ledge and clinging tightly bends out and upwards as though searching for its sisters who crown the hill; here the countryside is truly lovely, and as such has been mentioned right from the earliest writers. Here it is that the gallery—or flume—six miles long, carries the water which, dropping four hundred feet, powers the turbines generating electricity for the Valley. On the way there 361 491 133 [376] 000

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On the way there

172 is the ruined Hindu temple which is said to date back to one century after the birth of Christ.

000 It seems here that Kashmir has at last been found, for there are walnut and chestnut trees; the flat-roofed houses are seen no more; in their place are the wooden ones with the flattish sloping roofs of Kashmir with wooden tiles or thatch. In spring wild roses of all colours, white, cream, pink and red, cover the bushes by the road side; here and there leafy trees hang out over it like great sunshades; the river widens and is quieter and although still brown, appears clearer. It is swift in places though, for dashing against a rock in its path, the splash of spray is high; here and there quiet pools have found their way into the softer rock, and willows shade these, protecting the fish which have fought so far up stream, and making such places interesting to the fisherman. The views across the river, of the hill-slopes covered with different kinds of trees, broken by great limestone cliffs and the distant snow-capped mountains, especially when the sun streams through the clouds to lighten one like a glistening wedding cake, or when the sunset lends them for a while a pearl-pink tinge which slowly turns to red, is indeed heavenly.

●361 Sixteen miles further on lies Baramula; the road, as it has
491 been for the last miles before Rampur, is comparatively level.
133 Peasants are to be seen more often working in the fields and small rice patches; at parts the wide river which almost ripples over the stone bed is slower in its flow and permits the use of small boats. On the side are large rocks different from those seen thereabouts and believed to have been carried down from the mountains by glaciers long since forgotten. A narrow ravine carries a path which leads through to Gulmarg, and here, until recent years, were found numbers of bears. Higher up, in the month of June, the rocks will be decorated with the pink blooms of wild rhododendron which flourish there. Hereabouts, especially from Naushera onwards, terrible damage was done in the great earthquake of 1885, which is still not forgotten in those parts. In the distance can be seen the great peak of Nanga Parbat, right ahead, the near seventeen thousand feet high Mount Haramouk, which, as one gets closer to Baramula, seems to rise sheer from the waters of the Wular Lake; on a clear

[From Uri to Rampur -- Analyst]

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day, far over to the right, the peak of Kolahoi is visible. Here the Valley of Kashmir opens before the road, but since it is on the same level does not appear to be as grand as when one bursts upon it from a high pass. 361 491 133

From the spread town of Baramula, the poplar-lined road goes through the flat fields to Srinagar. Some who go there still prefer to have their houseboat or donga meet them here so that they can continue the journey to the city by water. After that all is so quiet, the road with but few turns or twists; there is little to disturb the stillness except the occasional shout of a shepherd boy; no raging torrent runs below; there are no terrifying corners with honking lorries and hooting cars; no man or beast seems to be in a hurry, for it is the Vale of Kashmir, where nature has its sway. It is as though the unspoken greeting is "here rest a while".

Going out of Kashmir by the other route, a two hundred mile run to Jammu by the Banihal cart road, we left Srinagar at the other side of the city and passing the famous Pampur saffron fields, stopped in the village to buy some of its famed brand of biscuits, then went on past the ruins of the great light grey limestone temple built by King Avanti Varma in the eighth century; this is near to the roadside, surrounded by close-cropped turf, glorious in its broken and aged grandeur, especially in the spring when masses of mauve, wild iris spread around it. We continued on along the raised road through hundreds of acres of rice fields, with hamlets crushing on to the roadway, always seeming to have chosen a blind corner for their site. Tongas and bullock carts held tight to the single width tarred portion of the road and reluctantly gave way to us at the very last minute, to move over on to the dirt-built-up sides. Eventually, after thirty-two miles, we reached Khanabal, which adjoins Islamabad—by some called Anatnag. From here the poplar-lined road turns direct towards the distant mountains; still past fields of corn and rice, past small farms tucked away between willows, past clumps of the always four chinars on the wayside, past Muslim graveyards gay with mauve and white iris, shops which stand close on the edge of the road as if to demand that we stop to buy their wares from the sparsely spread shelves 491 [172] 361 241 491

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1
Gujars

233 we came upon another band of them camped in a nullah near a
[342] stream on the wayside. Their tents were of rags stitched together and stretched on the wooden framework. They were cooking, the great iron pots standing over the fires which the little long-skirted child girls were feeding with the sticks they ran round to gather. The men were in a bunch round a pipe some distance off; the boys were tormenting a goat; they all looked filthy, their skins greasy, their clothes begrimed, yet some rather pretty girls of the party were even then washing something by the river, maybe it was goat hair they would sell raw or make up into something to be bartered in a shop for some commodity they needed on the way: from the milk of their herds they make ghee. They are ignorant, simple people.

491 From Ramban to Batote is eighteen miles, and the road goes
• 361 down to two thousand two hundred feet above sea level.
[313] It twists and turns, and during the run passes over a long suspension bridge which crosses between two great high mountain walls of red rock, the river rushing a hundred feet below, glistening and clear, and carrying down with it hundreds of great logs which have been cut higher up, marked so that the owners are known, and sent down by this cheap form of transport, the only expense being the pay of the men who are posted at those parts of the river which are known to choke up. Further along the road we came on parked lorries; these were at places where the flow of the river slowed and the logs became beached on the sandbanks. It was here that they were being lifted up and carried by coolies to the road transport, to continue their journey to the Punjab.

Looking across at the tree-covered slopes on the other side we could pick out an old unused road, and this we did many times later on, maybe it was the original road up to the pass and made in the days before suspension bridges could be built to span the torrent; so that those who then travelled had to wait until they came upon a place where the waters were quiet enough for a ferry or shallow enough to ford.

361 Batote is four thousand five hundred feet high, and from that village to Kud is a distance of twelve miles, during which the road goes over the Patnu Pass; it is one long, climbing series of twists. The beauties were such that I found it almost impos-

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sible to keep my eyes on the road and away from the magnificent views as we climbed up through blue and grey cedars, tall firs and straight pines, the ground strewn with their cones and needles, the scent in the air glorious. As though to tempt the tourist to stop a while to enjoy to the full all that is about him, on many of the bends the road has been widened so that a car can be parked, for it is the ideal place for the picnic lunch or tea as you look down on the forest-covered hills, the silver river lost for a distance behind their beautiful multicoloured branches and high in the background the snow-covered mountain tops, sharply separated by their whiteness from the clear blue of the sky. 361 ●

The rest house at Kud sits just above the road, and although the furnishings were far from up to hotel standard, food of a kind was to be had there, and so we stopped the night, to awaken next morning to walk out on to the covered verandah and look across to the distant hills, over the mist which still clung to the valley between. Like most of these rest houses and Dak bungalows, which are usually quite old buildings, it has been beautifully sited for tourists but is not comfortable enough to encourage them to linger long. This was to be the last night on which blankets would be required on the bed. 361 495

From here down to Udhampur is a distance of twenty-five miles, the road gradually dropping, with many hairpin bends; but still the country clings to its trees, although as the latitude becomes lower, so the sweet-smelling pines and the firs are replaced by others. From among the barren red rocks great bushes grow, and when we were there they were all in bloom, the most fascinating being a mass of pink wax-like flowers, the leaves narrow, long and glossy, and when we stopped we found small clumps of wild strawberries in those parts of the road which held more vegetation. Still the road was with the river. 491

Most of the little towns we had passed through had consisted of long bazaars, always with many "hotels" which are really restaurants. Here and there on the bend of the road, beneath shady trees and close to a stream or a spring there were the odd tea shops, their sign of trade as always, being rows of cups and saucers and tiny tea pots, for each customer has his own pot; whilst behind them is a great clay stove with a kettle always 361 443

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

361 443 boiling on the top, and usually there are tin biscuit boxes with glass fronts to display the different kinds of cakes. There were always the cloth shops, the shelves sparsely spread, but with the dhursie—or tailor, usually a Sikh—sitting cross-legged on the verandah before his sewing machine, it being quite usual for the purchaser of cloth who comes from some way off in the hills to buy a length and wait for it to be made up into whatever article he or she wants. Then there was always the dry-goods store, most of that which the shopkeeper had to sell being displayed in large, flat baskets, whether it be tea, soap, tobacco, chilli powder, salt, flower, rice or any other commodity; always he had for sale lengths of rope, small fans for brightening up the charcoal cooking fire, and sweepers' brooms, besides oil for lamps and the ghee for cooking. His was a shop essential to every hamlet.

361 491 From Udhampur to Jammu is a little over forty miles. By now I began to realize that the lovely Valley of Kashmir was a long way off, for low hills surround the road; these are bleak and as we went further, so the trees and bushes no longer grew. The road winds, with many blind corners, and the rocks change in their colour to an elephant grey; they are smooth, as though soft, and there are signs in plenty of erosion, but the road is wide and the surface good. With little else to think about, my mind went back to that which I had read of this road. In the not very distant past, the route to Srinagar was the private road of the Maharaja; over this he travelled each spring to go to his summer capital, and returned the same way to Jammu, his winter capital, in the late autumn. All but the last Maharaja, who used cars, took weeks to make the journey; each night camp was made, usually at one of the rest houses but not necessarily so, though always near to a spring—a few of those he used are still adorned with the stone carved heads of animals out of the mouths of which cool water was made to flow for His Highness. He did not always move on next morning though; the decision as to when he could continue the journey being arrived at by his pundits, and if they decided that the stars were not propitious, then the Maharaja just stayed put, sometimes for weeks on end, whilst "his Srinagar subjects anxiously awaited His Highness's arrival".

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2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

In those days special permission had to be obtained to use the road; seldom was this granted for the time whilst the Court was progressing upon it, so that the months during which it was open were even fewer than now, since at that time both the Maharaja and the snow controlled it. Now the Maharaja has gone, but the snow still has its hold. The day will come when that also does not deter in winter those who wish to pass in and out of the Valley. 491 643

Just before entering Jammu, the road twists and turns for miles like a snake escaping through long grass. Blind turnings, steep, short hills, and close, cliff-bound sides, make it rather dangerous, so that we realized that all the hazards were not confined to the road over the pass with the thousands of feet to drop over the side. Then through Jammu, over the river bridge and on to the new magnificent road which runs to Pathankot; a road which is two cars wide with a cobbled overrun on each side, with dozens of concreted nullahs, each hundreds of yards long, with heavy wire netting over the smooth great stones preventing them being washed on to the road, and with high stakes at intervals, each marked so that in the spring floods the driver can see at a glance if he can get through; it is a truly magnificent piece of work. But it is not as one wishes to think of Kashmir and Jammu; it is as yet a road without a soul, flat, treeless and straight, open to the dry scorching sun which pours piteously down on the plains; in all an uninteresting run. It will not remain so for long though, for soon it too must surely become imbued with the beauty which seeps from the State; trees and shrubs will soon line the road, the glaring concrete will become sombre and soft in its colouring, little hamlets, quaint stalls and shops will spring up upon its sides—it will gain that something which will make it live. 491 361

It was here, as I thought of the customs post at which we would later have to stop on entering India, that I began to wish I had brought with me more of the arts of Kashmir, presents to give to those who had not been there, that they also might enjoy it and this even though our bed rolls were stacked on the roof, the luggage carrier crammed tight, the back seats stacked so high that only a slit was visible in the driving mirror of the traffic behind. There must be few of those who have been 000

3: Imperial Gazetteer G-3 (1889-95) 1909 AVI Kashmir AVI

sources of water, as in the case of Achabal, Vernāg, and Kokarnāg on the south, and Arpal on the east. Islāmābād or Anantnāg, 'the place of the countless springs,' sends out numerous streams. One of these springs, the Maliknāg, is sulphurous, and its water is highly prized for garden cultivation. The Kashmīris are good judges of water. They regard Kokarnāg as the best source of drinking-water, while Chashma Shāhi above the Dal Lake stands high in order of merit.

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Srīnagar and the Jhelum.

It is time now for the traveller who has been resting in Srīnagar to set out on the great northern road which leads to Gilgit. He will have admired the quaint, insanitary city lying along the banks of the Jhelum, with a length of 3 miles and an average breadth of 1¼ miles on either side of the river. The houses vary in size from the large and spacious brick palaces of the Pandit aristocrat and his 500 retainers, warmed in the winter by *hammāms*, to the doll house of three storeys, where the poor shawl-weaver lives his cramped life, and shivers in the frosty weather behind lattice windows covered with paper. In the spring and summer the earthen roofs of the houses, resting on layers of birch-bark, are bright with green herbage and flowers. The canals with their curious stone bridges and shady waterway, and the great river with an average width of eighty yards, spanned by wooden bridges, crowded with boats of every description, and lined by bathing boxes, are well worth studying. The wooden bridges are cheap, effective, and picturesque, and their construction is ingenious, for in design they appear to have anticipated the modern cantilever principle. Old boats filled with stones were sunk at the sites chosen for pier foundations. Piles were then driven and more boats were sunk. When a height above the low-water level was reached, wooden trestles of *deodār* were constructed by placing rough-hewn logs at right angles. As the structure approached the requisite elevation to admit of *chakwāris* (house-boats) passing beneath, *deodār* logs were cantilevered. This reduced the span, and huge trees were made to serve as girders to support the roadway. The foundations of loose stones and piles have been protected on the upstream side by planking, and a rough but effective cut-water made. The secret of the stability of these old bridges may, perhaps, be attributed to the skeleton piers offering little or no resistance to the large volume of water brought down at flood-time. It is true that the heavy floods of 1893 swept away six out of the seven city bridges, and that the cumbrous piers tend to narrow the waterway, but it should be remembered

361 499 [341]

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valley, and the steep mountains rise on either side, the northern slopes covered with pine forest, the southern bare and treeless. At Gagangir the track climbs along the river torrent to Sonāmarg (8,650 feet), the last and highest village in the Sind valley, if we except the small hamlet of Nilagrar some 2 miles higher up. Sonāmarg is a beautiful mountain meadow surrounded by glaciers and forests. It is a miserable place in the winter time, but it is of great importance to encourage a resident population. The chief staples of cultivation are *grim*, or Tibetan barley, and buckwheat. It is good to turn loose the baggage ponies to graze on the meadow grasses; for in a few more marches one passes into a region like the country beyond the Burzil on the road to Gilgit, a land devoid of forests and pastures, 'a desert of bare crags and granite dust, a cloudless region always burning or freezing under the clear blue sky.' The Zoji La (11,300 feet) is the lowest depression in the great Western Himālayas which run from the Indus valley on the Chilās frontier. Over this high range the rains from the south hardly penetrate, and the cultivation, scanty and difficult, depends entirely on artificial canals. The ascent to the Zoji La from Kashmir is very steep, the descent to the elevated table-land of Tibet almost imperceptible. For five marches the route follows the course of the Drās river, through a desolate country of piled up rocks and loose gravel. At Chanagund the road to Skārdu crosses the Drās river by a cantilever bridge, 4 miles above the junction of the Drās and Suru rivers, and about 8 miles farther on the Indus receives their waters. But the steep cliffs of the Indus offer no path to the traveller, and the track leaves the Drās river, and turns in a southerly direction to Kargil, a delightful oasis. Then the road abandons the valleys and ascends the bare mountains. The dreary scenery is compensated by the cloudless pale blue sky and the dry bracing air so characteristic of Ladākh. Through gorges and defiles the valley of Shergol is reached, the first Buddhist village on the road. Thenceforward the country is Buddhist, and the road runs up and down over the Namika La (13,000 feet) and over the Fotu La (13,400 feet), the highest point on the Leh road. Along the road near the villages are Buddhist monasteries, *manis* (walls of praying stones) and *chortens*, where the ashes of the dead mixed with clay and moulded into a little idol are placed, and at Lamayaru there is a wilderness of monuments. Later, the Indus is crossed by a long cantilever bridge; and the road runs along the right

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3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

Panjāl range, Hastīvanj, where the king, to amuse himself, drove one hundred elephants over the precipice, enjoying their cries of agony. King Gopāditya was a pleasing contrast to the cruel king, and did much to raise the Brāhmans, and to advance their interests. 175

Hindu dynasties.

Pravarasena II reigned in the sixth century and, returning from his victorious campaigns abroad, built a magnificent city on the site of the present capital of Kashmīr. The city was known as Pravarapura, and is mentioned by Hiuen Tsiang at the time of his visit (A.D. 631) as the new city. The site chosen has many advantages, strategic and commercial, but it is liable to floods. Many subsequent rulers endeavoured to move the site of the capital, but their efforts failed. Among these was the celebrated Lalitāditya, who ruled in the middle of the eighth century, and received an investiture from the emperor of China. A great and victorious soldier, he subdued the kings of India and invaded Central Asia. After twelve years of successful campaigning he returned to Kashmīr, enriched with spoil and accompanied by artisans from various countries, and built a magnificent city, Paraspur (Parihasapura). To give this new town pre-eminence, he burnt down Pravarapura. Lalitāditya also built the splendid temple of Mārtand. Before leaving for further conquests in Central Asia, from which he never returned, the king gave his subjects some excellent advice. He warns them against internal feuds, and says that if the forts are kept in repair and provisioned they need fear no foe. In a country shut in by mountains, discipline must be strict, and the cultivators must not be left with grain more than sufficient for a year's requirements. Cultivators should not be allowed to have more ploughs or cattle than are absolutely necessary, or they will trespass on their neighbours' fields. They should be repressed, and their style of living must be lower than that of the city people, or the latter will suffer. These words spoken some 1,200 years ago have never been forgotten; and rulers of various races and religions have followed Lalitāditya's policy, and have sternly subordinated the interests of the cultivators to the comfort of the city. [361] [178]

Sankara Varman (883–902) was another great conqueror; and it is stated that, though Kashmīr had fallen off in population, he was able to lead out an army of 900,000 foot, 300 elephants, and 100,000 horse. Sankara Varman was avaricious and profligate. He plundered Paraspur in order to raise the fame of his own town, now known as Pattan.

5 or 6 miles from the bank of the Jhelum, and by the marvellous solidity of its construction. The cella, which is 8 feet square, and has an open doorway on each of the four sides, is composed of only ten stones, the four corners being each a single stone, the sculptured tympanums over the doorways four others, while two more compose the pyramid roof, the lower of these being an enormous mass, 8 feet square by 4 feet in height. It has been ascribed by General Cunningham, on grounds which, in the absence of any positive authority either way, may be taken as adequate, to Narendrâditya, who reigned from 483 to 490. Fergusson, however, considered that the the doorways are coarsely executed in comparison with the artistic finish of the purely architectural details, and are much defaced, but apparently represent Brahmâ, Vishnu, Siva, and the goddess Durgâ. The building is said to be dedicated to Vishnu as Sûrya or the Sun-god. Inside the cupola is rayed, so as to represent the sun; and at each corner of the square the space intervening between the angle and the line of the circle is filled up with a *jina* or attendant, who seems to be sporting at the edge of its rays. The roof has been partly displaced, which is said to have been the result of an attempt made to take it down and remove it to the city. The interior is still occupied by a large stone *lingam*.

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A table at the end of this article (p. 83) shows the distribution of population in 1901. An estimate of the number of inhabitants was made in 1873, but the first regular Census was taken in 1891. In that year the population was 2,543,952, and it rose to 2,905,578 in 1901, or by 14 per cent. To a considerable extent the increase was due to improved enumeration, as for example in Gilgit, where the number recorded rose from 16,769 to 60,885. The increase amounted to 22 per cent. in the Kashmîr province, compared with only 6 per cent. in Jammu. The density of population in the whole State is 36 persons per square mile. Details of the area of subdivisions are not available, but the density per square mile of land under cultivation varies from 64 in Muzaffarbâd district to 1,095 in Gilgit, where cultivable land is scarce. There are only two towns of any size, JAMMU (36,130) and SRINAGAR (122,618), but the State contains 8,946 villages. Nearly half the total population lives in villages with a population of less than 500 each. Formerly, considerable numbers of Kashmîris emigrated to the Punjab, but the census results in that Province show that only 83,240 persons born in Kashmîr were enumerated there in 1901 compared with 114,775 in 1891.

Population.

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Kr 162

Kr [34]

Kr [167]

● 361 **Jammu Town.**—Capital of the Jammu province, Kashmir State, and the winter head-quarters of the Maharaja, situated in [42] 32° 44′ N. and 74° 55′ E., at an elevation of 1,200 feet above sea-level. Population (1901), 36,130. It lies high on the right bank of the river Tawi, which flows in a narrow ravine to [43] join the Chenab. The town covers a space of about one square mile, densely packed with single-storeyed houses of round stones and mud with flat tops. In the upper portion are superior houses of brick, and in the Mandi stand the State offices and the palaces of the Maharaja and his brother. The general effect of Jammu is striking; and from a distance the whitewashed temples, with their gilded pinnacles, suggest a splendour which is dispelled on nearer acquaintance. The [illegible] the other buildings in Jammu it is commonplace. The Dogras have little taste in architecture, and are essentially economical and practical in their ideas of domestic comfort.

[44] The railway, which runs to Sialkot, a distance of about 27 miles, [45] starts from the left bank of the Tawi. The river is spanned by a fine suspension bridge, and a good cart-road runs from the bridge as far as the Mandi. The other streets are narrow and irregular, and there is nothing of striking interest. Of late years the construction of water-works, the opening of the cart-road to the Mandi, the suspension bridge over the Tawi, and the railway extension from Sialkot have improved the conditions of life in Jammu; but there has been no marked response either in population or in prosperity.

511 In the palmy days of RAJA Ranjit Deo, towards the latter 447 part of the eighteenth century, it is stated that the population was 150,000. There is nothing in the geographical position of Jammu which makes for prosperity. It lies on the edge of the Maharaja's territories, with an infertile hinterland. Rightly speaking, it should have been the emporium for Kashmir commerce, but the construction of the Kohala-Srinagar cart-road has taken trade away from the Jammu-Banihal route. At present there are hopes of the development of coal-mines to the north, which might bring prosperity to the Dogra capital; and the railway projected from Jammu to Srinagar would restore much business.

361 The town is situated on a hill. It may be aptly called 'the city of temples,' as every traveller is likely to be impressed with them, while approaching by road or train. The largest and the central place of worship is the temple of Sri Raghunathji. The town was a great centre of industry in the time of the

late Mahārājā Ranbīr Singh, but now it is merely the residence of the ruling family and the officials of the State. The governor (Hākim-i-Ala) of the province with his revenue office, the Chief Judge, the Sub-Judge and two magistrates of the first class, the Wazīr-i-Wazārat of the Jammu district, the Superintendent of police, Jammu province, the chief medical officer, and the heads of various departments all live in Jammu, together with the staff of their several offices. A large hall called the Ajaibghar was erected by the late Mahārājā for the accommodation of the present King-Emperor, when he visited Jammu as Prince of Wales in the year 1875. The Mandi Mubārak palaces and the palace of Rājā Sir Amar Singh, [illegible] town, are the chief attractions. The Central jail has a daily average of 268 prisoners, and costs about Rs. 20,000 per annum. The State high school is located in a large building, and is doing fairly efficient work. It contains about 800 pupils. A college to be named after the Prince of Wales is shortly to be opened. A State hospital is maintained, costing annually Rs. 14,800. Great improvements have been made in the drainage system of the town, which is managed by a municipal committee, and more improvements in this respect are under contemplation.

Kathua.—An overgrown village in the Jasrota district, Jammu province, Kashmīr, situated in 32° 22′ N. and 75° 32′ E., on the right bank of the Rāvi and between it and the Ujh river. Population (1901), 5,801. Kathua possesses no points of interest. The buildings are mean and dilapidated, and the place has no past and no future. The climate is unhealthy, and the water-supply scanty and bad.

Mīrpur.—Town in the Bhimber district, Jammu province, Kashmīr, situated in 33° 11′ N. and 73° 49′ E., at an elevation of 1,236 feet above sea-level. It lies 22 miles north of the British cantonment of Jhelum, and is said to have been founded about 200 years ago by the Gakhars, Mīrān Khān and Sultān Fateh Khān. It is situated on high ground on the edge of the Karoli Kas, from which drinking-water is easily procured. There are several rather picturesque temples, the chief being the Sarkārī Mandir, built by Mahārājā Gulāb Singh, the Raghunāthji, and the temple of Dīwān Amar Nāth. The town contains 550 shops, forming a long bazar running east and west. Apart from the shop-keeping class, Brāhmans and Sikhs, of whom many are settled in Mīrpur, the inhabitants are mostly of the artisan or menial classes. There is a flourishing

Kr 361 State school badly housed, and a dispensary in a building wholly unsuited to the purpose. The town has a neglected appearance. The streets are badly laid, dirty, and undrained, and there are no attempts at conservancy. Trade is brisk. It is mostly in the hands of Mahājans and Khattrīs. The chief articles of export to British India are grain, *ghī* from the hills and Pūnch, and minor forest products from Kotli, Pūnch, and Rājauri; the chief imports are salt, cloth, tea, and sugar.

Kr [839] [564]

Pūnch.—Principal place in the *jāgīr* of the same name, Kashmīr State, situated in 33° 45′ N. and 74° 9′ E., at an elevation of 3,300 feet above sea-level. It lies on sloping ground above the right bank of the Tāwi. Population (1901), 8,215. The town is oblong in shape, and is unwalled, with narrow streets. There are about 750 houses, generally single-storeyed with flat mud roofs. The fort, in which the Rājā resides, stands on a mound about 300 yards from the south-west corner of the town. Pūnch is well supplied with water brought by channels from the neighbouring streams. The climate is hot in the summer, and the rice-fields in the neighbourhood are probably one of the causes of the prevalence of fever. During the five hot months it is the custom to migrate to the hills to the summer camping-ground known as Dhoks. There is a flourishing market and a large trade is done in grain and *ghī*, in spite of the fact that there are no roads in the *jāgīr* fit for cart traffic. A good six-foot road for pack transport has nearly been completed from the town to Uri on the Jhelum, and there is a project for a road to Rāwalpindi, with a suspension bridge over the Jhelum at Lachman Pātan. Other important tracks lead to Gulmarg and Tosh Maidān in Kashmīr, and to Jhelum. The ancient name was Parnotsa, and the place is often mentioned in the chronicles. The Kashmīris always speak of Pūnch as Prunts.

Kr [162] Kr [342] Kr [312] Kr [132] Kr [221] Kr [448] Kr [487] Kr [101]

Station. **Srīnagar.**—Capital of Kashmīr State, situated in 34° 5′ N. and 74° 50′ E., at an elevation of 5,250 feet above sea-level. The city lies along the banks of the Jhelum, with a length of about 3 miles and an average breadth of 1¼ miles on either side of the river. Originally houses were confined to the right bank of the river, and the site possesses many advantages, strategical and economic. It is not known when the extension on the left bank took place, but the royal residence was transferred to it in the reign of Ananta, 1028–63. Modern Srīnagar, on the right bank, occupies the same position as the ancient city of king Pravarasena II, who ruled at some period of the sixth century. Kalhana, in his famous chronicle, says that the

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4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

133 The journey up the river, though it offers many
137 beautiful views, is monotonous, and it is a relief to get out of your boat occasionally and to walk along the bank ahead of the men towing, or to cut off bends of the river by striking across country. In the spring the banks of the Jhelum are bordered for miles by broad bands of purple iris, with an occasional mass of the white iris showing the village graveyard; the air is delightful, and breathes new life into any one who has come up from the burning plains of India. When tired of walking there is nearly always a clump of the great plane-trees, or a single one growing on the river bank, to give the wayfarer pleasant shade, where he can sit and wait for his boat, sung into day-dreams of home in the far West by a chorus of sky-larks.

361 Srinagar itself is picturesque as approached by boat. The town, a huddled mass of lightly-built houses, in the construction of which timber takes a prominent part, lines both banks of the river. It is dominated by two isolated hills, one crowned with the battlements of the State prison and fortress called Hari Parbet, the other the Takht-i-Suleiman, or Throne of Solomon, topped by an ancient temple which has looked down on the crowded life below for many centuries, for it was built before the secret of the true arch was known. Behind these hills rise the rugged outlines of the mountains which form the boundary of
[441] the valley. As your boat ascends the stream it passes under bridge after bridge of wood built out from massive wooden piers on timber cantilevers, and the bank is lined with temples, whose roofs, covered with tin, shine like silver. Ruined quays, retaining

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

361 walls of masonry, in which can be traced the spoils of many a temple; ill-kept flights of stairs leading to filthy gullies, or here and there to broader roads; houses leaning at all angles, telling of the passing of the last earthquake; one wooden Mahomedan mosque, with a roof recalling Chinese architecture; the great mass of the Maharaja's palace, broken by the golden dome of the princely temple—all these combine to make a picture unique in the East. Passing under the last bridge your boat floats into a long reach, bordered on the left with stately planes and long lines of poplars, amongst which you land at the gate leading to the Residency, where lives the officer belonging to the Political Department of the Government of India, who holds the post of Resident in Kashmir. The house is a charming one, the most English house in India, but it is very badly situated, and lies below the bank of the river scarcely above the ordinary high-water level, and it has more than once been in imminent danger of being flooded out.

648 A few words as to the position of a Resident in a Native State may not be amiss. There are in India, surrounded by districts entirely under British rule, or lying, as in the case with Kashmir, on the borders of the Empire, some hundreds of Native States, great and small, having a total population of over eighty millions. These States, for want of a better word, may be described as feudatories of the Suzerain Power. Their relations with the latter pass through a thousand gradations, from *quasi*-independence to complete subservience. Hundreds of treaties, engagements, and grants ratified during the past hundred and fifty years, define their position and the

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

000 spatching a mission to Chitral in accordance with the wish of Afzul-ul-Mulk, who seemed to be establishing his power firmly throughout the country. My unlucky friend Nizam-ul-Mulk was a refugee in Gilgit, and his affairs required delicate handling; and last, but not least, the Indus valley tribes were uneasy.

563 631 A word of explanation as to the position of these tribes and their relation to Kashmir may not be amiss. Looking down the Indus from Bunji, there were on the right bank of the river three independent Shin republics—Gor, Darel and Tangir; on the left bank, some forty miles below Bunji, was the Shin republic of Chilas. The Chilasis had been confirmed disturbers of the peace of old, and had raided into Kashmir territories much to the detriment of the valleys between Astor and Kashmir proper, some of which had been practically ruined and depopulated in consequence of their incursions. In 1855 the Kashmir Durbar had in retaliation invaded Chilas and captured the principal fort. Since that time the Chilasis had been tributary to Kashmir, and an agent [164] of the Durbar's had resided amongst them. The fighting strength of the tribe was estimated at between two and three thousand men, but the calculation was too high, for the race had suffered very severely of late years from the ravages of [795] small-pox. The Chilasis were bigoted Sunni Mahomedans, much under the influence of the [361] Mullahs from Swat who visited the country. Gor, the smallest of the republics, lay nearest Bunji, and was a group of village forts perched thousands of feet above the Indus. The people were quiet and in-

361 Places of interest—(A) The 4 following are some of the chief places of interest for tourists in Kashmir :—

(1) SRINAGAR.

Srinagar, the summer capital of the State, extends over an area of about 4 miles in length by about 2 miles in width. The river Jhelum winds its way through the thick-
[491] ly populated city situated on its banks. The river in the city is spanned at intervals by several bridges built by different rulers of Kashmir between the 15th and the 18th centuries. Some of these bridges have very recently been reconstructed. Going down the river in a ***shikara*** (a small boat), one comes across many picturesque sites, including old mosques and temples as well as numerous shops of woodcarvers, silver-smiths, papier mache manufacturers and dealers in the arts and craftsmanship for which Kashmir is famous. The main streets are all metalled and afford facilities for wheeled traffic through the city. An excellent and abundant supply of pure water is provided for the city by a network of pipes fed from a reservoir at Harwan, twelve miles away in the mountains. Just above the 7th bridge in the city is situated the Bonded Warehouse of Central Asian traders. Below the bridge has been constructed a weir or barrage to maintain the level of water in the river during the winter season. Higher up above the first bridge are situated the Civil Lines or residential sections with well-built bungalows and nicely laid out gardens. Nedou's Hotel is centrally situated in the Civil Lines. With the growth of tourist traffic in recent years, several new hotels have sprung up, particularly on the Boulevard which fringes a part of Lake Dal.

[162] The population of Srinagar according to the census
[484] of 1941 is about 2,08,000. It should, however, be remembered that during the six months of summer when visitors flock to Kashmir, the population of Srinagar rises by many thousands.

The Srinagar Club is the centre of amusements, and recreation for European visitors and permanent residents. It has six excellent tennis courts as well as a good 18-hole golf course laid out near Nedou's Hotel. Tennis tournaments and many golf competitions are held every year by the Club. The Amar Singh Club consists mostly of Government officers, but it also takes a limited number of visitors as temporary members every season. There are

three Cinema Halls, one of which caters chiefly for Europeans and educated Indians. 361

(2) MUGHAL GARDENS.

Chashma Shahi.—About five miles from the Srinagar Civil Lines on the hill-side above Lake Dal is situated the well-known spring, *Chashma Shahi* or the "Royal Spring." It is famous for its pure, transparent and cold water. The spring is enclosed by a small garden in which the fountains play, fed from the same spring. The garden was laid out by Shah Jahan in 1632. It commands a beautiful view of Lake Dal and its environments. 367

Nishat.—Two and a half miles beyond *Chashma Shahi* and right on the edge of Lake Dal lies the famous *Nishat Bagh* or the "Pleasure Garden" which was laid out in the time of Shah Jahan. It is arranged in twelve terraces and its cascades and fountains, flower-beds and lawns, cypress and *chinar* trees, heighten the beauty of the prospect presented by the panorama of the lake against the background of imposing and magnificent mountains.

Shalamar.—This garden lies about two miles beyond *Nishat Bagh* on the way to Harwan. It was built by Jahangir for his beloved Nur Jahan, with whom he passed several summers here. The garden has many majestic *chinar* trees and is ornamented with terraces and fountains. On one of the terraces is built a magnificent pavilion of black polished stone closely resembling marble.

Nasim.—This is a fine green plain on the bank of Lake Dal shaded by a wonderful grove of *chinars*. It is an ideal camping ground situated at a distance of 6 miles from Srinagar. Four tennis courts have been constructed, in the garden recently. Bathing may be enjoyed in ideal surroundings in *Nagin Bagh* which is close by. Sailing boats, bathing boats and motor boats for aqua-planning are available on hire for visitors.

Achhabal.—This garden is situated at a distance of 40 miles from Srinagar, from where it can be reached by car in less than two hours. The water which is cold and refreshing gushes out of the foot of the hill, which skirts the garden on the southern side. The garden with

367 its beautiful cascades and fountains was laid out by Jahangir. There is a Trout Hatchery at Achhabal, which is fed by the water of the spring. Outside the garden, there is a small beautiful ground shaded with *chinar* trees. There is also a rest-house, with catering arrangements, situated quite close to the ground.

Vernag.—Another Mughal garden is at Vernag below the beautiful spring there. The place is fifty miles from Srinagar and 6,100 feet above the sea level. It is situated at the foot of the Pir Panjal and has a large spring in an octagonal basin and an arcade built by Jahangir. The [133] limpid water flowing from the spring is one of the principal sources of the river Jhelum.

(3) HILL STATIONS.

361 **Pahalgam.**—This hill station is situated at a distance 485 of 59 miles from Srinagar at an altitude of about 7,000 133 feet above the sea level, in the heart of the finest side [490] valley of Kashmir, the Liddar Valley. The road to Pahalgam from Srinagar is suitable for motor and lorry traffic during the spring, summer and autumn months. It attracts an increasing number of visitors every summer. It has hotels, post and telegraph offices, a Tehsil office, a dispensary, a police station and a conservancy staff. It is an important stage in the pilgrimage to the sacred cave of Sri Amarnath, which is 27 miles away. The great Kolahoi glacier, another attraction for visitors, is about 22 miles from Pahalgam.

Kokarnag.—Kokarnag which is at a distance of 50 miles from Srinagar and 10 miles from Achhabal has a group of springs from which ice-cold water flows. The camping ground is close to the springs. A cafe has recently been opened there.

Gulmarg.—This far-famed holiday resort is about twenty-eight miles from Srinagar, and 8,700 feet above the sea level. It provides many amenities for visitors. It has a high class hotel, post and telegraph offices, a dispensary, a police station and a Tehsil office. The hill station is placed under a Town Area Committee. A magnificent panorama is unfolded to the view from the circular road, 7 miles long, which commands a view of the Nanga Parbat ranges and the whole of Kashmir Valley. Khilanmarg, which is a favourite place for excursions

from Gulmarg, affords a glorious view of Kashmir Valley 361
and its surrounding mountain ranges including Nanga 485
Parbat. It is 1,600 feet higher than Gulmarg and can 133
be reached by a rough pony track through forest area. Towering over Khilanmarg is Affarwat, 14,000 feet above the sea level. It has a picturesque blue lake. One can ride to Khilanmarg and thence climb Affarwat on foot. Gulmarg has been developed as a modern hill station and continues to attract visitors, mostly Europeans, in increasing numbers, in the summer. It also attracts ski-ing enthusiasts in December, January and March each winter, when meetings are arranged by the Ski Club of India.

Toshmaidan.—This can be reached by three marches from Gulmarg, and is one of the most beautiful *margs* (literally meadows or pasture lands) of Kashmir. The path is steep, but fit for ponies.

Ganderbal.—This is a small village on the banks of the Sindh river at a distance of 13 miles from Srinagar, and 5,220 feet above the sea level. Visitors generally stay in boats moored along the river. By road it is half an hour's drive from Srinagar. As in Pahalgam and Gulmarg, there are here post and telegraph offices, the Government dispensary and a police station. The Sindh river and its tributaries in Ganderbal supply fish in abundance. Ganderbal is the starting point of excursions to famous places like Sonamarg, Baltal, Zojila mountain, Lake Gangabal and the Harmukh mountains.

Sonamarg.—This glacier valley is at a distance of 51 miles from Srinagar, and is 8,750 feet above the sea level. It presents one of the finest pieces of scenery in Kashmir and is noted for its bracing climate. A portion of the road [491]
to Sonamarg is metalled and the remaining is a fair-weather motor road. Large camping grounds are available in the valley. The famous Sri Amarnath cave and the Kolahoi glacier in the Liddar valley are accessible from this place also. Snow trout are available in the river at Sonamarg.

Gangabal.—This glen is about 11,720 feet above the [788]
sea level and contains an attractive lake. On one side of the lake rises the towering peak of Harmukh (16,900 feet). It is a place of pilgrimage for Hindus.

observations. It has a garden attached to it with 6 terraces. 172
The retaining wall is ornamented with a series of arches. It has a domed ceiling.

Pandrethan.—The temple of Pandrethan is situated about 4 miles away from Srinagar. The pond in which it was erected has been drained and the plinth excavated. The domed roof is a fine piece of sculpture. The temple is about 18 feet square with projecting porticos. It was erected by King Partha in A. D. 921.

Harwan.—Recent excavations have revealed one of the oldest monuments at Harwan, containing the only remains of its kind in India. A temple and some tablets have been unearthed, which date the monument as belonging to the Kushan period, when Kashmir was closely connected with Central Asia. The remains are situated only a few furlongs below the water reservoir at Harwan.

Avantipura.—It is situated on the right bank of the Jhelum at a distance of 18 miles from Srinagar. It was the capital of the famous king, Avanti Varman, who built here two temples of Avanti Swamin and Avanti Sura, one before his accession to the throne and the other subsequently. These temples were dedicated to Vishnu and Shiva. The gateways of both are standing and the conspicuous ruins attract the attention of all visitors to Kashmir, as revealing the old art of carving.

Martand.—The celebrated temple of Martand possesses far more imposing dimensions than any other existing temple. The total length of the temple is 63 feet. The walls are still standing, though the roof has been totally ruined. The pillared quadrangle round the temple is 220 feet by 142 feet. The stones are very finely carved.

Pattan.—This place is situated at a distance of 17 miles from Srinagar. The ruins of two temples are found here. These were erected by Sankaravarman and his queen, Sugandha.

(B) Among the chief places of interest in Jammu Province mention may be made of the following :—

Kishtwar.—This is one of the best places for 485
trekking, and big game is found here abundantly. Forest 361
rest-houses and tourists' huts have been constructed at several places for housing facilities of tourists and sportsmen.

Bhadarwah.—It is a small beautiful town, surrounded by hills on all sides, with an altitude of 5,540 feet above

485 the sea level. It is situated at a distance of 42 miles
361 from Batote on the Banihal Cart Road, and a fair-weather motor road from this place to Bhadarwah has been constructed recently. The climate of the place is very cool.

Batote.—This is a hill station on the Banihal Cart Road at an altitude of 5,116 feet above the sea level, and at a distance of 78 miles from Jammu. It has a natural sanatorium surrounded by pine trees.

Kud.—This hill station with an altitude of over 5,700 feet above the sea level is situated on the Banihal Cart Road, at a distance of 66 miles from Jammu. It commands picturesque scenery. During summer months, it is an ideal hill station for the people of Jammu Province and the neighbouring areas in the Punjab.

Sanasar.—Sanasar is a beautiful valley at the top of Batote Range and is a good health resort. A fair-weather motorable road has recently been constructed from Patni top to provide easy access to this place.

788 Besides, there are a number of places of pilgrimage
491 both in Jammu and Kashmir, which attract a large number of people. Sri Amarnath cave in Kashmir situated at an altitude of 12,729 feet above the sea level, is an all-India Hindu shrine and attracts pilgrims from places far and near every year. The road from Srinagar to Pahalgam, about 60 miles, is metalled, and thence there is a ponyi road of about 27 miles to this cave. Sri Vaishno Deva in Reasi Tehsil in Jammu Province similarly attracts large number of pilgrims every year. The road is open to motor and lorry traffic as far as Katra, and from that place, the cave can be approached by ponies or mules. Hazratbal, at a distance of about 5 miles from Srinagar, has a shrine of Muslims associated with the holy Prophet. The shrine is approached both by a metalled road and Lake Dal and attracts many Muslim visitors.

000 The Jammu and Kashmir State provides a vast field for men of different tastes and interests. The holiday-maker finds in Kashmir the chief garden of Asia, with scenery hardly surpassed anywhere else in the world. For the lover of sport a wide range of game is available. The botanist and the zoologist have here a great wealth of flora and fauna. The lovely glens and the shaded mountain spurs in their picturesque settings provide an inexhaustable theme to the genius of the poet and a background for the contemplation of the philosopher. For the

end of 1941. A similar institution has been started at Jammu also. The Sericulture industry which is a Government monopoly and the carpet industry which has in recent years received subsidies provide employment for thousands of labourers. The increased industrial activities of the State have opened new avenues for industrial labour. 000 655 463

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The first Municipal Committees established in the State were purely official bodies, financed by Government and consisted of 24 nominated members in the case of Srinagar and 18 in the case of Jammu. The Governors of the respective Provinces functioned as *ex-officio* Presidents. In 1913, the constitution of the Municipal Committees was revised. The Srinagar Municipality was given 8 elected and 16 nominated members, and the Jammu Municipality 6 elected and 12 nominated members. One elected seat in each municipality was specially reserved for traders. In 1921 the right of election of a Vice-President from among the members of the Committee was granted. 633

The constitution of the Municipal Committees was further revised in 1927-28 and the elected element raised to one-half. In 1936, the franchise qualifications were lowered and brought in line with those prescribed for the Praja Sabha election. The elected element was substantially increased to provide a clear majority. The Municipal Act recently passed provides that unless the Government otherwise direct, the appointed members should not exceed one-fourth of the whole Committee. This Act has also enlarged the scope and powers of the Committees in many respects. A new procedure has been laid down for constituting municipalities and altering units or excluding areas from municipalities, and provision has been made for giving opportunities to the inhabitants of those areas that are proposed to be included in or excluded from the municipal limits to submit their objections within a specified time limit. [LLL]

To guard against overcrowding in the cities of Jammu and Srinagar, several areas have been notified under the Town Planning Act and schemes for their development are under consideration. The Town 361

361 Planning Department advises the Town Area Committees with regard to their Town Planning problems. Special surveys for the development of important holiday centres like Sonamarg in Kashmir Province and Sanasar in Jammu Province are being carried out.

* * * * * * *

658 Education has made very great advance in recent years. University education is received by over 2,400 pupils including a number of girls, in the colleges maintained by the Government at the capital cities, and is very cheap. The Sri Pratap College, Srinagar, has been split into two separate colleges, *viz.*, an Intermediate College and a Degree College, in order to remove congestion and improve the standard of the teaching. Pre-University education has been practically free. The Compulsory Primary Education Act was passed in 1930 and as stated above, primary education for boys is free and compulsory in cities and important towns. Books are supplied free to boys of primary classes throughout the State on a very generous scale. Secondary education is free, except in a few High Schools in the capital cities and Mirpur town, and even in these schools, only about 33 per cent. of the boys pay fee and the rest are free scholars. Liberal scholarships have been provided to encourage education. In addition to this, special grants are included in the budget every year for scholarships to pupil belonging to educationally backward or poorer communities. Special scholarships have also been ear-marked for students from the Frontier district who read in the high schools or the colleges at Srinagar and for girl students reading in colleges within the State or outside.

Since 1925, the number of pupils in Government and aided educational institutions has increased from 44,601 by about 165 per cent., to over 1,18,000; the number of the institutions from 706 by over 167 per cent. to 1,888 and the expenditure on education from Rs. 10.75 lakhs by over 144 per cent. to Rs. 26.24 lakhs. Although the pace of education has thus been accelerated, much still remains to be done, and His Highness' Government are quite alive to their responsibilities in the matter. Following the publication of the report of the Basic Education Committee (popularly known as the Wardha Committee),

found that during the last forty years, from 1891 till 1931, while the population has increased by 43 per cent. the number of houses has also kept not only steady pace therewith but has actually exceeded the proportion the increase being 49·9 per cent. or say 50 per cent. The highest increase in the number of houses has taken place in the Kashmir Province which records a rise of 20·3 per cent. over the last decade, the Frontier Districts follow with an increase of 11·3 per cent. and Jammu Province showing only 6·6 per cent. increase. The higher increase in Kashmir Province is due to the high rate of increase of the Kashmir population as compared to Jammu, which during the last 40 years has only increased by 24 per cent. against 65 per cent. increase of Kashmir Province during the same period. This reveals a close correspondence between the increase in the number of houses and in population. 162*

A novel feature of the present Census was the carrying out of permanent house-numbering in the cities of Jammu and Srinagar which was done by affixing iron plates bearing house-numbers on the doors of houses which besides serving the purposes of Census will prove of great utility to the Municipalities, Electric and Postal Departments. 342 361

57. Variation in the size of house-hold.—The marginal table shows for the whole State the number of persons per house as also the average number of houses per square mile at each of the five Censuses commencing with the Census of 1891, while the Subsidiary Table VII of this chapter contains the figures for each of the natural divisions.

Census.	Persons per house.	Houses per square mile.
1891 ..	6	6
1901 ..	6	6
1911 ..	6	6
1921 ..	6	7
1931 ..	5	8

It is apparent that in the present decade the number of houses per square mile has increased from 7 to 8 *i. e.*, by 14 per cent. which no doubt presents a satisfactory improvement in the building activities. The area of the State being much larger in proportion to its population the figure of 8 houses per square mile represents an exceedingly low density of inhabited houses as compared with other parts of India. The house density of the Baroda State at the current Census comes to 69 houses per square mile while that of All India stands at 31·7 in 1921, and consequently the comparative position of this State in respect of houses per square mile, is an inferior one. The increase has been the highest in the Jhelum Valley Division which shows an improvement of 19·2 per cent. over the past decade, the Sub-montane and Outer-Hills following in descending order of 5·3 per cent. and 5·2 per cent. and the Indus Valley registering no improvement at all.

From Subsidiary Table VII, it will appear that the average number of persons per house in the entire State has dwindled from 6 to 5 *i. e.*, by 20 per cent. which would represent an abnormal reduction in the size of the family but in reality this is not the true state of affairs as in the calculations the decimal figures have been altogether left out of account, quantities above ·5 being taken as full numbers and below ·5 being omitted. The actual figures show that the number of persons has really decreased from 5·5 in 1921 to 5·4 in 1931 which shows a decrease of 1·8 per cent., a very negligible difference practically pointing to the conclusion that the size of the family is steady or has grown smaller by an inappreciable degree. The internal natural divisions show that there has been no change either in the Semi-mountainous Tract, the Outer-Hills or the Jhelum Valley Division.

58. The Family.—The "Family" for Census purposes was understood to consist of persons who usually lived and dined together with their resident dependents, but the definition is not complete as there may be certain families whose members on the Census night might be residing and dining elsewhere and might have escaped registration. Similarly on the Census night certain families from different localities may be residing together in a 592 659*

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SUBSIDIARY TABLE VI.

VARIATION BY TEHSILS ACCORDING TO DENSITY.

(b) *Proportional Variation.*

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Natural Divisions.	Decade.	*Proportionate variation in tehsils with a population per square mile at the commencement of the decade of*			
		Under 150	150-300	300-450	450-600
1	2	3	4	5	6
JAMMU AND KASHMIR STATE ..	1921-1931	+ 7·8	+ 20·5	— 30·6	+ 376·6
	1911-1921	+ 8·6	+ 3·9	+ 7·7	....
	1901-1911	+ 10·7	+ 6·3	— 0·6	— 13·7
I. The Sub-mountains & Semi-mountainous Tract	1921-1931	....	+ 10·0	+ 10·6	+ 7·9
	1911-1921	....	+ ·7	+ ·4	+ 12·8
	1901-1911	....	— 2·6	— 0·6	— 13·7
II. The Outer Hills ..	1921-1931	+ 8·0	+ 8·7	....	....
	1911-1921	+ 3·9	+ 3·6	....	....
	1901-1911	+ 18	+ 5	....	....
Jammu Province ..	1921-1931	+ 8·0	+ 9·3	+ 10·8	+ 7·9
	1911-1921	+ 8·9	+ ·2	+ ·4	+ 12·8
	1901-1911	+ 16	+ ·6	— 0·6	— 13·7
III. Jhelum Valley (Kashmir Province) ..	1921-1931	+ 11·6	+ 9·2	— 40·1	+ 100
	1911-1921	+ 10·7	+ 6·2	+ 9·8	....
	1901-1911	+ 16	+ 11·2	....	....
IV. Indus Valley (Frontier Districts) ..	1921-1931	+ 12·1	....	....	....
	1911-1921	+ 3	....	....	....
	1901-1911	+ 14·2	....	....	....

SUBSIDIARY TABLE VII.

PERSONS PER HOUSE AND HOUSES PER SQUARE MILE.

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District, Jagir or Ilaqa and Natural Divisions.	*Average number of persons per house.*					*Average number of houses per square mile.*				
	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891
Jammu and Kashmir State ..	5	6	6	6	6	8	7	6	6	6
I. The Sub-mountains and Semi-mountainous Tract ..	*4*	*4*	*5*	..	..	*59*	*56*	*52*	..	..
Jammu District ..	5	4	4	..	..	60	65	61	..	..
Kathua District (Jasrota and Kathua tehsils only) ..	5	5	5	6	5	48	44	43	38	..
Mirpur District (Mirpur and Bhimber tehsils only) ..	4	4	4	..	..	51	51	46	..	..
II. The Outer Hills ..	*5*	*5*	*6*	..	..	*20*	*19*	*17*	..	..
Kathua District (Bandhi tehsil only)	5	5	5	5	5	22	24	23	38	..
Mirpur District (Kotli tehsil only) ..	5	5	6	..	..	20	19	22	..	..
Udhampur District ..	5	5	5	..	..	10	9	9	..	..
Reasi ,, ..	6	6	6	..	..	23	22	20	..	..
Poonch Jagir ..	6	6	7	7	7	41	36	31	..	..
Jammu Province ..	5	5	5	6	5	23	27	26	..	..
III. The Jhelum Valley (Kashmir Province)	*6*	*6*	*7*	*8*	*7*	*31*	*30*	*22*	*19*	..
Kashmir North ..	6	6	7	..	..	20	24	19	..	..
Kashmir South ..	6	6	6	..	..	49	49	36	..	..
Muzaffarabad District ..	6	7	7	7	7	16	14	13	9	..
IV. The Indus Valley (Frontier Districts)	*5*	*5*	*6*	*6*	*4*	*2*	*2*	*2*	*·75*	..
Ladakh District ..	5	5	6	..	..	1	1	1	..	..
Gilgit ,, ..	6	7	7	..	..	2	1	1	..	..
Frontier Ilaqas ..	6	7	6	..	..	1	1	1	..	..

* Apparently based on cultivated area.

CHAPTER II.

URBAN AND RURAL.

59. Reference to Statistics:—

Imperial Table III—Towns and villages classified by population. 000

" " IV—Towns classified by population with variation since 1891.

" " V—Towns arranged territorially with population by religion.

Subsidiary " I—Distribution of the population between towns and villages.

" " II—Number per mille of the total population and of each main religion who live in towns.

" " III—Towns classified by population.

" " IV—Cities.

60. Scope of the Chapter.—In the previous chapter the population has been treated *en masse*. This chapter proposes to split up that whole into two classes *viz.* Town Dwellers and the Village Folk. The towns and villages are further arranged into several classes according to their importance from the demographic point of view. But before anatomising the statistics it would be of interest to inform the reader of the principle which has been acted upon in determining the status of a locality as a town or otherwise, of the method by which the final Census was conducted and of the value to be attached to the figures. 659* 361

61. Definition of City, Town and Village.—The definition of Town and City as laid down in the Imperial Census Code, 1931, did not differ from that adopted in 1921 and is reproduced below for facility of reference:—

"28. Town includes :—

(1) Every Municipality.

(2) All civil lines not included within municipal limits.

(3) Every Cantonment.

(4) Every other continuous collection of houses, inhabited by not less than 5,000 persons, which the Provincial Superintendent may decide to treat as a Town for Census purposes. In Native States, where there are no municipalities, this definition will have to be extensively applied.

Note :—In dealing with questions arising under head (4), the Provincial Superintendent will have regard to the character of the population, the relative density of the dwellings, the importance of the place as a centre of trade, and its historic associations, and will bear in mind that it is undesirable to treat as towns overgrown villages which have no urban characteristics.

29. City means :—

(1) Every town containing not less than 100,000 inhabitants.

(2) Any other town which the Provincial Superintendent may decide to treat as a City for Census purposes.

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In dealing with such cases the considerations mentioned in the note to Article 28 should be borne in mind—

27. *Village.*—The definition must vary according to local conditions. Where there has been a recent survey, and the revenue village (or *Mauzah*) is a well-recognised unit with definite boundaries, it is clearly desirable to take this area as the Census village. The whole district being parcelled out into such villages, of which a complete list is kept at head-quarters, the adoption of this definition obviates all risk of any houses in any portion of the district being over-looked.

Where the territorial village is uncertain, recourse must necessarily be had to the residential village".

Municipalities .. 2
Cantonments .. 3

62. **Standard adopted.**—There are no civil lines in the State while the municipalities and cantonments are numbered as shown in the margin. Action under head (4) was therefore necessary. But it will be seen from the above extract that although a Provincial Superintendent is allowed certain latitude in framing his list of towns under head (4) he is not given a *carte blanche* and his discretion is circumscribed by considerations of urbanity, density of houses, and other concomitants of modern town life. The element of urbanity is indeed of vital concerment to prevent mere grown up rural tracts from masquerading as towns and it is exactly here that one feels like walking on treacherous ground. In the information supplied by the District Census officers the factor of personal equation plays no little part. The Provincial Superintendent must therefore possess an intimate knowledge of local conditions before either accepting or rejecting the claims of a particular place to recognition as town.

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Many writers have nevertheless sought to impose distinction between the two sections of population by holding the urban life as communal and the rural as individualistic and in support of it have pointed to the provision and use of several civic amenities like water supply, sewerage system, means of communication etc. in common by the inhabitants of the cities. The individualistic living in the villages is brought out by saying that the villagers own their separate wells, cesspools etc. But this cannot be accepted without reserve, for every inhabitant of a village cannot dig a well for his sole use without converting the whole village site into wells nor can a citizen rely for his supply of water on the public tap alone, which by the way conduces more to petty quarrels and wranglings than to amicable relations. The facts indeed seem quite the reverse. In villages the people generally partake of each other's joys and sorrows irrespective of caste or religion, while in cities and towns sympathy interacts within a limited circle of friends and acquaintances and an individual can secure isolation in the busy hum of urban life to his heart's content, even though he may not be of the tribe of Marcus Aurelius. It does not mean that communal living can be ignored altogether in determining the urbanity of a locality but it does mean that it cannot be relied upon as the sole or the most important line of demarcation between urban and rural. On this point Mr. J. T. Martin, M. A., I. C. S., the Census Commissioner for India for 1921 thus remarks in his all India Report :—

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"It is always difficult to make a clear distinction between a small town and a large village, and there is little doubt the municipalities and places treated as towns contain a considerable population which is largely rural in character, especially as the boundaries of some municipalities are owing to local sentiment widely extended and include a good deal of agricultural land."

Enough of it however, we need not indulge in erudite discussions as it would be utopian to expect an ideal definition free from all drawbacks. The definition in the code is well suited to Census requirements. The indigenous population also understands tolerably well the distinction between a town and a village as is indicated by their use of the word "Qasba" for

659 land revenue has been adopted as the entire State with the exception of the area known as Political Agency (Frontier Illaqas) has been covered by the Settlement Surveys and a complete record of the villages is now available.

62. Manner of obtaining Statistics.—Elaborate arrangements were made to collect accurate figures of population in the two cities on the Census night. A special posse of enumerators was posted at all points of ingress and egress and at important market crosses with instructions to permit no one to pass by without counting him unless he could produce a pass and thus convince the enumerator concerned that he had been enumerated already. Traffic had been suspended except in emergency cases and the public in general had been requested to keep at home between the hours of 7 P. M. to 12 P. M. The travellers by Railway at the Jammu City Station were counted within the Railway premises and supplied with passes to prevent double enumeration. The supervising Census agency kept on making rounds and checking the work of enumerators. The arrangements were maintained till the dead of night. The Census Commissioner was out on tour inspecting the arrangements in the Muffasil and his car which entered the Jammu City limits at 11 P. M., was challenged at not less than half a dozen places for production of a pass and it was only when the enumerator recognised him at close quarters that his car was allowed to proceed after a word of cheer from the Census Commissioner. It can, therefore, be safely said that the margin of inaccuracy in city figures does not exist, and if it is there at all it is so microscopic as not to deserve any serious consideration. As regards other urban localities they were censused like the rest of the country. The time for final enumeration did not coincide with the celebration of marriages on any large scale nor were there any fairs and as such no appreciable fluctuation in population was evident. The statistics of urban population may therefore be taken as reliable.

369 361 **63. Number of Towns.**—If there is truth in the proverb "God made the country and Man made the town", it will be conceded without demur that India is essentially a God-fearing country and has not ventured to disturb His plan of creation to any great extent. While every country of the West which proudly prefaces her name with 'civilised' or 'advanced' has quickly urbanised herself India has remained predominantly rural. The State as a part of India does not share a better fate. The pace of urbanisation in the State is necessarily slow, conditioned as it is by paucity of good internal communications, lack of industrial initiative and enterprise, low literacy of its inhabitants and consequent conservative outlook on life, to which may be added comparative poverty of the people which acts as a check to ambition or flourishing trade conditions. Moreover while towns in other countries are great manufacturing centres, here the title is generally appropriated by places which are held in historic or religious veneration. There are of course a few notable exceptions but they are exceptions which prove the rule. In the presence of such hard facts it requires a stoic's courage to face any excision from the town list without trepidation and the list at the current Census contains according by 39 towns inclusive of cantonments which have been treated as full-fledged towns. The number as determined at previous Censuses is shown as below:—

1881	1901	1911	1921
8	9	61	37

and may be taken as a commentary on the factor of personal equation already referred to. Thus while the Census Superintendent in 1901 seems to have carried the principle of rigid application of the definition to one extreme that of 1911 seems to have taken it to the other. My predecessor was disposed to be less liberal and followed the golden mean though in treating Hanna as a town he also seems to have attached undeserved importance to that locality. On the present occasion five new towns have been added viz. (1) Katra in the Reasi district, (2) Uri in Muzaffarabad district and (3) Gilgit Cantonment in the Gilgit district, (4) Badami Bagh Cantonment and (5) Machh Bhawan in Srinagar district, while Hamirpur Sidhar in Jammu district and Hanna in Political Agency Area have been deleted, the former having

been deposed from its urban pedestal by the action of the Chenab river and the latter having been denied the privilege of being classed as a town by the Political Agent, Gilgit. Zuzimar which was treated as a separate town in 1921 has also lost its separate position by having been amalgamated with Srinagar City. The net increase in the number of towns thus comes to two only.

65. Distribution of Towns by Natural and Administrative Divisions.—Imperial Table V gives the number of towns in each administrative division. The number found in each natural division is given in the margin. The Jhelum Valley Division comprising as it does the Happy Vale of Kashmir with its fertile soil and bracing climate naturally takes the lead. The mountainous country of the Jammu Province comes off second best as the gregarious instincts of man cannot flourish on hills and ravines with scant vegetation and scattered cultivation. The Indus Valley segregated by mountain barriers which in their pride kiss the sky afford the least scope for urbanisation and is relegated to the rear.

I. Sub-montane and Semi-mountainous ..	10
II. Outer Hills ..	10
III. Jhelum Valley ..	13
IV. Indus	4

With the reader's indulgence we shall go a little into detail about the characteristics of these towns in these divisions.

Towns in the sub-montane and semi-mountainous tract are market places for the surrounding country. Leaving aside the city of Jammu for a later consideration, the town of Akhnoor occupies a commanding position on the river Chenab at a place where the river debouches into the plains and becomes navigable. The town exports *Ghee* (clarified butter) *Bunafsha* (Viola adorata) and *Anardana* (Pomegranate Seed) to British India and other parts of Jammu and supplies the adjoining villages with salt, oil and other articles which the soil cannot yield and have to be imported by the farmer. Timber is available in a large quantity and an industry for building materials and furniture has bright prospects of success. The town was visited by famine in 1978 and by plague in 1979 which exacted a toll of nearly a hundred human lives. Samba, Sri Ranbirsinghpura, Kathua, Parol, Bhimber and Manawar are other towns of the same type. Samba was once a hill principality. It is noted for its *Khadi* weaving and calico printing. Sri Ranbirsinghpura possesses the advantage of being served by Railway. It was founded by the late lamented Maharaja Ranbir Singh Sahib Bahadur, after whom it is named, but it has not flourished according to royal expectations. The town has indeed little room to expand except on the northern side and there is no industry which can attract population from the villages surrounding it. Kathua exports rice to Pathankote and Gurdaspur in the Punjab and is linked with Jammu by a motorable katcha fair weather road. Mangoes abound in the locality. Parol suffers from lack of good communications which affect its trade balance. It is further the Bengal of the State where malaria rages in an endemic form. Bhimber trades in wheat, rice, hides and a little *Khadi* with Gujrat and Lalamusa in the British territory and with Rampur Rajouri and Kashmir in the State. It is an old historic town. During the Mugal period it was at the summit of its glory as the road from Delhi to Kashmir by which Mugal Emperors travelled lay through it. Manawar is connected with Gujrat in the British territory and with Jammu, Akhnoor and Bhimber in the State. It exports wheat, rice, hemp, banana, and a few varieties of fruits like pomegranate. It was visited by drought in 1979 and by the locust swarms in 1986 which foreboded calamity to the agriculturists and which was averted by the prompt and effective measures adopted by the State. Mirpur carries on a thriving trade in wool, hides and *Ghee* with Jhelum, Gujranwala, Lyallpore and Amritsar. *Khadi* is manufactured and sold in mountainous tehsils of Kotli, Rampur Rajouri and Poonch. The linking of the town with the British territory by a motorable road and the opening of the interior of the surrounding country by good roads are necessary for the maintenance and increase of its commercial prosperity. In 1978 it was visited by a famine and in 1981 by plague which carried away about 200 human lives. A Notified Area Committee has been formed in the town to look to its sanitary needs.

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a religious town possessing the tomb of Sheikh Nurdin which is held in veneration by the Kashmiri Muslims. Machh Bhawan is a sacred town of the Hindus where people from different parts of India and the State flock annually to perform *Shawadkas* of their deceased relatives. *Lois* are manufactured and carving work is carried on. Pampur is famous for its crop of saffron. *Pattus* is also manufactured and sold. In 1925 and 1926 floods inflicted damage on the town but Government aid in the form of Taccavi advance, remission of revenue, grant of timber and Shali at concession rates quickly alleviated distress. Anantnag, Verinag, Doru and Bijbehara are trading and industrial towns. Willow work, manufacture of *gabbas*, *pattuns* and *namdas* are carried on. Anantnag is also famous for its wood-carving. Verinag and Anantnag possess beautiful springs, the former being the source of the river *Jhelum*. Shopyan is famous for its fine apples and woollen blankets. Manifarabad is an emporium of trade for Karnah, Kishanganga valley and the rest of the neighbouring country. Turbans and blankets are manufactured and exported. Weaving is the chief industry. *Ghee* (clarified butter) and walnuts are exported to Rawalpindi. Uri owes its importance to its situation on the *Jhelum* Valley Road which has given a great fillip to its trade.

Towns in the Indus Valley Division.—Gilgit owes its importance to its being the head-quarters of the district. The Political Agent also has his head-quarter here. Ordinary trade in cotton piece-goods, brass utensils, tea, sugar and salt is carried on with Bandipur, Srinagar, Yarkand and Kashgar. Ladakh is inhabited mainly by the polyandrous Buddhists who follow agriculture. Trade is in the hands of Hindus and Muslims. It has commercial relations with Central Asia and serves as an exchange for *Namdas*, *Chawas*, silk, woollen carpets from Chinese Turkistan and tea, sugar and cloth to Chinese Turkistan. Skardu, another town in this division, is famous for its apricots and *Zawichal* which form the main articles of export.

66. Types of Towns.—The above analysis which might have seemed boring to some and might have called up in others the happy or unhappy reminiscences of school days will be found to be a necessary preliminary to the determination of types of towns in the State. From what has been said above it will be clear that most of the towns in the State are old historical towns or *Jhels* for exchange of agrarian produce and have much heavy to make before they can be designated as industrial towns. This is specially the case with the towns in the Jammu Province and Frontier Districts. In the Kashmir Province Pattan, Bijbehara, Verinag, Manifarabad and Uri partake of the nature of agricultural and trading towns while the remaining 10 are industrial. Even in industrial towns machinery plays only a limited part in production which is carried on as a cottage industry except at places where the Co-operative Department has organised unions of artisans. The Industries Department has indeed started peripatetic parties for demonstration of spin-data designs and spreders scientific appliances to the weavers in the Mulkati.

67. Rising & decaying Towns.—Pavel, Bandhi and Ramnagar in the Jammu Province seem to possess little prospects of a bright future. The ravages of malaria in Pavel, extinction of weaving industry in Bandhi and removal carts in Ramnagar have already been referred to as causes of their anticipated decay.

Katra and Uri are rising towns. The former due to the influx of pilgrims and the latter due to its importance as a halting station on the *Jhelum* Valley Road bid fair to prosper.

68. Towns by class.—Excluding cities from consideration the number of towns in each class with their aggregate population is exhibited in the margin. The only two towns in class IV (10,000 to 20,000) are in the *Jhelum* Valley Division while towns in class V (5,000 to 10,000) come exclusively from the Jammu Province (6 from the Sub-montane and 1 from the Outer Hills) with the exception of Baramulla which falls in the *Jhelum* Valley Division. The rest of the list 31 in number are all below 5,000 falling in class VI. The aggregate population as we rise to each higher

Class.	No.	Population.
IV ..	2	30,700
V ..	4	22,400
VI ..	31	60,200

361 class decreases. Thus the population living in towns of class IV is only 0·1 per cent. of the total urban population of the State, that in class V is 6 per cent. while population in towns of the lowest class is 2·7 per cent. The remaining 91 per cent. of the urban population dwells in the two cities. If we consider the statistics of each Natural Division they will be found to be further illuminating. In the Sub-montane Division only 20 per cent. of the urban population of the division excluding the city Tons is towns of class V with a population of 5,000 to 10,000 and the remaining in the lower class. In the Outer Hills the percentage dwindles down to 38 in class V thus leaving 72 per cent. in the lower class. In the Jhelum Valley Division, leaving the city, the percentage is 30·7 in class IV and 11·7 in class V. The Indus Valley Division has no urban population in any class higher than the VI.

36. Variation in the number of towns of each class.—The cities of Srinagar and Jammu which belonged to class I and III respectively have maintained their status as heretofore. A new class of towns has, however, sprung up in Bagram and Anantnag which have progressed from V to IV class during the decennium. It is remarkable that there was no town in class IV either in 1921 or in 1911. This has led to a corresponding reduction in the towns in class V which are 4 only as against 7 in 1921. In 1911 the number of towns with population between 5,000 to 10,000 was 1. As both the previous Censuses, however, Zainagir was treated as a separate town which on the present occasion has been merged in the Srinagar city. In the lower class the number of towns at the current Census shows an increase of 3 compared to 1921 and a decrease of 21 compared to 1911, when an unduly large number was included in the class.

36. Variation in the population of each class.—The inset diagram exhibits the population in each class since 1911 and shows the fluctuations that it has undergone during each decade. All classes have fluctuated excepting V which on already stated has suffered because some of the towns which were included in it have risen to the next higher class. The increase in classes III and VI is particularly welcome as these were showing a retrogressive tendency in 1921.

Class.	Towns.			Percentage of increase (+) or decrease (−).	
	1931.	1921.	1911.	1931 as compared with 1921.	1921 as compared with 1911.
I ..	[illegible]	[illegible]	[illegible]	+ [illegible]	+ [illegible]
III ..	[illegible]	[illegible]	[illegible]	− [illegible]	+ [illegible]
IV ..	....	....	[illegible]	....	....
V ..	[illegible]	[illegible]	[illegible]	− [illegible]	− [illegible]
VI ..	[illegible]	[illegible]	[illegible]	− [illegible]	+ [illegible]

37. Subsidiary Urban Areas.—Yet in the above enumeration places which were not treated as towns in 1921 or in 1911 or which were then treated as that class but have been left out now stand included and their figures of population have been adopted as given in the tables for 1911 and 1921 without any grouping any sub-divisions, and a sub-total under weight can be included with the much however, magnitude. In the statement on the left the urban population of subsidiary and urban areas is taken. The aggregate population of all classes of such towns at the current Census comes to [illegible] compared to [illegible] in 1921 and [illegible] in 1911 showing an increase of 171 per cent. over the figures of 1921 and [illegible] over those

Class.	Towns.			Percentage.	
	1931.	1921.	1911.	1931 as compared with 1921.	1921 as compared with 1911.
I ..	[illegible]	[illegible]	[illegible]	+ [illegible]	+ [illegible]
III ..	[illegible]	[illegible]	[illegible]	− [illegible]	+ [illegible]
IV ..	....	....	[illegible]	....	....
V ..	[illegible]	[illegible]	[illegible]	− [illegible]	− [illegible]
VI ..	[illegible]	[illegible]	[illegible]	+ [illegible]	+ [illegible]

of 1911. Compared to the general increase in the population of the State the pace of urbanisation has not been slow. No doubt the cities contribute to this increase in the mass by their progress of 17·6 and 22·3 per cent. in the decade but the conditions in general have been favourable to increased fertility and human production every-where and but for the towns in the margin every town has shown an upward inclination. The only decreases that event attention are those under conditions which do not merit serious consideration as the population of a environment varies with the strength of army present there at a particular time and not as a result of ordinary laws of natality and mortality. The decreases under other towns are not willing to deserve attention and may be attributable to migration without implying defect in the birthrate or being an index of decline. The decrease in class V is misleading as explained in para. 70 above. On the whole the prospect is full of promise.

[illegible]	..	[illegible]
[illegible]	..	[illegible]
[illegible]	..	[illegible]
[illegible]	..	[illegible]
[illegible]	..	[illegible]
[illegible]	..	[illegible]
[illegible]	..	[illegible]

72. Some large Towns.—In the margin are given a few large towns with their population figures for 1921 & 1911. Of these Srinagar and Anantnag may be taken as specimens of industrial towns approachable by motorable roads while Poonch and Kathua may be treated as agricultural and trading towns. A glance at the figures will convince the reader that the future of urbanisation is bound up with industry and not with agriculture as the latter profession is already overcrowded and a salary value for the surplus population now concentrated on the soil is badly needed. Thus Srinagar shows the highest increase while Kathua the lowest. Poonch inspite of being the head-quarters of Raja Sahib of Poonch and the seat of Jagir affairs which thereby naturally have a large number of consulters within its precincts cannot compete with Srinagar. Kathua which has no such temptations to hold out is the last in the scale. Whatever therefore structures indicate urbanisation speaketh the pace of urbanisation in proportion to the extent of the factors. In Western countries also the population was preponderantly rural before the conclusions of the industrial revolutions were felt.

Towns.	1921.	1911.	Percentage of increase.
Srinagar ..	[illegible]	[illegible]	[illegible]
Anantnag ..	[illegible]	[illegible]	[illegible]
Poonch ..	[illegible]	[illegible]	[illegible]
Kathua ..	[illegible]	[illegible]	[illegible]

73. Total Urban Population.—The total urban population of the State at the current Census is 162,[illegible] compared to [illegible] in 1921 and 1[illegible],079 in 1911. The urban population in Natural Divisions is given in the margin. The increase is not due to any tendency on the part of the rural population to desert its habitations for the town but due to a high rate of natality in the urban itself. No doubt administration, trade, hospitals, etc., serve to attract the village-folk into urban areas, particularly cities, but such migration is only of a temporary nature and does not affect the figures of town population to any appreciable extent. If we compare these figures of urban population in other countries and parts of India as has been done in the diagram facing this page we find that though we have been advancing from decade to decade, there is still much room for improvement. Thus in England the percentage of urban to total population is 79·7 while a similar percentage for the State comes to 9·—an unenviable figure indeed, pointing unmistakably to the concentration of population on the soil. The ratio is highest in the Indus Valley where it is 1[illegible] per cent. and lowest in the Outer Hills Division where it is a poor 27 per cent. In the Indus Valley the population goes up slightly as as to come to 3[illegible] per cent. while the Sub-montane Tract has a respectable 1[illegible] per cent. if the city figures are included, in which case it stands the general average for the State.

Sub-montane	.. [illegible]
Outer Hills	.. [illegible]
Indus Valley Division	[illegible]
Indus Valley Division	.. [illegible]

74. Average Population of a Town.—The average size of a town (including the city of Jammu) in the Sub-montane Tract is limited to 1,[illegible] persons

as compared to 5,505 in 1921 and 4,535 in 1911. If the city were excluded the average would sink to 3,540 persons per town. In the Outer Hills a town contains on an average 2,876 souls compared to 2,690 in 1921 and 2,045 in 1911. In the Jhelum Valley Division the average population per town works out at 15,510 inclusive of the Srinagar city and shows an excess of 441 persons over 1921 figures and of 6,531 over 1911 figures. If the city were left out of count the average would descend to 4,220. In the Indus Valley the conditions under which urbanity labours seem to be on a par with those in the Outer Hills and the average per town stands at 2,603 compared to 2,758 in 1921 and 1,683 in 1911. For the entire State the average comes to 8,777 persons as against 7,864 in 1921 and 4,932 in 1911 the increase being 17·3 per cent, which is higher than the general increase in the entire population. The statement in the margin illustrates the percentage of increase in the average population of towns in each Natural Division when compared to last Census. The average population of a town in some of the Indian Provinces and States is compared with the average for this State in the diagram opposite which needs no comment.

I. Sub-montane	[illegible]
II. Outer Hills	[illegible]
III. Jhelum Valley Division	[illegible]
IV. Indus	[illegible]

78. Sexes in Towns.—The distribution of urban population by sex is intended to give an insight into the character of a town as the preponderance of males over females is taken as an index of the town being industrial and commercial. For it is industry and commerce which by their rising wages attract rural labour which is generally male, the reason obviously being the precarious nature of the labourer's livelihood precluding the labourer from taking kindly to the idea of carrying a burden of wife in the working market. The labourer himself is more often than not a migratory bird who comes to eke out his meager resources and returns home as soon as his purse is full. But this object is to a great part baffled when we find that a great disparity prevails between the sexes throughout the State. For every thousand males in the State there are only 861 females. In the urban population the fact is more disquieting as the proportion falls to 781 females per 1,000 males only. In the Natural Divisions by which statistics are exhibited in the Subsidiary Tables the figures are found to fluctuate between 675 to 891. The Sub-montane Tract inclusive of the Jammu city shows the lowest number of females per 1,000 males was 675 but if the city figures be ignored the figure rises to 702. The disparity is thus most acute in this tract. In the Outer Hills the males outnumber females by 227 per 1,000 i.e. there are 773 females per 1,000 males in the urban population of this division. In the Jhelum Valley Division the proportion is 821 to 1,000 including the city of Srinagar and 795 without it. This disparity is the least observable in the Indus Valley where the proportion is happily above the average for the State, being 891. It is probably the Buddhist custom of polyandry and polygamy that tends to arrest any abnormal rise in either sex and thus secures a comparatively better proportion between the sexes. The proportions in some other Provinces and States of India are illustrated and compared in the diagram facing this page.

79. Religion in Towns.—As will be seen from Subsidiary Table II the Hills leave all others behind in their fondness of town life in the Sub-montane and the Indus Valley Divisions. The figures of Buddhists in the former tract are misleading as there were only 9 Buddhists in that tract at the time of the Census all of whom were caught in the heart of the city of Jammu, otherwise this division has no permanent Buddhist population. In the Outer Hills and the Jhelum Valley Tract the Hindus lead the way while Sikhs come second. The Muslims follow the rear. The reasons are obvious. It is a common almost a stale observation that minorities flourish most in the towns which are more cosmopolitan than the villages. Though this table does not include Europeans and Christians it will not be remiss if a word is added about them. The Europeans in the State are either traders or Government servants or Missionaries who generally reside in cities and towns. Possibly there might be an individual driven to embrace the austere life of a village by a sudden desire to convert the local inhabitants to his mode of religious

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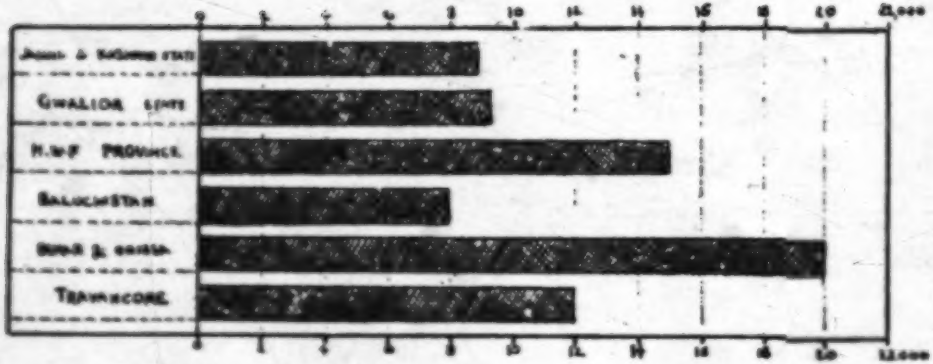
AVERAGE POPULATION OF A TOWN



[p. 84: a]

*162 779 thinking but such exceptions are very rare and very few. The Indian Christians on the other hand being generally drawn from the lower classes both in towns and villages do not change their abode with their religion and are to be found both in urban and rural localities. The followers of Zoroaster are eminently traders by profession and have no occasion to stay in villages. Their number at the current Census is 5 only and four of them were censused in the Srinagar city. Nobody thus shirks town life because he has religious aversion to it but because the economic forces which buffed human life, fix his sphere of action without caring much for his choice, in a particular locality to which he must stick, to make his ends meet. The love of Home is moreover deeply implanted in the human breast and when the definition of Home is narrowed down to the four walls of the house where a person was born those walls acquire a sanctity which is treasured with fondness and love and to desert those walls for a better house in the town looks like a sacrilige and repugnant to the mind.

361 **77. Areality and Proximity.**—It will be interesting to enter into a bit of technical calculation and find out what the mean distance between the towns comes for the whole State as well as for the various divisions composing it. Assuming each town to be a point the mean distance between the towns can be worked out by the application of the following formula:—

$$D^2 = \frac{200}{N\sqrt{3}}$$

Where D is the distance between towns and N is the number of towns per 100 square miles of area. The area of the State being 84,471 square miles and the total number of towns adopted at the current Census being 39 the value of N can easily be worked out as follows:—

$$N \text{ is equal to } \frac{39 \times 100}{84471}$$

$$= \log 3900 - \log 84471$$

$$= 3{\cdot}5911 - 4{\cdot}9267$$

$$= 2{\cdot}6644$$

The value of N having been obtained D that is the mean distance can be found out as below:—

$$2 \log D \text{ is equal to } \log 200 - \log N - \log^3$$

$$= 2{\cdot}3010 - 2{\cdot}6644 - 2{\cdot}385$$

$$= 2{\cdot}3010 - 2{\cdot}9029 = 3{\cdot}3981$$

$$\therefore \log D = \frac{3{\cdot}3981}{2} = 1{\cdot}6990$$

$\therefore$ D=50 miles (By consulting the antilog tables).

Extending the above calculation to the different Administrative Divisions the following results will be obtained:—

Division.	Area.	Number of towns.	Mean distance.
Jammu Province ---	12,378	20	23·8 miles.
Kashmir " ---	8,539	15	25·6 "
Frontier Districts ---	63,554	4	135·5 "

[Errata: cf. category 116, p. 329 for corrections--Analyst]

361 It is manifestly clear from the above that the mean distance between towns is highest in the Frontier Districts and the lowest in the Jammu Province, the Kashmir Province occupying the middle position. The mean distance between the villages according to similar calculation comes to 2·94 or say 3 miles for the whole State. The total number of villages is 8,903 and the total area 84,471.

361 369 **78. Factors influencing growth of Towns.**—The following factors may be taken as determining the growth of towns to a large extent :—

(1) *Situation on great land or water ways.*—This means easy and cheap transport which is vitally essential to foster trade. The cities of Srinagar and Jammu and the towns of Ranbirsinghpura, Udhampur, Akhnoor, Muzaffarabad, Uri, Baramulla, Sopore, Pattan, Anantnag owe their importance to this factor.

(2) *Administrative importance.*—If a town happens to be the headquarters of a Wazarat with Tehsil, Treasury, Post Office, Hospital, School and a Telegraph Office, it naturally attracts a number of shopkeepers and other businessmen and its trade receives incentive. In the District, Tehsil and Munsiff's Courts litigants have to come daily in numbers. The Hospital, Post Office and Telegraph Office also attracts outside population. The School does so in a greater degree. This accounts for the importance of Mirpur, Sri Ranbirsinghpura, Samba, Kathua, Kishtwar, Bhadarwah, Ramnagar, Reasi, Rampur Rajouri, Leh, Skardu, Gilgit, etc.

(3) *Trade Centres.*—For meeting the needs of every day life, however simple they be, the establishment of a market somewhere is required, as each village cannot be self-sufficient or import its requirements from manufacturing centres. Such market places steadily but surely grow into towns catering to a greater and greater number of villages around them and themselves drawing their supplies from bigger emporia of trade or cities. Towns like Akhnoor, Sri Ranbirsinghpura, Samba, Manawar, Bhimber, Kotli and practically every town in Jammu Province and Frontier Districts owes its importance to this factor.

(4) *Organised Industries*—attract rural population into factories and lead to congregation in localities where they are situated. There is not much of organised industry in the State except in the cities but there are towns where it does exist to some extent combined with cottage industry carried on an extensive scale. Thus places like Sopore, Anantnag, Shopyan owe their importance to their industrial activity.

(5) *Religious Veneration*—also leads to growth of towns especially if fairs are held frequently or extend over a long period of time. Katra, Cherar Sharif and Machh Bawan are instances of towns of this nature.

(6) A factor which is likely to give a fillip to urbanisation in an altogether new direction is the exploitation of minerals which is likely to be taken up actively in the near future.

369 **79. Effect of concentration in Towns.**—In villages with a limited population and consequently closer ties of acquaintance or friendship the ignoble passions find little scope for play and are quickly avenged if attempted. Moreover nearly every one has his family and the human passions that lead men astray are consequently little in evidence outside the family circle. In the towns the restrictive influences are comparatively weaker. The labourer is not accompanied by his wife, and his castemen and kinsmen who otherwise exercise a healthy

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check upon him are away from the scene of action. The impulse of passion has not to count with any obstacle especially as in cities there is a certain class of "fallen angels" who are prepared to pander to his cravings for monetary consideration. To it may be added the contribution of the "Country Liquor Shop" which is frequently patronized by the labouring classes to drown their cares and worries and relieve them of the fatigue born of physical toil. "With wine in wit is out", and animal passions are inflamed to a degree that is irresistible especially in the case of these illiterate classes. With physical energies enervated by excessive drinking the power of mental resolution and steadfastness is gradually replaced by a weak and effeminate will which cannot resist temptation and is driven to wrong paths. This lax atmosphere is no doubt a blot on urban life though it can be asserted without fear of contradiction that most of the towns in the State are free from it. 369

80. Villages : Number of Villages.—The definition adopted for a village at the current Census has already been referred to. The total number of villages comes to 8,903 compared to 8,915 in 1921 and 8,865 in 1911. The number of villages has thus decreased by ·1 per cent. while the population of the State shows an increase of 9·8 per cent. This is due to the amalgamation of smaller villages at the revised Settlements. It is not possible to hazard any conjecture regarding congestion in villages on this basis as we have no means to ascertain the area available for residential purposes in each village. All that we can say is that there is visibly no tendency amongst the new generation of the rural classes to sever their connection with the parent stem. 361

81. Classification of Villages.—The inset diagram gives the number of villages of each class at the last three Censuses. It will be seen therefrom that the villages with a population below 500 have been showing a steady decline in numbers for the last three Censuses. All the other classes have on the other hand been steadily increasing. As regards population it is generally congregated in villages with a population of 500 to 2,000 and in those below 500. The bigger villages contain only 8 per cent. of the total rural population. This is due to the mountainous nature of the country affording a meagre livelihood here and there, the number of settlements at a particular place depending on the availability of culturable land. Sometimes indeed a village extends over a number of miles with houses scattered in all directions, each house drawing its livelihood from a small terraced field close-by.

Grade of village.	1931.	1921.	1911.	Percentage of population living.
Under 500 ..	6,913	7,130	7,266	41·9
500 to 2,000 ..	1,808	1,703	1,534	50·1
2,000 to 5,000 ..	82	80	64	7·1
5,000 and over ..	5	2	1	·9

82. Uninhabited Villages.—The total number of uninhabited villages comes to 154 compared to 176 in 1921 and 178 in 1911. These are such places as are treated as different units for purposes of land revenue assessment, the arable land whereof is cultivated by non-resident cultivators. These villages abound in the Sub-montane and Outer Hills Divisions of the Jammu Province.

83. Average Size of a Village.—The average population per village for the State is 371 compared to 340 in 1921 and 322 in 1911. The increase during the last 20 years registered by an average village comes to 15·2 per cent. while compared to 1921 the increase is 9·1 per cent. In this respect the Poonch Jagir still holds its enviable position, having 785 persons per village. The lowest average is possessed by the sister Jagir of Chenani which has only 192 souls in an average village. Amongst Natural Divisions the Outer Hills with 421 persons per village comes first, followed by 377 of the Jhelum Valley, 340 of the Indus Valley and 308 of the Sub-montane Tract. The average for India as a whole worked out to 417·7 in 1921 and thus exceeds the average for the State by 47 persons.

4 [Errata: read "separate" for "different"; cf. errata sheet, p. 329, category 116 -- Analyst]

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Thus only in the Jhelum Valley Division the Muslims yield their place to the Sikhs while the Hindus occupy a third position in all divisions except the Sub-montane. The causes of variance in proportion of different religious communities in urban life have been referred to above and need not be reiterated here. 162x 779

87. Cities : Area and Density.—The cities of Jammu and Srinagar have witnessed so many improvements during the outgoing decennium that little apology is needed for assigning them a little larger space in this chapter. The Jammu city with a population of 38,613 is situated on an elevation and occupies a single square mile. It is a city of spires and its view from afar is simply charming. Its natural position helps drainage and leads to sanitation but the city is frightfully congested. The only outlet for the city population is towards the Ranbir Canal but even there the almost prohibitive price of land for building site practically bars the average citizen from possessing a more commodious and sanitary house. The city of Srinagar has an area of 11 square miles to 173,573 souls *i. e.*, 15,779 persons per square mile less than half the number living in the sister city. This looks better but need not lead us to infer that the city is free from congestion and there are houses where sun's rays do not penetrate in their diuranal course. The city includes a number of suburbs with agricultural land and open spaces and that accounts for its greater area and lesser density. These also enable it to expand without limit, the open spaces providing healthy lungs to the city. 361

88. Variation in Population.—The proportional increase in city population is exhibited in Subsidiary Table IV. Both the cities show a record increase of 22·5 per cent. but in the case of the Srinagar city the increase is partly ascribable to the inclusion in the city precincts of certain areas, not formerly treated as Municipal. The Jammu city which was showing a fall in numbers for the last two decades has happily entered on a new career of growth and has besides covering the lost ground made a positive addition to its population. This increase is in part attributable to the presence of Government offices at Jammu at the time of Census and the existence of Kashmir coolies who migrate to the comparatively less cold clime of the place in winter, which besides affording protection against weather adds appreciably to their income.

89. Sex in Cities.—Though according to the industrial character of the cities it is Srinagar that should have a less number of females than Jammu, in the table the case is the reverse and the Jammu city shows the greatest disparity in the number of the sexes. This is inexplicablé except partly on the ground that the Kashmiri labourers do not carry their families to Jammu and the Government employees belonging to Kashmir Province are also unaccompanied by their wives and children except in a few cases. 162x

90. Religion in Cities.—In their composition by religion the cities of Jammu and Srinagar present a contrast. The former has 62·4 per cent. of its population composed of Hindus and leaves 31·1 to Muslims, 3·3 to Sikhs and 1·4 to Jains and slightly more to Christians. The latter on the other hand has 79·9 per cent. of its population comprised of Muslims and draws from the Hindus 19·4 per cent. of the population only, leaving ·5 to Sikhs and an insignificant proportion to others. The Hindus living in Srinagar city are mostly Kashmiri Pandits, the number of emigrants from the Punjab being insignificant though they form an important trading community. 162x 779

91. Migration in Cities.—In the Subsidiary Table IV the figures under foreign born represent those born outside the State but enumerated in the cities. Specific instructions were issued to the Enumerating Agency to record the cities of Jammu and Srinagar in the column for birthplace but the low intelligence level of our enumerators confounded the question and entries like 'Jammu, Srinagar' were made which could be taken as indicating the particular city or district. The intention to separate figures of city born was accordingly partially fulfilled and figures of emigrants had to be abandoned though with much reluctance. 659x

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22. Future of Cities.—Wide-reaching improvements have been effected in the cities already. Municipal Cinemas, Drainage Schemes, Compulsory Vaccination, Compulsory Primary Education, Widening of roads and shaving off of dangerous corners, Recreation Grounds, and Gardens for women and children are some of the benefits conferred by the Government on the inhabitants of the cities. For Srinagar which stands a constant menace of flood a special flood protection scheme has been chalked out and is being put in effect. To encourage its trade and advertise its art an annual Exhibition is run by the Government. There is no doubt that His Highness' Government, is doing its utmost to make city life attractive and agreeable and that the future of cities is bright and glorious.

SUBSIDIARY TABLE I.

*162

Distribution of the Population between Towns and Villages.

District, Jagir or Ilaqa and Natural Division.	Average population per		Number per mille residing in		Number per mille of Urban population residing in towns with a population of				Number per mille of Rural population residing in villages with a population of			
	Town.	Village.	Towns.	Villages.	50,000 and over.	10,000 to 50,000.	5,000 to 10,000.	Under 5,000.	5,000 and over.	2,000 to 5,000.	500 to 2,000.	Under 500.
1	2	3	4	5	6	7	8	9	10	11	12	13
Jammu & Kashmir State	2,777	271	94	906	620	68	80	237	9	71	501	419
I. The Sub-montane and Semi-mountainous Tract	7,047	303	98	904	547	..	177	276	18	62	423	497
Jammu District ..	10,160	290	135	865	760	..	..	240	..	54	300	646
Kathua District (Jasrota & Kathua tehsils only) ..	4,130	298	87	913	..	..	625	365	..	..	312	688
Mirpur District (Mirpur & Bhimber tehsils only) ..	3,805	484	47	953	..	..	636	364	51	79	537	332
II. The Outer Hills ..	*1,876*	*421*	*27*	*973*	..	..	*283*	*717*	*4*	*306*	*536*	*154*
Kathua District (Basohli tehsil only) ..	3,082	486	32	968	..	..	..	1,000	..	..	584	416
Mirpur District (Kotli tehsil only) ..	1,537	456	15	985	..	..	..	1,000	..	71	650	279
Udhampur District (including Bhaderwah)	2,942	279	43	957	..	..	..	1,000	..	34	429	537
Reasi District ..	1,740	286	22	978	..	..		1,000	22	5	542	431
Chenani Jagir ..	....	192	..	1,000	..	..	..	..	..	..	217	783
Poonch	3,152	795	21	979	..		1,000	..	..	340	662	198
III. The Jhelum Valley	*3,810*	*277*	*143*	*857*	*746*	*93*	*29*	*132*	*8*	*53*	*581*	*438*
Baramulla ..	6,096	285	43	957	..	451	282	266	12	81	607	420
Srinagar ..	2,980	412	262	737	825	23	..	92	10	65	528	397
Muzaffarabad ..	1,722	301	22	978	..	..	..	1,000	..	30	430	540
IV. The Indus Valley	*2,683*	*349*	*36*	*964*	..	..	..	*1,000*	..	*43*	*434*	*473*
Ladakh District ..	2,795	297	23	977	..	..	..	1,000	..	32	523	425
Gilgit	2,453	242	194	948	..	..	..	1,000	..	..	466	534
Frontier Ilaqas ..	.....	220	..	1,000	..	..	..	..	..	34	381	585

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SUBSIDIARY TABLE II.

NUMBER PER MILLE OF THE TOTAL POPULATION AND OF EACH MAIN RELIGION WHO LIVE IN TOWNS.

162*

District, Jagir or Ilaqa and Natural Division.	Number per mille who live in towns.				
	Population	Hindu.	Sikh.	Buddhist.	Muslim.
1	2	3	4	5	6
Jammu and Kashmir State ..	94	135	82	44	83
I. The Sub-montane and Semi-mountainous Tract ..	*96*	*127*	*164*	*1,000*	*69*
Jammu District ..	135	144	206	1,000	113
Kathua District (Jasrota & Kathua tehsils only)	87	78	154	....	100
Mirpur District (Mirpur & Bhimber tehsils only) ..	43	118	131	....	24
II. The Outer Hills ..	*27*	*48*	*33*	....	*28*
Kathua District (Basohli tehsil only) ..	48	30	800	....	40
Mirpur District (Kotli tehsil only) ..	15	165	22	....	30
Udhampur District ..	43	43	104	....	43
Rsud District ..	22	38	36	....	14
Poonch Jagir ..	31	100	32	....	15
III. The Jhelum Valley ..	*143*	*239*	*77*	*1,000*	*128*
Baramulla ..	43	190	13	....	15
Srinagar ..	263	681	254	1,000	230
Muzaffarabad ..	32	311	40	....	15
IV. The Indus Valley ..	*38*	*428*	*367*	*44*	*31*
Leh ..	29	683	619	44	23
Gilgit ..	184	879	647	....	139

SUBSIDIARY TABLE III.

TOWNS CLASSIFIED BY POPULATION.

162*
361

Class of town.	Number of towns of each class in 1931.	Proportion to total Urban population.	Number of females per 1,000 of males.	Increase per cent. in the population of towns as classed at previous Censuses.				Increase per cent. in Urban population of each class from 1901 to 1931.	
				1921 to 1931.	1911 to 1921.	1901 to 1911.	1891 to 1901.	(a) In towns as classed in 1931.	(b) In the total of each class in 1931 as compared with the corresponding total in 1901.
1	2	3	4	5	6	7	8	9	10
Jammu and Kashmir State ..	38	100	791	+ 17·2	— 2·1	+ 39·5	— 19·7	+ 22	+ 72·1
I. 100,000 and over ..	1	50·7	831	+ 22·46	+ 13·2	+ 3	+ 9·1	+ 42·9	+ 42·9
III. 20,000 to 50,000 ..	1	11·9	842	+ 22·5	— ·7	— 12·2	+ 4·6	+ 11·7	+ 11·7
IV. 10,000 to 20,000 ..	2	6·3	900	+ 100	....	....	....	+ 4·9	+ 102·6
V. 5,000 to 10,000 ..	4	9·6	772	— 44·1	— 4·7	....	....	+ 12·5	— 19
VI. Under 5,000 ..	31	22·7	740	+ 16·6	— 24·1	....	....	....	+ 100

NOTE.—1. For purposes of comparison figures of Urban population as given in tables volumes of previous Censuses have been adapted without effecting any change.

2. In column 9 comparison has been instituted between individual towns.

1: Lawrence G-3 (1889-1895) 1895 AV4 Kashmir!
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CHAP. II. other hill station of the outer Himalayas, but in February it is apparently damper, and in the remaining months of the winter and spring of about the same character. The humidity is highest in August, when it amounts to about 80 per cent. of saturation. In March the skies are as cloudy as during the rains. In the spring months, from March to May, it rains on an average about one day in three, most frequently in April. The rainfall on each rainy day averaging about one-fourteenth of an inch. Rain is less frequent in June, but increases again in July and August, when about half the days are more or less rainy and the falls heavier than in the spring, averaging three-quarters of an inch on each day of rain. The number of rainy days has varied from 74 only in the dry year 1880, to 123 in 1885, and the total quantity from 39·1 inches in the former to 71·8 inches in the latter year.

'October and November are the clearest months, but even these, and every month up to May, are more cloudy than at Simla or on the plains. On the other hand, in July and August there is less cloud than at Simla or other more easterly stations, as might be expected from the smaller frequency of rain.

132 [654]

'Leh[1]—Situated 4° further north than Quetta, and 6,000 feet higher, this station in the leading characteristics of its climate represents that of Western Tibet. Its observatory, 11,500 feet above the sea, is the most elevated in Asia, and has now furnished a register for twelve years.

133 311

'Leh[1], the chief town of the province of Ladákh, is situated in the upper valley of the Indus, which is here from six to eight miles across for a distance of forty or fifty miles, and shut in on both sides by portions of the Tibetan plateau, averaging 16,000 feet above sea-level, and bearing some of the loftiest ranges of the Himalayas. The flats and terraces along the banks of the river are all cultivated, and dotted with numerous villages, but for a mile on each side, between the fields and the foot of the hills, is a waste of sand, gravel, and large boulders, similar to that which fringes the much lower hill ranges of Baluchistan, but on a larger scale. The town of Leh nestles under the hills north of the valley, at a distance of some four miles from the river, up a long gentle, gravelly slope.

[361]

132

'The atmosphere of the valley is remarkably clear and transparent, and the heat of the sun very great. There is generally a difference of more than 60° between the reading of the exposed sun thermometer in vacuo and the air temperature in the shade, and this difference has occasionally exceeded 90°. It has been mentioned on a former page that Dr. Cayley succeeded in making water boil by simply exposing it to the sun in a small bottle blackened on the outside, and shielded from the air by inserting it in a larger phial of transparent glass. Owing to the diminished pressure of the atmosphere at the elevation of Leh, this would, however, take place

[1] [Notes by Eliot. See category 116, p. 27 for identification of Eliot -- Analyst]

133 communication—impossible in winter—is easier (*le mot juste?*) over the shoulders of the mountains.

133 The Astor Valley[1] marks the transition from the vivid colours of rock, 241 field, and wood in the Vale to the desolate outer marches of Kashmir. Agriculture in this dry valley is carried up to 9000 ft by little irrigation channels, but low temperatures render it precarious: wheat, barley, pulses, maize, buckwheat, lucerne, and other fodder crops are grown.

Gilgit

631 Beyond the Indus lies Gilgit, and around it the Frontier Illaqas, more or less feudatory to Kashmir. Although we have it on the high authority of Holdich that where small parties of Buddhist pilgrims "made their way with infinite pain and difficulty to the great monasteries of the Peshawar plains, no military force of any consequence ever has, or ever could, follow their footsteps",[33] nervousness about Russian intentions led to the preservation of the long panhandle of Afghan territory, 15–25 miles wide, in Wakhan, the valley of the Ab-i-Panja branch of the Oxus, and at no point did the two great Empires actually touch.

Outside Gilgit itself the area is held by a congeries of petty tribal republics and chieftaincies of which Hunza is the most important; Schomberg gives them all (except Hunza and Yasin) a bad name for turbulence, murder, intrigue, avarice, dishonesty, laziness, stupidity, and general back-
161 wardness. The population is very slight, in Gilgit and the frontier some 120,000 in all on 18,000 sq mls; the density in Astor is 10, Gilgit proper 15, Frontier Illaqas 4. But in relation to cultivated area it is a different story—in 1901 the Gilgit density was 1295.

●361 Settlement is usually on little terraces in the better valleys; one such is 241 occupied by Gilgit itself, a nodal centre near the junction of the Gilgit and Hunza Rivers, which between them drain nearly the whole area between the Indus and the 20,000–22,000 ft peaks of the Hindu Kush. At Gilgit rice and cotton are grown as well as the usual montane crops and fruits; higher up Yasin has even a tiny export of wheat and barley. Hunza is even better: 30–40 sq mls of tiny terraced fields, orchards and poplars, and "curling along the bleak stony hillsides" carefully engineered *kuls* provided with little tunnels for the escape of scree from the slopes above. "All are of dry masonry, all have been built without scientific aid, with nothing more than industry, common sense, and the usual tools of a peasant; ibex horns were chiefly used." Fruit culture is of the utmost importance to life in these valleys, and above all the apricot, according to Schomberg the sole diet for weeks on end.[34]

[33] *India* (1904), 105; but cf. Sir Aurel Stein, "A Chinese Expedition across the Pamirs and Hindukush, A.D. 747", *GJ* LIX (1922), 112–31. Lord Ronaldshay (*Lands of the Thunderbolt* (1923), 141) aptly calls Gilgit and Chitral "listening-posts in the vast system of natural defences which keep silent and eternal watch over the teeming plains of Hindustan."

[34] Schomberg, *op. cit.*, 59–60, 112–23.

1 [i.e., of Indus Kohistan -- ANALYST]

132 Baltistan, the country between the Nn Shigar and the Nubra, is slightly
136 more favoured than Ladakh, with *c.* 6 ins. precipitation and more glaciers; but it is still very harsh. The valleys at 8000–10,000 ft have a few patches of pine and deodar on the slopes, willow and poplar along the streams.
241 Agriculture depends on the snow, which lies from mid-December to mid-March; in winter many villages are reached by the sun for barely an hour or two a day, but in summer the heat in the narrow rock-walled valleys—especially around Skardu—is intense. The usual crops, with ordinary and naked barley prominent, are grown, a spring and an autumn crop where water is sufficient. Lucerne, carefully tended, is important, but except for intensive manuring of the sandy soils farming is extremely primitive, and rotations unknown. The hot summer enables a wide variety of fruits—peaches, melons, grapes, above all apricots—and even a little tobacco to be grown. But the absence of the demographically restrictive social institu-
[316] tions of Ladakh keeps the Baltis miserably poor. Here and there washing for alluvial gold ekes out incomes a little, or at least enables revenue demands to be met.

241 To the E conditions get progressively worse. Around Pangong there are
361 a few fields of barley and peas on the fans at 14,000 ft or a little more; at Tankse "the few houses that constitute the village seem to hide behind a little grove of willow trees planted on one side of a stream, as if these trees were the greatest treasure of a place that wished to put up a brave front, a green and damp façade, to the hostile dry world before it". But on the
136 plateaus NE of Pangong even pastoralism is difficult. The Chang-chenmo Valley has some vegetation: tamarisks on the floodplain, *burtse* on the slopes, and just below the snow-line some flowering plants and patches of grass,
[133] shared by tame yaks and wild asses. Here and there hot springs "water the gravelly plains into producing a little green grass . . . so precious that each patch has a name." [44]

439 Yet this most negative of regions has its place in human history. The old trade to Yarkand and Kashgar is dead or dying, but at the hands of man himself: politics in Sinkiang and Kashmir are responsible for its decay, not the desolate leagues of rock and ice nor the murderous winds of the Karakoram. The passes are open for only five or six months of the twelve; but over them, carried on yaks or even sheep, travelled jade, hemp, and silk from China; from India goods from the bazaars of Srinagar and Amritsar,
788 sugar and salt; borax from the dead lakes of Rupshu. Goods of less bulk, but to many of highest value, also traversed this, one of the strangest pilgrim routes of the world. Chinese disciples of the Enlightened One, seeking the shrines of Peshawar and Sarnath and Buddh Gaya or the libraries of Taxila, fought their bitter way over these savage gables of the world; and here too came Christian men, perhaps fleeing from the tide of Islam, per-

[44] Hutchinson, *op. cit.*, 106–07, 128–38. For the facts of the next paragraph, *ibid.*, 108–11.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

CHAPTER V.

VARIOUS PLACES IN THE OUTER HILLS.

EAST OF THE CHINÂB — WEST OF THE CHINÂB.

THE plain at the foot of the hills, being for the most part capable 361
of cultivation and in great part already cultivated, is thickly [311]
peopled; everywhere populous villages are to be found. But when we are once on the hills themselves we meet with villages rarely, and these but small; scattered hamlets and scattered houses denote how scarce is land that can be made fit for tilling; sometimes in little nooks and sometimes on steep hill-sides are terraced patches of ground, whose owners either cultivate them from the nearest village, or have made their solitary home close by. In the dûns, however, there are wider spreads of cultivated ground, though separated from one another by dividing ravines.

A village in these parts is a collection of low huts with flat 342
tops, mud-walled, mud-floored, and mud-roofed. The floor and 362
walls are neatly smeared with a mixture of cow-dung and straw. The roofs are timbered either with wood of one of the acacias or with pine. They are supported by one or more pillars, which are capped with a cross-piece some feet in length, often ornamented with carving, that makes a wide capital beneath the beam.

There is no light in the rooms but what may come in at the opened door, or through the chinks of it when closed, such a complete shutting out of the air being equally useful in the very hot and in the cold weather. The substance of the hut is a very bad conductor of heat, and this character tends to keep the interior of an equable temperature. I have often been glad to retreat to such a place from the scorching sun that a tent is but a poor protection against.

In front of the cottage is a level and smooth space, nicely 000

of the change may therefore have been about 1630 A.D. Chatar Singh first conquered Pingi; from there he advanced with some 200 men to Pádar, and, annexing it, founded the fort and town named after him Chatargarh, whose ruins or traces are still to be seen opposite to Atholi. 175

The place flourished well; forty years ago it had 140 houses —a large collection for this thinly-peopled country—nearly all enclosed within the four walls of the square fort. Water was brought to it from a ravine at some distance, being led across the plain in a wooden trough raised on a stone bank. I am told that on the founding of this town most of the followers of Chatar Singh settled there and formed the mass of the male population. Those who settled, whatever their caste—Brahman, Rájpút, or what—intermarried with the inhabitants and became practically Thakars. One of my informants told me that he himself was descended from a Brahman who was of that immigration, but now he could call himself nothing but a Thakar. 361 364

From Chatar Singh's time onwards Pádar remained comfortably under the Rajas of Chamba for five or six generations. 175

A late episode of that time I was told of by the Pádar people, and incline in the main to believe, though I have not verified the story. They say that about the year 1820 or 1825 A.D., they made up an expedition against Zánskár, and brought that country (which was held by a Bhot Raja, under Ladákh) to be so far tributary that every year 1000 rupees, besides musk-bags and other things, were sent by the ruler of Zánskár as nazar to the Chamba Raja. A strange feature of this business was that it was carried through by one Ratanú, a Thakar, a small landowner of Pádar, and not by orders from Chamba.

The event that led to the next change in Pádar was the invasion of Ladákh by the Jummoo troops under Zorawar Singh Kaltriá,* a leader in the service of Maharaja Gulab Singh, in 1834. Of this invasion an interesting account is given by Cunningham from an actor in it. At the end of the first year of the war in 692 631 175

* Kaltriá is the name of the tribe of Rájputs (located near Sialá), to which this bold leader belonged.

4 De Pagent to A [illegible]

(c) The sepoys who attended at harvest to coerce the cultivators were removed. 651

(d) *Begar* in its more objectionable form was abolished, and the cultivators who had abandoned their lands for fear of being impressed under *begar* were recalled and settled on their lands.

(e) Occupancy rights of *zamindars* in undisputed lands were confirmed.

(f) Careful enquiry was made into the status of privileged holders of land. The special rates were continued for the term of the first Settlement, but were made subject to re-assessment. Lands in excess of the sanctioned area were, however, assessed at the ordinary rates, even in the case of privileged holders.

(g) Waste lands were entered as *khalsa*, but preferential right for acquiring such lands was granted to *assamis*.

(h) Permanent but non-alienable hereditary occupancy rights were granted to those who accepted the first assessment so long as the revenue was paid.

(i) All land was carefully evaluated on the basis of the next produce, previous collections and the possibility of irrigation.

Mr. Lawrence's work was followed after him by a succession of Settlement Officers. By 1912, practically every Tehsil and district directly administered by the Government was settled either for the first time or in revision. The State share of revenue was fixed at 30 per cent. of the gross produce.

Elementary education was provided throughout the State. Two first grade colleges and two technical schools besides nearly 50 secondary schools and over 600 primary schools were established. Two *zenana* Hospitals at Srinagar and Jammu and over 60 dispensaries in the *mufassil* were opened. Municipalities were established to look after the sanitation and water supply of the cities. Several irrigation canals were constructed in both the provinces. The longest of these, the Ranbir Canal, now serves an area of over a lakh of acres. Tanks were constructed in the *kandi illaqa* of Jammu. Electric installations for lighting and supply of power to factories and workshops were erected in Kashmir and at Jammu. A Flood Spill Channel for diverting the waters of the Jhelum at the time of floods was constructed. Dredging

871
743
364
312
377
312

164 carried away about 45,000 souls or other curses like the War or the big famines. The attacks of plague and cholera enumerated above have also been fewer and
744 of lesser intensity and much loss of life was averted by the prompt and effective measures taken by the Medical and Health Departments.

Venereal Diseases.—Although the mortality figures under venereal diseases are not separately available for absence of a separate column in the death registers yet it is an established fact that these diseases are working great havoc amidst the population of Ramnagar, Basohli and other hilly tehsils of the
[743] Jammu Province, where the rate of increase in population is comparatively much lower. In order to prevent the further spread of this highly contagious disease and also to eradicate it in the localities where it holds away at present His Highness' Government opened a Venereal Diseases' Hospital under the charge of an Assistant Surgeon in the Ramnagar tehsil which has been treating the sufferers on Western lines and the ignorant rural population which formerly looked askance at the modern methods of treatment has now grown accustomed and shows considerable eagerness to avail themselves of the treatment. The work done by the hospital during the last 4 years is recorded in the following statement. The Chief Medical Officer, Jammu states that probably 80 per cent. of the adult population or less are tainted with syphilis and about 28 per cent. with gonorhea, which seems to be an exaggerated view.

Year.	Syphilis.	Gonorhea.	No. of injections given by Neo-Salvarsan.
1924-25 ..	549	31	666
1925-26 ..	1,158	90	1,143
1926-27 ..	919	125	1,104
1927-28 ..	2,056	181	2,273

During the decade under review the Government has been contributing in a greater measure towards the extension of the Medical Department and the annual expenditure which stood at Rs. 295,711 in 1921 rose to Rs. 469,397 in 1930 which gives an expenditure of 2 annas per head of population against 0-1-7 of 1921 and 0-0-10 of 1911.

Expenditure per head of population, 1921.	Rs. a. p.
State ..	0 2 0
Jammu Province ..	0 1 7
Kashmir " ..	0 2 0

743 The number of hospitals and dispensaries has increased from 76 in 1921 to 91 in 1930 and the increasing popularity of these institutions is evidenced by the regular increase in the number of out-patients from year to year. In 1921 the number of out-patients was 735,395 while in 1930 the number went up to 1,130,412 giving an increase of about 4 lacs or 56 per cent. in ten years. The number of operations (major and minor) rose from 22,309 in 1920 to 58,392 in 1930 *i. e.* an increase of over 200 per cent. in the decade.

744 **30. Sanitation.**—The expenditure on sanitation has also increased from Rs. 49,067 in 1921 to Rs. 67,552 in 1930 and the decade has been particularly
364 favoured by attachment of greater attention of the authorities towards sanitary improvement. It has witnessed the inauguration of three new Notified Area Committees in Sopore, Udhampur and Mirpur towns, sanitation whereof is now entrusted to these Committees which receive a handsome contribution from the Government and also raise further funds by taxation. The two Municipalities in the cities of Jammu and Srinagar are of course looking after their respective sanitation through technical experts and sanitary staff. The various schemes of sanitary improvement particularly the Drainage and City Extension Schemes of Srinagar are already being put in proper shape and other schemes will it is hoped also receive sympathetic treatment in due course.

The total expenditure incurred by the Jammu Municipality during the decade is as under :—

	Rs.
Expenditure on Public Health	— 135,549
" " Sanitation and Sanitary Improvements	— 105,230
" " Public Instruction	— 1,921

86 streets were paved and drained, 43 were drained only, one new road and one mallah were constructed, 2 roads were remodelled, and 300 lights were added.

21. Improvement in Communications.—The principal requisites for the material prosperity of a country is a sound system of communications by land, by water and during the recent progressive times also by air. By breaking up the isolation of the different parts of a country, bringing into closer and immediate contact the village and the town and enabling the speedier development of the agricultural, mineral and other industrial resources of the country a backward tract is soon brought to the front rank of civilised and advanced countries through the blessings of improved systems of transport and communications.

West of suitable communications and transport facilities have proved great obstacles to the political and economic development of India and constitute still greater impediments in the case of our State. In India a large part of deficiency has been made up by the various systems of Railways and Roads which have worked great economic and social improvement by breaking up the isolation of the village, the mutability of labour and the conservatism of the people.

Unfortunately due to the hilly character of the country the average height of which is 5,000 feet above sea level and the mountain barriers that dismember it, the work of improvement is not so easy and the progress cannot be expected to be as speedy as in the plains. In 1900 there was no continuous road to drive through to Kashmir although there existed patches of small lengths between different towns. The routes were difficult and passed over dangerous mountain and descents rendering the journey to Kashmir valley very difficult. Thanks to the generous grants sanctioned by His Highness' Government the improvement of communications from year to year that during the short space of 20 years we find that marvellous progress has been made in this direction. The following are the principal road systems :—

The Jhelum Valley Road.—This road has a length of 132 miles from Srinagar to the Kohala Bridge where a further length of 84 miles of Kohala-Murree-Pindi route of the British territory connects the valley with the Punjab. Till the year 1922 this was the only road for vehicular communication between the Punjab and Kashmir. This road has no doubt opened up the country to a great extent and given great impetus to export and import trade which during the last decade has considerably increased in volume. The old-type ekka and bullock-cart a dehyperse and costlier means of transport have been replaced by modern means of cheap and speedy transport by motor lorries. The increase of trade and traffic is evidenced by the increased revenue from the road toll which amounts to 3 lacs a year.

Garhi-Habibullah Road from Domel.—This road with a length of 19 miles links up the State with the Hazara border at Domel from where vehicular traffic passes over the Garhi-Habibullah road in the British territory till it joins Railway at Abbottabad. During the decade improvements costing Rs. 97,324 were effected on this road.

The Baramula Cart Road.—Both the above routes to Srinagar being roughly and tedious did not bring their close touch between the two provinces

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brought out, their heads cut off and enclosed in an iron cage which was exposed in the city for all to see. So, in 1819, died Ghar Jaugh Khan, the last of the Muslim rulers, together with his nephew Sharee Khan, and Raja Dhyan Singh, a Dogra and a Hindu, became the ruler. 175

Their hatred is not so much against the first Dogra ruler of Poonch as of his brother, the Maharaja Gulab Singh, who was paramount to him, and they tell how in 1833 when "some of the men of Poonch dared a small revolt against him, he come down in person and suppressed it, and then had certain of the prisoners flayed alive before him. And when the executioner hesitated before he did this awful thing, the Maharaja accused him of being chicken-hearted and asked him if he had been asked to perform upon his father or brother."

After reminding you that Didda, the most powerful Queen ever to rule over Kashmir, was a Princess of the House of Poonch, the schoolboys, having by this time completely forgotten their feelings against the Hindus and Sikhs go on with, "And you must of course be knowing that but for the interference of the Viceroy Lord Reading there would now be a Poonch Maharaja, because the priest-ridden old Maharaja Pratab Singh would have selected as his heir his adopted son Rajkumar Jagat Dev Singh, who was only fourteen years [illegible] Raja of Poonch, who was second cousin to Pratab Singh and great-grandson of Gulab Singh's brother Dhyan Singh". This contest arose after a rather unnecessary blackmail case in London in which Raja Hari Singh, the Maharaja's nephew and chosen relation, was involved as the victim. Then further to prove the case for Poonch, they go on, "Even at the funeral of the Maharaja Pratab Singh it was Jagat Dev Singh who performed the observances required of a son and heir". Jagat Dev Singh died in 1940.

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Whereas the red bears of Gilgit spend the winter's hibernation in a cave, the black bears of Kashmir, where the mountain slopes are covered with firs, pines and other great trees, find a hollow tree trunk for those months of rest.

Unlike the red bear, which shikaris declare to be a timer or less harmless creature only killing what he needs for his own food, the clumsy, capacious black bear does an enormous amount of damage, killing off hundreds of young pine trees by ripping away the bark to get at the gum which exudes and of which he is as passionately fond as of honey, or by eating or trampling down fields of Indian corn—another favourite of his—destroying in a night sufficient to provide a poor peasant family for the whole season.

When the corn is ripening the farmers do their best to protect the crop from bears which invade it at that time; it is on the Indian corn that they fatten for the winter. Fires are lighted, the smoke drifting across the field; bears dislike this since they cannot get the sniff of a hunter through the smoke. In the middle of the field a small platform called a *machan* is built and on this sits a guard, his job being to scare the bears away when they come—they always feed at night. He blows horns, throws stones, or by pulling a long string rattles a can with stones in it, the can being tied to a tree or pole which may be a hundred yards away from him. But he is usually too

1: Drew G-8 (1862-1872) 1875 AVI Kashmir AVI

IN FRONT OF THIS COTTAGE IS A LEVEL

351 kept, where the people of the house spend nearly half their time,
356 and where their cooking places are arranged. The whole cottage is, as a rule, neatly kept and carefully swept; the higher castes, especially Brahmans and Rájpúts, give, considering their appliances, an admirable example in this respect.

361 The larger villages and the towns have a double row of shops,
[366] what is called a bazaar, each of which consists of much such a hut, with its floor raised two or three feet above the street, and with a wider doorway, and in front of it a verandah, where the customer may come and sit with the shopkeeper to transact business.

Of the towns in the Outer Hills there are none besides Jummoo of any great size, and there are only one or two others that can be said to be flourishing, for the poverty and the thinness of the population of the country round is against them. Since, however, some towns and some other places show features of interest, we will proceed to visit a few and note what has appeared worthy of observation.

EAST OF THE CHENÁB.

175 *Basoli* was the seat of one of the Rajahips between which
361 the low hills were divided before Jummoo swallowed up so many.
[642] A large building still remains that was the palace; it is now
[166] unkept and almost deserted. The town had already decayed but for the settlement in it of some busy Kashmíris, who by their trade of weaving bring some prosperity.

[186] Basoli is one of several places in the low hills, being at the edge of a wood that is seldom disturbed, where the red monkey abounds; the monkey, being respected by the Hindús and protected by the laws, has here come to be most bold, so as invades the town in great numbers, clambering over the palace walls and scampering across the chief open space of the town, and often enough doing mischief.

A day's march to the northward is *Balteur*, which is the oldest seat of the rulers who afterwards went to Basoli. It is at the foot of a brushwood-covered spur of hill, and has beneath

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

361 175 642

off on two sides by ravines, and connected along the third with the slopes of the hills that surround and shut it in.

This town has signs of having at one time been among the most flourishing in these parts. It was the capital of the country called Bandrālta, which used to be governed by the Bandrāl caste of Mīāns. Their rule was displaced by that of the Sikhs under Ranjīt Singh, who took the place and held it for a time, until, partly for the sake of rewarding a favourite, partly because of the trouble of holding it against the hill people, the Thakars, Ranjīt Singh made Suchet Singh, the youngest of the Jummoo brothers, Raja of the place. Raja Suchet Singh held the place till his death. But I heard of a great effort made by the Thakars against him too, when some thousands came to assault it. The Dogrās, however, held out in the fort, which is a well-planned work, until help came from the Sikh army.

There are some remains of the house of the rulers of the time of the Bandrāl Mīāns; but their descendants do not live here; they found a home and a pension in British territory.

175 361 [366]

The town of Rāmnagar bears marks of the presence of Raja Suchet Singh. He took a pride in the place and improved it and encouraged the growth of it. The two long masonry-built bazaars were in his time full and busy; merchants from Amritsar and from Kābul were attracted to the place. Vigne, in 1839, remarked the great variety of races of people who were to be seen there; the bazaars were then being constructed. A large palace adorned with gardens, and the well-built barracks, show that Suchet Singh knew how to make himself and his people comfortable. On his death, which occurred about 1843, Rāmnagar came under the rule of Jummoo, and there was no longer the presence of a Raja to keep up its prosperity, which was indeed short-lived; and now the palace is deserted, and the bazaars are but half inhabited. There are a good many Kashmīrī settled in Rāmnagar; some of them are occupied with shawl work, executing orders from Nurpūr and Amritsar, and some in making coarse woollen cloth.

Udampūr is a modern town, situated in the innermost dūn

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

243 after this a little rain is waited for, that the earth may crumble and become fit for watering and putting in the rice.

246 Among these mountains the months of winter, with snow deep on the ground, make it necessary for the peasant to lay in a good store of fodder for his cattle. Nowhere do the natives of India or the Himalayas seem to have learnt the advantages of making a large rick. Perhaps the holdings are too small, and co-operation in such a matter has not been arranged. In the neighbourhood we now are in they have two or three methods of storing the grass, which itself is plentiful on the slopes in summer. Sometimes they fix a series of poles upright in the ground in one line, and make a rough thatch over a ridge-pole at top, and then pile up the grass between and around the sticks. Another plan is to twist the grass into a loose rope and throw this over the forks of trees, where, hanging down, it is uninjured by the snow that falls, and is easily pulled off when wanted for use.

361 The town of Bhadarwāh is a busy, and, for such a hill country,
342 a comparatively large place. I estimate that there are 600 or 700 houses, and about 3000 inhabitants. It is built almost entirely of deodar wood; the frame-work of the houses is altogether of wood; only between the double plank-walls the spaces are filled in with stones, sometimes laid loose and sometimes cemented with mud; most of the houses have a sloped shingle-roof. There is a curious plan of building up pillars for the corners, and sometimes for the middle supports, of the houses and the temples. Square slabs of wood a few inches thick are placed upright in pairs, one pair being surmounted by another at right angles, and so on alternately.

361 Bhadarwāh has an open market-place, a long straight street
[366] leading to the Fort, two or three other bazaars, two mosques, and a large temple. The waters of one of the streams come through the very middle of the town, and branches from it are brought through all the streets. Both in among the buildings and all round the place fruit-trees are growing—apple, pear, mulberry, apricot, and cherry, and there are poplars, and a few chinār or plane trees.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133 in and display the strange hues of their bodies through the shower. The cascade is in greatest force in the spring, on the melting of the snows above, and it was thus I saw it; from that time it diminishes, but it is again increased when heavy rain falls in the rainy season, that is, the late summer; in winter it is least.

361 The small town of Kishtwār is dirty and dilapidated. There [366] are about 200 houses, including a bazaar with some shops; but there was a complete absence of life, of the busy cheerfulness one sees in some bazaars. The people seem to have been brought to a low stage of poverty from having in former years been given over to the Wazīr family, which still holds much influence here. Two large houses, built after the fashion of the houses of the richer people in Kashmir, which belong to that family, are exceptions to the general state of decay. [712] There is an old fort, on a little rising ground, oblong, with corner towers and other projecting buildings: it is manned by some thirty men.

563 The inhabitants are more than half Kashmīrī; the rest are [564] Hindūs of the Thakar, Krār, and and other castes. The Kashmīris here, too, carry on their shawl work; there are some twenty workshops for it in the town. In this place, as in Bhadarwāh, they seem to have settled for some generations.

132 The climate of Kishtwār is something like that of Bhadarwāh, but it is somewhat warmer, and must have a less fall of rain and snow. Snow falls during four months, but it does not continually stay on the ground; it may do so for twenty days at a time. On the slope towards the river, 1000 or 1500 feet below, it stays but a day. The fruits produced are apple, quince, three kinds of pear, plum, a few apricots, cherry, peach, grapes, mulberry, and walnut.

KISHTWAR HISTORY.

175 Kishtwār was governed by Rājpūt Rajas, who in early times probably ruled independent of all others.

The first whose name I can hear of is Raja *Bhagwān Singh*, who must have lived 200 years or more ago, as he was seven generations back from the one who was ruler fifty years ago.

3: Imperial Gazetteer G-3 (1889-95) 1909 AVI Kashmir AVI

late Mahārājā Ranbīr Singh, but now it is merely the residence of the ruling family and the officials of the State. The governor (Hākim-i-Ala) of the province with his revenue office, the Chief Judge, the Sub-Judge and two magistrates of the first class, the Wazīr-i-Wazārat of the Jammu district, the Superintendent of police, Jammu province, the chief medical officer, and the heads of various departments all live in Jammu, together with the staff of their several offices. A large hall called the Ajaibghar was erected by the late Mahārājā for the accommodation of the present King-Emperor, when he visited Jammu as Prince of Wales in the year 1875. The Mandi Mubārak palaces and the palace of Rājā Sir Amar Singh, situated on the Rāmnagar hill, towards the north of the town, are the chief attractions. The Central jail has a daily average of 268 prisoners, and costs about Rs. 20,000 per annum. The State high school is located in a large building, and is doing fairly efficient work. It contains about 800 pupils. A college to be named after the Prince of Wales is shortly to be opened. A State hospital is maintained, costing annually Rs. 14,800. Great improvements have been made in the drainage system of the town, which is managed by a municipal committee, and more improvements in this respect are under contemplation.

Kathua.—An overgrown village in the Jasrota district, Jammu province, Kashmīr, situated in 32° 22′ N. and 75° 32′ E., on the right bank of the Rāvi and between it and the Ujh river. Population (1901), 5,801. Kathua possesses no points of interest. The buildings are mean and dilapidated, and the place has no past and no future. The climate is unhealthy, and the water-supply scanty and bad.

Mīrpur.—Town in the Bhimber district, Jammu province, Kashmīr, situated in 33° 11′ N. and 73° 49′ E., at an elevation of 1,236 feet above sea-level. It lies 22 miles north of the British cantonment of Jhelum, and is said to have been founded about 200 years ago by the Gakhars, Mīrān Khān and Sultān Fateh Khān. It is situated on high ground on the edge of the Kareli Kas, from which drinking-water is easily procured. There are several rather picturesque temples, the chief being the Sarkāri Mandir, built by Mahārājā Gulāb Singh, the Raghunāthji, and the temple of Dīwān Amar Nāth. The town contains 550 shops, forming a long bazar running east and west. Apart from the shop-keeping class, Brāhmans and Sikhs, of whom many are settled in Mīrpur, the inhabitants are mostly of the artisan or menial classes. There is a flourishing

three Cinema Halls, one of which caters chiefly for Europeans and educated Indians. 361

(2) MUGHAL GARDENS.

Chashma Shahi.—About five miles from the Srinagar Civil Lines on the hill-side above Lake Dal is situated the well-known spring, ***Chashma Shahi*** or the "Royal Spring." It is famous for its pure, transparent and cold water. The spring is enclosed by a small garden in which the fountains play, fed from the same spring. The garden was laid out by Shah Jahan in 1632. It commands a beautiful view of Lake Dal and its environments. 367

Nishat.—Two and a half miles beyond ***Chashma Shahi*** and right on the edge of Lake Dal lies the famous ***Nishat Bagh*** or the "Pleasure Garden" which was laid out in the time of Shah Jahan. It is arranged in twelve terraces and its cascades and fountains, flower-beds and lawns, cypress and ***chinar*** trees, heighten the beauty of the prospect presented by the panorama of the lake against the background of imposing and magnificent mountains.

Shalamar.—This garden lies about two miles beyond ***Nishat Bagh*** on the way to Harwan. It was built by Jahangir for his beloved Nur Jahan, with whom he passed several summers here. The garden has many majestic ***chinar*** trees and is ornamented with terraces and fountains. On one of the terraces is built a magnificent pavilion of black polished stone closely resembling marble.

Nasim.—This is a fine green plain on the bank of Lake Dal shaded by a wonderful grove of ***chinars***. It is an ideal camping ground situated at a distance of 6 miles from Srinagar. Four tennis courts have been constructed, in the garden recently. Bathing may be enjoyed in ideal surroundings in ***Nagin Bagh*** which is close by. Sailing boats, bathing boats and motor boats for aqua-planning are available on hire for visitors.

Achhabal.—This garden is situated at a distance of 40 miles from Srinagar, from where it can be reached by car in less than two hours. The water which is cold and refreshing gushes out of the foot of the hill, which skirts the garden on the southern side. The garden with

367 its beautiful cascades and fountains was laid out by Jahangir. There is a Trout Hatchery at Achhabal, which is fed by the water of the spring. Outside the garden, there is a small beautiful ground shaded with *chinar* trees. There is also a rest-house, with catering arrangements, situated quite close to the ground.

Vernag.—Another Mughal garden is at Vernag below the beautiful spring there. The place is fifty miles from Srinagar and 6,100 feet above the sea level. It is situated at the foot of the Pir Panjal and has a large spring in an octagonal basin and an arcade built by Jahangir. The [138] limpid water flowing from the spring is one of the principal sources of the river Jhelum.

(3) HILL STATIONS.

361 **Pahalgam.**—This hill station is situated at a distance 485 of 59 miles from Srinagar at an altitude of about 7,000 133 feet above the sea level, in the heart of the finest side valley of Kashmir, the Liddar Valley. The road to [140] Pahalgam from Srinagar is suitable for motor and lorry traffic during the spring, summer and autumn months. It attracts an increasing number of visitors every summer. It has hotels, post and telegraph offices, a Tehsil office, a dispensary, a police station and a conservancy staff. It is an important stage in the pilgrimage to the sacred cave of Sri Amarnath, which is 27 miles away. The great Kolahoi glacier, another attraction for visitors, is about 22 miles from Pahalgam.

Kokarnag.—Kokarnag which is at a distance of 50 miles from Srinagar and 10 miles from Achhabal has a group of springs from which ice-cold water flows. The camping ground is close to the springs. A cafe has recently been opened there.

Gulmarg.—This far-famed holiday resort is about twenty-eight miles from Srinagar, and 8,700 feet above the sea level. It provides many amenities for visitors. It has a high class hotel, post and telegraph offices, a dispensary, a police station and a Tehsil office. The hill station is placed under a Town Area Committee. A magnificent panorama is unfolded to the view from the circular road, 7 miles long, which commands a view of the Nanga Parbat ranges and the whole of Kashmir Valley. Khilanmarg, which is a favourite place for excursions

(4) Lakes.

133 **Dal.**—This beautiful lake is over 3¾ miles by over 2½ miles in size. The background is provided by mountain ranges which rise 3,000 to 4,000 feet above the level of the lake. The water is fresh and abundantly supplied [367] with fish, wild duck and water-fowl. One of the main features of this lake is the famous floating gardens. The lake is a favourite place for the mooring of house-boats. One of the corners of the lake is Gagribal, noted for its very clear water. It is an ideal place for bathing. Registered bathing boats, sailing boats and motor boats for aqua-planning are available on hire at the Gagribal point.

Anchar.—This is 5 miles long and 2 miles wide, and extends towards Ganderbal. It is a good place for duck and snipe-shooting in winter months. Lotuses and lilies are to be seen here in profusion in the month of August.

Wular.—This is the largest fresh water lake in India, and is 12½ miles long and 5 miles wide. The lake can be reached from Srinagar by river as well as motor road.

Manasbal.—This lake, about 16 miles from Srinagar, is accessible both by road and river, and is considered to be the loveliest of the Kashmir lakes. About 2 miles in diameter, it is surrounded by majestic hills, and its water is blue and clear. The ruins of a fine Mughal garden are situated on one of its banks.

Kaunsarnag.—This is the largest mountain lake in Kashmir. It is situated on the Pir Panjal range, about 13,000 feet above the sea level and is over 2 miles long. It is surrounded by some of the most picturesque of the Himalayan peaks. Three of these peaks, each about 15,500 feet high, tower over this lake which usually remains frozen till the month of June.

Shishnag.—This is a mountain tarn situated at an altitude of 12,000 feet on the pilgrim road to the Sri Amarnath cave.

(5) Ancient Monuments.

172 **Pari Mahal (Palace of fairies).**—A massive building, now in ruins, standing on the side of the mountain to the south of Lake Dal: it is said to have been erected in the time of the Mughal emperors for astronomical

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brought out, their heads cut off and enclosed in an iron cage which was exposed in the city for all to see. So, in 1819, died Sher Jangh Khan, the last of the Muslim rulers, together with his nephew Shams Khan, and Raja Dhyan Singh, a Dogra and a Hindu, became the ruler. 175

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In dealing with such cases the considerations mentioned in the note to Article 38 should be borne in mind—

21. Village.—The definition must vary according to local conditions. Where there has been a recent survey, and the revenue village (or *Mauzah*) is a well-recognized unit with definite boundaries, it is clearly desirable to take this area as the Census village. The whole district being parcelled out into such villages, of which a complete list is kept at head-quarters, the adoption of this definition obviates all risk of any houses in any portion of the district being over-looked.

Where the territorial village is uncertain, recourse must necessarily be had to the residential village".

22. **Standard adopted.**—There are no civil lines in the State while the municipalities and cantonments are numbered as shown in the margin. Action under head (4) was therefore necessary. But it will be seen from the above extract that although a Provincial Superintendent is allowed certain latitude in framing his list of towns under head (4) he is not given a carte blanche and his discretion is circumscribed by considerations of urbanity, density of houses, and other concomitants of modern town life. The element of urbanity is indeed of vital consequence to prevent more grown up rural tracts from masquerading as towns and it is exactly here that one feels like walking on treacherous ground. In the information supplied by the District Census officers the factor of personal equation plays no little part. The Provincial Superintendent must therefore possess an intimate knowledge of local conditions before either accepting or rejecting the claims of a particular place to recognition as town.

Municipalities .. 1
Cantonments .. 1

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Many writers have nevertheless sought to impose distinction between the two sections of population by holding the urban life as communal and the rural as individualistic and in support of it have pointed to the provision and use of several civic amenities like water supply, sewerage system, means of communication etc. in common by the inhabitants of the cities. The individualistic living in the villages is brought out by saying that the villagers own their separate wells, cesspools etc. But this cannot be accepted without reserve, for every inhabitant of a village cannot dig a well, nor can he use one without converting the whole village into one well, nor can a citizen rely for his supply of water on the public tap alone, which by the way conduces more to petty quarrels and wranglings than to amicable relations. The facts indeed seem quite the reverse. In villages the people generally partake of each other's joys and sorrows irrespective of caste or religion, while in cities and towns sympathy interacts within a limited circle of friends and acquaintances and an individual can secure isolation in the busy hum of urban life to his heart's content, even though he may not be of the tribe of Marcus Aurelius. It does not mean that communal living can be ignored altogether in determining the urbanity of a locality but it does mean that it cannot be relied upon as the sole or the most important line of demarcation between urban and rural. On this point Mr. J. T. Martin, M. A., I. C. S., the Census Commissioner for India for 1921 thus remarks in his all India Report :—

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"It is always difficult to make a clear distinction between a small town and a large village, and there is little doubt the municipalities and places treated as towns contain a considerable population which is largely rural in character, especially as the boundaries of some municipalities are owing to local sentiment widely extended and include a good deal of agricultural land."

Enough of it however, we need not indulge in crudite discussions as it would be utopian to expect an ideal definition free from all drawbacks. The definition in the code is well suited to Census requirements. The indigenous population also understands tolerably well the distinction between a town and a village as is indicated by their use of the word "Qasba" for

659 land revenue has been adopted as the entire State with the exception of the area known as Political Agency (Frontier Illaqas) has been covered by the Settlement Surveys and a complete record of the villages is now available.

52. Manner of obtaining Statistics.—Elaborate arrangements were made to collect accurate figures of population in the two cities on the Census night. A special pass of enumerators was posted at all points of ingress and egress and at important market crossing with instructions to permit no one to pass by without counting him unless he could produce a pass and thus convince the enumerator concerned that he had been enumerated already. Traffic had been suspended except in emergency cases and the public in general had been requested to keep at home between the hours of 7 P. M. to 12 P. M. The travellers by Railway at the Jammu City Station were censused within the Railway premises and supplied with passes to prevent double enumeration. The supervising Census agency kept on making rounds and checking the work of enumerators. The arrangements were maintained till the dead of night. The Census Commissioner was out on tour inspecting the arrangements in the Mulhal and his car which entered the Jammu City limits at 11 P. M., was challenged at not less than half a dozen places for production of a pass and it was only when the enumerator recognised him at close quarters that his car was allowed to proceed after a word of cheer from the Census Commissioner. It can, therefore, be safely said that the margin of inaccuracy in city figures does not exist, and if it is there at all it is so microscopic as not to deserve any serious consideration. As regards other urban localities they were censused like the rest of the country. The time for final enumeration did not coincide with the celebration of marriages on any large scale nor were there any fairs and as such no appreciable fluctuation in population was evident. The statistics of urban population may therefore be taken as reliable.

369 361 **54. Number of Towns.**—If there is truth in the proverb "God made the country and Man made the town", it will be conceded without demur that India is essentially a God-fearing country and has not ventured to disturb His plan of creation to any great extent. While every country of the West which proudly prefixes her name with 'civilised' or 'advanced' has quickly urbanised herself India has remained predominantly rural. The State as a part of India does not share a better lot. The pace of urbanisation in the State is necessarily slow, conditioned as it is by paucity of good internal communications, lack of industrial initiative and enterprise, low literacy of its inhabitants with [illegible] conservative outlook on life, to which may be added comparative poverty of the people which acts as a check to ambition or flourishing trade conditions. Moreover while towns in other countries are great manufacturing centres, here the title is generally appropriated by places which are held in historic or religious veneration. There are of course a few notable exceptions but they are exceptions which prove the rule. In the presence of such hard facts it requires a stoic's courage to face any excision from the town list without trepidation and the list at the current Census contains accordingly 30 towns inclusive of cantonments which have been treated as full-fledged towns. The number as determined at previous Censuses is shown as below:—

1891	1901	1911	1921
6	5	21	27

and may be taken as a commentary on the factor of personal equation already referred to. Thus while the Census Superintendent in 1901 seems to have carried the principle of rigid application of the definition to one extreme that of 1911 seems to have taken it to the other. My predecessor was disposed to be too liberal and followed the golden mean though in treating Heena as a town he also seems to have attached undeserved importance to that locality. On the present occasion five new towns have been added viz. (1) Kotra in the Reasi district, (2) Uri in Muzaffarabad district and (3) Gilgit Cantonment in the Gilgit district, (4) Budami Bagh Cantonment and (5) Machh Bhawan in Srinagar district, while Hamirpur Sidhar in Jammu district and Heena in Political Agency Area have been deleted, the former having

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been deposed from its urban pedestal by the action of the Chenab river and the latter having been denied the privilege of being classed as a town by the Political Agent, Gilgit. Zanimar which was treated as a separate town in 1921 has also lost its separate position by having been amalgamated with Srinagar City. The net increase in the number of towns thus comes to two only.

65. Distribution of Towns by Natural and Administrative Divisions.—Imperial Table V gives the number of towns in each administrative division. The number found in each natural division is given in the margin. The Jhelum Valley Division comprising as it does the Happy Vale of Kashmir with its fertile soil and bracing climate naturally takes the lead. The mountainous country of the Jammu Province comes off second best as the gregarious instincts of man cannot flourish on hills and ravines with scant vegetation and scattered cultivation. The Indus Valley segregated by mountain barriers which in their pride kiss the sky afford the least scope for urbanisation and is relegated to the rear.

I.	Sub-montane and Semi-mountainous	10
II.	Outer Hills	10
III.	Jhelum Valley	13
IV.	Indus	4

With the reader's indulgence we shall go a little into detail about the characteristics of these towns in these divisions.

Towns in the sub-montane and semi-mountainous tract are market places for the surrounding country. Leaving aside the city of Jammu for a later consideration, the town of Akhnoor occupies a commanding position on the river Chenab at a place where the river debouches into the plains and becomes navigable. The town exports *Ghee* (clarified butter) *Bunafsha* (Viola adorata) and *Anardana* (Pomegranate Seed) to British India and other parts of Jammu and supplies the adjoining villages with salt, oil and other articles which the soil cannot yield and have to be imported by the farmer. Timber is available in a large quantity and an industry for building materials and furniture has bright prospects of success. The town was visited by famine in 1978 and by plague in 1979 which exacted a toll of nearly a hundred human lives. Samba, Sri Ranbirsinghpura, Kathua, Parol, Bhimber and Manawar are other towns of the same type. Samba was once a hill principality. It is noted for its *Khadi* weaving and calico printing. Sri Ranbirsinghpura possesses the advantage of being served by Railway. It was founded by the late lamented Maharaja Ranbir Singh Sahib Bahadur, after whom it is named, but it has not flourished according to royal expectations. The town has indeed little room to expand except on the northern side and there is no industry which can attract population from the villages surrounding it. Kathua exports rice to Pathankote and Gurdaspur in the Punjab and is linked with Jammu by a motorable katcha fair weather road. Mangoes abound in the locality. Parol suffers from lack of good communications which affect its trade balance. It is further the Bengal of the State where malaria rages in an endemic form. Bhimber trades in wheat, rice, hides and a little *Khadi* with Gujrat and Lalamusa in the British territory and with Rampur Rajouri and Kashmir in the State. It is an old historic town. During the Mugal period it was at the summit of its glory as the road from Delhi to Kashmir by which Mugal Emperors travelled lay through it. Manawar is connected with Gujrat in the British territory and with Jammu, Akhnoor and Bhimber in the State. It exports wheat, rice, hemp, banana, and a few varieties of fruits like pomegranate. It was visited by drought in 1979 and by the locust swarms in 1986 which foreboded calamity to the agriculturists and which was averted by the prompt and effective measures adopted by the State. Mirpur carries on a thriving trade in wool, hides and *Ghee* with Jhelum, Gujranwala, Lyallpore and Amritsar. *Khadi* is manufactured and sold in mountainous tehsils of Kotli, Rampur Rajouri and Poonch. The linking of the town with the British territory by a motorable road and the opening of the interior of the surrounding country by good roads are necessary for the maintenance and increase of its commercial prosperity. In 1978 it was visited by a famine and in 1981 by plague which carried away about 200 human lives. A Notified Area Committee has been formed in the town to look to its sanitary needs.

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Towns in the Outer Hills.—These do not differ in any considerable detail from those in the sub-montane tract. Bandhi, a very old town, has trade relations with Amritsar in the Punjab where it exports Ghee (clarified butter), wool and hides. It was once a great wool producing and manufacturing town but the industry received a serious setback from several causes, notably the high customs duty charged on the production by the then Raja of the place and the decreased demand from France which was its best customer for shawls. The industry is now extinct and a decay has set in the economic conditions of the place. In Kotli the occupation of the people is agriculture, trade and money-lending. The place suffered from a severe drought in 1878 and in 1879 it was visited by cholera. Udhampur is better off and has grown steadily due to the opening of the Banihal Cart Road. It carries on trade with Lahore, Amritsar, and other markets of the Punjab and the State. The main articles of trade are *Ghee* (clarified butter) *Anardana* (Pomegranate Seed), *Gunchis* (Morels), *Banaphsha* (Viola odorata) and rice. The town also possesses two furniture factories. It has also been granted a Notified Area Committee during the decade under review. Below the town lies the Devaka Nullah reputed as sacred by the Hindus who assemble there on Baisakhi day to hold a fair and have a bath. Bhaderwah has been described as miniature Kashmir due to the similarity of climate. Its chief product is *Ghee* (clarified butter) which is exported to Lahore, Amritsar and other trading centres. In 1892 the town suffered from an unexpected flood leading to loss of life and property.

Kishtwar exports *Ghee* and saffron and manufactures woollen blankets just sufficient for local requirements. It is situated amongst mountains and the provision by the Government of pipe water for drinking upsets of the Government solicitude for its well being and prosperity. But to enhance its prosperity a motorable road from Kishtwar to Bhadrwah is necessary.

Ramnagar owes the Jagir of Raja Sucher Singh where it was in a flourishing condition as borne out by the testimony of Vigne who visited it in 1836, is no longer a flourishing town. Venereal disease is rampant and provision for potable water badly required. The trade is confined to local requirements and a few woollen blankets which it manufactures are disposed locally. Bhaur is an old historic town and is the birthplace of the late Maharaja Pratap Singh Bahadur of blessed memory. It has trade relations with Jammu and deals in *Ghee* (clarified butter), *Anardana* (Pomegranate Seed) *Gunchis* (Morels), rice, wheat, potatoes and *Banaphsha* (Viola odorata). Kathua owes its importance to its situation at the foot of the hill leading to Tribeni Bhagwati where thousands of pilgrims flock from far and near in the months of June, Kartik and Maghar each year to pay their devotions to the Goddess. The trade during that period of the year is brisk and for the rest of the year it is left to its fate of catering to the needs of the neighbouring Illaqa like towns of its kind. Bhagwat Rajouri may be dismissed briefly as an old historic town sharing the characteristics of Bassi, the chief article of export being *Ghee* (clarified butter). This brings us to Poonch, the last town in this division. It is the chief town of the Jagir and Head-quarter of the Poonch Administration. The town has attracted some Khatri trading families of Rawalpindi, Peshawar and Sialkot districts and Mahajan families of Mirpur and Kotli districts of the State. It is an emporium of trade in *Ghee* (clarified butter), *Anardana* (Pomegranate Seed), *Gunchis* (Morels) and *Banaphsha* (Viola odorata) which are generally exported to Gujrkhan, Rawalpindi and also find their way to Lahore, Amritsar and Peshawar. In 1928 the town was visited by a severe famine and the Jagir authorities did their best to alleviate distress.

Towns in the Jhelum Valley.—The towns in this division enjoy better conditions being industrial and accessible to motor traffic. Baramulla is an old historic town where weaving, shawl-dying and saffron growing are carried on. It was visited by cholera in 1901 and 1902 which decreased the population by about 200 souls. Pattan is famous as emporium for fruit and agricultural produce. The town is electrified. It. Bagna possesses a Notified Area Committee and is noted for manufacture of a special variety of *Pattus* of square pattern. Chakar Sharif is noted for its Kangris and leather work but it is more

as compared to 5,402 in 1901 and 4,232 in 1911. If the city were included the average would rise to 5,240 persons per town. In the Outer Hills a town contains, on average, 5,876 souls compared to 5,000 in 1901 and 5,043 in 1911. In the Indus Valley Division the average population per town works out at 13,242 inclusive of the Srinagar city and shows an increase of 441 persons over 1901 figures and of 5,221 over 1911 figures. If the city were left out of count the average would descend to 4,220. In the Indus Valley the subdivision under which urbanity labours seems to be on a par with those in the Outer Hills and the average per town stands at 5,600 compared to 5,728 in 1901 and 5,600 in 1911. For the entire State the average comes to 6,777 persons as against 7,006 in 1901 and 6,032 in 1911 the increase being 173 per cent, which is higher than the general increase in the entire population.

1. Sub-montane	..	..	..	[illegible]
2. Outer Hills				[illegible]
3. Indus Valley Division	..			[illegible]
4. Indus	..	..	..	[illegible]

The statement in the margin illustrates the percentage of increase in the average population of towns in each Natural Division when compared to last Census. The average population of a town in some of the Indian Provinces and States is compared with the average for the State in the diagram opposite which sends an [illegible].

78. Sex in Towns.—The distribution of urban population by sex is intended to give an insight into the character of a town as the preponderance of males over females is taken as an index of the town being industrial and commercial. For it is industry and commerce which by their rising wages attract rural labour which is generally male, the reason obviously being the peripatetic nature of the labourer' livelihood precluding the labourer from taking kindly to the idea of carrying a burden of wife in the working market. The labourer himself is more often than not a migratory bird who comes to city and his meagre resources and earnings leave no room as his purse is lean. The fact object is to a great part baffled when we find that a great disparity prevails between the sexes throughout the State. For every thousand males in the State there are only 901 females. In the urban population the fact is more disappointing as the proportion falls to 781 females per 1,000 males only. In the Natural Divisions by which statistics are exhibited in the Subsidiary Tables the figures are found to fluctuate between 872 to 891. The Sub-montane Tract inclusive of the Jammu city shows the lowest number of females per 1,000 males with 872 but if the city figures be ignored the figure rises to 894. The disparity is thus most acute in this tract. In the Outer Hills the males outnumber females by 107 per 1,000 i.e. there are 773 females per 1,000 males in the urban population of this division. In the Indus Valley Division the proportion is 821 to 1,000 including the city of Srinagar and 795 without it. This disparity is the least observable in the Indus Valley where the proportion is happily above the average for the State, being 891. It is probably the Buddhist custom of polyandry and polygamy that tends to arrest any disparity and this is either and said that secures a comparatively better proportion for women the area. The proportions in some other Provinces and States of India are illustrated and compared in the diagram facing this page.

79. Religion in Towns.—As will be seen from Subsidiary Table II the Sikhs leave all others behind in their fondness of town life in the Sub-montane and the Indus Valley Divisions. The figures of Buddhists in the latter tract are misleading as there were only 3 Buddhists in their tract at the time of the Census all of whom were caught in the heart of the city of Jammu, otherwise the division has no permanent Buddhist population. In the Outer Hills and the Indus Valley Tract the Hindus lead the way while Sikhs come second. The Muslims follow the rear. The reasons are obvious. It is a common observed a most observing that secretion Sunnis and at the towns which are more cosmopolitan than the villages. Though the table does not include Zoroastrian and Christians it will not be unfair if a word is added about them. The Zoroastrians in the State are either traders or Government servants or businessmen who generally reside in towns and towns. Possibly there might be no individual Zoroastrian to embrace the austere life of a village by a sudden choice to connect the local subdivisions or for needs of religious

PROPORTION OF FEMALES IN
URBAN AREAS TO 100 MALES

[p.84:b]

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p.84

341 It is manifestly clear from the above that the mean distance between towns is highest in the Frontier Districts and the lowest in the Jammu Province, the Kashmir Province occupying the middle position. The mean distance between the villages according to similar calculation comes to 2·94 or say 3 miles for the whole State. The total number of villages is 5,903 and the total area 84,471.

341 **78. Factors influencing growth of Towns.**—The following factors may
341f be taken as determining the growth of towns to a large extent:—

(1) *Situation on great land or water ways.*—This means easy and cheap transport which is vitally essential to foster trade. The cities of Srinagar and Jammu and the towns of Baramulla-pattan, Udhampur, Akhnoor, Mandi-Sarkal, Uri, Baramulla, Sopore, Pattan, Anantnag owe their importance to this factor.

(2) *Administrative importance.*—If a town happens to be the head-quarters of a Wazarat with Tehsil, Treasury, Post Office, Hospital, School and a Telegraph Office, it naturally attracts a number of shopkeepers and other businessmen and its trade receives increase. In the District, Tehsil and Munsiff's Courts litigants have to come daily in numbers. The Hospital, Post Office and Telegraph Office also attracts outside population. The School does so in a greater degree. This accounts for the importance of Bhagwan, Sri Bhadrawaghpura, Samba, Kathua, Kishtwar, Bhadarwah, Ramnagar, Reasi, Rampur Rajouri, Leh, Skardu, Gilgit, etc.

(3) *Trade Centres.*—For meeting the needs of every day life, however simple they be, the establishment of a market somewhere is required, as each village cannot be self-sufficient or import its requirements from manufacturing centres. Such market places usually but rarely grow into towns catering to a greater and greater number of villages around them and themselves drawing their supplies from bigger emporia of trade or cities. Towns like Akhnoor, Sri Bhadrawaghpura, Samba, Mawar, Bhimber, Rajouri and practically every town in Jammu Province and Frontier Districts owe its importance to this factor.

(4) *Organised Industries.*—Attract rural population into factories and tend to congregation in localities where they are situated. There is not much of organised industry in the State except in the cities but there are towns where it does exist to some extent combined with cottage industry carried on on extensive scale. Thus places like Sopore, Anantnag, Bhagwan owe their importance to their industrial activity.

(5) *Religious Veneration.*—also leads to growth of towns especially if fairs are held frequently or extend over a long period of time. Khrew, Chrar Sharif and Mattan Devsar are instances of towns of this nature.

(6) A factor which is likely to give a fillip to urbanisation is an adequate and distinct in the exploitation of minerals which is likely to be taken up actively in the near future.

349 **79. Effect of concentration in Towns.**—In villages with a limited population and consequently closer ties of acquaintance or friendship the youthful generation find little scope for play and are quickly swamped if concerned. Moreover easily every one has his family and the human passions that lead men always are consequently little in evidence outside the family circle. In the towns the restrictive influences are comparatively weaker. The labourer is not accompanied by his wife, and he endeavors and finances who otherwise remain a healthy

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clash upon him are away from the scene of action. The impulse of passion has not to count with any obstacle especially as in cities there is a certain class of "fellow angels" who are prepared to ponder to his carnage for monetary consideration. To it may be added the contribution of the "Country Liquor Shop" which is frequently patronized by the labouring classes to drown their cares and worries and relieve them of the fatigue born of physical toil. "With wine to wet the soul", and animal passions are inflamed to a degree that is irresistible especially to the case of their illiterate clients. With physical energies exercised by excessive drinking the power of mental resolution and steadfastness is gradually replaced by a weak and effeminate will which cannot resist temptation and is driven to wrong paths. This has atmosphere is no doubt a blot on when life though it can be asserted without fear of contradiction that most of the towns in the State are free from it.

361

30. Villages : Number of Villages.—The definition adopted for a village at the current Census has already been referred to. The total number of villages comes to 5,870 compared to 5,911 in 1921 and 5,861 in 1911. The number of villages has thus decreased by ½ per cent, while the population of the State shows an increase of 9·9 per cent. This is due to the amalgamation of smaller villages at the current Settlements. It is not possible to hazard any conjecture regarding congestion in villages on this basis as we have no means to ascertain the area available for residential purposes in each village. All that we can say is that there is visibly no tendency amongst the new generation of the rural classes to sever their connection with the parent area.

31. Distribution of Villages.—The best degree gives the number of villages of each class at the last three Censuses. It will be seen therefore that the villages with a population below 500 have been showing a steady decline in numbers for the last three Censuses. All the other classes have on the other hand been steadily increasing. As regards population it is generally congregated in villages with a population of 500 to 1,000 and in those below 500. The larger villages contain only 5 per cent. of the total rural population. This is due to the mountainous nature of the country affording a meagre livelihood here and there, the existence of settlements at a particular place depending on the availability of cultivable land. Sometimes indeed a village extends over a number of miles with houses scattered in all directions, each house drawing its livelihood from a small scattered field circle.

Grade of Village	1911.	1921.	1931.	Percentage of population living.
Below 500 ..	[illegible]	[illegible]	[illegible]	[illegible]
500 to 1,000 ..	[illegible]	[illegible]	[illegible]	[illegible]
1,000 to 2,000 ..	[illegible]	[illegible]	[illegible]	[illegible]
2,000 and over ..	[illegible]	[illegible]	[illegible]	[illegible]

32. Uninhabited Villages.—The total number of uninhabited villages comes to 124 compared to 170 in 1921 and 178 in 1911. These are such places as are treated as differentiable for purposes of land revenue assessment, the whole land adjacent is differentiated for non-resident cultivators. These villages abound in the Sub-montane and Outer Hills Divisions of the Jammu Province.

33. Average Size of a Village.—The average population per village for the State is 271 compared to 248 in 1921 and 229 in 1911. The increase during the last 20 years registered by an average village comes to 17·5 per cent, which compared to 1921 the increase is 9·1 per cent. In this respect the Poonch Jagir will hold its variable position, having 392 persons per village. The lowest average is possessed by the same Jagir of Chenab which has only 182 souls to an average village. Amongst Natural Divisions the Outer Hills with 421 persons per village comes first, followed by 377 of the Kashmir Valley, 341 of the Indus Valley and 256 of the Sub-montane Tract. The average for India as a whole worked out to 377 in 1931 and thus exceeds the average for the State by 39 persons.

[illegible]

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Other Occupations

Supplementary to agriculture proper are sericulture and pastoralism. 231
By 1900 the former activity was decrepit as well as ancient, but the introduction of modern filatures has led to a wide extension of mulberry culture, though not enough cocoons are produced to keep the filatures at Srinagar and Jammu and the weaving factory at Srinagar working to capacity. There is also, of course, a good deal of hand-loom weaving of silk, cotton, and wool; silk is a major export.

The main pastoral activity is sheep-rearing; this is transhumant, the sheep live in winter beneath the human dwellings—adding to their warmth—and in summer are taken by professional shepherds to the high pastures above the tree-line; this is the *marg* common in place-names and strictly equivalent to the Swiss *alp*. Winter feed is willow and dried flag 236
(Iris) leaves. After agriculture, wool production is probably the chief means of livelihood in Kashmir, employing full- or part-time some 300,000 people. The famous Cashmere shawl industry died a languishing death in the 1890s, but there is naturally a large cottage production of woollen clothing, blankets, and rugs; felting is important also, and Srinagar has a large woollen factory. Mineral exploitation is insignificant, though a start has 316
been made on the commercial exploitation of lignite from some of the 547
karewas, which has been used locally by the villagers for years. A minor industry of interest is the manufacture of cricket bats and so on from the willows. But perhaps the most lucrative of all trades—in normal times—is 499
the exploitation of tourists.

Srinagar

For this, of course, the capital Srinagar (207,767) is the centre: "quaint" 369
in itself, with its carved wooden architecture, immediately surrounded by the beautiful Mogul gardens and magnificent lake and river scenery, central for hunting and mountaineering, it is—on the surface—one of the most attractive cities in all Asia. But it has always been liable to fire and to flood, at times to earthquake; its site obviously has as much to be desired from a sanitary point of view.* Nor, if report be true, are its citizens any more virtuous, in any direction, than they need be.

The factories of Srinagar are largely due to state enterprise, and make 458
it the only industrial centre of the slightest note in Kashmir. But craft 455
industries are more important. Neglecting the obvious tourist lines—silver and copper work, wood-carving, papier-mâché and lacquer—the leading crafts are probably carpet-weaving and leather work: leather gear of various sorts is essential to transport in the mountains, and the products

* In the cholera epidemic that people died in one day "and the only drugs which [illegible] were those of the sellers of white cloth for winding sheets." The total mortality was 50% of a population around 100,000 (Gladstone, 1173).

wooden articles, silver-ware, knitted ware, leather and metal articles etc., are making steady progress. Two private joint stock concerns have taken up the manufacture of pearl barley, jams, oats, etc. A number of minerals like Bentonite, Barytes, Sulphur, Borax, Gypsum, Ochres, China clay etc., are being worked. A canning factory has been constructed and a glass factory is under construction. 471

Tata Sons Ltd., inquired into the condition of the existing power installations in the Jammu and Kashmir Provinces, and the measures necessary for making them function satisfactorily. But, as in the case of newsprint paper, the necessary machinery could not be imported to work out this large scheme. Provision has, however, been made for improving the existing installations, particularly in Jammu area, where the demand for power exceeds the capacity of the present installations. The Government continue to have under consideration the establishment of new sources of power to feed the growing industries of the State. 371

The Jammu and Kashmir Bank started in 1938 has already declared a dividend. It has taken over the treasury at Srinagar and will soon be taking over the treasury at Jammu. It has established branches in a number of towns in the two provinces. 652 453

Because of its natural scenery and cheapness of living, Kashmir has long attracted visitors. A Visitors' Bureau has been in existence for the guidance of visitors. Recently His Highness' Government have turned their attention to the development of the tourist traffic. Small Tourist Bureaus have been established at Rawalpindi, Suchetgarh, Jammu, Domel, Pahalgam, Nagin and Ganderbal to assist visitors on the spot and guide them. A Boulevard has been constructed in Srinagar along the banks of the lake at Gagribal. This road has added to the beauty of Srinagar and provided a good healthy place for morning and evening walks. A programme of providing more amenities to tourists, increasing the attractiveness of places of interest and extending the roads to beauty spots which are not easily accessible is being worked out. A hanging garden has been constructed at Gagribal for recreation of the visitors. The two islands, Rup Lank and Sona Lank, in Lake Dal have been improved. Pahalgam is being developed into an ideal hill station. To provide 489

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241 seasonal immigration of hillmen. Wheat, barley, and rape are grown as rabi, maize and bajra as kharif. Higher up, in wider, better-watered valleys, bajra gives way completely to maize. Irrigation is difficult here also, as streams are incised, but it is not so necessary as in the lower valleys.

135 The unexploited mineral resources of the region are important. In Riasi Dt the Nummulitics contain three or four small fields with seams of anthracite (carbon 60–82%) up to 20 ft thick; farther W the coal is very friable and the thin seams too disturbed to be workable. The pisolitic limonites and ironstone of the same area and formation were exploited by indigenous methods in the past, and in view of the general mineral poverty of Pakistan might have some importance should she secure title to the area. The basal-Eocene beds are fossil laterites, an old land-surface on the Permo-Carboniferous, and contain patches of pure bauxite forming a large reserve of aluminium ore.*

161 The region is fairly well peopled: densities range from 327 in Jammu and
563 238 in Mirpur to 144–174 in Riasi and Kathua, which contain definitely mountainous areas. All these showed decreases 1931–41, by as much as 15% in Jammu. The SE is strongly Hindu, 60–70% and locally over 80%, and should partition take place Jammu, Kathua, and Udhampur would be indisputably *Indian*: this is the home of the Dogras, the dominant minority in the state. Jammu (50,379) was the original base of the ruling house, whence the official title of the state is 'Jammu and Kashmir'; it is still the winter capital and the terminus of the only railway, a short line from Sialkot. To the W Punch is over 90% Muslim, a feudatory generally on bad terms with its Kashmiri overlord.

433 The whole region is of less significance in itself than in relation to W
[313] Punjab. The SE might well be detached, but the rest normally plays a very important part in the economy of W Pakistan. Its forests are the main
[371] supply for a country desperately short of timber,† while Riasi might at least mitigate the mineral deficiency. In addition the importance to the W Punjab of the Mangla headworks and of the hydro-electric potential can hardly be over-estimated.

133 Finally we may note the essentially similar, though rather higher, country across the Jhelum, which forms much of Rawalpindi and Hazara
274 (NWFP). Murree, a hill station at the usual 6500–7500 ft, was chiefly noted for brewing; the high barley acreage of the region may have been significant.

The Pir Panjal

133 The Pir Panjal is in a sense a bifurcation from the main Himalaya farther E. Structurally and lithologically it is most complex; thrusting is important

* D. N. Wadia, *Geology of India* (1939), 339, 368, 431–2.

† The *Indian* counter-argument that the main customer was the railway system, three-quarters of which went to *India* on Partition, is transparent enough.

St Gervis T-3 (no date) 1984 AVI Kashmir AVI

time said to have been a common khidmutgar—that, is a table bearer. He had been taken under the care of Ranjit Singh as a boy of seven, became one of his generals and is credited with having overcome the Afghans, "whose women so feared him that to frighten their children they quoted his name in a low deep voice. He was a tyrant in Kashmir, from where he was called after his two years' service from 1820." So the fort is not really very old. It became the home of the Rajs from that time on.

Rampur, thirteen miles off, is the next stage of the journey. The road makes a great detour because of the gradient, and follows the contours of the mountains, so avoiding having to cross the large precipitous-sided nullah; after two or three miles you are astonished to find yourself almost back to where you started, the rest house lying across it, being but an arrow-shot away. The hillsides are mostly covered with loose shale, which is a menace at all times, for the rains wash it down on to the road, whilst later when it is all dried out in the sun, the moisture which bound it no longer has its hold, and it slips, a single stone soon collecting tons of the stuff as it tumbles down the mountain side. Although one does get a few seconds' warning of its descent by the terrifying swish and rumbling of the greater boulders, that is of little use for with the echoes of the hills it is difficult to decide, in the short time, from where the sound comes. The yellowish to purple-brown rocks which have been seen all the way from Domel, have now changed to slaty schists; later along the road they are replaced by limestone, and with it the scenery changes; there is now a wild beauty, with glorious forest trees, the ground spread with ferns and flowering bushes; the hills recede, the more gentle slopes being covered with tall deodar trees, standing straight and firm. Great precipices of limestone rise up from pine forests; here and there a fir or pine will have found a roothold on some small ledge and clinging tightly bends out and upwards as though searching for its sisters who crown the hill; here the countryside is truly lovely, and as such has been mentioned right from the earliest writers. Here it is that the gallery—or flume—six miles long, carries the water which, dropping four hundred feet, powers the turbines generating electricity for the Valley. On the way there

312 Taking off from the right bank of the Chenab river the canal flows perennially over a total length of 24·15 miles commanding an area of 15,000 acres. It is more of a protective than productive irrigation work and the expectation of a good return has not been fully realized as the zamindars are not keen to utilize canal water in spite of the low abiana rate.

312 376 *Ranbir Canal.*—This is the largest and most important canal in the State and was started with a project estimate of Rs. 1,700,000 in 1901 and opened in 1908. Taking off from the left bank of the Chenab near Akhnur and following for the first 4½ miles in the line of the old Shahi canal it flows for 30 miles in the main channel and 212 miles in the distributaries (total 251 miles) and is capable of commanding an area of 108,000 acres. Besides serving as an irrigation channel for 16 miles, propelling the turbines of the Jammu Hydro-Electric installation which supply electricity for lighting the city of Jammu, running the Water Works pumping plant, driving the looms of the Sericulture Department and mills of the city, the canal has greatly ameliorated the conditions of the rural population of the Jammu district and has proved a great productive work bringing a fair revenue to the State.

312 *Bunnidpur Canal.*—Commenced in 1914-15 with a project estimate of Rs. 200,000 and intended to irrigate 7,427 acres the irrigation from the canal has not been satisfactory as the discharge of 120 cusecs which could be taken into it under an agreement with the Punjab Government has proved very inadequate as the land being porous and stony absorbs a large percentage of this supply. The canal takes off from the right bank of the Ravi about 3 miles above the Madhopur Head Works (Kathua) and has a total length of 13 miles. It has no *Rabbi* irrigation since under the agreement water can be drawn into it from 1st of April to 30th September only.

Ujh Canal.—Started in 1915 with a sanctioned cost of Rs. 200,000 the canal was completed only in 1923 i. e. during the current decade with a total length of 25 miles. It takes from the river Ujh and serves an area of 1,480 acres of land in the Jasrotagarh tehsil of the Kathua district.

Upper Jhelum Canal Distributaries.—These distributaries 8 in number, 15 miles in length and constructed at a cost of a lac of rupees take out from the Upper Jhelum Canal in the area through which the canal passes in the State territory. The total area of Mirpur and Bhimber tehsils expected to be irrigated was 7,600 acres but so far very little irrigation has been received as the seepage from the Upper Jhelum Canal has done considerable damage to this Ilaqa.

312 651 *Revenue Kuhls.*—Besides the above irrigation works the following four Kuhls have been constructed to help the irrigation in the Gilgit Agency and Ladakh Wazarat the income thereof is appropriated by the Revenue Department.

(i) *Kurbathang Kuhl* in Kargil tehsil.

(ii) *Sadal Pari Kuhl.*—A waste tract of uncultivated land near Sadal Pari and Chakarkot sandun between miles 19 and 21 of the Bandipur-Gilgit road was thriving for irrigational facilities in spite of its proximity to the deep Gilgit river. Scarcity of fodder and grain in Bunji and Gilgit and high temperature of the tract invited the attention of officers who in 1912 attempted the construction of a small *Kuhl* through a company of Sappers and Miners but the work was left incomplete. In 1911 construction of *Kuhl* from the Nullah on the other side of the hill range about 4 miles above Jaglote village along with its Chakarot branch was started at an estimate of Rs. 30,145 and successfully completed in two years. The *Kuhl*, apart from irrigating 2,000 acres has proved a boon for travelling public by considerably modifying the climate of the district and providing homes for numerous Yagistanis and other people.

(c) The sepoys who attended at harvest to coerce the cultivators were removed. 651

(d) *Begar* in its more objectionable form was abolished, and the cultivators who had abandoned their lands for fear of being impressed under *begar* were recalled and settled on their lands.

(e) Occupancy rights of *zamindars* in undisputed lands were confirmed.

(f) Careful enquiry was made into the status of privileged holders of land. The special rates were continued for the term of the first Settlement, but were made subject to re-assessment. Lands in excess of the sanctioned area were, however, assessed at the ordinary rates, even in the case of privileged holders.

(g) Waste lands were entered as *khalsa*, but preferential right for acquiring such lands was granted to *zamindars*.

(h) Permanent but non-alienable hereditary occupancy rights were granted to those who accepted the first assessment so long as the revenue was paid.

(i) All land was carefully evaluated on the basis of the next produce, previous collections and the possibility of irrigation.

Mr. Lawrence's work was followed after him by a succession of Settlement Officers. By 1912, practically every Tehsil and district directly administered by the Government was settled either for the first time or in revision. The State share of revenue was fixed at 30 per cent. of the gross produce.

Elementary education was provided throughout the State. Two first grade colleges and two technical schools besides nearly 50 secondary schools and over 600 primary schools were established. Two *zenana* Hospitals at Srinagar and Jammu and over 60 dispensaries in the *mufassil* were opened. Municipalities were established to look after the sanitation and water supply of the cities. Several irrigation canals were constructed in both the provinces. The longest of these, the Ranbir Canal, now serves an area of over a lakh of acres. Tanks were constructed in the *kandi illaqa* of Jammu. Electric installations for lighting and supply of power to factories and workshops were erected in Kashmir and at Jammu. A Flood Spill Channel for diverting the waters of the Jhelum at the time of floods was constructed. Dredging 871 793 364 312 377 312

B
142
281

A BALTI COOKER (Burma type)
(The Balts are used as Coolies by the Lushais [illegible])

Kashmir AVI

X
411
714

KASHMIR SOLDIER (SIKHLANDER)
(Wearing a Great Lama's Hat)

[facing p. 77]

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

slack, one harvest having been got in and seed-time for the next not having come. The plan is to provide what is called a sarná, a goat-skin carefully taken off and carefully closed wherever an opening occurred; the end of one fore leg only is left open for inflating; the skin is blown out tight, and the end fastened up with a bit of string; to the hind legs are attached loops through which the man puts his bare legs, and the stiff inflated goat-skin comes up in front of his chest; then, jumping into the river, the man balances himself on the sarná, lying almost flat along it; by aid of his hands and a peculiar motion of his feet he can swim along at a fine rate, and fears not to trust himself to the waves and the rapids of the swollen river. Standing at a spot whence he knows the current will force him out to mid-channel, he waits till a log of timber comes opposite him, and, dashing in, he soon reaches it, and then, by the exertion both of force and skill, guides it to a sheltered nook where it may be landed and hauled up. The places convenient for this are known, and men are kept ready at each to receive the logs as they are caught, while a munshi is by to measure the timber, and give a note of its length and girth to the swimmer, who swims away with it in his turban to look out for another log. The notes representing the day's or the week's work he will bring at his leisure to the office at Akhnūr, and receive payment in proportion to the cubic contents of the timber he has brought in.

There are some thirty stations for this work within the space mentioned, including several in the branch channels below Akhnūr. A log that passes the upper ones will pretty surely be caught below; even at night, between the late summer evening and the early dawn, the timber can hardly get through the whole space before some early bird is down upon it to bring it in.

Some of the timber comes from as far away as the Chamba territory, above Pādar, where the Panjāb Forest Department fell it, having taken a lease of the Chamba Raja's forests. Some was felled by the Maharaja's Forest Department, of which for a few years I had the management. Some other belongs to contractors, to whom the right of felling has been sold. These different

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

423 properties are recognized by the marks that are cut on the logs
313 in the forest; each owner, having his agent at Akhnūr and other landing-places, manages to collect his own; the swimmers (*tārū* is the word they are called by) bring in all indiscriminately, and the payments made by any munshī will be adjusted afterwards.

In this way thousands of logs are caught every season; 20,000 logs belonging to the Maharaja's Forest Department have been secured in one year; these would average 20 or 25 cubic feet of timber, and would have a value of more than 20,000*l*.

313 Many logs get fast in the middle course of the river, become stranded, or fixed between rocks, or otherwise entangled, and are left by the receding flood. For these, on the waters lessening in the autumn, men are sent up along the river bank, to disengage them and roll them to where they may again be started, or to a place whence they will be carried down by the next summer's flood.

The next stage in the timber-business is to concentrate the logs, especially to bring down to Akhnūr those that have been caught at the upper stations. This is done on the force of the current slightly moderating (as it will when a few cloudy days lessen the snow-melting), by forming small rafts of from two to four logs each, and guiding them down between the projecting cliffs of the narrow channel, and over the successive rapids that rock-ledges at intervals have made. It is a service of some danger. Two men guide the raft with bamboo poles, ready, with their sarnās, to take to the torrent if by chance the raft should be forced against the rock. When this happens the logs will be separated, and if the men have the good fortune to escape, they will again make to them to bring them in separately, and claim the wages which for this, too, are fixed as by measurement. Great nerve and pluck are often shown in the management of these rafts, and, dangerous
[438] though the work is, accidents are not common. Collected at Akhnūr, the timber is either sold there or made up into the larger rafts—of 50 or 60 logs—of which the lower course of the river will allow the passage, and floated down some 50 miles, to Wazīrābād, on the Grand Trunk Road, whence it will be distributed over the Panjāb.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

The felled timber used to be very nearly all deodar, that being the wood that stands best against the destructive white ant; latterly, I believe, they have been trying *Pinus excelsa* for sleepers for the railway, and some number of that tree has been cut for the purpose; young trees of *Pinus longifolia* have always been sent down for the roofing of the small houses of the natives. But beside what has been felled, a considerable, in some years a wonderful, amount of waifs arrive by the river, of trees that have fallen and been carried down by snow-slips, or in any way whatever have found their way to the river side. This is called *rer*; it belongs by old custom to the government of the territory in which it may first be caught and brought to bank. The Maharaja gets the lion's share of this on the Chināb, but a little may pass through to the British territory. Felled timber that has through carelessness remained unmarked goes the same way. A few trees of pencil cedar from forests high up the mountains find their way down; they are generally ten or twenty feet long and four or five feet girth at bottom, quickly tapering.

Besides the regular gradual rise of the river by the snow melting, induced by a bright sun shining on the high mountains, there are apt to come, in the rainy season, more sudden floods, which may bring the waters up to a much higher level than they reach by the other mode of rising. That first kind of rise is called "charhā"; the flood is called "har." In the *charhā* the water is cold, coming fresh from the snows, and its colour is milky from the glacier-mud. The *har* is brought on by rain; two or three days' continuous rain over any large area of the hills is enough to cause such a flood. According to the area it originates in—to the character of the rocks occupying that area—is the colour of the water black, brown, or red. It comes suddenly and as quickly subsides, lasting in general but a few hours.

While the steady rise and continuance of the waters in the *charhā* is most favourable to timber-catching, the *har* may destroy all the work that has been done. The river will sometimes rise to the timber-heaps in the store-places, and float off

public works (30·8 lakhs), military (13·8 lakhs), privy purse and courts (10·9 lakhs), scientific and minor departments (9·1 lakhs), and land revenue (8·1 lakhs). The State is very prosperous, and has more than 46 lakhs invested in securities of the Government of India. 652

Currency. 436

The British rupee is now the only rupee used in the State. Previously three coins were current: namely, the *Akbar* rupee, value 8 annas, bearing the letters J.H.S. (these letters have given rise to many stories, but they were really a mint-mark to indicate Jammu, Hari Singh); the *chilki* rupee, value 10 British annas; the *Nānak shāhi* rupee, value 12–16 British annas.

Weights and measures. 809

The *Khawar* or sea-load, which has for centuries past been the standard of weight, is equivalent to 177½ lb. The word is usually abbreviated to *Khar*. Land measures are calculated not by length and breadth, but by the amount of seed required by certain areas of rice cultivation. It has been found by measurements that the *Khawar* of land—that is, the rice area which is supposed to require a *Khawar's* weight of rice-seed—exactly corresponds to 4 British acres. For length, the following measure is used:—

1 *gira* = 1¼ inches.
16 *giras* = 1 *gaz*.
20 *giras* = 1 *gaz*, in measuring *pashmina* cloth.

There is no sealed yard measure in Srinagar, but from frequent experiment it was found that the *gaz* of 16 *giras* is about ⅛ inch longer than the British yard.

Land revenue. Tenures. 423 651

The land revenue system has been described as *ryotwāri* in ruins. It is probable that the methods of administration introduced under Akbar led to a fictitious joint responsibility, but this was never fully accepted. The land was regarded as the absolute property of the State, and the cultivators were merely tenants holding from year to year, with no rights in the waste land. Within the village, however, the cultivators recognised the acquisition of what may be called a right of occupancy acquired by long prescription (*mirāsi*). At the settlement which commenced in 1887 this custom was accepted by the State, and permanent hereditary rights were conferred on persons who agreed to pay the assessment fixed on the land entered in their names. The right is not alienable by sale or mortgage, and the holder is called an *asāmi*. Besides the ordinary village occupants there were grantees, but these have gradually been converted into *asāmis*.

Settlement. 651

Under the local Sultāns the State share of produce was

(H) Cultivated area.—Of the total area of the State, 3.6 per cent. is cultivable and 4.9 per cent. is actually cultivated. The percentage of irrigated area to cultivated area is 35.1. The percentage of gross cultivated area under rice is 19.5; under wheat 19.5; under barley 2.3; under bajra 3.9; under maize 29.6; and under other food crops including pulses 10.7.

Dialects.—The principal languages spoken in Jammu and Kashmir Provinces are Kashmiri, Dogri, Punjabi, Gojri and Pahari. Bhotia and Shina are spoken in Ladakh and Gilgit. Owing to the existence of natural barriers, such as high and vast mountain ranges severing the Indus valley from the rest of the country, Bhotia and Shina languages have remained localised within their territorial boundaries and are not understood in other parts of the country.

Land Tenures.—Prior to 1933, land in Kashmir Province and in the Frontier districts was held by *zamindars* either in "*Haq-i-asami*" or as Tenants-at-will and in some cases also as Occupancy tenants. Under *Haq-i-Asami*, all the land was owned by the State, the actual holders or *asamis* had the right of occupancy as against the State as long as they paid the dues, but had no right of alienation by sale or mortgage.

Transfers were, however, permitted within the municipal limits of Srinagar and in Anantnag, Shopian, Bijbihara, Pampore, Sopore, Baramulla and Muzaffarabad towns.

Tenants-at-will held land subject to the will of the proprietor, who could eject them at any time. In Kashmir, tenants-at-will included a large number of *zamindars* who had been found in 1924 to have encroached on huge *khalsa* areas and to have brought them under cultivation. Occupancy tenants had the right of occupancy of land under a proprietor or an *asami*. They could not be ejected without special reasons, nor could rent on the land be altered at the will of the landlord. Their right was hereditary, and could be sold with the permission of the landlord.

Occupancy tenants were of two kinds, *viz.*, (1) those who held land direct from a land-holder or the State, and (2) those who held land under occupancy tenants of class (1). In Kashmir, occupancy tenants consisted mainly of tenants who held land at the first Settlement,

423 and had since been declared by a competent court to be such. They were granted *[illegible]* rights in subsequent Settlements.

In Ramnagar, Bhubh and Mirpur Tehsils of Jammu Province also, almost all lands were owned by the State, but the land-holders were *[illegible]*. They enjoyed the right of selling and mortgaging land. In other parts of Jammu Province, some of the lands were held by the Government, and there were numerous occupancy tenants in addition to tenants-at-will. The remaining lands in which the people enjoyed proprietary rights were parcelled out for cultivation to tenants, who had either occupancy rights, or rights of tenants-at-will.

In 1933, His Highness was pleased to grant proprietary rights to *[illegible]* in Kashmir Province and the Frontier district as well as to occupancy tenants in Jammu Province, in order to create in them a greater sense of self-respect, and self-reliance. The payment of *[illegible]* was waived, as a matter of grace. In order, however, to check alienations in favour of non-agricultural classes, the Land Alienation Act and the Right of Prior Purchase Act were enacted, and alienation of land by the land-holder beyond one-fourth of his holding except with the permission of the Wazir Wazarat was prohibited for the first ten years.

No occupancy tenants under the Government exist in Jammu and Kashmir Provinces now. But such tenants exist in the Frontier district, where the *samindars* were previously allowed to break waste land up to 20 kanals in each individual case. On the recommendation of the Glancy Commission, this limit was removed. Further, lands brought under cultivation prior to S. 1990-91 (October-November 1933) were ordered to be shown as lands held under proprietary rights and lands brought under cultivation subsequent to that date to be shown as lands held under occupancy rights of the cultivators. The *samindars* of the Frontier district are thus the only occupancy tenants directly under the Government at present.

651 **Settlement.**—The assessment of land revenue, though one of the many functions of the Settlement Department, was perhaps the most important. The standard for fixing revenue in places where the Government did not enjoy

proprietary rights was the same as in the Punjab, namely "half net assets" or half the profits of the proprietor from land cultivated by tenants-at-will. To arrive at the percentage represented by "half net assets," some deductions were made from the gross produce, 8 per cent. to 10 per cent. altogether, on account of customary payments from the common harvest heap before division. This left the divisible produce at about 90 per cent. At the prevailing rent-rate of half the produce, the net profits of the proprietors would be 45 per cent. of the gross produce, which could leave the share of the State at 22½ per cent. Where cash rents were common, which was seldom the case, another set of "half net assets" was obtainable by the simple process of dividing by two the average net cash rent per acre of a given class of land. Where the State held proprietary rights in all land, as in Kashmir, it was in theory entitled to half the gross produce, which it actually took before the first regular Settlement, but this was changed subsequently, and the standard fixed at 30 per cent. of the gross produce. 651

Record-of-Rights.—The "*Mizal-i-Haqiyat*" or the Record-of-Rights incorporates in a continuous form all facts relating to each holding and field, and these include, among other things, areas, class of soil, source of irrigation, number and kind of trees, rights of holders and tenants, rents, revenue and cesses and statement of special village customs and of rights in irrigation. Details of *jagirs* and other revenue-free grants and genealogical tables of right-holders are also incorporated in the Record-of-Rights. Changes in the Record-of-Rights in respect of revenue or right-holders, are recorded after every four years in what is known as quadrennial or *Charsala Jamabandi*. 423 651

Civil Divisions.—For purposes of civil administration, the State is divided into three parts :— 631

(1) the province of Jammu,
(2) the province of Kashmir, and
(3) the district of Ladakh.

Consequent on the transfer on lease of the Trans-Indus *Ilaqa* to the Government of India, the Cis-Indus area comprising Tehsil Bunji which was formerly included in the Gilgit district was amalgamated with the Ladakh district during S. 1992-93 (1935-36). It has, however, now been placed under a Revenue Assistant and is included in the province of Kashmir. The heads of the revenue

CHAPTER IV.—MODERN JAMMU & KASHMIR—1905-45.

With the accession on September 1905 of His Highness Raj Rajeshwar Maharajadhiraj Shri Maharaja Hari Singhji Bahadur, Inder Mahinder, Sipar-i-Saltanat-i-Inglishia to the throne, a new era in the history of the State begins. His Highness is the great-grandson of Maharaja Gulab Singhji and son of the late General Raja Sir Amar Singhji, younger brother of the late Maharaja. Born in 1895, he received education under a number of qualified European and Indian instructors. In 1908, he joined the Mayo College, Ajmer. After completing the full course of studies there, he received training in the Imperial Cadet Corps, Dehra Dun. His late Highness appointed him Commander-in-Chief of State forces in 1915, before he had attained the age of twenty. He took an active part in the training and equipping of the units despatched for service in the Great War and in sending reinforcements to keep them up to the sanctioned war strength. In 1922, he was appointed Senior Member of the then State Council, and a number of reforms were initiated by him in this capacity.

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On the occasion of the *Rajtilak* ceremony, which was performed at Jammu in February 1926, in the presence of distinguished guests including several Ruling Princes, His Highness announced a number of boons. One of the boons conferred on the land-holders the right to cut down and utilize all royal coniferous trees on areas assessed to land revenue; another extended from 3 months to 12 months in the year the right of the villagers to remove dead and fallen timber; and a third bestowed certain rights on village communities with regard to the land of land-holders dying without issue. The most important of the boons was the bestowal of *Malas* land on village communities which had no *shamlat* (village commons) up to cent. per cent. of their holdings. His Highness also sanctioned on the occasion the extension of technical education to certain localities in both the provinces; the opening of more schools and hospitals; the provision of a special allotment every year for the supply of

543 per cent. of the total strength of services. What is more
647 important to note is the fact that out of the total increase of 2,915 in the strength of all services, the share of the Muslims was 2,236 or 76.7 per cent., as against 679 or 23.3 per cent., the share of other communities.

647 In the matter of Government purchases, preference is
991 given to local firms. The Department of Civil Supplies, which has been established to arrange supplies for Government Departments, maintains a list of registered local firms. Preference is also given to locally manufactured goods when available, for use by Government Departments.

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543 Following the outbreak of communal trouble in the
647 State in 1931, His Highness was pleased to appoint a Commission, with Mr. B. J. Glancy of the Political
• 933 Department of the Government of India (now H. E. Sir B. J. Glancy, Governor of the Punjab) as President and with four non-official representatives of Hindus and Muslims of Jammu and Kashmir Provinces as members to inquire into the grievances, religious and secular, of different communities. The Committee made a number of recommendations, which His Highness was pleased to accept. The more important of these related to :—(1) religious places that had passed into the hands of the Government, (2) recruitment of different communities in Government services, and (3) grant of proprietary rights, accompanied by controlling legislation, in regard to lands of which the ownership was held by the State. As regards the first, Government ordered the restoration of the places to the community which was able to substantiate its claims to them. Regarding the second, minimum qualifications were fixed by which educationally less advanced communities could secure an adequate share in the services. Regarding the third, His Highness not only granted proprietary rights to the *zamindars*, but also waived the condition of payment of *nazarana*. This concession represented in money value an amount of over Rs. 20 lakhs. Recently, this concession has been extended to villages transferred to the State from His Highness' Private Department.

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426 decrees by civil court. About 4,000 co-operative credit societies with a working capital of about Rs. 1 crore
[446] provide facilities for credit to agriculturists. The Praja
427 Sabha has a good record of progressive laws passed ever since its inception.[½] The Right of Prior Purchase Act has imposed restrictions on the alienation of agricultural lands, and recognised the right of pre-emption among agriculturists in respect of such land. The Land Alienation Act has further protected the interests of the agriculturists, and stopped transfer of agricultural land to non-agriculturists.
428 The agricultural classes have been defined. The Aid to the Agriculturists and Land Improvement Act provides for grants of loans for improvement of land and relief of distress and the repayment of these loans by easy instalments. In special circumstances under this Act, the payment of particular instalments of a loan may be suspended
[451] and even free aid may be granted. The *Kahcharai* Act removed inequalities in the incidence of the *kahcharai* tax, and granted exemption to owners of livestock in respect of particular animals of a given age. Before the enactment of this measure, relief had been granted to owners of livestock by executive action in a number of ways. The *samindari* cess formerly realized on
452] nomadic animals was remitted. Proprietary rights have been conferred on the *samindars* in Kashmir Province and in the Frontier districts, as well as on occupancy tenants in Jammu Province. But the one concession which has substantially added to the resources of village communities throughout the State is the *Rajilah* boon already mentioned regarding grant of *khalsa* land to the *samindars* concerned up to cent. per cent. of their holdings. Several *ailans* have been issued to ensure that the boon is properly
453] implemented. Reference has also been made to the extension of rights of the inhabitants of villages in regard to products of forests bordering on these villages. Recently His Highness' Government have further extended these rights on the recommendation of the Forest Enquiry Committee. Millions of cubic feet of timber and fire-wood are every year removed by *samindars* from the forests free of charge. Forest products are also sold to *samindars* at concession rates. Forest industries
[463] and rearing of cocoons provide employment to tens of thousands in the villages.

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½ [in 1934 -- Analyst]

practically the whole of the life of the people in different spheres. I shall make an earnest appeal to you to make a response to the command in the spirit in which it has been issued and to try for yourselves whether co-operation is not more fruitful than mere non-co-operation, when you are called upon not merely to pass resolutions. But to recommend definite proposals for the amelioration of your fellow citizens."

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The status of cultivators of land, whose condition was little better than that of serfs before the introduction of Settlement of land, has been improved considerably. The maximum State share of revenue is fixed at 30 per cent. of the gross produce, and suspensions and remissions are granted from time to time. The term of a Settlement has been extended to 40 years. Long before the establishment of the Praja Sabha, His Highness had studied conditions of life in the interior of the State by extensive tours. He had also introduced an effective method of keeping in touch with the rural population through conferences of the representatives of each Tehsil in Jammu and Kashmir held annually at the headquarters of the Government. This form of consultation with popular representatives gave His Highness a more intimate knowledge of the real needs and requirements of the masses. As a result of the representations made at these conferences and the discussions that followed, attention was directed towards the improvement of means of communication in the villages, improvement of livestock, grant of cultivable land as *nautor* and provision of more facilities for education and medical relief in the villages. The Agriculturists' Relief Act was enacted, several years before the institution of the Praja Sabha, to protect the agriculturists from the extortion of money-lenders who charged high rates of interest, and was the first of a series of legislations for the protection of the agriculturists. It prescribed the maximum rates of interest and empowered the courts to examine the accounts of a loan and to fix instalments for discharging debts on the basis of the paying capacity of the debtor. Special *aslans* were issued declaring agricultural holdings, livestock, agricultural implements, seeds, etc., as non-attachable for redemption of

426 decree by civil court. About 4,000 co-operative credit societies with a working capital of about Rs. 1 crore
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423 Sabha has a good record of progressive laws passed ever since its inception. ½ The Right of Prior Purchase Act has imposed restrictions on the alienation of agricultural lands, and recognised the right of pre-emption among agriculturists in respect of such land. The Land Alienation Act has further protected the interests of the agriculturists, and stopped transfer of agricultural land to non-agriculturists.
426 The agricultural classes have been defined. The Aid to the Agriculturists and Land Improvement Act provides for grants of loans for improvement of land and relief of distress and the repayment of these loans by easy instalments. In special circumstances under this Act, the payment of particular instalments of a loan may be suspended
651 and even free aid may be granted. The *Kahcharai* Act removed inequalities in the incidence of the *kahcharai* tax, and granted exemption to owners of livestock in respect of particular animals of a given age. Before the enactment of this measure, relief had been granted to owners of livestock by executive action in a number of ways. The *samhardari* cess formerly realised on
423 nomadic animals was remitted. Proprietary rights have been conferred on the *sazamis* in Kashmir Province and in the Frontier districts, as well as on occupancy tenants in Jammu Province. But the one concession which has substantially added to the resources of village communities throughout the State is the *Rajilah* boon already mentioned regarding grant of *khalsa* land to the *zamindars* concerned up to cent. per cent. of their holdings. Several *ailans* have been issued to ensure that the boon is properly
313 implemented. Reference has also been made to the extension of rights of the inhabitants of villages in regard to products of forests bordering on these villages. Recently His Highness' Government have further extended these rights on the recommendation of the Forest Enquiry Committee. Millions of cubic feet of timber and fire-wood are every year removed by *zamindars* from the forests free of charge. Forest products are also sold to *zamindars* at concession rates. Forest industries
[463] and rearing of cocoons provide employment to tens of thousands in the villages.

• • • • • • •

½ [in 1934 -- Analyst]

113, 185, 427 Kashmir AV1

[For information on tenancy reform legislation in Jammu and Kashmir see 39: Patel, AW1 India, category 116, p. 351.]

[For additional information on the growth of plantation agriculture see category III, 6: Spate AWI India.]

Woodcarving is practised at many places, and that turned out at Shikhara is especially noted. The work is artistic, but suffers from the fact that the Kashmiri is a bad carpenter. Lacquered wood-work is produced at Kulgam. Woollen cloth (pattu) is woven all over the State, the best work being produced in the north, while the finished product of the south is especially famous. Blankets are made in many places, and sometimes fetch Rs. 25 a piece. The blacksmiths are very skilful, and some have been able to make surgical instruments and repair gun-locks. The city of Srinagar is noted for its silver, copper, wood-carving, and lacquer. The shawl and paper industries are almost extinct, but many of the shawl-workers have become expert weavers of carpets or have taken to embroidering felts. Good embroidery is also turned out at Islamabad. An industry started very recently, in connexion with the development of sericulture, is the weaving of silk cloth. In 1906 about 100 looms of improved pattern were imported and set up.

Commerce and trade. Up to quite recent times Kashmir was almost a self-supporting country, and the chief imports--piece-goods, metals, salt, sugar, tea, and tobacco--were of modest dimensions. Before the opening of the cart-road from Rawalpindi to Baramula in 1890, the trade was carried by Kashmiris who went down every winter to work in the Punjab, and brought back domestic requisites, or by the professional muleteers, or by Punjabi bullock-drivers. There were three trade routes. The most direct crossed the Banihal pass and ran to Jammu, the railway terminus; the most popular route followed the old imperial road over the Pir Panjal, reaching the railway at Gujrat; and the third was known as the Jhelum valley road, which is now the cart-road and the main line of communication with the Punjab.

In 1892-3 the total imports from India were valued at 48.7 lakhs. In 1902-3 the imports reached 118 lakhs, but the trade of that and later years was greatly impaired by the prevalence of plague in the Punjab. In 1904-5 the total value was 115 lakhs. The table on the next page shows the value of the more important imports in the years chosen for comparison.

There can be little doubt that Kashmir has increased enormously in prosperity of late years. The land revenue settlement has turned the agricultural classes from serfs into well-to-do peasants, and their wealth is reflected in their increased purchases. The increase in the import of salt is especially satisfactory, as in 1892 it was shown that the annual average of consumption in Kashmir was exactly half of that prevailing in the Punjab.

000 ed so far and we leave it for the imagination of reader to fill up the picture when the entire territories have been surveyed.

316 Although a good deal of survey work has been done but actual working
654 has not so far been seriously commenced save in the case of Corrundum Sapphires of which about 50,000 Tolas have been dug out from the Padar Mines and the Aquamarines which have been won from the Skardu Mines. Prospecting licenses for Ochre, Gypsum, Talc and Lignite have been issued to private individuals or firms and applications for grant of prospecting licenses for some other minerals are under consideration. This no doubt shows that some beginning in the exploitation of Mineral Wealth has been made though on a small scale and day by day increasing number of people are getting interested in the business bringing within reach of the Government fresh sources of income. The working of the principal minerals on a commercial scale on which the State can build its hopes especially Bauxite, Iron, Copper, Lignite and Coal is ruled out problem unless communication to the mines situated over high mountains are improved to facilitate their carriage in raw condition to commercial centres to compete in the market or to facilitate the carriage of heavy machinery and engineering plants to the mines for converting the raw material into finished commercial products.

433 For the conversion of these inert resources into actual wealth which will flow into and fill up the coffers of the State in ever-increasing bulk bringing all-round prosperity in the country it is necessary to impart requisite training to the people in industrial development.

None of the minerals have so far been developed and worked on scientific basis for lack of proper communications, public enthusiasm or for other reasons. To derive full advantage of these resources, it is hoped, the State would formulate vigorous industrial policy, grant adequate protection, concessions and other guarantees so that big capitalists might feel encouraged to invest their wealth in large scale ventures. Even for small undertakings working whereof can be immediately taken in hand the following facilities should whenever necessary, be extended to the lessees so that the traditional shyness of the local residents might be won over and sufficient nerve, confidence and spirit of adventure be developed in our youngmen who may feel an instinct for industrial careers in preference to clerical jobs. Some of the more important requisites for industrial development as stated by the Industrial Department are :—

1. Transport facilities,
2. State aid,
3. Protective tariffs during the stage of infancy,
4. Patronization of indigenous manufactures,
5. An efficient and wide-spread Banking System,
6. Organization of Markets,
7. Scientific researches, and above all
8. The quality of Human Factor.

The present low standard of output and of comfort, the contempt for manual labour, the low vitality, the absence of ambition, the inordinate tendency to borrow for unproductive expenditure are individually or collectively responsible for keeping a large proportion of the State population low in the scale of civilization and progress. A weak and ignorant population, however, richly endowed with natural resources cannot be made to appreciate the economic possibilities around them and to seize the opportunity for bettering themselves.

But with the spread of education both academic and technical the progress in trades and crafts, the general awakening and the propagation of information regarding the discoveries of fresh mineral and other resources and the ways of utilising them the conditions have and are progressively improving and with the State lead the people will not be found lacking in the necessary enthusiasm to take up to the industrial modes of life. 433

Although the conversion of the big mineral resources such as Coal, Iron, Bauxite, Copper etc., into liquid wealth which will bring in an era of prosperity and material welfare in His Highness' territories is a question of time and money, yet the following minerals can be taken up for working immediately either through private capitalists or through the department itself and thus prove a source of augmenting the income of the State in some measure and at the same time opening out new careers for youngmen in these days of trade slump and unemployment :— 135

1. Sapphires of Paddar (Kishtwar tehsil).
2. Aquamarines of Dasu (Skardu tehsil).
3. Gypsum, Ochres, Lignite and Steatite.
4. Raw materials whose working will lead to the establishment of profitable Glass and Pottery industry, Cement industry and other chemical industries.

It is needless to mention that prosperity of many advanced countries of the World—Canada, France, Great Britain, Germany etc., has been due to the scientific exploitation of their mineral wealth (especially Coal and Iron occuring in close association with each other) and there is no reason why by working on similar lines the Jammu and Kashmir State which is so rich in mineral wealth and has got both Coal and Iron occuring side by side in the Reasi tehsil where large Hydro-electric power can also be developed from the Chenab river, should not one day assume the role of a big Industrial country redounding to the mutual prosperity of both the Ruler and the ruled. May the Almighty accelerate the advent of that millenium.

25. Forests—*Area.*—During this decade the area under the control of the Forest Department increased from 9395 square miles to 10141 square miles. This was due partly to more areas having been demarcated, but more largely to taking over the forests belonging to the Bhadarwah and Langet Jagir at the time of the assimilation by the State of His Highness' Private Domains. 647 652 [185]

Organisation.—The main event during this decade was the re-organisation of the department in June 1924, when the department was placed under a Chief Conservator with four Conservators for Jammu, Kashmir, Working Plans and Utilisation. The number of Forest Divisions was also increased from 14 to 24.

Financial.—The expansion of the department's activities is best shown by the financial results. The following compares the results for 1977 and 1986-87 (in lacs of rupees):—

		1977.	1986-87.
Revenue	...	41·80	71·02
Expenditure	...	16·89	23·22
Surplus	...	24·91	47·80

During this decade the net income derived by the State from its forest estate nearly doubled.

6:Spate N-4 (no date)1954 AWI India
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241 seasonal immigration of hillmen. Wheat, barley, and rape are grown as rabi, maize and bajra as kharif. Higher up, in wider, better-watered valleys, bajra gives way completely to maize. Irrigation is difficult here also, as streams are incised, but it is not so necessary as in the lower valleys.

135 The unexploited mineral resources of the region are important. In Riasi Dt the Nummulitics contain three or four small fields with seams of anthracite (carbon 60–82%) up to 20 ft thick; farther W the coal is very friable and the thin seams too disturbed to be workable. The pisolitic limonites and ironstone of the same area and formation were exploited by indigenous methods in the past, and in view of the general mineral poverty of Pakistan might have some importance should she secure title to the area. The basal Eocene beds are fossil laterites, an old land-surface on the Permo-Carboniferous, and contain patches of pure bauxite forming a large reserve of aluminium ore.[6]

161 The region is fairly well peopled: densities range from 327 in Jammu and
563 238 in Mirpur to 144–174 in Riasi and Kathua, which contain definitely mountainous areas. All these showed decreases 1931–41, by as much as 15% in Jammu. The SE is strongly Hindu, 60–70% and locally over 80%, and should partition take place Jammu, Kathua, and Udhampur would be indisputably *Indian*: this is the home of the Dogras, the dominant minority in the state. Jammu (50,379) was the original base of the ruling house, whence the official title of the state is 'Jammu and Kashmir'; it is still the winter capital and the terminus of the only railway, a short line from Sialkot. To the W Punch is over 90% Muslim, a feudatory generally on bad terms with its Kashmiri overlord.

433 The whole region is of less significance in itself than in relation to W
[313] Punjab. The SE might well be detached, but the rest normally plays a very important part in the economy of W Pakistan. Its forests are the main
[371] supply for a country desperately short of timber,[7] while Riasi might at least mitigate the mineral deficiency. In addition the importance to the W Punjab of the Mangla headworks and of the hydro-electric potential can hardly be over-estimated.

133 Finally we may note the essentially similar, though rather higher, country across the Jhelum, which forms much of Rawalpindi and Hazara
274 (NWFP). Murree, a hill station at the usual 6500–7500 ft, was chiefly noted for brewing; the high barley acreage of the region may have been significant.

The Pir Panjal

133 The Pir Panjal is in a sense a bifurcation from the main Himalaya farther E. Structurally and lithologically it is most complex; thrusting is important

[6] D. N. Wadia, *Geology of India* (1939), 339, 348, 431–2.

[7] The *Indian* counter-argument that the main customer was the railway system, three-quarters of which went to *India* on Partition, is transparent enough.

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Other Occupations

Supplementary to agriculture proper are sericulture and pastoralism. 231
By 1900 the former activity was decrepit as well as ancient, but the introduction of modern filatures has led to a wide extension of mulberry culture, though not enough cocoons are produced to keep the filatures at Srinagar and Jammu and the weaving factory at Srinagar working to capacity. There is also, of course, a good deal of hand-loom weaving of silk, cotton, and wool; silk is a major export.

The main pastoral activity is sheep-rearing; this is transhumant, the sheep live in winter beneath the human dwellings—adding to their warmth—and in summer are taken by professional shepherds to the high pastures above the tree-line; this is the *marg* common in place-names and strictly equivalent to the Swiss *alp*. Winter feed is willow and dried flag 236
(Iris) leaves. After agriculture, wool production is probably the chief means of livelihood in Kashmir, employing full- or part-time some 300,000 people. The famous Cashmere shawl industry died a languishing death in the 1870s, but there is naturally a large cottage production of woollen clothing, blankets, and rugs; felting is important also, and Srinagar has a large woollens factory. Mineral exploitation is insignificant, though a start has 316
been made on the commercial exploitation of lignite from some of the 549
karewas, which has been used locally by the villagers for years. A minor industry of interest is the manufacture of cricket bats and so on from the willows. But perhaps the most lucrative of all trades—in normal times—is 484
the exploitation of tourists.

Srinagar

For this, of course, the capital Srinagar (207,787) is the centre: "quaint" 369
in itself, with its carved wooden architecture, immediately surrounded by the beautiful Mogul gardens and magnificent lake and river scenery, central for hunting and mountaineering, it is—on the surface—one of the most attractive cities in all Asia. But it has always been liable to fire and to flood, at times to earthquake; its site obviously leaves much to be desired from a sanitary point of view.[17] Nor, if report be true, are its citizens any more virtuous, in any direction, than they need be.

The factories of Srinagar are largely due to state enterprise, and make 438
it the only industrial centre of the slightest note in Kashmir. But craft [655]
industries are more important. Neglecting the obvious tourist lines—silver and copper work, wood-carving, papier-mâché and lacquer—the leading crafts are probably carpet-weaving and leather work: leather gear of various sorts is essential to transport in the mountains, and the products

[17] In the 1892 cholera epidemic 600 people died in one day "and the only shops which remained open were those of the sellers of white cloth for winding sheets." The total mortality was 5781 of a population around 120,000 (*Gazetteer*, 119).

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433 have a high standard of durability. The supply of hides and skins was large, as the Hindu orthodoxy of the ruling house prohibited cow-slaughter and so inflated the numbers of cattle. The production of high-grade rag paper was once important, but has declined before the growth of the Indian mill
505 industry. Finally we may note the importance of water-borne traffic: much of the provisioning of the city is done by flat-bottomed boats, 50–60 ft long and drawing 2 ft or so, which can carry up to 30 tons of cargo. The boatmen, particularly those who man the tourist house-boats, have a reputation for supplementing licit earnings by following the world's second oldest trade.

487 Much of the importance of the Vale, and hence of Srinagar, lies in its function as a staging-base on the Himalayan routes. The Sn entries have already been mentioned; to the NW the road to Gilgit and the Oxus lies across the Raj Diangan Pass (11,800 ft) into the Kishen Ganga Valley and then by the Burzil (13,755) into Astor; both these passes not without danger in winter. But the most important trade route, leading either up the Indus into Tibet or across the Karakoram into Sinkiang, is that to the NE by the Zoji La. At 11,578 ft this is the lowest col on the main W Himalayan axis, a pass of the Maloja type with the steep ascent on the S: this is due to the Sind cutting back into the headwaters of the Dras, which lies on the drier side of the mountains and has much farther to go before it reaches 5200 ft, the local base-level of the Sind.

161 If anywhere on earth presents the semblance of the Happy Valley of
439 *Rasselas*, it is the Vale of Kashmir; but however pleasant the prospects, the
661 human history of the region has been, on the whole, vile. To begin with, it is probably over-populated; density in Anantnag (Srinagar) Dt is 303 (and of course far higher in relation to cultivated area), and it is significant that sugar and grain come next to cotton goods in the Kashmiri import list. Beyond this it is hardly an exaggeration to say that the whole history of Kashmir for the last few centuries has been one of misgovernment and oppression, often deliberate, of the peasantry for the benefit of narrow Court cliques; nor was this tradition dead in this century. At this point it is probably appropriate to discuss the present Indo-Pakistani conflict.

THE KASHMIR DISPUTE

631 'The trouble in Kashmir' stems finally from the simple fact that a popu-
668 lation 77% Muslim was ruled by a family of the strictest Hindu orthodoxy, descendants of a particularly able and ruthless *condottiere* under the Sikhs, Gulab Singh of Jammu, who 'mediated' between British and Sikhs to his own profit. It is safe to say that at no time in the century's existence of the state have relations between the dominant Dogra Rajputs of Jammu and the Muslim majority been other than those of exploiters and exploited, to such an extent that until quite recently agricultural progress was still

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inhibited by the peasant's simple reflection that, if any profit resulted, the tax-gatherer would seize it. 631 668

With the removal of British rule the throne of Kashmir became more than shaky; it is ironic to reflect that, while Congress had frequently proclaimed that only British bayonets kept the Princes on their thrones, *Indian* bayonets were not backward to support the least reputable of the major ruling houses.[18] Legally the ruler's right of adherence to *India* is unquestionable, and this is the basis of the *Indian* claim. Pakistan, of course, points to *Indian* inconsistency in apparently refusing the same right of option—or even of abstaining from option—to the Nizam of Hyderabad. It is not difficult, however, to put forward a reasonable justification of *India's* action in Hyderabad, and moreover Pakistanis are not really entitled to make this point, since shortly before the Kashmir crisis exploded they were seemingly prepared to accept the adherence of the Muslim ruler of Hindu Junagadh, which is not even contiguous with Pakistan.[19] The Pakistani case was still further weakened by complicity in the invasion of NWFP tribesmen; but the alternative might well have been an incursion into the Punjab, and they could only have been restrained by force of Muslim against Muslim: in the summer of 1947 this would have been beyond human nature. The respective proportion of looting and liberation in this tribal incursion cannot be evaluated, and the situation was worse confounded by the virtual war-within-a-war of the Punchis in support of their own ruler against the Dogras of Jammu. It seems that at first many 'Azad Kashmir' troops were genuine volunteers from the Pakistan army, returning on leave (rather freely granted) to their homes in Punch. Later, however, Pakistani intervention was avowed, and this has given *India* her strongest diplomatic weapon. On the *Indian* side much has been made of the democratic nature of Shaik Abdullah's 'People's Government' and its programme of reforms such as the expropriation of (mainly Hindu) landlords. It is impossible to reach any firm judgement. At present there is an uneasy truce along a cease-fire line which leaves *India* holding Jammu and part of Punch, all the Vale, and most of Ladakh W of the Burzil Pass. The charges of oppression from both sides of this line are too probably true, and again it is impossible to assess fairly the work of the rival governments; either territory is in the full swing of rehabilitation and social reform, or stagnant and starving, according to the source of information so liberally supplied by either party.

Leaving these legal and moral issues aside, as appearing to the candid outsider pretty fairly balanced, it would seem that if economic geography should count for anything, then Pakistan's case is stronger than 433 668

[18] It must be admitted, however, that His Highness has been relegated to an obscurity more decent than his previous fame. It is sad to reflect that this tragedy is in the last resort the result of the decision of one man placed in his position by the historic accident of a century ago.

[19] And the Junagadh question is still not entirely dropped.

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433 *India's*. The importance of Kashmir water to W Punjab, for both irrigation
668 and power, has been stressed already; Kashmiri timber was also very important to W Punjab, and conversely had its main outlet there, since exploitation depended largely on rafting down the rivers which all flowed into *W* Punjab. The Sialkot sports goods industry used Kashmir willow and resin. The import of salt for the Kashmir tanneries is also more costly from *India* than from the Salt Range mines, and Pakistan would obviously find it easier to supply the food deficit than would *India*. Oil is essential for transport into the Vale, and Pakistanis claim that the natural supply would be from Attock or SW Asia through Karachi.

491 The natural links of Kashmir are mainly with W Punjab. All roads are difficult to maintain, but the Jhelum route is really the only all-weather one. It is only 185 miles from Srinagar to Rawalpindi, 250 to Amritsar, and the *Indian* route is badly snow-bound (or at least impeded) for three months on the Banihal Pass, while its sub-Himalayan stretch lies athwart the drainage of an area notoriously liable to gullying and landslips. Fruit and timber were the largest exports from Kashmir, and while Pakistan has far more potential resources in temperate fruits than has *India*, the timber situation is the reverse.

631 Six years after the original outbreak no solution of this not so cold war
668 was remotely in sight. At this stage Shaik Abdullah showed signs of playing his own hand and was obviously reluctant to enter the *Indian* union on the same terms as the other states; indeed he secured substantial constitutional concessions. His supersession further inflamed Pakistani feeling, fearful of a *fait accompli*; but at the same time the crisis held a clear warning that *India* also could overplay her hand *vis-à-vis* the Kashmiris. Hence the dramatic suddenness with which, in August, 1953, both countries agreed at last on a time limit—twelve months—for the ever-receding plebiscite.

But the organisation of it will raise difficulties. Is it to be a simple yes or no, *India* or Pakistan? If the Kashmiris are to decide, it might be that they should have the option of opting for neither, risky as that might be. *India* and Pakistan are likely to be at one in vetoing this, if in nothing else. Then again neither side, for internal political reasons, could well accept complete cession as a result of a possibly narrow adverse majority. However unsatisfactory, and however difficult it is to decide on the basic units, partition seems the only way out.

Indus Kohistan and Gilgit

Nanga Parbat and the Gorges

133 Nanga Parbat, the mighty NW pillar of the Great Himalaya, is almost separated from the main mass by the valleys of the Kishen Ganga and the

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The Great Himalaya and the Zaskar Range

The Great Himalaya may be taken as commencing in the Indus bend; across that river, in Swat, the strike is swung round by the syntaxis and is practically at right angles to the NW/SE trend of the main range. From the Zoji La to the Indus the really high ground (over 15,000 ft) is broken into a number of distinct massifs, of which Nanga Parbat is by far the most conspicuous; E of the Zoji La the passes are nowhere below 15,000 ft until the great break of the Sutlej/Spiti Valley—a distance of 250 miles, in which there are several peaks over 21,000 ft. To the S are the En continuation of the Pir Panjal (here 15,000–18,000 ft), beyond the Chandra-upper Chenab Valley, and S again the Dhaoladhar (10,000–15,000) with the upper Ravi between it and the Pir Panjal; the Beas itself as a whole cuts across the trend, with longitudinal stretches. Between the Great Himalaya and the Indus the same lines are well shown in the Zaskar Range[25] and its reticulate drainage pattern, e.g. the Sn Shigar, the headstreams of the Zaskar River, and the valleys of inland drainage in Rupshu. 133

"As a tectonic unit, the Great Himalaya is made up of the roots of the Kashmir nappe, the principal geanticline within the main Himalayan geosyncline, consisting of the Archaean and pre-Cambrian sedimentary rocks together with large bodies of intrusive granites and basic masses."[26] The granitic intrusions are post-Cretaceous, perhaps associated with the actual orogeny, and the thrusts of this area are not comparable with the great nappes of the central and En Himalaya, so far as is yet known.

The area N of the main axis is more interesting. The higher Zaskar peaks are seated upon a broad plateau-like range, much dissected, at about 19,500 ft. More definite erosion surfaces are found in Rupshu, round the enclosed basin of Tso Morari, at 16,600 ft, and in the NW the Deosai Plains lie at about 13,000. It is probable that these areas of rolling mature or late-mature terrain are merely the clearest expression of platforms of much greater extent—in Deosai the country intermediate between the deeper valleys and the 15,000 ft plus massifs from Nanga Parbat to the Zoji, and possibly connected with the Pir Panjal surface S of the Vale.[27]

The human geography is naturally almost nil. In the wide open valleys of Rupshu—the lowest are around 13,500 ft—some barley is grown, and here, above Tso Morari, is Korzok, at 15,000 ft claimed as the highest agricultural settlement in the world.[28] A little borax is produced from the saline lakes. 433

[25] Range nomenclature as on SOI 1/1M sheets 43 (Srinagar), 52 (Leh), 53 (Delhi); but Zaskar is often spelt Zanskar, Dhaoladhar Dhauladhar (both the latter in SOI.)

[26] D. N. Wadia, *op. cit.* (1939), 312.

[27] de Terra, "Physiographic Results of a Recent Survey in Little Tibet", *GR* XXIV (1934), 12–41; refces at 21, 34. From now on citations from de Terra refer to this paper.

[28] According to S. D. Pant (*The Social Economy of the Himalayans* (1935), 9, 41) the highest settlement of any description is the pastoral steading of Lwan, N of the Kumaon Himalaya at 19,000 ft.

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AV1

433 Zaskar also has its patches of cultivation, and is noted for its hardy ponies. The Deosai Plains "are mournful stretches of grass and stones, with many a bog difficult to cross, and uninhabited but for the marmots, an occasional bear, and swarms of big black gnats. The absence of wood for fuel, the distance from human habitations, and local superstitions regarding 'the devil's place' prevent the people from using the pastures." Such population as
221 there is in the Himalaya/Zaskar region is largely nomadic, and the shep-
132 herds of Rupshu "complain bitterly of the heat of Leh"—average annual temperature 40·9° F.![29]

Ladakh and Baltistan: The Indus Furrow

The Indus and the Ladakh Range: 'Little Tibet'

133 The Indus rises on the Nn flanks of the Kailas Range, and flows in a great Nly curve until it breaks through that range to the Gartang confluence; this tributary continues the line of the main river through Kashmir, occupying a narrow corridor between the Kailas and En Ladakh Ranges. Below the confluence the Indus holds on a generally straight SE–NW course until the Gilgit joins it at Bunji and it turns to round Nanga Parbat. S of Lake Pangong, however, it makes a sharp bend and cuts through the Ladakh Range,[30] which it pierces again above the Shyok confluence. This great furrow is on the whole fairly graded; from the Gartang confluence to Bunji (*c.* 450 miles) the fall is only from *c.* 13,800 to 4600 ft, or about 20 ft per mile. Alluvial flats are found in the extreme E of its Kashmir course, at about 13,800 ft. In the E—Ladakh proper—the whole catchment as well as the immediate valley is narrow, constricted between the closed basins of Pangong and Morari; but in Baltistan the catchment widens somewhat. At Skardu, where the Nn Shigar comes in a few miles below the Shyok, the Indus is often over 500 ft wide and 9–10 ft deep even in winter.

The Ladakh Range between the two Indus gaps forms a remarkably straight wall for some 190 miles: Indus and Shyok flow parallel 25–30 miles apart, and between them the range rises 10,000 ft or more to a rather even crest at 19,000 ft. Again the flanks, gentler on the N, carry evidences of a pre-glacial mature relief: "at 17,450 ft a rolling surface with valleys one to two miles in width separated by low divides . . . head-waters moving sluggishly around sand bars until they break through the terminal moraine walls and fall at a rate of 1600 ft per mile through boulder-choked gorges." The relations between the abrupt steps—often of 1000 ft—in the valley-floors and the moraines indicate that these are old erosion levels, independent of ice action, but affected by inter-glacial uplift. The pre-glacial Indus

[29] *Kashmir Gaz.*, 3, 105.
[30] de Terra, however, thinks that the Range bends sharply from NW/SE to W/E just here (18–19, 22, 40, and Fig. 6), and his arguments seem valid. But for convenience the accepted nomenclature of the SOI maps is retained.

6:Spate N-4 (no date)1954 AW1 India
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Baltistan

133 The Indus furrow is in general broken, rocky, barren, and dry. But every snow-fed tributary builds its fan, and where there is enough water the stream is split into radiating channels: "the living greens of apricots, willow trees, and little fields of barley make the surrounding desert appear uniformly parched and brown." E of Leh the Indus flows for 20 miles along a fault which brings it against the softer Eocene rocks; here there is a little alluvial plain and the fans "end abruptly against swampy fields, so that a man can stand with one foot in a desert and the other on damp green [161] grass". This is perhaps the best-peopled part of the region, which has an average density of 4. The plain is dominated by Hemis Gompa, the most important Buddhist monastery of Little Tibet.

241 Beardless *grim* barley is the dominant crop, and can be grown to nearly 15,000 ft; at lower altitudes two crops a year may be possible, as the plant matures very quickly. Wheat, buckwheat, pulses, roots, and lucerne are grown in sandy carefully-manured soils; new soil is brought to the fields from hill-side pockets, or sprinkled on the snow to melt it when it lies late. Ploughing and transport are mostly by the *dzo*, the offspring of the cow and the yak bull. The grain is ground by water-mills of rough but ingenious construction.[34]

221 511 771 The people are in part nomadic—the Champa herders of sheep and yaks —but the Ladakhis proper are for the most part settled agriculturalists. Although they are often in debt to the monasteries, these are apparently very amenable creditors, and the peasantry is on the whole much more prosperous than the Muslim Baltis down-river; there seems little doubt that this is mainly due to the check on population provided by polyandry and monasticism. The whole atmosphere is Mahayana Buddhist, and the most prominent features of the cultural landscape, after the irrigated fans, are the monasteries, the innumerable *chorten* shrines, prayer wheels, fluttering streamers to affright the demons, and the long piles of *mani* stones on the approaches to villages: "heaps of rubble, shaped like sheds, with a width of twenty feet, a height of five or six, and a length of from fifty to a thousand . . . covered with hundreds of flat stones on each one of which the lamas had inscribed the universal prayer" *om mani padme hum*.[35] Hard as life is, swayed by the most fantastic demonolatry, the people have their full share of the usual Buddhist—or Mongol—cheerful good-fellowship, and are not without amenities: festivals in the winter and, in the short slack season as the barley grows, a living and intricate religious art of painting and dance.

491 ●433 In normal times the transit trade was an important source of income: through Skardu lies the trail to the Muztagh Pass and Kashgar; at Leh, a

[34] Details and illustration in Hutchinson, *op. cit.*, 91–94.
[35] E. Huntington, *The Pulse of Asia* (1907), 58–60; cf. G. Dainelli, *Buddhists and Glaciers of Western Tibet* (1933), 41–50, an admirably vivid description.

6: Spate N-4 (no date) 1954 AW1 India

Kashmir-AW1
Baltistan

pleasant little caravanserai town, converge the roads from the Zoji La and the high Himachal Pradesh passes, the Indus road into Tibet itself and eventually to Lhasa, and the route via the Saser and Karakoram Passes (17,480 and 18,290 ft) into Sinkiang. Leh owes its importance mainly to the unusual size of its fan—5 miles wide and 1000 ft thick; purely Tibetan in aspect, it is dominated by the palace of the old Ladakhi kings, a miniature of the Potala at Lhasa.[36] But the Sinkiang trade has been declining for years with the increasing pull of Soviet Asia, and the war in Kashmir has disrupted the external contacts of this remote and fascinating little world.[37]

The Karakoram

Here, rather than on the Pamirs, is the Roof of the World, a mass of rock and ice extending for 250 miles from the Shyok to the Hunza, with the greatest assemblage in the world of giant peaks—33 over 24,000 ft—culminating in the tremendous keeps of the three Gasherbrum summits, all over 26,000, and finally K2 itself (Fig. 67). K2 (Mt Godwin Austen) is an almost regular cone of ice and limestone on a granite/gneiss base; at 28,250 ft it is exceeded only by Everest, but the latter has no such spectacular company of high peaks around it, and "above all it does not display such an immensity of silence and desolation".[38] The very passes are rarely lower than the summit of Mt Blanc (15,782 ft) and several are over 18,000; though some of those shown on the map are probably topographical cols rather than passes in a real sense, the W Muztagh, at 19,030 ft, is certainly the highest trade route in the world. The name Karakoram means 'black gravel' and has been extended from the relatively subdued terrain—at 18,000–20,000 ft!—around the Karakoram Pass in the E.[39] Geomorphologically the region is intensely interesting; its human geography is obviously almost non-existent, but what there is may fairly be called heroic.

As we have seen (Ch. I, 16, 25–26), the Karakoram is probably much older than the Himalaya, as shown for example by the absence of Tertiary sediments between Ladakh and the Nn flank of the Kunlun. Its actual relations with the other ranges of the great orogeny remain obscure; to the NW the Karakoram Ranges abut onto the Pamir/Hindu Kush in a country of very confused topography, while their continuation to the SE is still debateable, but probably via the Pangong Range into the Kailas. The divergence of Himalayan and Karakoram trends is most clearly seen N of the Shyok, but de Terra, who regards the Ladakh Range as the first member of the Karakoram system, draws attention to the swing from NW/SE to W/E

[36] See plate at p. 74 of Dainelli, *op. cit.*

[37] This is dealt with in M. Geary, "Western Tibet" (London Ph.D. thesis, 1948)—a full and admirable study which I have regretfully refrained from using for reasons of space.

[38] F. Grenard, *Haute Asie* (*Géographie Universelle*, Paris (1939) T.VIII), 343.

[39] Heights and range-names in this section from the beautiful map of the Karakoram (1/750,000) published by the Royal Geographical Society.

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

each with its own ruler. The depths of the valleys are alive with 133
ice-cold babbling brooks which run over smooth, brown sandstone rocks, although here and there in the passage of the waters, there appears a jagged white limestone piece which has withstood all attempts to smooth its surface. From among them all, often from a rock island, trees spread their branches over deep pools which are frequently the resting place for many fish, the most popular being the mahseer, before they brave the rapids to swim up stream.

Foot tracks lead up from the water to lone farmhouses; [487]
here and there is to be found a wider track which cattle have made or where the loaded mule is led, for there are few roads fit for wheeled carts. Flowers grow there in profusion during [241]
the spring; small fields of corn, green in springtime, yellow in autumn, are to be discovered at odd spots, these remaining where they have been for hundreds of years. There is none of the bleakness of Ladakh, Baltistan or Gilgit, although the same steep tracks over rocks, sharp ascents and descents are there, but they are fringed by bushes, trees shade them, and just when one is feeling the need of a cooling draught, a small clear spring bursts from a rocky grassy bank. Poonch reminds the man from Britain much more of his homeland than does the Valley. The Jhelum flows through the State, as does the Poonch river; a road follows this from Kotli to the city of Poonch. It seems that in so many places camping sites are to be found, small *margs* with close-cropped grass, a stream close by and a friendly if inquisitive people soon round the camp.

It is at first surprising to find the large percentage of the [191]
men among them who speak English, then as they proudly 648
talk of their service in the Indian Army, of their father's service and their grandfathers', many of whom are still alive and draw pensions, one remembers that this little State claims to have provided a larger percentage of army volunteers than any other in India during the Great War of 1914-18. Thousands of them 596
have always found service in the Indian Army, returning home 434
on pension to take over the small-holding which their father has tended against that time, he then being able to retire to gossip, rejuvenated by the stories his son has told of his own

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

596 army service. During the time that these Poonch men have
434 been away they have kept touch with their homes by sending back amounts from their pay; small sums they would seem to be outside Poonch, but of greater value there, where much of the
837 food is grown, and the necessities of life are small. These men of Poonch—and this applies to Gilgit men also—will sometimes remain away from their wives and families for five or six years, the old father or even the wife tending the land, a small portion of which most of them own and return to for a few weeks to see their families; the wives will have remained
[595] faithful, for the women of Poonch have always been held to a high moral standard. Although the men of Poonch may,
[582] when away, contract a temporary marriage—in any case the Muslims amongst them being permitted four wives—they demand of their women that they should behave as though their husbands were at home, the humiliation brought upon him in the event of his wife's adultery being so great that he
684 will demand the most severe penalty of the woman. Only recently I had personal knowledge of a sepoy who had been away from his wife for some years. His brother had written telling him that his wife was becoming loose in her morals, then that she was pregnant. The husband returned home on leave, saw his brother, next the brothers of his wife, and then his wife; she was in the kitchen sitting before the stove when he entered, as she stood up to greet him he saw her condition, and without a word fired a burst from his sten gun; she staggered forward to fall at his feet, and well knowing why he had done this, with her dying gasp begged his forgiveness. Her brothers and her father knew why he had taken this dramatic step; they made no protest; in their eyes he had only done as they would have with one of their wives under such circumstances, and he was allowed to flee back to his unit.

296 In the villages or close to the few houses round the farms there is always to be seen a man or woman washing clothes in the manner of the place, by stamping the dirt out of them in a
252 water-filled, hollowed-out stone by the stream. In that part
887 there are also to be found the little round huts, often built of straw, housing the large mill-stones which grind the corn grown thereabouts. These are usually attended to by the old man who has retired from active work, his charge for grinding being a percentage of the flour.

Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

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	1892-3.	1902-3.	1904-5.
	Rs.	Rs.	Rs.
Piece-goods :—			
European	76,688	34,72,934	35,92,556
Indian	21,572	9,60,185	7,86,485
Metals :—			
Brass and copper	1,33,143	1,42,410	99,888
Iron	1,31,270	4,92,020	1,19,567
Salt	4,83,293	8,69,761	9,32,601
Sugar :—			
Refined	4,82,584	9,21,872	8,28,675
Unrefined	1,15,433	2,47,686	3,43,761
Tea :—			
Indian	1,73,730	3,57,638	5,22,871
Foreign	2,030	1,360	3,615
Tobacco	1,01,253	2,32,302	3,91,960
Petroleum	56,112	81,795	1,84,164

In 1892–3 the total exports were valued at 53·3 lakhs. In 1902–3 the value reached 99·6 lakhs, and in 1904–5, 192 lakhs.

The following table shows the value of the more important exports in the years selected :—

	1892-3.	1902-3.	1904-5.
	Rs.	Rs.	Rs.
Drugs, not intoxicating	1,60,625	5,06,192	5,78,425
Dyes	2,74,826	95,533	48,023
Fruits	2,38,683	4,58,702	7,48,883
Hides	1,86,594	2,97,617	7,98,160
Skins	1,39,386	3,43,350	5,63,065
Ghi	16,50,172	20,05,849	30,02,974
Linseed	1,335	6,55,674	73,952
Wool :—			
Manufactured piece-goods	5,91,439	7,51,365	10,75,047
Shawls	2,19,275	35,600	1,000

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The value of fruits exported is increasing steadily, and would expand further with more rapid communications. *Ghi* also is a very important export. Perhaps one of the most remarkable increases is that in linseed, which possessed very little value before the opening of the cart-road. The trade in shawls was practically dead before 1892–3. An important new staple not included in the list must be noticed. Raw silk produced in the Kashmir Valley has been exported in rapidly increasing quantities and values, and there are indications that it will become one of the most important products of the country. The value increased from Rs. 7,000 in 1897–8 to 13·6 lakhs in 1902–3 and nearly 21 lakhs in 1904–5.

Through trade.

Another item of some importance is the trade which passes through Kashmir between India, Chinese Turkistan, and

747 His Highness 'adopted' 5 Polish refugee children in British India for a period of one year. The War Aid Committee similarly 'adopted' 10 of these children for the same period.

His Highness has also contributed large sums of money from his Privy Purse for particular purposes connected with or arising out of the war.

722 His Highness visited the Middle East in October 1941 and inspected his own as well as other Indian troops there. He broadcast a message from there calling upon the people in this country to put forth further efforts in the war and inspiring them with hope in the ultimate triumph of justice.

* * * * * * *

656 Long before the regulation of prices of foodstuffs was introduced in many parts of India, His Highness' Govern-
435 ment had set up the Food Control Department for the control and distribution of *shali*, the chief staple of the Valley. The arrangement continues to the present day and *shali* is sold to consumers in Srinagar at fixed rates in Government controlled sale centres. Over a year ago, however, the soaring prices of other foodstuffs and the general food situation in the valley, as a whole, caused much anxiety, and His Highness' Government had to adopt several measures to relieve the situation. The measures included the fixation of the maximum sale prices of food-grains, restrictions on the movement of food-grains, restrictions on the export of potatoes, *til*, *sarson*, *alsi* and oil extracted therefrom and the opening of shops in Srinagar and certain towns and villages in the *mufassils*, where the poor classes of people could get grains at fixed rates. Food-grains were made available n deficit areas at low prices, at a considerable loss to the Government. Boards of Food Control, with representatives of different communities and interests, were constituted in both the provinces to deal with questions of policy relating to food-grains. Rationing of other important essentials of life, like fuel and sugar, was introduced. A Department of Supplies was set up.

657 Early in January 1943, His Highness the Maharaja Bahadur placed at the disposal of the Government a sum of Rs. 2,00,000 to serve as the nucleus of a Fund for

161 722 people in the prime of their lives constitute very strong factors in reducing the birth-rate and the effects of War would naturally have been most disastrous on the population of the Jammu Province which supplies the ranks of the State Military. This factor greatly accounts for the small percentage increase of only 2·7 per cent. in the Jammu Province during the decade 1911-1920. In view of the above circumstances, the increase of 5·1 per cent. for the whole State during the decade was fairly satisfactory as compared with the average increase of 1·2 per cent. for the whole of India.

V. THE CONDITIONS OF THE PAST DECADE 1921-1931.

132 17.—From a survey of the remote past we turn our attention to the closing decade 1921-1930 with which our Report is principally concerned and start with a general review of the agricultural, economic and seasonal conditions of this period in some greater detail since these exercise a substantial influence over the growth of population. The quantity of normal rainfall during the decade has already been shown by districts in the Subsidiary Table I and by tehsils in the marginal table under the paragraph dealing with Density and Rainfall. What remains now is to trace the course of rainfall during the years drawing attention to the exceptionally dry years as also to the good rainfall periods. Instead of giving a general account of these conditions for the whole decade it would be more advantageous to discuss them from year to year as far as possible in order to single out the good and bad years and avoid the confusion which the running account of such a long period involves. In preparing this brief account frequent help has been taken from authoritative sources such as the Annual Administration Reports of the State as also the Departmental notes obtained from the Heads of the State Departments for purposes of the Census.

The 1921 Census having been taken on the 18th of March 1921 corresponding to the Bikram date (Chet 1977) our review should naturally commence with the Sambat year 1978 but as only one combined Administration Report of the State was issued for three years 1977, 1978 and 1979, it will be advantageous to take these three years together and as also the subsequent 4½ years' period till the adoption of Fasli year by His Highness' Government with effect from the 1st of Katik 1984.

Triennium 1977, 1978 and 1979 (1921, 1922 and 1923).—*Weather crops and general conditions of the people.*—In the Jammu Province the rainfall was untimely and deficient during 1977 causing damage to both the *Rabbi* and *Kharif* crops, but in 1978 and 1979 it was fairly distributed, timely and sufficient and in the last year the condition of crops was well above the average. In Kashmir the rainfall in 1977 was below normal and not well distributed partially damaging the *Rabbi* crops; in 1978 also unfair distribution damaged the *Kharif* crops; but in 1979 conditions of the crops improved by the advent of timely and sufficient rains. In Gilgit the abnormal rainfall and early snowfall of 1977 brought considerable misfortune to the *Rabbi* and *Kharif* crops though this very year gave equal distribution of rain and snowfall resulting in a good crop in Ladakh. 1978 proved, however, unpropitious as insufficient rainfall brought about a scarcity of food stuffs in Gilgit while in Ladakh crops suffered from excessive rainfall.

241 *Cultivated area.*—The total cultivated area in the State fell, from 2,036,089 acres in 1976 to 2,031,801 acres in 1977 and 2,031,424 acres in 1978 but rose to 2,050,054 acres in 1979.

164 435 *General condition of the people: Kashmir Province.*—The general health of the people was fairly good as there was no epidemic and the birth-rate was higher than the death rate. Prices ruled high in 1977 and experienced a slight fall in subsequent years 1978 and 1979. The rise in wages benefitted the zamindars who, when free from agriculture took to labour. The number of live-stock increased.

441 of people who for the past years were subjected to the ravages of famine and scarcity conditions. There was enough grain and to spare for exportation. The opening of Banihal Cart Road which is the one all-State route connecting the two provinces of Jammu and Kashmir was the greatest work of the decade. The health was generally good save in the Jammu 164 district where Plague caused much mortality. In 1981 the condition was ● 435 practically the same but there was no epidemic while in 1982 the general economic condition was slightly better owing to the general fall in the prices 241 of cloth, sugar, tea and salt which are the main commodities for which the zamindar is dependent on the market. The higher prices of food stuffs also brought gain to the agriculturist. There was not much improvement in 1983 excepting the slight rise in prices of food grains.

Kashmir Province.—In Kashmir the year 1980 was responsible for good harvests, high wages, absence from epidemics, decrease in forced labour, flourishing condition of people and prohibition of import of Shali into Srinagar and permission for its export to British India by Private Agencies. In 1981 with the exception of a Cholera outbreak the province had fair harvests, nice weather and good economic conditions, which but for the feeble outbreaks of Cholera and Plague in 1982 were well maintained during 1982 and 1983.

Frontier Districts.—But for a mild attack of Influenza in Gilgit, the year 1980 proved to be a healthy year being free from disease and attended with satisfactory conditions. The people no doubt are generally poor which is due not only to the labour being unskilled and unable to fetch high wages but want of any industry or a brisk trade, the whole population being engaged in agriculture which unfortunately has no further land for expansion. The remaining years 1981, 1982 and 1983 were normal.

Fasli year 1984-85.—It is necessary to explain here the fact that His 805 Highness' Government ordered the abandonment of the old Bikram year and adoption in its stead of the Fasli year which commences with the seventh month of the Bikram year namely on 1st of Katik and closes with the month of Assuj. The first Fasli year 1984-85 started with the 1st of Katik 1984 (about the middle of October) and is represented in duplicate figures as shown above and consequently the conditions for the years after 1983 are represented by the Fasli years instead of Bikrami years.

Character of the Seasons.—The years 1984-85 proved very inauspicious 731 for Kashmir Province as the unprecedented and heavy rainfall continuing incessantly for well over two days brought disastrous floods which besides flooding 132 the valley inflicted terrible destruction on crops and cattle alike. All communications with the outside world were cut off and the Kashmir valley was for several days completely isolated. Although the crops in Muzaffarabad district did not, on account of high elevation, suffer so much from floods as through excessive rainfall yet the washing away of the Kishenganga and Domel bridges by the unprecedented floods both in the Jhelum and the Kishenganga rivers brought about a serious dislocation of the traffic of the district by cutting off the transport communications between Abbotabad and Domel. During the winter when the snows block the Murree road all traffic between Srinagar and the Punjab is diverted to this road which is free from snow throughout the year but loss of the above two bridges rendered the use of this route by wheeled traffic impossible. The bridges have, however, been reconstructed now in 1932 *i. e.*, after 4 years of their destruction and consequently this period was not favourable for the flow of the trade of this district. The tehsils of Muzaffarabad district continued under the Settlement operations. The province was frees from epidemic diseases but for the Small-Pox outbreak in Srinagar city in 1985 resulting in 1,002 deaths.

The annual Amarnath pilgrimage started in good weather from Srinagar but was overtaken by heavy incessant rains accompanied by snows in high alti-
& [Errata: read "free" for "frees"; cf. errata sheet, p. 329, category 116 -- Analyst]

tudes. Although many pilgrims were detained by the authorities still many *Sadhus* and other enthusiastic pilgrims proceeded despite warnings and met with untold miseries and privations. Some lives were lost due to extreme cold and starvation. 731 132

In the Jammu Province, the vagaries of heaven displayed themselves at their worst during this year when the rains which balked the hopes of the tiller at the time of the sowing season descended on earth in unprecedented fury in the month of Bhadon 1985 causing every river, stream, rivulet and nallah to rise to undreamt of heights bringing wholesale destruction to all life and property that came before the fatal current. The loss was immense. Crops were washed away, cattle drowned, bridges and buildings destroyed and some human life swallowed up by the furious floods.

The *Rabbi* crops had a severe blast in the bargain. The general condition of the people was on the whole average, public health being comparatively better on account of absence of any epidemic excepting the usual malarial fever which is regarded an every day affair and not viewed as a serious thing. The prices of food staples continued stationery and import of grains into Mirpur district was kept free of customs duty. 164

Fasli year 1985-86.—For the Kashmir Province the year 1985-86, however, started with propitious signs and the rainfall being sufficient and well distributed in the earlier part of the year resulted in good crops all round and bade fare to make up for the misfortunes of the previous year, but Heavens intervened and all hopes were blighted by heavy rains in Bhadon bringing in their train floods of the same magnitude as of the last year followed by immense loss to crops, cattle, and houses. Scarcity of fodder caused much suffering to the livestock. Muzaffarabad district had well distributed rains with fairly good crops. Relief measures necessitated by two consecutive floods of 1985 and 1986 were continued by the Government by sanction of liberal grants for Taccavi (Rs. 167,613), restoration of the means of communications and relief works. The Government also obtained on loan the services of a flood expert whose scheme involving an expenditure of 24 lacs has been sanctioned by the Government. 731 132

The prices of *Kharif* crops continued high while those of the *Rabi* suffered some reduction. The prices of food stuffs are generally dependent in this province on the price of Shali which is the staple food of the Kashmiries. Since the issue price of Shali for the city requirement which is the only market of grain is authoritatively fixed by the Granaries Department; the rates of food stuffs in general remained normal in the face of the embargo laid on the export of food stuffs. The province had no epidemic during the year. [262] 435 164

In the Jammu Province prices were lower and import of grain into Mirpur continued free of customs duty. Timely and sufficient rains yielded good crops although the floods repeated their visit on a smaller scale in Bhadon 1986. The visitation of locusts in Kathua, Udhampur and Mirpur districts was a great menace as it destroyed 378 acres of crop in Mirpur tehsil although no appreciable damage was done in other tehsils. Special measures adopted by the Government aided by the willing co-operation of the zamindars went a great way in minimising the damage. The public health was comparatively better as there was no epidemic outbreak.

Government measures continued to check the growth of venereal diseases in the hilly tehsils of Jammu. The Government besides specially holding the Zaildars, Lambardars and Chowkidars responsible for keeping a strict watch over cases of abduction of women also deputed religious preachers to enlighten the public opinion against such immoral practices. The prices of grains remained gradually higher. With the inauguration of Agriculturists Relief Regulation the lot of the zamindars underwent a considerable improvement.

Fasli year 1986-87.—In Kashmir valley the rainfall was excessive compared with the preceding year resulting in water logging of considerable areas in the 132

[Errata: of category 116, p. 329 for corrections--Analyst]

132 Sailabu Circle, which told heavily on *Rabbi* and *Kharif* crops. The Muzaffarabad district had well distributed rainfall and good crops. Hailstorms did some damage in certain places. The year was immune from epidemics excepting an outbreak of Cholera claiming 133 victims. There was a disastrous fire at Muzaffarabad and with the exception of the Treasury all State office buildings the Tehsil, Wazarat and the Court were burnt down.

[164]

435 Prices of *Rabbi* crops remained generally higher. The Shah situation was under full control. The general condition of the people was good. The fresh land revenue assessment of the Uri tehsil was announced during the year and was received well by the zamindars.

731 With the exception of Mirpur and Bhadarwah tehsils the Jammu Province had timely and sufficient rains and good harvests. The visitation of locusts constituted a great nuisance throughout the province including the Jammu city where as if to give a demonstration of their strength they one day invaded even the Government offices and in a minute the walls, the doors electric posts and trees were literally blackened by their swarming numbers and their flying legions outside actually clouded the sun from view. The Government spent considerable amounts in the destruction of the pests by actually offering price per maund of the eggs destroyed by the zamindars. The Revenue officers had a busy time and the visits of high officers and the interest taken by the Minister went a great way in freeing the country from the locusts.

241 Inscrutable are the purposes of heaven as instead of anticipated scarcity and starvation fields yielded bumper crops and the over-flowing of grain markets lowered the prices so much that they touched the bottom and the agriculturists began to find it difficult to adjust themselves to the changed conditions.

124 General condition of the people was on the whole average the year being immune from diseases. The import of grain free of duty continued as also the measures against venereal diseases and abduction of women.

Fasli year 1987-88 (upto end of 1987).—Although the Fasli year is styled 132 1987-88 our account ends with the close of Bikram year 1987 when the final 435 Census was taken.

Jammu district had well distributed rain attended with fair harvests; Mirpur had scarcity at *Rabbi* and excess at *Kharif* thus adversely affecting crops; Riasi and Udhampur districts had less rainfall than the previous year while Kathua had sufficient and timely rains. On the whole the rains were less favourable than of the past year.

The prices of grains showed a downward tendency due to the world slump; and fall in prices in the contiguous districts prevented the prices from rising here. Import of grain in Mirpur and Kathua continued free of customs duty. The general health of the people was satisfactory as there was no epidemic.

In the Kashmir Province the rains were scarce although better than the last year. There were no accidental calamities and no appreciable difference in prices. The general condition of the people continued good till end of 1987 as the political agitation started in the month of Har 1988 which does not fall within our discussion.

The condition of the zamindars is one of steady progress. The abnormal fall in prices in British India did not affect the Kashmir zamindars who obtained fixed prices from the Food Control Department which has proved a great boon both to the urban and rural population.

312 **12. Relationship of Irrigation.**—Having discussed the character of the seasons, the condition of crops and the general economic condition of the people

[Errata: read "increase" for "increase"; cf. errata sheet, p. 221, category 114 -- Analysis]

public works (30·8 lakhs), military (13·8 lakhs), privy purse and courts (10·9 lakhs), scientific and minor departments (2·1 lakhs), and land revenue (6·1 lakhs). The State is very prosperous, and has more than 46 lakhs invested in securities of the Government of India. 652

Currency. 436

The British rupee is now the only rupee used in the State. Previously three coins were current: namely, the *khām* rupee, value 8 annas, bearing the letters J.H.S. (these letters have given rise to many stories, but they were really a mint-mark to indicate Jammu, Hari Singh); the *chilki* rupee, value 10 British annas; the *Nānak shāhi* rupee, value 12–16 British annas.

Weights and measures. 804

The *kharwar* or ass-load, which has for centuries past been the standard of weight, is equivalent to 177⅔ lb. The word is usually abbreviated to *khar*. Land measures are calculated not by length and breadth, but by the amount of seed required by certain areas of rice cultivation. It has been found by measurements that the *kharwar* of land—that is, the rice area which is supposed to require a *kharwar's* weight of rice-seed—exactly corresponds to 4 British acres. For length, the following measure is used:—

1 *gira* = 2¼ inches.
16 *giras* = 1 *gaz*.
20 *giras* = 1 *gaz*, in measuring *pashmina* cloth.

There is no sealed yard measure in Srīnagar, but from frequent experiment it was found that the *gaz* of 16 *giras* is about ½ inch longer than the British yard.

Land revenue. Tenures. 423 651

The land revenue system has been described as *ryotwāri* in ruins. It is probable that the methods of administration introduced under Akbar led to a fictitious joint responsibility, but this was never fully accepted. The land was regarded as the absolute property of the State, and the cultivators were merely tenants holding from year to year, with no rights in the waste land. Within the village, however, the cultivators recognized the acquisition of what may be called a right of occupancy acquired by long prescription (*mīrās*). At the settlement which commenced in 1887 this custom was accepted by the State, and permanent hereditary rights were conferred on persons who agreed to pay the assessment fixed on the land entered in their names. The right is not alienable by sale or mortgage, and the holder is called an *asāmi*. Besides the ordinary village occupants there were grantees, but these have gradually been converted into *asāmis*.

Settlement. 651

Under the local Sultāns the State share of produce was

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
Dard AV3

D has to seize the neck and drink the spouting blood.
791 If successful in this, he or she is at once recognised as inspired. If the ordeal is too much, then a contemptuous pity is extended to the aspirant, as to one who has been on the verge of attaining to great things, but has failed owing to personal defect. Those who cannot fulfil the conditions are said invariably in the end to go mad.

D The Bagrot valley, where we saw the Dainyal,
135 was further of interest in that about the best gold
311 of the country is found in its bed, and in the Gilgit river below where the Bagrot stream runs in. Every year, after the summer floods are over, the deposits in back waters and sand-banks are carefully washed, and a fair amount of gold, considering the rough methods and unskilled labour of the prospectors, is collected.
K When we first went to Gilgit pure gold was selling
661 there at two-thirds its price in Srinagar, and the Kashmir officials and soldiers were doing a profitable trade. The amount collected by the officials each year must have been considerable. Every petitioner or visitor, as a rule, presented his little *nazzar*—the complimentary offering from an inferior to a superior
K always given in the East—in gold dust. The gold
436 was poured into the blossom of a dried flower like a lupin, of a very tough texture. The mouth of the flower was screwed together, and the tiny packet was popped into another flower, and again screwed
K up, each packet containing a recognised weight. I
661 have had double handfuls of the little packets poured on to my table by an anxious royal petitioner, an unsatisfactory arrangement so far as I was concerned, for my *nazzars* were returned to the donors. A

L: Lawrence G-3 (1889-1895) 1895 AV4 Kashmir AV4
Kashmir AV4

Kr 436

CHAP. IX. and silver played a subsidiary part in the business of the country. It is unfortunate, for the purpose of statistics, that the exact amount of coin minted by the State for use in Kashmír, as distinct from Jammu and other parts of H. H. the Mahárájá's territories, cannot be shown, but the following figures give the value, in British rupees, of the Chilki rupees coined since 1888 for the currency in Jammu and Kashmír. In the mint at Jammu, silver bullion is used as well as old uncurrent coin, and it may be taken that bullion forms one-third of the material used.

	Value in British Rupees of Chilki Rupees coined.
1888	2,88,521
1889	2,88,240
1890	1,50,442
1891	3,09,471
1892	3,81,171
1893	4,54,423

Ki 436

Beside the Chilki rupee, value 10 annas, a considerable number of British rupees are in circulation. These British rupees are brought into Kashmír by European visitors, and an examination of the currency in which the land revenue is paid shows that of late years a respectable part of payments made by the villagers has been in British coin. The number of European visitors is steadily increasing; and the number of permanent European residents, which in 1888 was practically represented by the Missionaries, is now considerable. Payments made by Europeans are necessarily made in cash, and though the amounts spent by them sink into insignificance when compared with the amount spent on public works, they are of importance, and have formed one among other causes leading to the substitution of a silver for a grain currency.

Ki 652

In 1889 the road from Kohala to Baramula was opened. Apart from the easier access given by this road to visitors and to trade, its construction has brought out Rs. 21,78,870 from the State hoards and has thrown this large amount of coin into circulation. Next, the road from Srinagar to Gilgit has similarly withdrawn from the State treasury a sum of Rs. 15,18,060, while Rs. 6,50,000 are annually spent on the purchase of grain, hire of carriage, and wages of labour in the valley of Kashmír for the supply of the Gilgit garrison.

The amount which will be spent on the Srinagar waterworks for wages will be about Rs. 3,05,000.

Ki 458

When it is remembered that all this coin has been suddenly thrown into circulation within the brief period of about five years, and when it is considered that the old system of paying the army and officials in grain has given place to regular cash payments, and that, in addition

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

They are rather surly in disposition having that
181 kind of independence which consists in liking to be left alone and to have as little as possible to do with other races. When, however, one does come in contact with them, they are not bad to deal with.

291 Those who live down below and come up to the Middle Mountains for the summer dress somewhat scantily; they have loose short pyjamas; the upper part of the body is often bare; but there is a lūi, or blanket, in reserve, which is commonly put over the head, and hangs down behind. Those who are settled farther among the mountains (and these Gujars are found in Kashmir, if not beyond,) adopt a dress more like that of their neighbours, better suited for severe weather.

233 Wherever I have met the Gujars, I have found them to be possessors of herds of buffaloes, and to drive these, as the spring and summer advanced, into the higher mountain pastures. In the beginning of May I met many about Bhadarwāh who had just arrived from below; they had with them their wives and families, spinning wheels, churns, and other helps for getting a
[234] living. Their gains are derived chiefly from the sale of ghī, or
[438] clarified butter, the preparation of which occupies them continually during their stay among those summer pastures. They are generally in communication with traders of the towns below for its sale, having often, I think, received advances in anticipation of the season's yield.

197 Their language is not the same everywhere; that depends on the country they are settled in—not that which they come to in their summer wanderings, but where their house, their winter home, is. Thus there are Gujars in Kashmir who speak Kashmiri, while those who come to the Middle Mountains speak a mixed dialect of Panjābī, or Dogrī, and Pahārī. These have, however, some words peculiar to themselves. I heard the following half dozen in the mouths of some Gujars, from near Budil, which may be worth preserving:

Mother	bhi.	*Son's wife*	ban.
Sister	bebo and bhi.	*Husband's sister*	nand.
Son	gadarā.	*To milk*	molna.
Daughter	gadari.	*To be milked*	milna.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

winter. I hear that snow gets to be 3 feet deep and stays 4 or 5 months, and that there is a good chance of it falling at unseasonable times besides. This and a want of sun make it difficult for the crops to ripen. The sunshine is intercepted, not only by the clouds that the mountains attract, but also by the mountains themselves, which shut in the valley so closely. At Atholi I found that the average angular elevation of the visible horizon—that is, of the mountain-summits all round—was 18°. This want of sunshine affects the fruits, which do not well ripen, though some fruit-trees, especially walnut trees, are common. 132

Pādar is one of the few places where I have met with the edible pine, *Pinus Gerardiana;* it is a large spreading tree with smooth bark; scattered individuals of it are found in the forest.* Wild carraway grows here, and is gathered in quantities to be carried to Jummoo for sale; the price in Pādar is about eightpence a pound. 137 222 438

The district we are now in is one of those where deodar forests occur in such positions as make it practicable to fell the trees for timber for use in the Panjāb. The necessary condition is that the slope on which the trees grow should be so near a large stream that without an extreme amount of labour the logs can be moved or slid, without fear of splitting, into the water, where they will float away down the stream. 313

Since the beginning of British rule in the Panjāb the demand for deodar timber has been great. No tree grows in any quantity in the Panjāb which will produce beams fit for a large building. Hence in former times to some extent, but still more since the British came there, the Panjāb has called on the Himalayas to supply it with timber; of all the Himalayan trees the deodar has been proved to be the best to resist the destructive insects, especially the white ants, which abound in the plains.

In the course of years the most favourably situated deodar forests in the Chināb Valley have been felled, and there now remain chiefly trees which either are of a less girth than can be

* The only other part where I have found this tree is near Dālyān, in the Astor country, as mentioned in Chapter XVII.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

CHAPTER VII.

MARCH FROM JUMMOO TO KASHMIR.

ROUTES FROM THE PLAINS TO SIRĪNAGAR, IN KASHMIR—PREPARATIONS FOR THE JOURNEY—JUMMOO TO AKHNŪR; ONE MARCH—TIMBER CATCHING AT AKHNŪR—AKHNŪR TO RĀJĀORĪ; FIVE MARCHES—RĀJĀORĪ TO SIRĪNAGAR; EIGHT MARCHES.

AFTER the Middle Mountains, the next tract that will have our attention is Kashmir. Before, however, beginning on that country, I propose to give, in this separate chapter, some account of the roads, but especially of one of them, between the Panjāb and Kashmir, both for an example of the kind of travelling one experiences in such countries as these, and for the sake of connecting in the reader's mind those parts which up till now we have dwelt on with the countries beyond. 487 494

ROUTES FROM THE PLAINS TO SIRINAGAR, IN KASHMIR.

The statement of the number of routes between the plains and Kashmir may be varied, the number may be made greater or less, according as one takes in or leaves out the less frequented, difficult, roads, and according to whether one counts the combinations that may be made by following first one route, then by a cross-road joining another. In the Political Map are shown six or seven routes that start from various parts of the plains and unite at Sirinagar the capital of Kashmir, and in Appendix IV. the marches in each route are given in detail.

The various roads are used in different degrees and for different purposes.

The road from Jummoo by Banihāl is the chief commercial route. It has become so for the reason that its starting-point in the hills is not very far from Amritsar, the emporium of the Panjāb, between which place and Jummoo there has long been a close commercial connection, while the road is open for more months OF THE YEAR THAN SOME OF THE OTHERS. [438]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

423 properties are recognized by the marks that are cut on the logs
313 in the forest; each owner, having his agent at Akhnūr and other landing-places, manages to collect his own; the swimmers (*tārū* is the word they are called by) bring in all indiscriminately, and the payments made by any munshī will be adjusted afterwards.

In this way thousands of logs are caught every season; 20,000 logs belonging to the Maharaja's Forest Department, have been secured in one year; these would average 20 or 25 cubic feet of timber, and would have a value of more than 20,000*l*.

313 Many logs get fast in the middle course of the river, become stranded, or fixed between rocks, or otherwise entangled, and are left by the receding flood. For these, on the waters lessening in the autumn, men are sent up along the river bank, to disengage them and roll them to where they may again be started, or to a place whence they will be carried down by the next summer's flood.

The next stage in the timber-business is to concentrate the logs, especially to bring down to Akhnūr those that have been caught at the upper stations. This is done on the force of the current slightly moderating (as it will when a few cloudy days lessen the snow-melting), by forming small rafts of from two to four logs each, and guiding them down between the projecting cliffs of the narrow channel, and over the successive rapids that rock-ledges at intervals have made. It is a service of some danger. Two men guide the raft with bamboo poles, ready, with their sarnās, to take to the torrent if by chance the raft should be forced against the rock. When this happens the logs will be separated, and if the men have the good fortune to escape, they will again make to them to bring them in separately, and claim the wages which for this, too, are fixed as by measurement. Great nerve and pluck are often shown in the management of these rafts, and, dangerous
[438] though the work is, accidents are not common. Collected at Akhnūr, the timber is either sold there or made up into the larger rafts—of 50 or 60 logs—of which the lower course of the river will allow the passage, and floated down some 50 miles, to Wazīrābād, on the Grand Trunk Road, whence it will be distributed over the Panjāb.

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

are found mainly in the Jasrota district on the Rāvi river, where there are about 3,200 acres of mixed forest which contain the so-called male kind (*Dendrocalamus strictus*). They are saleable at a good price, but are at present subject to much injury from the Gūjar tribes, who hack them for fodder for their cattle. The grass areas are mostly blanks inside *deodār* and other forests, which are used as grazing-grounds by the villagers. 137 313

Production. 313 438

In the Kashmīr Valley the forests supply timber and fire-wood for local use and also logs for export. During the past few years *deodār* sleepers have been exported down the Jhelum river, the sleepers paying very well, though the quality is not so good as in other districts. Little *deodār* is used in Srīnagar in comparison with blue pine, which, being both very durable and cheaper than *deodār*, is the favourite building material. From Udhampur both logs and sleepers of *deodār* are exported down the Chenāb to Wazīrābād. The trees being of better quality, higher prices are obtained for the produce than for that of Kashmīr. From Muzaffarābād timber in the log and sawn into sleepers is exported down the Jhelum. The sleepers are entirely of *deodār*, but logs of both blue and long-leaved pine are also sent down in small quantities. These three districts, Kāmrāj, Udhampur, and Muzaffarābād, give the greater part of the forest revenue, which amounted to 9·8 lakhs in 1904–5, while the expenditure was 3 lakhs.

Improvements. 313

Up to the present, owing to the weakness of the forest establishment, little has been done in the matter of artificial reproduction of *deodār*, nor is it necessary. Owing to the protective measures already taken, the three important species, *deodār*, blue pine, and the long-leaved pine, are rapidly filling up blanks in the forests. The reproduction of *deodār* by natural means, whether in Kashmīr, Udhampur, or any other district, is remarkable, nor is the blue pine at all backward, while in the Kotli and Naoshera *tahsīls* of Bhimbar district the restocking of blanks inside and outside the forests is all that can be desired. Since the last great seed year of 1897 myriads of self-sown *chil* have appeared and are now fine healthy plants, ranging from 6 to 9 inches in height, so that unless destructive fires occur there is little or nothing to be done in the matter of restocking denuded areas or blanks. So far fire protection has been unnecessary and hardly anything has been expended on it, and the only parts protected are the Kotli *tahsīl* forests. The greatest need at present is protection from the damage done by graziers.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

486 elevation of 9700 feet above the sea, it is indeed useful, and it is
361 often well filled.

The remaining sarāes, and these are on the Kashmir side, are at Dubchi, at Hirpūr (a much ruined one, of good size), at Shāhjumarg, 6 miles beyond Shapeyan (as mentioned in Dr. Ince's 'Handbook to Kashmir,' I have not myself seen it), and lastly at Kahnpūr, 12 miles short of Sirīnagar.

The positions of the sarāes were well selected; they were well spaced; nearly every one of them was placed where to this day are the common halting-places for travellers.

Returning from this excursion on the line of the Kashmir road, we will just look at a few more places in the Outer Hills.

361 At the village of *Samānī* is an old temple, much ruined, but
[346] still showing traces of fluted columns and trefoil arches; it is of much the same architecture as the temples of Babor. At the time it was built the people of these parts were doubtless still Hindū; perhaps, indeed, it dates from a time earlier than the beginning even of Muhammadanism.

Mīrpūr is a good large town; it must be the next after Jummoo in size among those in the Outer Hills; it is on a plateau much cut
[439] into by ravines. The place is a flourishing one, from, I think, its being a centre, or a place of agency, for an export trade in wheat that is carried on by the Jhelam River from these hills to the places in its lower course. Some spacious houses belonging to Khatrīs must have been built from the profits of this trade.

636 *Pūnch* is a place of more than common importance. It is the
175 seat of Raja Motī Singh, who, under the Maharaja his cousin, holds a considerable tract of country in fief.

In the time of the Sikh rule in the Panjāb, when the Dogrā brothers divided among them the hill region, and held it tributary to the Sikhs, Pūnch was the share of Raja Dhiyān Singh. After his death, Jawāhir Singh, his son, held it; but his position was not recognized as independent of Jummoo in the treaties of 1846; hence he became a vassal of his uncle Maharaja Gulāb Singh. Later, some differences and disturbances occurred, which ended in Raja Jawāhir Singh having to leave the country, and Raja Motī

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

TABLE V.

VALUE OF THE IMPORTS AND EXPORTS OF THE DIFFERENT PARTS OF THE TERRITORIES IN THE YEAR 1873.

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The value is given in pounds sterling, rupees in the original having been converted at the rate of 10 per pound sterling.

	Subject to Duty.			Free of Duty.			Total.			Compared with last Year.	
	Imports.	Exports.	Total.	Imports.	Exports.	Total.	Imports.	Exports.	Total.	Increase.	Decrease.
Jummoo Districts	282,497	154,665	437,162	75,370	..	75,370	357,867	154,665	512,532	9,952	..
Kashmir	86,762	172,125	257,886	124,471	..	124,471	210,233	172,125	382,358	..	94,588
Punch ..	33,700	13,660	47,360	..	..	..	33,700	13,660	47,360	Not entered last year.	
Ladákh .	..	..	..	95,188	82,497	177,686	95,188	82,497	177,686	78,757	..
Total..	401,958	340,470	742,129	295,030	82,497	377,527	696,988	422,967	1,119,957	88,710	94,588

Grand total of value of Imports and Exports for this year, 1873 .. .. £1,119,957
Decrease as compared with last year 5,877

The decrease under the head of Kashmir is due to a falling off in the shawl trade to the extent of 40,000*l.* in shawls exported, and about an equal deficiency in cash, which would have been imported to pay for them.

N.B.—Goods that have once been entered in the imports are not, on going to another division of the territories, again entered either as exports or imports. An exception, however, occurs for Ladákh, where the same article is counted both in the exports and imports of that country.

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3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

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bank through the fertile oasis of Khalsi, then through the usual desert with an occasional patch of vegetation to Leh (11,500 feet), the capital of Western Tibet and of Western Buddhism, and the trade terminus for caravans from India and from Central Asia. It is a long and difficult road from Leh to Yārkand, 482 miles, over the Khardung La, the Sasser La, and the Karakoram pass of between 17,000 and 19,000 feet altitude, where the useful yak (*Bos grunniens*) relieves the ponies of their loads when fresh snow has fallen, or serves unladen to consolidate a path for the ponies.

Leh to Astor.

A brief description may be given of one more of the many routes that follow the rivers and climb the mountains—the route from Leh through Baltistān to Astor on the Gilgit road. At Khalsi, where the Srīnagar-Leh road crosses the Indus, the track keeps to the right bank of the Indus, and passing down the deep gorge of the river comes to a point where the stupendous cliffs and the roaring torrent prevent farther progress. There the traveller strikes away from the Indus and ascends the mountains to the Chorbat pass (16,700 feet), covered with snow even in July. From the pass, across the valley of the Shyok river, the great Karakoram range, some 50 miles away, comes into view. An abrupt descent carries the traveller from winter into hot summer; and by a difficult track which in places is carried along the face of the cliff by frail scaffolding (*pari*), following the course of the Shyok river, smoothly flowing between white sands of granite, and passing many pleasant oases, one comes to the grateful garden of Khapallu, a paradise to the simple Baltis. Crossing the united waters of the Shyok and the Indus on a small skin raft, the traveller arrives at Skārdu (7,250 feet), the old capital of Baltistān. Here the mountains on either side of the Indus recede, and the sandy basin, about 5 miles in breadth, is partially irrigated by water from the pretty mountain lake of Satpura and carefully cultivated. Looking across the Indus to the north, the Shigar valley, the garden of Baltistān, with its wealth of fruit trees is seen. There the cultivator adds to his resources by washing gold from the sands of the river. From Skārdu the direct route to Gilgit follows the Indus, which is crossed at Rondu by a rope bridge so long as to be most trying to the nerves, but a fair-weather track over the Banak pass lands the traveller on the Gilgit road at Astor.

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It is difficult to give a general idea of a country so diversified as Kashmīr and Jammu. As will be seen in the section on history, a strange destiny has brought people of distinct races,

Woodcarving is practised at many places, and that turned out at Bijbihara is especially noted. The work is artistic, but suffers from the fact that the Kashmiri is a bad carpenter. Lacquered wood-work is produced at Kulgam. Woollen cloth (pattu) is woven all over the State, the best work being produced in the north, while the finished product of the south is especially famous. Blankets are made in many places, and sometimes fetch Rs. 25 a piece. The blacksmiths are very skilful, and some have been able to make surgical instruments and repair gun-locks. The city of Srinagar is noted for its silver, copper, wood-carving, and lacquer. The shawl and paper industries are almost extinct, but many of the shawl-workers have become expert weavers of carpets or have taken to embroidering felts. Good embroidery is also turned out at Islamabad. An industry started very recently, in connexion with the development of sericulture, is the weaving of silk cloth. In 1906 about 100 looms of improved pattern were imported and set up.

Commerce and trade. Up to quite recent times Kashmir was almost a self-supporting country, and the chief imports--piece-goods, metals, salt, sugar, tea, and tobacco--were of modest dimensions. Before the opening of the cart-road from Rawalpindi to Baramula in 1890, the trade was carried by Kashmiris who went down every winter to work in the Punjab, and brought back domestic requisites, or by the professional muleteers,or by Punjabi bullock-drivers. There were three trade routes. The most direct crossed the Banihal pass and ran to Jammu, the railway terminus; the most popular route followed the old imperial road over the Pir Panjal, reaching the railway at Gujrat; and the third was known as the Jhelum valley road, which is now the cart-road and the main line of communication with the Punjab.

In 1892-3 the total imports from India were valued at 48. 7 lakhs. In 1902-3 the imports reached 118 lakhs, but the trade of that and later years was greatly impaired by the prevalence of plague in the Punjab. In 1904-5 the total value was 115 lakhs. The table on the next page shows the value of the more important imports in the years chosen for comparison.

There can be little doubt that Kashmir has increased enormously in prosperity of late years. The land revenue settlement has turned the agricultural classes from serfs into well-to-do peasants, and their wealth is reflected in their increased purchases. The increase in the import of salt is especially satisfactory, as in 1892 it was shown that the annual average of consumption in Kashmir was exactly half of that prevailing in the Punjab.

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	1892-3.	1902-3.	1904-5.
	Rs.	Rs.	Rs.
Piece-goods :—			
European	76,688	34,72,934	35,92,556
Indian	21,572	9,60,185	7,86,485
Metals :—			
Brass and copper	1,33,143	1,42,410	99,888
Iron	1,31,270	4,92,020	1,19,567
Salt	4,83,293	8,69,761	9,32,601
Sugar :—			
Refined	4,82,584	9,21,872	8,28,675
Unrefined	1,15,433	2,47,686	3,43,761
Tea :—			
Indian	1,73,730	3,57,638	5,22,871
Foreign	2,030	1,360	3,615
Tobacco	1,01,253	2,32,302	3,91,960
Petroleum	56,112	81,795	1,84,164

In 1892–3 the total exports were valued at 53·3 lakhs. In 1902–3 the value reached 99·6 lakhs, and in 1904–5, 192 lakhs.

The following table shows the value of the more important exports in the years selected :—

	1892-3.	1902-3.	1904-5.
	Rs.	Rs.	Rs.
Drugs, not intoxicating	1,60,625	5,06,192	5,78,425
Dyes	2,74,826	95,533	48,023
Fruits	2,38,683	4,58,702	7,48,883
Hides	1,86,594	2,97,617	7,98,160
Skins	1,39,386	3,43,350	5,63,065
Ghī	16,50,172	20,05,849	30,02,974
Linseed	1,335	6,55,674	73,952
Wool :—			
Manufactured piece-goods	5,91,439	7,51,365	10,75,047
Shawls	2,19,275	35,600	1,000

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The value of fruits exported is increasing steadily, and would expand further with more rapid communications. *Ghī* also is a very important export. Perhaps one of the most remarkable increases is that in linseed, which possessed very little value before the opening of the cart-road. The trade in shawls was practically dead before 1892–3. An important new staple not included in the list must be noticed. Raw silk produced in the Kashmīr Valley has been exported in rapidly increasing quantities and values, and there are indications that it will become one of the most important products of the country. The value increased from Rs. 7,000 in 1897–8 to 13·6 lakhs in 1902–3 and nearly 21 lakhs in 1904–5.

Through trade.

Another item of some importance is the trade which passes through Kashmīr between India, Chinese Turkistān, and

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

Tibet via Leh. In 1904–5 the total value of this trade was 61·2 lakhs. It is subject to considerable fluctuations owing to great physical difficulties, the keen rivalry of Russia, and the passive obstruction of Tibet. During the ten years ending 1901 the average value was 44·3 lakhs, the maximum being 62·2 lakhs in 1895–6, and the minimum 30·1 lakhs in 1891–2. The imports from Central Asia into Ladākh amounted to 17·8 lakhs. Of this, about 14 lakhs came from Chinese Turkistān and the balance from Tibet. Goods to the value of 11·3 lakhs found their way to the Punjab via Kashmīr, others going via Kulū. The chief articles were raw silk (5·9 lakhs), Russian gold coins (4·3 lakhs), raw wool (3 lakhs), and *charas* (2·2 lakhs). The exports from Ladākh to Central Asia amounted to 11·4 lakhs. Of this, goods to the value of 10 lakhs went to Chinese Turkistān and the remainder to Tibet. The more important articles of export were: European cotton piece-goods (3·4 lakhs); coral (1·2 lakhs); silk goods, European (1·8 lakhs), Indian (Rs. 54,000). The value of trade passing from India to Ladākh was 14·3 lakhs.

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Means of communication.

The nature of the country renders communications difficult. In the valley proper the Jhelum forms a great waterway, but other rivers are not navigable. Throughout the greater part of the State the roads are chiefly fair-weather tracks and are not used for wheeled traffic. A cart-road has, however, been constructed from Srīnagar, through Bāramūla and down the Jhelum valley to Abbottābād in the North-West Frontier Province and to Murree in the Punjab, while another cart-road is being constructed from Srīnagar to Udhampur. The principal roads within the State lead from Srīnagar to Islāmābād and Jammu over the Banihāl pass (9,200 feet); to Shupiyan, Bhimbar, and Gujrāt in the Punjab over the Pīr Panjāl (11,400); to Gandarbal and Ladākh over the Zoji La (11,300); and to Gilgit over the Rājdiangan (11,700), and Burzil (13,500), or Kamrī (13,100). Much has been done in recent years to improve these routes, and a number of smaller roads, such as that from Srīnagar to Gulmarg, which is practicable for tongas. A road cess amounting to 2½ per cent. on the revenue has been imposed, in place of the forced labour which used to be exacted. The Jhelum is crossed by a number of wooden bridges on the cantilever principle at Srīnagar, and over the hill torrents swing frail suspension bridges consisting of cables made of plaited twigs or buffalo hide. The latter sometimes reach a span of 300 feet, and are renewed every three years, if they have not been carried away meanwhile by floods.

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3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1
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Kr 361 Kr 439 [564]

State school badly housed, and a dispensary in a building wholly unsuited to the purpose. The town has a neglected appearance. The streets are badly laid, dirty, and undrained, and there are no attempts at conservancy. Trade is brisk. It is mostly in the hands of Mahājans and Khattris. The chief articles of export to British India are grain, *ghī* from the hills and Pūnch, and minor forest products from Kotli, Pūnch, and Rājauri; the chief imports are salt, cloth, tea, and sugar.

Kr [162] Kr [342] Kr [312] Kr [132] Kr [221] Kr [443] Kr [487] Kr [101]

Pūnch.—Principal place in the *jāgīr* of the same name, Kashmīr State, situated in 33° 45′ N. and 74° 9′ E., at an elevation of 3,300 feet above sea-level. It lies on sloping ground above the right bank of the Tāwi. Population (1901), 8,215. The town is oblong in shape, and is unwalled, with narrow streets. There are about 750 houses, generally single-storeyed with flat mud roofs. The fort, in which the Rājā resides, stands on a mound about 300 yards from the south-west corner of the town. Pūnch is well supplied with water brought by channels from the neighbouring streams. The climate is hot in the summer, and the rice-fields in the neighbourhood are probably one of the causes of the prevalence of fever. During the five hot months it is the custom to migrate to the hills to the summer camping-ground known as Dhoks. There is a flourishing market and a large trade is done in grain and *ghī*, in spite of the fact that there are no roads in the *jāgīr* fit for cart traffic. A good six-foot road for pack transport has nearly been completed from the town to Uri on the Jhelum, and there is a project for a road to Rāwalpindi, with a suspension bridge over the Jhelum at Lachman Pātan. Other important tracks lead to Gulmarg and Tosh Maidān in Kashmīr, and to Jhelum. The ancient name was Parnotsa, and the place is often mentioned in the chronicles. The Kashmīris always speak of Pūnch as Prunts.

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Situation.

Srīnagar.—Capital of Kashmīr State, situated in 34° 5′ N. and 74° 50′ E., at an elevation of 5,250 feet above sea-level. The city lies along the banks of the Jhelum, with a length of about 3 miles and an average breadth of 1¼ miles on either side of the river. Originally houses were confined to the right bank of the river, and the site possesses many advantages, strategical and economic. It is not known when the extension on the left bank took place, but the royal residence was transferred to it in the reign of Ananta, 1028–63. Modern Srīnagar, on the right bank, occupies the same position as the ancient city of king Pravarasena II, who ruled at some period of the sixth century. Kalhana, in his famous chronicle, says that the

partitioned the districts among Governors, who were 175
given the position of paid Governors under the Maharaja after their severance from Chitral in 1895.

Nevertheless, Maharaja Ranbir Singh was essentially a man of peace and devoted himself to the carrying out of administrative reforms. Administration was reorganized by the constitution of regular departments. Petition boxes were set up. Many imposts were abolished. The marriage tax was abolished; the tax on shawl manufacturers was reduced. Steps were taken to put down infanticide and kidnapping. Crime and drunkenness were put down with a stern hand. The Maharaja supervised the drilling of soldiers. A large number of schools was opened. A telegraph system and a postal system were established. Attempts were made to introduce a system of revenue assessment. The Maharaja started the cultivation of vines at several places. He placed the industry of sericulture on a firm footing. On the whole, trade 175
increased. But the shawl trade received a very serious 439
set-back after the Franco-German war of 1870. Prior to this, fine shawls made in Kashmir and known as Cashmeres were the fashion in aristocratic societies in Europe and were exported in large numbers to the Continent.

The following extract from the Administration Report of the Punjab for 1864-65 will be read with interest:—
"The reduction of customs effected by His Highness last year has led to a considerable increase in the trade with the adjacent districts in the British territory. The trade with Sialkote is reported to have increased in value from Rs. 1,35,000 to Rs. 1,71,000 per annum, that with Jullundur and Hoshiarpore to have more than doubled. Chiefly in regard to the items of saccharine produce and native cloth, in Gujrat there is said to have been a general increase in the trade with Kashmir. The export of silk from Jhelum is stated to exhibit a similar increase and the value of shawl, wools and saffron imported to the Kangra district, an increase of Rs 9,000." In 1867, His Highness decided to apply the rate of 5 per cent. charged for goods in transit from the Punjab to Yarkand to all imports from Central Asia to India, of which the bond was not broken in the State territories. In 1870, a trade treaty was concluded with the British Indian Government. Under its terms, His Highness the Maharaja undertook

175 to forgo all duty on the trade between Central Asia and
439 British India, in return for the same concession made by the Indian Government for goods imported into the State through British India.

175 Maharaja Ranbir Singh was a great patron of letters and art. He encouraged research and gathered a good library of Sanskrit and Persian manuscripts.

In 1872, there occurred a fierce clash between the Shia and Sunni Muslims in Kashmir. The disturbances were put down and the Maharaja gave Rs. 3 lakhs to the Shias for relief. The great famine of 1877 followed, when owing to excessive rains, much of the harvest was washed away. The misery of the people became unbearable: whole villages were in ruins; fields were deserted and trade became extinct. The calamity marked the end of the old system. During the last five years of Maharaja Ranbir Singh's reign, the assessment of revenue was revised, and the cart road connecting Rawalpindi with Srinagar was commenced.

[692] In 1872, a mixed court of British and State officials
648 was set up for the decision of civil suits between European
175 British subjects and their servants on the one hand and the subjects of His Highness the Maharaja on the other. Political relations between the State and British India were conducted through the Punjab Government up to 1877, when the Officer on Special Duty was placed directly under the Government of India. In the Afghan War of 1878-80, the Maharaja sent a contingent of troops and artillery to assist the British Government.

175 **Maharaja Pratap Singh (1885-1925).**—Maharaja
648 Ranbir Singhji died in 1885 and was succeeded by his
643 eldest son, Maharaja Pratap Singhji. After the new Maharaja's accession, a British Resident was appointed in place of the Officer on Special Duty. The mixed court appointed in 1872 was abolished, and the Resident and his assistants were invested with powers to dispose of civil suits in which both parties were British subjects, or the defendant was a British subject or an Indian subject of His Majesty. A Council was constituted for the administration of the State with Raja Sir Amar Singh, the Maharaja's younger brother, and two selected officers from the Government of India as members. Raja Sir Amar Singh played a very large part in the administration till his death in 1907. He was keenly interested in the development of

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III. Expansion of Trade.—The following table shows the total trade of the State during the various years of the decade :—

Year.	Quantity in maunds.			Value in Rupees.		
	Imports.	Exports.	Total.	Imports.	Exports.	Total.
1917 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1918 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1919 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1920 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1921 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1922-23 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1923-24 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1924-25 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1925-26 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1926-27 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

From a perusal of the above figures it transpires that both the imports and the exports have during the decade increased in bulk—imports having gone up by 25 per cent. and exports by 24 per cent. although the value in rupees has remained the same.

The disparity between the figures of quantity and value is due to the fluctuations in the prices of commodities but the general tendency towards increase in trade is quite pronounced which is a fair index of the increasing prosperity of the State. The chief articles of import into Jammu and Kashmir Provinces are Salt, Sugar, Liquors, Cotton goods, Tea, Grains, Metals, Seeds, Tobacco, and Sandl while amongst the export articles, Live-stock, Drugs and Medicines, Fruits and Vegetables, Grains, Ghee, Seeds, Raw-silk and Cocoons, Hides and Skins, Wood, Wool and Woollens figure prominently.

The following table will show the trade figures of the two provinces as well those for trade between Central Asia and the Punjab which is carried on by three routes viz. Leh, Nathur ferry in the Kulu district of the Punjab and Gilgit :—

	1925.			1926.		
	Imports.	Exports.	Total.	Imports.	Exports.	Total.
1. Jammu Province ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
2. Kashmir	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
3. Central Asia trade with Punjab ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

The all round growth in both the export and import trade of the State is due to the improved means of communications which have opened up the country. The opening of the Banihal Cart Road has given a considerable impetus to trade by providing a cheaper all-State route and bringing Jammu, the Capital of the State and other Punjab towns such as Sialkot, Lahore and Amritsar much nearer to Kashmir. The prevalence of peace and order ensuring perfect security of life and property, the development of industries and expansion of agricultural production and exportation of forests have, amongst other things all combined to produce these results. The trade in

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bond is growing exceedingly popular since on this system the merchants of the Punjab and the State can compete on entirely equal footing and articles imported in bond are sold within the State almost at the same price for which they sell in the Punjab as under this system the State traders have to pay the customs duty at the British Indian Port and no additional duty is levied at the State Frontiers on these imports as the State, under Treaty terms, automatically receives the credit of duties on all such imports made into the State in bond. As regards articles imported from any place in British India into the State, a State customs duty has to be paid which increases the price of the articles for the consumers in the State. The idea of the growth of bonded imports during the decade can be gathered from a survey of the following comparative figures which show an increase of 150 per cent. in the decade.

	Imports in Bond.	
	1901.	1910.
Jammu Province ..	3,170,870 Rupees.	4,705,[illegible] Rupees.
Kashmir " ..	3,[illegible],[illegible] "	8,[illegible],[illegible] "
Total ..	6,[illegible],[illegible] Rupees.	11,[illegible],[illegible] Rupees.

As regards Central Asian Trade the value of which is given above for the purposes of comparison it will be observed that the trade has experienced considerable fall both on the export as well as the import side since the year 1901. The causes of this depression are to be found in the propaganda of the Soviet Government to increase their own trade in Central Asia by ousting the British Indian imports through a process of systematic undersellng of their goods and consequently depriving the British Indian goods from competing on favourable terms. The Inspector General of Customs and Excise thinks that unless the propaganda against imports from British India is counteracted there is hardly any chance for the import trade to show any appreciable improvement.

36. Mineral Wealth.—The State possesses extensive Mineral Wealth the scientific development of which will besides meeting the pressing need of augmenting the financial resources of the State materially solve the problem of economic depression and unemployment. The Mineral Survey Department has succeeded in locating a large number of minerals a list of which is given below :— 135 654

Fuels.—(1) Coal, (2) Lignite, (3) Possibility of Petroleum.

Metalliferous Minerals.—(1) Bauxite, (2) Iron ore, (3) Copper ores, (4) Lead (Silver ores), (5) Zinc, (6) Nickel ore, (7) Manganese, (8) Gold, (9) Arsenic, (10) Chromite.

Non-Metalliferous Minerals.—(1) Ochre, (2) Gypsum, (3) Graphite, (4) Kaolin, (5) Bentonite, (6) Fullers earth, (7) Marble, (8) Slate, (9) Steatite, (10) Serpentine, (11) Baryte.

Precious and Semi-precious Stones.—(1) Corundum (Sapphire and ruby), (2) Beryl and Aquamarine, (3) Tour-maline.

Besides these are other minerals which are suitable as chemical fertilizers (Gypsum and Saltpetre), for glass manufacture, for making refractories and for other chemical industries.

It will be interesting to note that the above Mineral Wealth has been located in 1/17th part of the Highness' Territories which has only been surveyed so far and we have it for the imagination of the reader to fill up the picture when the entire territories have been surveyed.

161 241 figures whereof are given in the margin by districts. When we keep in mind the fact that out of a total area of 84,471 square miles only about 5 per cent. is cultivable and 4 per cent. net cultivated the hollowness of the calculation on the basis of spatial density is at once brought to light.

The table shows that density on net cultivated area is highest in the Frontier Districts being 1,612, it is 1,255 in the Kashmir Province and 1,021 in the Jammu Province which reveals not a very hopeful state of affairs showing as it does sufficient conjestion on cultivation. If agriculture is to form the principal source of livelihood of the State population it would appear that the pressure on the resources is already exerting itself in most of the districts and it is almost overstepping the limits so far as the Frontier Districts are concerned. Even in these figures different kinds of errors enter into calculation and vitiate the inter-district comparisons. Since it is ultimately the quantity of food produced on a cultivated acre and not the bare area which is to support the population, the fertility of the soil, rainfall, irrigation are also factors which have naturally to be considered. For example the density of 897 in Mirpur district where soil is not so rich and rainfall is deficient and irrigation negligible might present a greater pressure than a density of 1,704 for Srinagar district which has a richer soil and better irrigation. For want of upto date and reliable quantitative figures of agricultural production (in tons or maunds) for the different districts or for the whole State we are not in a position to say whether our food-supply is keeping pace with the increase of population or what further population it can support; but from the statistics obtained from other sources we find that far from being self-sufficient in the matter of food-supply the State has during the past ten years been all along importing food-grains to meet the shortage of local supply. The following table prepared from the trade statistics of the State during the past decade gives us a fair insight into this problem. It will be seen that save for the year 1981 when the exports of food-grains considerably exceeded the imports for which the removal of embargo on the export of rice from Kashmir is chiefly responsible, the normal conditions have always required the supplementing of the local production in the Jammu Province by imported food-grains as is evidenced by the higher figures of import as compared to export. The largest quantity imported was 639,400 maunds in 1978 when on account of prevalence of famine in the Jammu Province and exemption from import duty granted by Government the imports flooded the State markets to make up for the local deficiency.

439 STATEMENT SHOWING QUANTITY OF GRAIN IMPORTED INTO AND EXPORTED FROM THE JAMMU AND KASHMIR STATE FROM SAMBAT 1978 TO 1986-87.

Name of year.	Jammu Province.		Kashmir Province.		Entire State.	
	Quantity in Maunds.		Quantity in Maunds.		Quantity in Maunds.	
	Import.	Export.	Import.	Export.	Import.	Export.
1978 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1979 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1980 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1981 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1982 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1983 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1984-85 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1985-86 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1986-87 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Total ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Average ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[Errata: read "congestion", cf. errata sheet, p. 329, category 116 -- "Analyst"]

Taking the average of the nine years for which the trade figures have been tabulated our average annual import of grains amount to 285,454 maunds while exports come to 170,049 maunds which yields a net excess of 115,405 maunds imported grain, and naturally proves that we are not self-sufficient in the matter of food-supply. 241 439

Again a study of the provincial figures shows that it is the Jammu Province which is not self-supporting and stands in need of supplementing its food requirements by import while the Kashmir Province is so far quite self-supporting except of course, in the years of scarcity and famine. In normal years the province produces enough and to spare provided there is no embargo laid on export by the Government in the interest of keeping sufficient reserves within the country for future years. The average of the last nine years yields annual imports amounting to 21,263 maunds and exports amounting to 83,505 which gives an excess of about 300 per cent. exports over the imports for the Kashmir Province.

There is no gain-saying the fact that with the expansion of irrigation and improvement of agricultural methods considerable increase in food-supply can be effected for some time but since the cultivable area is very small the tendency to diminishing returns from agriculture must set in probably after a few decades especially when the fragmentation of holdings and deficiency of level stretches of area in the Outer Hills, the Indus Valley and larger portions of the Sub-Montane Divisions constitute serious handicaps to the application of Western methods of agriculture here. 000

Considering, however, the rate of growth of population which on the average comes to about 9 per cent. the situation is not in the least alarming as the numbers at this rate can only double themselves in 110 years and it is believed that with the increase in the area brought under cultivation, advance in the extension of irrigation, use of fertilizers and scientific methods of cultivation the production should be able to keep pace with the increase of population and consequently the tendency to over-population is not an immediate terror although it should at the same time be borne in mind that the increasing numbers will only be able to drag an existence at a low standard of life unless a substantial improvement takes place in the national income per head through the progressive industrialization of the country. If necessary relief is not extended to agriculture by release of pressure from land and its diversion into fruitful channels of trade, industries and other occupations the over-population would in the next few decades stand before us as a stubborn fact and Nature will be compelled to interfere and effect adjustment through positive checks if we do not ourselves have recourse to the preventive checks.

54. Checks.—In this connection our account will not be complete unless we briefly take notice of checks which control the growth of population in the State. The checks are of two kinds (1) Positive and (2) Preventive.

1. Positive.—The positive checks are those which cut down numbers already brought into existence such as :—

(*a*) Starvation.

(*b*) Disease.

(*c*) War.

(*d*) Misery in all its forms.

2. Preventive.—The preventive checks prevent numbers from being brought into the world :—

(*a*) Infanticide.

(*b*) Postponement of marriage.

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been deposed from its urban pedestal by the action of the Chenab river and the latter having been denied the privilege of being classed as a town by the Political Agent, Gilgit. Zunimar which was treated as a separate town in 1921 has also lost its separate position by having been amalgamated with Srinagar City. The net increase in the number of towns thus comes to two only. 369 361

65. Distribution of Towns by Natural and Administrative Divisions.—Imperial Table V gives the number of towns in each administrative division. The number found in each natural division is given in the margin. The Jhelum Valley Division comprising as it does the Happy Vale of Kashmir with its fertile soil and bracing climate naturally takes the lead. The mountainous country of the Jammu Province comes off second best as the gregarious instincts of man cannot flourish on hills and ravines with scant vegetation and scattered cultivation. The Indus Valley segregated by mountain barriers which in their pride kiss the sky afford the least scope for urbanisation and is relegated to the rear. 361

I.	Sub-montane and Semi-mountainous ..	10
II.	Outer Hills ..	10
III.	Jhelum Valley ..	13
IV.	Indus	4

With the reader's indulgence we shall go a little into detail about the characteristics of these towns in these divisions. 361

Towns in the sub-montane and semi-mountainous tract are market places for the surrounding country. Leaving aside the city of Jammu for a later consideration, the town of Akhnoor occupies a commanding position on the river Chenab at a place where the river debouches into the plains and becomes navigable. The town exports *Ghee* (clarified butter) *Bunafsha* (Viola adorata) and *Anardana* (Pomegranate Seed) to British India and other parts of Jammu and supplies the adjoining villages with salt, oil and other articles which the soil cannot yield and have to be imported by the farmer. Timber is available in a large quantity and an industry for building materials and furniture has bright prospects of success. The town was visited by famine in 1978 and by plague in 1979 which exacted a toll of nearly a hundred human lives. Samba, Sri Ranbirsinghpura, Kathua, Parol, Bhimber and Manawar are other towns of the same type. Samba was once a hill principality. It is noted for its *Khadi* weaving and calico printing. Sri Ranbirsinghpura possesses the advantage of being served by Railway. It was founded by the late lamented Maharaja Ranbir Singh Sahib Bahadur, after whom it is named, but it has not flourished according to royal expectations. The town has indeed little room to expand except on the northern side and there is no industry which can attract population from the villages surrounding it. Kathua exports rice to Pathankote and Gurdaspur in the Punjab and is linked with Jammu by a motorable katcha fair weather road. Mangoes abound in the locality. Parol suffers from lack of good communications which affect its trade balance. It is further the Bengal of the State where malaria rages in an endemic form. Bhimber trades in wheat, rice, hides and a little *Khadi* with Gujrat and Lalamusa in the British territory and with Rampur Rajouri and Kashmir in the State. It is an old historic town. During the Mugal period it was at the summit of its glory as the road from Delhi to Kashmir by which Mugal Emperors travelled lay through it. Manawar is connected with Gujrat in the British territory and with Jammu, Akhnoor and Bhimber in the State. It exports wheat, rice, hemp, banana, and a few varieties of fruits like pomegranate. It was visited by drought in 1979 and by the locust swarms in 1986 which foreboded calamity to the agriculturists and which was averted by the prompt and effective measures adopted by the State. Mirpur carries on a thriving trade in wool, hides and *Ghee* with Jhelum, Gujranwala, Lyallpore and Amritsar. *Khadi* is manufactured and sold in mountainous tehsils of Kotli, Rampur Rajouri and Poonch. The linking of the town with the British territory by a motorable road and the opening of the interior of the surrounding country by good roads are necessary for the maintenance and increase of its commercial prosperity. In 1978 it was visited by a famine and in 1981 by plague which carried away about 200 human lives. A Notified Area Committee has been formed in the town to look to its sanitary needs. 439

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Towns in the Outer Hills.—These do not differ in any remarkable detail from those in the sub-montane tract. Basohli, a very old town, has trade relations with Amritsar in the Punjab where it exports *Ghee* (clarified butter), wool and hides. It was once a great wool producing and manufacturing town but the industry received a serious set-back from several causes, notably the high customs duty charged on the production by the then Raja of the place and the decreased demand from France which was its best customer for shawls. The industry is now extinct and a decay has set in the economic conditions of the place. In Kotli the occupation of the people is agriculture, trade and money-lending. The place suffered from a severe drought in 1978 and in 1979 it was visited by cholera. Udhampur is better off and has grown steadily due to the opening of the Banihal Cart Road. It carries on trade with Lahore, Amritsar, and other markets of the Punjab and the State. The main articles of trade are *Ghee* (clarified butter) *Anardana* (Pomegranate Seed), *Gucchis* (Morels), *Bunafsha* (Viola adorata) and resin. The town also possesses two furniture factories. It has also been granted a Notified Area Committee during the decade under review. Below the town flows the Devaka Nullah regarded as sacred by the Hindus who assemble there on Baisakhi day to hold a fair and have a bath. Bhadarwah has been described as miniature Kashmir due to the similarity of climate. Its chief product is *Ghee* (clarified butter) which is exported to Lahore, Amritsar and other trading centres. In 1985 the town suffered from an unexpected flood leading to loss of life and property.

Kishtwar exports *Ghee* and saffron and manufactures woollen blankets just sufficient for local requirements. It is situated amongst mountains and the provision by the Government of pipe water for drinking speaks of the Government solicitude for its well being and prosperity. But to enhance its prosperity a motorable road from Kishtwar to Batote is necessary.

Ramnagar once the Jagir of Raja Suchet Singh when it was in a thriving condition as borne out by the testimony of Vigne who visited it in 1839, is no longer a flourishing town. Venereal disease is rampant and provision for potable water badly required. The trade is confined to local requirements and a few woollen blankets which it manufactures are absorbed locally. Reasi is an old historic town and is the birthplace of the late Maharaja Pratap Singh Bahadur of blessed memory. It has trade relations with Jammu and deals in *Ghee* (clarified butter), *Anardana* (Pomegranate Seed) *Gucchis* (Morels), rice, wheat, potatoes and *Banafsha* (Viola adorata). Katra owes its importance to its situation at the foot of the hill leading to Trikuta Bhagwati where thousands of pilgrims flock from far and near in the months of Assuj, Katik and Maghar each year to pay their devotions to the Goddess. The trade during that period of the year is brisk and for the rest of the year it is left to its fate of catering to the needs of the neighbouring Illaqa like towns of its kind. Rampur Rajouri may be dismissed briefly as an old historic town sharing the characteristics of Reasi, the chief article of export being *Ghee* (clarified butter). This brings us to Poonch, the last town in this division. It is the chief town of the Jagir and Head-quarter of the Poonch Administration. The town has attracted some Khatri trading families of Rawalpindi, Jhelum and Sialkot districts and Mahajan families of Mirpur and Kotli tehsils of the State. It is an emporium of trade in *Ghee* (clarified butter), *Anardana* (Pomegranate Seed), *Gucchis* (Morels) and *Banafsha* (Viola adorata) which are generally exported to Gujarkhan, Rawalpindi and also find their way to Lahore, Amritsar and Jhelum. In 1928 the town was visited by a severe famine and the Jagir authorities did their best to alleviate distress.

Towns in the Jhelum Valley.—The towns in this division enjoy better conditions being industrial and accessible to motor traffic. Baramulla is an old historic town where weaving, shawl-dying and calico printing are carried on. It was visited by cholera in 1982 and 1985 which decreased the population by about 200 souls. Pattan is famous as emporium for fruit and agricultural produce. The town is electrically lit. Sopore possesses a Notified Area Committee and is noted for manufacture of a special variety of *Pattoo* of square pattern. Cherar Sharif is noted for its *Kangris* and basket work but it is more

a religious town possessing the tomb of Sheikh Nurdin which is held in veneration by the Kashmiri Muslims. Machh Bhawan is a sacred town of the Hindus where people from different parts of India and the State flock annually to perform *Sharadhas* of their deceased relatives. *Lois* are manufactured and carving work is carried on. Pampur is famous for its crop of saffron. *Pattoo* is also manufactured and sold. In 1985 and 1986 floods inflicted damage on the town but Government aid in the form of Taccavi advance, remission of revenue, grant of timber and Shali at concession rates quickly alleviated distress. Anantnag, Verinag, Doru and Bijbehara are trading and industrial towns. Willow work, manufacture of *gabbas*, *pattoos* and *namdas* are carried on. Anantnag is also famous for its wood-carving. Verinag and Anantnag possess beautiful springs, the former being the source of the river Jhelum. Shopyan is famous for its fine apples and woollen blankets. Muzaffarabad is an emporium of trade for Karnah, Kishenganga valley and the rest of the neighbouring country. Turbans and blankets are manufactured and exported. Weaving is the chief industry. *Ghee* (clarified butter) and walnuts are exported to Rawalpindi. Uri owes its importance to its situation on the Jhelum Valley Road which has given a great fillip to its trade. 361 439

Towns in the Indus Valley Division.—Gilgit owes its importance to its being the head-quarters of the district. The Political Agent also has his head-quarter here. Ordinary trade in cotton piece-goods, brass utensils, tea, sugar and salt is carried on with Bandipur, Srinagar, Yarkand and Kashgar. Ladakh is inhabited mainly by the polyandrous Buddhists who follow agriculture. Trade is in the hands of Hindus and Muslims. It has commercial relations with Central Asia and serves as an exchange for *Namdas*, *Charas*, silk, woollen carpets from Chinese Turkistan and tea, sugar and cloth to Chinese Turkistan. Skardu, another town in this division, is famous for its apricots and *Zarishak* which form the main articles of export.

66. Types of Towns.—The above analysis which might have seemed boring to some and might have called up in others the happy or unhappy reminiscences of school days will be found to be a necessary preliminary to the determination of types of towns in the State. From what has been said above it will be clear that most of the towns in the State are old historical towns or *foci* for exchange of agrarian produce and have much leeway to make before they can be designated as industrial towns. This is specially the case with the towns in the Jammu Province and Frontier Districts. In the Kashmir Province Pattan, Bijbehara, Verinag, Muzaffarabad and Uri partake of the nature of agricultural and trading towns while the remaining 10 are industrial. Even in industrial towns machinery plays only a limited part in production which is carried on as a cottage industry except at places where the Co-operative Department has organised unions of artisans. The Industries Department has indeed started peripatitic parties for demonstration of upto-date designs and modern scientific appliances to the weavers in the Muffasil. 361

67. Rising & decaying Towns.—Parol, Basohli and Ramnagar in the Jammu Province seem to possess little prospects of a bright future. The ravages of malaria in Parol, extinction of weaving industry in Basohli and venereal curse in Ramnagar have already been referred to as causes of their anticipated decay.

Katra and Uri are rising towns. The former due to the influx of pilgrims and the latter due to its importance as a halting station on the Jhelum Valley Road bid fair to prosper.

68. Towns by class.—Excluding cities from consideration the number of towns in each class with their aggregate population is exhibited in the margin. The only two towns in class IV (10,000 to 20,000) are in the Jhelum Valley Division while towns in class V (5,000 to 10,000) come exclusively from the Jammu Province (2 from the Sub-montane and 1 from the Outer Hills) with the exception of Baramulla which falls in the Jhelum Valley Division. The rest of the lot 31 in number are all below 5,000 falling in class VI. The aggregate population as we rise to each higher

Class.	No.	Population.
IV ..	2	31,716
V ..	4	27,525
VI ..	31	60,026

1: Lawrence G-3 (1889-1895) 1895 AV4 Kashmir AV4
Kashmir AVI

Ki 487 Kr 487

CHAP. XVI.

Jhelum valley cart-road.

In September, 1890, the road from Baramula to Kohala was opened to cart traffic, and the immediate result was that trade deserted to a certain extent the Banihal and Pir Pánjál routes. But as a trade route the Jhelum valley road has up to the present disappointed expectations. It is frequently closed for months together, owing to heavy landslips, and carriers find that the cost of fodder along the line is a serious obstacle to their business. The heavy expenses entailed by the construction of the Jhelum valley road and its maintenance have prevented the Durbar from keeping the Banihal and Pir Pánjál routes in good order, and it is quite possible that until the Jhelum valley road hardens into a permanent and safe thoroughfare, with bridges capable of carrying heavy carts, its construction will not lead to an appreciable or steady increase of trade. Further, unless the alternative routes are kept in good repair, it is possible that the trade between Kashmír and the Punjab may diminish.

Ki 439 Kr 439

Total trade.

The following table shows the exports from Kashmír to the Panjab, and the imports from the Panjab to Kashmír. The figures are taken from the Panjab trade reports, and as railway communication between Kashmír and the Panjab has been much discussed of late, I have added statistics showing the trade between Ladákh and the Panjab, surmising that if Srinagar is linked with the railway all the trade with Ladákh and Yarkand will pass through Kashmír, or at any rate through Gilgit. The figures given by the Panjab trade reports deal not only with the valley of Kashmír, but include the trade of Jammu territory. It has been calculated that Kashmír proper accounts for half the trade shown in the table, but if one looks to the population of the various divisions of the Kashmír State, it would seem that Kashmír proper is given a larger share than would be justified by census statistics. The population of Jammu territory, according to the census of 1891, amounted to 1,439,543. The population of Kashmír proper amounted to only 814,241. Even if the through trade to Skardu and Gilgit be included, and their population of 127,094 be added, we should then have a population of 941,335, which is still less than half. It is unfortunate that exact figures cannot be given for the Kashmír valley, as distinguished from the rest of the territories of His Highness the Mahárájá of Jammu and Kashmír, but a fairly accurate idea can be formed of the trade of the valley, based partly on the figures shown in the statement and partly on local information obtained in Kashmír.

Kr [162] Ki [162]

1: Lawrence G-3 (1889-1895) 1895 AV4 Kashmiri AV4
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W. Tibetans AJ4

TABLE I.—TOTAL TRADE.

Ki 439
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	Exports.		Imports.		Total.	
	Maunds.	Value. Rs.	Maunds.	Value. Rs.	Maunds.	Value. Rs.
1-86. Kashmir	Lags. 29,741	54,59,130	340,766	38,49,991	Lags. 26,741	93,09,121
Ladakh	15,915	3,78,321	6,069	3,39,746	21,984	7,18,067
2-88. Kashmir	Lags. 44,586	57,34,913	353,262	37,77,822	Lags. 44,586	89,12,735
Ladakh	16,801	4,57,746	7,000	3,44,087	23,801	8,01,833
3-87. Kashmir	Lags. 2,300	52,86,172	398,987	42,68,043	Lags. 23,030	96,54,615
Ladakh	7,596	1,32,007	5,797	3,24,748	13,393	4,47,815
7-88. Kashmir	Lags. 23,172	69,31,738	478,790	53,10,303	Lags. 23,172	1,22,42,041
Ladakh	7,742	3,45,380	6,834	3,17,115	14,596	6,62,495
8-89. Kashmir	Lags. 20,586	81,23,443	456,476	49,57,047	Lags. 20,586	1,30,80,499
Ladakh	8,417	3,03,624	6,112	2,99,297	14,529	6,02,921
9-90. Kashmir	Lags. 9,097	66,40,831	540,062	56,41,947	Lags. 9,097	1,22,82,828
Ladakh	8,706	2,48,746	5,945	2,26,582	14,651	4,75,428
0-91. Kashmir	Lags. 5,700	57,6,089	473,068	56,61,734	Lags. 5,700	1,12,61,276
Ladakh	7,743	3,41,408	5,820	2,85,111	13,563	6,27,129
1-92. Kashmir	Lags. 20,189	1,289,299	565,314	66,16,145	Lags. 20,189	1,31,21,233
Ladakh	7,983	3,07,789	4,010	2,22,378	11,973	5,30,167
2-93. Kashmir	Lags. 6,624	1,812,805	498,867	48,68,247	Lags. 6,624	1,201,01,339
Ladakh	8,998	3,01,413	4,155	2,16,142	13,098	5,18,554

Ly Lawrence G-8 (1889-1896) 1896 AV4 Kashmir AV4
Kashmir AV1

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CHAP. XVI.

If one looks at the figures of the year 1891–92 it would appear that the opening of the Jhelum valley road had caused a large increase in trade. The value of the imports into Kashmír amounted to Rs. 66,16,145, and of the exports to Rs. 65,05,088, and the total value of the trade was greater than that of any preceding years, exceeding that of 1888–89, the next best year, by Rs. 40,734. But in 1892–93 the trade falls to an import value of Rs. 48,68,247, and an export value of Rs. 53,33,092, giving a total value of Rs. 1,02,01,339. In 1883–84, the year preceding the period covered by the table, the exports to the Panjab amounted to Rs. 52,90,127, and the imports from the Panjab amounted to Rs. 37,25,914, giving a total value of Rs. 90,16,031, so that if the trade of 1892–93 be regarded as normal there has only been an increase of Rs. 11,85,308 in ten years. But there were special causes for a falling off in trade in the year 1892–93. The harvest was bad, owing to the small amount of snow on the mountains; Srinagar was visited by a serious conflagration; and a severe epidemic of cholera paralyzed all trade in the city and the valley.

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On the whole the figures given in the table need cause no despondency as to the future of the Kashmír trade. At present the country is in a transition state. Cart traffic on the Jhelum valley road has disturbed the old method of carriage, but owing to the imperfections of the road it has not yet supplanted it. Meanwhile the old method has to a certain extent fallen into abeyance. The cultivators, who were formerly obliged to work as carriers in the cold weather in order to acquire money for the payment of the land revenue, are now able to pay the revenue from the proceeds of agriculture, and they do not go down in the same numbers as in former times to the Panjab. The pony carriers of Kashmír have found a more lucrative field for carriage in the direction of Gilgit, and in 1893 some 10,000 ponies of Kashmír were employed on the Gilgit road. And lastly, owing to the costliness of the Jhelum valley road, it has been impossible to keep the other two routes in order. The outward signs of these changes are the decadence of Islamábád on the Banihal route and of Shupiyon on the Pír-Pánjál route, and the sudden growth and prosperity of Sárámúlá on the Jhelum valley route and of Bandipura on the Gilgit road. Just as trade is in a transition state owing to the change in the routes, so it is in a transition state owing to the change in the condition of the people.

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I think it may be said that the agricultural classes of Kashmír are more prosperous now than they were in 1889–90. Apart from changes made in the revenue system, all tending to the betterment of the cultivators, there has been a great influx of money into Kashmír, caused by large public works, by transport operations on the Gilgit road, and by the steady increase in the number of visitors to Kashmír, who spend

6:Spate N-4 (no date)1954 AW1 India
KASHMIR
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433 have a high standard of durability. The supply of hides and skins was large, as the Hindu orthodoxy of the ruling house prohibited cow-slaughter and so inflated the numbers of cattle. The production of high-grade rag paper was once important, but has declined before the growth of the Indian mill
505 industry. Finally we may note the importance of water-borne traffic: much of the provisioning of the city is done by flat-bottomed boats, 50–60 ft long and drawing 2 ft or so, which can carry up to 30 tons of cargo. The boatmen, particularly those who man the tourist house-boats, have a reputation for supplementing licit earnings by following the world's second oldest trade.

487 Much of the importance of the Vale, and hence of Srinagar, lies in its function as a staging-base on the Himalayan routes. The Sn entries have already been mentioned; to the NW the road to Gilgit and the Oxus lies across the Raj Diangan Pass (11,800 ft) into the Kishen Ganga Valley and then by the Burzil (13,755) into Astor; both these passes not without danger in winter. But the most important trade route, leading either up the Indus into Tibet or across the Karakoram into Sinkiang, is that to the NE by the Zoji La. At 11,578 ft this is the lowest col on the main W Himalayan axis, a pass of the Maloja type with the steep ascent on the S: this is due to the Sind cutting back into the headwaters of the Dras, which lies on the drier side of the mountains and has much farther to go before it reaches 5200 ft, the local base-level of the Sind.

161 If anywhere on earth presents the semblance of the Happy Valley of
439 *Rasselas*, it is the Vale of Kashmir; but however pleasant the prospects, the
661 human history of the region has been, on the whole, vile. To begin with, it is probably over-populated; density in Anantnag (Srinagar) Dt is 303 (and of course far higher in relation to cultivated area), and it is significant that sugar and grain come next to cotton goods in the Kashmiri import list. Beyond this it is hardly an exaggeration to say that the whole history of Kashmir for the last few centuries has been one of misgovernment and oppression, often deliberate, of the peasantry for the benefit of narrow Court cliques; nor was this tradition dead in this century. At this point it is probably appropriate to discuss the present Indo-Pakistani conflict.

THE KASHMIR DISPUTE

631 'The trouble in Kashmir' stems finally from the simple fact that a popu-
668 lation 77% Muslim was ruled by a family of the strictest Hindu orthodoxy, descendants of a particularly able and ruthless *condottiere* under the Sikhs, Gulab Singh of Jammu, who 'mediated' between British and Sikhs to his own profit. It is safe to say that at no time in the century's existence of the state have relations between the dominant Dogra Rajputs of Jammu and the Muslim majority been other than those of exploiters and exploited, to such an extent that until quite recently agricultural progress was still

132 Baltistan, the country between the Nn Shigar and the Nubra, is slightly
136 more favoured than Ladakh, with *c.* 6 ins. precipitation and more glaciers; but it is still very harsh. The valleys at 8000–10,000 ft have a few patches of pine and deodar on the slopes, willow and poplar along the streams.
241 Agriculture depends on the snow, which lies from mid-December to mid-March; in winter many villages are reached by the sun for barely an hour or two a day, but in summer the heat in the narrow rock-walled valleys—especially around Skardu—is intense. The usual crops, with ordinary and naked barley prominent, are grown, a spring and an autumn crop where water is sufficient. Lucerne, carefully tended, is important, but except for intensive manuring of the sandy soils farming is extremely primitive, and rotations unknown. The hot summer enables a wide variety of fruits—peaches, melons, grapes, above all apricots—and even a little tobacco to be grown. But the absence of the demographically restrictive social institu-
[316] tions of Ladakh keeps the Baltis miserably poor. Here and there washing for alluvial gold ekes out incomes a little, or at least enables revenue demands to be met.

241 To the E conditions get progressively worse. Around Pangong there are
361 a few fields of barley and peas on the fans at 14,000 ft or a little more; at Tankse "the few houses that constitute the village seem to hide behind a little grove of willow trees planted on one side of a stream, as if these trees were the greatest treasure of a place that wished to put up a brave front, a green and damp façade, to the hostile dry world before it". But on the
136 plateaus NE of Pangong even pastoralism is difficult. The Chang-chenmo Valley has some vegetation: tamarisks on the floodplain, *burtse* on the slopes, and just below the snow-line some flowering plants and patches of grass,
[133] shared by tame yaks and wild asses. Here and there hot springs "water the gravelly plains into producing a little green grass . . . so precious that each patch has a name." [44]

● 439 Yet this most negative of regions has its place in human history. The old trade to Yarkand and Kashgar is dead or dying, but at the hands of man himself: politics in Sinkiang and Kashmir are responsible for its decay, not the desolate leagues of rock and ice nor the murderous winds of the Karakoram. The passes are open for only five or six months of the twelve; but over them, carried on yaks or even sheep, travelled jade, hemp, and silk from China; from India goods from the bazaars of Srinagar and Amritsar,
788 sugar and salt; borax from the dead lakes of Rupshu. Goods of less bulk, but to many of highest value, also traversed this, one of the strangest pilgrim routes of the world. Chinese disciples of the Enlightened One, seeking the shrines of Peshawar and Sarnath and Buddh Gaya or the libraries of Taxila, fought their bitter way over these savage gables of the world; and here too came Christian men, perhaps fleeing from the tide of Islam, per-

[44] Hutchinson, *op. cit.*, 106–07, 128–38. For the facts of the next paragraph, *ibid.*, 108–11.

563 per cent. of the total strength of services. What is more
647 important to note is the fact that out of the total increase of 2,915 in the strength of all services, the share of the Muslims was 2,236 or 76.7 per cent., as against 679 or 23.3 per cent., the share of other communities.

647 In the matter of Government purchases, preference is
441 given to local firms. The Department of Civil Supplies, which has been established to arrange supplies for Government Departments, maintains a list of registered local firms. Preference is also given to locally manufactured goods when available, for use by Government Departments.

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563 Following the outbreak of communal trouble in the
647 State in 1931, His Highness was pleased to appoint a
423 Commission, with Mr. B. J. Glancy of the Political Department of the Government of India (now H. E. Sir B. J. Glancy, Governor of the Punjab) as President and with four non-official representatives of Hindus and Muslims of Jammu and Kashmir Provinces as members to inquire into the grievances, religious and secular, of different communities. The Committee made a number of recommendations, which His Highness was pleased to accept. The more important of these related to:—(1) religious places that had passed into the hands of the Government, (2) recruitment of different communities in Government services, and (3) grant of proprietary rights, accompanied by controlling legislation, in regard to lands of which the ownership was held by the State. As regards the first, Government ordered the restoration of the places to the community which was able to substantiate its claims to them. Regarding the second, minimum qualifications were fixed by which educationally less advanced communities could secure an adequate share in the services. Regarding the third, His Highness not only granted proprietary rights to the *zamindars*, but also waived the condition of payment of *nazarana*. This concession represented in money value an amount of over Rs. 20 lakhs. Recently, this concession has been extended to villages transferred to the State from His Highness' Private Department.

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657 To insure against food scarcity that had previously
623 threatened the village areas in Kashmir Province, the *panchayats* in Kashmir Province collected in S. 1999, 60,000 *kharwars* of *shali* and maize on *khush-kharid* basis for use in times of scarcity.

With a view to minimizing the migration of unskilled workers from Kashmir Valley to the plains in the winter for work and finding suitable productive work in the State itself for the men who migrate and as near their homes as possible, the Rural Development Department was entrusted with investigating the matter and preparing lists of men who migrate and the kinds of work suited to them. With the help of the *panchayats*, the Department was able to submit the details to the Government within a very short time of a month and a half. On the basis of this information, the Government appointed a committee for devising schemes calculated to provide labour to such labourers. As a result of the recommendations of the committee, Government sanctioned several schemes for providing employment to large numbers of people.

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656 Nor have the interests of the masses of the urban population which include manufacturers and traders, artisans and craftsmen, owners of house-boats and boatmen and skilled and unskilled labourers been lost
658 sight of. Primary education for boys has been made free and compulsory in the cities and important towns. As recommended by the Glancy Commission, the fees previously imposed on visitors to the Mughal Gardens near
651 Srinagar were abolished. Taxes on boat-men have in certain cases been reduced or remitted, and sites for mooring of house-boats have been provided either at
● 441 cheap rates or free of rent. An industrial exhibition has been held at Srinagar annually since 1929. The
543 exhibition attracts a large number of people including visitors, with the result that not only have there been greater sales, but there has been marked improvement in the variety and the finish of the goods produced. In order to provide assistance in the marketing of goods manufactured in the State, an Industrial Museum and Sales Emporium was opened at Srinagar towards the end of 1941. A similar institution has been started at Jammu also.

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

sible to keep my eyes on the road and away from the magnificent views as we climbed up through blue and grey cedars, tall firs and straight pines, the ground strewn with their cones and needles, the scent in the air glorious. As though to tempt the tourist to stop a while to enjoy to the full all that is about him, on many of the bends the road has been widened so that a car can be parked, for it is the ideal place for the picnic lunch or tea as you look down on the forest-covered hills, the silver river lost for a distance behind their beautiful multicoloured branches and high in the background the snow-covered mountain tops, sharply separated by their whiteness from the clear blue of the sky. 361

The rest house at Kud sits just above the road, and although the furnishings were far from up to hotel standard, food of a kind was to be had there, and so we stopped the night, to awaken next morning to walk out on to the covered verandah and look across to the distant hills, over the mist which still clung to the valley between. Like most of these rest houses and Dak bungalows, which are usually quite old buildings, it has been beautifully sited for tourists but is not comfortable enough to encourage them to linger long. This was to be the last night on which blankets would be required on the bed. 361 495

From here down to Udhampur is a distance of twenty-five miles, the road gradually dropping, with many hairpin bends; but still the country clings to its trees, although as the latitude becomes lower, so the sweet-smelling pines and the firs are replaced by others. From among the barren red rocks great bushes grow, and when we were there they were all in bloom, the most fascinating being a mass of pink wax-like flowers, the leaves narrow, long and glossy, and when we stopped we found small clumps of wild strawberries in those parts of the road which held more vegetation. Still the road was with the river. 491

Most of the little towns we had passed through had consisted of long bazaars, always with many "hotels" which are really restaurants. Here and there on the bend of the road, beneath shady trees and close to a stream or a spring there were the odd tea shops, their sign of trade as always, being rows of cups and saucers and tiny tea pots, for each customer has his own pot; whilst behind them is a great clay stove with a kettle always 361 443

2: Gervis T-3 (no date) 1954 AV7 Kashmir AV1

361 443 boiling on the top, and usually there are tin biscuit boxes with glass fronts to display the different kinds of cakes. There were always the cloth shops, the shelves sparsely spread, but with the dhursie—or tailor, usually a Sikh—sitting cross-legged on the verandah before his sewing machine, it being quite usual for the purchaser of cloth who comes from some way off in the hills to buy a length and wait for it to be made up into whatever article he or she wants. Then there was always the dry-goods store, most of that which the shopkeeper had to sell being displayed in large, flat baskets, whether it be tea, soap, tobacco, chilli powder, salt, flower, rice or any other commodity; always he had for sale lengths of rope, small fans for brightening up the charcoal cooking fire, and sweepers' brooms, besides oil for lamps and the ghee for cooking. His was a shop essential to every hamlet.

361 491 From Udhampur to Jammu is a little over forty miles. By now I began to realize that the lovely Valley of Kashmir was a long way off, for low hills surround the road; these are bleak and as we went further, so the trees and bushes no longer grew. The road winds, with many blind corners, and the rocks change in their colour to an elephant grey; they are smooth, as though soft, and there are signs in plenty of erosion, but the road is wide and the surface good. With little else to think about, my 643 491 mind went back to that which I had read of this road. In the not very distant past, the route to Srinagar was the private road of the Maharaja; over this he travelled each spring to go to his summer capital, and returned the same way to Jammu, his winter capital, in the late autumn. All but the last Maharaja, who used cars, took weeks to make the journey; each night camp was made, usually at one of the rest houses but not necessarily so, though always near to a spring—a few of those he used are still adorned with the stone carved heads of animals out of the mouths of which cool water was made to flow for His Highness. He did not always move on next morning though; the decision as to when he could continue the journey being arrived at by his pundits, and if they decided that the stars were not propitious, then the Maharaja just stayed put, sometimes for weeks on end, whilst "his Srinagar subjects anxiously awaited His Highness's arrival".

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1
Kashmiri AV4

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State school badly housed, and a dispensary in a building wholly unsuited to the purpose. The town has a neglected appearance. The streets are badly laid, dirty, and undrained, and there are no attempts at conservancy. Trade is brisk. It is mostly in the hands of Mahājans and Khattrīs. The chief articles of export to British India are grain, *ghī* from the hills and Pūnch, and minor forest products from Kotli, Pūnch, and Rājauri; the chief imports are salt, cloth, tea, and sugar.

Kr [439] [564]

Pūnch.—Principal place in the *jāgīr* of the same name, Kashmīr State, situated in 33° 45′ N. and 74° 9′ E., at an elevation of 3,300 feet above sea-level. It lies on sloping ground above the right bank of the Tāwi. Population (1901), 8,215. The town is oblong in shape, and is unwalled, with narrow streets. There are about 750 houses, generally single-storeyed with flat mud roofs. The fort, in which the Rājā resides, stands on a mound about 300 yards from the south-west corner of the town. Pūnch is well supplied with water brought by channels from the neighbouring streams. The climate is hot in the summer, and the rice-fields in the neighbourhood are probably one of the causes of the prevalence of fever. During the five hot months it is the custom to migrate to the hills to the summer camping-ground known as Dhoks. There is a flourishing market and a large trade is done in grain and *ghī*, in spite of the fact that there are no roads in the *jāgīr* fit for cart traffic. A good six-foot road for pack transport has nearly been completed from the town to Uri on the Jhelum, and there is a project for a road to Rāwalpindi, with a suspension bridge over the Jhelum at Lachman Pātan. Other important tracks lead to Gulmarg and Tosh Maidān in Kashmīr, and to Jhelum. The ancient name was Parnotsa, and the place is often mentioned in the chronicles. The Kashmīris always speak of Pūnch as Prunts.

Kr [162] Kr [342] Kr [312] Kr [132] Kr [221] Kr [443] Kr [487] Kr [101]

Situation.

Srīnagar.—Capital of Kashmīr State, situated in 34° 5′ N. and 74° 50′ E., at an elevation of 5,250 feet above sea-level. The city lies along the banks of the Jhelum, with a length of about 3 miles and an average breadth of 1½ miles on either side of the river. Originally houses were confined to the right bank of the river, and the site possesses many advantages, strategical and economic. It is not known when the extension on the left bank took place, but the royal residence was transferred to it in the reign of Ananta, 1028–63. Modern Srīnagar, on the right bank, occupies the same position as the ancient city of king Pravarasena II, who ruled at some period of the sixth century. Kalhana, in his famous chronicle, says that the

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wooden articles, silver-ware, knitted ware, leather and metal articles etc., are making steady progress. Two private joint stock conoerns have taken up the manufacture of pearl barley, jams, oats, etc. A number of minerals like Bentonite, Barytes, Sulphur, Borax, Gypsum, Ochres, China clay etc., are being worked. A canning factory has been constructed and a glass factory is under construction. 471

Tata Sons Ltd., inquired into the condition of the existing power installations in the Jammu and Kashmir Provinces, and the measures necessary for making them function satisfactorily. But, as in the case of newsprint paper, the necessary machinery could not be imported to work out this large scheme. Provision has, however, been made for improving the existing installations, particularly in Jammu area, where the demand for power exceeds the capacity of the present installations. The Government continue to have under consideration the establishment of new sources of power to feed the growing industries of the State. 371

The Jammu and Kashmir Bank started in 1938 has already declared a dividend. It has taken over the treasury at Srinagar and will soon be taking over the treasury at Jammu. It has established branches in a number of towns in the two provinces. 652 453

Because of its natural scenery and cheapness of living, Kashmir has long attracted visitors. A Visitors' Bureau has been in existence for the guidance of visitors. Recently His Highness' Government have turned their attention to the development of the tourist traffic. Small Tourist Bureaus have been established at Rawalpindi, Suchetgarh, Jammu, Domel, Pahalgam, Nagin and Ganderbal to assist visitors on the spot and guide them. A Boulevard has been constructed in Srinagar along the banks of the lake at Gagribal. This road has added to the beauty of Srinagar and provided a good healthy place for morning and evening walks. A programme of providing more amenities to tourists, increasing the attractiveness of places of interest and extending the roads to beauty spots which are not easily accessible is being worked out. A hanging garden has been constructed at Gagribal for recreation of the visitors. The two islands, Rup Lank and Sona Lank, in Lake Dal have been improved. Pahalgam is being developed into an ideal hill station. To provide 484

lower tracts. The Ranbir canal was thrown open in the Jammu Province but its effect on population were naturally slower themselves in the subsequent decades. Percentage increases of 2·3 and 11·3 for Jammu and Kashmir Provinces and 8·6 for the entire State for the decade is quite reasonable and reliable. 161 132

1931-1941.—The normal rainfall was generally better than in the previous decade. The condition of crops in the State during the decade was about the average on the whole with the exception of the extraordinarily dry year 1939 which caused serious distress in some tehsils of the Jammu Province. "The greatest suffering was occasioned in the tehsils of Kotli, Mirpur, Samba and Poonch Jagirs and in a slightly lower degree in the tehsils of Kishtwar, Ramnagar, Bhadrwah of the Udhampur district. Liberal Taccavi advances were made through the Co-operative Department in the district of Mirpur for purchase of grain and cattle, among whom the mortality was very heavy, owing to dearth of fodder and desertion of the population to neighbouring districts in search of livelihood. State efforts supplemented by private charity succeeded in partially easing the situation, but the adverse effects of this long drawn suffering had an important bearing on the movement of population in the affected tracts. The total amount of Revenue suspended during the decade was Rs. 100,087 of which Rs. 1,93,700 was suspended in the Jammu Province".

The suspensions in the Frontier Districts and Kashmir Province amounted to Rs. 5,623 and Rs. 70,604 respectively while remissions throughout the State aggregated to Rs. 21,000.

Irrigational Extensions.—The decade witnessed an increase in the number of canals by 2, in total mileage by 60 and in irrigated area by 15,652 acres which is a fairly satisfactory record of decennial improvement, greater share of improvement falling to the lot of Jammu Province as in Kashmir the natural water courses fed by snows require little further help by artificial system. In Jammu the Ranbir canal with 6 distributories was completed in 1912; the Ramnagar canal in Kathua district was completed in 1917 and Ujh canal was started in 1919, while 8 distributories from Upper Jhelum canal were laid out in Mirpur in 1916. 161 312 [487]

Public Health.—Out of the total 88,294 deaths during the decade Influenza levied the heaviest toll (44,514 deaths) by causing 50 per cent. of the total mortality in 1918 and the disease held sway over both the provinces. Kashmir was free from Plague while Jammu had 9 visitations of this epidemic resulting in the total mortality of 9,134 persons in the decade. Cholera did its usual havoc in Kashmir and took every 18,304 lives—the 1919 attack being the most virulent. Small-Pox inflicted considerable mortality both in Jammu and Kashmir Provinces, the total number of deaths being 16,405. It is regretted that the absence of reliable vital statistics renders comparison with the past Census difficult. 161 164

Prices and Wages.—The exceptional feature of the decade was the abnormal rise in prices and wages during the War and the Post-War years as against the easy prices and steady conditions prevailing prior to 1914. The prices of food stuffs increased by 150 to 200 per cent. on account of the War and the wages of artisans and labourers were universally more than doubled. A coolie who received a daily wage of -/8/- could not be had for less than Rs. 1 or even Rs. 1/4/-. 458

Apprehending that the export of large quantities of food grains from the State to outside places where higher prices were obtainable will lead to undesirable famine conditions the State had to place an embargo on the export of wheat, maize and rice. It is, however, unfortunate that the number of deaths in the War is not given in the Report as the absence of the able bodied population from their homes for a period of five years and the deaths of 1 [Errata: add "to" before "show", at errata sheet, p. 229, category iii -- Analyst] 161 722

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

made difficult for the laden men, and then a more gradual slope along a spur, through a forest of the same sorts of conifers. The spruce and silver fir flourish most in the high parts, while lower down the deodar and *Pinus excelsa* are most numerous. The trees, as a rule, run to a height of 100, 120, and 150 feet; many are wonderfully straight. In the descent of several thousand feet such as we were now making the changes in all kinds of vegetation are very striking; first below the snow were great bunches of different sorts of primulas; these farther down gave way to other flowers of great variety; deciduous trees gradually became more frequent, and with their fresh spring colours among the dark foliage of the conifers gave new beauty to the forest. 132 133 137

BHADARWÂH.

When we had descended more than 5000 feet we reached the valley of Bhadarwâh. This is a nearly flat-bottomed valley, a mile in width; in length it extends thus open for about four miles, above and below narrowing so as to leave hardly any space between the hill-slopes. The hills which bound it are the ends of spurs from the forest ridges. Some of these spurs have bits of cultivated ground at different levels, and in some places we noticed traces of former cultivation—terraced ground overgrown with young pines, of twenty years' growth or more. 133x

The valley-bottom has a slope of about 3°. The land is terraced to this fall in steps of a few feet each, so as to fit it to receive the irrigating water that here is plentiful enough to provide for a crop of rice. For this, in the month of May, the people were busily preparing, both by ploughing and breaking up the ground with a heavy kind of hoe or mattock. Men and women combined, in gangs of ten or a dozen, were working over the fields, shoulder to shoulder, striking in regular time, and beguiling the hours by singing as they worked a monotonous but not unpleasing chorus. The process that follows—and this, being lighter labour, has not the same accompaniment of song—is pounding the clods with what are exactly like croquet-mallets; 243 [462] [533]

563

his family subsequent to their acceptance of Islām. Both Hindu and Musalmān Chibs repair annually to the tomb of Shādi Khān at a place in the Kālī Dhar hills in the Naoshera *tahsīl*. Like the Dogrā Rājputs, the Chibs look upon service as the sole career for a man, but both Hindus and Musalmāns till the soil. They are a fighting people, and the spirit of adventure takes them out of their own country. They follow the caste rules of the Hindu Rājputs, but are perhaps stronger and more muscular than the Dogrās to the east. Besides the Chibs, there are Musalmān Rājputs to the west of the Chenāb—the Jarals, the Bhaos (unfavourably known in Akhnūr), the Gakhars, and many others. It should be noticed that the Hindu Chibs give their daughters in marriage to the ruling family of Jammu and Kashmīr.

[564]

[582]

The Bambās and Khakhās.

[101]

Drew, in his book *Jammu and Kashmīr Territories*, suggests that the Bambās and Khakhās of the Jhelum valley might be classed under the head Chibhāli. Very little is known as to when these people migrated into Muzaffarābād and Uri districts, or whence they came; but it is generally admitted that they had a foreign origin. It is probable that the Khakhās have occupied the country on the left bank of the Jhelum for 300 years or more, and that the Bambās, who live on the right bank of the river, came in yet earlier. The Khakhās, who enjoy the proud title of Rājā, are, like the Chibs, Musalmān Rājputs, and trace their descent to Rājā Mal Rāthor. They regard themselves as belonging to the Janjuah tribe. The Bambās, who are styled Sultāns, deprecate a Hindu origin. They claim to belong to the Kureshi tribe, and say that the name Bambā is a corruption of Bānī-Hāshim, and that they are descended from Alī, the son-in-law of Muhammad. The Khakhās and Bambās have a privileged status in the Jhelum valley, and their power has varied according to the weakness or strength of the central authority. Under the Afghāns, the Khakhās and Bambās paid little to their overlord, and were practically independent. The Sikhs tightened their hold over the Jhelum valley, but the Khakhās and Bambās retained certain privileges.

[631]

The Gūjars.

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Numerically the Gūjars are of some importance, both in Jammu, where they number 151,700, and in Kashmīr, where they are returned at 125,650. Some of them have settled down to agriculture; but the great majority are herdsmen, and in the summer months move up to the splendid grazing-grounds above the forests with their buffaloes and goats. They are Musalmāns by religion, and many of the Gūjar tribes speak

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

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About three-quarters of the State forests have been demarcated; but before really scientific forestry can be introduced, it will be necessary that a regular survey should be made and a settlement of the forests effected, and the great task of drawing up working-plans for future guidance must be undertaken.

Before 1891 there was no proper management of the forests, and much damage was done by allowing traders to cut in the forests on payment of royalty without any supervision, while villagers also did immense injury to the forests in various ways, the State making little or no revenue. In 1891 the first attempts were made to put matters on a proper basis, with the result that, while most forms of forest injury except grazing have ceased, the profits have increased largely. Thus the net revenue in 1904–5 was 6 lakhs, while before 1891 it hardly exceeded 2 lakhs. The Forest department is under the control of a European Conservator, assisted by a staff of subordinates.

135

Mines and minerals.

Some authorities have held that there is not much hope of mineral wealth in the State; and among the reasons given is the fact that, as a rule, if valuable minerals exist, the natives of the country know of their existence. The Kashmīris, however, have excellent reasons for reticence on the subject of minerals, and the find of valuable sapphires in Padar in 1882, and the more recent discovery of coal at Ladda and Anji in the Udhampur district of Jammu territory, give hopes for the future. Vast fields have been found, in two sections of which it is estimated that there are 11 million tons of workable coal. The coal is extremely friable, dirty, and dusty. Some of it cokes strongly if subjected to great heat. It is held by competent authorities that the washed and briquetted coal of these fields will have a value equal to, if not greater than, Bengal coal. Exploration for minerals has not yet been attempted on sound or business-like lines. Excellent iron has been obtained at Sof in the south of Kashmīr; good limestone is available in large quantities; gypsum is abundant; and a recent discovery of gold has been made at Gulmarg, the chief summer resort of European visitors to Kashmīr.

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Arts and manufactures.

The industries connected with sericulture, oil-pressing, and the manufacture of wine and brandy have already been mentioned, but the State is still more celebrated for its arts. The most important of these is described in the article on SRĪNAGAR, but other places also possess considerable reputation for various classes. Wood-carving is practised

Woodcarving is practised at many places, and that turned out at Bijbihara is especially noted. The work is artistic, but suffers from the fact that the Kashmiri is a bad carpenter. Lacquered wood-work is produced at Kulgam. Woollen cloth (pattu) is woven all over the State, the best work being produced in the north, while the finished product of the south is especially famous. Blankets are made in many places, and sometimes fetch Rs. 25 a piece. The blacksmiths are very skilful, and some have been able to make surgical instruments and repair gun-locks. The city of Srinagar is noted for its silver, copper, wood-carving, and lacquer. The shawl and paper industries are almost extinct, but many of the shawl-workers have become expert weavers of carpets or have taken to embroidering felts. Good embroidery is also turned out at Islamabad. An industry started very recently, in connexion with the development of sericulture, is the weaving of silk cloth. In 1906 about 100 looms of improved pattern were imported and set up.

Commerce and trade. Up to quite recent times Kashmir was almost a self-supporting country, and the chief imports--piece-goods, metals, salt, sugar, tea, and tobacco--were of modest dimensions. Before the opening of the cart-road from Rawalpindi to Baramula in 1890, the trade was carried by Kashmiris who went down every winter to work in the Punjab, and brought back domestic requisites, or by the professional muleteers,or by Punjabi bullock-drivers. There were three trade routes. The most direct crossed the Banihal pass and ran to Jammu, the railway terminus; the most popular route followed the old imperial road over the Pir Panjal, reaching the railway at Gujrat; and the third was known as the Jhelum valley road, which is now the cart-road and the main line of communication with the Punjab.

In 1892-3 the total imports from India were valued at 48. 7 lakhs. In 1902-3 the imports reached 118 lakhs, but the trade of that and later years was greatly impaired by the prevalence of plague in the Punjab. In 1904-5 the total value was 115 lakhs. The table on the next page shows the value of the more important imports in the years chosen for comparison.

There can be little doubt that Kashmir has increased enormously in prosperity of late years. The land revenue settlement has turned the agricultural classes from serfs into well-to-do peasants, and their wealth is reflected in their increased purchases. The increase in the import of salt is especially satisfactory, as in 1892 it was shown that the annual average of consumption in Kashmir was exactly half of that prevailing in the Punjab.

426 decrees by civil court. About 4,000 co-operative credit societies with a working capital of about Re. 1 crore
[646] provide facilities for credit to agriculturists. The Praja Sabha has a good record of progressive laws passed ever
423 since its inception.[1] The Right of Prior Purchase Act has imposed restrictions on the alienation of agricultural lands, and recognized the right of pre-emption among agriculturists in respect of such land. The Land Alienation Act has further protected the interests of the agriculturists, and stopped transfer of agricultural land to non-agriculturists.
426 The agricultural classes have been defined. The Aid to the Agriculturists and Land Improvement Act provides for grants of loans for improvement of land and relief of distress and the repayment of these loans by easy instalments. In special circumstances under this Act, the payment of particular instalments of a loan may be suspended
651 and even free aid may be granted. The *Kahcharai* Act removed inequalities in the incidence of the *kahcharai* tax, and granted exemption to owners of livestock in respect of particular animals of a given age. Before the enactment of this measure, relief had been granted to owners of livestock by executive action in a number of ways. The *nambardari* cess formerly realized on
423 nomadic animals was remitted. Proprietary rights have been conferred on the *assamis* in Kashmir Province and in the Frontier districts, as well as on occupancy tenants in Jammu Province. But the one concession which has substantially added to the resources of village communities throughout the State is the *Rajtilak* boon already mentioned regarding grant of *khalsa* land to the *zamindars* concerned up to cent. per cent. of their holdings. Several *ailans* have been issued to ensure that the boon is properly
313 implemented. Reference has also been made to the extension of rights of the inhabitants of villages in regard to products of forests bordering on these villages. Recently His Highness' Government have further extended these rights on the recommendation of the Forest Enquiry Committee. Millions of cubic feet of timber and fire-wood are every year removed by *zamindars* from the forests free of charge. Forest products are also sold to *zamindars* at concession rates. Forest industries
[443] and rearing of cocoons provide employment to tens of thousands in the villages.

* * * * * * * * *

[1] [in 1934 -- Analyst]

nd of 1941. A similar institution has been started at 000
ammu also. The Sericulture industry which is a Govern- 655
ent monopoly and the carpet industry which has in
ecent years received subsidies provide employment for 463
housands of labourers. The increased industrial activi-
es of the State have opened new avenues for industrial
abour.

* * * * * * *

The first Municipal Committees established in the 633
State were purely official bodies, financed by Govern-
ment and consisted of 24 nominated members in the
case of Srinagar and 18 in the case of Jammu. The
Governors of the respective Provinces functioned as *ex-officio* Presidents. In 1913, the constitution of the
Municipal Committees was revised. The Srinagar
Municipality was given 8 elected and 16 nominated
members, and the Jammu Municipality 6 elected and
2 nominated members. One elected seat in each
Municipality was specially reserved for traders. In 1921
the right of election of a Vice-President from among
the members of the Committee was granted.

The constitution of the Municipal Committees was
further revised in 1927-28 and the elected element raised to
one-half. In 1936, the franchise qualifications were [LLL]
lowered and brought in line with those prescribed for the
Praja Sabha election. The elected element was sub-
stantially increased to provide a clear majority. The
Municipal Act recently passed provides that unless
the Government otherwise direct, the appointed members
should not exceed one-fourth of the whole Committee.
This Act has also enlarged the scope and powers of the
Committees in many respects. A new procedure has
been laid down for constituting municipalities and alter-
ing units or excluding areas from municipalities, and
provision has been made for giving opportunities to the
inhabitants of those areas that are proposed to be in-
cluded in or excluded from the municipal limits to submit
their objections within a specified time limit.

To guard against overcrowding in the cities of 361
Jammu and Srinagar, several areas have been notified
under the Town Planning Act and schemes for their
development are under consideration. The Town

6:India G-3 (1951)1953 AVI Kashmir AV I

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188. Distribution of the Working Population by Sub-class.—The marginal table seeks to make a comparison of the working population in each occupation at 1931 Census with that of the total population supported by the same occupation in 1921. It has already been stated that the division of the population into earners and working dependents is an innovation and as such the comparison is faulty as the units compared are different. We cannot therefore conclude that agriculture has fallen from its pedestal or that industry, transport, trade, public force, public administration and professions and liberal arts now support a fewer number than they did in 1921. The increases under domestic service and insufficiently described occupations are further deceptive as domestic service counts all such females whose occupation in column 11 has been entered as household work and as have consequently not been termed non-working dependents. Similarly under insufficiently described occupations mistakes of enumeration seem to have frequently occurred in the group for general labourers. The increase under unproductive might be correct.

Sub-class of occupation.	Strength of total working population.	Proportion of working population per 1,000 in 1931.	Proportion of working population per 1,000 in 1921.
1. Exploitation of animals and vegetation ..	817,[illegible]	[illegible]	817
2. Exploitation of minerals ..	1,[illegible]	1	....
3. Industry ..	[illegible]	[illegible]	74
4. Transport ..	[illegible]	[illegible]	[illegible]
5. Trade ..	31,[illegible]	[illegible]	[illegible]
6. Public Force ..	[illegible]	[illegible]	7
7. Public Administration ..	13,[illegible]	7	11
8. Professions and Liberal Arts ..	13,[illegible]	7	17
9. Persons living on their income ..	[illegible]	1	1
10. Domestic Service ..	[illegible]	[illegible]	12
11. Insufficiently described occupations	[illegible]	[illegible]	13
12. Unproductive ..	13,[illegible]	0	0

189. Distribution of Earners in Different Occupations.—It would be better to look to the figures of earners alone which will possibly give us a better insight into the part played by each occupation in supporting people.

The table below sets out the figures of earners in each province by sub-classes of occupations.

Proportions of earners in each occupation per 100 earners.	State.	Jammu Province.	Kashmir Province.	Frontier Districts.
1. Exploitation of animals and vegetation ..	79·0	78	66	89
2. Exploitation of Minerals ..	·1	....	....	....
3. Industry ..	8·0	8	14	1
4. Transport ..	1·0	1	2	....
5. Trade ..	4·0	4	4	1
6. Public Force ..	1·1	1	1	1
7. Public Administration ..	2·0	1	2	1
8. Professions and Liberal Arts ..	2·0	1	2	2
9. Persons living on their income ..	·2	....	....	....
10. Domestic Service ..	2·1	4	6	4
11. Insufficiently described occupations	2·0	2	2	....
12. Unproductive ..	2·0	2	1	1
Total ..	100	100	100	100

A comparison of these figures with the last column of the previous table gives us better results. All occupations show an increase excepting agriculture and transport for which the apparent reason is the difference of classification

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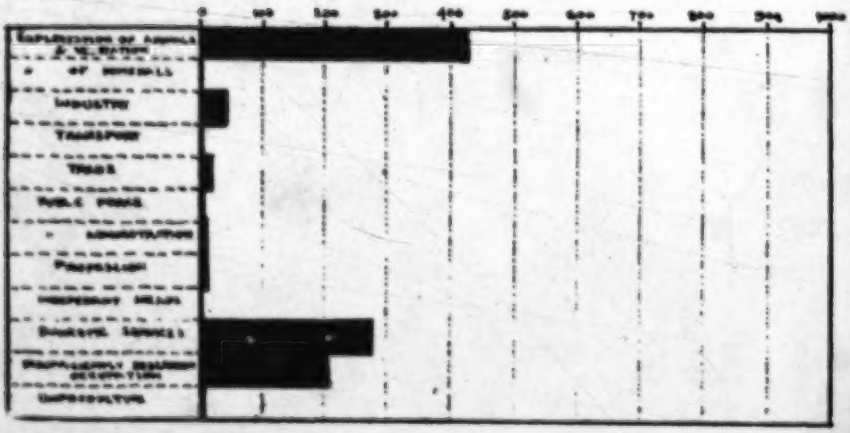
PROPORTION OF EARNERS & WORKING DEPENDANTS
PER 1000 (1931)



[p. 208: a]

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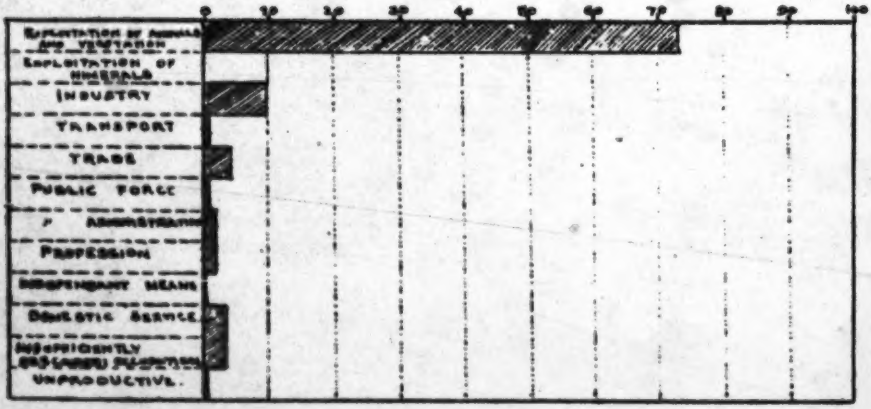
PROPORTION OF EARNERS IN EACH SEX PER 100 EARNERS



[p. 208: b]

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adopted at two Censuses. It will further be seen that agriculture holds both in the State as well as in the provinces constituting the State, an overwhelmingly predominant position. It is the one occupation which supports more persons than all other occupations put together. In the Frontier Districts the number of its votaries is the highest as is to be expected from an out-of-the-way region. The Jammu Province comes second with 76 per cent. of earners relying on agriculture for their livelihood. The Kashmir Province is the least agricultural as so often reiterated during the course of this report.

Next in importance to agriculture comes industry in which the Frontier Districts are most backward while Jammu Province stands second. In trade which stands third in point of importance the provinces of Jammu and Kashmir are on a par. Domestic service and insufficiently described occupations need not detain us as these two sub-classes constitute the strong hold of the blundering enumerating agency. In profession and liberal arts Frontier Districts beat Jammu Province because of the large number of Budhist monks and nuns. In public administration Kashmir Province tops the list and it is a well recognized fact that that province has a larger hand in the administration.

The important occupations are agriculture, industry and trade and we shall proceed to a discussion of them in due course. In the following paragraphs we shall first see the proportions of working dependents to earners in different occupations and proportions of female working dependents per 1,000 male working dependents.

190 Proportion of Working Dependents in different Occupations per 1,000 Earners :—

Occupation.	Total earners.	Total working dependents.	Proportion of working dependents to 1,000 earners.
All Occupations ..	808,169	1,117,156	1,382
1. Exploitation of animals and vegetation ..	580,912	227,443	385
2. Exploitation of Minerals ..	857	236	275
3 Industry ..	78,846	7,999	101
4. Transport ..	8,923	462	52
5. Trade ..	29,783	1,454	49
6. Public Force ..	9,090	35	4
7. Public Administration ..	13,080	133	10
8. Professions and Liberal Arts ..	13,376	302	23
9. Persons living on their income ..	2,067	605	292
10. Domestic Service ..	23,717	540,183	18,021
11. Insufficiently described occupations ..	30,276	336,743	16,608
12. Unproductive ..	11,283	1,856	164

The proportion of working dependents to earners is high in domestic service and insufficiently described occupations as nearly all women who are capable of doing any sort of work are engaged in household duties which in India is the womens' own department. Even those women who assist their husbands in agricultural pursuits do so in spare hours when the duties of cooking and serving the meals etc., have come to an end. In "insufficiently described occupations" a large number of women workers have been put down as labourers and this goes to swell the proportions of working dependents in that sub-class. If we leave these two aside, all other occupations show a lesser number of working dependents compared to earners.

*[Errata: read "women's"; cf. errata sheet, p. 330, Category 116 -- Analyst]

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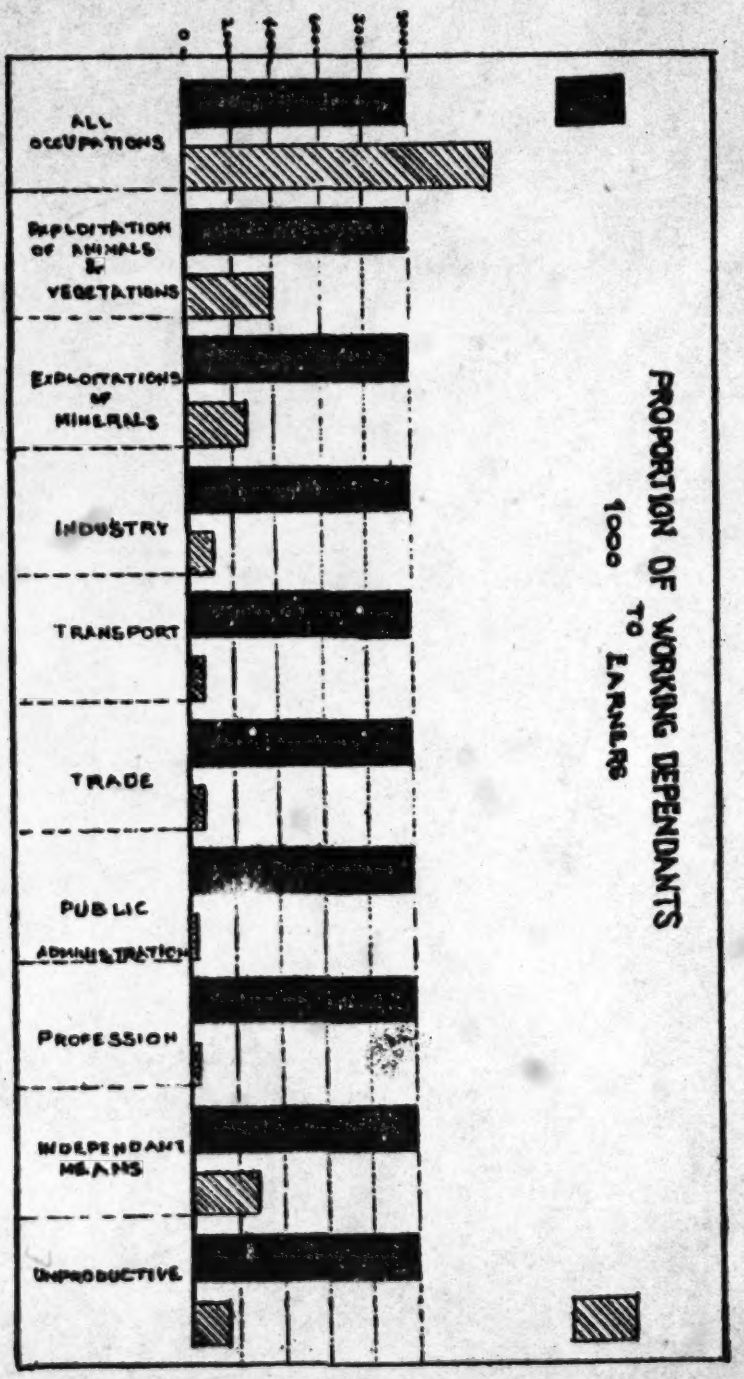

[Exhibit 2097]

*162 Exploitation of animals and vegetation shows the highest proportion in working dependency amongst the rest and this accords with actual facts, for in agricultural operations, the co-operation of the family is indispensable and even 463 young boys and girls of the family are not unoften drafted to some minor work such as tending the cattle or cutting grass etc. The adults cannot be spared at 857 all. The work, moreover, proceeds on empirical methods and does not require for its execution any technical preliminary training except such scrappy knowledge which every farmer's son possesses. Minerals support such a microscopic section of the population that its working dependents need no remarks. Persons living on their income have also a larger ratio of working dependents because the maintenance of sources of income requires supervision, and co-operation of the members of the family cannot be disregarded. Industry also has a respectable figure against it as several persons follow silk-worm rearing as a spare-time occupation at home and of them quite a large proportion consists of women and children. The figures against unproductive are easily understood. The minor boys and girls of beggars and vagrants follow the calling of their parents as soon as they can handle the bowl and can utter a few hackneyed phrases of their profession. A trip to Kashmir will explain to any one the nature of working dependency in transport when he will find all the members of the Hanji family towing the boat. As regards trade, in the Mufassil boys of a tender age are made to work in the shop as assistants and thus serve a sort of apprenticeship before they are full-fledged shopkeepers.

*162 The ratio of working dependency is lowest in public force and public administration as it ought to be.

463 **191. Proportion of Female Working Dependents per 1,000 Male Working Dependents.**—It will be seen from the marginal table that in some of the important occupations women assist the earners more than the male adults. In industry and trade they are in excess of the working dependents of the other sex. In unproductive they are happily less. In exploitation of animals and vegetation which is obviously a male department they do not stand as competitors. In public administration they are sufficiently advanced. On the whole theirs is an enviable position and nobody will venture to say that they are the same as their sisters of old. A change for the better has indeed come over them which will surely prove of great economic value to the nation in days to come.

Occupation.	Proportion of female working dependents per 1,000 males.
1. Exploitation of animals and vegetation ..	120
2. Exploitation of Minerals ..	10,733
3. Industry ..	2,422
4. Transport ..	191
5. Trade ..	1,496
6. Public Force ..	61
7. Public Administration ..	415
8. Professions and Liberal Arts.	168
9. Persons living on their income ..	4,300
10. Domestic Service ..	63,206
11. Insufficiently described occupations ..	19,834
12. Unproductive ..	442

I. Some Important Occupations.

*162 241 **192. Agriculture.**—Of all cultures agriculture is the best as without it the vital requirements of human existence cannot be met. Cultivation in the State engages 558,864 earners and 192,521 working dependents, making a total of 751,385 workers. In 1921 the number of workers was 967,236 and females numbered 259,745 who now show a low figure of 37,965 only. If this difference in the figures of females were to be added to the 1931 total the figures of earners and working dependents would exceed those of 1921. It would be absurd to think of so many women defaulting from the profession in a single decade and all that can be said is that the differences in classification have labelled the 1921 female workers in agriculture as working dependents in domestic service.

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206. General.—The population engaged in each class of industry is given in the margin. Compared to 1921 statistics most of the industries display an excess excepting those at items 10, 11, 12 and 13. In order of importance textiles stand first engaging as they do 47·4 per cent. of the total population. The next in importance are the industries of dress and the toilet which afford employment to 20·3 per cent. of the population. The third position is occupied by wood industries which employ 11·9 per cent. of the total industrial population. The remaining industries play a minor role and at the lowest rung come mines with three workers therein.

Nature of Industry.	Population in 1931.	Engaged 1921.
1. Mines ..	3	....
2. Textiles ..	4,426	4,461
3. Hides, skins and hard material from the animal kingdom ..	161	....
4. Wood ..	1,118	1,008
5. Metals ..	171	20
6. Ceramics ..	60	....
7. Chemical Products ..	326	....
8. Food Industries ..	391	54
9. Industries of dress and the toilet ..	1,907	894
10 Furniture ..	35	189
11. Building ..	23	204
12. Construction of means of transport ..	108	113
13. Production and transmission of Physical Force	239	377
14. Miscellaneous and undefined industries ..	465	....

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207. Textiles.—The industries grouped under this head are given in the margin with the population supported by each of them. The silk factories are the most important of textile factories. The silk factory at Srinagar is believed to be the biggest in the world. Besides giving employment to hundreds of persons in the factory itself it provides a lucrative supplementary occupation to thousands of persons in the Mufassil. Thus according to the statement furnished by the Director of Sericulture Jammu the total number of operatives in the factory is 254 only while the number of Mufassil rearers on the list is 7,467 and this does not include relatives and dependents of rearers who take part in rearing. The total amount of money distributed to rearers in 1987-88 was 148,812 rupees. The help thus given to rearers who are generally agriculturists for their leisure hour's work is considerable. These two factories are owned by the State. The cotton carpet factories come next with 1,210 employees. The cotton carpets are manufactured in the two Central Jails at Jammu and Srinagar and in various weavers' concerns especially in the Kashmir Province. Shawl and fringe weaving is the industry for which Kashmir is most celebrated. For a brief history of it the reader may refer to page 180 of the 1921 report. This industry affords employment to thousands of adults and immatures in Kashmir but due to economic depression the price of shawls has considerably fallen and an era of cheap shawls has set in and cheapness is acting adversely on the quality of produce. Fringe weaving is an accompaniment of the industry as generally all shawls must have fringes. This industry is, however, bound to decline as various imported machine made fringes of foreign countries are now in the market and due to cheapness of price attract custom.

1. Cotton weaving mills	434
2. " carpet factories	1,210
3. Silk factories	1,838
4. Dye works	4
5. Lace and embroidery works	477
6. Shawl and fringe weaving establishments ..	820
7. Cotton printing works	8

Embroidery is another important handicraft which brings in money to the artisans of Kashmir. There are several articles which are embroidered from pillow cases and felt rugs to sarees. The sarees, however, the only article for which a very large demand exists in the Indian market.

The proportion of female to male workers under textiles is 23 to 180.

The manager and supervising, technical and clerical staff consists of Indians.

The adult operatives are 2,605 males and 491 females while immature operatives consist of 753 males and 426 females, illustrating the often quoted saying "Every Kashmiri child is born with a needle in his teeth".

[Errata: cf. category 11L, p. 330 for corrections -- Analyst]

208. Wood.—The State has large forest area which brings in largest income to its coffers. The extraction of timber thus rightly accounts for the employment of the largest number of workers *viz.* 89 per cent. of the total engaged in this class of industry.

Extraction of timber and timber yards ..	897
Saw mills	38
Cane and bamboo factories	15
Papier machie works	74

The papier machie works are confined to Kashmir Province, notably the city of Srinagar. These works, however, support only 74 persons. The proportion of female to male workers is 2 per cent.

209. Metals.—The iron and steel works engage 56·7 per cent. of the workers while brass, copper, bronze and tin foundries support 28 per cent. of them, the rest being employed in steel trunk factories.

Iron and steel works	63
Steel trunk factories	16
Brass, copper, bronze and tin foundries ..	28

210. Ceramics.—Brick works support 75 per cent. of workers leaving only 25 per cent. to pottery. This is easily understood as amongst Hindus there is a strong prejudice against the re-use of an earthen pot when once any one has dined off it. The plate or any other vessel thus defiled is broken which necessitates manufacture of ordinary ware only and precludes the potter from introducing fine or durable improvements in his art. The women workers in ceramics are only 5 per cent. of the total workers.

Brick works	45
Pottery factories	15

211. Chemical Products.—The chemical drugs engage 31 per cent. of workers, the soap factories 30 per cent., oil mills 18 per cent. and soda-water factories 11·5. The fireworks and leather and metal polish works have only nominal workers.

Match factories	20
Fire works	3
Soda-water factories	16
Oil mills	54
Soap factories	90
Drugs etc.	62
Leather and Metal Polish factories ..	3

212. Food.—The rice mills and flour mills have 28·6 per cent. and 23 per cent. of workers employed in them respectively. The bakeries and confectionaries have 27 per cent. Women play a very minor part being hardly 2 per cent. of male workers. The water works is a State concern.

Rice mills	113
Flour	90
Bakeries etc.	105
Slaughter houses	14
Sugar factories	15
Tobacco and snuff factories	16
Water works	27
Wine manufacture	3

213. Industries of Dress and the Toilet.—These industries occupy a prominent place in the industrial sphere. Darning is the most important group and is practically confined to Kashmir. 63·4 per cent. of workers are employed in this industry. Boot and shoe industries engage 17·8 per cent. while tailoring works account for 14·3 per cent. The females have a little larger share in these industries being slightly in excess of 3 per cent. of total workers.

Boot and shoe factories	240
Hosiery factories	17
Tailoring works	174
Hat and cap factories	60
Darning works	1,310

214. Furniture Industries.—The tent factories engage 8·5 per cent. of workers the rest being employed in furniture factories. The furniture manufactured in the State has of late been much improved in quality and finish and with the encouragement that local industries are receiving in the State it is bound to improve still further.

Furniture factories	24
Tent factories	3

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215. Production and Transmission of Physical Forces.—This is a State industry. There are two generating stations, one at Mohora in Kashmir Province and the other at Jammu from where light is supplied to the two cities and various other areas. The water works plant at Jammu is also driven by the current supplied from the Jammu Power House.

216. Miscellaneous Industries.—In miscellaneous industries factories of ornaments of gold and silver, factories of musical instruments and printing presses are the most important and support 62·8, 12·9 and 11·6 per cent. of workers respectively. The proportion of female workers is hardly 1 per cent. of the total.

217. General.—Amongst managers numbering 197 there is only 1 who is a foreigner. In supervising and technical staff consisting of 153 persons only 3 are non-Indians and they are engaged as wine merchants. In clerical staff foreigners are conspicuous by their absence. The solitary figure under welfare, doctors etc., points to the conclusion that the labour problem is to all intents and purposes non-existent in the State as the labour is practically sporadic and has no organized union.

Amongst operatives women are less than men. The adult females are 9 per cent. of adult males and immature females 33 per cent. of males of that class.

The total number of operatives is 8,602 out of which 1,836 are young boys and girls. It is the cotton carpet factories, the silk factories, the lace and embroidery works, the shawl and fringe weaving establishment, and the darning works that are responsible for employment of a major portion of immature labour. Most of these works are carried on within the precincts of the house of the manager whose children naturally pick up the art in very young years and practise it along with other operatives.

218. Subsidiary Occupations.—The total strength of earners who have got some subsidiary occupation is 216,192 *i. e.*, 267 persons out of every 1,000 workers have a subsidiary occupation to add to their income. Out of these workers with subsidiary occupation 77 per cent. are engaged in some occupation connected with the exploitation of animals and vegetation, cultivation claiming 97 per cent. of it.

Exploitation of minerals has a very few workers of this kind, there being only 83 workers, 50 out of whom are engaged in exploitation of building material, probably clays.

Industry has 9·5 per cent. of workers to its credit. The textile industries and industries of dress and the toilet, with wood industries play a prominent part in providing work to this small percentage of earners. It appears that the weaver, the carpenter and other artisans follow agricultural as their principal calling and look to their own profession as a subsidiary one. Further in Kashmir Province textile weaving is practised as a cottage industry by a large number of agriculturists which consequently accounts for the above percentage.

Transport—Does not deserve any remark as it has very few workers who rely upon it for addition to their income.

Trade—Supports only 4 per cent. of the total subsidiary workers. The most notable contributions are money-lending, trade in food-stuffs, general storekeeping and shopkeeping and other miscellaneous trades.

Public force and public administration hardly provide 1 per cent. of workers with subsidiary occupation.

Professions and liberal arts carry slightly less than 2 per cent. of workers.

Domestic Service—Similarly accounts for 1 per cent. and so do insufficiently described occupations.

Unproductive Occupations—Do not provide even 1 per cent. of workers with supplementary means of livelihood.

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218. Subsidiary Occupations of Agriculturists.—The subsidiary occupations of agriculturists are as stated before contained in State Table IV. The necessity of subsidiary occupations for agriculturists is stressed in nearly every work touching agriculture. All reliable and competent observers are of opinion that farmers in nearly every Province and District in India, are idle for a quarter of the year, if not for a longer period. Even in Lancashire with an acreage of 21 per peasant it is thought that "it would be a great boon if in bad weather and winter the agriculturists had something to do in their homes of a remunerative character..... ... ", and in Italy with an important textile trade of its own "the peasant women of almost every district where mulberry trees can be grown are fully occupied with spinning". (Quoted by Richard B. Gregg in his "Economics of Khaddar".)

The necessity of a subsidiary occupation for agriculturists in the State needs no argument.

220. Rent Receiver.—The proportion of rent receivers with subsidiary occupation to the total of this class for the State is 28 per cent. It is lowest in the Frontier Districts where it is only 18 per cent. pointing to the dearth of subsidiary occupation in that part of the country. In the Jammu Province it is 24 per cent. which also points to the necessity of developing leisure hour occupations in this province. In the Kashmir Province it is 61 per cent. which is highly satisfactory. The reason seems to be that in Kashmir nearly all agriculturists take to Loi weaving at home and a very large number is engaged in Cocoon rearing.

Division.	Total rent receivers.	Rent receivers with subsidiary occupations.
Jammu and Kashmir State ..	29,799	8,208
Jammu Province ..	18,976	4,153
Kashmir " ..	4,273	2,622
Frontier Districts ..	7,550	1,433

In the State taken as a whole agricultural subsidiary occupations claim 13·5 per cent. of total subsidiary workers, Government service 9 per cent., money-lending 3 per cent., trade 8 per cent., priesthood 4 per cent., art and crafts 9 per cent. and 'others' 55 per cent.

In the Jammu Province agricultural occupations have 15·5 per cent. workers, Government service 6 per cent., money-lending 4 per cent., trade 3 per cent., priesthood 3 per cent., arts and crafts 6 per cent. and 'others' 61 per cent.

In the Kashmir Province agricultural occupations engage 16 per cent.' Government service 10 per cent., trade 10 per cent., priesthood 8 per cent., arts and crafts 4 per cent. and 'others' 52 per cent.

In the Frontier Districts agriculture has 3 per cent., Government service 15 per cent., arts 27 per cent. and 'others' 51 per cent.

From the above it appears that the proportions of rent receivers who combine the functions of traders, money-lenders, artisans and priests is not much.

221. Agricultural Labourers.—Amongst agricultural labourers only 22 per cent. have a subsidiary occupation in the State as a whole.

Division.	Total workers.	Workers with subsidiary occupation.
Jammu and Kashmir State ..	11,246	2,521
Jammu Province ..	9,719	2,341
Kashmir " ..	1,577	136
Frontier Districts ..	420	44

The proportion in Jammu Province, Kashmir Province and Frontier Districts is 24, 12 and 9 per cent. respectively.

In the State, general labour provides 5 per cent. of these workers with spare hour work, cattle breeding 8 per cent., agricultural occupations 22 per cent. while 'others' 53 per cent.

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In the Jammu Province agricultural occupations claim 22 per cent., general labour 4 per cent., cattle breeding 8 per cent. and 'others' 55 per cent.

In the Kashmir Province agricultural occupations have 20 per cent. and 'others' 51 per cent.

In the Frontier Districts agricultural occupations have 14 per cent. and 'others' 66 per cent.

222. Cultivating Owners and Cultivating Tenants.—Amongst this class the proportion of workers with some subsidiary occupation to total workers is 29 for the State, 26 for the Jammu Province, 36 for Kashmir Province and 16 for the Frontier Districts.

Division	Total workers.	Workers with subsidiary occupation.
Jammu and Kashmir State ..	971,[illegible]	[illegible]
Jammu Province ..	[illegible]	74,[illegible]
Kashmir " ..	[illegible]	[illegible]
Frontier Districts ..	[illegible]	[illegible]

The agricultural subsidiary occupations support only 4 per cent. of total workers with subsidiary occupation, general labour 1 per cent., Government service 2 per cent., trade 3 per cent. and 'others' 86 per cent.

In the Jammu Province, agriculture provides 5 per cent. of workers with a subsidiary occupation, Government service 3 per cent., trade 4 per cent. and 'others' 82 per cent.

In the Kashmir Province, agriculture is responsible for supporting 3 per cent. of workers, Government service 2 per cent., trade 3 per cent. and 'others' 89 per cent.

In the Frontier Districts, agriculture claims 5 per cent. and 'others' 93 per cent.

223. Occupation by Religion.—State Table VII attempts the distribution of workers in each occupation according to the religion to which they belong. The Hindus like other major religious communities in the State are mostly to be found in agriculture, 20,867 being non-cultivating proprietors, 74,733 being cultivating owners, 77,536 tenant cultivators and 9,318 agricultural labourers. 14,189 of the workers of this faith are herdsmen and shepherds. Domestic service and labour are also their favourite resorts and provide employment to 15,213 and 144,860 workers, the latter class being predominated by females.

The Buddhists are agriculturists first and everything afterwards. They have 12,225 cultivating owners, 1,878 tenant cultivators and 355 agricultural labourers. The only other notable figure under this religion is that of domestic servants who number 7,737 strong due to the classification of women engaged in household work under this head. They have also a noticeable number against 'other religious workers' viz. 971.

The Jains do not follow the multitude in its love of land and are devoted to trade, very few of them seeking other avenues of livelihood.

The Sikhs are mostly agriculturists having 955 workers amongst non-cultivating proprietors, 6,447 amongst cultivating owners and 3,707 amongst tenant cultivators. They have 5,700 unspecified labourers and 4,032 domestic servants.

The Muslims who constitute the majority community in the State are predominantly agriculturists, having 30,254 non-cultivating proprietors, 428,795 cultivating owners and 230,316 tenant cultivators. Cattle and buffalo breeders number 14,654 while herdsmen and shepherds number 33,851. They have 5,374 cotton spinners and weavers, 5,261 wool spinners and weavers, 4,480 workers are engaged in lace, crepe, embroideries etc., and 4,430 in leather. 3,733 follow carpentry, and 4,837 are engaged in ceremonies. The number of blacksmiths, oil-seed,

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butchers, shoe-makers is also considerable. Tailors, dress-makers and dressers have 10,173 workers while barbers and hair-dressers have 4,021. 2,251 are engaged in making jewellery and ornaments, while 4,812 are boat owners etc. In domestic service they claim a lion's share of 305,030 and in unspecified labour and work 305,110. The arts and crafts are generally in their hands and they have a large share in trade also. Being a majority community their preponderance in most of the occupations is inevitable.

The Christians are mostly to be found in sweeping and municipal service, the latter being in their case only another name for sweeping. They are generally drawn from the lower strata of society and as such the preponderance of sweeping is natural. The tribal are engaged in hewing or in disreputable professions.

224. **Occupation by Selected Caste.**—Imperial Table XI contains the statistics of caste occupations and shows how far the traditional occupation is maintaining its ground in each caste. A few of the castes alone will be dealt with here.

Brahmans.—The leisure class devoted to learning and philosophizing has come down from its pedestal and only 4 per cent. of its earners are to be found adhering to the traditional calling of its ancestors viz. priesthood. The majority is supported by agriculture. Trade attracts only 5 per cent. of earners while public force and public administration account for the employment of 4 per cent. only. Domestic service is another occupation which attracts a large number of earners of this class. These are specially the illiterate Brahmans who seek to make both ends meet by serving as cooks etc.

The Chamar, an important member of the village artisan group has only 12 per cent. of its earners who follow the ancestral calling of shoe-making while the highest number has been diverted to agriculture. The Chamar has been cut off from his moorings by boot and shoe factories which by pandering to the craze among all sections of society to follow the fashions of the day have rendered his ancestral calling uncommercial.

The barbers find support for 38 per cent. of their earners in their traditional work and only 32 per cent. living on soil. The great proportion of traditional workers is no doubt due to lack of competition from foreign countries in the field. If his shaving implements have undergone a change he is not affected thereby as even in the old days he was not the manufacturer of instruments. Safety razors are, no doubt, subtracting from his income but their use is limited and cannot affect him appreciably. In the villages safety razors are unknown. The barber is, moreover, a rural surgeon as well.

Amongst Lohars 24 per cent. of workers are engaged in traditional occupation of the caste and 21 per cent. in agriculture.

The Lohar is subject to the bulwark of competition and earners then show a high percentage of traditional workers.

The Sarwal, whose labour has nothing to fear from outside competition so long as the age of machinery has not ushered in cool commercial labour, sticks to his ancestral calling generally. Indeed 60 per cent. of Sarwal earners follow the traditional occupation, and only 10 per cent. are to be found in agriculture where their principal function is that of farm labourers.

The Bafinda community which is perhaps the greatest sufferer of the modern times due to weaving operations having been seriously curtailed by the machine made imports of foreign cloth has only 22 per cent. of earners in the traditional occupation of weaving and has diverted its energies to agriculture where 42 per cent. of earners are employed. It is clear that he not would have been evident but for some special traits of the people to which he clings even now.

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Out of one hundred Kumhar earners 31 are to be found in traditional calling and 58 in agriculture. The products of his wheel are not in much demand due to the abundance of brass and copper vessels which are looked upon as indicative of social standing and do not cost much. They are further not broken up when defiled like earthen vessels. The Jat who is traditionally agriculturist sticks to his calling and has 91 per cent. of earners in that occupation.

From the above brief account it is clear that artisans who have to face a severe competition of machine made goods have been severely hit and have turned to land. The agriculturist who was already in that calling sticks to it. Land is the only safety valve to which all castes look for an escape from the disaster facing them. The old economic division of society has to a very large extent disappeared. Most of the castes are cut off form their ancient moorings, which has led to unemployment and economic distress.

225. Occupations of Anglo-indians and Europeans.—(*i*) *Anglo-Indians.*—The number of Anglo-Indians in the State is limited and they are mostly to be found in State service or following arts and professions. A considerable number subsists on domestic service. They have no hand in the land.

(*ii*) *Europeans*—are mainly dependant on industry, trade and State service. In arts and professions also their number is considerable. 18 of their earners have independent means of livelihood and 16 resort to domestic service for their support.

226. Mixed Occupations.—State Table V sets forth migration of certain important combinations of occupations found in the State. No attempt has been made to extract figures for each combined group for all districts in the State and only such districts have been selected as present a fairly large number of followers of a particular combination.

227. Cultivating Owners and Money-lenders.—Persons who returned 'cultivating owners' as their principal occupation and money-lending as their subsidiary occupation have been tabulated for Jammu, Kathua, Reasi and Mirpur districts. As will be seen from the table referred to above their number is largest in the Kathua district where this class of cultivators seems to consist of moneyed men. In others it is only nominal which confirms the statement that agriculture can hardly find money to finance its own operations. As regards money-lenders who are cultivating owners their number is even much smaller and it is plain that money-lenders do not take to the plough even if they happen to acquire land.

228. Rent-receiving Owners and Government Servants.—The rent-receiving owners of land whom we styled as non-cultivating proprietors taking rent in money or kind who follow Government service as a subsidiary occupation figure most in the Udhampur district and Poonch Jagir. Their centraries are found fairly distributed in nearly all districts of the Jammu Province exclusive of the Jagir of Poonch.

229. Agricultural Labourers and General Labourers and vice versa.—It is a fact of common knowledge that labour in the State is not immobile and is chiefly unskilled. The same person who would assist in reaping corn and winnowing it at harvest time will take up a spade and turn to digging a canal when the agricultural operations do not need his services. On another day he will be felling trees in a forest and then like a chameleon he changes colours. The agricultural labourers are most numerous in the Jammu district but those who take to general labour as their subsidiary occupations have a higher proportion in the Reasi district.

The general labourers who turn to agricultural labour to supplement their income are found in all districts of the Jammu Province but their proportion is highest in the Kathua district.

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220. Shopkeepers and Money-lenders and vice versa.—Shopkeepers in the Mufassil generally sell on credit as the agriculturists who form his clients, have little money to make cash purchases. The debts gradually accumulate as the agriculturist-debtor hopelessly lacking in arithmetical calculations and with the carelessness characteristic of his class, refuses to look into their contents and volume till they become too heavy for him when some settlement is considered necessary. This turns a shopkeeper into a money-lender. In the rural areas this practice is well-nigh universal though the returns do not reveal this fact, simply because the shopkeeper of the kind described above is not a money-lender by choice but by sheer force of circumstances. The highest number of money-lending shopkeepers is reported by the district of Mirpur which is the stronghold of the trading community.

Persons who are principally money-lenders but attend to shopkeeping as a subsidiary occupation are also more numerous in the Mirpur district than in the Udhampur or the Jammu districts where only 1 and 20 males out of a strength of 420 and 338 money-lenders carry on this supplementary occupation.

221. Oil Pressers and Transport by Pack Animals.—The well-known caste of Teli combines these occupations. In the Mufassil where roads for vehicular traffic do not exist the Teli's bullocks and the Kumhar's asses are most useful of transport animals. The figures show a greater proportion in Kathua than in Mirpur district.

222. Hanji and Fisherman.—Having dealt with some of the combination of occupations found in the Jammu Province we may turn our attention to the Kashmir Province where the familiar figure of Hanji combining fishing with his main occupation confronts us. The proportion of those who combine these two occupations is larger in Baramulla than in the Srinagar district.

223. Hanji and Vegetable-sellers and vice versa.—Hanji is in fact a versatile fellow and does not content himself with transporting vegetables but comes down to sell them. The proportion of such persons as combine these occupations is higher in Baramulla than in the Srinagar district.

224. State Service and Agriculture.—Persons who combine these two occupations are highly estimated in the popular world.

To have an interest in land and the security of income from State service is an ideal at which many a cultivator shoots with varying degrees of success. The Srinagar district is the luckiest in this respect while Baramulla and Muzaffarabad have also a crumb of comfort.

225. Occupations in Cities: Srinagar City.—The total strength of earners, working dependents and non-working dependents enumerated in the city of Srinagar are given in the margin.

Earners	..	..	[illegible]
Working dependents	..	..	[illegible]
Non-working dependents	..	..	[illegible]

The earners form about 28 per cent. of the total population while non-working dependents 70 per cent. Of the earners 2,722 are engaged in exploitation of animals and vegetation. This is due to the inclusion of a number of villages with their large agricultural areas within the municipal limits. The exploitation of minerals engages 746 earners. Industry supports 43 per cent. of earners and ousts agriculture from its premier position which it successfully holds in other districts. Most of the industrial concerns of the district are located in the city. Transport claims 4 per cent. of earners. The Jhelum river is exploited to its maximum here and serves both for the transport of human beings as well as merchandise. The city is further surrounded by a net work of motor roads and the traffic during summer months is considerable. In respect of trade which supports 8 per cent. of earners the city occupies a prominent position being the emporium for the entire province of Kashmir and carrying on trade even with distant countries. Public force and public administration combine to support

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12 per cent. of earners. This percentage is due to the city being the summer capital of His Highness' Government which gives it an advantage over other towns in getting her sons enlisted in Government service. Professions and liberal arts give employment to 4 per cent. of earners. Persons living on their own means of income are 2 per cent. while vague occupations and domestic service claim 18 per cent. leaving 1 per cent. to unproductive works.

236. Jammu City.—The number of earners, working dependents and non-working dependents is shown in the margin. The earners form nearly 36 per cent. of the population of the city while non-working dependents are 51 per cent. of it, the working dependents making up the rest.

Earners	13,344
Working dependents	8,029
Non-working dependents	19,877

The exploitation of animals and vegetation supports nearly 20 per cent. of earner which is a much higher figure than reported by the city of Srinagar. In minerals again we find only one solitary worker. Industry accounts for engagement of 20 per cent. of earners compared to 43 per cent. of Srinagar city. The chief industries are those of wood, metal, food, dress and toilet. In transport 5 per cent. of earners are engaged and transport by road is the chief form of transport in the city. Trade claims 15 per cent. of earners compared to 8 per cent. of Srinagar. The city is the terminus of a railway and the possibilities of expansion of trade are numerous. The customs barrier, however, seriously cripples trade. Public force and administration engage 21 per cent. of workers. The city is the winter capital of His Highness' Government and this high percentage is the result of the presence of Government offices in the city at the time of taking Census. Professions and liberal arts have 7 per cent. of earners while 3 per cent. are such as live on their income. Domestic service and vaguely returned occupations account for 22 per cent. of earners and leave 2 per cent. to unproductive groups.

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237. Educated Unemployment.—A special feature of the 1931 Census was the institution of an enquiry into the volume of unemployment prevailing amongst persons who have received English education. The schedule was drafted and printed in English and vernacular and the enumerating agency was instructed to get it filled by the unemployed themselves. Either the news did not reach all quarters or the unemployed scented the purpose as being of no immediate benefit to them, the results were not convincing and fell short of the expectation. Though it was possible to obtain statistics from various communities of the number of unemployed of each community and judge the accuracy of Census returns, the attempt was abandoned mainly due to the apprehension that each community will seek to exaggerate the volume of unemployment and we will be placed between scylla and charybdis of either accepting their statements in toto or getting them re-examined by a further prolonged enquiry. Moreover, the problem of unemployment in a country where English literacy is so low as in the State cannot be acute and the mountains in labour, even if undertaken, would have produced a poor mouse only.

238. The unemployed who possess a higher qualification than that of a matric) are 289 only exclusive of 73 unemployed who are below 20 years of age. Of these 226 are Brahmans and 26 other Hindus. The Muslims number 37 only. It is very much in the fitness of things that the Brahman who inherits traditions of learning from the past should be most exposed to the uncertainty of employment. The Muslims and others who have a stake in the land naturally do not take to education keenly especially when the education provided in schools and colleges is of a purely literary nature and does not enable the bookish student to pursue any calling except that of a clerk in Government service without further training. The depressed classes do not reveal any unemployment and the obvious reason is that very few members of that community have the means and capacity to undergo a course of literary education which eventually turns out to be a drug in the market. The Anglo-Indians and other classes also have no ...te unemployed due to their small numbers in the State.

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SUBSIDIARY TABLE I—A.

EARNERS (PRINCIPAL OCCUPATION) AND WORKING DEPENDENTS.

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Class, Sub-class and Order.	No. per 10,000 of total population.
1	2
Non-working Dependents ..	4,720
All Occupations [Earners (principal occupation) and Working Dependents] ..	5,280
A—Production of Raw Materials ..	2,345
I—Exploitation of Animals and Vegetation ..	*2,242*
1. Pasture and Agriculture ..	2,238
(a) Cultivation ..	2,061
(b) Cultivation of special crops etc. ..	3
(c) Forestry ..	4
(d) Stock-raising ..	169
(e) Raising of small animals and insects ..	1
2. Fishing and Hunting ..	4
II—Exploitation of Minerals ..	3
4. Non-metallic minerals ..	3
B—Preparation and supply of Material Substances ..	341
III—Industry ..	*229*
5. Textiles ..	45
6. Hides, skins and hard material from the animal kingdom ..	14
7. Wood ..	28
8. Metals ..	12
9. Ceramics ..	12
10. Chemical products properly so called and analogous ..	7
11. Food industries ..	14
12. Industries of dress and the toilet	84
14. Building industries ..	2
17. Miscellaneous and undefined industries ..	11
IV—Transport ..	26
18. Transport by water ..	12
20. " by road ..	12
22. Post Office, Telegraph and Telephone services ..	2

Class, Sub-class and Order.	No. per 10,000 of total population.
1	2
V—Trade ..	55
23. Banks, establishments of credit, exchange and insurance ..	6
25. Trade in textiles ..	6
26. " in skins, leather and furs ..	1
27. " in wood ..	2
31. Hotels, cafes, restaurants, etc. ..	5
32. Other trade in food-stuffs ..	32
33. Trade in clothing and toilet articles ..	3
34. Trade in furniture ..	1
36. " in means of transport ..	6
37. " in fuel ..	4
39. " of other sorts ..	20
C—Public Administration and Liberal Arts	93
VI—Public Force ..	*22*
40. Army ..	15
42. Police ..	7
VII—Public Administration ..	*36*
44. Public Administration ..	36
VIII—Professions and Liberal Arts ..	*40*
45. Religion ..	24
46. Law ..	2
47. Medicine ..	3
48. Instruction ..	6
49. Letters, arts and sciences (other than 44) ..	5
D—Miscellaneous ..	2,596
IX—Persons living on their income ..	*7*
50. Persons living principally on their income ..	7
X—Domestic service ..	*1,574*
51. Domestic service ..	1,574
XI—Insufficiently described occupations ..	*978*
52. General terms which do not indicate a definite occupation ..	978
XII—Unproductive ..	*37*
53. Inmates of Jails, Asylums and Alms houses ..	5
54. Beggars, Vagrants and Prostitutes	32

SUBSIDIARY TABLE I—B.

EARNERS AS SUBSIDIARY OCCUPATION.

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Class, Sub-class and Order.	No. per 10,000 of total population.
1	2
All Occupations ..	583
A—Production of Raw Materials ..	459
I—Exploitation of Animals and Vegetation ..	*459*
1. Pasture and Agriculture ..	453
(a) Cultivation ..	445
(b) Cultivation of special crops etc. ..	2
(c) Forestry ..	1
(d) Stock-raising ..	10
2. Fishing and Hunting ..	1
B—Preparation and supply of Material Substances ..	85
III—Industry ..	*56*
5. Textiles ..	14
6. Hides, skins and hard material from the animal kingdom ..	5
7. Wood ..	9
8. Metals ..	4
9. Ceramics ..	5
10. Chemical products properly so called and analogous ..	3
11. Food industries ..	2
12. Industries of dress and the toilet	12
17. Miscellaneous and undefined industries ..	2
IV—Transport ..	*5*
19. Transport by water ..	3
20. " by road ..	2
V—Trade ..	*24*
22. Banks, establishments of credit exchange and insurance ..	2

Class, Sub-class and Order.	No. per 10,000 of total population.
1	2
25. Trade in textiles ..	1
27. " in wood ..	1
32. Other trade in food-stuffs ..	7
36. Trade in means of transport ..	1
37. " in fuel ..	2
39. " of other sorts ..	9
C—Public Administration and Liberal Arts	27
VI—Public Force ..	*8*
40. Army ..	5
43. Police ..	3
VII—Public Administration ..	*9*
44. Public Administration ..	9
VIII—Professions and Liberal Arts ..	*10*
45. Religion ..	7
47. Medicine ..	1
48. Instruction ..	1
49. Letters, arts and sciences (other than 44) ..	1
D—Miscellaneous ..	22
IX—Persons living on their income ..	*2*
50. Persons living principally on their income ..	2
X—Domestic Service ..	*7*
51. Domestic service ..	7
XI—Insufficiently described occupations ..	*3*
52. General terms which not indicate a definite occupation ..	3
XII—Unproductive ..	*5*
54. Beggars, Vagrants and Prostitutes ..	5

SUBSIDIARY TABLE II—A.

Distribution of Earners (principal occupation) and Working Dependents by Sub-classes and Natural Divisions.

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Natural Division.	Total 1,000.			Number per mille of the total population occupied as Earners (principal occupation) and Working Dependents in											
	Non-working Dependents.	Working Dependents.	Earners (principal occupation).	Sub-class I.—Exploitation of animals and vegetation.	Sub-class II.—Exploitation of minerals.	Sub-class III.—Industry.	Sub-class IV.—Transport.	Sub-class V.—Trade.	Sub-class VI.—Public Force.	Sub-class VII.—Public Administration.	Sub-class VIII.—Professions and Liberal Arts.	Sub-class IX.—Persons living on their income.	Sub-class X.—Domestic Service.	Sub-class XI.—Insufficiently described occupations.	Sub-class XII.—Unproductive.
1	2	3		5	6	7	8	9	10	11	12	13	14	15	16
Jammu and Kashmir State ..	472	306	222	425	1	43	5	16	5	7	7	1	233	124	8
Jammu Province..	474	283	243	400	..	39	4	18	6	6	6	2	80	363	10
Kashmir ..	471	232	197	376	1	56	7	16	3	8	7	1	510	10	5
Frontier Districts.	485	311	224	469	..	5	1	6	4	4	10	..	456	42	3

SUBSIDIARY TABLE II—B.

Distribution of Earners (subsidiary occupation) by Sub-classes and Natural Divisions.

Natural Division.	Number per mille (1,000) of total population of Earners having a Subsidiary Occupation in											
	Sub-class I.—Exploitation of animals and vegetation.	Sub-class II.—Exploitation of minerals.	Sub-class III.—Industry.	Sub-class IV.—Transport.	Sub-class V.—Trade.	Sub-class VI.—Public Force.	Sub-class VII.—Public Administration.	Sub-class VIII.—Professions and Liberal Arts.	Sub-class IX.—Persons living on their income.	Sub-class X.—Domestic Service.	Sub-class XI.—Insufficiently described occupations.	Sub-class XII.—Unproductive.
1	2	3	4	5	6	7	8	9	10	11	12	13
Jammu and Kashmir State	774	—	85	9	40	12	15	15	4	12	13	7
Jammu Province —	739	—	100	5	52	22	14	18	6	14	15	8
Kashmir —	806	1	28	14	28	4	15	13	1	9	10	6
Frontier Districts —	899	2	14	2	11	40	13	22	—	12	2	5

SUBSIDIARY TABLE III.

Occupation of Females by Sub-Classes and Selected Orders and Groups.

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Group No.	Occupation.	No. of earners and working dependents.		No. of females per 1,000 males.
		Males.	Females.	
1	2	3	4	5
	Total Working Population	874,101	851,204	978
	A.—Production of Raw Materials ..	772,092	46,361	60
	I.—Exploitation of Animals and Vegetation ..	*771,254*	*46,108*	*60*
	1. Pasture and Agriculture ..	769,907	45,942	60
	(a) Cultivation ..	713,422	37,965	53
1	Non-cultivating proprietors taking rent in money or kind ..	35,088	8,961	256
2	Estate agents and managers of owners ..	7	17	2,429
5	Cultivating owners ..	417,503	12,956	31
6	Tenant cultivators ..	248,736	14,004	56
7	Agricultural labourers ..	11,918	1,941	169
	(b) Cultivation of special crops, fruits etc. ..	921	221	240
16	Market gardeners, flowers and fruit growers ..	821	218	238
	(d) Stock-raising ..	53,926	7,738	143
21	Cattle and buffalo breeders and keepers ..	13,361	1,078	80
23	Herdsmen, shepherds and breeders of other animals ..	40,271	6,862	165
	2. Fishing and hunting ..	1,347	164	122
27	Fishing and poaching ..	1,299	164	127
	II.—Exploitation of Minerals ..	*838*	*255*	*304*
	3. Metallic minerals ..	48	17	354
29	Gold ..	23	17	739
	4. Non-metallic minerals ..	790	238	301
37	Building materials ..	758	230	315
	B.—Preparation and supply of Material Substances ..	107,769	16,576	153
	III.—Industry ..	*77,681*	*11,884*	*153*
	5. Textiles ..	10,670	5,527	518
42	Cotton ginning, cleaning and pressing ..	306	107	350
43	Cotton spinning, sizing and weaving ..	5,133	2,562	499
48	Wool carding, spinning and weaving ..	802	1,637	1,335
50	Lace, crape, embroideries, fringes etc., and insufficiently described textile industries ..	3,343	1,301	389
	6. Hides, skins and hard material from the animal kingdom	4,892	436	91
51	Working in leather ..	4,609	411	89
52	Furriers and persons occupied with feathers and bristles, brush makers ..	66	15	227
	7. Wood ..	9,076	862	95
58	Basket makers and other industries of woody materials, including leaves and thatchers and builders working with bamboo reeds or similar materials ..	2,073	503	243

SUBSIDIARY TABLE III—(*continued*).

Occupation of Females by Sub-classes and Selected Orders and Groups.

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Group No.	Occupation.	No. of earners and working dependents. Males.	Females.	No. of females per 1,000 males.
1	2	3	4	5
	9. Ceramics ..	3,772	606	161
63	Potters and makers of earthen ware ..	3,520	601	169
	10. Chemical products properly so-called and analogous ..	2,501	153	61
68	Manufacture and refining of vegetable oils ..	2,402	130	54
	11. Food Industries ..	4,748	254	53
71	Rice pounders and huskers and flour grinders ..	1,627	150	93
72	Grain Parchers etc. ..	99	50	510
	12. Industries of dress and the toilet ..	26,083	3,391	130
82	Boot, shoe, sandal and clog makers ..	2,729	383	141
83	Tailors, milliners, dress-makers and dressers ..	16,958	2,974	175
84	Embroiderers, hat-makers and makers of other articles of wear ..	1,909	325	170
85	Washing and cleaning ..	1,189	148	125
87	Other industries connected with the toilet ..	42	19	452
	13. Furniture Industries ..	64	13	204
88	Cabinet makers, carriage-painters etc. ..	62	14	226
	14. Building Industries ..	635	27	43
90	Lime burners, cement workers, excavators and well sinkers, stone cutters and dressers; brick layers and masons; builders (other than buildings made of bamboo or similar materials), painters, decorators of houses, tiles, plumbers, etc. ..	635	27	43
	17. Miscellaneous and unskilled in textiles ..	3,832	277	70
100	Scavenging ..	421	234	556
	IV.—Transport ..	4,242	327	77
	18. Transport by water ..	3,964	255	64
	19. " " road ..	3,990	271	69
106	Labourers employed on roads and bridges ..	1,801	242	161
	V.—Trade ..	35,217	4,755	179
	23. Banks, establishments of credit, exchange and insurance	2,066	128	62
115	Bank managers, money-lenders, exchange and insurance agents, money-changers and brokers and their employees ..	2,062	128	62
	27. Trade in wood ..	648	97	149
119	Trade in wood (not in fire-wood) ..	608	89	139
	31. Hotels, cafes, restaurants etc. ..	1,589	169	113
127	Owners and managers of hotels, eatinghouses, serais etc. (and employees) ..	1,139	143	126
	32. Other trade in food-stuffs ..	6,794	2,907	428
129	Grain and pulse dealers ..	3,156	2,518	798
131	Dealers in dairy products, eggs and poultry ..	608	138	228
134	Dealers in other food-stuffs ..	2,030	191	94

SUBSIDIARY TABLE III—(*concluded*).

Occupation of Females by Sub-classes and Selected Orders and Groups.

Group No.	Occupation.	No. of workers and working dependants. Males.	Females.	No. of females per 1,000 males.
1	2	3	4	5
	37. Trade in fuel ..	[illegible]	1,[illegible]	[illegible]
143	Dealers in fire-wood, charcoal, coal, cowdung, etc. ..	[illegible]	1,[illegible]	[illegible]
	C.—Public Administration and Liberal Arts ..	[illegible]	1,[illegible]	[illegible]
	VII.—Public Administration ..	[illegible]	[illegible]	[illegible]
	44. Public administration ..	[illegible]	[illegible]	[illegible]
150	Service of the State ..	[illegible]	[illegible]	[illegible]
151	Municipal and other local (not village) service ..	[illegible]	[illegible]	[illegible]
	VIII.—Professions and Liberal Arts ..	[illegible]	[illegible]	[illegible]
	45. Religion ..	[illegible]	[illegible]	[illegible]
152	Priests, Missions, etc. ..	[illegible]	[illegible]	[illegible]
154	Monks, nuns and religious mendicants ..	[illegible]	[illegible]	[illegible]
155	Other religious workers ..	[illegible]	[illegible]	[illegible]
	47. Medicine ..	[illegible]	[illegible]	[illegible]
172	Midwives, vaccinators, compounders, nurses, masseurs, etc. ..	[illegible]	[illegible]	[illegible]
	48. Instruction ..	[illegible]	[illegible]	[illegible]
174	Professors and teachers of all kinds ..	[illegible]	[illegible]	[illegible]
175	Clerks and servants connected with education ..	[illegible]	[illegible]	[illegible]
	49. Letters, arts and sciences (other than 48) ..	[illegible]	[illegible]	[illegible]
187	Musicians (composers and performers other than military) actors, dancers, etc. ..	[illegible]	[illegible]	[illegible]
	D.—Miscellaneous ..	[illegible]	[illegible]	[illegible]
	IX. Persons living on their income ..	[illegible]	[illegible]	[illegible]
	50. Persons living principally on their income ..	[illegible]	[illegible]	[illegible]
188	Pensioners (other than of agricultural land), land and scholarship holders and pensioners ..	[illegible]	[illegible]	[illegible]
	X.—Domestic Service ..	[illegible]	[illegible]	[illegible]
	51. Domestic service ..	[illegible]	[illegible]	[illegible]
191	Persons in-door duties and dressers ..	[illegible]	[illegible]	[illegible]
197	Other domestic service ..	[illegible]	[illegible]	[illegible]
	XI.—Insufficiently described occupations ..	[illegible]	[illegible]	[illegible]
	52. General terms which do not indicate a definite occupation ..	[illegible]	[illegible]	[illegible]
199	Unclassifiable otherwise unspecified ..	[illegible]	....	....
200	Labourers and workmen otherwise unspecified ..	[illegible]	[illegible]	[illegible]
	XII.—Unproductive ..	[illegible]	[illegible]	[illegible]
	53. Inmates of Jails, Asylums and alms houses ..	[illegible]	[illegible]	[illegible]
202	Inmates of Jails, Asylums and alms houses ..	[illegible]	[illegible]	[illegible]
	54. Beggars, vagrants and prostitutes ..	[illegible]	[illegible]	[illegible]
203	Beggars and vagrants ..	[illegible]	[illegible]	[illegible]
204	Prostitutes and procurers ..	[illegible]	[illegible]	[illegible]

SUBSIDIARY TABLE IV.

SELECTED OCCUPATIONS.

Group No.	Occupation.	Workers' Population in 1931.			
		Earners and working ex-dependants.	Total ear ers showing earn n-tion as rate.lpul.	Total working depen-dants.	Earners as cul-ti-lacy occupa-tions.
1	2	3	4	5	6
	All Occupations ..	1,[illegible]	[illegible]	1,117,158	[illegible]
	A.—Production of Raw Materials ..	[illegible]	[illegible]	[illegible]	[illegible]
	I.—Exploitation of Animals and Vegetation ..	[illegible]	[illegible]	[illegible]	[illegible]
	1. Pastures and Agriculture ..	[illegible]	[illegible]	[illegible]	[illegible]
	(a) Cultivators ..	[illegible]	[illegible]	[illegible]	[illegible]
3	Non-cultivating proprietors taking rent in money or kind ..	[illegible]	[illegible]	[illegible]	[illegible]
5	Cultivating owners ..	[illegible]	[illegible]	[illegible]	[illegible]
6	Tenant cultivators ..	[illegible]	[illegible]	[illegible]	[illegible]
7	Agricultural labourers ..	[illegible]	[illegible]	[illegible]	[illegible]
	(b) Cultivators of special crops, fruits etc. ..	[illegible]	[illegible]	[illegible]	[illegible]
10	Market gardeners, flower and fruit growers ..	[illegible]	[illegible]	[illegible]	[illegible]
	(c) Forestry ..	[illegible]	[illegible]	[illegible]	[illegible]
17	Forest Officials, Rangers, Guards etc. ..	[illegible]	[illegible]	[illegible]	[illegible]
18	Wood cutters and charcoal burners ..	[illegible]	[illegible]	[illegible]	[illegible]
	(d) Stock-raising ..	[illegible]	[illegible]	[illegible]	[illegible]
21	Cattle and buffalo breeders and keepers ..	[illegible]	[illegible]	[illegible]	[illegible]
23	Herdsmen, shepherds and herdsmen of other animals ..	[illegible]	[illegible]	[illegible]	[illegible]
	2. Fishing and Hunting ..	[illegible]	[illegible]	[illegible]	[illegible]
27	Fishing and pearling ..	[illegible]	[illegible]	[illegible]	[illegible]
	II.—Exploitation of Minerals ..	[illegible]	[illegible]	[illegible]	[illegible]
	4. Non-metallic minerals ..	[illegible]	[illegible]	[illegible]	[illegible]
37	Building materials (including stone materials for ornament, windlasses and slaps) ..	[illegible]	[illegible]	[illegible]	[illegible]
	B.—Preparation and supply of Material Substances ..	[illegible]	[illegible]	[illegible]	[illegible]
	III.—Industry ..	[illegible]	[illegible]	[illegible]	[illegible]
	4. Textiles ..	[illegible]	[illegible]	[illegible]	[illegible]
42	Cotton spinning, sizing and weaving ..	[illegible]	[illegible]	[illegible]	[illegible]
43	Wool carding, spinning and weaving ..	[illegible]	[illegible]	[illegible]	[illegible]
49	Lace, sewing, embroidery, fringes etc., and handicraftsmen (specified textile industries) ..	[illegible]	[illegible]	[illegible]	[illegible]
	6. Hides, skins and hard materials from the animal kingdom ..	[illegible]	[illegible]	[illegible]	[illegible]
61	Working in leather ..	[illegible]	[illegible]	[illegible]	[illegible]
	7. Wood ..	[illegible]	[illegible]	[illegible]	[illegible]
64	Sawyers ..	[illegible]	[illegible]	[illegible]	[illegible]
66	Carpenters, turners and joiners, etc. ..	[illegible]	[illegible]	[illegible]	[illegible]
68	Basket makers and other industries of woody vegetable, including horse and bamboo and bamboo working with bamboo, reeds or similar materials ..	[illegible]	[illegible]	[illegible]	[illegible]

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SUBSIDIARY TABLE IV—(*continued*).

SELECTED OCCUPATIONS.

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Group No.	Occupation.	Working Population in 1921.			
		Earners and working dependents	Total earners showing occupation as principal.	Total working dependents.	Earners as subsidiary occupation.
1	2	3	4	5	6
	A. Metals ..	*4,241*	*4,048*	*193*	*1,239*
69	Blacksmiths, other workers in iron, makers of implements	2,524	2,368	156	1,008
	B. Ceramics ..	*4,273*	*4,173*	*100*	*2,911*
62	Potters and makers of earthen ware ..	4,181	3,985	196	1,995
	D. Chemical products properly so-called and analogous ..	*2,654*	*2,577*	*77*	*2,160*
68	Manufacture and refining of vegetable oils ..	2,532	2,416	116	1,078
	E. Food Industries ..	*5,097*	*4,853*	*244*	*880*
71	Rice pounders and huskers and flour grinders ..	1,792	1,730	62	677
72	Distillers ..	1,266	1,235	31	109
73	Sweetmeat and confectionery makers ..	615	598	23	97
	H. Industries of dress and the toilet ..	*30,579*	*27,372*	*3,207*	*4,538*
92	Boot, shoe, sandal and clog makers ..	3,114	2,825	289	1,388
93	Tailors, milliners, dress-makers and darners ..	19,922	18,281	1,641	1,718
94	Embroiderers, hat-makers and makers of other articles of wear ..	2,234	1,962	272	98
95	Washing and cleaning ..	1,355	1,301	54	348
96	Barbers, hair dressers and wig makers ..	3,900	3,746	154	1,348
	J. Miscellaneous and unclassified industries ..	*6,259*	*6,138*	*121*	*889*
98	Makers of jewellery and ornaments ..	3,474	3,389	85	453
100	Surveying ..	855	899	56	110
	IV.—Transport ..	*8,335*	*8,252*	*083*	*3,877*
	(i). Transport by water ..	*3,339*	*3,277*	*292*	*3,154*
102	Ship-owners, boat-owners and their employees, officers, mariners, etc., ship-brokers, boatmen and towmen ..	3,857	3,278	579	1,006
	(ii). Transport by road ..	*4,261*	*4,092*	*169*	*648*
108	Labourers employed on roads and bridges ..	1,743	1,681	62	190
110	Pack-cattle, camel, mules, ass and bullock owners and drivers ..	1,384	1,293	90	292
	(iii). Post Office, Telegraph and Telephone services ..	*846*	*842*	*4*	*112*
	V.—Trade ..	*31,837*	*29,993*	*1,844*	*8,832*
	(i). Banks, establishments of credit exchange and insurance	*9,198*	*9,108*	*89*	*1,399*
116	Bank managers, money-lenders, exchange and insurance agents, money-changers and brokers and their employees	9,188	9,104	80	1,100
117	Trade in piece-goods, wool, cotton silk, hair and other textiles ..	2,091	2,080	11	406
	(ii). Trade in wood ..	*762*	*757*	*5*	*245*
119	Trade in wood (not in firewood) ..	677	670	7	120
	(iii). Hotels, cafes, restaurants etc. ..	*1,078*	*1,006*	*72*	*213*
127	Owners and managers of hotels, cook shops, serais etc., (and employees) ..	1,261	1,201	70	81

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SUBSIDIARY TABLE IV—(*continued*).

SELECTED OCCUPATIONS.

Group No.	Occupation.	Working Population in 1931.			
		Earners and working dependents.	Total earners showing occupation as principal.	Total working dependents.	Earners as subsidiary occupation.
1	2	3	4	5	6
	22. Other trade in food-stuffs ..	*11,751*	*11,347*	*404*	*2,478*
129	Grain and pulse dealers ..	8,713	8,677	36	925
130	Dealers in sweetmeat, sugar and spices ..	1,312	1,298	14	299
131	Dealers in dairy products, eggs and poultry ..	814	788	26	423
134	Dealers in other food-stuffs ..	3,189	2,898	299	709
	23. Trade in clothing and toilet articles ..	*583*	*582*	*1*	*68*
138	Trade in ready-made clothing and other articles of dress and the toilet (hats, umbrellas, socks, ready-made shoes, perfumes, etc.) ..	983	982	1	68
	26. Trade in means of transport ..	*2,382*	*2,325*	*57*	*358*
142	Dealers and hirers in mechanical transport, motors, cycles, etc. ..	533	523	10	80
143	Dealers and hirers in other carriages, carts, boats, etc. ..	617	616	1	34
144	Dealers and hirers of elephants, camels, horses, cattle, asses, mules, etc. ..	1,232	1,188	44	241
	27. Trade in fuel ..	*1,200*	*617*	*583*	*639*
145	Dealers in firewood, charcoal, coal, cowdung etc. ..	1,200	617	583	639
	28. Trade of other sorts ..	*7,127*	*6,969*	*158*	*2,030*
150	General store-keepers and shopkeepers otherwise unspecified ..	6,258	6,130	128	1,382
	C—Public Administration and Liberal Arts ..	**35,945**	**35,475**	**470**	**9,543**
	VI.—Public Force ..	*9,134*	*9,099*	*35*	*2,927*
	48. Army ..	*5,632*	*5,598*	*34*	*1,732*
153	Army (Imperial) ..	829	829	....	1,007
154	Army (Indian States) ..	4,794	4,779	15	725
	49. Police ..	*3,502*	*3,501*	*1*	*1,195*
157	Police ..	2,579	2,568	8	614
158	Village watchmen ..	923	933	13	571
	VII.—Public Administration ..	*12,137*	*12,060*	*133*	*2,032*
	51. Public Administration ..	*12,137*	*12,006*	*131*	*2,032*
159	Service of the State ..	12,262	12,147	115	2,808
161	Municipal and other local (not village) service ..	802	801	1	30
	VIII.—Professions and Liberal Arts ..	*13,679*	*13,379*	*300*	*3,509*
	55. Religion ..	*5,822*	*5,635*	*187*	*2,539*
162	Priests, Mullahs, etc. ..	4,304	4,187	117	1,070
164	Monks, nuns and religious mendicants ..	1,130	1,111	19	484
165	Other religious workers ..	3,503	3,470	33	984
166	Servants in religious edifices, burial and burning grounds, pilgrim conductors and circumcisers, etc. ..	886	887	6	370

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SUBSIDIARY TABLE IV—(*concluded*).

SELECTED OCCUPATIONS.

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Group No.	Occupation.	Working Population in 1931.			
		Earners and working dependants.	Total earners showing occupation as principal.	Total working dependants.	Earners as subsidiary occupation.
1	2	3	4	5	6
	66. Law —	579	567	15	139
167	Lawyers of all kinds, including Qazis, law agents and Mukhtiars —	134	123	2	26
168	Lawyers' clerks, petition-writers, etc. —	453	435	10	101
	67. Medicine —	2,227	2,213	24	295
169	Registered medical practitioners including midwives —	280	276	4	49
170	Other persons practising the healing art without being registered —	300	296	3	87
172	Midwives, vaccinators, compounders, nurses, masseurs, etc. —	407	402	5	49
	68. Instruction —	2,110	2,062	42	274
174	Professors and teachers of all kinds —	1,594	1,571	23	232
175	Clerks and servants connected with education —	616	591	25	136
	69. Letters, arts and sciences (other than 64) —	1,240	1,199	41	472
182	Musicians (composers and performers other than military), actors, dancers, etc. —	797	780	17	382
	B—Miscellaneous —	946,730	67,243	879,357	7,207
	IX.—Persons living on their income —	2,072	2,067	605	843
185	Proprietors (other than of agricultural land), fund and scholarship holders and pensioners —	2,072	2,067	605	843
	X.—Domestic service —	573,960	53,717	549,153	2,537
	51. Domestic service —	573,960	53,717	549,153	2,537
186	Private water-drawers and cleaners —	6,075	2,186	3,889	345
187	Other domestic service —	567,885	51,531	545,264	2,192
	XI.—Insufficiently described occupations —	337,619	10,576	326,743	2,206
	52. General terms which do not indicate a definite occupation —	337,619	10,576	326,743	2,206
188	Manufacturers, business men and contractors otherwise unspecified —	1,774	1,753	21	893
189	Mechanics otherwise unspecified —	339	130	199	44
191	Labourers and workmen otherwise unspecified —	334,130	17,899	316,231	2,112
	XII.—Unproductive —	33,139	11,863	2,850	2,837
	54. Beggars, vagrants and prostitutes —	21,825	10,476	2,811	2,849
193	Beggars and vagrants —	11,073	10,014	1,088	1,548

NOTE.—Due to changes in classification of workers and occupations figures of 1931 Census do not precisely correspond with those of 1921 and 1911 which have accordingly been omitted from this table.

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SUBSIDIARY TABLE V.

OCCUPATION OF EARNERS BY SELECTED CASTE, TRIBE AND RACE.

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Caste and Occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
Hindu.		
Brahman	.....	7
Priests	41·2	4
Exploitation of animals and vegetation	730·3	7
Extraction of minerals	·2	63
Industry	32·5	72
Transport	7·7	8
Trade	80·9	1
Public Force	14·9	.....
Public Administration	31·2	2
Arts and Professions	17·6	10
Persons living on their income	7·05	4
Domestic service	27·10	19
Insufficiently described occupations	9·07	64
Beggars, criminals and inmates of Jails	6·10	37
Chamar	.....	9
Cultivators	120·1	7
Exploitation of animals and vegetation	720·7	10
Extraction of minerals	4·3	2
Industry	11·6	164
Transport	11·4	12
Trade	7·6	9
Public Force	2·6	.....
Public Administration	8·1	1
Arts and Professions	·4	100
Persons living on their income	2·4	.....
Domestic service	10·2	16
Insufficiently described occupations	12·9	68
Beggars, criminals and inmates of Jails	3·4	114
Chuhra		4
Scavenging	100·7	4
Exploitation of animals and vegetation	862·6	1
Extraction of minerals	.....	.....
Industry	12·8	.....
Transport	.....	.....
Trade	12·6	.....
Public Force	.....	.....
Public Administration	12·8	10

SUBSIDIARY TABLE V—(*continued*).

Occupation of Earners by Selected Caste, Tribe and Race.

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Caste and Occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
Arts and Professions	22·2	25
Persons living on their income	53·3	.....
Domestic service	9·9	.....
Insufficiently described occupations	.....	.....
Beggars, criminals and inmates of Jails	22·2	43
Rajput	.....	7
Barbers	504·4	.....
Exploitation of animals and vegetation	333·3	17
Extraction of minerals	·8	.....
Industry	21·0	47
Transport	9·2	130
Trade	4·5	.....
Public Force	9·2	.....
Public Administration	10·5	.....
Arts and Professions	3·8	1
Persons living on their income	3·3	.....
Domestic service	9·2	1
Insufficiently described occupations	9·1	40
Beggars, criminals and inmates of Jails	1·5	.....
Jat	.....	2
Agriculture	800·0	1
Exploitation of animals and vegetation	30·7	60
Extraction of minerals	·7	.....
Industry	7·0	100
Transport	4·8	.....
Trade	3·9	5
Public Force	9·6	.....
Public Administration	4·6	5
Arts and Professions	2·2	30
Persons living on their income	9·1	10
Domestic service	13·3	7
Insufficiently described occupations	4·3	14
Beggars, criminals and inmates of Jails	8·6	11
Jhiwar	.....	22
Water-boring	371·9	38
Exploitation of animals and vegetation	119·6	10
Extraction of minerals	6·3	.....
Industry	120·6	9

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SUBSIDIARY TABLE V—*(continued)*.

Occupation of Earners by Selected Caste, Tribe and Race.

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Caste and Occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
Transport	34·4	26
Trade	67·3	2
Public Force..	19·2	.....
Public Administration	14·8	6
Arts and Professions	35·2	11
Persons living on their income	17·4	9
Domestic service	141·9	21
Insufficiently described occupations	41·6	86
Beggars, criminals and inmates of Jails	2·3	80
Kashmiri Pandit	.....	2
State service	303·9	1
Exploitation of animals and vegetation	287·9	2
Extraction of minerals	.....	.....
Industry	19·6	9
Transport	4·9	4
Trade	149·9	.....
Public Force..	19·9	.....
Public Administration	1·6	60
Arts and Professions	73·2	1
Persons living on their income	30·1	8
Domestic service	90·7	1
Insufficiently described occupations	27·7	3
Beggars, criminals and inmates of Jails	2·7	8
Khatri	.....	4
Trade and State service	487·7	8
Exploitation of animals and vegetation	307·2	7
Extraction of minerals	1·6	.....
Industry	119·6	14
Transport	30·1	8
Trade	19·6	1
Public Force..	·7	.....
Public Administration	·4	.....
Arts and Professions	30·9	91
Persons living on their income	40·6	8
Domestic service	60·9	11
Insufficiently described occupations	12·6	36
Beggars, criminals and inmates of Jails	·9	10

SUBSIDIARY TABLE V—(*continued*).

Occupation of Earners by Selected Caste, Tribe and Race.

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Caste and Occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
Lohar	.....	9
Blacksmiths	2479	.....
Exploitation of animals and vegetation	678·6	12
Extraction of minerals	2·3	10
Industry	217	27
Transport	2·3	.....
Trade	2·7	.....
Public Force	17·0	.....
Public Administration	2·0	17
Arts and Professions	1·3	5
Persons living on their income	2·0	17
Domestic service	10·1	20
Insufficiently described occupations	9·1	72
Beggars, vagrants and inmates of Jails	1·8	100
Mahajan	.....	4
Trade and money-lending	974·9	2
Exploitation of animals and vegetation	112·9	8
Extraction of minerals	1·0	20
Industry	10·2	60
Transport	9·0	3
Trade	9	.....
Public Force	9·2	.....
Public Administration	41·9	2
Arts and Professions	27·6	20
Persons living on their income	9·0	10
Domestic service	40·7	7
Insufficiently described occupations	19·6	110
Beggars, vagrants and inmates of Jails	9·1	9
Rajput	.....	7
State service and agriculture	78·3	4
Exploitation of animals and vegetation	.....	4
Extraction of minerals	3·4	60
Industry	9·8	47
Transport	2·7	20
Trade	2·8	1
Public Force	10·9	.....
Public Administration	9·5	3
Arts and Professions	2·7	12

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SUBSIDIARY TABLE V—(*continued*).

Occupation of Earners by Selected Caste, Tribe and Race.

Caste and Occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
Persons living on their income	9·2	4
Domestic service	18·7	7
Unclassifiably described occupations	2·6	131
Beggars, criminals and inmates of Jails	1·2	30
Pathan	.....	6
Organisers	210·3	1
Exploitation of animals and vegetation	471·6	10
Extraction of minerals	4·1	10
Industry	19·6	31
Transport	2·7	11
Trade	5·4	.....
Public Force	4·1	.....
Public Administration	3·7	.....
Arts and Professions	3·4	45
Persons living on their income	1·7	.....
Domestic service	13·2	22
Unclassifiably described occupations	9·4	18
Beggars, criminals and inmates of Jails	2·4	17
Kurper	.....	9
Gold and Silver smith	720·7	1
Exploitation of animals and vegetation	55·5	10
Extraction of minerals	2·6	100
Industry	42·5	27
Transport	8·6	.....
Trade	38·5	.....
Public Force	4·6	.....
Public Administration	9·6	50
Arts and Professions	12·1	36
Persons living on their income	.....	.....
Domestic service	20·1	6
Unclassifiably described occupations	11·1	12
Beggars, criminals and inmates of Jails	4·6	100
Batral	.....	7
Labour	624·6	3
Exploitation of animals and vegetation	227·6	6
Extraction of minerals	1·6	.....
Industry	29·6	27
Transport	1·6	.....

SUBSIDIARY TABLE V—(*continued*).

OCCUPATION OF EARNERS BY SELECTED CASTE, TRIBE AND RACE.

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Caste and Occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
Trade	·8	.....
Public Force	.....	.....
Public Administration	11·4	.....
Arts and Professions	7·2	71
Persons living on their income	14·4	.....
Domestic service	77·3	4
Insufficiently described occupations	10·2	21
Beggars, criminals and inmates of Jails	2·4	23
Pano	.....	22
Labour	177·6	15
Exploitation of animals and vegetation	607·0	3
Extraction of minerals	4·7	30
Industry	67·1	11
Transport	4·9	18
Trade	28·7	64
Public Force	8·4	.....
Public Administration	21·3	2
Arts and Professions	5·9	54
Persons living on their income	2·9	.....
Domestic service	43·9	9
Insufficiently described occupations	9·9	108
Beggars, criminals and inmates of Jails	20·4	7
Mazgri (Sudhists)	.....	42
Agriculture	138·6	27
Exploitation of animals and vegetation	242·9	33
Extraction of minerals	.....	.....
Industry	6·2	15
Transport	3·7	.....
Trade	34·3	7
Public Force	·1	.....
Public Administration	3·6	2
Arts and Professions	20·2	80
Persons living on their income	·1	.....
Domestic service	13·5	88
Insufficiently described occupations	10·5	1,314
Beggars, criminals and inmates of Jails	11·1	103

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SUBSIDIARY TABLE V—(continued).

Occupation of Earners by Selected Caste, Tribe and Race.

Class and Occupation.	Number per 1,000 workers engaged in each occupation.	Number of female workers per 100 males.
1	2	3
Christian.		
Anglo-Indian	[illegible]	[illegible]
Exploitation of animals and vegetation	[illegible]	[illegible]
Extraction of minerals	[illegible]	[illegible]
Industry	[illegible]	[illegible]
Transport	[illegible]	[illegible]
Trade	[illegible]	[illegible]
Public Force	[illegible]	[illegible]
Public Administration	[illegible]	[illegible]
Arts and Professions	[illegible]	[illegible]
Persons living on their income	[illegible]	[illegible]
Domestic service	[illegible]	[illegible]
Insufficiently described occupations	[illegible]	[illegible]
Beggars, vagabonds and inmates of Jails	[illegible]	[illegible]
European	[illegible]	[illegible]
Exploitation of animals and vegetation	[illegible]	[illegible]
Extraction of minerals	[illegible]	[illegible]
Industry	[illegible]	[illegible]
Transport	[illegible]	[illegible]
Trade	[illegible]	[illegible]
Public Force	[illegible]	[illegible]
Public Administration	[illegible]	[illegible]
Arts and Professions	[illegible]	[illegible]
Persons living on their income	[illegible]	[illegible]
Domestic service	[illegible]	[illegible]
Insufficiently described occupations	[illegible]	[illegible]
Beggars, vagabonds and inmates of Jails	[illegible]	[illegible]
Sikhs.		
Sikhs	[illegible]	[illegible]
Weaving	[illegible]	[illegible]
Exploitation of animals and vegetation	[illegible]	[illegible]
Extraction of minerals	[illegible]	[illegible]
Industry	[illegible]	[illegible]
Transport	[illegible]	[illegible]
Trade	[illegible]	[illegible]
Public Force	[illegible]	[illegible]
Public Administration	[illegible]	[illegible]
Arts and Professions	[illegible]	[illegible]

SUBSIDIARY TABLE V—(continued).

OCCUPATION OF EARNERS BY SELECTED CASTE, TRIBE AND RACE.

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Caste and Occupation				Number per 1,000 of the total population engaged in each occupation.	Number of female workers per 100 male workers.
1				2	3
Persons living on their income	...	...	...	[illegible]	[illegible]
Domestic service	...	...	...	[illegible]	[illegible]
Unclassified household occupations	...	...	...	[illegible]	[illegible]
Beggars, vagrants and inmates of jails	...	...	...	[illegible]	[illegible]
Jaunsi	...	...	...	[illegible]	[illegible]
Fishing	...	...	...	[illegible]	[illegible]
Exploitation of animals and vegetation	...	...	...	[illegible]	[illegible]
Exploitation of minerals	...	...	...	[illegible]	[illegible]
Industry	...	...	...	[illegible]	[illegible]
Transport ...	...	...	...	[illegible]	[illegible]
Trade	...	...	...	[illegible]	[illegible]
Public Force ...	...	...	...	[illegible]	[illegible]
Public Administration	...	...	...	[illegible]	[illegible]
Arts and Profession	...	...	...	[illegible]	[illegible]
Persons living on their income	...	...	...	[illegible]	[illegible]
Domestic service	...	...	...	[illegible]	[illegible]
Unclassified household occupations	...	...	...	[illegible]	[illegible]
Beggars, vagrants and inmates of jails	...	...	...	[illegible]	[illegible]
Kajjar	...	...	...	[illegible]	[illegible]
Agriculture and cattle breeding	...	...	...	[illegible]	[illegible]
Exploitation of vegetation	...	...	...	[illegible]	[illegible]
Exploitation of minerals	...	...	...	[illegible]	[illegible]
Industry ...	...	...	...	[illegible]	[illegible]
Transport ...	...	...	...	[illegible]	[illegible]
Trade ...	...	...	...	[illegible]	[illegible]
Public Force ...	...	...	...	[illegible]	[illegible]
Public Administration	...	...	...	[illegible]	[illegible]
Arts and Profession	...	...	...	[illegible]	[illegible]
Persons living on their income	...	...	...	[illegible]	[illegible]
Domestic service	...	...	...	[illegible]	[illegible]
Unclassified household occupations	...	...	...	[illegible]	[illegible]
Beggars, vagrants and inmates of jails	...	...	...	[illegible]	[illegible]
Khatik	...	...	...	[illegible]	[illegible]
Persons living on their income	...	...	...	[illegible]	[illegible]
Exploitation of animals and vegetation	...	...	...	[illegible]	[illegible]
Exploitation of minerals	...	...	...	[illegible]	[illegible]
Industry ...	...	...	...	[illegible]	[illegible]
Transport ...	...	...	...	[illegible]	[illegible]

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SUBSIDIARY TABLE V—(*concluded*).

Occupation or Earners by Selected Caste, Tribe and Race.

Caste and Occupation.	Number per 1,000 workers engaged in each occupation.	Number of females worker per 100 males.
1	2	3
Trade	[illegible]	[illegible]
Public Force	[illegible]	[illegible]
Public Administration	[illegible]	[illegible]
Arts and Professions	[illegible]	[illegible]
Persons living on their income	[illegible]	[illegible]
Domestic service	[illegible]	[illegible]
Insufficiently described occupations	[illegible]	[illegible]
Beggars, vagrants and inmates of jails	[illegible]	[illegible]
Kalar		[illegible]
Blacksmith	[illegible]	[illegible]
Exploitation of animals and vegetation	[illegible]	[illegible]
Exploitation of minerals	[illegible]	[illegible]
Industry	[illegible]	[illegible]
Transport	[illegible]	[illegible]
Trade	[illegible]	[illegible]
Public Force	[illegible]	[illegible]
Public Administration	[illegible]	[illegible]
Arts and Professions	[illegible]	[illegible]
Persons living on their income	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
Insufficiently described occupations	[illegible]	[illegible]
Beggars, vagrants and inmates of jails	[illegible]	[illegible]
Kayat		[illegible]
Exploitation of animals and vegetation	[illegible]	[illegible]
Exploitation of minerals	[illegible]	[illegible]
Industry	[illegible]	[illegible]
Transport	[illegible]	[illegible]
Trade	[illegible]	[illegible]
Public Force	[illegible]	[illegible]
Public Administration	[illegible]	[illegible]
Arts and Professions	[illegible]	[illegible]
Persons living on their income	[illegible]	[illegible]
Domestic service	[illegible]	[illegible]
Insufficiently described occupations	[illegible]	[illegible]
Beggars, vagrants and inmates of jails	[illegible]	[illegible]

SUBSIDIARY TABLE V—(*continued*).

Occupation of Earners by Selected Caste, Tribe and Race.

Class and Occupation.	Number per 1,000 workers engaged on each subsidiary occupation.	Number of females workers per 100 males.
1	2	3
Persons	[illegible]	[illegible]
Cultivation	[illegible]	[illegible]
Exploitation of animals and vegetation	[illegible]	[illegible]
Exploitation of minerals	[illegible]	[illegible]
Industry	[illegible]	[illegible]
Transport	[illegible]	[illegible]
Trade	[illegible]	[illegible]
Public Force	[illegible]	[illegible]
Public Administration	[illegible]	[illegible]
Arts and Professions	[illegible]	[illegible]
Persons living on their income	[illegible]	[illegible]
Domestic service	[illegible]	[illegible]
Insufficiently described occupations	[illegible]	[illegible]
Beggars, vagrants and lunatics of India	[illegible]	[illegible]
Hill	[illegible]	[illegible]
Cultivation	[illegible]	[illegible]
Exploitation of animals and vegetation	[illegible]	[illegible]
Exploitation of minerals	[illegible]	[illegible]
Industry	[illegible]	[illegible]
Transport	[illegible]	[illegible]
Trade	[illegible]	[illegible]
Public Force	[illegible]	[illegible]
Public Administration	[illegible]	[illegible]
Arts and Professions	[illegible]	[illegible]
Persons living on their income	[illegible]	[illegible]
Domestic service	[illegible]	[illegible]
Insufficiently described occupations	[illegible]	[illegible]
Beggars, vagrants and lunatics of India	[illegible]	[illegible]
Gujar	[illegible]	[illegible]
Cultivation	[illegible]	[illegible]
Exploitation of animals and vegetation	[illegible]	[illegible]
Exploitation of minerals	[illegible]	[illegible]
Industry	[illegible]	[illegible]
Transport	[illegible]	[illegible]
Trade	[illegible]	[illegible]

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SUBSIDIARY TABLE V—(*continued*).

OCCUPATION OF EARNERS BY SELECTED CASTE, TRIBE AND RACE.

Caste and Occupation.	Number per 1,000 workers engaged on main occupation.	Number of female workers per 100 males.
1	2	3
Public Force	[illegible]	.....
Public Administration	[illegible]	.....
Arts and Professions	[illegible]	.....
Persons living on their income	[illegible]	.....
Domestic service	[illegible]	13
Insufficiently described occupations	[illegible]	[illegible]
Beggars, vagrants and inmates of Jails	[illegible]	44
Pathan	.....	4
Agriculture	[illegible]	3
Exploitation of animals and vegetation	[illegible]	.....
Exploitation of minerals	[illegible]	.....
Industry	[illegible]	4
Transport	[illegible]	.....
Trade	[illegible]	8
Public Force	[illegible]	.....
Public Administration	[illegible]	.....
Arts and Professions	[illegible]	.....
Persons living on their income	[illegible]	.....
Domestic service	[illegible]	11
Insufficiently described occupations	[illegible]	1
Beggars, vagrants and inmates of Jails	[illegible]	18
Rajput	.....	4
Cultivation	[illegible]	7
Exploitation of animals and vegetation	[illegible]	1
Exploitation of minerals	[illegible]	.....
Industry	[illegible]	30
Transport	[illegible]	.....
Trade	[illegible]	.....
Public Force	[illegible]	.....
Public Administration	[illegible]	.....
Arts and Professions	[illegible]	100
Persons living on their income	[illegible]	.....
Domestic service	[illegible]	34
Insufficiently described occupations	[illegible]	5
Beggars, vagrants and inmates of Jails	[illegible]	30

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SUBSIDIARY TABLE VI—A.

NUMBER OF PERSONS EMPLOYED IN (A) RAILWAY ON 26TH FEBRUARY 1931.

Class of persons employed.	Europeans and Anglo-Indians.	Indians.
Railways.		
Total persons employed	.....	
1. Officers	.....	259
2. Subordinates on scales of pay rising to Rs. 250 p. m. or over ..	.....	.....
3. " " " " " 30 " to Rs. 249 p. m.	.....	.....
4. " " " under Rs. 30 p. m.	.....	30
	.....	69

SUBSIDIARY TABLE VI—B.

NUMBER OF PERSONS EMPLOYED IN THE POST OFFICE AND TELEGRAPH DEPARTMENT ON 26TH FEBRUARY 1931.

Class of persons employed.	Post Office.		Telegraph Department.		Engineering Branch.	
	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.
Total persons employed ..	1	1,362	4	39	1	39
2. Posts and Telegraphs ..	1	1,287	4	39	1	39
Supervising officers (including Probationary Superintendents and Inspectors of Post Offices and Assistant and Deputy Superintendents of Telegraphs and all officers of higher rank than these)	1	4	.....	.....	.....	.....
3. Postmaster, including Deputy Assistant and Sub and Branch Post Masters	.....	38	.....	.....	.....	.....
5. Signalling establishment, including warrant officers, non-commissioned officers, Military telegraphists and other employees ..	.....	1	4	8	.....	.....
6. Miscellaneous agents, School-masters, Receiver-masters, etc. ..	.....	27	.....	.....	.....	.....
8. Clerks of all kinds ..	.....	72	.....	1	.....	.....
9. Postmen ..	.....	650	.....	.....	.....	.....
7. Skilled labour establishment (including fitters, instrument makers, coppersmiths, black-smiths, workmen, Sub-foremen, linemen and line-riders and other employees ..	.....	.....	.....	1	.....	38
8. Unskilled labour establishment (including line coolies, cable guards, lamplighters, messengers, peons and other employees ..	.....	47	.....	34	.....	1
9. Road establishment, consisting of overseers, foremen, clerks and booking agents, bullocks, cycles, conductors, horses and others ..	.....	220	.....	.....	.....	.....
11. Railway Mail Service ..	.....	1	.....	.....	.....	.....
12. Supervising officers (including Superintendents and Inspectors of sorting) ..	.....	.....	.....	.....	.....	.....
13. Clerks of all kinds ..	.....	.....	.....	.....	.....	.....
15. Sorters ..	.....	.....	.....	.....	.....	.....
16. Mail guards, mail agents, van peons, porters, etc. ..	.....	1	.....	.....	.....	.....
17. Combined Offices ..	.....	12	.....	.....	.....	.....
14. Signalling ..	.....	2	.....	.....	.....	.....
18. Messengers and other servants ..	.....	12	.....	.....	.....	.....

6:India G-3 (1931)1933 AVI Kashmir AVI

*162 463

12 per cent. of earners. This percentage is due to the city being the summer capital of His Highness' Government which gives it an advantage over other towns in getting her sons enlisted in Government service. Professions and liberal arts give employment to 4 per cent. of earners. Persons living on their own means of income are 2 per cent. while vague occupations and domestic service claim 18 per cent. leaving 1 per cent. to unproductive works.

236. Jammu City.—The number of earners, working dependents and non-working dependents is shown in the margin. The earners form nearly 36 per cent. of the population of the city while non-working dependents are 31 per cent. of it, the working dependents making up the rest.

Earners	13,744
Working dependents	5,013
Non-working dependents	18,677

The exploitation of animals and vegetation supports nearly 20 per cent. of earner which is a much higher figure than reported by the city of Srinagar. In minerals again we find only one solitary worker. Industry accounts for engagement of 20 per cent. of earners compared to 43 per cent. of Srinagar city. The chief industries are those of wood, metal, food, dress and toilet. In transport 5 per cent. of earners are engaged and transport by road is the chief form of transport in the city. Trade claims 15 per cent. of earners compared to 8 per cent. of Srinagar. The city is the terminus of a railway and the possibilities of expansion of trade are numerous. The customs barrier, however, seriously cripples trade. Public force and administration engage 21 per cent. of workers. The city is the winter capital of His Highness' Government and this high percentage is the result of the presence of Government offices in the city at the time of taking Census. Professions and liberal arts have 7 per cent. of earners while 3 per cent. are such as live on their income. Domestic service and vaguely returned occupations account for 22 per cent. of earners and leave 2 per cent. to unproductive groups.

*162 464

237. Educated Unemployment.—A special feature of the 1931 Census was the institution of an enquiry into the volume of unemployment prevailing amongst persons who have received English education. The schedule was drafted and printed in English and vernacular and the enumerating agency was instructed to get it filled by the unemployed themselves. Either the news did not reach all quarters or the unemployed scented the purpose as being of no immediate benefit to them, the results were not convincing and fell short of the expectation. Though it was possible to obtain statistics from various communities of the number of unemployed of each community and judge the accuracy of Census returns, the attempt was abandoned mainly due to the apprehension that each community will seek to exaggerate the volume of unemployment and we will be placed between scylla and charybdis of either accepting their statements in toto or getting them re-examined by a further prolonged enquiry. Moreover, the problem of unemployment in a country where English literacy is so low as in the State cannot be acute and the mountains in labour, even if undertaken, would have produced a poor mouse only.

238. The unemployed who possess a higher qualification than that of a matric; are 289 only exclusive of 73 unemployed who are below 20 years of age. Of these 226 are Brahmans and 26 other Hindus. The Muslims number 37 only. It is very much in the fitness of things that the Brahman who inherits traditions of learning from the past should be most exposed to the uncertainty of employment. The Muslims and others who have a stake in the land naturally do not take to education keenly especially when the education provided in schools and colleges is of a purely literary nature and does not enable the bookish student to pursue any calling except that of a clerk in Government service without further training. The depressed classes do not reveal any unemployment and the obvious reason is that very few members of that community have the means and capacity to undergo a course of literary education which eventually turns out to be a drug in the market. The Anglo-Indians and other classes also have no li...ate unemployed due to their small numbers in the State.

Those below 20 are still too young to complain of unemployment and the fact that no one above 40 is unemployed confirms the belief that they will soon be absorbed somewhere. 162x 464

239. The unemployed when looked at from the point of view of occupation of their fathers disclose an interesting tale. The cultivators come first with menials in the second and artisans in the third place. The cultivator whose calling is not so remunerative as that of a trader or industrialist, takes to education in the hope of finding a financial Elysium which will set him at ease as regards demands of revenue and the money-lender and social customs. It is a pity that their sons have disillusioned them. The motive of menials and artisans is not different. All look upon education as a solvent of financial worries which, however, in its present form it is not.

240. When we look to the qualfications of the unemployed we find that the possessor of British degree is in a glorious minority of one. All others have Indian degrees appended to their names. The largest proportion is made up of academic degrees like M. A., B. A. and M. L. C.[1] There are only three Bachelors of Engineering and one Bachelor of Law amongst the unemployed who may be said to have specialised in a particular line.

241. The number of those who are discontented with their employment is 25 which is really much lower than one would expect.

The stylish living which comes so easy to the English literate at school and college when they live on the hard-earned money of their parents is difficult to keep up at a later age when the employment they get does not bring them abundance of money and they have to pool their small earnings in a joint family. Their discontent is thus easily understood. Moreover, discontent is a necessary condition of progress, and it is really surprising that the only class which should be most vociferous in expressing its dis-satisfaction with existing conditions should be almost mute.

242. Besides the above we have got about 251 under-matrics between the ages of 20-39 who are also seeking the '*El Dorado*' of employment which may be taken as a synonym for Government service. Their tale is not different and need not detain us further. They have got 75 persons below 20 and 2 above 40 who are also unemployed.

243. Decaying Industries.—The following industries are either decaying or have decayed in the State:— 178

1. Shawl-weaving in Basohli tehsil.
2. Manufacture of woolen blankets, woolen Pattis and shoes in Ramnagar tehsil.
3. Lungi and Salwar manufacture in Muzaffarabad tehsil.
4. Paper manufacture in Udhampur and Srinagar tehsils.
5. Calico printing in Samba.

244. Shawl-weaving in Basohli.—The weaving industry of Basohli owed its origin to the patronage of the then Raja of the place who imported a few workmen from Kashmir and got it started. The initiative attracted other workers and the contagion spread to local inhabitants till the industry throve so well that it counted 1,400 establishments and shops dealing in shawls. 178 288

The raw material came from Ladakh and Tibet and was supplied by the traders of Amritsar who took in return the finished product and sold it in the Punjab and Bengal and even exported it to France where a brisk demand existed. The export was unrestricted except that a duty of annas eight per loom was levied by the then Raja.

1 [Errata: read "S.L.C."; cf. errata sheet, p. 339 category 116 -- Analyst]

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

slack, one harvest having been got in and seed-time for the next 313
not having come. The plan is to provide what is called a *sarnā*, [501]
a goat-skin carefully taken off and carefully closed wherever an opening occurred; the end of one fore leg only is left open for inflating; the skin is blown out tight, and the end fastened up with a bit of string; to the hind legs are attached loops through which the man puts his bare legs, and the stiff inflated goat-skin comes up in front of his chest; then, jumping into the river, the man balances himself on the sarnā, lying almost flat along it; by aid of his hands and a peculiar motion of his feet he can swim along at a fine rate, and fears not to trust himself to the waves and the rapids of the swollen river. Standing at a spot whence he knows the current will force him out to mid-channel, he waits till a log of timber comes opposite him, and, dashing in, he soon reaches it, and then, by the exertion both of force and skill, guides it to a sheltered nook where it may be landed and hauled up. The places convenient for this are known, and men are kept ready at each to receive the logs as they are caught, while a munshī is by to measure the timber, and give a note of its length and girth to the swimmer, who swims away with it in his turban to look out for another log. The notes representing the day's [465] ●
or the week's work he will bring at his leisure to the office at Akhnūr, and receive payment in proportion to the cubic contents of the timber he has brought in.

There are some thirty stations for this work within the space mentioned, including several in the branch channels below Akhnūr. A log that passes the upper ones will pretty surely be caught below; even at night, between the late summer evening and the early dawn, the timber can hardly get through the whole space before some early bird is down upon it to bring it in.

Some of the timber comes from as far away as the Chamba 423
territory, above Pādar, where the Panjāb Forest Department fell 313
it, having taken a lease of the Chamba Raja's forests. Some was felled by the Maharaja's Forest Department, of which for a few years I had the management. Some other belongs to contractors, to whom the right of felling has been sold. These different

[For additional information on the growth of business and industrial organization see category 433, 6: Spate AW1 India.]

232 and wool growing industry in the State. For purposes
654 of research work, the Government have granted subsidy to the Farm.

655 Forests which cover about one-eighth of the total area
313 of the State, and Forest industries provide a large field of employment for skilled and unskilled workers, besides yielding a large revenue to the Government. In recent years, the Forest Department has shown particularly good results. The net revenue of the Department for 1942-43 was Rs. 63.46 lakhs, which gives it precedence over other parts of India. The demand for timber grown in the State has increased considerably and owing to war conditions it has brought good prices. Cultivation of pyrethrum has made good progress. The Rosin and Turpentine Factory at Miransahib has done particularly well. The factory has led to the establishment of a number of minor private-owned industries and contributed to the development of Miransahib into what promises to be a new industrial town. The Half-wrought Factory at Baramulla received orders exceeding Rs. 10 lakhs for 1942-43.
284 The feasibility of establishing a newsprint paper industry in the State was investigated by Tata Sons Ltd. with whom the Government have entered into an agreement for a comprehensive investigation of industrial possibilities in the State. But owing to the impracticability of importing heavy machinery in the
742 present conditions, the proposition has to wait. A Drug Research Laboratory has been established under the expert guidance of Sir Ram Nath Chopra, its Director, and *it is expected that within a few months it will be in a* position to meet a part of the requirements of medical
322 institutions in the State. Another noteworthy industry is Kashmir Willows, which besides manufacturing cricket bats has taken in hand the production of other wooden articles of great utility.

● 471 The establishment of a sugar mill at Miransahib near Jammu, is in hand and the manufacturing operations are expected to start early. The Shri Karan Singh Woollen Mills and the Indianite Factory which are not State-owned, but in which the Government have a substantial interest, have been kept busy executing orders received from outside the State. Well established cottage industries producing woollen fabrics, like **pattoos**, tweeds, blankets, shawls, **namdas**, **gabbas**, papier-mache and

wooden articles, silver-ware, knittedware, leather and metal articles etc., are making stady progress. Two private joint stock conoerns have tken up the manufacture of pearl barley, jams, oats etc. A number of minerals like Bentonite, Barytes, Sulphur, Borax, Gypsum, Ochres, China clay etc., ar being worked. A canning factory has been constructed and a glass factory is under construction. 471

Tata Sons Ltd., inquired into he condition of the existing power installations in the Jmmu and Kashmir Provinces, and the measures necessar for making them function satisfactorily. But, as in th case of newsprint paper, the necessary machinery couldnot be imported to work out this large scheme. Provion has, however, been made for improving the existing installations, particularly in Jammu area, where the demand for power exceeds the capacity of the presen installations. The Government continue to have unde consideration the establishment of new sources of power to feed the growing industries of the State. 371

The Jammu and Kashmir Bank started in 1938 has already declared a dividend. It ha taken over the treasury at Srinagar and will soon e taking over the treasury at Jammu. It has establised branches in a number of towns in the two provinces. 652 453

Because of its natural scenery and cheapness of living, Kashmir has long attracted visitors A. 'Visitors' Bureau has been in existence for the guidance of visitors. Recently His Highness' Government have turned their attention to the development of the tourist traffic. Small Tourist Bureaus have been established at Rawalpindi, Suchetgarh, Jammu, Domel, Pahalgam, Nagin and Ganderbal to assist visitors on the spot and guide them. A Boulevard has been constructed in Srinagar along the banks of the lake at Gagribal. This road has added to the beauty of Srinagar and provided a good healthy place for morning and evening walks. A programme of providing more amenities to tourists, increasing the attractiveness of places of interest and extending the roads to beauty spots which are not easily accessible is being worked out. A hanging garden has been constructed at Gagribal for recreation of the visitors. The two islands, Rup Lank and Sona Lank, in Lake Dal have been improved. Pahalgam is being developed into an ideal hill station. To provide 484

Dard AV3

Burusho AV7

D 161 The greatest increase in population has taken place in Kub which registers a percentage of 227 increase over the last Census while Chilas on the other hand shows +303 per cent. increase. The case of Nagar is no doubt alarming as instead of an increase it shows a decrease of 516 persons or a variation of B 161 −363 per cent. In this blessed decennium therefore Nagar forms the one single exception of decrease of population in the State in contrast with all other tehsils which register all-round increases. The causes of variation have been explained by the Political Agent Gilgit in the following words :—

"All districts show an increase except Nagar which shows a decrease of 516. The increases are doubtfully due to the healthy normal life of the past 10 years, peace and security having more than out balanced small epidemics of Influenza in 1923-1930. Nagar, however, is undoubtedly nearing the saturation point as regards population—space land now being very scarce. Moreover, the Influenza epidemic in 1929 took large toll as did an epidemic of Typhus in 1930."

K 161 **32. General.**—Having attempted to offer a detailed analysis of the growth of population in the different Administrative Divisions such as Provinces, Districts and Tehsils, and having also made detailed survey of the flourishing conditions of the decade responsible for producing such happy demographic results occasion is now ripe for us to take stock of our position and to bring the scattered data and arguments to a focus to enable proper penetration into the more intricate problems of population about which a promise was held out by us in the opening portion of this discussion.

K [132] The causes of the highly favourable growth of population which is almost on par with the All India increase (The decennial increase in the State being 9·8 per cent. against 10·6 per cent. of India) have already been studied in detail in the paragraphs dealing with the "Conditions of decade" but it would be advantageous to briefly review them here so that the reader may have an opportunity to refresh his memory and be better equipped to appreciate the theme. Sufficient, timely and well distributed rainfall (except for certain bad years of scarcity in the Mirpur and to some extent in Kathua district) bringing good harvests in its train effected a considerable improvement in the economic condition of the agriculturist and highly favoured the growth of population during the last ten years.

K [164] Exceptionally favourable conditions of public health in the decade which was characterised by the absence of severe epidemic of Influenza which during 1911-1921 inflicted greater mortality here than the Great World War. Although Plague in the Jammu Province, Cholera in Kashmir, mild Influenza and Typhus in the Frontiers did make occasional attacks but the prompt, vigorous and effective measures taken by the Medical authorities coupled with the co-operation of the people (who on account of the spread of education and accumulation of experience readily avail of the medical help and do a good deal to combat the disease) did not allow the epidemics to levy a high toll on the precious human life which consequently had a favourable occasion for rapid multiplication. K [312] Extension of irrigational facilities causing a considerable enlargement in the irrigated and irrigable area was further responsible for expansion of agricultural production. Improvement of communications especially the opening of the Banihal Cart Road, Jammu, Samba, Kathua, Akhnur and various other minor roads has imparted a good stimulus to trade resulting in increased prosperity of the people. Again the development of some of the industries and immediate possibilities of the growth of a larger number in the near future has besides providing employment to some people opened an era of hope for the youth of the country, who in the progressive permeation of the industrial atmosphere around him saw a magnificent vision of effective industrialization in which lies the solution of the unemployment problem. Above all the prevalence of peaceful and orderly conditions ensuring security of life and property was highly conducive to the growth of population during the decade 1921-1930. K [471] In this connection it may be noted that the communal clashes and the political agitation in the State which created so much stir throughout the country commenced in July 1931 *i. e.*, after the close of the decade 1921-1930 which alone is under review in this report.

654

5. Saffron Oil.

6. Extraction of Jasmin, Narcissus and Lilac essences.

7. Shimin Oil (Scent).

8. Casein preparation.

9. Paints and Varnishes.

10. Honey Purification.

11. Black board chalk Manufacture.

12. Starch Manufacture.

The famous Silk Industry of the State continued to function although its [288]
income experienced a considerable fall in the latter half of the decade due to
an extraordinary fall in the price of the silk.

Cottage Industries.—A peripatetic demonstration party employed by 472
Government has done useful work by introducing improved fly-shuttle looms 654
and teaching new patterns and designs to the village weavers. The solicitude
of Government for the improvement and welfare of the cottage workers is
sufficiently exhibited by the handsome grant of Rs. 75,000 sanctioned for grant-
ing small loans to the workers. Further proposals for State aid to industries
and establishment of an industrial and commercial bank are also under con-
sideration of the Government.

Birthday Exhibition.—The holding of an annual exhibition at Srinagar 543
of the Industrial and Agricultural products of the State on the auspicious occa-
sion of His Highness' birthday has served to give a wide publicity to the in-
digenous arts and manufactures through the large mass of visitors who annually
flock to the Happy Valley to escape the rigorous heat of the plains as also
to enjoy the beauties of nature in Kashmir.

The Department has prepared a Statistical Atlas for the State and is 473
engaged in bringing out other useful publications such as the Industrial Move-
ment, Development Map and a Commercial Directory. A clear proof of the
spread of industrial atmosphere will be found in the formation of the following
five Joint Stock Companies during the decade while formerly the business on
Joint Stock System was much less known than practised in the State :—

	Share Capital.
	Rs.
1. The Degra Commercial and Industrial Company Limited, Jammu ...	300,000
2. Jammu and Kashmir Commercial Syndicate Limited ...	50,000
3. The Lakshmi Trading Company Limited, Srinagar ...	25,000
4. Kashmir Textiles Limited, Srinagar ...	100,000
5. Apna Limited, Srinagar ...	20,000

241 The second drawback viz. lack of adequate marketing facilities due to the hilly nature of the country and remote situation of districts which are connected with the exporting centres by means of bridle paths also considerably impedes the advancement of agriculture as the agriculturist does not get a fair return for his labour. Moreover, as the work is conducted at present there is a horde of intermediaries who intercept a major portion of the profit and while the agriculturist gets very little the consumer has to pay much more. The intermediaries cannot be swept off one and all as they are an essential part of the modern business organism but their number can be considerably lowered by better organisation for marketing of produce. Much in the end depends upon the human factor, however. The people who look to Government for solving all their troubles financial or otherwise, have not yet learnt the A. B. C., of self-reliance and are very poor stuff for advancing the cause of a particular business. Self-reliance and ability to make a combined effort are pre-requisites of success in every field and agriculture is no exception. "The improvement of agriculture must in the first place be the work of the agriculturists themselves", (League of Nations, Report and Proceedings of the World Economic Conference 1927, Volume I page 52).

*162 472 **184. Industry.**—Is still near the cock-crowing in the State. The countries of the world are usually divided into two classes viz. Industrial and Agricultural. In the latter class custom and status predominate over competition and contract; there is uneven distribution of the population in various occupations due to agriculture monopolising the field. Small scale industries with little capital exist, credit is undeveloped and usury prevails. As will be seen from the table given in para. 189 of this chapter industry claims only 9 per cent. of the total earners compared to 73 per cent. of the first sub-class. And even this weak fabric of industry is mainly reared by the shoemaker, potter, barber, blacksmith, carpenter, flour grinder, weaver, dyer, tailor and scavenger and others of the kind, who—thanks to the caste system—are so wedded to their profession that they cannot shake it off entirely. Were it otherwise the structure of industry would crumble to pieces. The cause of this low proportion may be found in several factors notably competition of machine-made goods which attract by their cheapness and make the indigenous worker's calling more and more precarious. A change has also set in in the tastes of the people due to the impact with Western civilization. All this has told heavily upon the number of village artisans who find it unremunerative to engage in their hereditary calling and desert it in favour of agriculture, thus adding to the concentration on land progressively, and as a conclusion "the economics of a country which depends to so great an extent upon agriculture must be unstable" (Montague-Chelmsford Report).

*162 **185. Transport.**—Engages only 1 per cent. of the total earners. The total workers under this head are composed of 8,923 earners and 462 working dependents. Transport by air is non-existent in the State and the 4 male earners shown under this group are undoubtedly immigrants. Transport by water and road play most important parts. The former has a total of 3,927 earners and 292 working dependents. The largest number is reported by the Kashmir Province where the navigable Jhelum and a net work of other streams and lakes make transport of goods from place to place by water easy and cheap. In the Jammu Province which is hilly, the rivers are tempestuous and do not offer any large scope for this form of transport. The Chenab, for instance, allows boats to ply after it has entered Akhnoor but even here and beyond it the boats are only ferry boats and do not serve as connecting links between different towns. In the rainy season again the rivers are so turbulent that all navigation comes to a stand still.

The strength of 512 earners in the Jammu Province out of a total of 8,923 is thus easily understood. The Frontier Districts which beat even the Jammu Province in their hilly character have no earners under this head at all. Even the small number in the Jammu Province is made up of labourers employed on rivers and canals and other persons employed in harbours, docks etc. It was seen in Chapter III that the natives of Mirpur district are found generally in the

[Errata: read "over"; cf. errata sheet, p. 370 category 116 -- Analyst]

000 an introductory account of the general industrial expansion of the decade and taking up each item in succession.

654 473 With a view to devote intensive attention to the development of the forest, mineral and industrial resources of the State a new portfolio of Commerce and Industries was provided in the Constitution which came into force during the Samvat year 1979 (1922 A. D.) resulting in the creation of a new Department of Industries under an expert. The department after doing preliminary survey work busied itself with the problem of examining possibilities for the establishment of new Industries but for want of a definite industrial policy much progress could not be made especially when the period was one of all round trade slump and falling prices and when necessary capital for entry in big ventures was not readily forthcoming. Still with all these handicaps the industrial utility of the various minor forest products was examined and experimented upon as also the economic value of the various minerals was established by tests in the Government Industrial Laboratory and by certain manufacturing firms of England. During the short period of its existence the department has succeeded in spreading an industrial atmosphere in the State and creating a desire in the people to take to industrial pursuits. Creation of industrial reserve, organization and holding of the State Exhibition, provision for registration of Joint Stock Companies, Patents and Designs, formation of a Civil Supplies Department have all contributed materially towards industrial advancement. Below is recorded a list of some of the important industries established during the decade under review and in these operations are conducted on a fairly large scale:—

1. Match Factory.
2. Ice "
3. Tanneries. "
4. Saccharin Factory.
5. Fruit Preserving Works.
6. Soap Manufacture.
7. Tent Factory.
8. Oil Factories.
9. Furniture Factories.
10. Willow Works.
11. Silk Weaving Factories.
12. Carpet Factories.

654 The above shows the fresh industrial ventures of the decade but Kashmir handicrafts and cottage industries too numerous to mention have side by side made a satisfactory all round progress which is evidenced by the birth of new manufacturing firms of carpets, pattoos, lois, silks, shawls, embroideries, papier machie works, silver-ware and wood-carving, etc. Commercial value of the following raw materials have further been investigated and there is an early possibility of these products being exploited for commercial purposes through the establishment of new industries in the State :—

1. Jute Manufacture.
2. Ink "
3. Wine "
4. Rose Distillation.

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5. Saffron Oil.
6. Extraction of Jasmin, Hawtorn and Lilac essence.
7. Shisin Oil (Scent).
8. Cassia preparation.
9. Paints and Varnishes.
10. Honey Purification.
11. Black board chalk Manufacture.
12. Starch Manufacture.

The famous Silk Industry of the State continued its function although its [288]
[illegible] experienced a considerable fall in the latter half of the decade due to
[illegible] extraordinary fall in the price of the silk.

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Cottage Industries.—A peripatetic demonstration party employed by
[illegible] has done useful work by introducing improved fly-shuttle looms
[illegible] weaving new patterns and designs to the village weavers. The wholesale
[illegible] Government, for the improvement and welfare of the cottage workers is
[illegible] exhibited by the handsome grant of Rs. 75,000 sanctioned for grants
[illegible] small loans to the workers. Further proposals for State aid to industries
[illegible] establishment of an industrial and commercial bank are also under con-
[illegible] of the Government.

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Birthday Exhibition.—The holding of an annual exhibition at Srinagar
[illegible] the Industrial and Agricultural products of the State on the auspicious occa-
[illegible] of His Highness' birthday has served to give a wide publicity to the be-
[illegible] arts and manufactures through the large mass of visitors who annually
[illegible] to the Happy Valley to enjoy the rigorous heat of the plains or also
[illegible] enjoy the beauties of nature in Kashmir.

473

The department has prepared a Statistical Atlas for the State and is
[illegible] in bringing out other useful publications such as the Statistical Abs-
[illegible], Development Map and a Commercial Directory. A clear proof of the
[illegible] of industrial atmosphere will be found in the formation of the following
[illegible] Joint Stock Companies during the decade while formerly the business on
[illegible] Joint Stock System was much less known than practised in the State:—

	Share Capital.
	Rs.
1. The Dogra Commercial and Industrial Company Limited, Jammu —	[illegible]
2. Jammu and Kashmir Commercial Syndicate Limited —	[illegible]
3. The Lakhani Trading Company Limited, Srinagar —	[illegible]
4. Kashmir Textiles Limited, Srinagar —	[illegible]
5. Apna Limited, Srinagar —	[illegible]

312 operations were conducted below the town of Baramulla for removal of silt and other barriers. Scientific departments
● 479 were established. The Co-operative movement was introduced.

648 The assistance rendered to the British Empire in
175 times of emergency and war may also be briefly mentioned. The brilliant services of the State troops in the Black Mountain, Agror Valley and Tirah expeditions met with grateful appreciation of the British Government. The contribution of the State during the Great War in man power was the highest (31,000) among all Indian States.
652 The cost of maintaining the troops sent over-seas came to Rs. 1,11,00,000. In addition, the State contributed three-fourths of a crore to the war loan. Battle Honours were won by the State forces in several fronts in East Africa and Palestine.

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18. Co-operation.—"In Co-operation lies the hope of the Agriculturist". Co-operation is a league of the weak against the strong. It has made rapid strides during the decade. The number of Central Societies has risen from 9 to 14, the agricultural societies have similarly gone up from 948 to 2,438 while non-credit societies number 170 and the non-agricultural societies are 294 compared to 40 in 1923. The total membership of these societies is 63,364 nearly 300 per cent. more than it was formerly. The working capital of these societies amounts to Rs. 7,019,190 and is made of share capital, reserve fund, deposits, loans from Government and loans from Central Banks and societies. The loan from Government amounts to Rs. 435,000 only while share capital and deposits stand at Rs. 1,505,385 and 1,694,511 respectively. The objects for which loans are advanced will be clear from the statement given in the margin which will show that purchase of cattle and payment of land revenue stand foremost. 154 societies in Kashmir and 72 in Jammu Province have grown self-sufficient while 187 societies in both the provinces have failed. The Government has granted material concessions to these societies. 75 per cent. rebate is allowed on money order commission, exemption is granted from stamp and registration fees, the money of societies is kept in safe custody in the Government treasuries, the societies are empowered to issue hundis, ⅛ of land revenue of *Kharaf* is remitted in favour of sanitation societies besides several other facilities. The Co-operative Department has created in the people a joint social endeavour to restrict extravagant expenditure on ceremonial occasions and take to education. In 134 villages the department has pursued a scheme of consolidation of holdings and raised the average area per field from 240 acres to 2200 acres. The movement has received a vigorous fillip from the enactment of the Agriculturists Relief Regulation. The Co-operative Department is also knitting together the artisan classes like weavers and others as will be seen from the number of non-agricultural societies.

Growth of Loans, 1931 A. D.

Serial No.	Objects.	Transactions.	
		No. of loans.	Amounts.
1	Purchase of cattle ...	[illegible]	[illegible]
2	Payment of land revenue and Abiana	[illegible]	[illegible]
3	Purchase of seed ...	[illegible]	[illegible]
4	Marriage ...	[illegible]	[illegible]
5	Payment of Subsidiary debt ...	[illegible]	[illegible]
6	Household expenses	[illegible]	[illegible]
7	Purchase and repairs of buildings ...	[illegible]	[illegible]
8	Purchase of boats ...	[illegible]	[illegible]
9	Hundis ...	[illegible]	[illegible]
10	Purchase of fodder...	[illegible]	[illegible]
11	Purchase of non-foodgrains ...	[illegible]	[illegible]
12	Purchase of seeds of grass ...	[illegible]	[illegible]
13	Subscription of temporal funds and Banks ...	[illegible]	[illegible]
14	Purchase of land and houses ...	[illegible]	[illegible]
15	Purchase of foodgrains	[illegible]	[illegible]
16	Hundis expenses ...	[illegible]	[illegible]
17	Miscellaneous ...	[illegible]	[illegible]

19. General Administration.—The saddest event of the decade was the demise of His Highness Lt.-General Shri Maharaja Pratap Singh Ji Bahadur, G. C. S. I., G. C. I. E., G. B. E., LL. D., who passed away on the 23rd of September 1925 at the age of seventy six.

He was succeeded by His Highness Shri Maharaja Hari Singh Ji Bahadur, G. C. I. E., K. C. V. O., who now holds the reins of Government. He according to the Gaddi was a harbinger of number of social and political measures of sweeping importance. The Agriculturists Relief Regulation which has saved the peasantry from the money-lender is a case in point. His Highness has always striven to act in accordance with the wishes of his people and has for the first time established the convention of calling annually the Representatives of the people to the capital in conference to consult them on measures touching their welfare, and the step is one of unique importance in the history of the State as ushering in an era of popular Government. Besides the re-organisation of the Kashmir State Forces, constitution of a High Court Bench, re-organisation of Police and of several other departments which form the outstanding feature of the period of his reign he has evinced a keen interest in social reform and has placed on the statute book of the

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

The tents TO BE TAKEN IN THESE HILLS ARE MUCH LIGHTER THAN 484
those square double-roofed tents used in India; even the smaller 342
variety of that sort called "hill-tent" is somewhat too cumbersome. A simple tent, 9 feet square and 7 feet high, with the sloped roof ending in a wall of 3 feet, suits us best. For natives, a tent with the roof slope continued to the ground is good, since, for the same height, it gives more floor-space. A small shāmiāna, or square awning on four poles, with or without side curtains, is one of those things that will add to one's comfort; it affords shade without the confinement of air; for indeed the inside of such tents as we have spoken of is almost unbearable from heat when under a bright sun; only one reckons on being able to pitch under the shelter of a tree; in default, a shāmiāna will be most useful. At one time I arranged a tent, of somewhat different shape, in such a way that one side would lift up, and, being supported on a couple of sticks, do duty for a shāmiāna by day, while at night the join was laced up and the tent made taut again.

Very moderately provided after this plan one will require 482
some twenty coolis for porters. If one lays in stores for a march 492
of some months, it will want great care and a stern though discriminating rejection of the unnecessary, to keep the number from running up to fifty or more.

One seldom or never has baggage animals of one's own enough for the carriage of the camp; it may be useful in some cases to keep two or three mules or baggage-ponies; but it would not be wise to depend on them, for on these rough roads they are so apt to break down—to get a sore back or to fall lame; and sometimes one wants to go where neither mule nor pony can follow. The universal practice is for an Englishman, or for any native of rank who may get a special order from the Maharaja, to take his carriage, whether it be ponies or coolis, from stage to stage, changing it, getting fresh men or animals from the villages round, for each day's march.

Along the frequented roads there are special officers (called [622]
Kotwāl) for managing this business; where these are not, it becomes the duty of the lambardār, or headman of the village
(called muqaddam in Kashmir) to undertake the service.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

492 (called muqaddam in Kashmir) to undertake the service. In
482 general there are few four-footed beasts to be had. Coolis are the chief carriers; for these 50 lbs. to 60 lbs. is a fair load; the animals would carry from 160 lbs. to 200 lbs. The daily pay for a cooli is four annas, that is sixpence; for a pony or mule twice as much. The coolis carry their loads in various ways. In the Outer Hills they carry them on their heads, first making a soft bed with their turbans; this certainly is not the best way for difficult ground; farther up, in the Middle Mountains, the people often carry the weight on their shoulders, bending their head forward and fixing the load on the shoulder and back of the neck. But the most business-like way of all is that followed by the Kashmiris, some of the Pahāris, the Ladākhis, and the Baltis, of loading the back by means of a light framework of sticks and rope, which is suspended from the shoulders.

482 The amount that the Kashmiris, especially, carry in this fashion is surprising; not that they will do much more than the weakest cooli when the labour is forced, and there is only a fixed daily pittance for the work. But a great number of Kashmiri cultivators occupy themselves in spring and autumn in taking goods from the plains to Kashmir by contract, by weight, and on that bargain will exert themselves manfully. I once arranged my loads for the ordinary coolis, but afterwards met with some Kashmiris who were ready to take them by weight; these loaded themselves each with *three* of the loads that had been made up; one man carried four dozen of beer packed in cases; another load that was carried was 192 lbs.; and I have a well-authenticated case of a young man carrying 240 lbs. And this was not for a short journey, but for over a hundred miles of uneven road with many long rises and several passes, one of them over 9000 feet. In doing such feats as this the Kashmiris take their own time: the ten days' march they will take eighteen or nineteen days about; but they will do it all on a diet of unleavened bread or of rice.

000 Thus prepared with baggage and porters, we will now start from Jummoo for the journey to Kashmir; the distance is 184 miles, which will be covered in fourteen days, a day's march varying com-

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

499 to that centre, and here a few could still be bribed out. It was
65 known that a large percentage would never return to their families. The years thinned the breadwinners, the fields were tended and the crops gathered by the old and very young.

[482] The hundreds of coolies were collected together at Bandipura; here they were loaded up with the sacks of food for the garrison, loads which were two and even three times the recognised pack of fifty pounds. In addition to this they had to carry their own rations, these being about two pounds of rice per day, a carrying crutch, a frame of sticks, rope for the back load, and topping all, a bundle of straw with which to make the straw shoes they would need. Their clothes and protection consisted of whatever they had brought for themselves; most had somehow managed to bring a blanket. It is little wonder that dozens died on the way, as they crossed the snow passes, slipped on the rough track, or dropped from weakness and exposure.

[567] The dreadful thing was that even when they eventually reached Gilgit there was always the chance that they would be sold into slavery or captured by the tribesmen of that part. Tyndale-Biscoe tells of the grandfather of one of his servants, who had been forced to make this march, being exchanged for a Chinese dog; later he escaped and somehow managed to return to the Valley to tell his story. And it was not unusual for those fortunate ones who were returning to be press-ganged again to carry loads that dead or sick men in caravans following had dropped; whilst there was no assurance that next year they might not again be taken.

499 Then the threat of the Russian advance into India through
648 Kashmir caused the Government of India to take over this Gilgit garrison, and in order to ensure maintenance of lines of communication, in 1892 a military road was made between Gilgit and Bandipura, the place where the coolies had been loaded, for there already existed a road as far as that town. The making of the road in those days was a great engineering achievement in the short space of time that it took. Pathans from the North-West Frontier were used for the work, at times they worked with spade in the hand and rifle at their elbow, the way being through tribal areas where the peoples resented the

2: Gervis T-3 (no date) 1954 AVI Kashmir AVI

fourteen thousand feet and none over sixteen thousand; at intervals on the Poonch side great masses stand out from them like bastions, making it difficult to believe that some giant hand had not built this wall. 361 529

Murree is a health resort, the place where pallid cheeks gain a pink glow within a few days, the resort which, because of its climate, makes Pakistan tolerable to the long-suffering European who serves there. The air is invigorating, there is usually a coolish breeze, and within a very short while those who have arrived there "just to laze the days away", find themselves suggesting long walks through the wonderfully interesting hills, past babbling brooks, along narrow paths which lead through pink-barked, scented pines, firs and shady trees to some "special spot of our own", probably one such as is often passed on the road-side where the rocks are black wet with water and green with slime, but decorated with masses of dainty, trembling maidenhair ferns which cling to them, growing out from every crack and crevice that will offer them a root hold; they are large leafed, with shining black, wire-like stems.

Those who stay there can sit and cool themselves in contemplation of the far distant snows and admire the beauty of the country lying below their feet and above their heads, with all its differing shades of colours and variety of the shapes of the trees; the smoke-like wisps of cloud which are blown and drawn by air currents up and down the slopes; the intriguing red roof-tops of a hill-station house among the firs and pines, and little gardens of the peasants, which are terraced down spurs of the mountains, and the winding tracks—those you had never realized existed—with the load-carrying coolies striding down with empty baskets on their back, or struggling up with a load, in their hands a T shaped stick on which to rest it when they stand, for the basket or package is carried high on their backs; a head strap across the forehead stops the load from falling back as they climb; once on the ground it would be impossible to lift back unaided. 482 ●

Kohala, which is the next stage on from Murree, is nearly thirty miles distant. The descent from the hills is steep, and it squats, stuffy and airless, shut in between hills at a height of only eighteen hundred feet above the sea level. In summer it is 361 132

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

which is about twelve thousand feet. Our first camp was at an altitude of over nine thousand feet in a glade in the pine forest, the turf covered with blue forget-me-nots. The march up was lovely, through one succession of copses of jasmine and scented wild rose, the latter of all colours from white to dark red. Close to the camp we came on the first signs of the army which had preceded us—a line of graves of men who had died of cholera. The troops and coolies were said to have suffered much from this scourge, and we arranged to avoid their camping grounds in future. The following morning we continued our march, the road winding up through pine forest till the rounded tops of the watershed were reached. We halted for an hour at the top, surrounded by a wilderness of flowers, blue gentian, anemones, acres of white and yellow blossoms bordering the wreaths of snow, masses of small pink alpine flowers, wild rhubarb and sorrel in profusion, and patches of dwarf juniper, for we were well above the pine and birches. The views from here are lovely—to the left, steep pine-clad slopes descend into the famed Lolab valley, behind, stretched out thousands of feet below, lie the valley of Kashmir and the blue sheet of the Woollar Lake, backed by the snowy range of the Pir Panjal; to the right stand the great square peak and snow-fields of Haramukh; in front, a hundred miles away, towers Nanga Parbat, from which on both hands as far as the eye can reach tossed ranges patched with snow fill up the picture.

I had an example on reaching camp this day of the extraordinary carrying power of the Kashmiri coolie; my tent was late coming up, and when it

4c Durand G-3 (1888-93) 1900 AVI Kashmir AVI

482 arrived I found one man carrying it, a large solid leather kit bag, and his own rations. The weight was at the least a hundred and fifty pounds. I was extremely angry, and made it very unpleasant all round, as plenty of coolies had been arranged for. 563 Nothing of the sort ever occurred again, but my orderlies told me, and I saw enough to show that the report was true, that the sepoys treated the coolies like dogs, and beat them as they would a beast of burden. The fact is, the Kashmiri villager proper, to which class our carriers belonged, comes of a race that has been mercilessly oppressed for centuries by [798] foreign Mahomedan rulers from India. Being a Mahomedan, he has been specially ill-used since Kashmir passed under Hindu rule. The sepoys and officials of all classes are almost to a man Dogras and other Hindus who have absolutely no sympathy [147] with the Kashmiri. The race is physically fine, great, strong men and well fed, but morally they are, what their oppression has made them, liars and pitiful cowards, who cringe to the stick of the sepoy like 651 spaniels. My coolies said they were never paid when 661 employed on Government work, and that they generally had to supply their own rations. They certainly expected no pay on this occasion, and were delighted and astonished beyond measure when I saw them paid myself. The Durbar made nothing by the transaction when coolies were impressed, it was duly charged for their hire, but the money stuck in the hands of those drawing it. A new era has now opened, owing to the revenue settlement carried out by my friend, Mr Walter Lawrence, a distinguished member of the Indian Civil Service, whose services

4: Durand G-3 (1888-93) 1900 AVI Kashmir AVI
Durd AVJ

K 705

Feeling that the whole secret of supply for the Gilgit troops lay in extending cultivation, I had turned my energies to making water channels which would bring thousands of acres of waste land under the plough. To this end I had obtained the services of a company of Kashmir sappers under a most excellent and well-trained officer, Major Gokul Chand. His men were badly equipped, but willing, and he was a tower of strength. We had done a good deal towards improving the irrigation of the valley before I realised the full extent of my coming difficulties in supplying the troops. When I found out exactly how we stood I took off every available man from this most necessary work, and turned all my strength on to the still more urgent task of improving the existing tracks into paths fit for mule traffic. The necessity for this was evident. Over bad roads coolies can only carry a load of from sixty to eighty pounds, in addition to five days' food for themselves. After the first few days they begin to consume what they carry, and bad roads make short marches. Mules carry four and five times as much as men, and only eat twice as much. Roughly stated, that is the whole problem of supply over frontier roads.

K [482]

K 712 D 487

Eighteen miles from Gilgit was the fort of Nomal, which the tribesmen had besieged three years before. For fourteen miles the road was fairly practicable for mules, but four miles were impassable in summer. In winter the road ran down into the bed of the river, and mules could use it, but when the snows began melting and poured their floods down the valleys the lower road became impassable, and only

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

As to religion, all I have met—all who live within these territories—are Mussulmán. 563

VALLEY OF THE CHINÁB.

In reaching Bhadarwáh we had entered that portion of the Middle Mountain region which drains directly into the Chináb, and we will now take a general view of the country that constitutes the valley of that river, so far as it flows in this particular mountain-tract. 133

The Map shows that the ridge we last crossed stretches from near Bhadarwáh in a direction a little north of west for more than 50 miles, as the crow flies, while the length measured along its sinuosities would be a good deal more. Points on this ridge are 12,000 feet high, but 10,000 is its more general elevation. While the higher parts are rocky, other portions of its summit are rounded and grass-covered, with rocks showing only here and there. At the western end, towards Ráisi, the slopes of it are steeper and the edge narrower. The rock that composes it at this part is a massive and hard limestone. Near here a short branch goes off towards the plains, which culminates in a peak, that, viewed from below, shows a very marked triangular form, and is flanked by two others of similar shape. This bears the 788
names of Trikhtar and of Devi Thár; near its summit is a spot 484
that is a place of pilgrimage much resorted to by Hindús from the Panjáb. In the beginning of the hot weather one every day sees passing through Jummoo numbers of people from the plains, mostly of about the rank of shopkeepers, on their way to this place, with their wives and families, the women mounted astride on a pony and supporting a child or two. An excursion of this sort for them corresponds to our trips to the seaside; and if they meet with more fatigue and rough work in the journey through the hills than is suitable to a pleasure trip, then the religious object of the journey enables them to bear disagreeables, which with us would likely be the cause of unrelieved grumbling.

From that long ridge branch out towards the north a number of spurs, which, like what they branched from, have but narrow 133

4 [i.e., Gujars, a nomadic pastoral group -- analyst]

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

it has the advantage of not going over high ground, the ups and 487
downs in it are trifling; hence it is a convenient road for those 494
whose way, from Kashmir, say, lies in the direction at Atak and Peshāwar.

Not all of these roads are open to the English traveller (whose [486]
journeyings involve special arrangements); the first three are closed to him. The others have been open to Englishmen for six months of the year. Quite lately new arrangements have been made; I am not sure whether or no this restriction about time has been taken off. There is now, I believe, a limitation of the number of officers of the army who may go to Kashmir for their leave; 200 at one time are allowed. The justification for this is the great requisition for carriage that, as will be seen below, each British traveller is sure to make.*

The road I have chosen, for ourselves to look into the particulars of it, is a combination of Nos. 3 and 4. We shall go from Jummoo in a north-westerly direction, so as to cut into the road from Bhimber at Rājaori, and from there onwards to Sirinagar.

PREPARATIONS FOR THE JOURNEY.

A few words before starting, as to certain specialities of travel- 484
ling in the Himalayas. 565

The natives of India are good travellers. The poor man, one who gets his living by the use of his muscles, will make a bundle of his extra clothes (if he has any), of his bedding and his cooking-pots, and with that balanced on his head or slung over his shoulder, will make a long march without asking anything of anyone, except of the shopkeeper from whom he will buy his daily allowance of flour or rice. The class above him, those who get, say, their living by their pen, or by buying and selling, will surely have a pony for the march, probably a quiet, useful animal, one that ambles along at an easy pace; the bedding will be laid in folds on the saddle, and the rest of the baggage carried on the pummel or else made

* Some useful information about these routes which are open to European travellers will be found in Dr. Inoe's 'Kashmir Handbook' (published by Wyman Brothers, Calcutta); and in Kashmir itself that book will be found very useful.

1; Drew G-9 (1862-1872) 1875 AV1 Kashmir AV1

484 fast behind. Such a traveller, with his one servant running along
566 at a jog-trot by his side, will be independent of porters or bag-
gage-animals; he will do his march in his own time, and be
[485] satisfied at the end of it with any accommodation he can get—
that of the mosque if he be a Muhammadan, of the Dharmsāla if
he be a Hindū, or, in some cases, of the more general rest-house;
or, in default of all of these, he will get the shelter of some
cottage—freely given to a civil application—and there make
himself at home.

600 It is different with the Englishman in India. His wants are
not few, nor his demands either. Accustomed to numerous at-
tendants, and to a complication of domestic appliances, he goes on
the principle, when travelling, of taking with him such a large
proportion of these as will give almost every comfort, except
what the variations of cold and heat make unattainable, even in
the wildest and most out-of-the-way parts.

I do not blame him for this: he may be right to keep all the
comforts or luxuries he can. But there is no doubt that to do
this increases the difficulty and the trouble of marching; every
diminution of impedimenta will make it so much the easier to get
along. A traveller in the hills who requires but a few porters for
his baggage will be so much more independent of set routes and
of the local authorities as to have an absence of trouble that will
counterbalance the loss of a good many material comforts.

The usual fit-out that we Englishmen carry with us in these
hills consists of a tent, carpet, bedstead, table, chairs, bedding,
clothes, and other paraphernalia; this for one's own tent. In the
servants' departments there will be at least another tent (probably
two others), cooking things, plates, washing and ironing things,
eatables, and beverages to any extent that one may choose to pro-
vide them, stable-gear, and various other things that each servant
is sure to see himself provided with for his own particular work.
These, with the addition of the bedding and clothes of half a
dozen or more servants, make up a good amount of luggage to be
carried, as it mostly has to be, on coolis' backs.

The tents to be taken in these hills are much lighter than

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

The tents TO BE TAKEN IN THESE HILLS ARE MUCH LIGHTER THAN 484
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variety of that sort called "hill-tent" is somewhat too cumbersome. A simple tent, 9 feet square and 7 feet high, with the sloped roof ending in a wall of 3 feet, suits us best. For natives, a tent with the roof slope continued to the ground is good, since, for the same height, it gives more floor-space. A small shāmiāna, or square awning on four poles, with or without side curtains, is one of those things that will add to one's comfort; it affords shade without the confinement of air; for indeed the inside of such tents as we have spoken of is almost unbearable from heat when under a bright sun; only one reckons on being able to pitch under the shelter of a tree; in default, a shāmiāna will be most useful. At one time I arranged a tent, of somewhat different shape, in such a way that one side would lift up, and, being supported on a couple of sticks, do duty for a shāmiāna by day, while at night the join was laced up and the tent made taut again.

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One seldom or never has baggage animals of one's own enough for the carriage of the camp; it may be useful in some cases to keep two or three mules or baggage-ponies; but it would not be wise to depend on them, for on these rough roads they are so apt to break down—to get a sore back or to fall lame; and sometimes one wants to go where neither mule nor pony can follow. The universal practice is for an Englishman, or for any native of rank who may get a special order from the Maharaja, to take his carriage, whether it be ponies or coolis, from stage to stage, changing it, getting fresh men or animals from the villages round, for each day's march.

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[For additional material dealing with government regulation or the development of industry see category 656 in 6: Spate AWI India.]

361 Places of interest—(A) The following are some of the chief places of interest for tourists in Kashmir :—

(1) SRINAGAR.

Srinagar, the summer capital of the State, extends over an area of about 4 miles in length by about 2 miles in width. The river Jhelum winds its way through the thick-
[491] ly populated city situated on its banks. The river in the city is spanned at intervals by several bridges built by different rulers of Kashmir between the 15th and the 18th centuries. Some of these bridges have very recently been reconstructed. Going down the river in a *shikara* (a small boat), one comes across many picturesque sites, including old mosques and temples as well as numerous shops of woodcarvers, silver-smiths, papier mache manufacturers and dealers in the arts and craftsmanship for which Kashmir is famous. The main streets are all metalled and afford facilities for wheeled traffic through the city. An excellent and abundant supply of pure water is provided for the city by a network of pipes fed from a reservoir at Harwan, twelve miles away in the mountains. Just above the 7th bridge in the city is situated the Bonded Warehouse of Central Asian traders. Below the bridge has been constructed a weir or barrage to maintain the level of water in the river during the winter season. Higher up above the first bridge are situated the Civil Lines or residential sections with well-built bungalows and nicely laid out gardens. Nedou's Hotel is centrally situated in the Civil Lines. With the growth of tourist traffic in recent years, several new hotels have sprung up, particularly on the Boulevard which fringes a part of Lake Dal.

[162] The population of Srinagar according to the census
[484] of 1941 is about 2,08,000. It should, however, be remembered that during the six months of summer when visitors flock to Kashmir, the population of Srinagar rises by many thousands.

The Srinagar Club is the centre of amusements, and recreation for European visitors and permanent residents. It has six excellent tennis courts as well as a good 18-hole golf course laid out near Nedou's Hotel. Tennis tournaments and many golf competitions are held every year by the Club. The Amar Singh Club consists mostly of Government officers, but it also takes a limited number of visitors as temporary members every season. There are

wooden articles, silver-ware, knitted ware, leather and metal articles etc., are making steady progress. Two private joint stock concerns have taken up the manufacture of pearl barley, jama, oats, etc. A number of minerals like Bentonite, Barytes, Sulphur, Borax, Gypsum, Ochres, China clay etc., are being worked. A canning factory has been constructed and a glass factory is under construction. 471

Tata Sons Ltd., inquired into the condition of the existing power installations in the Jammu and Kashmir Provinces, and the measures necessary for making them function satisfactorily. But, as in the case of newsprint paper, the necessary machinery could not be imported to work out this large scheme. Provision has, however, been made for improving the existing installations, particularly in Jammu area, where the demand for power exceeds the capacity of the present installations. The Government continue to have under consideration the establishment of new sources of power to feed the growing industries of the State. 371

The Jammu and Kashmir Bank started in 1938 has already declared a dividend. It has taken over the treasury at Srinagar and will soon be taking over the treasury at Jammu. It has established branches in a number of towns in the two provinces. 652 453

Because of its natural scenery and cheapness of living, Kashmir has long attracted visitors. A Visitors' Bureau has been in existence for the guidance of visitors. Recently His Highness' Government have turned their attention to the development of the tourist traffic. Small Tourist Bureaus have been established at Rawalpindi, Suchetgarh, Jammu, Domel, Pahalgam, Nagin and Ganderbal to assist visitors on the spot and guide them. A Boulevard has been constructed in Srinagar along the banks of the lake at Gagribal. This road has added to the beauty of Srinagar and provided a good healthy place for morning and evening walks. A programme of providing more amenities to tourists, increasing the attractiveness of places of interest and extending the roads to beauty spots which are not easily accessible is being worked out. A hanging garden has been constructed at Gagribal for recreation of the visitors. The two islands, Rup Lank and Sona Lank, in Lake Dal have been improved. Pahalgam is being developed into an ideal hill station. To provide 484

484 greater housing accommodation for travellers, huts have been constructed at a number of places. It is proposed to construct a chain of huts in Jammu. The existing camping grounds have been improved and new ones provided. A cafe has been established at Kokarnag and a tea shop opened at Patni top. Facilities have been provided for anglers. The rules regarding fishing and shooting in the State are liberal and more and more licences are issued every year.

* * * * * * *

701 Eight Units of the State Army have been placed, one after the other, at the disposal of the Government of India for active service outside the State. Of these, the two Mountain Batteries and the Artillery Training Centre have been transferred to the Indian Army permanently. The demand for recruits is being met, and the Government of India have raised a large number of recruits for the Indian Army from the State.

652 Against the expenditure of Rs. 8,81,500 incurred by the Government on the Army Department in connection with the measures connected with the war during 1939-40, the expenditure for war purposes in the Army Department rose to Rs. 25,62,000 during 1941-42 and Rs. 22,75,000 during 1942-43. The total Army expenditure in 1941-42 amounted to Rs. 76 lakhs. The pay of all ranks serving in the State Army was recently revised, and the rates of Kit and H. M. Allowances were raised from Rs. 50 and Rs. 15 respectively to Rs. 120 and Rs. 50 respectively.

648 The State forces have distinguished themselves in the battles of Keran (Eretrea) and Damascus (Syria). His Highness presented eighteen completely equipped motor ambulances, and also placed a portion of the Kashmir House, Dethi, at the disposal of the Government of India free of rent for the accommodation of Government offices. Recently, His Highness placed his Lock-heed plane at the disposal of the Government of India for use in connection with the war.

747 His Highness has set up an influential War Aid Committee with Her Highness the Maharani Sahiba as President to raise funds for providing comforts for the troops. His Highness subscribes a sum of Rs. 1,000 per mensem

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Kashmir Pt 1

Other Occupations

Supplementary to agriculture proper are sericulture and pastoralism. 231
By 1900 the former activity was decrepit as well as ancient, but the introduction of modern filatures has led to a wide extension of mulberry culture, though not enough cocoons are produced to keep the filatures at Srinagar and Jammu and the weaving factory at Srinagar working to capacity. There is also, of course, a good deal of hand-loom weaving of silk, cotton, and wool; silk is a major export.

The main pastoral activity is sheep-rearing; this is transhumant, the sheep live in winter beneath the human dwellings—adding to their warmth—and in summer are taken by professional shepherds to the high pastures above the tree-line; this is the *marg* common in place-names and strictly equivalent to the Swiss *alp*. Winter feed is willow and dried flag 236
(Iris) leaves. After agriculture, wool production is probably the chief means of livelihood in Kashmir, employing full- or part-time some 300,000 people. The famous Cashmere shawl industry died a languishing death in the 1890s, but there is naturally a large cottage production of woollen clothing, blankets, and rugs; felting is important also, and Srinagar has a large woollens factory. Mineral exploitation is insignificant, though a start has 316
been made on the commercial exploitation of lignite from some of the 547
karewas, which has been used locally by the villagers for years. A minor industry of interest is the manufacture of cricket bats and so on from the willows. But perhaps the most lucrative of all trades—in normal times—is 484
the exploitation of tourists.

Srinagar

For this, of course, the capital Srinagar (207,787) is the centre: "quaint" 369
in itself, with its carved wooden architecture, immediately surrounded by the beautiful Mogul gardens and magnificent lake and river scenery, central for hunting and mountaineering, it is—on the surface—one of the most attractive cities in all Asia. But it has always been liable to fire and to flood, at times to earthquake; its site obviously leaves much to be desired from a sanitary point of view.[17] Nor, if report be true, are its citizens any more virtuous, in any direction, than they need be.

The factories of Srinagar are largely due to state enterprise, and make 438
it the only industrial centre of the slightest note in Kashmir. But craft [455]
industries are more important. Neglecting the obvious tourist lines—silver and copper work, wood-carving, papier-mâché and lacquer—the leading crafts are probably carpet-weaving and leather work: leather gear of various sorts is essential to transport in the mountains, and the products

[17] In the 1892 cholera epidemic 600 people died in one day "and the only shops which remained open were those of the sellers of white cloth for winding sheets." The total mortality was 5781 of a population around 120,000 (*Gazetteer*, 119).

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For the origin of these two hollows I have no theory to put forward; they are rock-basins, the rock being either a soft sandstone or sandstone with clay interstratified. I do not know their depth, but do not think it great; there seem to be springs of water in the lakes themselves; they deserve a more careful examination than I made of them.

WEST OF THE CHINÁB.

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We will now look at a few places to the west of the Chináb river, in the Muhammadan country.

Akhnúr, which is the first town, will most naturally come into the next chapter, as it lies on the road there to be described.

Bhimbar, 40 miles farther west, is a rather flourishing town. The Rajas of Bhimbar had their castle here; some of it still stands; it was a collection of buildings with loop-holed walls, making an enclosure 400 or 500 feet long and less than half that in width.

Placed, as this town is, at the beginning of the hills, it is the starting point in the mountain journey between the plains and Kashmir by the old royal road. When the Mughal Emperors of Delhi used almost yearly to visit Kashmir they commonly followed this route by Bhimbar and the Pir Panjál, and at this day English travellers use it as much as or more than any other.

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Here, and at almost every stage on to Srínagar, are remains of *sarás*, or rest-houses, built for the royal camp.

At Bhimbar there was a greater variety and extent of accommodation provided than at most of the stages, for here the camp used to concentrate, and hence proceed by detachments along the difficult hill-road, where means of carriage were and are limited. First, in the higher part of the town of Bhimbar, there is a *saráe* built of brick and sandstone, a square of about 300 feet. On each of the four sides are seventeen double cells or rooms with dome roofs, the inner room 10 feet square, the outer one 10 by 6; the height of these rooms is 10 feet at the upper end of the building; those opposite, which are built on lower ground, are made some feet higher, so that the wall is kept of one level. The outside wall

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1: Drew G-2 (1862-1878) 1878 AVI Kashmir A V/

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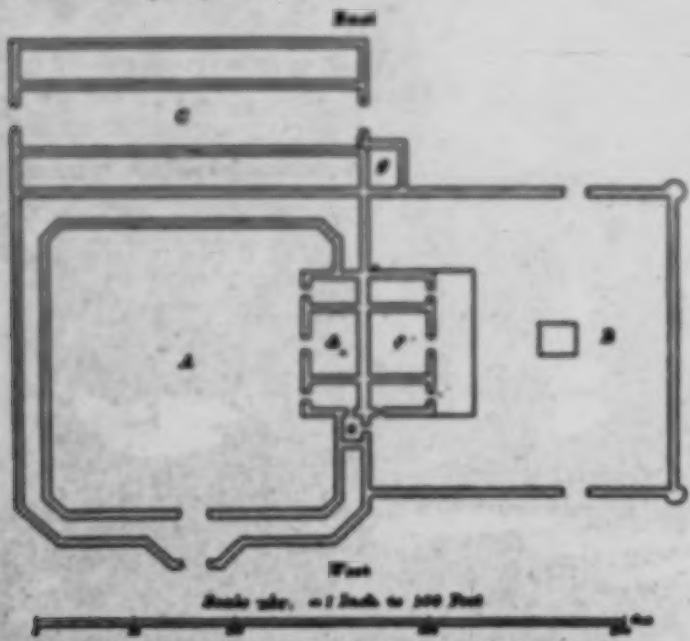
is carried above the roofs and forms a parapet. In the middle of the quadrangle is a chabûtra, or raised masonry platform; close outside the gate are the ruins of a mosque.

I do not think that this serai was intended for the king himself, for there are no rooms larger than the rest. Down in the plain, where the present Travellers' Bungalow is, are remains of what I have little doubt was his own halting-place. There was a square enclosure (traceable by a few remnants of the wall); in the centre of one side of it was a suite of rooms raised above the level of the ground, with a terrace in front; there were other buildings in the middle of the two next sides of the square; in the centre was a chabûtra or platform: close at hand was a hamám, a small building in three compartments, with an opening in the roof of each, made for the escape of the steam of the hot bath. These I believe to have been the royal [illegible]



GROUND PLAN OF THE SERAI AT SAMÁNA.

The next stage on the Kashmir road is *Saidábád*, near the village of Samána. Here is the finest example of all the royal

1: Drew G-2 (1872-1872) 1875 AVI Kashmir AVI

485 sarães; a rough plan of it is annexed. It has three divisions: the
344 great court, A, is entered by the chief gateway; on all sides of this
361 quadrangle are the small arched or vaulted rooms, and, besides, in the middle of the south side is a set of three larger rooms on a higher level, marked *d*. These are now unroofed; I think there had been an upper story above them: they were doubtless the king's rooms. From these a small passage, *e*, leads to a corresponding set of rooms, *f*, which, with a terrace in front of them, look on to the second courtyard, B. This must have been the zanana, or the ladies' apartments, and their private garden; this quadrangle has no cells round it; the wall is plastered smooth inside. A third courtyard, C, not communicating with the others, has along each side of it a row of double cells. *g* marks the position of a small mosque.

The sarâe is massively built, and the vaulting has stood well. The third court is still used by travellers, but the two larger ones are empty, and the ground has been brought under the plough.

A quarter of a mile off are the ruins of another, rather smaller, sarâe, where the present Travellers' Bungalow stands. The plan of it, though somewhat different, agrees with that of the rest in having two courts, one with cells around, the other with but a few rooms on one side.

The next stage towards Kashmir is *Naushahra*, a town which is the administrative head-quarters of a district; here is a large old sarâe, with inner court.

485 Next comes *Changus*. This place I have never myself been to.
361 I am told that it possesses one of the finest of the sarâes in the whole of the route.

Râjôori, or *Rîmpôr*, is the next stage. This will be more spoken of in the next chapter, since the route from Jummoo, there to be described, joins the one from Bhimber at this spot; but in order to keep together the mention of all the royal sarâes along the line, we will now enumerate those which exist on to Kashmir, even though this leads us beyond the Outer Hill area.

At Râjôori the halting-place of the Delhi Emperor seems to have been the garden on the left bank of the stream. This is a

1; Drew G-2 (1872-1873) 1875 AVI Kashmir AVI

large-oblong space, enclosed by a thick wall, and traversed by two stone water-ways at right angles to each other. There are two bárádarís, that is, bungalows or summer-houses, one of which overlooks the stream, and looks on to the picturesque old town on the opposite bank. In former times there was a bridge leading across from the garden, as one can tell from some remains of its piers; though the stream is usually fordable at certain places, it is at times rendered quite impassable by floods. At the corner, again, are some hamáms, or hot-bath houses.*

There is a sarái, which doubtless was used by the king's followers, on the right bank of the river, in the town itself; this is now occupied for permanent dwellings.

A few miles above Bájcort are two quadrangular buildings, one 50 yards square, the other 50 yards by 40, which are of the same time; these, however, are of another sort, they are simple enclosures with two entrances, and without any cells; very likely they were for stables.

At *Thanna* is a fine example of the Mughal sarái (as these rest-houses, the work of the Delhi Kings, are called); in this, I think, the rooms are larger and higher than is usual, but fewer in number.

After this a stage is missed, where I do not know of any like remains, though I think there must have been some. The next is the high village of *Poshiána*. Here are some remnants of a sarái that was not so well finished as those lower down, nor of such a size; for here there is not much flat space for any building; there is little room even to pitch one's tent.

Across the Panjál Pass, by the roadside, are a few small shelter-houses, consisting of two or three arched cells, which must often have been of service to wayfarers, who might, by making the journey too early or late in the season, expose themselves to the risk of a snow-storm. Soon after these we came to *Allábád* sarái, which is one of the few of those that still are used for the original purpose of shelter for travellers. In its bleak position, at an

* In this garden are some fine chinár or plane trees; the altitude, about 5500 feet, seems the lowest at which they will flourish.

1; Drew G-9 (1872-1873) 1875 AVI Kashmir AVI

485 elevation of 9700 feet above the sea, it is indeed useful, and it is
361 often well filled.

The remaining sarães, and these are on the Kashmir side, are at Dubchi, at Hirpûr (a much ruined one, of good size), at Shâhjumarg, 6 miles beyond Shapeyan (as mentioned in Dr. Ince's 'Handbook to Kashmir,' I have not myself seen it), and lastly at Kahapûr, 12 miles short of Sirinagar.

The positions of the sarães were well selected; they were well spaced; nearly every one of them was placed where to this day are the common halting-places for travellers.

Returning from this excursion on the line of the Kashmir road, we will just look at a few more places in the Outer Hills.

361 At the village of *Samâsi* is an old temple, much ruined, but
[346] still showing traces of fluted columns and trefoil arches; it is of much the same architecture as the temples of Babor. At the time it was built the people of these parts were doubtless still Hindû; perhaps, indeed, it dates from a time earlier than the beginning even of Muhammadanism.

Mîrpûr is a good large town; it must be the next after Jummoo in size among those in the Outer Hills; it is on a plateau much cut
[439] into by ravines. The place is a flourishing one, from, I think, its being a centre, or a place of agency, for an export trade in wheat that is carried on by the Jhelam River from these hills to the places in its lower course. Some spacious houses belonging to Khatrîs must have been built from the profits of this trade.

636 *Pûnch* is a place of more than common importance. It is the
175 seat of Raja Motî Singh, who, under the Maharaja his cousin, holds a considerable tract of country in fief.

In the time of the Sikh rule in the Panjâb, when the Dogrâ brothers divided among them the hill region, and held it tributary to the Sikhs, Pûnch was the share of Raja Dhiyân Singh. After his death, Jawâhir Singh, his son, held it; but his position was not recognized as independent of Jummoo in the treaties of 1846; hence he became a vassal of his uncle Maharaja Gulâb Singh. Later, some differences and disturbances occurred, which ended in Raja Jawâhir Singh having to leave the country, and Raja Motî

1: Dew G-8 (1862-1872) 1875 AVI Kashmir AVI

133x [137] summits; nothing that could be called a table-land ever occurs. The slopes of these are often covered with fir forest, with the usual succession of species according to the elevation—spruce and silver fir at the very top, giving way, when one has descended 1000 or 2000 feet, to *Pinus excelsa* and deodar, and lower still, at about 5000 feet, to *Pinus longifolia*.

361 311 [485] From the height of 6000 or 7000 feet downwards, one meets with scattered patches of tilled ground and with the isolated cottages or huts of the owners. Here and there, on the frequented road, the houses are collected into a little village that boasts of a shop to supply the simplest wants of travellers.

133x All the space between the ridge and the river is taken up by such spurs alternating with ravines; the vertical distance is some 7000 feet, the lower part of the slopes, that which overhangs the river, being often the steepest.

The Chinâb is one of the great rivers of the Panjâb. It rises in the country called Lâhol, in two streams, the Chandra and the Bhâga, the joining of whose names into Chandrabhâga make the word by which the combined river is often known among Hindûs. The other name, Chinâb, which is more usual, has, I think, the derivation that is so obvious and is commonly given to it, namely, Chin-âb, the water of China, which name probably was given by the Muhammadans from a notion—by no means far from the truth—that it came from Chinese territory; for the sources of the river are very near to ground that was tributary (though by two removes) to China, and the tract it first flows through is inhabited by the Lâlolis, who are allied to the Chinese in speech, look, and religion.

The river after leaving Lâhol (which is now under British authority) passes through Pângi, a part of the Chamba territory, and enters that of Jummoo in the district called Pâdar. From its entrance into this onwards it flows for 180 miles through such country as we have been describing—some more detail of which remains yet to be given—and then for 25 miles through the Outer Hills, before it debouches into the great plain.*

* Details of the course and volume of this river will be found at p. 117 of Cunningham's 'Ladak.' [SEE SOURCE 1: CUNNINGHAM, AJ4, W. Tibetans-- ANALYST]

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

misfortune came in another form. It was a very snowy year. From the side of the valley opposite to that on which the village stood, from the left bank, came down an avalanche, and this was able, from the bottom of the valley of the river being so filled up, to reach across to the village. The village would have been safe had the original form of the valley been retained, but with the hollow bridged, as it were, with the gravel deposit, the avalanche spread over and made a great plain of thick snow (beneath which the river found its way), and completely buried the houses. It was night time, and all the people were at rest; the headman managed to dig his way out and call aid from other villages. In about twenty hours all the inhabitants of Hamūrī were excavated alive, though some were insensible from the confinement of the air. The people love to relate how that more came out than had been buried, for during the night a child had been born beneath the snow.

Hamūrī was fated to undergo further alarms. Not long after the last event an earthquake brought down a great mass of rock from the cliff that overlooks the place. This landslip destroyed some of the fields and knocked in one or two of the houses, which, however, were empty at the time; so here, too, the Hamūrī people had less ill-fortune than was threatened. But now they concluded that it was time to leave a spot of such danger, and they begged the authorities to give them land elsewhere; but since the keeping up of settlements in these high parts is almost necessary for the aid of travellers between Pādar and Zānskār, they were persuaded to stay, with the relief of some reduction of their land-tax; so they built a new village higher up, but they could find no site that is quite free from the danger of avalanches.

A little before coming to Hamūrī we had passed two cascades, on the left bank, made by two streams, near together, tumbling over successive ridges of rock; the whole fall of each was some 1500 feet. In a ravine nearer Hamūrī, where the foot of a glacier that is embosomed high in the mountain comes to the edge of a steep cliff, the water from it comes over in a fall of several hundred feet.

1a Drew G-8 (1872-1875) 1875 AVI Kashmir AV1

484 865 [485] fast behind. Such a traveller, with his one servant running along at a jog-trot by his side, will be independent of porters or baggage-animals; he will do his march in his own time, and be satisfied at the end of it with any accommodation he can get—that of the mosque if he be a Muhammadan, of the Dharmsála if he be a Hindú, or, in some cases, of the more general rest-house; or, in default of all of these, he will get the shelter of some cottage—freely given to a civil application—and there make himself at home.

000 It is different with the Englishman in India. His wants are not few, nor his demands either. Accustomed to numerous attendants, and to a complication of domestic appliances, he goes on the principle, when travelling, of taking with him such a large proportion of these as will give almost every comfort, except what the variations of cold and heat make unattainable, even in the wildest and most out-of-the-way parts.

I do not blame him for this: he may be right to keep all the comforts or luxuries he can. But there is no doubt that to do this increases the difficulty and the trouble of marching; every diminution of impedimenta will make it so much the easier to get along. A traveller in the hills who requires but a few porters for his baggage will be so much more independent of set routes and of the local authorities as to have an absence of trouble that will counterbalance the loss of a good many material comforts.

The usual fit-out that we Englishmen carry with us in these hills consists of a tent, carpet, bedstead, table, chairs, bedding, clothes, and other paraphernalia; this for one's own tent. In the servants' departments there will be at least another tent (probably two others), cooking things, plates, washing and ironing things, eatables, and beverages to any extent that one may choose to provide them, stable-gear, and various other things that each servant is sure to see himself provided with for his own particular work. These, with the addition of the bedding and clothes of half a dozen or more servants, make up a good amount of luggage to be carried, as it mostly has to be, on coolis' backs.

The tents to be taken in these hills are much lighter than

1: Drew G-3 (1869-1872) 1875 AVI Kashmir AVI

of land cultivated among the steep and rocky area. Beyond, the road rises up Kalíthár, going partly over bare rock, which is here much exposed. The form of the ground in this neighbourhood was carefully described before, so we will not tarry, except to say that the road goes through a little nick in the ridge of Kalíthár, and then winds or zigzags down the steep escarpment, from the foot of which a few miles of road, which is comparatively level, with the exception of the deep gulley of the stream, bring us to Thandápání, another halting-place, at the beginning of the next innermost set of hills. 861 133

These we have to traverse in the following three marches—two short ones and a long one. First we go along in front of a ridge of sandstone in upright layers, with the beds vertical, these sometimes making the scarp of the hill, sometimes projecting out from the ground as it were a wall, and at other times we see them fashioned by weathering into curious fantastic shapes. Then entering we thread our way among a maze of low hills, parts of successive ridges divided by narrow hollows; the surface is nearly all covered with brushwood and there is little tillage seen, here and there only are scattered houses met with.

At this time of year the ground is dry, and all the way from Akhnúr the road has been hot and thirst-bringing; the sun's heat being reflected from the rocky ground tells on one with double force. A good charitable custom of the Hindús brings relief to the traveller. On many a spot in the hottest part, perhaps at the summit of one of the steep rises of the uneven road, will be found a hut where cool water kept in clean porous vessels is at the service of any who may ask for it. The man in charge is probably a Brahman, so that people of every caste can take water from his hands; he will maybe have been placed there and paid by some well-to-do Hindú, whose piety prompts him to this good work. It is the Brahman's business to bring the water from the nearest stream, which may be a long walk off, and distribute it to wayfarers. When the rains come and water is to be found in every pool and little stream, the establishment will be no longer kept up. 485 564

fs Gervis T-3 (no date) 1954 AVI Kashmir AVI

brought out, their heads cut off and enclosed in an iron cage which was exposed in the city for all to see. So, in 1819, died Sher Jangh Khan, the last of the Muslim rulers, together with his nephew Shams Khan, and Raja Dhyan Singh, a Dogra and a Hindu, became the ruler. 175

Their hatred is not so much against the first Dogra ruler of Poonch as of his brother, the Maharaja Gulab Singh, who was paramount to him, and they tell how in 1835 when "some of the men of Poonch dared a small revolt against him, he came down in person and suppressed it, and then had certain of the prisoners flayed alive before him. And when the executioner hesitated before he did this awful thing, the Maharaja accused him of being chicken-hearted and asked him if he had been asked to perform upon his father or brother."

After reminding you that Didda, the most powerful Queen ever to rule over Kashmir, was a Princess of the House of Poonch, the schoolboys, having by this time completely forgotten their feelings against the Hindus and Sikhs go on with, "And you must of course be knowing that but for the interference of the Viceroy Lord Reading there would now be a Poonch Maharaja, because the priest-ridden old Maharaja Pratab Singh would have selected as his heir his adopted son Rajkumar Jagat Dev Singh, who was only fourteen years when he took him, who was second son of Sir Baldiv Singh the Raja of Poonch, who was second cousin to Pratab Singh and great-grandson of Gulab Singh's brother Dhyan Singh". This rumour arose after a rather unsavoury blackmail case in London in which Raja Hari Singh, the Maharaja's nephew and closest relation, was involved as the victim. Then further to prove the case for Poonch, they go on, "Even at the funeral of the Maharaja Pratab Singh it was Jagat Dev Singh who performed the obsequies required of a son and heir". Jagat Dev Singh died in 1940.

It was rather surprising to find how well kept the city was, boasting electric light, telephones and water channelled from nearby streams, all in the midst of comparative nothingness; the quite excellent roads which intersect it frequently running for five or six miles outside, the gardens gay with flowers. Still more pleasant to discover is the most excellent rest house 365 368 485

2z Gervis T-3 (no date) 1964 AVI Kashmir AVI

365 —the Raja's guest house. To sit on the lawns before this and
368 watch the glorious changing of colours in the surrounding
485 hills brought about by the setting sun, is a fitting finish to a good day's sport or a long trek, as in the air fresh and clear you listen to stories told of the day's play with rod and gun, for there is good fishing in the river and plenty of game on the slopes above.

224 Poonch is renowned for its bear hunts, its Rajas have always been the keenest of sportsmen, and seldom has a season passed in which there have not been at least two bear drives in each of which "honks", as they are called, forty or fifty bears have been shot, for they abound in the dense forest slopes round about. The shikaris of Kashmir insist that great numbers of black bears migrate in the autumn to Poonch where there is little if any snowfall during the winter.

136 Whereas the red bears of Gilgit spend the winter's hibernation in a cave, the black bears of Kashmir, where the mountain slopes are covered with fir, pines and other great trees, find a hollow tree trunk for those months of rest.

Unlike the red bear, which shikaris declare to be a more or less harmless creature only killing what he needs for his own food, the clumsy, rapacious black bear does an enormous amount of damage, killing off hundreds of young pine trees by ripping away the bark to get at the gum which exudes and of which he is as passionately fond as of honey, or by eating or trampling down fields of Indian corn—another favourite of his—destroying in a night sufficient to provide a poor peasant family for the whole season.

241 When the corn is ripening the farmers do their best to pro-
136 tect the crop from bears which invade it at that time; it is on the Indian corn that they fatten for the winter. Fires are lighted, the smoke drifting across the field; bears dislike this since they cannot get the sniff of a hunter through the smoke. In the middle of the field a small platform called a *machan* is built and on this sits a guard, his job being to scare the bears away when they come—they always feed at night. He blows horns, throws stones, or by pulling a long string rattles a can with stones in it, the can being tied to a tree or pole which may be a hundred yards away from him. But he is usually too

2; Gervis T-3 (no date) 1984 AVI Kashmir AVI

CHAPTER NINETEEN

The Two Main Roads

Of the roads which lead out of the Valley into India and into Pakistan, there are two which are the most favoured, the one to Rawalpindi in Pakistan and known as the Jhelum Valley road, the other to Jammu and thence into India, usually referred to as the old Banihal cart road. Other routes exist; they were used in the old days by the Moghul Emperors when they came to the country, but the roads have not been reconstructed to take modern traffic. 491

In those old days the most favoured route was over the Pir Panjal Pass, which is at a height of eleven thousand feet. It took weeks to cover, with the men travelling on horseback, the women reclining not too comfortably in palanquins carried on the shoulders of sweating coolies, besides which there were large retinues of courtiers and retainers, together with companies of soldiers to protect them, in addition to hundreds of coolies and servants with all the paraphernalia, for these Emperors insisted on much of the pomp and ceremony which they had been accustomed to in their courts being continued with these peaceful entries into the country. At places on this old road are still to be seen the great serais, stone-walled acres of land in which the camps were set, but contained within the walls were rooms and a mosque since at times the ruler would tarry there for many days. There are still to be seen the ruins of towers which were really block houses, built to cover and protect the smaller bands of travellers who ventured the road. Where villages now are, there is usually to be found the place where such travellers halted for the night, and the old rest houses built since those days are in some cases in use to this day for the same purpose. [494] 495

its beautiful cascades and fountains was laid out by Jahangir. There is a Trout Hatchery at Achhabal, which is fed by the water of the spring. Outside the garden, there is a small beautiful ground shaded with *chinar* trees. There is also a rest-house, with catering arrangements, situated quite close to the ground.

Vernag.—Another Mughal garden is at Vernag below the beautiful spring there. The place is fifty miles from Srinagar and 6,100 feet above the sea level. It is situated at the foot of the Pir Panjal and has a large spring in an octagonal basin and an arcade built by Jahangir. The limpid water flowing from the spring is one of the principal sources of the river Jhelum.

(3) Hill Stations.

Pahalgam.—This hill station is situated at a distance of 59 miles from Srinagar at an altitude of about 7,000 feet above the sea level, in the heart of the finest side valley of Kashmir, the Liddar Valley. The road to Pahalgam from Srinagar is suitable for motor and lorry traffic during the spring, summer and autumn months. It attracts an increasing number of visitors every summer. It has hotels, post and telegraph offices, a Tehsil office, a dispensary, a police station and a conservancy staff. It is an important stage in the pilgrimage to the sacred cave of Sri Amarnath, which is 27 miles away. The great Kolahoi glacier, another attraction for visitors, is about 22 miles from Pahalgam.

Kokarnag.—Kokarnag which is at a distance of 50 miles from Srinagar and 10 miles from Achhabal has a group of springs from which ice-cold water flows. The camping ground is close to the springs. A cafe has recently been opened there.

Gulmarg.—This far-famed holiday resort is about twenty-eight miles from Srinagar, and 8,700 feet above the sea level. It provides many amenities for visitors. It has a high class hotel, post and telegraph offices, a dispensary, a police station and a Tehsil office. The hill station is placed under a Town Area Committee. A magnificent panorama is unfolded to the view from the circular road, 7 miles long, which commands a view of the Nanga Parbat ranges and the whole of Kashmir Valley. Khilanmarg, which is a favourite place for excursions

from Gulmarg, affords a glorious view of Kashmir Valley 361
and its surrounding mountain ranges including Nanga 485
Parbat. It is 1,600 feet higher than Gulmarg and can 133
be reached by a rough pony track through forest area. Towering over Khilanmarg is Affarwat, 14,000 feet above the sea level. It has a picturesque blue lake. One can ride to Khilanmarg and thence climb Affarwat on foot. Gulmarg has been developed as a modern hill station and continues to attract visitors, mostly Europeans, in increasing numbers, in the summer. It also attracts ski-ing enthusiasts in December, January and March each winter, when meetings are arranged by the Ski Club of India.

Toshmaidan.—This can be reached by three marches from Gulmarg, and is one of the most beautiful *margs* (literally meadows or pasture lands) of Kashmir. The path is steep, but fit for ponies.

Ganderbal.—This is a small village on the banks of the Sindh river at a distance of 13 miles from Srinagar, and 5,220 feet above the sea level. Visitors generally stay in boats moored along the river. By road it is half an hour's drive from Srinagar. As in Pahalgam and Gulmarg, there are here post and telegraph offices, the Government dispensary and a police station. The Sindh river and its tributaries in Ganderbal supply fish in abundance. Ganderbal is the starting point of excursions to famous places like Sonamarg, Baltal, Zojila mountain, Lake Gangabal and the Harmukh mountains.

Sonamarg.—This glacier valley is at a distance of 51 miles from Srinagar, and is 8,750 feet above the sea level. It presents one of the finest pieces of scenery in Kashmir and is noted for its bracing climate. A portion of the road [491]
to Sonamarg is metalled and the remaining is a fair-weather motor road. Large camping grounds are available in the valley. The famous Sri Amarnath cave and the Kolahoi glacier in the Liddar valley are accessible from this place also. Snow trout are available in the river at Sonamarg.

Gangabal.—This glen is about 11,720 feet above the [788]
sea level and contains an attractive lake. On one side of the lake rises the towering peak of Harmukh (16,900 feet). It is a place of pilgrimage for Hindus.

observations. It has a garden attached to it with 6 terraces. 172
The retaining wall is ornamented with a series of arches. It has a domed ceiling.

Pandrethan.—The temple of Pandrethan is situated about 4 miles away from Srinagar. The pond in which it was erected has been drained and the plinth excavated. The domed roof is a fine piece of sculpture. The temple is about 18 feet square with projecting porticos. It was erected by King Partha in A. D. 921.

Harwan.—Recent excavations have revealed one of the oldest monuments at Harwan, containing the only remains of its kind in India. A temple and some tablets have been unearthed, which date the monument as belonging to the Kushan period, when Kashmir was closely connected with Central Asia. The remains are situated only a few furlongs below the water reservoir at Harwan.

Avantipura.—It is situated on the right bank of the Jhelum at a distance of 18 miles from Srinagar. It was the capital of the famous king, Avanti Varman, who built here two temples of Avanti Swamin and Avanti Sura, one before his accession to the throne and the other subsequently. These temples were dedicated to Vishnu and Shiva. The gateways of both are standing and the conspicuous ruins attract the attention of all visitors to Kashmir, as revealing the old art of carving.

Martand.—The celebrated temple of Martand possesses far more imposing dimensions than any other existing temple. The total length of the temple is 63 feet. The walls are still standing, though the roof has been totally ruined. The pillared quadrangle round the temple is 220 feet by 142 feet. The stones are very finely carved.

Pattan.—This place is situated at a distance of 17 miles from Srinagar. The ruins of two temples are found here. These were erected by Sankaravarman and his queen, Sugandha.

(B) Among the chief places of interest in Jammu Province mention may be made of the following :—

Kishtwar.—This is one of the best places for 485 ●
trekking, and big game is found here abundantly. Forest 361
rest-houses and tourists' huts have been constructed at several places for housing facilities of tourists and sportsmen.

Bhadarwah.—It is a small beautiful town, surrounded by hills on all sides, with an altitude of 5,540 feet above

485 the sea level. It is situated at a distance of 42 miles
361 from Batote on the Banihal Cart Road, and a fair-weather motor road from this place to Bhadarwah has been constructed recently. The climate of the place is very cool.

Batote.—This is a hill station on the Banihal Cart Road at an altitude of 5,116 feet above the sea level, and at a distance of 78 miles from Jammu. It has a natural sanatorium surrounded by pine trees.

Kud.—This hill station with an altitude of over 5,700 feet above the sea level is situated on the Banihal Cart Road, at a distance of 66 miles from Jammu. It commands picturesque scenery. During summer months, it is an ideal hill station for the people of Jammu Province and the neighbouring areas in the Punjab.

Sanasar.—Sanasar is a beautiful valley at the top of Batote Range and is a good health resort. A fair-weather motorable road has recently been constructed from Patni top to provide easy access to this place.

788 Besides, there are a number of places of pilgrimage
491 both in Jammu and Kashmir, which attract a large number of people. Sri Amarnath cave in Kashmir situated at an altitude of 12,729 feet above the sea level, is an all-India Hindu shrine and attracts pilgrims from places far and near every year. The road from Srinagar to Pahalgam, about 60 miles, is metalled, and thence there is a ponyi road of about 27 miles to this cave. Sri Vaishno Deva in Reasi Tehsil in Jammu Province similarly attracts large number of pilgrims every year. The road is open to motor and lorry traffic as far as Katra, and from that place, the cave can be approached by ponies or mules. Harratbal, at a distance of about 5 miles from Srinagar, has a shrine of Muslims associated with the holy Prophet. The shrine is approached both by a metalled road and Lake Dal and attracts many Muslim visitors.

000 The Jammu and Kashmir State provides a vast field for men of different tastes and interests. The holiday-maker finds in Kashmir the chief garden of Asia, with scenery hardly surpassed anywhere else in the world. For the lover of sport a wide range of game is available. The botanist and the zoologist have here a great wealth of flora and fauna. The lovely glens and the shaded mountain spurs in their picturesque settings provide an inexhaustable theme to the genius of the poet and a background for the contemplation of the philosopher. For the

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it has the advantage of not going over high ground, the ups and downs in it are trifling; hence it is a convenient road for those whose way, from Kashmir, say, lies in the direction at Atak and Peshāwar. 487 494

Not all of these roads are open to the English traveller (whose journeyings involve special arrangements); the first three are closed to him. The others have been open to Englishmen for six months of the year. Quite lately new arrangements have been made; I am not sure whether or no this restriction about time has been taken off. There is now, I believe, a limitation of the number of officers of the army who may go to Kashmir for their leave; 200 at one time are allowed. The justification for this is the great requisition for carriage that, as will be seen below, each British traveller is sure to make.* [486]

The road I have chosen, for ourselves to look into the particulars of it, is a combination of Nos. 3 and 4. We shall go from Jummoo in a north-westerly direction, so as to cut into the road from Bhimbar at Rājāorī, and from there onwards to Sirīnagar.

PREPARATIONS FOR THE JOURNEY.

A few words before starting, as to certain specialities of travelling in the Himalayas. 484 565

The natives of India are good travellers. The poor man, one who gets his living by the use of his muscles, will make a bundle of his extra clothes (if he has any), of his bedding and his cooking-pots, and with that balanced on his head or slung over his shoulder, will make a long march without asking anything of anyone, except of the shopkeeper from whom he will buy his daily allowance of flour or rice. The class above him, those who get, say, their living by their pen, or by buying and selling, will surely have a pony for the march, probably a quiet, useful animal, one that ambles along at an easy pace; the bedding will be laid in folds on the saddle, and the rest of the baggage carried on the pummel or else made

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serrations of these jagged ridges are formed by the projection of the harder rocks, which also continue all down the hill-side making projecting ribs. 135

A great part of the surface of these hills[1] is of the bare grey sandstone rock uncovered by soil, but in some places grass and bushes have got a footing upon it, and here and there is cultivated space enough to support a family or two, or a little hamlet, but of necessity it is a tract very thinly peopled and difficult of access. To go over this ground is not easy; the paths from hamlet to hamlet are but tracks marked by the passage of feet over the sandstone, or sometimes down steps cut into it; from the inaccessibility of the cliffs, and the steepness of the ravines, the ways are tediously roundabout, and they are tiresome from the frequent rise and fall. [361] [487]

This irregular combination of ridges, which sometimes trend north-west and south-east (with the strike), and sometimes run across that direction (at right angles to the strike), continues, as one goes on, to a distance of ten or twelve miles from the outer skirt of the hills; then we come to a wide longitudinal valley, such as is called in the more eastern Himalayas a *dūn*.

The height of the more important of these ridges is commonly as much as 2500 feet above the sea, and in the eastern parts they rise even to 4000 feet. There is always a fall of several hundred feet to the valley or dūn; this is not in one step, but more by the ridges becoming lower in succession; Dansāl, a large village in the middle of this dūn, is some 1800 feet above the sea.

The flat valley varies in width from one to four miles; it is itself cut through by ravines; close by Dansāl a branch of the Tavī flows along in a steep-cliffed ravine at a level some 200 feet below the flat of the main valley; the Tavī River itself flows in a similar ravine, and at that low level winds across the dūn.

This longitudinal valley continues from some miles north-west of Dansāl to Basoli on the south-east, with the exception that about midway, near Rāmkot, it becomes narrowed up and indefinite; east of that place it again widens, and thence on to Basoli the space may be described as a plain or a vale, being low

[1] [i.e., in Jammu -- ANALYST]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133 ground bounded by the ridges north and south of it, itself cut across by the valleys of many torrents that come from the northern mountains. The width of these cross-valleys is sometimes a mile, and sometimes only a hundred or two yards; the sides of them are rocky banks, one or two hundred feet high, at the summit of which is the flat of the dūn.

The inner or northern boundary of this Dansāl and Basolī dūn consists, in the eastern part, of the spurs of a considerable range of mountains which belong to our next tract, and which here end off the region of the Outer Hills; but from about opposite Rāmkot for five-and-twenty or thirty miles to the north-west, intervenes another range of hills and another valley, which make a space that must be classed with what we have been describing. The range goes by the name, along a part of its length at all events, of Karāī Thār, the latter word of which is the equivalent of "ridge." It has a steep face, an escarpment, to the south-west, for here the beds are dipping to the north-east. Near Rāmkot its height is 5000 feet, there it curves round and joins on to the higher mountains; in the direction of Dansāl 3500 or 3000 feet is the common height of it. This range, too, is traversed by the Tavī in a gorge; one of the main roads to Kashmir crosses it near Dansāl by a very steep ascent; a few miles north-west of that it dies away. Nowhere is it a simple ridge; when one has crossed the main line and descended, other smaller rocky ridges have to be passed.

[487]

When quite clear of this Karāī Thār we come into the succeeding valley, which is another dūn, that on which the town of Ūdampūr stands. It is a space some sixteen miles long and five wide; it is a flat cut through in broad valleys which lie at a level of about 150 feet below it; so much has been cut away by these and by their smaller branch ravines that the extent of the higher flat is not greater than that of the bottoms, so that the whole space may be described, perhaps with equal truth, either as a flat much cut down into wide hollows, or as a low vale with wide flat-topped hills jutting into it from the mountains.

This dūn narrows up on the north-west towards the lofty hill called Devī Thār; it is bounded along its north-eastern side

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133x For the origin of these two hollows I have no theory to put forward; they are rock-basins, the rock being either a soft sandstone or sandstone with clay interstratified. I do not know their depth, but do not think it great; there seem to be springs of water in the lakes themselves; they deserve a more careful examination than I made of them.

WEST OF THE CHĪNĀB.

361 487 We will now look at a few places to the west of the Chīnāb river, in the Muhammadan country.

Akhnūr, which is the first town, will most naturally come into the next chapter, as it lies on the road there to be described.

Bhimbar, 40 miles farther west, is a rather flourishing town. The Rajas of Bhimbar had their castle here; some of it still stands; it was a collection of buildings with loop-holed walls, making an enclosure 400 or 500 feet long and less than half that in width.

Placed, as this town is, at the beginning of the hills, it is the starting point in the mountain journey between the plains and Kashmir by the old royal road. When the Mughal Emperors of Delhi used almost yearly to visit Kashmir they commonly followed this route by Bhimbar and the Pir Panjāl, and at this day English travellers use it as much as or more than any other.

485 344 Here, and at almost every stage on to Sirīnagar, are remains of *sarāes*, or rest-houses, built for the royal camp.

361 At Bhimbar there was a greater variety and extent of accommodation provided than at most of the stages, for here the camp used to concentrate, and hence proceed by detachments along the difficult hill-road, where means of carriage were and are limited. First, in the higher part of the town of Bhimbar, there is a sarāe built of brick and sandstone, a square of about 300 feet. On each of the four sides are seventeen double cells or rooms with dome roofs, the inner room 10 feet square, the outer one 10 by 6; the height of these rooms is 10 feet at the upper end of the building; those opposite, which are built on lower ground, are made some feet higher, so that the wall is kept of one level. The outside wall

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a sharp rocky ridge—20,000 and 21,000 feet high; some are so steep as to bear little or no snow; some are thickly clothed with it. A glacier occupied a hollow, and extended towards us for some miles, but ended off still high up. The rocky ridges and precipitous spurs that lead down from the peaks are on a very great scale; a thousand-foot cliff would count for little among them. At the lower part of the slopes, wherever a little ledge has enabled the seed to lodge, deodar-trees crown the rocks. The river washed the foot of the spurs at a level of five or six thousand feet. 133

Passing on round mountain spurs on our own side, we suddenly come into view of the inhabited part of Pādar, which is altogether on the south side of the valley. There are a number of villages occupying ground sloping to the river, backed by lofty wooded and snow-capped hills. The road brought us down to the level of these villages, and then led us along the river-side for a few miles to Atholī, which is the head-quarters of the district. [361]

Besides the road by which we had come from Kishtwār, which is the summer road and does not open till May, there is another that may be traversed in the winter when the water is low, for then some of the obstacles—the steep cliffs—can be turned by taking to the river-bed. There are, however, some parts of this which make it a very difficult path; it is impossible to take ponies along it; the upper road indeed is hardly fit for them, but the few that go in and out of Pādar go by that way, only at some risk. 487

PĀDAR.

The space included under the name Pādar consists of the valley of the Chīnāb from a little below Sirī, our last stage, up to the boundary of Pāngī, which belongs to Chamba, a length of 30 miles, with, in addition, the valley called Bhutnā up to its source, and the subsidiary ravines of both the Chīnāb and the Bhutnā River.* 131

* Pādar is, I believe, the proper native name. Sometimes by the Dogrās, and more often by the Zānakār people, it is called *Pāldar*, or *Paldar*. Cunningham (see his 'Ladak,' pp. 342–344) confounds it with Padam, the chief place in Zānakār; this mistake curiously confuses a portion of his otherwise admirable account of the conquest of Ladākh by the Dogrās.

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so far as it went, it was a sign of disobedience against, a disavowal of, the authority of Maharaja Gulāb Singh. That ruler had Ratanū brought to him at Jummoo, but then forgave him.

BHUTNÂ.

We have seen that Pādar includes the valley called Bhutnā, which leads down from the great snowy range till it joins the Chīnāb Valley. From Pādar a road goes up Bhutnā and crosses to Zānskār by the high, snowy, and difficult Pass named Umāsī Lā by the Zānskār people, and Bardhār by the Pādar people and the Dogrās. I passed from Pādar over this Pass to Ladākh, but I do not propose to tell of the journey, only to take the reader up the Bhutnā Valley to see what there is of interest on this side of the snowy range.

Crossing both the Chīnāb and its tributary, we went along the right bank of the latter by a fair path, sometimes 200 or 300 feet above the stream, and sometimes at the level of it. We passed patches of cultivation on both sides, and several hamlets of a few houses each; some of the villages had walnut-trees flourishing, but their fruit does not here ripen well. At one part we went through an oak wood, which grew on both hill-sides. Deodar had been growing, chiefly on the left bank above the oak, and farther up the valley it had reached down to the river, but it had all been felled for timber.

These hill-sides which we passed along, as is commonly the case in the narrow Himalayan valleys, were the extremities of spurs from greater ridges; they themselves showed us a face of some thousand feet, but they were connected with much more lofty mountains, mountains of perpetual snow, 18,000 to 20,000 feet high, which are only sometimes caught sight of through the dividing side-ravines.

Above Kundhel we see instances of a fall of rock having dammed the river. Going upwards, we first find the water coming over the talus or fan-material (the cause of the damming) in a cataract, while immediately above the valley opens, and the waters spread out almost wide enough for them to be called a lake.

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CHAPTER VII.

MARCH FROM JUMMOO TO KASHMIR.

ROUTES FROM THE PLAINS TO SIRĪNAGAR, IN KASHMIR—PREPARATIONS FOR THE JOURNEY—JUMMOO TO AKHNŪR; ONE MARCH—TIMBER CATCHING AT AKHNŪR—AKHNŪR TO RĀJĀORĪ; FIVE MARCHES—RĀJĀORĪ TO SIRĪNAGAR; EIGHT MARCHES.

AFTER the Middle Mountains, the next tract that will have our attention is Kashmir. Before, however, beginning on that country, I propose to give, in this separate chapter, some account of the roads, but especially of one of them, between the Panjāb and Kashmir, both for an example of the kind of travelling one experiences in such countries as these, and for the sake of connecting in the reader's mind those parts which up till now we have dwelt on with the countries beyond. 487 494

ROUTES FROM THE PLAINS TO SIRĪNAGAR, IN KASHMIR.

The statement of the number of routes between the plains and Kashmir may be varied, the number may be made greater or less, according as one takes in or leaves out the less frequented, difficult, roads, and according to whether one counts the combinations that may be made by following first one route, then by a cross-road joining another. In the Political Map are shown six or seven routes that start from various parts of the plains and unite at Sirīnagar the capital of Kashmir, and in Appendix IV. the marches in each route are given in detail.

The various roads are used in different degrees and for different purposes.

The road from Jummoo by Banihāl is the chief commercial route. It has become so for the reason that its starting-point in the hills is not very far from Amritsar, the emporium of the Panjāb, between which place and Jummoo there has long been a close commercial connection, while the road is open for more [438]
months OF THE YEAR THAN SOME OF THE OTHERS.

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months of the year than some of the others. But the path itself is not good, nor is the country it goes over favourable to communications; there are five distinct ridges of hill to be crossed, besides many ups and downs over spurs that cause almost as much labour as do the passes. Horses can pass along it, though with some difficulty; the greater part of the carriage is done by men, or, in the case of grain, by pack-bullocks.

The second road, by Budil, is so far worse than the last that it is impassable for horses; it is only traversed by men, chiefly by those engaged in carrying up loads of salt and bringing down ghī.

No. 3 is a cross-road from Jummoo to join the next.

The road numbered 4, from Bhimbar over the Pīr Panjāl Pass, is the one, as told in Chapter v., that the Delhi Emperors used to go by, and that at this day English travellers much frequent. It is a road that one can ride over on a hill pony.

The next, from Bhimbar, by Rājāorī and Pūnch, to Sirīnagar, is a combination of numbers 4, 5, and 6. It avoids the high Pīr Panjāl Pass, and for that reason it is freer from snow, and open for traffic earlier in the season, than the preceding one.

The route marked No. 6, from Jhelam, is not much used, since it traverses rough ground. In some respects, however, it has advantages over the others. It seems to me likely that when the railway from Lāhor is completed as far as Jhelam, that place will become a good starting-point for Kashmir, and this road may get more into favour, and merit a better construction and maintenance.

Route No. 7, from the British Hill-station of Marī, or Murree, is not much used for commercial purposes, but is a great deal frequented by English travellers. One can now go right up into the hills, to Marī itself, by post-carriage, and there, already in cool breezes, can at leisure prepare for the march to Kashmir. The road, too, is about the best of all; horses can go along it without danger.

Route No. 8, from Abbotābād by Muzafarābād, is the only one that is free, or nearly free, from snow in the winter; besides this

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it has the advantage of not going over high ground, the ups and 487
downs in it are trifling; hence it is a convenient road for those 494
whose way, from Kashmir, say, lies in the direction at Atak and Peshāwar.

Not all of these roads are open to the English traveller (whose [486]
journeyings involve special arrangements); the first three are closed to him. The others have been open to Englishmen for six months of the year. Quite lately new arrangements have been made; I am not sure whether or no this restriction about time has been taken off. There is now, I believe, a limitation of the number of officers of the army who may go to Kashmir for their leave; 200 at one time are allowed. The justification for this is the great requisition for carriage that, as will be seen below, each British traveller is sure to make.*

The road I have chosen, for ourselves to look into the particulars of it, is a combination of Nos. 3 and 4. We shall go from Jummoo in a north-westerly direction, so as to cut into the road from Bhimbar at Rājāorī, and from there onwards to Sirīnagar.

PREPARATIONS FOR THE JOURNEY.

A few words before starting, as to certain specialities of travel- 484
ling in the Himalayas. 565

The natives of India are good travellers. The poor man, one who gets his living by the use of his muscles, will make a bundle of his extra clothes (if he has any), of his bedding and his cooking-pots, and with that balanced on his head or slung over his shoulder, will make a long march without asking anything of anyone, except of the shopkeeper from whom he will buy his daily allowance of flour or rice. The class above him, those who get, say, their living by their pen, or by buying and selling, will surely have a pony for the march, probably a quiet, useful animal, one that ambles along at an easy pace; the bedding will be laid in folds on the saddle, and the rest of the baggage carried on the pummel or else made

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175 something through the British Government, which he enjoys at
631 Wazīrābād.

177 Rājāorī has one conspicuous building raised by its last, the
361 present, rulers. A large temple, elevated on a rock by the river,
[346] shows to all that Hindū power has again spread thus far west. As another sign of this, the Dogrās have changed the name of the place to *Rāmpūr*, thus designating it after one of their gods; this new name has displaced the old in official dealings, but not in the mouths of the commonalty.

RAJAORI TO SIRINAGAR: EIGHT MARCHES.

133* We have hitherto in our journey been among the Outer, the
487 Lower, Hills; in these next marches we shall get over the higher ranges of mountains, those that are the great barriers of Kashmir. The first two days' march from Rājāorī will take us northward over the Ratan Ridge by a pass that is called the Ratan Pīr; the next four will lead us eastward through the main Panjāl Range (of which the other was a branch) by the pass called the Pīr Panjāl, and will bring us down to the level and out into the wide opening of the vale of Kashmir; the last two are wholly within that valley.

The following is a list of the eight marches, still numbering from Jummoo:

	Miles.		Miles.
7. Rājāorī to Thanna ..	14	11. Alābād to Hīrpūr	14
8. Thanna to Baramgalla ..	10	12. Hīrpūr to Shapeyan	6
9. Baramgalla to Poshiāna ..	10	13. Shapeyan to Kahnpūr ..	15
10. Poshiāna to Alābād Sarā ..	11	14. Kahnpūr to Sirīnagar ..	12

In the first march, from Rājāorī to Thanna, we keep for 14
[311] miles in the same not wide valley, following up this western Tavī stream, rising by a gradual incline. The ground of the valley is all terraced and made into rice-fields, which at this time are flooded with water led from the stream in preparation for the sowing, which will be done a week or two later. The valley is closely bounded by spurs of hills, which change their look as we near the end of the march, for we then get among a higher class

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of hills, such as we have all along called the "Middle Mountains"; at Thanna we have reached to the foot of the slope of the Ratan Ridge itself. 1337 48 70

In the march from Thanna to Baramgalla we go over the Ratan Pir.* It is a good steep pull to reach the summit, which is 8200 feet above the sea; there is hardly any depression in the ridge at that spot. On some of the slopes the mountain is thickly covered with forest, a forest of much variety and beauty. Box grows here largely; it is cut and sent to the towns, where it is mostly used for making combs. On the higher parts of the ridge one meets with numbers of the great black and grey monkey, called *langūr*. [136] [137]

From the Ratan Pir one looks north and north-eastward on to the Panjāl Range, and obtains grand views of its mountains. The descent also gives beautiful prospects, both of near forest views and of the more distant hills. The road is rough and difficult; one's pony, that was useful for the ascent, had best be allowed to go down the hill without a rider.

Baramgalla, which is the halting-place, is in the valley of the stream that rises near the Pir Panjāl, and with many others goes to form the Pūnch River. It is shut in closely by spurs of the hills.

The next march, from Baramgalla to Poshiāna, is along the bottom of the narrow valley, among the large rounded stones of

* In these hills the word *Pir* has come to be used more or less generally for Pass. The history of its acquirement of this meaning I conceive to be this. *Pir* in Persian means first, *old*, or *an old man*, and thence a saint or *faqir*. It is common for faqirs to establish themselves on Passes for the sake of contemplating the works of God and of receiving the alms of travellers; when any noted holy faqir died on a Pass, the place became sacred to his memory, and was often called after him, his title of *Pir* being prefixed; at last it became so common for every important Pass to have a name beginning with *Pir* that the word acquired the secondary meaning of Mountain Pass. 792 778 103

Ratan Pir must be called so after one Ratan, which is a man's name among the Hindūs. As to Pir Panjāl, the latter of the two words is applied to a great mountain ridge, at all events to the one we are coming to, I am not sure whether it is a general word for a range in any language. Pir Panjāl now means simply the Pass of the Great Range. There was, however, at one time a faqir who lived on it and bore the title of Pir. Bernier, who crossed in Aurangzeb's time, says there was a hermit on the Pass who had resided there ever since Jehāngir. Bernier wrote this in 1665. Jehāngir reigned from 1605 to 1628; by this the hermit would have dwelt there thirty-seven years at least. I imagine it was from him that the Pass acquired the first word of its present name.

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133 the stream-bed. The hill-sides are too steep for the road easily
487 to be made along them, so the traveller must keep close to the river, which has to be crossed about thirty times, as it nears alternately the right and left bounding cliffs. A series of little wooden bridges are prepared, which are good enough for foot-passengers and for an unladen horse, but ought not to be ridden over.

361 At last we leave the bottom of the valley and rise by a steep ascent on the north, of some hundreds of feet, to Poshiāna. This is a small village, the highest in the valley; it is inhabited by Kashmīrī.

133 The march from Poshiāna to Alīābād leads us over the chief
487 Pass. The road first contours to the base of the valley; from there the rise to the Pass may likely at this time of year—the latter part of May, we will suppose—be made by keeping in the ravine, on the snow-bed that now fills it. If this has melted, one must rise on the left and keep the narrow path which goes along the hill-side at some height above the bottom.

In rising to the level of the Pass, which is 11,400 feet above the sea, we go through the stages of fir and birch wood, and come to where the slopes are grassy, and the hills above are of rock and fallen stone, with many snow-beds remaining yet unmelted.

One time that I came here I found the Pass, and the ground and the snow for two or three miles' distance, strewn with dead locusts, which about the middle of May had been destroyed by the cold in an attempted invasion of Kashmir.

133 Between the Pass and Alīābād there intervene some miles of
137 a very gradual descent. From Alīābād to Hīrpūr, the next stage,
487 the road makes an irregular descent of more than 2500 feet, over rough, and in wet weather slippery, ground. The hills rise up boldly from the bed of the stream (which here, of course, flows towards the valley of Kashmir) for some thousands of feet. Often broken by rock and cliff, elsewhere covered by forests of pine, spruce, and silver-fir, they rise above where these can grow and show an unusually great extent of ground covered with birch-

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trees; above this are the grassy summits of the spurs as visible from below; one must rise on to the spurs, and trace them back away from the valley, to get to the region of stone and rock, which would be reached at about 12,000 feet altitude. 1337 137 487

The stream, which flows a little north of east, receives other mountain-streams from both sides, and becomes an unfordable torrent. Descending and crossing it by a bridge, we come to comparatively level ground, clear of the steep mountains. For the next few miles our way is along a charming woodland path where the ground is covered with wild flowers, among them violet, strawberry, forget-me-not, and buttercup, and the fir-wood is varied with many trees and shrubs in bloom.*

The hills on each side get lower, and as we near Hirpûr we find ourselves between what, as compared with the mountains, are mere banks that frame, rather than confine, the view, and let us see a portion of the long-looked-for country of Kashmir. 1337 487

But a small part of the vale itself appears; we look across it on to the complicated branched mass of mountains connected with the great snowy range that bounds Ladâkh. One knows not how to call it—a wall of mountain—a serrated ridge—a rugged-edged mountain-mass; none of these express what one sees if after the first glance one looks, when the light may favour us, carefully to find out the details of what comes to view. The nearest spurs are 25 miles off; they can hardly be distinguished from out the mass, though they project far in front of it. Behind them, nearly 40 miles off, is a distincter mass of dark mountains which are some 12,000 feet in height; their projecting spur-slopes and the ravines alternating with them can even at this distance be made out. Above this dark mass we see a great extent of pure white snow-covered ground, from out of which rise great snowy peaks. One of these that stood prominent was 50 miles away, and some points within our view were nearly 70.

This was the first great view of Kashmir. But when we

* It is a remarkable fact—one that has been noticed by Dr. Falconer and Dr. Thompson—that on the Kashmir side one does not meet with the oak and rhododendron, although the elevation of the ground corresponds to that where, on the outer side of the Panjâl hills, these trees are abundant.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

133* reached Shapeyan, the next stage eight miles on, we came to
487 where we could look back, and on, and all round, and still see mountains without a break encircling the vale. The range we had passed through with days of labour seemed strangely near; it bore great snow-beds with bold rocky peaks projecting as it were through them; in front were dark forest-covered slopes. Opposite was the same great line of mountains we had seen from Hīrpūr. The bounding hills of the far ends of the valley, seen only at times of clear atmosphere, complete the ring-barrier of Kashmir.

361 Shapeyan, the first halting-place well within the vale, is a wooden town; through every lane of it water from the mountains flows in narrow canals. From Shapeyan, Sirīnagar lies north, 27 miles distant, a two days' journey. The intermediate places are Rāmū, at 12 miles, and Kahnpūr, at 16; either of which may be chosen to halt at.

133* The road is now nearly level, only some low flat-topped hills
361 are crossed. On each side fine prospects of the mountains extend;
487 on the left, of the forest-clad hills overtopped by peaks of rock and snow; on the right, the farther mountain-range that lies beyond the plain; but in parts the road is among the village groves where the eye, not reaching to the mountains, is content with the nearer homely beauties of shady plane or walnut trees, and wild rose-bushes luxuriant in their bloom. As we cross the last of the low hills we look from that higher ground over the low flat, and can see where Sirīnagar is situated; the position of it is marked by two isolated hills, one of them surmounted by an ancient temple, the other crowned with the buildings of a fort. The last few miles of our ride are across the flat, between rows of tall poplars. We reach the city at the bridge that is the highest up of seven that span the river. As we cross it and see the boats plying up and down, the houses crowded on to the river-bank, of irregular form and varied construction, whose low-sloping roofs with their wide eaves throw deep shadows, the spiry pinnacles of mosques, and the bulging domes of temples, at once we know that in this high valley a busy city exists of unusual aspect and rare picturesqueness.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133 great distance from one another. This particular summit is a peak which rises from a lofty ridge that for 10 miles is over 22,000 feet in height; the faces of this ridge, on the east and south, make an enormous cliff, or steep fall, of from 6000 to 10,000 feet, on the greater part of which snow remains clinging, but it is in part of rocky precipices; from the highest point great buttresses radiate. Large glaciers take their origin from the mountain, of one of which a notice will be given in a later chapter. The great ridge and the chief peak are of such a height as to be seen from long distances over the neighbouring ranges of 16,000 feet altitude, which become quite dwarfed to the eyes. General Cunningham has seen the peak from Rāmnagar in the Panjāb, which is distant 205 miles. The sketch on the following page shows the mountain as it appears from the south side of the Kashmir Valley, 80 miles away.

The southern part of the Nangā Parbat Ridge becomes the watershed between the Indus and Jhelam basins, dividing the water that flows into the Astor stream from that which finds its way into the Kishangangā. At this part it is 20,000 feet high, and it originates glaciers on both sides. From here, for 120 miles reckoned on a straight line, we will trace the course of the chain, which takes a general south-easterly direction.

487 135 For the first 50 or 60 miles it is not of such a height—neither in the line of watershed nor in its spurs—as to bear perpetual snow or give origin to glaciers. It seems to be commonly of an altitude of some 14,000 feet, with a few points of 15,000, or a little more. There are several gaps in the ridge that are passable. Two much-traversed roads, which join the Kishanganga and Astor rivers, go over Passes of 13,200 and 13,500 feet, while farther east Passes lead from the former river-valley into the basin of the Drās River; these can all be traversed by laden horses. After the length of nearly 60 miles the mountains become rather higher; there are peaks of 17,000 and up to 17,400 feet; these collect enough snow to form small glaciers. But the ridge is broken, and a not difficult Pass occurs which directly connects the Tilel branch of the

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133x 487

Kishangangā Valley with Drās. A few miles south of this gap occurs the branching of the mountain mass that goes to make the north boundary of Kashmir; this we will return to, and now only note the spot from which that ridge separates. Again, a few miles farther on, still to the south-east, and we come to where there is a gap in the mountains, which is the lowest passage, between the Indus on the one side and the Chināb and Jhelam basins on the other, along the whole length of 300 miles from the eastern sources of the Chināb to the head of the Khāgān tributary of the Jhelam. This Pass is called Zojī Lā by the Tibetans, the Ladākhīs; by others it is commonly called the Drās Pass.

The height of this passage through the mountains is 11,300 feet. An important characteristic of it is that there is a great rise to this level from the Kashmir side, and but a very slight fall on the Ladākh side. Coming from Kashmir we rise steeply, in the last mile or two, a height of about 2000 feet to the level of the Pass; we then find ourselves in a narrow valley, the floor of which descends with so gradual an incline that in 20 miles we do not descend more than 1000 feet. The Pass itself—the high-level valley which is reached after the steep ascent—is a level grassy valley not much more than a quarter of a mile in width. The mountains bounding it are rugged and rocky; the peaks immediately seen are 2000 or 3000 feet above the valley, but the ridges, of which these are the ends, continuing back reach to 5000 and 6000 feet above it, or 16,000 and 17,000 feet above the sea. These mountains belong to the very central range and to spurs from it. By this Pass one rises into the high-level country of Ladākh, where the valley-bottoms are at levels from 10,000 feet upwards. Indeed, if we go anywhere in the Upper Indus basin south of the latitude-parallel of this Pass, we shall find no ground, even in the valleys, so low as 10,000 feet.

Continuing along the main chain, we find that the summits get higher and higher; peaks of 18,000 feet, and some, as we go on, that approach 20,000, occur, and the general level of summits is not much below them. Long spurs, too, or branch

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

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ridges, that jut out, are very lofty. Ten miles east-south-east from the Pass a distinct ridge branches off in a direction somewhat west of south, which is the one that, curving round, forms the eastern and southern boundary of Kashmir, and connects on with the Panjál Range; this, too, we shall revisit. Then in some miles more (26 or 27 miles direct from the last Pass) we come to an opening which, though not so low as the other, yet, considering the loftiness of the mountains it passes between, is a considerable depression. This is the Bhot Kol Pass; it leads from the head of the Wardwan Valley into the Surû district. It is a glacier pass, but one over which it is possible to take a horse.

From the Drâs Pass hither the peaks have been of a height to form glaciers. There is a glacier in every hollow of the ridge. Many of the branch ridges also hold them in their recesses. These glaciers are usually not large; two or three miles long is common; and they do not generally extend very low; one, however, named the Mechuhoi Glacier, the lowest that I know of near here, has its foot at 10,850 feet above the sea; this is close on the valley of the Drâs Pass. Looking from near the Bhot Kol Pass to the north-east, at one view a number of these small glaciers can be seen, embedded in the hollows of the mountains, whose narrow rock-ridges curve round and enclose them.

From the last-named Pass eastwards the range continues at a great height; points on it are nearly 20,000 feet high. Lastly, distant from the Pass 12 or 14 miles, there rise two enormous mountains, each of them a few hundred feet over 23,000. These are called Nun and Kun, or together, Nun Kun. They are peaks that are conspicuous from afar, standing as they do a clear 3000 feet above their neighbours. Their aspect varies much as one looks at them from different sides; from Surû we get a side view, which seems to show that they are projecting portions of a rugged escarpment. The annexed sketch gives their form as seen in front, in a distant view caught of them from the boundary of Kashmir.

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

Pir Panjál, of the way through which some account has been given. The mountains near it are not quite so lofty as those we have left. Beyond we get to ground as high as any in the Range; especially there is an isolated peak called Tatákúti, 15,524 feet. Again we see by the map that there are tarns in the hollows of the mountains. Beyond this there are some high Passes which lead very directly between Púnch and Sirínagar; then, behind Gulmarg, we find a summit of 12,500 feet, which is nearly the last of the Range. 133x

I have spoken chiefly of the higher parts of the Panjál Mountains. Of its spurs we saw something on the march over the Pir Panjál; towards Kashmir, the hill-sides—the slopes of the spurs—are in great part thickly covered with dark pine forest; these spurs ultimately become elongated into long low wooded slopes, and these graduate into the sloping karewas.

From the last-mentioned summit spurs radiate and descend, at the last suddenly, in bold slopes and steep cliffs, for some thousands of feet, to the narrow part of the valley of the Jhelam.

THE JHELAM VALLEY BELOW BARAMULA.

We have thus, in describing the mountains, completed the circuit of Kashmir and reached again its outlet valley. We before saw that at Báramúla all the waters of the Vale entered the gorge. From that place to Muzafarábád, where the Jhelam receives the Kishangangá from the north, and itself turns sharply to the south, the distance is about 80 miles, the fall 2800 feet. The narrow valley is confined by the spurs of two mountain ranges. On the north, as was before explained, is the Káj Nág Range. On the south there is a ridge which starts from the Panjál Range at a spot behind Gulmarg and continues for some 60 miles, along a great part of which length its height is from 9000 feet to 12,000 feet. The easiest road from Púnch to Sirínagar crosses this ridge by the Háji Pir or Pass. The road from Mari goes over a branch of it at Danná, while the ridge itself extends, narrowing, to the sharp bend of the Jhelam River, close to Muza- 133x 487●

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133x 487 farābād. There is a road along each side of the Jhelam Valley; that on the right bank leads to Muzafarābād and Abbotābād; that on the left bank is the one which, leaving the river after some marches, finds its way to Marī. These two are the best of all the roads out of Kashmir.

133x 563 361 The first 25 miles of the gorge, from Bāramūla to Uri, is through extremely fine scenery, of wooded mountain-slopes broken by cliff-surfaces, that rise to great heights above the path, while below it the river either flows in narrow rock-passages or roars over ledges and other obstacles. Some of the forest is of deodar, of which much has been felled to be sent down the stream to Jhelam, for use in the Panjāb; the logs of it are seen as one passes, now being carried swiftly down, now being hurled by the [342] current against some rocky obstruction. Villages are met with at intervals; after Bāramūla the houses are no longer of the fashion of Kashmir, but are flat-topped. People of the Kashmīrī race extend about one day's march down the valley, and after them one comes to the tribes called Kakā and Bambā, whom, in the Race Map,[1] I have classed with the Chibhālīs. The villages are upon alluvial plateaus, at a considerable height above the river; I have not traced out the origin of these plateaus—to what extent they have been made by the side streams, and to what extent by the main one. Ūrī, a large village, situated where the road to Pūnch branches off to the southward, is an example of the kind of situation; it is on a plain several hundred feet above the river, towards which a steep cliff is the boundary, while the side stream flows on another side in a deep narrow channel; behind are the hills, irregularly clothed with pine and deodar.

Below this I am not well acquainted with the valley, but I know that the country a good deal resembles the tract of the Middle Mountains.

1 [Cf. category 116, End Map III -- Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133x

It is the great chain of snowy mountains that makes such a
487 physical separation, and has favoured, if not induced, the other differences. The lowest Pass through these mountains naturally determines the route which of all others bears the greatest traffic between the lower countries and the westernmost part of Tibet. This lowest gap in the mountains is the Drās Pass. Our route (through this Pass) from Sirīnagar to Leh is 259 miles in length, a distance which is ordinarily travelled in a march of nineteen days. Speaking generally, it is for these hills not a bad road; it is commonly passed over by laden ponies, though a few places on it are dangerous for them. I shall describe the route in five sections. The details of the stages will be found in Appendix IV.*

UP THE SIND VALLEY TO THE FOOT OF THE PASS: SIX MARCHES.

133x

The first march is a short one, in the open Kashmir Valley, to Gāndarbal. From the city the road leads us over a plain which is at a higher level than that of the present river-alluvium; on the left there is a fall of the ground, of something less than 100 feet, down to the level of the flat marshy tract called Anchār. After 10 miles or so we come to the foot of one of the mountain spurs, and, rounding the base of it, reach Gāndarbal.

We are here at the mouth of the valley of the Sind River, where that valley widens to debouch into the open vale. Near above this the waters of the Sind River have divided; they irrigate the rice-fields that occupy the wider space, and below they com-
505 municate with the main river, the Jhelam. By means of these water-channels we could have come to Gāndarbal by boat, and it

* Although this is the only route from Kashmir into Ladākh, yet other roads lead into it from other portions of the hills or from the Panjāb. Of these some account will be found in Appendix IV. One of them has of late got much into use—that which leads through the British districts of Kullu and Lāhol into the southern part of Ladākh, and at certain times of the year it may deserve preference; but the one by Drās, which will be described in the text, has the advantages of a less ascent, a greater number of months during which it is open, and a more inhabited country that it passes through, advantages which enable it to retain its position as the chief route from the Plains to Ladākh.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

631 complete; the country is treated as a separate *sūba* or province in the same way as it was when the Emperors of Delhi ruled over it, who governed it by an officer who was called *sūbadār*, or, for short, *sūba*. This is the most important separate charge under the Maharaja. Kashmir (with the Jhelam Valley from Bāramūla to Muzafarābād) is now divided into six districts, Kāmrāj, Patan, Sirīnagar, Shapeyan, Islāmābād or Ānat Nāg, and Muzafarābād, which are administered by a staff on nearly the same plan as the Home Districts, but whose officers report to the Governor of Kashmir, and not to Jummoo direct.

The third division, separately coloured, I have marked "Outlying Governorships." It includes the country of the Indus basin, with the exception of Zānskār, which is a part of Ladākh geographically but is attached to the Udampūr District. The three Governorships (the separation of which is marked by a line, though not by colour) are Gilgit, Baltistān, and Ladākh; these correspond to the "Non-regulation Provinces" of India as they were before legislation welded them into a more nearly homogeneous mass with the others; that is to say, special rules are issued for each according to its circumstances, and on account of the distance from and difficulty of communication with the Court more latitude is allowed to and more independent power is exercised by the Governors.

ROUTES.

487 The most frequented routes through the country are also expressed on the Political Map, where the numbers accord with those put in the list of routes in Appendix IV. The roads are described so systematically and in such detail in the Appendix that it is unnecessary to say anything about them here, except a few words as to the order in which they are put.

The first eight are routes from the lower parts to Sirīnagar. Then there are five roads which lead out from Sirīnagar respectively to Gilgit (No. 9), Skārdū (Nos. 10 and 11), Leh (No. 12), and Kishtwār (No. 13). Nos. 14 to 17 are other roads that from various parts unite at Kishtwār. Nos. 18 and 19 are two routes

[Cf. category 116, End Map VI -- Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

from Kishtwār to Leh; No. 20 is the route from Pālampūr in the Kāngrā Valley to Leh; and No. 21 the route from Simla by Spitī to Leh. No. 22 is a road that unites Leh and Skārdū. Then come five routes (Nos. 23–27) from Leh onwards to Yārkand. No. 26 is from Leh to Gar. No. 29 is the new trade-route, as originally planned, from Pālampūr by Chāngchenmo to Yārkand, avoiding Leh. No. 30 is a possible alternative, from Pālampūr by Kārakoram to Yārkand, avoiding Leh. 487

ISOMETRIC VIEWS AND SECTIONS.

The object of these is to convey to the reader an idea of the vertical geography of the country. I here attempt to do so by means of three isometric views and four sections drawn transversely, at right angles to the former. These must be examined in conjunction with the General Map, the hill-shading on which will show the extension in plan of the raised masses represented in profile on the views and sections before us. 135

In the isometric views, I have, for the sake of showing some detail, exaggerated the vertical scale as compared with the horizontal 2½ times. In order to correct what false impression may be made on the mind by this, I have attached below each view an outline of the same mountains on a true scale, equal to the horizontal one used above, namely, the scale of an inch to 10 miles. These outlines attempt an undistorted representation of the inequalities of ground; their datum-line is drawn on a curve which exactly proportionally represents the curvature of the earth. The views are isometric projections of the mountains as seen along three different parallel lines, the direction of which is north-west and south-east. No. 1 shows the various ranges of hills that lie between the plain of the Panjāb and the Vale of Kashmir. There are first the long lines of the Outer Hills, less than 5000 feet in elevation, then the Middle Mountains that rise to 8000 and 10,000 feet or so, and, lastly, the Panjāl and the Kāj Nāg ranges which make the boundary of Kashmir to the south-west. The second isometric view, parallel as beforesaid to the last, is taken along a line drawn through the Vale of Kashmir in its length,

[Not processed for the file -- Analyst]
[Cf. category III. End MAP -- Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

APPENDIX IV.

ROUTES.

List of the Routes given.

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N.B.—The number to each route corresponds with that attached to the same route in the Political Map.

1. From Jummoo by Banihāl to Sirīnagar.
2. From Jummoo by Budil to Sirīnagar.
3. Cross route from Jummoo to Rājāorī.
4. From Bhimbar by Rājāorī and the Pīr Panjāl to Sirīnagar.
5. Cross route from Rājāorī to Pūnch.
6. From Jhelam by Pūnch to Sirīnagar.
7. From Marī to Sirīnagar.
8. From Abbotābād by Muzafarābād to Sirīnagar.
9. From Sirīnagar to Gilgit and beyond.
10. From Sirīnagar by Deosai to Skārdū.
11. From Sirīnagar by Drās to Skārdū.
12. From Sirīnagar to Leh.
13. From Sirīnagar to Kishtwār.
14. From Jummoo by Chanenī to Kishtwār.
15. From Jummoo by Bhadarwāh to Kishtwār.
16. From Mādhopūr by Bhadarwāh to Kishtwār.
17. From Chamba by Bhadarwāh to Kishtwār.
18. From Kishtwār by Kargil to Leh.
19. From Kishtwār by Zānskār to Leh.
20. From Pālampūr in Kāngrā by Kulu to Leh.
21. From Simla by Wāngtū and Spitī to Leh.
22. From Leh by Chorbat to Skārdū.
23. From Leh by Kārākoram to Yārkand; summer route.
24. From Leh by Kārākoram to Yārkand; winter route.
25. From Leh by Chāngchenmo to Yārkand; western route.
26. From Leh by Chāngchenmo to Yārkand; middle route.
27. From Leh by Chāngchenmo to Yārkand; eastern route.
28. From Leh to Gar.
29. From Pālampūr by Chāngchenmo to Yārkand, avoiding Leh.
30. From Pālampūr by Kārākoram to Yārkand, avoiding Leh.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

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ROUTE 1.—*From Jummoo by Banihāl to Sirinagar.*

(12 marches: 177 miles.)

Jummoo is 90 miles from Lāhor and 80 miles from Amritsar; the road from those two places can be traversed by carts and by camels as far as Jummoo, but not beyond.

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Jummoo	0	1200	
Dansāl	1	1840	17
Kiramchi	2	2500	16
Mir	3	4800	13
Lāndar	4	4700	11
Bilaut	5	5150	14
Rāmban	6	2535	10
Rāmsū	7	4070	19
Devgol	8	5580	14
Vernāg	9	6000	15
Islāmābād	10	5600	15
Avāntipūr	11	5350	16
Sirinagar	12	5235	17
			177

Between stages 4 and 5 the Lārū Lārī Pass, height 8200 feet, and between 8 and 9 the Banihāl Pass, 9200 feet, are crossed. Between 5 and 6 the Chināb is crossed by a wooden bridge.

This road can be traversed by laden ponies, but in many places the way is difficult for them. It is closed for all horses for two months or so from Christmas onwards, on account of the depth of snow on Banihāl Pass. For two or three days together it may be closed for men, who cannot cross that Pass when the wind is violent and the snow is deep.

ROUTE 2.—*From Jummoo by Budil to Sirinagar.*

(12 marches: 129 miles.)

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Jummoo	0	1200	
Akhnūr	1	1142	18
Kapeyanki Bauli	2		7
Pauni	3		8
Chele	4		8
Nār	5		12
Bhagoli	6		8
Budil	7		5
Delhi	8		11
Nāzim Garhi	9		14
Shapeyan	10	6715	11
Kahnpūr	11		15
Sirinagar	12	5235	12
			129

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

This is a foot-road, seldom or never used for laden ponies. Akhnūr is the more usual starting point for it than Jummoo. Between stages 8 and 9 the Budil Pass, a high Pass, is crossed. It is open for about seven months in the year. 487

ROUTE 3.—*Cross route from Jummoo to Rājāorī.*

(6 marches: 77 miles.)

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Jummoo	0	1200	
Akhnūr	1	1142	18
Chanki Chorā	2	2150	13½
Thandāpānī	3		13
Dharmsāla	4		9½
Syālsūī	5		9
Rājāorī	6	3094	14
			77

The Chīnāb is crossed by boat at Akhnūr, which is on left bank. The road is fit for laden ponies. At Rājāorī we come to stage No. 4 of route 4. By combining the two routes we find that from Jummoo by Rājāorī and the Pīr Panjāl to Sirīnagar is 14 marches, 169 miles.

ROUTE 4.—*From Bhimbar by Rājāorī and the Pīr Panjāl to Sirīnagar.*

(12 marches: 148 miles.)

Bhimbar is 30 miles from Gujrāt on the Grand Trunk Road. Gujrāt is 71 miles from Lāhor.

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Bhimbar	0		
Saidābād	1		15
Naushahra	2		12½
Changas Sarāe	3		13½
Rājāorī	4	3094	15
Thannā	5		14
Baramgalā	6		10
Poshiāna	7		10
Aliābād Sarāe	8		11
Hirpūr	9		14
Shapeyan	10	6715	6
Kahnpūr	11		15
Sirīnagar	12	5235	12
			148

Between stages 5 and 6 the Ratan Pass, 8200 feet, and between stages 7 and 8 the Pīr Panjāl, a Pass 11,400 feet high, are crossed. The road is passable for laden ponies, though in some places rather difficult for them. It is open for about seven months in the year.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

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ROUTE 5.—*Cross route from Rājāorī to Pūnch.*

(3 marches: 44 miles.)

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Rājāorī	0	3094	
Thanna	1		14
Sūran	2		16
Pūnch	3	3300	14
			44

Between stages 1 and 2 the Ratan ridge is crossed at about 8000 feet altitude. Laden ponies can go by this road.

By combining route 3, route 5, and route 6 from stage No. 8 onward, we get this—From Jummoo, by Rājāorī and Pūnch, to Sirīnagar, 16 marches, 209 miles. By combining the first four marches of route 4 with route 5 and the last seven marches of route 6, we get—From Bhimbar, by Rājāorī and Pūnch, to Sirīnagar, 14 marches, 188 miles.

ROUTE 6.—*From Jhelam by Pūnch to Sirīnagar.*

(15 marches: 186 miles.)

Jhelam is on the Grand Trunk Road, 100 miles from Lāhor.

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Jhelam	0	827	
Chechiān	1		11
Mīrpūr	2	1286	11
Chaumuk	3		10
Biāri	4		7
Sanaār	5		14
Kotlī	6		15
Saira	7		14
Pūnch	8	3300	16
Kahūta	9		9
Alīābād	10		8
Ūrī	11		17
Naushahra	12		14
Bāramūla	13		9
Patan	14		14
Sirīnagar	15	5235	17
			186

This road is usually practicable for laden ponies. Between stages 10 and 11 the Hājī Pass is crossed, 8500 feet high. On this the snow in winter would render it difficult, if not impassable, for ponies. For the two marches from Bāramūla to Sirīnagar, boats are commonly taken.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

487

ROUTE 7.—*From Marī to Sirīnagar.*

(12 marches: 135 miles.)

Marī, or Murree, the well-known hill-station in the British territory, is 40 miles from Rāwal Pindī, which is on the Grand Trunk Road. Camels, post carriages, and perhaps carts, can come as far as Marī.

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Marī	0	7457	
Deval	1		12
Kohāla	2		9
Chatar-Kelas	3		9
Rārā	4		12
Tandali	5		12
Garhī	6		12
Hattī	7		10
Chakotī	8		15
Ūrī	9		16
Nanshahra	10		14
Bāramūla	11		9
Patan	12		14
Sirīnagar	13	5235	17
			163

Between stages Nos. 2 and 3 the Jhelam River used to be crossed by boat; a bridge was being constructed, which may now be ready. The road is good for laden ponies, and is always, or nearly always, open. From 8 to 12 the marches are the same as in route 6.

Till a few years ago, the road from Kohāla to Chakotī took a different in the following were the stages:

Kohāla to	Chikār
Dannā	Hattī
Maira	Chakotī

A day may thus be saved, but at the expense of some labour in going over some high hills.

ROUTE 8.—*From Abbotābād by Musafarābād to Sirīnagar.*

(11 marches: 156½ miles.)

Abbotābād is a Cantonment and Civil Station among the hills in the Hazāra District, in the British territory.

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487 From Rāwal Pindī, on the Grand Trunk Road, to Abbotābād, *viâ* Harīpūr, is 61 miles.

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Abbotābād	0	4200	
Mansera	1		13½
Garhī	2		19
Muzafarābād	3		9
Hatiān	4		17
Kanda	5		11
Kathai	6		12
Shādra	7		12
Gingal	8		14
Bāramūla	9		18
Patan	10		14
Sirīnagar	11	5235	17
			156½

This is the easiest route from the Panjāb to Kashmir. Laden ponies can go over it without difficulty, and it is never stopped by snow.

The last two stages are usually done by water.

ROUTE 9.—*From Sirīnagar to Gilgit and beyond.*

a. *Sirīnagar to Gilgit.*

(22 marches: 233½ miles.)

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Sirīnagar	0	5235	
Sambal	1	5200	17
Bandīpūr	2	5200	18
Trāgbal	3	9160	9
Zotkusu	4		9
Kunzalwān	5		6
Gurez	6	7800	11
Gūrīkot (of Gurez)	7	9870	11
Mohu Dās	8		12
Camp	9		11
Pukarkot	10	9000	11
Chagām	11	8560	12
Gūrīkot (of Astor)	12	8058	13
Astor or Hasora	13	7853	7
Harcho	14	6700	11
Mushkin	15		8
Dāiyān	16	8720	8½
Rāmghāt	17		12
Bawanjī	18	4645	9
Jagrot	19	6260	12
Camp	20		7
Shinawar	21		8
Gilgit	22	4800	11
			233½

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These are the stages adopted by the Maharaja's troops. Travelling lightly one may make the distance in fewer days. Thus, No. 4 may be left out; from No. 7 to No. 10 these stages may be adopted—Razhāt 16, Pukarkot 18; from No. 13 to No. 16 these—Dashkin 15, Dūiyān 12½; and from No. 19 to No. 21 the two marches can be made into one. In this way there would be 18 stages instead of 22. I have myself done the distance in 11 days.

The first two stages are usually done by boat in one night and day.

The greater part of this road, especially after No. 7, is bad for laden ponies; still they commonly traverse it as far as 17. Between Jagrot and Mināwar there are some bits that would be dangerous, but a horse without a load may be led over them.

The road is closed by snow for near six months—from the middle of November to the middle of May.

Between Nos. 3 and 4, the Rājdiāngan Pass, 11,800 feet, and between Nos. 7 and 8, the Kamrī Pass, 13,160 feet, are crossed. Hatū Pīr is a spur that the road goes over between Nos. 16 and 17; it is about 10,000 feet high; the descent from it to Rāmghāt is steep and difficult.

b. *Sirinagar to Gilgit; alternative route.*

(23 marches: 238½ miles.)

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Sirinagar	0	5235	
To Gurez (as in last route).	6		70
Bangla	7	8725	11
Māpanūn	8	10130	9
Burzil	9	10740	9
Camp	10		12
Dās	11	10500	9
Gudhai	12		12
Naugām	13		8
Astor or Hasora	14	7853	12
Astor to Gilgit, as in last route, 9 marches.			
Gilgit	23	4800	86½
			238½

Between Nos. 9 and 10 the Dorikun Pass is crossed, 13,500 feet.

This road remains open a few weeks later, and re-opens in the spring a little earlier, than the last; it is closed for about five months for horses. During the winter even, with a favourable opportunity, it is possible for men without loads to force the Pass.

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c. *Gilgit to Yāsīn.*

(5 marches: 80 miles.)

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Gilgit	0	4800	
Shakaiot	1	5560	18
Singal	2	5770	15
Gākūj	3	6920	8
Roshan	4		19½
Yāsīn	5	7765	19½
			80

This is from my own observation as far as Gākūj; beyond, from Mr. G. W. Hayward's account. The Maharaja's frontier is crossed a few miles beyond Gākūj.

From Yāsīn a road leads northwards into Wākhān, part of Badakhshān, which crosses the watershed at the third or fourth march from Yāsīn. Darkot is the last village this side the Pass.

Another road from Yāsīn leads first a little way down the Yāsīn River, and then westward over the Shundur Pass to Mastūj and Chitrāl.

ROUTE 10.—*From Sirīnagar by Deosai to Skārdū.*

(14 marches: 158 miles.)

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Sirīnagar	0	5235	
Sambal	1	5200	17
Bandīpūr	2	5200	18
Trāgbal	3	9160	9
Zotkusu	4		9
Kunzalwān	5		6
Gurez	6	7800	11
Bangla	7	8725	11
Māpanūn	8	10130	9
Burzil	9	10740	9
Sikhbach	10	13160	15
Lālpānī	11	12500	13
Usar Mar	12	13970	12
Karpitū	13	7636	16
Skārdū	14	7440 (town)	3
			158

Up to No. 9 the stages are the same as in Route 9 b, and up to No. 6 they are the same as in Route 9 a. Between Nos. 9 and 10 the Passes called Stakpilā (12,900 feet), and Sarsingar (13,860 feet), are traversed. Between Nos. 12 and 13 the Burjī Pass, 15,700 feet, is crossed.

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Fourteen marches are here put down, but the distance may, without difficulty, be done in twelve, by passing over stage No. 4 or No. 5, and by gaining a march between 10 and 14. 487

This road is fit for laden ponies; it is closed by snow for about six months from October or November.

ROUTE 11.—*From Sirinagar by Drās to Skārdū.*

(19 marches: 242 miles.)

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Sirīnagar	0	5235	
To Tashgām, as in Route 12	9	.. ..	115
Karkitchu	10	.. ..	14
Gangani	11	.. ..	10
Olting Thang	12	.. ..	12
Tarkūtī	13	.. ..	14
Kartāksho	14	.. ..	17
Tolti	15	.. ..	12
Parkūta	16	.. ..	14
Gol	17	.. ..	13
Kepchung	18	.. ..	17
Skārdū	19	.. .. 7440 (town) ..	4
			242

Up to stage No. 9 the road is described under Route 12. The remainder of the road is in many parts bad; it is difficult to lead a horse along it. The closing of this road by snow depends on the Drās Pass, the condition of which is spoken of in the route next below.

ROUTE 12.—*From Sirinagar to Leh.*

(19 marches: 259 miles.)

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Sirīnagar	0	5235	
Gāndarbal	1	.. .. 5230	14
Kangan	2	.. ..	12
Gūnd	3	.. ..	14
Gagangīr	4	.. ..	9
Sonāmarg	5	.. .. 8650	10
Bāltal	6	.. ..	10
Matāyan	7	.. ..	16
Drās	8	.. .. 9825	15
Tashgām	9	.. .. 9390	15
Chānegund	10	.. .. 8675	16
Kargil	11	.. .. 8767 (fort) ..	6
Carried forward			139

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Stage.	No.	Height above the sea in feet.	Miles from last stage.
Brought forward			139
Shargol	12	10,290	20
Kharbū	13	11,890	18
Lāmayūrū	14	11,520	16
Nurla	15		18
Sāspūl	16		17
Nimū	17		13
Pitak	18		13
Leh	19	11,500	5
			259

The first stage from Sirīnagar may be reached by boat.

Between Nos. 6 and 7 the Drās or Zojī Pass, 11,300 feet, is passed. Between Nos. 12 and 13, the Nāmika Pass, 13,000 feet, and between Nos. 13 and 14 the Fotū Pass, 13,400 feet, are crossed. The Indus River is crossed by a wooden bridge between stages 14 and 15.

The road is fit for laden ponies during the summer, but for four or five months from December the snow on the Drās Pass renders it impassable by any but men, and makes it difficult for them.

From stage 14 to stage 19 there is an alternative route thus:

	No.	Miles.
Lāmayūrū	14	
Khalsi	15	12
Timisgām	16	10
Tārutse	17	17
Nimū	18	10
Leh	19	18

ROUTE 13.—*From Sirīnagar to Kishtwār.*

(7 marches: 102 miles.)

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Sirīnagar	0	5235	
Avāntipūr	1	5350	17
Islāmābād	2	5600	16
Wangām	3		17
Wankringi	4		9
Singpūr	5		16
Mughal Maidān	6	4140	16
Kishtwār	7	5450	11
			102

The first two stages may be done by boat.

Between Nos. 4 and 5 the Marbal Pass, 11,570 feet, is crossed. Between 6 and 7 two rivers (the Wardwan River and the Chināb) have

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to be crossed by rope bridges. Horses are made to swim across, but the passage is perilous for them. But for this danger the road would do for laden ponies. It is closed in the winter. 487

ROUTE 14.—*From Jummoo by Chanenī to Kishtwār.*

(11 marches: 139 miles.)

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Jummoo	0	1200	
Dansāl	1	1840	17
Ūdampūr	2	2500	14
Balli	3		7
Chanenī	4		14
Batotī	5		12
Asan	6		16
Kullen	7		15
Bheli	8		10
Jangalwār	9	4100	14
Kananī	10	3685	10
Kishtwār	11	5450	10
			139

Parts of this road are bad for horses. It is open all the year round.

ROUTE 15.—*From Jummoo by Bhadarwāh to Kishtwār.*

(11 marches: 129½ miles.)

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Jummoo	0	1200	
Tūtānwāli Kūī	1		9
Saroīn Sar	2	1825	8
Chian	3		10
Rāmnagar	4	2700	15
Korta	5		13
Dūdar	6		14
Āsmās	7	9500	10
Bhadarwāh	8	5500	13
Jangalwār	9	4100	17½
Kananī	10	3685	10
Kishtwār	11	5450	10
			129½

Between Nos. 5 and 6 a ridge 8000 feet, and between Nos. 7 and 8 Seojī Pass, over 10,000 feet, are crossed.

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487 The road is difficult for ponies. It is closed by snow for three months.

From No. 9 to No. 11 the route coincides with Route 14, same numbers.

ROUTE 16.—*From Mādhopūr by Bhadarwāh to Kishtwār.*

(10 marches: 129½ miles.)

Mādhopūr is on the left bank of the Rāvī, at the Bārī Dūāb Canal Head. It is 74 miles from Amritsar, with a good cart-road to that place.

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Mādhopūr	0		
Thain	1		15
Basolī	2		12
Pud	3		13
Hartli	4		14
Lohāng	5		8
Camp	6		16
Bhadarwāh	7	5500	14
Kishtwār (see Route 15, Nos. 9 to 11)	10	5450	37½
			129½

The Rāvī River is crossed, by ford or by ferry, on the first march. Or by another route on left bank it is crossed at Basolī. Between 3 and 4 a ridge is crossed, and at 6 the Chatardhār Pass, 10,100 feet. The road is fit for laden ponies.

ROUTE 17.—*From Chamba by Bhadarwāh to Kishtwār.*

(8 marches: 92½ miles.)

Chamba is in the narrow valley of the Rāvī, on right bank; it is the residence of the Raja of the Hill principality of Chamba, who is under the British.

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Chamba	0	3033	
Manjere	1		14
Digi or Kirah	2		10
Prungul	3		10
Camp	4		9
Bhadarwāh	5	5500	12
Kishtwār (see Route 15, Nos. 9 to 11)	8	5450	37½
			92½

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ROUTE 18.—*From Kishtwār by Kargil to Leh.*

(28 marches: 306 miles.)

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Kishtwār	0	5450	
Phalma	1		6
Ekali	2		14
Sanger	3		16
Hanja	4		15
Petgām	5		13
Camp	6		11
Inshin	7		9
Suknes	8		15
Dumboi	9		9
Moskolu	10		12
Camp	11		12
Suru	12		10
Sānkho	13		18
Camp	14		13
Kargil	15	8787 (fort)	13
Leh (see Route 12, Nos. 12 to 19)	23	11500	120
			306

Between Nos. 10 and 11 we cross the Bhotkol Pass, 14,370 feet. At Kargil the route from Sirīnagar to Leh (Route 18) is joined.

From Kishtwār to Kargil the road is not fit for laden animals, but a horse can be led. The road is closed for about six months by the snow on the Bhotkol Pass.

ROUTE 19.—*From Kishtwār by Zānskār to Leh.*

(27 marches: 298 miles.)

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Kishtwār	0	5450	
Bagni	1	6150	13
Piyāṣ	2	6320	11
Siri	3	8700	9½
Atholi	4	6360	14
Kundhel	5	7660	11
Machel	6	9700	11
Bujwās	7	11570	8½
Bugjān Hiwān	8	15500	7
Gaurā	9		13
Ating	10	12020	10
Carried forward			108

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Stage.	No.	Height above the sea in feet.	Miles from last stage.
Brought forward			108
Sanī	11	11,560	9
Padam (chief place of Zānskār)	12	11,370	9
Thondhe	13		9
Zanglā	14		12
Namtse	15	13,050	13
Pāngātse	16		10
Nirā	17	11,850	10
Yalchung	18	12,730	6
Phutāksa	19	13,900	16
Honupatta	20	12,400	12
Wanla	21	10,900	12
Lāmayūrū	22	11,520	6
Leh (see Route 12, Nos. 15 to 19)	27	11,500	66
			298

The following Passes are crossed:

Between stages	8 and	9, Umāsi Lā *or* Bardhār	17,370 feet.
"	14 "	15, Chelang Labbo	14,850 "
"	16 "	17, Nirā Pass	16,000 "
"	18 "	19, Singbo Pass	16,600 "
"	19 "	20, a Pass	16,200 "
"	21 "	22, a Pass	12,500 "

The road is not fit for laden animals, and it would be difficult to lead a horse along it, but this has been done. It is open for four or five months of the year only.

ROUTE 20.—*From Pālampūr in Kāngra by Kulu to Leh.*

(28 marches: 357 miles.)

361 [543] Pālampūr is a newly-founded town, about 4000 feet above the sea, in the centre of the Kāngra tea-district. A fair is there held each autumn, which was established to attract Yārkandī merchants from Leh by this route. In some years it has been attended by them, but, partly from irregularity in the arrival of the Yārkand caravan at Leh, and partly that this road is not open late in the year, the fair has not answered this purpose so well as was expected by its founders; still it remains a local fair of some importance.

Pālampūr is about 96 miles from Jālandhar, the nearest railway station; a cart-road joins the two places.

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Stage.	No.	Height above the sea in feet.	Miles from last stage.
Pilampir	0		
Baljnith	1	.. ..	10
Dulu	2	.. ..	13
Jutlagri	3	.. ..	14
Budwani	4	.. ..	13
Karam	5	.. ..	10
Sultanpir (the chief place in Kulu)	6	.. ..	10
Nagar	7	.. ..	14
Jagat Sukh	8	.. ..	8
Pulahan	9	.. ..	10
Rakla	10	.. ..	13
Koh Gur	11	 10,861	16
Sisu	12	.. ..	11
Gandla	13	.. ..	10
Kardong (Kailang)	14	.. ..	13
Kulang	15	.. ..	13
Darcha	16	.. ..	10
Patsio	17	.. ..	9
Zingzingbar	18	.. ..	9
Kaxmar Kilang	19	.. ..	17
Sarchu	20	.. ..	11
Sumdo	21	.. ..	13
Sunkiel	22	.. ..	13
Rukchin	23	 15,000	16
Debring	24	.. ..	13
Gyá	25	 13,500	16
Machalung	26	.. ..	23
Chushot	27	 10,500	12
Leh	28	 11,500	19
			357

The following Passes are crossed:

Between stages 4 and 5, the Dulu Pass	10,000 feet.
" 10 " 11, the Rotang Pass.	
" 18 " 19, the Ibru Lácha Pass ..	16,200 "
" 21 " 22, the Láchalung Pass ..	16,000 "
" 24 " 25, the Tuglung Pass ..	17,500 "

The Chinab River is crossed by bridge between 10 and 11, and the Indus between 27 and 28.

This road is fit for camels during the months it remains open; it is closed by snow for about seven months in the year.

It is not till between stage 10 and stage 11 that the road enters our maps. At stage 20 the road enters the Maharaja's territory.

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ROUTE 21.—*From Simla by Wángtú and Spiti to Leh.*

(34 marches: 430 miles.)

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Simla	0		
Wángtú	11	.. ..	121
Dankar in Spiti	16	.. .. 12,774	61
Kaja	19	.. ..	16
Kiwar	20	.. .. 12,400	12
Jughtha	21	.. .. 16,000	12
Dutung	22	.. .. 16,000	10
Umdung	23	.. ..	17
Nurbú Sumdo	24	.. .. 15,300	20
Kyangdum (S. end of Tsomoriri Lake)	25	.. .. 14,900	11
Karuk	26	.. .. 14,900	13
Pógu	27	.. ..	17
Camp	28	.. ..	13
Thugli	29	.. .. 14,900	12
Debring	30	.. ..	14
Gyá	31	.. .. 13,500	16
Michelong	32	.. ..	22
Chushot	33	.. ..	12
Leh	34	.. .. 11,500	10
			430

This road enters our maps at stage 21. From there the Passes crossed are:

Between stages 21 and 22, the Pirang Pass	.. ..	19,300	feet.
" 26 " 27, the Dabasiti Pass	.. about	16,500	"
" 27 " 28, the Polokonka Pass	..	16,500	"
" 30 " 31, the Tuglung Pass	.. ..	17,500	"

The first twenty-four marches are in British territory; afterwards the road lies in the Maharaja of Kashmir's territory. On account of the difficulty of the Pirang Pass it cannot be traversed by horses. For the same reason it is only open for a few months in the summer. The last four marches are the same as the last four of Route 20.

ROUTE 22.—*From Leh by Chushot to Skárdú.*

(16 marches: 209½ miles.)

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Leh	0	 11,500	
Nimú	1	.. ..	18
Tikse	2	.. ..	10
Timogón	3	.. ..	17
Carried forward			45

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Stage.	No.	Height above the sea in feet.	Miles from last stage.
Brought forward			45
Khalsi	4		10
Skirtichan	5		16
Gosa Hanū	6		17
Camp	7		10
Pisu	8		21
Dau	9		9
Sirmū	10		10
Khapalū	11		7½
Karkū	12		8
Kurū	13		16
Kiris	14		9
Narh	15		14
Skardū	16	7440	17
			209½

The Chorbat Pass, 16,700 feet, is crossed between Nos. 7 and 8.

This is a summer route. In winter the valley of the Indus is followed, but the road is not so good.

ROUTE 23.—*From Leh by Kārākoram to Yārkand; summer route.*

(35 marches: 515 miles.)

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Leh	0	11,500	
Camp	1	15,000	12
Khardung	2	13,500	15
Khartsar	3	10,430	12
Tigar	4	10,030	13
Pānimik	5		14
Chonglung	6	11,500	13
Tutiyalak	7	13,000	13
Sar-i-Hauz-i-Khoja	8	15,500	12
Braugsa Saser	9	15,400	9
Bulak-i-Murghai	10	15,100	22
Burtse	11	16,000	12
Kizil Angār	12	16,700	11
Daulat Beguldi	13	17,200	18
Braugsa	14	16,500	23
Wahab-jilgāh	15	16,000	19
Malikshāh	16	15,300	15
Chiltū	17	16,480	12
Suket	18	13,000	18
Shāhdūla	19	11,500	12
Yārkand	35	4,000	240
			515

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The Passes crossed are:

Between stages 1 and 2,	the Khardong Pass ..	17,500	feet.
" 8 " 9,	the Saser Pass	17,500	"
" 13 " 14,	the Kārākoram Pass ..	18,300	"
" 17 " 18,	the Suket Pass	18,200	"
And afterwards the Sānjū Pass		16,760	"
And the Chuchu Pass		11,850	"

The Shayok River is crossed by boat between stages 3 and 4, or in certain seasons it may be forded a few miles above or below the ferry.

This road is traversed by laden ponies, but it is usual to have the aid of yāks to carry their loads over the Saser and the Sānjū Passes. The road keeps open for from four to five months in the year.

From stage 8 to stage 17 there is very little grass to be got, at some stages none at all; and at some fuel also is wanting. The latter part of the route is beyond the limit of our map.

ROUTE 24.—*From Leh by Kārākoram to Yārkand; winter route.**

(36 marches.)

Stage.	No.
Leh	0
Sabū	1
Digar	2
Agyām	3
Pakra	4
Chimchāk	5
Lāmakyent *or* Shāyok	6
Chungjangal	7
Dungyalāk	8
Mandarlik	9
Kutaklik	10
Sultān Chushkum]	11
Duhn-i-Mūrghī	12
Bulak-i-Mūrghī	13
Burtse	14
Kizil Angūr	15
Daulat Beguldī	16
Brangsa	17
Wahāb-jilgāh	18
Malikshāh	19
Kafalong	20
Jindbalghūn	21
Bukharuldī	22
Kirgiz-jangal	23
Yārkand	36

* This is taken from the Panjāb Trade Report, 1862. I have not put in the distances there given, as they are not to be relied on. The information was from Muhammad Amīn, who was familiar with the road and has doubtless given the stages correctly.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

From stage 13 to 19 this route coincides with stages 10 to 16 of Route 23. 487

The Passes crossed are:

Between stage 1 and stage 2, the Digar Pass.
" 16 " 17, the Kārākoram Pass, 18,300 feet.
Afterwards the Yangi Pass, and the Tup Diwān.

This road is fit for laden ponies; it is open from November till February. There are many places where grass and fuel are scant, and some where they are absolutely wanting. The latter part of the route is beyond the limit of our map.

ROUTE 25.—*From Leh by Chāngchenmo to Yārkand; western route.*

(40 marches: 610 miles.)

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Leh	0	11,500	
Tikse	1		13
Chimre	2		16
Zingrāl	3		11
Tsultak	4		13
Durgo	5		16
Tānktse	6	12,800	7
Camp	7		11
Lukung	8	14,086	11
Charkang	9	16,700	14
Gunle	10	16,140	13
Tsolu (near Pamzāl)	11	14,760	12
Gogrā	12	15,500	14
Camp	13	16,500	21
Camp	14	17,000	20
Sumdo	15	17,000	25
Shinglung	16	16,700	11
Kizil Jilgāh	17	16,500	14
Khushk Maidān	18	15,600	18
Shor Jilgāh	19	15,900	14
Kāratāgh Lake	20	16,900	17
Malikshāh	21	15,300	25
Shāhdūla (see Route 23, Nos. 17 to 19)	24	11,500	54
Yārkand	40	4,000	240
			610

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

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The Passes crossed are:

Between stages	3 and 4, the Chāng Pass	.. about	18,000 feet.
"	9 " 10, the Māsimik Pass		18,200 "
"	13 " 14, a Pass		18,000 "
"	16 " 17, the Kizil Pass		17,800 "
"	19 " 20, the Kāratāgh Pass.		
Afterwards, the Suket Pass			18,200 "
The Sānjū Pass			16,760 "
And the Chuchu Pass			11,850 "

This is the road indicated by Dr. Cayley and traversed by Mr. Forsyth's party on their return journey, in 1870. It is thought to be the easiest of the roads to Yārkand; it can be traversed by camels of the two-humped species; fuel and grass are wanting at two or three stages only. It would be closed in the winter.

ROUTE 26.—*From Leh by Chāngchenmo to Yārkand; Hayward's route.*

(36 marches: 546½ miles.)

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Leh	0	11,500	
Gogra	12	15,500	151
Chonglung	13		17
Nischu	14		15
Lingzhīthang	15		21
Burtso	16		10½
Kārasū	17		10
Kizil Jilgāh	18		14½
Khushk Maidān	19		16
Shor Jilgāh	20		10
Oglok	21		21
Wahābjilgāh	22		10
Aktāgh	23		15½
Yārkand	36		235
			546½

This road was found out and recommended by Mr. Hayward.

From Aktāgh to Yārkand either the summer or the winter route (Route 23 or Route 24) may be followed.

ROUTE 27.—*From Leh by Chāngchenmo to Yārkand; eastern route.*

(43 marches: 628 miles.)

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Leh	0	11,500	
Gogra	12	15,500	151
Chonglung	13	16,700	17
Nischu	14	17,700	15
Lingzhīthang	15	17,300	21
Carried forward			204

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

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Stage.	No.	Height above the sea in feet.	Miles from last stage.
Brought forward		.. .. ..	204
Tsothang	16	.. .. 17,100	18
Lokzhung	17	.. .. 17,200	16
Thaldat	18	.. .. 16,300	15
Yangpā	19	.. .. 16,200	30
E. Kārākāsh Valley	20	.. .. 15,000	24
Shāhdūla	27	.. .. 11,500	81
Yārkand	43	.. .. 4,000	240
			628

This is the road over the great plateaus; it is the one that was taken by Adolphe Schlagintweit and imperfectly described by Muhammad Amīn his guide (Panjāb Trade Report); afterwards Mr. Johnson traversed it on his way to Khutan and gave a detailed Itinerary (Journal R. Geographical Society, 1867). The details of distances and heights here given, for as far as the E. Kārākāsh Valley, are from my own observation.

A diversion from or loop in this route was made by Dr. Cayley; this also I have traversed. The distances and heights are as follows:

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Thaldat	18	 16,300	
Patsālung	19	.. .. 16,400	20
Camp	20	.. .. 15,900	21
E. Kārākāsh Valley	21	.. .. 15,000	12

ROUTE 28.—*From Leh to Gar.*

(20 marches: 254 miles.)

Stage	No.	Height above the sea in feet.	Miles from last stage.
Leh	0	 11,500	
Chushot	1	.. ..	10
Māchalong	2	.. ..	12
Gyā	3	.. .. 13,500	23
Debring	4	.. ..	16
Thugji	5	.. .. 14,900	14
Camp	6	.. ..	12
Pūgā	7	.. ..	13
Maiya	8	.. ..	13
Nimū	9	.. ..	12
Camp	10	.. ..	17
Camp	11	.. ..	17
Dora	12	.. .. 13,800	10
Tashīgong	17	.. ..	55
Gar	20	.. ..	30
			254

This is Lower Gar, the winter station.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

487 ROUTE 29.—*From Pālampūr by Chāngchenmo to Yārkand, avoiding Leh.*

(65 marches: 923 miles.)

Stage.	No.	Miles from last stage.
Pālampūr	0	
Māchalong (see Route 20)	26	335
Chimre	27	7
Shāhdūla (see Route 25)	49	341
Yārkand	65	240
		923

Either this route or the same with a deviation to the eastward was intended as the trade-route provided for in the Commercial Treaty between the Governor-General and the Maharaja, which is given in Appendix V.

ROUTE 30.—*From Pālampūr by Kārākoram to Yārkand, avoiding Leh.*

(62 marches: 870 miles.)

Stage.	No.	Miles from last stage.
Pālampūr	0	
Māchalong (see Route 20)	26	335
Chimre	27	7
Tagnak	28	10
Tainyār	29	20
Tsātī	30	20
Tigar	31	15
Shāhdūla (see Route 23) ..	46	223
Yārkand	62	240
		870

This might be used as an alternative to the last if it were advisable to go by Kārākoram rather than by Chāngchenmo. Between Nos. 28 and 29 the Warīs Lā is crossed, an easy Pass, 17,200 feet high, which is now fit for laden ponies and might easily be made fit for camels: it is closed by snow for three months. The distance between Tagnak and Tsātī (40 miles) can also conveniently be divided into three marches of 13 or 14 miles each.

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

each with its own ruler. The depths of the valleys are alive with ice-cold babbling brooks which run over smooth, brown sandstone rocks, although here and there in the passage of the waters, there appears a jagged white limestone piece which has withstood all attempts to smooth its surface. From among them all, often from a rock island, trees spread their branches over deep pools which are frequently the resting place for many fish, the most popular being the mahseer, before they brave the rapids to swim up stream. 133

Foot tracks lead up from the water to lone farmhouses; here and there is to be found a wider track which cattle have made or where the loaded mule is led, for there are few roads fit for wheeled carts. Flowers grow there in profusion during the spring; small fields of corn, green in springtime, yellow in autumn, are to be discovered at odd spots, these remaining where they have been for hundreds of years. There is none of the bleakness of Ladakh, Baltistan or Gilgit, although the same steep tracks over rocks, sharp ascents and descents are there, but they are fringed by bushes, trees shade them, and just when one is feeling the need of a cooling draught, a small clear spring bursts from a rocky grassy bank. Poonch reminds the man from Britain much more of his homeland than does the Valley. The Jhelum flows through the State, as does the Poonch river; a road follows this from Kotli to the city of Poonch. It seems that in so many places camping sites are to be found, small *margs* with close-cropped grass, a stream close by and a friendly if inquisitive people soon round the camp. [487] [241]

It is at first surprising to find the large percentage of the men among them who speak English, then as they proudly talk of their service in the Indian Army, of their father's service and their grandfathers', many of whom are still alive and draw pensions, one remembers that this little State claims to have provided a larger percentage of army volunteers than any other in India during the Great War of 1914-18. Thousands of them have always found service in the Indian Army, returning home on pension to take over the small-holding which their father has tended against that time, he then being able to retire to gossip, rejuvenated by the stories his son has told of his own [191] 648 596 434

people. Journeying along the haphazard paths which skirt the river banks, till the sheer cliff bars the way, and the track is forced thousands of feet over the mountain-top, one feels like a child wandering in the narrow and tortuous alleys which surround some old cathedral in England. 133

It is impossible within the limit of this article to deal in detail with the nooks and corners where men live their hard lives and raise their poor crops in the face of extraordinary difficulties. There are interesting tracts like Padar on the southern border, surrounded by perpetual snow, where the edible pine and the *deodār* flourish, and where the sunshine is scant and the snow lies long. It was in Padar that the valuable sapphires were found, pronounced by experts the finest in the world. Farther east across the glaciers lies the inaccessible country of Zāskār, said to be rich in copper, where the people and cattle live indoors for six months out of the year, where trees are scarce, and food is scarcer. Zāskār has a fine breed of ponies. Farther east is the lofty Rupshu, the lowest point of which is 13,500 feet; and even at this great height barley ripens, though it often fails in the higher places owing to early snowfall. In Rupshu live the nomad Champas, who are able to work in an air of extraordinary rarity, and complain bitterly of the heat of Leh (11,500 feet). [132 [135

Everywhere on the mass of mountains are places worthy of mention, but the reader will gain a better idea of the country if he follows one or more of the better-known routes. A typical route will be that along which the troops sometimes march from JAMMU, the winter capital, past the Summer Palace at Srīnagar in Kashmīr to the distant outpost at Gilgit. The traveller will leave the railway terminus on the south bank of the Tāwi, the picturesque river on which Jammu is built. From Jammu (1,200 feet) the road rises gently to Dansāl (1,840 feet), passing through a stony country of low hills covered with acacias, then over steeper hills of grey sandstone where vegetation is very scarce, over the Laru Lari pass (8,200 feet), dropping down again to 5,150 feet and lower still to Rāmban (2,535 feet), where the Chenāb river is crossed, then steadily up till the Banihāl pass (9,230 feet) is gained and the valley of Kashmīr lies below. [487

So far the country has been broken, and the track devious, with interminable ridges, and for the most part, if we except the vale of the Bichlari, the pine woods of Chineni, and the slopes between Rāmban and Deogol (Banihāl), a mere series of flat uninteresting valleys, unrelieved by forests. It is a

499 that the old bridges had weathered many a serious flood. Not long ago two of the bridges, the Habba Kadal and the Zaina Kadal, had rows of shops on them reminding one of Old London Bridge, but these have now been cleared away.

487 491 **Srīnagar to Gilgit.** The distance by road from Srīnagar to Gilgit is 228 miles, and the traveller can reach Bandipura at the head of the Wular Lake by boat or by land. The Gilgit road, which cost the Kashmīr State, in the first instance, 15 lakhs, is a remarkable achievement, and was one of the greatest boons ever conferred on the Kashmīri subjects of the Mahārājā. Previous to its construction supplies for the Gilgit garrison were carried by impressed labourers, many of whom perished on the passes, or returned crippled and maimed by frost-bite on the snow or accident on the goat paths that did duty for roads. The journey to Gilgit before 1890 has been aptly compared with the journey to Siberia. Now, supplies are carried on ponies and the name Gilgit is no longer a terror to the people of Kashmīr.

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133 132 From Bandipura a steep ascent leads to the Raj Diāngan pass (11,800 feet), a most dreaded place in the winter months, when the cold winds mean death to man and beast. Thence through a beautifully wooded and watered country, past the lovely valley of Gurais, down which the Kishangangā flows, the traveller has no difficulties till he reaches the Burzil pass (13,500 feet), below which the summer road to Skārdu across the dreary wastes of the Deosai plains branches off to the north-east. This is a very easy pass in summer, but is very dangerous in a snowstorm or high wind.

Descending from the Burzil the whole scene changes. The forests and vegetation of Kashmīr are left behind, the trees are few and of a strange appearance, and the very flowers look foreign. It is a bleak and rugged country, and when Astor (7,853 feet) is left the sense of desolation increases. Nothing can be more dreary than the steep descent from Doian down the side of the arid Hattu Pīr into the sterile waste of the Indus valley. It is cool at Doian (8,720 feet); it is stifling at Rāmghāt (3,800 feet), where one passes over the Astor river by a suspension bridge. The old construction was a veritable bridge of sighs to the Kashmīr convicts who were forced across the river and left to their fate—starvation or capture by the slave-hunters from Chilās. A little cultivation at Bunji relieves the eye; but there is nothing to cheer the traveller until the Indus has been crossed by a fine bridge, and 30 miles farther the pleasant oasis of Gilgit is reached.

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3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

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The Indus valley is a barren dewless country. The very river with its black water looks hot, and the great mountains are destitute of vegetation. The only thing of beauty is the view of the snowy ranges, and Nanga Parbat in the rising sun seen from the crossing of the Indus river to Gilgit sweeps into oblivion the dreadful desert of sands and rock. Gilgit (4,890 feet) itself is fertile and well watered. The mountains fall back from the river, and leave room for cultivation on the alluvial land bordering the right bank of the Gilgit river, a rare feature in the northern parts of the Mahārājā's dominion.

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Kohāla to Leh.

Another route giving a general idea of the country runs from west to east, from Kohāla on the Jhelum to Leh, about 5 miles beyond the Indus. A good road from Rāwalpindi brings the traveller to Kohāla, where he crosses the Jhelum by a bridge, and enters the territories of Jammu and Kashmīr. The cart-road passes from Kohāla to Srīnagar, a distance of 132 miles, by easy gradients. As far as Bāramūla the road is close to the river, but for the most part at a great height above it, and the scenery is beautiful. At Muzaffarābād the Kishangangā river joins the Jhelum, and here the road from Abbottābād and Garhi Habīb-ullah connects with the Kashmīr route. The road runs along the left bank of the Jhelum, through careful terraced cultivation, above which are pine forests and pastures. It carries a very heavy traffic, but owing to the formation of the country it is liable to constant breaches, and is expensive to keep in repair.

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From Uri a road runs south to the country of the Rājā of Pūnch, the chief feudatory of the Mahārājā, crossing the Hāji pass (8,500 feet). At Bāramūla the road enters the valley of Kashmīr, and runs through a continuous avenue of poplars to Srīnagar. In bygone days this route, known as the Jhelum valley road—now the chief means of communication with India—was little used. The Bambās and Khakhās, who still hold the country, were a restless and warlike people; and the numerous forts that command the narrow valley suggest that the neighbourhood was unsafe for the ordinary traveller. The construction of the road from Kohāla to Bāramūla cost the State nearly 22 lakhs.

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From Srīnagar to Leh is 243 miles. The first part of the journey runs up the Sind valley, perhaps the most exquisite scenery in Kashmīr. Fitful efforts are made from time to time to improve this important route, but it still remains a mere fair-weather track. The Sind river thunders down the

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

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valley, and the steep mountains rise on either side, the northern slopes covered with pine forest, the southern bare and treeless. At Gagangir the track climbs along the river torrent to Sonāmarg (8,650 feet), the last and highest village in the Sind valley, if we except the small hamlet of Nilagrar some 2 miles higher up. Sonāmarg is a beautiful mountain meadow surrounded by glaciers and forests. It is a miserable place in the winter time, but it is of great importance to encourage a resident population. The chief staples of cultivation are *grim*, or Tibetan barley, and buckwheat. It is good to turn loose the baggage ponies to graze on the meadow grasses; for in a few more marches one passes into a region like the country beyond the Burzil on the road to Gilgit, a land devoid of forests and pastures, 'a desert of bare crags and granite dust, a cloudless region always burning or freezing under the clear blue sky.' The Zoji La (11,300 feet) is the lowest depression in the great Western Himālayas which run from the Indus valley on the Chilās frontier. Over this high range the rains from the south hardly penetrate, and the cultivation, scanty and difficult, depends entirely on artificial canals. The ascent to the Zoji La from Kashmīr is very steep, the descent to the elevated table-land of Tibet almost imperceptible. For five marches the route follows the course of the Drās river, through a desolate country of piled up rocks and loose gravel. At Chanagund the road to Skārdu crosses the Drās river by a cantilever bridge, 4 miles above the junction of the Drās and Suru rivers, and about 8 miles farther on the Indus receives their waters. But the steep cliffs of the Indus offer no path to the traveller, and the track leaves the Drās river, and turns in a southerly direction to Kargil, a delightful oasis. Then the road abandons the valleys and ascends the bare mountains. The dreary scenery is compensated by the cloudless pale blue sky and the dry bracing air so characteristic of Ladākh. Through gorges and defiles the valley of Shergol is reached, the first Buddhist village on the road. Thenceforward the country is Buddhist, and the road runs up and down over the Namika La (13,000 feet) and over the Fotu La (13,400 feet), the highest point on the Leh road. Along the road near the villages are Buddhist monasteries, *manis* (walls of praying stones) and *chortens*, where the ashes of the dead mixed with clay and moulded into a little idol are placed, and at Lamayaru there is a wilderness of monuments. Later, the Indus is crossed by a long cantilever bridge; and the road runs along the right

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3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

bank through the fertile oasis of Khalsi, then through the usual desert with an occasional patch of vegetation to Leh (11,500 feet), the capital of Western Tibet and of Western Buddhism, and the trade terminus for caravans from India and from Central Asia. It is a long and difficult road from Leh to Yārkand, 482 miles, over the Khardung La, the Sasser La, and the Karakoram pass of between 17,000 and 19,000 feet altitude, where the useful yak (*Bos grunniens*) relieves the ponies of their loads when fresh snow has fallen, or serves unladen to consolidate a path for the ponies.

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Leh to Astor.

A brief description may be given of one more of the many routes that follow the rivers and climb the mountains—the route from Leh through Baltistān to Astor on the Gilgit road. At Khalsi, where the Srīnagar-Leh road crosses the Indus, the track keeps to the right bank of the Indus, and passing down the deep gorge of the river comes to a point where the stupendous cliffs and the roaring torrent prevent farther progress. There the traveller strikes away from the Indus and ascends the mountains to the Chorbat pass (16,700 feet), covered with snow even in July. From the pass, across the valley of the Shyok river, the great Karakoram range, some 50 miles away, comes into view. An abrupt descent carries the traveller from winter into hot summer; and by a difficult track which in places is carried along the face of the cliff by frail scaffolding (*pari*), following the course of the Shyok river, smoothly flowing between white sands of granite, and passing many pleasant oases, one comes to the grateful garden of Khapallu, a paradise to the simple Baltis. Crossing the united waters of the Shyok and the Indus on a small skin raft, the traveller arrives at Skārdu (7,250 feet), the old capital of Baltistān. Here the mountains on either side of the Indus recede, and the sandy basin, about 5 miles in breadth, is partially irrigated by water from the pretty mountain lake of Satpura and carefully cultivated. Looking across the Indus to the north, the Shigar valley, the garden of Baltistān, with its wealth of fruit trees is seen. There the cultivator adds to his resources by washing gold from the sands of the river. From Skārdu the direct route to Gilgit follows the Indus, which is crossed at Rondu by a rope bridge so long as to be most trying to the nerves, but a fair-weather track over the Banak pass lands the traveller on the Gilgit road at Astor.

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It is difficult to give a general idea of a country so diversified as Kashmīr and Jammu. As will be seen in the section on history, a strange destiny has brought people of distinct races,

Woodcarving is practised at many places, and that turned out at Bijbihara is especially noted. The work is artistic, but suffers from the fact that the Kashmiri is a bad carpenter. Lacquered wood-work is produced at Kulgam. Woollen cloth (pattu) is woven all over the State, the best work being produced in the north, while the finished product of the south is especially famous. Blankets are made in many places, and sometimes fetch Rs. 25 a piece. The blacksmiths are very skilful, and some have been able to make surgical instruments and repair gun-locks. The city of Srinagar is noted for its silver, copper, wood-carving, and lacquer. The shawl and paper industries are almost extinct, but many of the shawl-workers have become expert weavers of carpets or have taken to embroidering felts. Good embroidery is also turned out at Islamabad. An industry started very recently, in connexion with the development of sericulture, is the weaving of silk cloth. In 1906 about 100 looms of improved pattern were imported and set up.

Commerce and trade. Up to quite recent times Kashmir was almost a self-supporting country, and the chief imports--piece-goods, metals, salt, sugar, tea, and tobacco--were of modest dimensions. Before the opening of the cart-road from Rawalpindi to Baramula in 1890, the trade was carried by Kashmiris who went down every winter to work in the Punjab, and brought back domestic requisites, or by the professional muleteers,or by Punjabi bullock-drivers. There were three trade routes. The most direct crossed the Banihal pass and ran to Jammu, the railway terminus; the most popular route followed the old imperial road over the Pir Panjal, reaching the railway at Gujrat; and the third was known as the Jhelum valley road, which is now the cart-road and the main line of communication with the Punjab.

In 1892-3 the total imports from India were valued at 48. 7 lakhs. In 1902-3 the imports reached 118 lakhs, but the trade of that and later years was greatly impaired by the prevalence of plague in the Punjab. In 1904-5 the total value was 115 lakhs. The table on the next page shows the value of the more important imports in the years chosen for comparison.

There can be little doubt that Kashmir has increased enormously in prosperity of late years. The land revenue settlement has turned the agricultural classes from serfs into well-to-do peasants, and their wealth is reflected in their increased purchases. The increase in the import of salt is especially satisfactory, as in 1892 it was shown that the annual average of consumption in Kashmir was exactly half of that prevailing in the Punjab.

361 **Jammu Town.**—Capital of the Jammu province, Kashmīr State, and the winter head-quarters of the Mahārājā, situated in [62] 32° 44′ N. and 74° 55′ E., at an elevation of 1,200 feet above sea-level. Population (1901), 36,130. It lies high on the right bank of the river Tāwi, which flows in a narrow ravine to [342] join the Chenāb. The town covers a space of about one square mile, densely packed with single-storeyed houses of round stones and mud with flat tops. In the upper portion are superior houses of brick, and in the Mandi stand the State offices and the palaces of the Mahārājā and his brother. The general effect of Jammu is striking; and from a distance the whitewashed temples, with their gilded pinnacles, suggest a splendour which is dispelled on nearer acquaintance. The most conspicuous of the temples is Raghunāthji, but like all the other buildings in Jammu it is commonplace. The Dogrās have little taste in architecture, and are essentially economical and practical in their ideas of domestic comfort.

[496] The railway, which runs to Siālkot, a distance of about 27 miles, starts from the left bank of the Tāwi. The river is spanned [491] by a fine suspension bridge, and a good cart-road runs from the bridge as far as the Mandi. The other streets are narrow and irregular, and there is nothing of striking interest. Of late years the construction of water-works, the opening of the cart-road to the Mandi, the suspension bridge over the Tāwi, and the railway extension from Siālkot have improved the conditions of life in Jammu; but there has been no marked response either in population or in prosperity.

511 In the palmy days of Rājā Ranjīt Deo, towards the latter ● 487 part of the eighteenth century, it is stated that the population was 150,000. There is nothing in the geographical position of Jammu which makes for prosperity. It lies on the edge of the Mahārājā's territories, with an infertile hinterland. Rightly speaking, it should have been the emporium for Kashmīr commerce, but the construction of the Kohāla-Srīnagar cart-road has taken trade away from the Jammu-Banihāl route. At present there are hopes of the development of coal-mines to the north, which might bring prosperity to the Dogrā capital; and the railway projected from Jammu to Srīnagar would restore much business.

361 The town is situated on a hill. It may be aptly called 'the city of temples,' as every traveller is likely to be impressed with these, while approaching by road or train. The largest and the central place of worship is the temple of Sri Raghunāthji. The town was a great centre of industry in the time of the

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1
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State school badly housed, and a dispensary in a building wholly unsuited to the purpose. The town has a neglected appearance. The streets are badly laid, dirty, and undrained, and there are no attempts at conservancy. Trade is brisk. It is mostly in the hands of Mahājans and Khattrīs. The chief articles of export to British India are grain, *ghī* from the hills and Pūnch, and minor forest products from Kotli, Pūnch, and Rājauri; the chief imports are salt, cloth, tea, and sugar.

Kr [439] [564]

Pūnch.—Principal place in the *jāgīr* of the same name, Kashmīr State, situated in 33° 45′ N. and 74° 9′ E., at an elevation of 3,300 feet above sea-level. It lies on sloping ground above the right bank of the Tāwi. Population (1901), 8,215. The town is oblong in shape, and is unwalled, with narrow streets. There are about 750 houses, generally single-storeyed with flat mud roofs. The fort, in which the Rājā resides, stands on a mound about 300 yards from the south-west corner of the town. Pūnch is well supplied with water brought by channels from the neighbouring streams. The climate is hot in the summer, and the rice-fields in the neighbourhood are probably one of the causes of the prevalence of fever. During the five hot months it is the custom to migrate to the hills to the summer camping-ground known as Dhoks. There is a flourishing market and a large trade is done in grain and *ghī*, in spite of the fact that there are no roads in the *jāgīr* fit for cart traffic. A good six-foot road for pack transport has nearly been completed from the town to Uri on the Jhelum, and there is a project for a road to Rāwalpindi, with a suspension bridge over the Jhelum at Lachman Pātan. Other important tracks lead to Gulmarg and Tosh Maidān in Kashmīr, and to Jhelum. The ancient name was Parnotsa, and the place is often mentioned in the chronicles. The Kashmīris always speak of Pūnch as Prunts.

Kr [162] Kr [342] Kr [312] Kr [132] Kr [221] Kr [443] Kr [487] Kr [101]

Situation.

Ki 361

Srīnagar.—Capital of Kashmīr State, situated in 34° 5′ N. and 74° 50′ E., at an elevation of 5,250 feet above sea-level. The city lies along the banks of the Jhelum, with a length of about 3 miles and an average breadth of 1¼ miles on either side of the river. Originally houses were confined to the right bank of the river, and the site possesses many advantages, strategical and economic. It is not known when the extension on the left bank took place, but the royal residence was transferred to it in the reign of Ananta, 1028–63. Modern Srīnagar, on the right bank, occupies the same position as the ancient city of king Pravarasena II, who ruled at some period of the sixth century. Kalhana, in his famous chronicle, says that the

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

well-known gallantry of the Dogra race, the rulers in Kashmir seemed determined to restore order on the frontier, and to wipe out the disgrace which had been inflicted on their arms. 701

Ignoring the enormous natural difficulties of the country, the villainous state of the existing tracks —roads there were practically none, when once the valley of Kashmir was left—and the conditions under which an expedition on its frontier must be carried on, the Durbar all through the spring and summer of 1888 poured thousands of men towards Gilgit. The army was without a trained general, had no staff, no proper transport, commissariat, medical, or ordnance departments, and was in short a mass of armed men without the semblance of organisation. The operations at Gilgit against the Hunza-Nagar tribesmen were to be directed by a committee of generals and sirdars, assisted by the Governor of Gilgit. Such an arrangement would elsewhere have been recognised as ensuring the failure of any military operations. As a matter of fact there was in the end no fighting, which was a mercy, considering the condition of the Kashmir army. The Durbar built a golden bridge for its revolted vassals, peace on the frontier was temporarily patched up, and the Kashmir troops, with the exception of the usual garrison, were withdrawn from Gilgit by the autumn. 701 721 [487]

After paying a farewell visit to the Maharaja, we started in one of His Highness's house-boats for Bandipur, the place on the Woollar Lake from which the road to Gilgit starts. The distance between Bandipur and Gilgit is about [illegible] hundred and ninety miles. 487

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

000 At Bandipur we were met by two officials of the Kashmir State, who had been deputed to accompany me—the one with strict injunctions never to lose sight of me for a moment wherever I might go, the other with orders to see me as far as Gilgit. A guard of twenty Kashmir sepoys, Dogras of one of the best regiments, had also been told off as my escort. I had, in addition, four Pathan orderlies belonging to my regiment, the Central India Horse. They were picked men of tried gallantry, true as steel, worthy of the implicit trust I placed in them. The baggage of the party was carried by coolies, the roads not being suitable for animal transport.

787 The second of the Kashmir officers was a charming companion, a Hindoo gentleman of the old school, who had passed much of his life at the Kashmir Court. Bright, always cheerful, with a supreme contempt for the savage people among whom we were to spend our time, and also it must be allowed for the beauties of their wild country, he invariably saw the amusing side of life, and was ready to extract some fun out of the difficulties and mishaps of frontier travel. We became the greatest friends, and spent hours in endless talk. The last time I saw him his humour was a trifle gruesome. He came to take leave of me, and told me with much glee how the Brahmin astrologer whom he had consulted about his return to Kashmir had fixed the lucky day for his start, but had not been able to foresee his own departure on a longer journey. The unfortunate man had died of cholera that morning.

487 133 137 From Bandipur the road runs straight out of the valley over the Tragbal pass, the highest point of

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

which is about twelve thousand feet. Our first camp was at an altitude of over nine thousand feet in a glade in the pine forest, the turf covered with blue forget-me-nots. The march up was lovely, through one succession of copses of jasmine and scented wild rose, the latter of all colours from white to dark red. Close to the camp we came on the first signs of the army which had preceded us—a line of graves of men who had died of cholera. The troops and coolies were said to have suffered much from this scourge, and we arranged to avoid their camping grounds in future. The following morning we continued our march, the road winding up through pine forest till the rounded tops of the watershed were reached. We halted for an hour at the top, surrounded by a wilderness of flowers, blue gentian, anemones, acres of white and yellow blossoms bordering the wreaths of snow, masses of small pink alpine flowers, wild rhubarb and sorrel in profusion, and patches of dwarf juniper, for we were well above the pine and birches. The views from here are lovely—to the left, steep pine-clad slopes descend into the famed Lolab valley, behind, stretched out thousands of feet below, lie the valley of Kashmir and the blue sheet of the Woollar Lake, backed by the snowy range of the Pir Panjal; to the right stand the great square peak and snow-fields of Haramukh; in front, a hundred miles away, towers Nanga Parbat, from which on both hands as far as the eye can reach tossed ranges patched with snow fill up the picture.

I had an example on reaching camp this day of the extraordinary carrying power of the Kashmiri coolie; my tent was late coming up, and when it

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

651 were lent to the Durbar for this purpose by Govern-
661 ment. The villagers are no longer liable to be dragged out for forced labour if they do not satisfy the extortionate demands of tax collectors and plundering officials. But it will take many a long year before the Kashmiri becomes a man.

487 The next few marches are up the valley of the
133 Kishengunga, one of the most beautiful in Kashmir.
137 The road runs for the most part near the river, through fir forest and thickets of deciduous trees and bushes, amongst which the white Persian lilac and wild roses show in great profusion. At the lower end of the valley is a splendid grove of branching poplars, beyond which, near Gurais, are a few miles of open cultivation and stretches of meadow land. The steep hill sides for the most part, however, close in on the river; the slopes facing north covered with forest, those facing south bare of trees but grass grown, as is usual in the Himalayas, where the summer sun burns up the southern exposed slopes too much to permit of young woods growing. The mountains rise in grand peaks, broken into precipices hung with fir and birch, and interspersed with alpine meadows.

133 The height of the Gurais valley is about eight thousand feet, and the climate as near perfection in spring, summer, and autumn as can be found on earth.
000 We habitually marched early for the sake of the coolies, starting any time after four or five, stopping to breakfast at some tempting spot, where we would spend most of the day reading or wandering off the road in search of views and game, and finally reaching camp some time in the afternoon. It was the existence of the nomad, the charm of which once tasted

4: Durand G-3 (1888-93) 1900 AVI Kashmir AVI
Dard AV3
Astor

DOO works like madness in the blood, and suddenly fills the sufferer, when mewed up within the four walls of a house, with a wild longing to be away, wandering, it matters not where. I had my fill of it for five years, and nothing comes up to it for pure enjoyment.

K
● 487 The road out of the Gilgit valley is either by the Kamri Pass or the Burzil. We chose the former, as by it the distance to Astor is about a march shorter. The road over the Kamri leaves the valley at the village of Bangla, goes straight up the side of the hill, and crosses the ridge at an altitude of over thirteen thousand feet. The ascent is very severe, but on the other side the descent is gentle. We camped on both sides of the pass just below snow level in most delicious air, like Northumberland in clear autumn, and again our marches were through miles of flowers, acres of spiræa, and thickets of roses in full bloom.

The road requires but little description. Across open downs or grassy slopes it was simply the foot-path worn by men and animals. In narrow valleys it wound in and out, now at the level of the stream, again a hundred feet up, over boulders, stone staircases, and along shelves of rock, anywhere and everywhere, so long as man and beast could find a foothold. Perhaps a quarter of the length of the road may be said to have been made, the rest had evidently "growed."

D.
133 As we dropped down towards Astor the valley we were in deepened, and was crowned by perpendicular cliffs broken into the most fantastic shapes. We began now to get occasional glimpses of Nanga Parbat, 26,620 feet high, which dominates this part of the

the country's resources and in the expansion of trade. 175
Another brother of the Maharaja, Raja Ram Singh was for 648
several years the Commander-in-Chief of the State forces. 643

In 1877, a British Officer had been stationed as Political Agent at Gilgit. He had been withdrawn in 1881, 175
but in 1889 the Agency was re-established. The Agency 648
comprised the chiefships of Hunza and Nagar and the governorships of Punial, Yasin, Kuh-Ghizr and Ishkoman. Hunza and Nagar, separated from each other by a river, are in the extreme north of the territory. The inhabitants of the former are mostly Maulais and of the latter Shias. In 1885, the Kashmir garrisons at Chaprot and Chalt were attacked. When the British Political Agent, Colonel Durand, visited Hunza and Nagar in 1889, the chiefs made an apparent submission, but they failed to keep the conditions agreed upon. Hostilities broke out, and after some fighting, Hunza and Nagar were occupied by a combined force of the British India and the State troops in 1891. The Chief of Nagar was reinstated by His Highness' Government. But the Chief of Hunza fled to Chinese Turkistan, and his half brother, Safdar Khan was installed in his place.

The Sialkot-Jammu Railway was opened to traffic in 496
1890. The Jhelum Valley Cart Road, 132 miles long, 491
which had been commenced in the time of Maharaja Ranbir Singh, was completed in the early nineties. The part of it between Kohala and Baramulla (98 miles) had been opened in 1889. The road connects Srinagar with Kohala. A bridge at Kohala joins His Highness' territory with British India, and from the bridge runs a 64 miles road through Murree to Rawalpindi. The construction of the Banihal Cart Road is another achievement of the late Maharaja's reign. Its importance lies in the fact that it connects Srinagar, the summer capital of the State with Jammu, the winter capital, which is also a railway station, without passing through British Indian territory. The two routes together with their branch roads form one of the finest systems of mountain roads in the world.

A few words about the old routes to Kashmir appear 487
to be necessary here. The Murree route from Deval to Baramulla consisted of eleven marches. Deval could be reached by cart from Rawalpindi. It was usual to take a boat at Baramulla for Srinagar. But even this short journey took more than 24 hours. Then there was the

487 Pir Panjal route. In the reign of Maharaja Ranbir Singh, visitors generally used this way. It had been the favourite route of the Mughal emperors and nobles, and the remnants of the Mughal *sarais* are still to be met with almost at every halting place. The nearest railway station for this route is Gujrat. The distance from Gujrat to Bhimber, which was about thirty miles, could be covered by cart. From Bhimber, Srinagar could be reached in 12 marches of 10 to 15 miles each. The high Pir Panjal range had to be crossed on this route. Thana Mandi lay at a distance of 70 miles from Bhimber. A traveller could take the Poonch route from Thana Mandi and complete the journey in 8 marches by way of Uri. This was, however, difficult and not much favoured.

491 It will thus be seen that the construction of the two roads connecting the Punjab with Srinagar was no mean achievement. Lakhs of rupees were spent on the *pucca* bridle road to Gilgit. Another bridle road connected Srinagar with Leh in Ladakh. Considerable expenditure was incurred on the maintenance and repairs of these roads, all of which passed through difficult mountainous
205 countries. In 1894, the postal service of the State was amalgamated with the imperial service, and in 1897,
648 His Highness' Government entered into an agreement for exchange of services between the State and the Imperial telegraph systems.

651 In 1887, His late Highness requisitioned the services of a British Officer from the Government of India for the purpose of land settlement. But the real credit for the settlement must go to Mr. (afterwards Sir) Walter Lawrence, who was appointed Settlement Commissioner in 1889, and who brought great sympathy and understanding to bear on his task. The first settlements in Jammu and Kashmir were completed in seven years. The settlement of Astore and Gilgit was completed in 1894. The main features of Mr. Lawrence's work which had the complete approval of His late Highness and the State Council were :—

(a) The State demand was fixed for 10 years.

(b) As a first step towards substitution of payment in cash for payment in kind, the proportion of the latter was so fixed as to cause the least hardship to the cultivators and maintain the confidence of the city population.

lower tracts. The Rasbir canal was thrown open in the Jammu Province but its effect on population were naturally show themselves in the subsequent decades. Percentage increases of 5·3 and 11·3 for Jammu and Kashmir Provinces and 8·6 for the entire State for the decade is quite reasonable and reliable. 161 132

1911-1921.—The normal rainfall was generally better than in the previous decade. The condition of crops in the State during the decade was about the average on the whole with the exception of the extraordinarily dry year 1920 which caused serious distress in some tehsils of the Jammu Province. "The greatest suffering was occasioned in the tehsils of Kotli, Mirpur, Samba and Poonch Ilaqas and in a slightly lesser degree in the tehsils of Kishtwar, Ramnagar, Rambas of the Udhampur district. Liberal Taccavi advances were made through the Co-operative Department in the district of Mirpur for purchase of grain and cattle, among whom the mortality was very heavy, owing to dearth of fodder and desertion of the population to neighbouring districts in search of livelihood. State efforts supplemented by private charity succeeded to a partially easing the situation, but the adverse effects of this long drawn suffering had an important bearing on the movement of population in the affected tracts. The total amount of Revenue suspended during the decade was Rs. 196,987 of which Rs. 120,760 was suspended in the Jammu Province".

The suspensions in the Frontier Districts and Kashmir Province amounted to Rs. 5,623 and Rs. 70,604 respectively while remissions throughout the State aggregated to Rs. 21,000.

Irrigational Extensions.—The decade witnessed an increase in the number of canals by 2, in total mileage by 60 and in irrigated area by 15,652 acres which is a fairly satisfactory record of decennial improvement, greater share of improvement falling to the lot of Jammu Province as in Kashmir the natural water courses fed by snows require little further help by artificial means. In Jammu the Rasbir canal with 6 distributories was completed in 1912; the Basantpur canal in Kathua district was completed in 1917 and Ujh canal was started in 1919, while 8 distributories from Upper Jhelum canal were laid out in Mirpur in 1916. 161 312 [487]

Public Health.—Out of the total 88,294 deaths during the decade Influenza levied the heaviest toll (44,514 deaths) by causing 50 per cent. of the total mortality in 1918 and the disease held sway over both the provinces. Kashmir was free from Plague while Jammu had 9 visitations of this epidemic resulting in the total mortality of 9,134 persons in the decade. Cholera did its usual havoc in Kashmir and took away 18,064 lives—the 1919 attack being the most virulent. Small-Pox inflicted considerable mortality both in Jammu and Kashmir Provinces, the total number of deaths being 16,405. It is regretted that the absence of reliable vital statistics renders comparison with the past Census difficult. 161 164

Prices and Wages.—The exceptional feature of the decade was the abnormal rise in prices and wages during the War and the Post-War years as against the easy prices and steady conditions prevailing prior to 1914. The prices of food stuffs increased by 150 to 200 per cent. on account of the War and the wages of artisans and labourers were universally more than doubled. A mason who received a daily wage of -/8/- could not be had for less than Rs. 1 or even Rs. 1/4/-. 458

Apprehending that the export of large quantities of food grains from the State to outside places where higher prices were obtainable will lead to intolerable famine conditions the State had to place an embargo on the export of wheat, maize and rice. It is, however, unfortunate that the number of deaths in the War is not given in the Report as the absence of the able bodied population from their homes for a period of five years and the deaths of 161 722

1 [Errata: add "p" before "show", of errata sheet, p. 329, category 116 -- Analyst]

1; Lawrence G-3 (1889-1895) 1895 AV4 Kashmiri AV4
Kashmir AV1

CHAPTER XVI.

TRADE.

Ki 433

THE Kashmír valley, owing to its remoteness from the railway and to its difficult approaches, has been thrown on its own resources, and is to a great extent a self-supporting country. In normal years the food supply of the valley is ample for its inhabitants; for clothing the people have wool and a certain amount of locally-produced cotton of a fair quality. There is a wealth of fibres, ample timber, and with the single exception of salt there is no necessity of life which need be imported. Iron locally produced used to suffice for agricultural implements, and clay vessels serve all the purposes of copper and brass in domestic life. But in spite of difficulties of communication with the Panjab, and of the fact that Kashmír is practically a self-supporting country, inhabited by a people who are singularly free from extravagant tastes, a trade has sprung up which will probably increase largely. The genesis of this trade lay in the circumstance that a certain proportion of the able-bodied men of Kashmír went down to the Panjab every year after the autumn harvest was reaped, carrying with them local produce for sale, and these men never returned empty-handed. Many used to go down to work as coolies in the Panjab during the winter, and their wages were always spent on the purchase of commodities which were light to carry and which would either be used by their families or sold to others. Besides this trade, which was carried on the backs of the Kashmíris, there was the trade carried by the professional muleteers or *Markhás*, a class which has always existed in Kashmír, and the trade which Panjab bullock-drivers transacted.

Ki 439

Three routes were followed by trade. Of these the most direct was the road which crossed the Banihal pass and ran to Jammu; the most popular with the pony men was the old imperial road which ran over the Pír Pánjál and reached the railway at Gujrat, and the third was the route known as the Jhelum valley road, which ran along the river Jhelum from Baramula to Kohala.

Kr 487

Ki 487

CHAP. XVI.

Routes.

1; Lawrence G-3 (1889-1895) 1895 AV4 Kashmir AV4
Kashmir AV1

Ki 487 Kr 487

CHAP. XVI.

Jhelum valley cart-road.

In September, 1890, the road from Baramula to Kohala was opened to cart traffic, and the immediate result was that trade deserted to a certain extent the Banihal and Pir Pánjál routes. But as a trade route the Jhelum valley road has up to the present disappointed expectations. It is frequently closed for months together, owing to heavy landslips, and carriers find that the cost of fodder along the line is a serious obstacle to their business. The heavy expenses entailed by the construction of the Jhelum valley road and its maintenance have prevented the Durbar from keeping the Banihal and Pir Pánjál routes in good order, and it is quite possible that until the Jhelum valley road hardens into a permanent and safe thoroughfare, with bridges capable of carrying heavy carts, its construction will not lead to an appreciable or steady increase of trade. Further, unless the alternative routes are kept in good repair, it is possible that the trade between Kashmír and the Punjab may diminish.

Ki 439 Kr 439

Total trade.

The following table shows the exports from Kashmír to the Panjab, and the imports from the Panjab to Kashmír. The figures are taken from the Panjab trade reports, and as railway communication between Kashmír and the Panjab has been much discussed of late, I have added statistics showing the trade between Ladákh and the Panjab, surmising that if Srinagar is linked with the railway all the trade with Ladákh and Yarkand will pass through Kashmír, or at any rate through Gilgit. The figures given by the Panjab trade reports deal not only with the valley of Kashmír, but include the trade of Jammu territory. It has been calculated that Kashmír proper accounts for half the trade shown in the table, but if one looks to the population of the various divisions of the Kashmír State, it would seem that Kashmír proper is given a larger share than would be justified by census statistics. The population of Jammu territory, according to the census of 1891, amounted to 1,439,543. The population of Kashmír proper amounted to only 814,241. Even if the through trade to Skardu and Gilgit be included, and their population of 127,094 be added, we should then have a population of 941,335, which is still less than half. It is unfortunate that exact figures cannot be given for the Kashmír valley, as distinguished from the rest of the territories of His Highness the Mahárájá of Jammu and Kashmír, but a fairly accurate idea can be formed of the trade of the valley, based partly on the figures shown in the statement and partly on local information obtained in Kashmír.

Kr [162] Ki [162]

133

Fig. 64.—Potwar to Ladakh: Block Section of Kashmiri Himalayas. Line of confluence; vertical exaggtn 8·3. Geology (based on de Terra) diagrammatic: 1, Siwaliks; Permian-Cretaceous) in NE; 4, older Palaeozoic; 5, younger Palaeozoic igneous; 6,

(- 64 - A)

and Wadia considers it as the front of a great Kashmir nappe. The massive Permo-Carboniferous limestones, metamorphics, and intrusives form a broad swelling platform at about 13,000 ft, on which lies a serrated residual crest, the highest monadnocks reaching 15,500 ft. The passes lie as a rule at 11,000–12,000 ft.

The contemporary glaciation presents interesting features. Most of the thirty-odd small glaciers are on the Nn slope, in contrast to the Himalayas farther E where there is relatively little ice on the arid Tibetan side. The Pir Panjal snow, however, comes mostly in winter, from W or NW, and the Sn aspects are more exposed to warm air-currents from the plains. Only one or two of these glacierets have real valley tongues, the lowest at 11,600 ft; most of them are simply cakes of ice in wide cirques which form the collecting grounds. The river-pattern is very striking, with the great bends of Chenab and Jhelum (the latter controlled by the syntaxis), the tributaries at these bends carrying on the line of the lower main streams, and a general lay-out of feeders suggesting that the drainage was originally to the SE.

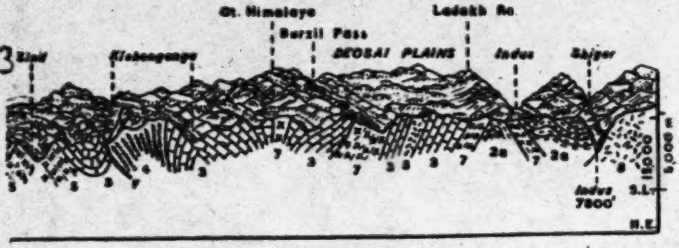
[137] The Sn flank is wetter than the Nn, but slopes here are so often too steep for soil formation that the larger coniferous forests are mostly to the N. The SOI I. 1/2,000,000 maps carry the Pir Panjal across the Chenab, the upper (Chandra Bhuga) Valley being closely inset in the angle of the Pir Panjal and the main Himalaya. The lower levels of this high basin (6000–12,000 ft) in the W carry a fair population; the density of Udhampur Dt is 58, and unlike the rest of Jammu it increased slightly from 1931 to 1941. The climate here is definitely cold, "the mango-tree gives place to the apple"; but terraced irrigation is not too difficult, and rice is important.

[161]

487 The region is, however, essentially negative, a barrier. Of the routes into the Vale the most direct is the old Mogul road by the Pir Panjal Pass (11,400 ft), which gives its name to the range. This is now of little importance, the main entry (in normal times) being by the motor road up the

6:Spate N-4 (no date)1954 AW1 India
Kashmir AV1
Pir Panjal

133



section on bearing 38° for 430 miles (690 km.) from Jhelum town to Indus below Shyok 2, Murree; 2a, Flysch; 3, Permo-Carb. (thrust onto 2), and 'Tethys' formations (U. Karewas Beds; 7, Cret.-Eocene eruptives; 8, granites. F, major faults and thrusts.

[FIG. 64-B]

487 Jhelum valley—excellent engineering but costly to maintain. At the other end of the Vale access is had from Jammu and the Chenab via the Banihal Pass (9290 ft), also motorable though with more interruption by snow than the road from Rawalpindi. Military and political needs have led to the hasty construction of a long projected direct link with *India* by the Banihal, the last stage on the road from Gurdaspur through Kangra and Chamba in the sub-Himalayan Punjab.

The Vale of Kashmir

The Physical Setting

133 Between the Pir Panjal and the main Himalaya lies the famous Vale of Kashmir, a great basin about 85 miles by 25 with a floor which in the Jhelum floodplain is only 5200 ft above sea-level. Wadia and de Terra agree in regarding it as a great synclinal, which according to Wadia is seated on the back of a vast nappe.[9] The Sn flanks fall relatively regularly and gently from the Pir Panjal crest, but the Jhelum thalweg lies close to the Nn side of the Vale, and here facetted spurs give a clear indication of faulting; similar features on the Pir Panjal slope are as a rule masked by the Pleistocene deposits. The stream pattern is interesting. The Nn wall is dissected by the Sind and other rivers which are antecedent to the immediately bordering hills; but beyond the ridge crowned by Haramukh (15,999 ft) the NW end of the valley shows a well-adjusted synclinal pattern, significantly "rather suggestive of an ancient headwater portion of a master stream".[10] On the Pir Panjal side the upper valleys are incised and dendritic, but farther down the rivers have developed on parallel courses, consequent on the uplift of the Karewas Beds and antecedent to the folds in them. As we are about to see, the geomorphological evolution is extremely recent.

Among the most striking features of the Vale are the flat-topped ter-

[9] Cf. Fig. 34 in Wadia, *op. cit.* (1930), 315. [10] de Terra, 23.

6:Spate N-4 (no date)1954 AW1 India
KASHMIR
AV1

433 have a high standard of durability. The supply of hides and skins was large, as the Hindu orthodoxy of the ruling house prohibited cow-slaughter and so inflated the numbers of cattle. The production of high-grade rag paper was once important, but has declined before the growth of the Indian mill
505 industry. Finally we may note the importance of water-borne traffic: much of the provisioning of the city is done by flat-bottomed boats, 50–60 ft long and drawing 2 ft or so, which can carry up to 30 tons of cargo. The boatmen, particularly those who man the tourist house-boats, have a reputation for supplementing licit earnings by following the world's second oldest trade.

487 Much of the importance of the Vale, and hence of Srinagar, lies in its function as a staging-base on the Himalayan routes. The Sn entries have already been mentioned; to the NW the road to Gilgit and the Oxus lies across the Raj Diangan Pass (11,800 ft) into the Kishen Ganga Valley and then by the Burzil (13,755) into Astor; both these passes not without danger in winter. But the most important trade route, leading either up the Indus into Tibet or across the Karakoram into Sinkiang, is that to the NE by the Zoji La. At 11,578 ft this is the lowest col on the main W Himalayan axis, a pass of the Maloja type with the steep ascent on the S: this is due to the Sind cutting back into the headwaters of the Dras, which lies on the drier side of the mountains and has much farther to go before it reaches 5200 ft, the local base-level of the Sind.

161 If anywhere on earth presents the semblance of the Happy Valley of
439 *Rasselas*, it is the Vale of Kashmir; but however pleasant the prospects, the
661 human history of the region has been, on the whole, vile. To begin with, it is probably over-populated; density in Anantnag (Srinagar) Dt is 303 (and of course far higher in relation to cultivated area), and it is significant that sugar and grain come next to cotton goods in the Kashmiri import list. Beyond this it is hardly an exaggeration to say that the whole history of Kashmir for the last few centuries has been one of misgovernment and oppression, often deliberate, of the peasantry for the benefit of narrow Court cliques; nor was this tradition dead in this century. At this point it is probably appropriate to discuss the present Indo-Pakistani conflict.

THE KASHMIR DISPUTE

631 'The trouble in Kashmir' stems finally from the simple fact that a popu-
668 lation 77% Muslim was ruled by a family of the strictest Hindu orthodoxy, descendants of a particularly able and ruthless *condottiere* under the Sikhs, Gulab Singh of Jammu, who 'mediated' between British and Sikhs to his own profit. It is safe to say that at no time in the century's existence of the state have relations between the dominant Dogra Rajputs of Jammu and the Muslim majority been other than those of exploiters and exploited, to such an extent that until quite recently agricultural progress was still

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

175 He sent word to the Raja to forward the refugee to him as a prisoner. This the host declined to do, but it became necessary for Shāh Shuja' to leave his protector for fear he should bring about his ruin. The advance on Kashmir probably was in 1815; the retirement from Kishtwār in 1816. Crossing the snowy range to Zānskār, and marching along at the back of it, Shāh Shuja' came over into Kulū, and made his way down to Ludhiāna, the British frontier post. From the time he reached that place till his death his strange fortunes make part of British history.

KISHTWAR TO PADAR.

133 We will now trace the Chīnāb still farther up, into the district which bears the name of Pādar. In doing this we shall get among mountains of a different character from those hitherto described, too lofty to be classed as "Middle Mountains;" but it will be more convenient to follow the river into this higher part of its valley now than to break off on account of its not strictly coming under the heading of this chapter.

It has been said that this Chīnāb river flows in a deep hollow many hundred feet below the Kishtwār plateau. A road from Kishtwār to Kashmir crosses the river just above the junction of the Wardwan stream, which flows in from the north. The level of the junction I made to be about 3600 feet. Above the junction, for some hundred yards, the Chīnāb comes through a narrow channel in the rock, only 60 feet wide, flowing smoothly and 491 slowly, with doubtless a great depth of water. The rise and fall between winter and summer is about 30 feet. It is here bridged in a way that is often adopted among these high mountains for the larger rivers. There is a suspension bridge of simple construction. First of all, a dozen or more ropes, more than long enough to span the river, are made of twisted twigs, commonly of the birch, but other trees or shrubs are used as well; each of these ropes, rough, with the cut ends of the twigs projecting, is about of that thickness that it can just be spanned with the finger and thumb. These are collected into three groups, each group of four or more ropes loosely twisted together; one of these cables is

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

hung across for one's footing; the other two, a yard above it, one on each side, are for one to steady one's self by. The passage of these rope bridges (which go by the name of *Jhūla*, that is to say, a swing) is usually not difficult; still, for some people, the seeing a torrent roaring beneath the feet, with only a few twigs for support, is nervous work; when, with a bridge of large span, there is a high wind that sways it to and fro it is really difficult to those unused, and even to those used to the work if they have to carry a load. Traffic is sometimes stopped for some hours by reason of the wind. The greatest span of a bridge of this sort that I have known is about 300 feet. The one at Rondū I measured, and found to be 370 feet in the curve. 491

It will be understood that four-footed beasts cannot cross by these bridges: in this case by Kishtwār, ponies are swum across, aided by a rope held by a man who leads it across the bridge. This is a dangerous business for the animals, and it often leads to losses, for one mistake or a little hesitation will cause them to be drowned. I have met with one exception to the rule of four-footed animals not crossing these bridges. I knew a dog who commonly followed his master over them; it was a spaniel of English extraction that belonged to the Thānadār of Zānskār: he would deliberately, slowly, walk along the rough twig-ropes, steadying himself at every step; even when the bridge was swaying in the wind he never lost his nerve.

Such a bridge as this is renewed every three years, if before that it is not carried away by any unusual flood.*

Following the river up towards Pādar, we get at once among high rocky mountains. 133X

The road takes a shorter way than the river, rising over the last spur. It is four days' march from Kishtwār to Atholi, in

* About Muzafarābād the ropes composing the Jhūlas are made of buffalo-hide. In some parts of the Chināb Valley another sort of bridge is in use; it is called *Chilā*, which may be translated "haul-bridge;" a smooth rope of several strands is hung across, and on this traverses a wooden ring, from which hangs a loop in which one seats one's self; by another rope the ring and all are pulled across; down the curve the passage is quick, but the pulling up is a slow process, sometimes interrupted by the breaking of the hauling rope, when the passenger is left swinging in the middle.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133+ was loamy and nearly free from stones, but now, coming up northwards and again nearing their edge, we get on pebbly ground, and soon, from a gravelly bank, we look across the Chināb River on to the fort and town of Akhnūr.

491 The river is at this time swollen with the melting snows. Every day of bright sunshine on the higher mountains makes itself felt, raises the level of the water and widens the spread of it, and increases the force of the current. The passage across by the ferry-boat comes to be a serious matter; scores of people, who have been waiting hours for the opportunity, rush in on her coming to the bank, and with the cattle, ponies, and camels that have been forced on board over the bulwarks, soon fill her to overcrowding. When she puts off, weighed down and unmanageable as she is, the force of the current carries her a good half mile away in crossing the few hundred yards. Then, emptied of her freight, the boat is laboriously tracked up again for another trip. Two such journeys each way is as much as can be done in the day's work.

712 361 The appearance of Akhnūr from the left bank of the river is striking. The chief object is the fort, of which a sketch is given. It is a building of lofty walls enclosing a square of over 200 yards, with one entrance gate by the river and another on the land side. The walls are crowned with battlements of the same form as one sees in the Mughal forts throughout Hindostān. The fort was built 90 or 100 years ago by Miān Teg Singh, who held under Jummoo a jāgīr, here and at Sol, a place in the hills a few miles off. It is now occupied by troops of the Central Government, but the same family, descendants of Teg Singh, retain some of the estates and have their house in the town below.

361 Akhnūr is but just below where the river struggles out of the hills, and just above that part of the plains where the ground is so little above its surface that the channel divides into many. The town is built on a terrace above the river, which is overlooked by a few houses of the better sort, while the part behind is mean and dirty.

A little above the fort, on the slope of the river bank, are found traces of a former city; one sees large well-made bricks on

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

CHAPTER FOURTEEN

The States and Cities of Poonch and Jammu

131 To the south—slightly east—of Gilgit lies the State of Poonch, which sits between the Kashmir Valley and Pakistani Punjab, with a range of mountains to the east and the river Jhelum to the west as natural borders. It is a country of which little has been written, yet most of the visitors who entered Kashmir in the old days by the most popular road, one which runs from Rawalpindi in the Punjab to Srinagar, passed close to it, if not through it. No doubt they were concentrating upon the road, which although fairly good, has its terrors in twists, hairpin bends, blind turnings and precipices, especially when the visitor was forced to rely upon the driving judgment of car drivers or tonga wallahs whose one idea was to get to the end of the journey.

133 The surrounding mountains are just as magnificent as in the other parts of Kashmir—in fact are merely the other side of those viewed from the Valley, their northern slopes a mass of firs and pines. The immediate surrounding hills are strangely of the same height, so that they appear like wave upon wave of dark green pines and firs, shaded only by the valleys or by distance. These valleys are cleft out in such a way that it would seem that the whole was once a great plateau, the softer stones and soils being washed away, and that which remains in rib-like formations being of the harder stone which with time has 172 clothed itself with trees. On the tops of a number of these hills with naturally scarped faces, are the ruins of ancient forts, each so placed and planned that its position, with its inaccessibility, protected it against escalade, leaving the attackers to starve the defenders out from it. These hill forts are relics of the days when the country was divided up into small tracts, each with its own ruler.

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

CHAPTER NINETEEN

The Two Main Roads

OF the roads which lead out of the Valley into India and into Pakistan, there are two which are the most favoured, the one to Rawalpindi in Pakistan and known as the Jhelum Valley road, the other to Jammu and thence into India, usually referred to as the old Banihal cart road. Other routes exist; they were used in the old days by the Moghul Emperors when they came to the country, but the roads have not been reconstructed to take modern traffic. 491

In those old days the most favoured route was over the Pir Panjal Pass, which is at a height of eleven thousand feet. It took weeks to cover, with the men travelling on horseback, the women reclining not too comfortably in palanquins carried on the shoulders of sweating coolies, besides which there were large retinues of courtiers and retainers, together with companies of soldiers to protect them, in addition to hundreds of coolies and servants with all the paraphernalia, for these Emperors insisted on much of the pomp and ceremony which they had been accustomed to in their courts being continued with these peaceful entries into the country. At places on this old road are still to be seen the great serais, stone-walled acres of land in which the camps were set, but contained within the walls were rooms and a mosque since at times the ruler would tarry there for many days. There are still to be seen the ruins of towers which were really block houses, built to cover and protect the smaller bands of travellers who ventured the road. Where villages now are, there is usually to be found the place where such travellers halted for the night, and the old rest houses built since those days are in some cases in use to this day for the same purpose. [494] 485

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

499 Before the two new Dominions obtained their independence it was not unusual for the visitor who wanted to see as much as he could of the country, to enter Kashmir from Rawalpindi and leave it via Jammu. The road from Rawalpindi did not exist until the turn of the century and in all probability even then would not have been made had not Russia displayed a threatening attitude towards the northern and western frontiers of India—the Hindu Kush. Then it was that the Government of India, with the help of British engineers, built in record time, for the use of troops, the road which the State of Kashmir had been contemplating for many years, and had in fact started in places. The State engineers had finished the portion between Kohala and Domel—a little over twenty miles; the distance from there to Baramula, where it was to join the road and the navigable river to Srinagar, was seventy-eight miles further though. The small section they had completed had taken them five years. Spelding, a contractor was called in to finish the job; he brought in his own engineers and gangs of Pathans and Afghan coolies who were the toughest characters, many being deserters from the Indian Army, many murderers who had fled their own country—admittedly murders which had been committed for the honour of their families, but killings just the same. They were hot-tempered men, but good strong workers, and the road, built against what to some would appear insurmountable odds and conditions, was completed and in use within two years.

491 This road from Rawalpindi, a large town on the Pakistan railway between Lahore and Peshawar, is open for most of the year; its blockage by snow seldom lasts for more than two or three days, but the most difficult and dangerous of its troubles is the shale which falls during the rains, mostly in the spring; then the road is blocked until gangs of coolies, which are always stationed there, can clear it, whilst damage and loss of life can also result from a bad fall of shale which often drops without warning. That, it is said, is the main reason why a railway has never been considered to be a practical proposition on this particular route, which would otherwise, joining the main line at Rawalpindi, have given Kashmir easy access all the year round to the sea port of Karachi.

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The distance covered by this road to Srinagar is about two hundred miles. The motorist usually completed the journey in a day, starting off after an early breakfast and reaching Srinagar for dinner, though those who were out to enjoy the scenery, which at places is really lovely, or those who were nervous and could not stand for too many miles the dozens of twists and turns with steep ascents and descents, took two days to make the journey and stayed overnight at one of the many rest houses, usually choosing that at Domel. 491

In the old days when two-horsed tongas were used to travel the rough road, the journey was agony to the European, if he happened to be in one of the seats facing the poor wretched horses' galled, thin backs; the sight alone spoiled all pleasures of the glorious views, especially when for a stage they had a driver who never ceased to apply the so-called "whip"—a stick which only continued to bruise the spines of the poor creatures. On first making that journey there were few passengers who in their fury did not grab the stick from the man, usually breaking it over their knees to demonstrate their disgust of his treatment: only after this did the stick prove to the irate passenger its usefulness, for the wretched animals, instead of responding to this humane sentiment, just stood with legs firm and refused to budge, with the result that the driver won in the end. The syce together with his horses changed at every stage, these usually being five miles apart but depending on the gradient of road. The tonga went the whole way; it would hardly have been possible to unload and reload it each time, for luggage was packed and tied on everywhere, often with bed rolls roped to the top of the canvas cover, and suit cases tied on the top of the wheel mud-guards. 494

The poorer people, those who did not trudge the road with their loads upon their backs, travelled by bullock cart, which was also used for heavy luggage, the journey taking about two weeks, or in an ekka; this is a high slung, single-horse cart, over which is a framework rather like a bird cage on which is spread cloth—usually rags—to protect the women who travel in it, sitting on the hard board floor. The proper thing for the men to do is either sit in front, or if a servant was travelling with his master's luggage, he seated himself on top of it; if the

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

494 master also chose to make the journey this way, he sat facing backwards and had a step fitted on which to place his feet and so save them from dangling. The ekka took about five days to cover the road between Rawalpindi and Srinagar.

The "pleasures" of travel in those days have now gone though. The change came gradually, for after a while it was not unusual to pass a carriage and pair; now it is mostly cars and lorries which make the journey. The tongas, ekkas and bullock wagons are still on the road, but only between villages; even then 'bus services run between these, and lorry "seats" are to be had, either next to the driver—considered almost first class travel —or on top of the load. The driver of these usually expects to make quite a few rupees with these unofficial passengers who sleep, and have not been unknown to roll off from the high load.

● 491 The route from Rawalpindi to Srinagar is divided up into fourteen stages, not that this interests the traveller by car as it did those who went behind horses. The first stage, a distance of fourteen miles to Barakao, is at an altitude of about seventeen hundred feet above the sea. The road is level, fringed with trees and generally uninteresting to one who has been on the plains. But for the next stage to Tret, the climb is up through low brown foothills; in summer these are sprinkled with burnt-up scrub; the sun, if the day has advanced, can be scorching, the road dusty; in spring, though, it is different, and becomes a sufferable journey. As usual, at a difficult corner a toll bar is come upon. Tret stands elevated four thousand feet above the sea, and here is to be found the first rest house.

361 A further thirteen miles, and just two miles after Sunny
529 Bank, lies Murree, a famous and fashionable hill station spread out over the mountains at an altitude of anything between six and seven thousand feet, which have been reached through pine-covered slopes and up many zig-zag roads and hairpin bends. Here is built a modern town, with rest house, hotels, boarding houses, a great sanatorium, a convent, schools, cinemas and churches: it is the hill station for those who live in Rawalpindi, and also for many from Peshawar and Lahore. From here a lovely view can be had of the plains, while in the distance are the glorious snow-covered ranges of mountains, which are amazingly even in their height, few being below

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

361 unbearably hot, in June and July frequently reaching a tempera-
132 ture of 115° Fahrenheit, so that few people stop at the Dak bungalow. It is an important place on the route though, for
491 here stands the custom's house. The bridge which spans the Jhelum passes from Pakistan to Kashmir: this is an unusual bridge which quite a number of writers have noted. There used to be a suspension type of structure here, but it was washed away, as are so many others which fall beneath avalanches or through landslides in those parts. The one which is now there stands out from one side—the safe side—and a light steel extension connects the nose of the bridge with the other mainland, so that in the event of a landslide, this light portion of the "bridge" goes, and can be quickly replaced.

After passing over the river the road winds along the left bank of the Jhelum; it is a grand piece of engineering, in parts passing through short tunnels blasted through rock massifs which rise sheer from the river below. In some places just a loose knit rock wall serves as protection from falling over the edge of a precipice into the raging river beneath, at others the rock has been carved out so that it overhangs; here the road is oftimes narrow, though in other places—fortunately on the bends—it is wide, with ample room to stop the car and admire the country, which is particularly grand with high, barren hills rising steeply on either side; lone farms and tiny villages seem to cling to the hill sides, with small, terraced fields close by. Sparkling streams come down like waterfalls from heights; in places the result is surprising in that many of these, though spread wide, high on the mountain side, gradually come together to join the main stream. All are glittering with crystal waters from the snows in springtime, and combined make it appear like a gigantic fan which shimmers as some great, invisible goddess gently moves her hands so that she might enjoy the cool and refreshing breeze. Through gaps in these hills can be seen the snow-capped peaks of the ranges in the distance, with here and there a glistening peak.

361 Twenty-one miles from Kohala, and eighty-five from 'Pindi lies Domel, the most northerly place on the road, which, for the last few miles is cut sheer out of the cliff face; here landslips are not unusual after the rains. This is the most suitable place to

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

stop overnight if the journey is being divided up into two days; there is a State rest house with a number of private houses. The main road is joined by one from Abbattabad, one which may be used in the winter when the Murree hills are covered with snow; this road runs back to the north-west for about fifty miles to Abbattabad, and although rather narrow, is always open: it can be seen crossing the ridge above the river and towards the west. Here also the river Jhelum is joined by its largest tributary, the Kishenganga; about the same in size, both flow for a short distance side by side before marrying, then it is easy to pick out in the spring and summer months the Jhelum which is light brown with the muddy deposits it has gathered on its long passage through Kashmir, and the Kishenganga, a light, clear, greenish blue from the snows which have fed it. In the dry autumn the Jhelum is an opaque green, brought about by the large quantity of organic matter suspended in it, whilst the water of the other river is a peacock shade, still clear and transparent.

In the old days petty chiefs ruled the tribes in these parts, and they were forever at war with each other, even with their neighbours across the closest ridges; yet when outsiders attacked one of them, all would join together to protect their land.

Only a day's march to the west lies the Black Mountain frontier where lived the "Yagi" Pathan tribes who made this road to Kashmir far from secure. The Frenchman Jacquemont records that in his travels, which were in 1831, he was provided by Ranjit Singh with a strong escort to save him from being taken captive, from being held to ransom, or being blackmailed.

Fourteen miles further on is Garhi, where some people prefer to stop the night, as it has another rest house, this one being rather beautifully placed in its compound just above the main road. One of the famous sights of the Jhelum Valley route used to be a great rope bridge which here spanned the river; this has now been replaced by a modern bridge. The scenery is quite different again. At three thousand feet the valley opens up; there are distant views of the wooded hills; it is greener, fresher and not unlike the English country roads and lanes; there is a crispness in the air, so that at night a blanket is needed;

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

time said to have been a common khidmutgar—that, is a table bearer. He had been taken under the care of Ranjit Singh as a boy of seven, became one of his generals and is credited with having overcome the Afghans, "whose women so feared him that to frighten their children they quoted his name in a low deep voice. He was a tyrant in Kashmir, from where he was called after his two years' service from 1820." So the fort is not really very old. It became the home of the Raja from that time on.

Rampur, thirteen miles off, is the next stage of the journey. The road makes a great detour because of the gradient, and follows the contours of the mountains, so avoiding having to cross the large precipitous-sided nullah; after two or three miles you are astonished to find yourself almost back to where you started, the rest house lying across it, being but an arrow-shot away. The hillsides are mostly covered with loose shale, which is a menace at all times, for the rains wash it down on to the road, whilst later when it is all dried out in the sun, the moisture which bound it no longer has its hold, and it slips, a single stone soon collecting tons of the stuff as it tumbles down the mountain side. Although one does get a few seconds' warning of its descent by the terrifying swish and rumbling of the greater boulders, that is of little use for with the echoes of the hills it is difficult to decide, in the short time, from where the sound comes. The yellowish to purple-brown rocks which have been seen all the way from Domel, have now changed to slaty schists; later along the road they are replaced by limestone, and with it the scenery changes; there is now a wild beauty, with glorious forest trees, the ground spread with ferns and flowering bushes; the hills recede, the more gentle slopes being covered with tall deodar trees, standing straight and firm. Great precipices of limestone rise up from pine forests; here and there a fir or pine will have found a roothold on some small ledge and clinging tightly bends out and upwards as though searching for its sisters who crown the hill; here the countryside is truly lovely, and as such has been mentioned right from the earliest writers. Here it is that the gallery—or flume—six miles long, carries the water which, dropping four hundred feet, powers the turbines generating electricity for the Valley. On the way there

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On the way there

172 is the ruined Hindu temple which is said to date back to one century after the birth of Christ.

000 It seems here that Kashmir has at last been found, for there are walnut and chestnut trees; the flat-roofed houses are seen no more; in their place are the wooden ones with the flattish sloping roofs of Kashmir with wooden tiles or thatch. In spring wild roses of all colours, white, cream, pink and red, cover the bushes by the road side; here and there leafy trees hang out over it like great sunshades; the river widens and is quieter and although still brown, appears clearer. It is swift in places though, for dashing against a rock in its path, the splash of spray is high; here and there quiet pools have found their way into the softer rock, and willows shade these, protecting the fish which have fought so far up stream, and making such places interesting to the fisherman. The views across the river, of the hill-slopes covered with different kinds of trees, broken by great limestone cliffs and the distant snow-capped mountains, especially when the sun streams through the clouds to lighten one like a glistening wedding cake, or when the sunset lends them for a while a pearl-pink tinge which slowly turns to red, is indeed heavenly.

361 Sixteen miles further on lies Baramula; the road, as it has
● 491 been for the last miles before Rampur, is comparatively level.
133 Peasants are to be seen more often working in the fields and small rice patches; at parts the wide river which almost ripples over the stone bed is slower in its flow and permits the use of small boats. On the side are large rocks different from those seen thereabouts and believed to have been carried down from the mountains by glaciers long since forgotten. A narrow ravine carries a path which leads through to Gulmarg, and here, until recent years, were found numbers of bears. Higher up, in the month of June, the rocks will be decorated with the pink blooms of wild rhododendron which flourish there. Hereabouts, especially from Naushera onwards, terrible damage was done in the great earthquake of 1885, which is still not forgotten in those parts. In the distance can be seen the great peak of Nanga Parbat, right ahead, the near seventeen thousand feet high Mount Haramouk, which, as one gets closer to Baramula, seems to rise sheer from the waters of the Wular Lake; on a clear

[From Uri to Rampur... Anzlyst]

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day, far over to the right, the peak of Kolahoi is visible. Here the Valley of Kashmir opens before the road, but since it is on the same level does not appear to be as grand as when one bursts upon it from a high pass. 361 491 133

From the spread town of Baramula, the poplar-lined road goes through the flat fields to Srinagar. Some who go there still prefer to have their houseboat or dongs meet them here so that they can continue the journey to the city by water. After that all is so quiet, the road with but few turns or twists; there is little to disturb the stillness except the occasional shout of a shepherd boy; no raging torrent runs below; there are no terrifying corners with honking lorries and hooting cars; no man or beast seems to be in a hurry, for it is the Vale of Kashmir, where nature has its sway. It is as though the unspoken greeting is "here rest a while".

Going out of Kashmir by the other route, a two hundred mile run to Jammu by the Banihal cart road, we left Srinagar at the other side of the city and passing the famous Pampur saffron fields, stopped in the village to buy some of its famed brand of biscuits, then went on past the ruins of the great light grey limestone temple built by King Avanti Varma in the eighth century; this is near to the roadside, surrounded by close-cropped turf, glorious in its broken and aged grandeur, especially in the spring when masses of mauve, wild iris spread around it. We continued on along the raised road through hundreds of acres of rice fields, with hamlets crushing on to the roadway, always seeming to have chosen a blind corner for their site. Tongas and bullock carts held tight to the single width tarred portion of the road and reluctantly gave way to us at the very last minute, to move over on to the dirt-built-up sides. Eventually, after thirty-two miles, we reached Khanabal, which adjoins Islamabad—by some called Anatnag. From here the poplar-lined road turns direct towards the distant mountains; still past fields of corn and rice, past small farms tucked away between willows, past clumps of the always four chinars on the wayside, past Muslim graveyards gay with mauve and white iris, shops which stand close on the edge of the road as if to demand that we stop to buy their wares from the sparsely spread shelves 491 [172] 361 241 491

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491 or sloping floor, past dozens of carriers' lorries which met us from the opposite direction, but having been made to pay for not previously doing so, always pulling off the centre of the road well in time and so permitting each of us to hold the road with two of our four wheels.

491 Slowly we had been climbing until we passed Lower Munda, then Upper Munda, with its beautifully situated rest house with a
241 wonderful view on the hillside. The country still open, was such
233 that the road had to wind here and there as it followed the slopes; the crops had finished; the land remaining was now only fit for grazing the hundreds of goats and sheep which were under the care of small boys; a pretty little girl drove three small cows down to the village; we met less traffic as the road climbs the steeper side of the mountain, though even here there are woodlands high on one side and a gentle slope to the valley on the other, with the road ahead nearly always in view.

The road zig-zags higher and higher, the trees are now finished, then the bushes also have gone, just the scrub remains, and soon even that has disappeared. There is a hairpin bend, but the road is wide there since it is on a corner, round a great spur of the mountain, and the view is so grand that we took the car close to the great loose stone wall and gazed on the country below—the Vale of Kashmir—which in spring appears as though it is in flood, the reflection being from the rice fields under water from the irrigation channels. From there, looking down almost from the top of the pass, the Valley is very beautiful; the roads are easy to pick out with poplars lining them, the clumps of trees with the dark brown roofs of the houses, and here strangely enough the air was so still and quiet that we could hear a cow mooing far, far below. The only creatures we found high up there were flocks of goats which leapt the wall, over to the steep banks on the other side when we passed. In the distance are the red and purple, snow-topped mountains. We passed over a nullah built of concrete and made there to carry off the water from the rains or melting snow, then went under a portion of the road which is roofed with heavy logs, its side open; so constructed that the boulders, which are always
491 falling down the mountain side, shall pass over and not block the road. At nine thousand feet is the Banihal Tunnel, where,

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since it is only one car wide, we had to wait before passing through the six hundred and fifty feet bore of the mountain top. We looked back and down on the Valley of Kashmir for the last time, since on coming out on the other side, the mountain hides it. The view from here is especially wonderful to those who have come through from the bleakness of the other side; for that reason many recommend that on a circular tour this should be made the incoming road, and the Jhelum Valley one the outgoing.

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The road down is bare of trees and bushes; the stone is of a different colour as in places it has been blasted or cut away to take the road which can be seen winding backwards and forwards in hairpin bends for nearly twenty miles ahead as it slowly descends to the lower plains.

Because of the height to which it rises, this road is snow-blocked for the greater part of the winter months, and for that period transport to and from India remains at a standstill. Some interesting figures are given in reports which have been made, and estimates given for some time past with a view to constructing a tunnel through the mountain at a lower level and so ensuring this outlet for Kashmir's trade remaining open the whole year through. From the point where the road starts to climb on the one side, until it reaches the bottom on the other, it covers about forty miles. A tunnel driven through the mountain between both places would be only seven miles long—a saving of some thirty-three miles. Between 1890 and 1900 Major-General de Bourbel suggested the construction of a tunnel under the pass between Takia and Wornoo which he estimated would bore for four and a half miles; it would have been at a height of seven thousand feet. Then in 1900 J. Adams made a survey of the Pir Panjal range and he proposed a tunnel at an altitude of eight thousand feet which would be less than a mile and a half in length, and maintained that at such a height it would seldom for long be blocked with snow. There is little doubt that one will eventually have to be constructed, for those who are entrusted to rule must know full well that until such time prosperity will not be possible for the Valley of Kashmir.

As we neared the foot of the mountains and came towards

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491 the wide valley, so the patches of cultivated land increased in number. On the way we had only seen the road coolies at work —always in pairs, for one holds the handle of the shovel and the other the length of rope which is tied down near to the spade, at it takes two men to move a shovel full of hard rock—and the few men of the valley who were trudging the long road home so that they might save a few extra rupees to give their families after working on the other side of the mountains for months. We had also met odd parties of three or four men and women with great trusses of grass on their heads; from where they were coming or where going we could not imagine.

At the foot of the mountains, as the road flattened out, so the surface became smooth; no longer was the hard grip necessary; it was now difficult to find a patch of ground which was not under cultivation, each tiny field being divided from its neighbour by loose stone walls. Then we came on the terraced rice fields, with a stream, which could be diverted to any of them by damming it with stones, bouncing and sparkling over the rock bed. A few black buffaloes were grazing by the roadside under the eye of a couple of boys, whose one thrill in life seemed to be had by placing a stick across the road so that cars might crush it.

[494] Just before the village of Banihal, there is the toll post, after which come the houses, shops and the Dak bungalow, whilst [495] here, when we filled up with petrol we found it cost a rupee a gallon less than in the Valley, such is the expense of the journey over the Pass.

From Banihal to Ramban, at a height of about five thousand feet, is a distance of twenty-three miles; there are few who do not consider this to be the most lovely stage of the route. For miles on end the road, which in this part is the original one, runs hundreds of feet above the river Chenab, but the valley is narrow, the grey rock on either side steep; the little valleys which come down to join that in which run river and road are thick with trees, as also are some of the more gentle slopes, but where they are not, the grey and blue shadings of the rocks add to the beauty of the glorious scene. In parts the giant rocks hang over the road, which on its other side is protected by a stone wall from the precipitous drop to the river. Occasionally a stream rushes down from above, in places it becomes a

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Gujars

waterfall; crystal clear, sometimes it runs in a gully beneath the road, in other places where the flow is only during the spring when the snows are melting, a culvert passes over the road to carry it away. In some places, the air is cooled by the water which drips down the rock side and feeds the masses of maidenhair ferns and flowering creepers of all colours, white, pink yellow and blue, and I began to wish I had studied the names of flowers as it seemed so mild to enter in my diary "white, pink, yellow and blue creepers". 491

At one place, where we could see the side valley coming down from above, strewn with tons of loose stones and rocks, a tunnel has been built through the rock at the bend of the road, so that as the great boulders fall, just as they have done for hundreds of years, the road is safe and clear. But in other parts, the loose, grey, slate-like shale had fallen, as it does there at all times of the year, and a gang of coolies complete with bulldozer were shifting it under the eye of an engineer who stood near the flagman and told us when we could move over to the other side, for they pride themselves on keeping that road open at all times in spite of these frequent landslides.

Just as we turned a blind corner, before which a sign post had warned us of a steep decline, we came on masses of goats and horses completely covering it. The horses were loaded with packs and long poles; there were women and children and great St. Bernard-like dogs mixed up with them, and as we got closer, the goats made either to climb wildly up the side of the mountain or jump down over the stone wall, the women holding frantically on to the bridles of the horses and shouting, until finally their men dashed up to help them. These people are Gujars, who speak in sonorous tones a dialect of Punjabi: nomads, they come each year into the Valley to feed their flocks and herds. Typically from the North-West Frontier, their faces are sallow, long and bony, their noses hooked, their eyes deep-set and dark brown, their hair black and greasy, and the clothes they wear remind one of the gipsy of Europe. Many of the women carried loads, the little girls had baby sisters on their backs, while the men and boys carried nothing but sticks with which to drive the animals. Even as they clung on to a prancing, dancing, frightened horse they laughed and salaamed us. Later 233 [197] [221] [142]

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Gujars

233 [342] we came upon another band of them camped in a nullah near a stream on the wayside. Their tents were of rags stitched together and stretched on the wooden framework. They were cooking, the great iron pots standing over the fires which the little long-skirted child girls were feeding with the sticks they ran round to gather. The men were in a bunch round a pipe some distance off; the boys were tormenting a goat; they all looked filthy, their skins greasy, their clothes begrimed, yet some rather pretty girls of the party were even then washing something by the river, maybe it was goat hair they would sell raw or make up into something to be bartered in a shop for some commodity they needed on the way: from the milk of their herds they make ghee. They are ignorant, simple people.

● 491 361 [313] From Ramban to Batote is eighteen miles, and the road goes down to two thousand two hundred feet above sea level. It twists and turns, and during the run passes over a long suspension bridge which crosses between two great high mountain walls of red rock, the river rushing a hundred feet below, glistening and clear, and carrying down with it hundreds of great logs which have been cut higher up, marked so that the owners are known, and sent down by this cheap form of transport, the only expense being the pay of the men who are posted at those parts of the river which are known to choke up. Further along the road we came on parked lorries; these were at places where the flow of the river slowed and the logs became beached on the sandbanks. It was here that they were being lifted up and carried by coolies to the road transport, to continue their journey to the Punjab.

Looking across at the tree-covered slopes on the other side we could pick out an old unused road, and this we did many times later on, maybe it was the original road up to the pass and made in the days before suspension bridges could be built to span the torrent; so that those who then travelled had to wait until they came upon a place where the waters were quiet enough for a ferry or shallow enough to ford.

361 Batote is four thousand five hundred feet high, and from that village to Kud is a distance of twelve miles, during which the road goes over the Patnu Pass; it is one long, climbing series of twists. The beauties were such that I found it almost impos-

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sible to keep my eyes on the road and away from the magnificent views as we climbed up through blue and grey cedars, tall firs and straight pines, the ground strewn with their cones and needles, the scent in the air glorious. As though to tempt the tourist to stop a while to enjoy to the full all that is about him, on many of the bends the road has been widened so that a car can be parked, for it is the ideal place for the picnic lunch or tea as you look down on the forest-covered hills, the silver river lost for a distance behind their beautiful multicoloured branches and high in the background the snow-covered mountain tops, sharply separated by their whiteness from the clear blue of the sky. 361

The rest house at Kud sits just above the road, and although the furnishings were far from up to hotel standard, food of a kind was to be had there, and so we stopped the night, to awaken next morning to walk out on to the covered verandah and look across to the distant hills, over the mist which still clung to the valley between. Like most of these rest houses and Dak bungalows, which are usually quite old buildings, it has been beautifully sited for tourists but is not comfortable enough to encourage them to linger long. This was to be the last night on which blankets would be required on the bed. 361 495

From here down to Udhampur is a distance of twenty-five miles, the road gradually dropping, with many hairpin bends; but still the country clings to its trees, although as the latitude becomes lower, so the sweet-smelling pines and the firs are replaced by others. From among the barren red rocks great bushes grow, and when we were there they were all in bloom, the most fascinating being a mass of pink wax-like flowers, the leaves narrow, long and glossy, and when we stopped we found small clumps of wild strawberries in those parts of the road which held more vegetation. Still the road was with the river. 491

Most of the little towns we had passed through had consisted of long bazaars, always with many "hotels" which are really restaurants. Here and there on the bend of the road, beneath shady trees and close to a stream or a spring there were the odd tea shops, their sign of trade as always, being rows of cups and saucers and tiny tea pots, for each customer has his own pot; whilst behind them is a great clay stove with a kettle always 361 443

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361 boiling on the top, and usually there are tin biscuit boxes with
443 glass fronts to display the different kinds of cakes. There were always the cloth shops, the shelves sparsely spread, but with the dhursie—or tailor, usually a Sikh—sitting cross-legged on the verandah before his sewing machine, it being quite usual for the purchaser of cloth who comes from some way off in the hills to buy a length and wait for it to be made up into whatever article he or she wants. Then there was always the dry-goods store, most of that which the shopkeeper had to sell being displayed in large, flat baskets, whether it be tea, soap, tobacco, chilli powder, salt, flower, rice or any other commodity; always he had for sale lengths of rope, small fans for brightening up the charcoal cooking fire, and sweepers' brooms, besides oil for lamps and the ghee for cooking. His was a shop essential to every hamlet.

361 From Udhampur to Jammu is a little over forty miles. By
491 now I began to realize that the lovely Valley of Kashmir was a long way off, for low hills surround the road; these are bleak and as we went further, so the trees and bushes no longer grew. The road winds, with many blind corners, and the rocks change in their colour to an elephant grey; they are smooth, as though soft, and there are signs in plenty of erosion, but the road is
643 wide and the surface good. With little else to think about, my
491 mind went back to that which I had read of this road. In the not very distant past, the route to Srinagar was the private road of the Maharaja; over this he travelled each spring to go to his summer capital, and returned the same way to Jammu, his winter capital, in the late autumn. All but the last Maharaja, who used cars, took weeks to make the journey; each night camp was made, usually at one of the rest houses but not necessarily so, though always near to a spring—a few of those he used are still adorned with the stone carved heads of animals out of the mouths of which cool water was made to flow for His Highness. He did not always move on next morning though; the decision as to when he could continue the journey being arrived at by his pundits, and if they decided that the stars were not propitious, then the Maharaja just stayed put, sometimes for weeks on end, whilst "his Srinagar subjects anxiously awaited His Highness's arrival".

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In those days special permission had to be obtained to use the road; seldom was this granted for the time whilst the Court was progressing upon it, so that the months during which it was open were even fewer than now, since at that time both the Maharaja and the snow controlled it. Now the Maharaja has gone, but the snow still has its hold. The day will come when that also does not deter in winter those who wish to pass in and out of the Valley. 491 643

Just before entering Jammu, the road twists and turns for miles like a snake escaping through long grass. Blind turnings, steep, short hills, and close, cliff-bound sides, make it rather dangerous, so that we realized that all the hazards were not confined to the road over the pass with the thousands of feet to drop over the side. Then through Jammu, over the river bridge and on to the new magnificent road which runs to Pathankot; a road which is two cars wide with a cobbled overrun on each side, with dozens of concreted nullahs, each hundreds of yards long, with heavy wire netting over the smooth great stones preventing them being washed on to the road, and with high stakes at intervals, each marked so that in the spring floods the driver can see at a glance if he can get through; it is a truly magnificent piece of work. But it is not as one wishes to think of Kashmir and Jammu; it is as yet a road without a soul, flat, treeless and straight, open to the dry scorching sun which pours piteously down on the plains; in all an uninteresting run. It will not remain so for long though, for soon it too must surely become imbued with the beauty which seeps from the State; trees and shrubs will soon line the road, the glaring concrete will become sombre and soft in its colouring, little hamlets, quaint stalls and shops will spring up upon its sides—it will gain that something which will make it live. 491 361

It was here, as I thought of the customs post at which we would later have to stop on entering India, that I began to wish I had brought with me more of the arts of Kashmir, presents to give to those who had not been there, that they also might enjoy it and this even though our bed rolls were stacked on the roof, the luggage carrier crammed tight, the back seats stacked so high that only a slit was visible in the driving mirror of the traffic behind. There must be few of those who have been 000

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that the old bridges had weathered many a serious flood. Not long ago two of the bridges, the Habba Kadal and the Zaina Kadal, had rows of shops on them reminding one of Old London Bridge, but these have now been cleared away.

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Srīnagar to Gilgit.

The distance by road from Srīnagar to Gilgit is 228 miles, and the traveller can reach Bandipura at the head of the Wular Lake by boat or by land. The Gilgit road, which cost the Kashmīr State, in the first instance, 15 lakhs, is a remarkable achievement, and was one of the greatest boons ever conferred on the Kashmīri subjects of the Mahārājā. Previous to its construction supplies for the Gilgit garrison were carried by impressed labourers, many of whom perished on the passes, or returned crippled and maimed by frost-bite on the snow or accident on the goat paths that did duty for roads. The journey to Gilgit before 1890 has been aptly compared with the journey to Siberia. Now, supplies are carried on ponies and the name Gilgit is no longer a terror to the people of Kashmīr.

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From Bandipura a steep ascent leads to the Raj Diāngan pass (11,800 feet), a most dreaded place in the winter months, when the cold winds mean death to man and beast. Thence through a beautifully wooded and watered country, past the lovely valley of Gurais, down which the Kishangangā flows, the traveller has no difficulties till he reaches the Burzil pass (13,500 feet), below which the summer road to Skārdu across the dreary wastes of the Deosai plains branches off to the north-east. This is a very easy pass in summer, but is very dangerous in a snowstorm or high wind.

Descending from the Burzil the whole scene changes. The forests and vegetation of Kashmīr are left behind, the trees are few and of a strange appearance, and the very flowers look foreign. It is a bleak and rugged country, and when Astor (7,853 feet) is left the sense of desolation increases. Nothing can be more dreary than the steep descent from Doian down the side of the arid Hattu Pīr into the sterile waste of the Indus valley. It is cool at Doian (8,720 feet); it is stifling at Rāmghāt (3,800 feet), where one passes over the Astor river by a suspension bridge. The old construction was a veritable bridge of sighs to the Kashmīr convicts who were forced across the river and left to their fate—starvation or capture by the slave-hunters from Chilās. A little cultivation at Bunji relieves the eye; but there is nothing to cheer the traveller until the Indus has been crossed by a fine bridge, and 30 miles farther the pleasant oasis of Gilgit is reached.

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3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

Tibet via Leh. In 1904–5 the total value of this trade was 61·2 lakhs. It is subject to considerable fluctuations owing to great physical difficulties, the keen rivalry of Russia, and the passive obstruction of Tibet. During the ten years ending 1901 the average value was 44·3 lakhs, the maximum being 62·2 lakhs in 1895–6, and the minimum 30·1 lakhs in 1891–2. The imports from Central Asia into Ladākh amounted to 17·8 lakhs. Of this, about 14 lakhs came from Chinese Turkistān and the balance from Tibet. Goods to the value of 11·3 lakhs found their way to the Punjab via Kashmīr, others going via Kulū. The chief articles were raw silk (5·9 lakhs), Russian gold coins (4·3 lakhs), raw wool (3 lakhs), and *charas* (2·2 lakhs). The exports from Ladākh to Central Asia amounted to 11·4 lakhs. Of this, goods to the value of 10 lakhs went to Chinese Turkistān and the remainder to Tibet. The more important articles of export were: European cotton piece-goods (3·4 lakhs); coral (1·2 lakhs); silk goods, European (1·8 lakhs), Indian (Rs. 54,000). The value of trade passing from India to Ladākh was 14·3 lakhs.

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Means of communication.

The nature of the country renders communications difficult. In the valley proper the Jhelum forms a great waterway, but other rivers are not navigable. Throughout the greater part of the State the roads are chiefly fair-weather tracks and are not used for wheeled traffic. A cart-road has, however, been constructed from Srīnagar, through Bāramūla and down the Jhelum valley to Abbottābād in the North-West Frontier Province and to Murree in the Punjab, while another cart-road is being constructed from Srīnagar to Udhampur. The principal roads within the State lead from Srīnagar to Islāmābād and Jammu over the Banihāl pass (9,200 feet); to Shupiyan, Bhimbar, and Gujrāt in the Punjab over the Pīr Panjāl (11,400); to Gandarbal and Ladākh over the Zoji La (11,300); and to Gilgit over the Rājdiangan (11,700), and Burzil (13,500), or Kamrī (13,100). Much has been done in recent years to improve these routes, and a number of smaller roads, such as that from Srīnagar to Gulmarg, which is practicable for tongas. A road cess amounting to 2½ per cent. on the revenue has been imposed, in place of the forced labour which used to be exacted. The Jhelum is crossed by a number of wooden bridges on the cantilever principle at Srīnagar, and over the hill torrents swing frail suspension bridges consisting of cables made of plaited twigs or buffalo hide. The latter sometimes reach a span of 300 feet, and are renewed every three years, if they have not been carried away meanwhile by floods.

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pasturage, and rice grows luxuriantly wherever cultivation is possible; but the soil generally is not fertile, being a mixture of sand and clay. In the Shāhbandar *tāluka* are immense deposits of salt. The climate of the delta is cool and bracing in the winter months, hot in the summer, and during the floods most unhealthy.

Jhelum (*Jehlam*).—River in Kashmīr and the Punjab, being the most westerly of the five rivers from which the Punjab derives its name. It was known to the Muhammadan historians as the Bihat, Wihat or Bihatab, corruptions of its Sanskrit name *Vitastā* (which Alexander's historians graecized into *Hydaspes*, but Ptolemy more correctly as *Bidaspes*), while its modern Kashmīri name is *Veth*. It may be said to have its source in a noble spring of deep-blue water, which issues from the bottom of a high scarp of a mountain spur. The spring is known as Vernāg; and at Khānabal, 15 miles north, its waters join the streams of Adpat, Bring, and Sandran, and form the starting-point of navigation. The river is navigable without a single lock from Khānabal to Bāramūla, 102 miles. In its course to the Wular Lake, which may be regarded as a delta of the river, the fall is 165 feet in the first 30 miles and 55 feet in the next 24 miles. From the Wular Lake to Bāramūla the fall is very slight.

The Jhelum river has many tributaries. On its right bank it receives the Liddar or Lambodri, which comes down from the everlasting snows overhanging the head of the Liddar valley, and from the mountain lake of Tarsar. Below Srīnagar at Shādīpur—the place of the marriage of the two rivers—the Sind river joins the Jhelum; and beyond the Wular Lake the Pohru stream, which drains the Lolāb valley, merges in the great river. On the left bank the chief tributaries are the Vishav, the Rembiara, the Ramshi, the Dudgangā, the Suknāg, and the Ferozepura. The Dudgangā joins the Jhelum at the lower end of Srīnagar city.

Below Bāramūla (5,000 feet) the placid Jhelum leaves the fertile banks of the valley, and rushes headlong down a deep gorge between lofty mountains of the Kazināg range on the north and an extension of the Pīr Panjāl on the south to Kohāla, 2,000 feet. At Muzaffarābād the Kishangangā river joins the Jhelum on its right bank, while a few miles lower down, and on the same side, the Kunhār river, which drains the Hazāra country, adds no inconsiderable volume of water. Between Khānabal and Bāramūla there are many bridges, but between Bāramūla and Domel, where the Kishangangā river joins the Jhelum, the bridges are scarce and primitive.

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3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

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joins the Jhelum, the bridges are scarce and primitive. Much of the internal commerce of Kashmīr depends on the Jhelum. An account of the various descriptions of boats used will be found in the article on SRĪNAGAR.

Below its junction with the Kishangangā the Jhelum forms the boundary between the Kashmīr State and the British Districts of Hazāra and Rāwalpindi, flowing in a narrow rocky bed, shut in by mountains on either side. Numerous rapids here render navigation impossible, though large quantities of timber are floated down from Kashmīr. A handsome suspension bridge at Kohāla, in Rāwalpindi District, connects Kashmīr with British territory. Below Dangalli, 40 miles east of Rāwalpindi, the Jhelum becomes navigable. Passing into Jhelum District, it skirts the outlying spurs of the Salt Range, receiving the waters of the Kahan, and finally debouches upon the plains a little above the town of Jhelum, about 250 miles from its source. Below Jhelum, inundation of the lowlands begins to be possible, and sandy islands stud the wide bed of the stream. The Bunhā, in the rains a roaring torrent which sometimes spreads over a mile of country, joins the Jhelum at Dārāpur. After a south-westerly course of more than 100 miles, during which the river divides the District of Jhelum from Gujrāt and Shāhpur, it enters the latter District entirely, and trends thenceforth more directly southward. The width in this portion of its course averages 800 yards in flood, dwindling during the winter months to less than half that size. Sudden freshes occur after heavy rains, and cause frequent inundations over the lowlands, greatly increasing the productive power of the soil. The Jhelum next enters the District of Jhang, where it preserves the same general characteristics, but with a wider valley, bounded by the high uplands known as the Bār. It finally joins the Chenāb at Trimmu, in 31° 11′ N. and 72° 12′ E., 10 miles to the south of Maghiāna, after a total course of not less than 450 miles, of which about 200 lie within British territory. The current in the plains has an average rate of 4 miles per hour. The wedge of land between the Jhelum and the Chenāb is known as the Chaj Doāb; while the tract stretching westward to the Indus bears the name of the Sind Sāgar Doāb.

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The principal towns upon the Jhelum are Kashmīr or Srīnagar, Jhelum, Pind Dādan Khān, Miāni, Bhera, and Khushāb. According to General Cunningham, the point where Alexander crossed the Hydaspes may be identified with Jalālpur in Jhelum District; while nearly opposite, on the

133 Gujrāt bank, stands the modern battle-field of Chilianwāla. Other writers hold that the passage was effected near Jhelum town. A bridge of boats crosses the river at Khushāb. The permanent railway bridge of the North-Western Railway also crosses it at the town of Jhelum, and the Sind Sāgar line at Haranpur. The LOWER JHELUM CANAL takes off at Mong Rasūl in Gujrāt District.

Chenāb (the *Acesines* of the Greeks and *Asikni* of the Vedas).—River in Kashmīr and the Punjab, being one of the five streams from which the latter Province derives its name. It rises in the Himālayan canton of Lāhul in the Punjab in two streams: the Chandra which issues from a large snow-bed on the south-east side of the Bāra Lācha at a height of 16,221 feet, and the Bhāga which rises on the north-west slopes of the pass. The Chandra, after flowing south-east for 55 miles, sweeps round the base of the mid-Himālayas and joins the Bhāga at Tandi, after a total course of 115 miles. The course of the Bhāga to Tandi is only 65 miles, its average fall being 125 feet per mile. The united stream, now known as the Chandra-Bhāga or Chenāb, flows through the Pāngi valley in the Chamba State and then enters the Padar district of Kashmīr at an elevation of 6,000 feet. Thence for 180 miles it flows between steep cliffs of the high mountains, and then for 25 miles through the lower hills to Akhnūr, where it becomes navigable. There are three remarkable bends in the Chenāb. Where it reaches Kishtwār from a north-west course it suddenly twists due south; at Jangalwār it tacks from south to west; and at Arnas it leaves its westerly course and flows due south past Rīāsi to Akhnūr. At each of these turns the Chenāb is joined by streams of considerable size, and at every change of course the river seems to cut through the mountain range along which it had been flowing.

The chief tributaries in its passage through Kishtwār, Bhadrawār, and Jammu are the Uniar and Shudi, and the Bhutna and Māru Wardwan rivers. Between Kishtwār and Akhnūr it receives the waters of the Golan Lar and Lidar Kol, and the Bichlari and Ans, and between Rīāsi and the western boundary of Jammu it is joined by the Tāwi. There are several bridges, two of which on the routes from Jammu to Kashmīr, and from Kashmīr to Kishtwār respectively, are of a superior description. The rest are of the primitive *jhūla* type—three ropes stretched across the stream in the form of a triangle.

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The Chenāb re-enters the Punjab at Khairi Rīhāl in Siālkot

361 **Jammu Town.**—Capital of the Jammu province, Kashmir State, and the winte head-quarters of the Mahārājā, situated in [342] 32° 44′ N. and 74° 5′ E., at an elevation of 1,200 feet above sea-level. Populatim (1901), 36,130. It lies high on the right bank of the river Tāwi, which flows in a narrow ravine to [342] join the Chenāb. The town covers a space of about one square mile, densely packed with single-storeyed houses of round stones and mud with flat tops. In the upper portion are superior houses of brick, and in the Mandi stand the State offices and the palaes of the Mahārājā and his brother. The general effect of Jammu is striking; and from a distance the whitewashed tempes, with their gilded pinnacles, suggest a splendour which i dispelled on nearer acquaintance. The most conspicuous of the temples is Raghunāthji, but like all the other buildingsin Jammu it is commonplace. The Dogrās have little taste in architecture, and are essentially economical and practical in their ideas of domestic comfort.

[496] The railway, whic runs to Siālkot, a distance of about 27 miles, starts from the lef bank of the Tāwi. The river is spanned [491] by a fine suspensin bridge, and a good cart-road runs from the bridge as far a the Mandi. The other streets are narrow and irregular, and here is nothing of striking interest. Of late years the construcion of water-works, the opening of the cart-road to the Mand, the suspension bridge over the Tāwi, and the railway extension from Siālkot have improved the conditions of life in Jammu; but there has been no marked response either in population or in prosperity.

511 In the palmy days of Rājā Ranjīt Deo, towards the latter 487 part of the eighteenth century, it is stated that the population was 150,000. Thre is nothing in the geographical position of Jammu which males for prosperity. It lies on the edge of the Mahārājā's territories, with an infertile hinterland. Rightly speaking, it shouk have been the emporium for Kashmir commerce, but the cestruction of the Kohāla-Srīnagar cart-road has taken trade away from the Jammu-Banihāl route. At present there are hoes of the development of coal-mines to the north, which mint bring prosperity to the Dogrā capital; and the railway projected from Jammu to Srīnagar would restore much bumess.

361 The town is situated on a hill. It may be aptly called 'the city of temples,' a every traveller is likely to be impressed with these, while appaching by road or train. The largest and the central placeof worship is the temple of Sri Raghunāthji. The town was agreat centre of industry in the time of the

4c Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

one companion for a length of time. For four months 000
we lived alone together, sharing the pleasures and troubles of hard travelling, and we emerged from the trial the fastest friends. With such a companion, delighting in the people, the scenery, and the novelty of the life, the four months of marching was a continual pleasure.

From Rawal Pindi, where the rail is left, the road 131
into Kashmir runs for forty miles uphill to Murree, the 491
summer headquarters of the Punjab Military Command, and from there descends twenty-eight miles to Kohala, in the valley of the Jhelum, which river is here the boundary between British India and Kashmir. The Jhelum is crossed by a suspension bridge at Kohala, and from this point the road runs for over ninety miles along the left bank of the river till it debouches at Baramulla into the main valley of Kashmir, within a few miles of the spot where the river leaves the Woollar Lake. The road is a very fine one, admirably aligned, but at the time I write of it was only partially completed, and we had to march about half the distance between Kohala and Baramulla, at which place the traveller into Kashmir usually enters the boats that convey him to Srinagar, the capital of the Kashmir State.

In the summer the heat in the Jhelum valley is 133
very great, and though the scenery is fine, the river 491
in a constantly recurring series of rapids cutting its way through the gorges of the impeding hills, there is not anything as a rule of remarkable beauty, and one's only object is to get through the journey as quickly as possible. The last few marches, however, are striking. The road runs below great cliffs

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

133 clothed with forest, at one time through the terraced
491 fields of rich rice cultivation, at another through thickets of lilac, barberry, and hazel, and at another through the forest itself, here composed of magnificent deodars.
172 Ruins of Buddhist temples by the roadside—some of them of great interest, and in a fair state of preservation—bear witness here, as do other remains on every well-known natural line of communication throughout the Hindu-Kush and Northern India, to the widespread power of the creed once ruling from Kandahar and Kabul to Bengal, of which now, throughout the continent of India, scarcely a trace remains, except in time-worn stones.

133 The valley of Kashmir, which is about eighty miles long by twenty broad, contains and leads to some of the most beautiful scenery in the world. Shut in by a great circle of snowy mountains, traversed by a fine river running through richly cultivated lands, adorned by a chain of lovely lakes, watered by a thousand streams, covered with numerous villages embowered in every species of fruit-tree, with lake and stream bordered by plane-trees, the magnificent "chenar," dear to the Mogul Emperors, and planted by them wherever they loved to dwell, the vale of Kashmir is, outwardly at least, the earthly paradise of the East.

133 The traveller generally leaves Baramulla in the
501 evening, and his barge is paddled and towed up by
731 sunset to a spot where boats tie up for the night. From this point, at early dawn, a start is made to cross the Woollar Lake. This great stretch of water has an evil name among the boatmen, for it is subject to swift and terrible storms, against which the keel-

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

133 The journey up the river, though it offers many
137 beautiful views, is monotonous, and it is a relief to get out of your boat occasionally and to walk along the bank ahead of the men towing, or to cut off bends of the river by striking across country. In the spring the banks of the Jhelum are bordered for miles by broad bands of purple iris, with an occasional mass of the white iris showing the village graveyard; the air is delightful, and breathes new life into any one who has come up from the burning plains of India. When tired of walking there is nearly always a clump of the great plane-trees, or a single one growing on the river bank, to give the wayfarer pleasant shade, where he can sit and wait for his boat, sung into day-dreams of home in the far West by a chorus of sky-larks.

361 Srinagar itself is picturesque as approached by boat. The town, a huddled mass of lightly-built houses, in the construction of which timber takes a prominent part, lines both banks of the river. It is dominated by two isolated hills, one crowned with the battlements of the State prison and fortress called Hari Parbet, the other the Takht-i-Suleiman, or Throne of Solomon, topped by an ancient temple which has looked down on the crowded life below for many centuries, for it was built before the secret of the true arch was known. Behind these hills rise the rugged outlines of the mountains which form the boundary of
[401] the valley. As your boat ascends the stream it passes under bridge after bridge of wood built out from massive wooden piers on timber cantilevers, and the bank is lined with temples, whose roofs, covered with tin, shine like silver. Ruined quays, retaining

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

The changes
five years had wrought were great; the Kashmir 701
troops on the frontier, instead of an ill-paid, undisciplined and ill-armed rabble, were an efficient body of troops regularly paid and well fed, who had given
their proofs in severe fighting; good roads existed in 491
the place of tracks torturing alike to baggage animals and laden men using them, and the rivers were bridged; extensive irrigation schemes, which were to 312
prove of inestimable value to the people, were in hand; the authority of the Kashmir Government was 648
firmly established on its frontier, and the influence of the British Government was paramount in the tract of country immediately south of the Hindu Kush.

I do not mean for a moment to infer that the 000
work was complete, that perfection was attained, or that what credit there may have been was due to us on the frontier alone. The Kashmir troops, for instance, were but part of the great force of Imperial Service troops put at the disposal of the British Government in India by the Native Chiefs, but under us they had received their baptism of fire. It had been a great source of pride to me, who had followed the novel experiment with such cordial interest, to command Imperial Service troops at Nilt on the first occasion they had been in action, and to see them later in Chilas and elsewhere side by side with our own troops earning the admiration of all, and justifying their existence and the wisdom of the policy which had called them into being.

But some success we had achieved, and the object of the Government of India in establishing the

361 Places of interest—(A) The following are some of the chief places of interest for tourists in Kashmir :—

(1) SRINAGAR.

Srinagar, the summer capital of the State, extends over an area of about 4 miles in length by about 2 miles in width. The river Jhelum winds its way through the thick-
[491] ly populated city situated on its banks. The river in the city is spanned at intervals by several bridges built by different rulers of Kashmir between the 15th and the 18th centuries. Some of these bridges have very recently been reconstructed. Going down the river in a *shikara* (a small boat), one comes across many picturesque sites, including old mosques and temples as well as numerous shops of woodcarvers, silver-smiths, papier mache manufacturers and dealers in the arts and craftsmanship for which Kashmir is famous. The main streets are all metalled and afford facilities for wheeled traffic through the city. An excellent and abundant supply of pure water is provided for the city by a network of pipes fed from a reservoir at Harwan, twelve miles away in the mountains. Just above the 7th bridge in the city is situated the Bonded Warehouse of Central Asian traders. Below the bridge has been constructed a weir or barrage to maintain the level of water in the river during the winter season. Higher up above the first bridge are situated the Civil Lines or residential sections with well-built bungalows and nicely laid out gardens. Nedou's Hotel is centrally situated in the Civil Lines. With the growth of tourist traffic in recent years, several new hotels have sprung up, particularly on the Boulevard which fringes a part of Lake Dal.

[162] The population of Srinagar according to the census
[489] of 1941 is about 2,08,000. It should, however, be remembered that during the six months of summer when visitors flock to Kashmir, the population of Srinagar rises by many thousands.

The Srinagar Club is the centre of amusements, and recreation for European visitors and permanent residents. It has six excellent tennis courts as well as a good 18-hole golf course laid out near Nedou's Hotel. Tennis tournaments and many golf competitions are held every year by the Club. The Amar Singh Club consists mostly of Government officers, but it also takes a limited number of visitors as temporary members every season. There are

327 its beautiful cascades and fountains was laid-out by Jahangir. There is a Trout Hatchery at Achhabal, which is fed by the water of the spring. Outside the garden, there is a small beautiful ground shaded with *chinar* trees. There is also a rest-house, with catering arrangements, situated quite close to the ground.

Vernag.—Another Mughal garden is at Vernag below the beautiful spring there. The place is fifty miles from Srinagar and 6,100 feet above the sea level. It is situated at the foot of the Pir Panjal and has a large spring in an octagonal basin and an arcade built by Jahangir. The [138] limpid water flowing from the spring is one of the principal sources of the river Jhelum.

(3) HILL STATIONS.

361 **Pahalgam.**—This hill station is situated at a distance 485 of 59 miles from Srinagar at an altitude of about 7,000 133 feet above the sea level, in the heart of the finest side valley of Kashmir, the Liddar Valley. The road to [140] Pahalgam from Srinagar is suitable for motor and lorry traffic during the spring, summer and autumn months. It attracts an increasing number of visitors every summer. It has hotels, post and telegraph offices, a Tehsil office, a dispensary, a police station and a conservancy staff. It is an important stage in the pilgrimage to the sacred cave of Sri Amarnath, which is 27 miles away. The great Kolahoi glacier, another attraction for visitors, is about 22 miles from Pahalgam.

Kokarnag.—Kokarnag which is at a distance of 50 miles from Srinagar and 10 miles from Achhabal has a group of springs from which ice-cold water flows. The camping ground is close to the springs. A cafe has recently been opened there.

Gulmarg.—This far-famed holiday resort is about twenty-eight miles from Srinagar, and 8,700 feet above the sea level. It provides many amenities for visitors. It has a high class hotel, post and telegraph offices, a dispensary, a police station and a Tehsil office. The hill station is placed under a Town Area Committee. A magnificent panorama is unfolded to the view from the circular road, 7 miles long, which commands a view of the Nanga Parbat ranges and the whole of Kashmir Valley. Khilanmarg, which is a favourite place for excursions

from Gulmarg, affords a glorious view of Kashmir Valley 341
and its surrounding mountain ranges including Nanga 483
Parbat. It is 1,600 feet higher than Gulmarg and can 133
be reached by a rough pony track through forest area. Towering over Khilanmarg is Affarwat, 14,000 feet above the sea level. It has a picturesque blue lake. One can ride to Khilanmarg and thence climb Affarwat on foot. Gulmarg has been developed as a modern hill station and continues to attract visitors, mostly Europeans, in increasing numbers, in the summer. It also attracts ski-ing enthusiasts in December, January and March each winter, when meetings are arranged by the Ski Club of India.

Tosmaidan.—This can be reached by three marches from Gulmarg, and is one of the most beautiful *marg* (literally meadows or pasture lands) of Kashmir. The path is steep, but fit for ponies.

Gandarbal.—This is a small village on the banks of the Sindh river at a distance of 13 miles from Srinagar, and 5,200 feet above the sea level. Visitors generally stay in boats moored along the river. By road it is half an hour's drive from Srinagar. As in Pahalgam and Gulmarg, there are here post and telegraph offices, the Government dispensary and a police station. The Sindh river and its tributaries in Gandarbal supply fish in abundance. Gandarbal is the starting point of excursions to famous places like Sonamarg, Baltal, Zojila mountain, Lake Gangabal and the Harmukh mountains.

Sonamarg.—This glacier valley is at a distance of 51 miles from Srinagar, and is 8,750 feet above the sea level. It presents one of the finest pieces of scenery in Kashmir and is noted for its bracing climate. A portion of the road [911] to Sonamarg is metalled and the remaining is a fair-weather motor road. Large camping grounds are available in the valley. The famous Sri Amarnath cave and the Kolahoi glacier in the Liddar valley are accessible from this place also. Snow trout are available in the river at Sonamarg.

Gangabal.—This glen is about 11,700 feet above the [111]
sea level and contains an attractive lake. On one side of the lake rises the towering peak of Harmukh (16,900 feet). It is a place of pilgrimage for Hindus.

485 the sea level. It is situated at a distance of 42 miles
361 from Batote on the Banihal Cart Road, and a fair-weather motor road from this place to Bhadarwah has been constructed recently. The climate of the place is very cool.

Batote.—This is a hill station on the Banihal Cart Road at an altitude of 5,116 feet above the sea level, and at a distance of 78 miles from Jammu. It has a natural sanatorium surrounded by pine trees.

Kud.—This hill station with an altitude of over 5,500 feet above the sea level is situated on the Banihal Cart Road, at a distance of 66 miles from Jammu. It commands picturesque scenery. During summer months, it is an ideal hill station for the people of Jammu Province and the neighbouring areas in the Punjab.

Sanasar.—Sanasar is a beautiful valley at the top of Batote Range and is a good health resort. A fair-weather motorable road has recently been constructed from Patni top to provide easy access to this place.

758 Besides, there are a number of places of pilgrimage
491 both in Jammu and Kashmir, which attract a large number of people. Sri Amarnath cave in Kashmir situated at an altitude of 12,729 feet above the sea level, is an all-India Hindu shrine and attracts pilgrims from places far and near every year. The road from Srinagar to Pahalgam, about 60 miles, is metalled, and thence there is a pony road of about 27 miles to this cave. Sri Vaishno Deva in Reasi Tehsil in Jammu Province similarly attracts large number of pilgrims every year. The road is open to motor and lorry traffic as far as Katra, and from that place, the cave can be approached by ponies or mules. Harratbal, at a distance of about 5 miles from Srinagar, has a shrine of Muslims associated with the holy Prophet. The shrine is approached both by a metalled road and Lake Dal and attracts many Muslim visitors.

660 The Jammu and Kashmir State provides a vast field for men of different tastes and interests. The holiday-maker finds in Kashmir the chief garden of Asia, with scenery hardly surpassed anywhere else in the world. For the lover of sport a wide range of game is available. The botanist and the zoologist have here a great wealth of flora and fauna. The lovely glens and the shaded mountain spurs in their picturesque settings provide an inexhaustible theme to the genius of the poet and a background for the contemplation of the philosopher. For the

the country's resources and in the expansion of trade. 175
Another brother of the Maharaja, Raja Ram Singh was for 648
several years the Commander-in-Chief of the State forces. 643

In 1877, a British Officer had been stationed as
Political Agent at Gilgit. He had been withdrawn in 1881, 175
but in 1889 the Agency was re-established. The Agency 648
comprised the chiefships of Hunza and Nagar and the
governorships of Punial, Yasin, Kuh-Ghizr and Ishkoman.
Hunza and Nagar, separated from each other by a river,
are in the extreme north of the territory. The inhabitants
of the former are mostly Maulais and of the latter Shias.
In 1885, the Kashmir garrisons at Chaprot and Chalt
were attacked. When the British Political Agent,
Colonel Durand, visited Hunza and Nagar in 1889, the
chiefs made an apparent submission, but they failed to
keep the conditions agreed upon. Hostilities broke out,
and after some fighting, Hunza and Nagar were occupied
by a combined force of the British India and the State
troops in 1891. The Chief of Nagar was reinstated
by His Highness' Government. But the Chief of Hunza
fled to Chinese Turkistan, and his half brother,
Safdar Khan was installed in his place.

The Sialkot-Jammu Railway was opened to traffic in 496
1890. The Jhelum Valley Cart Road, 132 miles long, 491
which had been commenced in the time of Maharaja
Ranbir Singh, was completed in the early nineties. The
part of it between Kohala and Baramulla (98 miles) had
been opened in 1889. The road connects Srinagar with
Kohala. A bridge at Kohala joins His Highness' territory
with British India, and from the bridge runs a 64 miles
road through Murree to Rawalpindi. The construction of
the Banihal Cart Road is another achievement of the late
Maharaja's reign. Its importance lies in the fact that it
connects Srinagar, the summer capital of the State with
Jammu, the winter capital, which is also a railway station,
without passing through British Indian territory. The two
routes together with their branch roads form one of the
finest systems of mountain roads in the world.

A few words about the old routes to Kashmir appear 487
to be necessary here. The Murree route from Deval to
Baramulla consisted of eleven marches. Deval could be
reached by cart from Rawalpindi. It was usual to take a
boat at Baramulla for Srinagar. But even this short
journey took more than 24 hours. Then there was the

487 Pir Panjal route. In the reign of Maharaja Ranbir Singh, visitors generally used this way. It had been the favourite route of the Mughal emperors and nobles, and the remnants of the Mughal *sarais* are still to be met with almost at every halting place. The nearest railway station for this route is Gujrat. The distance from Gujrat to Bhimber, which was about thirty miles, could be covered by cart. From Bhimber, Srinagar could be reached in 12 marches of 10 to 15 miles each. The high Pir Panjal range had to be crossed on this route. Thana Mandi lay at a distance of 70 miles from Bhimber. A traveller could take the Poonch route from Thana Mandi and complete the journey in 8 marches by way of Uri. This was, however, difficult and not much favoured.

491 It will thus be seen that the construction of the two roads connecting the Punjab with Srinagar was no mean achievement. Lakhs of rupees were spent on the *pucca* bridle road to Gilgit. Another bridle road connected Srinagar with Leh in Ladakh. Considerable expenditure was incurred on the maintenance and repairs of these roads, all of which passed through difficult mountainous countries. In 1894, the postal service of the State was amalgamated with the imperial service, and in 1897, His Highness' Government entered into an agreement for exchange of services between the State and the Imperial telegraph systems.

205 648

651 In 1887, His late Highness requisitioned the services of a British Officer from the Government of India for the purpose of land settlement. But the real credit for the settlement must go to Mr. (afterwards Sir) Walter Lawrence, who was appointed Settlement Commissioner in 1889, and who brought great sympathy and understanding to bear on his task. The first settlements in Jammu and Kashmir were completed in seven years. The settlement of Astore and Gilgit was completed in 1894. The main features of Mr. Lawrence's work which had the complete approval of His late Highness and the State Council were :—

(a) The State demand was fixed for 10 years.

(b) As a first step towards substitution of payment in cash for payment in kind, the proportion of the latter was so fixed as to cause the least hardship to the cultivators and maintain the confidence of the city population.

Rs. 17 lakhs, is in progress. His Highness' Government were among the first in India to set up a special organization for T. B. diseases. The Tuberculosis Department now maintains 5 institutions, 3 in Kashmir and 2 in Jammu, including a well-built and properly staffed Sanatorium at Tangmarg in Kashmir. Special staff is maintained for fighting epidemic diseases. Jammu Province was perennially afflicted with considerable outbreaks of plague in certain areas. An anti-plague scheme was tried in Jammu some years ago and since then this Province has been comparatively free from the disease. The magnitude of work done by the special epidemic staff may be judged from the fact that during the cholera epidemic of 1935, 13,00,000 inoculations were performed in Kashmir Province. This is believed to be the record number of mass inoculations performed anywhere at one time. In August 1941, there was another outbreak of cholera in Kashmir Province, but it was soon brought under control. Special measures to combat malaria in Jammu Province are under consideration. Active measures have been taken to meet the danger of venereal diseases that are particularly prevalent in certain areas in Jammu Province. Special dispensaries have been maintained for the treatment of these diseases. In addition, educational propaganda is being carried on so that enlightenment may lead to the prevention of these diseases. A Committee has been set up to consider the adoption of further measures to check these diseases.

The Medical Department has recently been reorganized with the object of extending the range and quality of medical relief to the people. The staff has been strengthened and medical officers appointed in each district to supervise the medical and health work in the districts concerned.

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In a mountainous country like Jammu and Kashmir State, the problem of communications is very important. The two principal roads that link the State with British India are (1) the Jhelum Valley Road and (2) the Banihal Cart Road. Both are metalled. The length of the Jhelum Valley Road is 132 miles, of which about half is

tarred. This road runs from Srinagar to Kohala connecting Kashmir Valley with Murree and Rawalpindi. From mile 111 (Domel), a branch of this road runs towards Ramkot and connects the valley with the Hazara district. There is heavy vehicular traffic on this road which is maintained in a fairly good condition and remains open to traffic throughout the year. 491

The Banihal Cart Road, which has a length of 200 miles, connects Srinagar with Jammu, the winter capital of the State. The road traverses the Banihal Pass which is at an elevation of 9,000 feet from the level of the sea. About 100 miles of this road have been tarred. It is the most important road in this State, as it runs through the heart of Jammu and Kashmir territories to the Jammu (Tawi) railway station. Due to heavy snow-falls, however, a portion of the road generally remains closed during winter months. A heavy snow-plough and a bull grader have been purchased for the clearance of the snow. They have been found very useful in removing the snow quickly and economically when it has not accumulated to a depth of more than 2 feet.

Attention has been given recently to the work of widening of this road at bad corners and removing the curves on it, and thus shortening the distance between Srinagar and Jammu.

The Leh Treaty Road is in point of importance, the third road in the State. It is the main trade route connecting Ladakh and Central Asia with India. This road is metalled up to Gandarbal. From there to Sonamarg, a distance of 38 miles, a fair weather motorable road has been constructed. The rest of the road is a bridle path.

The fourth road is the Bandipur-Gilgit road with a political importance similar to the Leh Treaty Road. It runs over the Burzil pass and is 193 miles in length. Owing to the lease of Gilgit to the Government of India in 1935, the State is now maintaining only 165 miles of this road. It is a bridle road throughout.

Several minor roads have been newly constructed in recent years and interior mountainous parts of the State have been thrown open to traffic to provide better facilities for trade. The Batote-Bhadarwah fair weather road was recently opened to light motor traffic.

The Jammu-Suchetgarh Railway is so far the only railway in the State. But motor lorry services connect [496]

491 all the districts and important towns, except those in the frontier, with one another. Two bridges, one over [731] the Chenab at Akhnoor and the other over the Tawi at Jammu, have been built at a cost of about Rs. 8 lakhs. The bridge at Akhnoor is believed to have the largest unsupported span (450 ft.) in India. The bridges over the Jhelum between Muzaffarabad and Domel and those over the Kishanganga between Muzaffarabad and Garhi Habibullah, which had been washed away during the flood of 1929 were replaced at a considerable cost. Following this flood, an elaborate scheme estimated to cost about Rs. 20 lakhs was sanctioned for the prevention of floods in future. The bunds of the river Jhelum have been raised at several places, and it is gratifying to note that there has been no major flood in Kashmir during the last 12 years. The moderately heavy flood of September 1941 passed on with no damage to the city. The Ujh River in Jammu Province is, as an experimental measure, being spanned by a reinforced concrete submersible bridge, the foundations of which are so designed as to safeguard against scour in heavy floods. If the experiment succeeds, similar bridges will be constructed on the large sandy streams.

655 Telegraph, telephone and wireless services have also been developed in recent years, and all important places have been linked up. There are two wireless Radio Stations, one at Jammu Cantonment and the other at Naushera. Proposals for establishment of aeronautical services between British India and the State are under consideration. For irrigation purposes, the P. W. D. 313 maintains 10 canals, five in Jammu Province and five in 657 Kashmir Province. Of the latter, one was completed about 13 years ago, while two have been completed recently.

Water supply in the cities of Srinagar and Jammu has been considerably improved and old pipes have been replaced at several places by new ones. In the remote parts of Jammu Province where there is scarcity of water, efforts have been made to supply drinking water by means of tanks, wells and pipes. Where spring water and other natural sources of supply are available, satisfactory arrangements for drinking water have been made. As has been shown elsewhere in this note, great efforts are being made by the Rural Development Depart-

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The total expenditure incurred by the Jammu Municipality during the decade is as under :— 744 364

	Rs.
Expenditure on Public Health ...	339,849
" " Sanitation and Sanitary improvements ...	165,239
" " Public Instruction ...	5,921

86 streets were paved and drained, 43 were drained only, one new road and one nullah were constructed, 2 roads were remetalled, and 399 lights were added.

21. Improvement in Communications.—The principal requisites for the material prosperity of a country is a sound system of communications by land, by water and during the recent progressive times also by air. By breaking up the isolation of the different parts of a country, bringing into closer and immediate contact the village and the town and enabling the speediest development of the agricultural, mineral and other industrial resources of the country a backward tract is soon brought to the front rank of civilized and advanced countries through the blessings of improved systems of transport and communications. 491 494

Want of suitable communications and transport facilities have proved great obstacles to the political and economic development of India and constitute still greater impediments in the case of our State. In India a large part of deficiency has been made up by the various systems of Railways and Roads which have worked great economic and social improvement by breaking up the isolation of the village, the immobility of labour and the conservatism of the people.

Unfortunately due to the hilly character of the country the average height of which is 5,600 feet above sea level and the mountain barriers that dismember it, the work of improvement is not so easy and the progress cannot be expected to be as speedy as in the plains. In 1889 there was no continuous road to drive through in Kashmir although there existed patches of small lengths between different towns. The routes were difficult and passed over dangerous ascents and descents rendering the journey to Kashmir valley very difficult. Thanks to the generous grants expended by His Highness' Government on improvement of communications from year to year that during the short space of 40 years we find that marvellous progress has been made in this direction. The following are the principal road systems :—

The Jhelum Valley Road.—This road has a length of 132 miles from Srinagar to the Kohala Bridge where a further length of 64 miles of Kohala-Murree-Pindi route of the British territory connects the valley with the Punjab. Till the year 1922 this was the only road for vehicular communication between the Punjab and Kashmir. This road has no doubt opened up the country to a great extent and given great impetus to export and import trade which during the last decade has considerably increased in volume. The old-type ekkas and bullock-carts a delaysome and costlier means of transport have been replaced by modern means of cheap and speedy transport by motor lorries. The increase of trade and traffic is evidenced by the increased revenue from the road toll which amounts to 3 lacs a year.

Garhi-Habibullah Road from Domel.—This road with a length of 12 miles links up the State with the Hazara border at Ramkot from where vehicular traffic passes over the Garhi-Habibullah road in the British territory till it joins Railway at Abbotabad. During the decade improvements costing Rs. 97,524 were effected on this road.

The Banihal Cart Road.—Both the above routes to Srinagar being lengthy and tedious did not bring that close touch between the two provinces

491 of Jammu and Kashmir which was so essential for the development of the
494 State. A long travel through the railway from Jammu to Rawalpindi, a tedious nightly change at Wazirabad Junction, arrangements for transport at Rawalpindi and then a halt on the way either on the British or the State side of Kohala were factors which combined to make the journey a tedious and
491 uninviting one. To remedy this defect the Banihal Cart Road was started in 1909
653 and completed in 1922 at a cost of 43 lacs. It provides a direct link between Jammu and Srinagar (the two capitals of the State) and passing entirely through the State territories it covers a total length of 203 miles rising from Jammu to the Patani Pass at an altitude of 7,000 feet and then after dropping down to the valley of the Chenab at Ramban it rises to the Banihal Pass at an altitude of 9,000 feet whence it drops again to the valley of Kashmir which has a uniform level of over 5,000 feet above sea. The opening of this important road in 1922 imparts to the decade under review a special significance as the work is perhaps the biggest and costliest feat accomplished in the history of the State Public Works Department. The road is progressively gaining in importance and popularity and during the last few years the volume of traffic has so much increased that in 1987-88 (1931) 14,017 motor lorries, 3,612 motor cars, 495 tongas, 63 ekkas, and 197 bullock-carts passed over the road in a single year and the road toll receipts averaged to Rs. 200,000 per annum. The small figures of traffic in the case of tongas, ekkas and bullock-carts is a clear evidence of the facts that these slow means of transport have been almost completely ousted by the motor vehicles and the slight trace still lingering only plies between short stages and not on the entire length of the road journey.

The Srinagar-Ganderbal Road, the Nasimbagh Road and Achhabal-Anantnag Roads were metalled during the decade while general improvement and tarring of the Srinagar roads, the widening of the Gupkar Road and the construction of the Boulevard Road from the Gagribal to Sherazibagh round the Dal Lake mark a great step towards advancement. In the Jammu Province the progress during the decade has by no means been slow as is evidenced by the completion of the Mirpur-Chechian Road at a cost of Rs. 251,913 in 1986 (1929) which has greatly helped the development of trade, traffic and the resources of the country. Its utility for military purposes was established during the recent disturbances when it served a very useful purpose in carrying regiments of the State and British Military to quell the agitation in Mirpur and surrounding area.

491 *Samba Road.*—Although only 17 miles out of 21 of this road have been metalled and wire netting has been spread over the sandy portions to facilitate traffic, yet the road is open to lorry traffic and Samba—important stronghold of the Dogra Rajputs—is only at one hour's distance from Jammu now.

Jammu-Kathua Road.—Though only a fair weather road and *katcha* yet its opening has brought the Kathua District Head Quarters (which formerly could only be reached in two days through a circuitous route proceeding upto Pathankote by Railway and then over miles of bad road) into direct touch with the Capital (Jammu). The journey of two days can now be accomplished in four hours in a lorry which also goes to Jasmergarh tehsil. It is hoped that greater attention to this road in future will open out this part of the country which has very good rice producing areas.

Akhnur to Hamirpur Sidhar (length 21 miles).—Passing along the mainline of the Pratap Canal upto its tail it takes a turn to Hamirpur Sidhar. This is a *katcha* road and if it is extended to Manawar, as is proposed, Jammu will be connected with Mirpur through an all-State route leading to greater security and prosperity of His Highness' subjects in Mirpur Wazarat and Akhnur tehsil.

Kathua-Basohli Road.—Formerly a wholly bridle road with a length of 24 miles out of which 18 miles pass almost through hilly tracts has now been made fit for wheeled traffic for the first nine miles and estimate of Rs. 68,000 has been framed to make the whole of it fit for wheeled traffic.

6:India G-3 (1931)1933 AVI Kashmir AVI

Katra-Suketar Road.—This motor road branching off at Suketar (18 miles from Jammu on the Banihal Cart Road) and terminating at Katra town has brought the head-quarters of the Riasi district nearer to Jammu and is a great boon for the pilgrims to Trikuta Devi. Out of a total length of 10½ miles 8 miles have been metalled during the decade at a cost of Rs. 72,955.

Besides the above the improvement and metalling of the Jammu roads has made the city more neat and beautiful and the construction of the Gumat-Shalimar road has relieved the congestion of traffic in the city.

Bridges.—In Kashmir apart from the construction of the Barbarshah and Safakadal bridges and laying out of separate footpaths on the Amirakadal bridge in the city, the Domel and Kishenganga bridges which were washed away by the floods of 1929 were rebuilt at a cost of Rs. 114,300 restoring communication with Muzaffarabad; and Khudwani bridge over the Vishow river was also reconstructed and has restored the communication to the Kulgam tehsil.

In the Jammu Province the Karai Suspension bridge on Marwa river on Kishtwar Symthan Pass was newly built at a cost of Rs. 12,487 and suspension bridge over the Chenab at Doda was also completed at a cost of Rs. 20,426 during the decade. Of the big bridges that on the Bahlol Nalla which in the rainy season widened to ½ mile and rendered passage of wheeled traffic impossible on the Jammu-Sialkot Road was completed at a cost of Rs. 123,278, thus removing a great nuisance of the motorists who were held up half way on the road and had to wait till the subsidence of the waters. The volume of wheeled traffic over the old suspension Tawi bridge had assumed such abnormal proportions that it became essential to widen the bridge and have a new pukka construction substituted in its place. A new girder bridge having a central roadway of 18 ft. for vehicular traffic and side walks of 8 ft. each for pack pony and pedestrian traffic has been constructed over the existing piers and abutments. The bridge is five feet higher than the highest flood level and was completed at a cost of Rs. 3,44,000 after the close of the decade under review.

The total road mileage as maintained by the Public Works Department shows an increase of 415 miles out of which 247 miles represent the increase in the metaled roads only as will be shown by the following statement :—

		1921.	1930.	Increase.
Metalled Roads	..	244	491	247
Semi-Metalled Roads	..	130	22	—38
Kutcha Roads	..	2,256	2,853	206
Total	..	2,630	3,046	415

The total expenditure on the Public Works Department including roads and buildings is Rs. 33,377,010. Besides the above roads, some roads in the Kashmir Province are looked after by the Revenue Department and some forest roads by the Forest Department.

22. Development of Industry.—It has now become a proverbial saying that the State of Jammu and Kashmir is exceedingly rich in natural resources which at the present moment are in an inactive state or have reached only the infant stage of development. The principal natural resources available to the State and its people for raising wealth and converting that wealth into necessities of life required by the higher standard of life into which the progress of civilization is pushing the peoples of the world day by day are noted below and the ensuing pages shall take account of all these sources of wealth, starting with

6:Spate N-4 (no date)1954 AW1 India
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433 *India's*. The importance of Kashmir water to W Punjab, for both irrigation
668 and power, has been stressed already; Kashmiri timber was also very important to W Punjab, and conversely had its main outlet there, since exploitation depended largely on rafting down the rivers which all flowed into *W* Punjab. The Sialkot sports goods industry used Kashmir willow and resin. The import of salt for the Kashmir tanneries is also more costly from *India* than from the Salt Range mines, and Pakistan would obviously find it easier to supply the food deficit than would *India*. Oil is essential for transport into the Vale, and Pakistanis claim that the natural supply would be from Attock or SW Asia through Karachi.

The natural links of Kashmir are mainly with W Punjab. All roads are
491 difficult to maintain, but the Jhelum route is really the only all-weather one. It is only 185 miles from Srinagar to Rawalpindi, 250 to Amritsar, and the *Indian* route is badly snow-bound (or at least impeded) for three months on the Banihal Pass, while its sub-Himalayan stretch lies athwart the drainage of an area notoriously liable to gullying and landslips. Fruit and timber were the largest exports from Kashmir, and while Pakistan has far more potential resources in temperate fruits than has *India*, the timber situation is the reverse.

631 Six years after the original outbreak no solution of this not so cold war
668 was remotely in sight. At this stage Shaik Abdullah showed signs of playing his own hand and was obviously reluctant to enter the *Indian* union on the same terms as the other states; indeed he secured substantial constitutional concessions. His supersession further inflamed Pakistani feeling, fearful of a *fait accompli*; but at the same time the crisis held a clear warning that *India* also could overplay her hand *vis-à-vis* the Kashmiris. Hence the dramatic suddenness with which, in August, 1953, both countries agreed at last on a time limit—twelve months—for the ever-receding plebiscite.

But the organisation of it will raise difficulties. Is it to be a simple yes or no, *India* or Pakistan? If the Kashmiris are to decide, it might be that they should have the option of opting for neither, risky as that might be. *India* and Pakistan are likely to be at one in vetoing this, if in nothing else. Then again neither side, for internal political reasons, could well accept complete cession as a result of a possibly narrow adverse majority. However unsatisfactory, and however difficult it is to decide on the basic units, partition seems the only way out.

Indus Kohistan and Gilgit

Nanga Parbat and the Gorges

133 Nanga Parbat, the mighty NW pillar of the Great Himalaya, is almost separated from the main mass by the valleys of the Kishen Ganga and the

6:Spate N-4 (no date)1954 AW1 India
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Baltistan

133 The Indus furrow is in general broken, rocky, barren, and dry. But every snow-fed tributary builds its fan, and where there is enough water the stream is split into radiating channels: "the living greens of apricots, willow trees, and little fields of barley make the surrounding desert appear uniformly parched and brown." E of Leh the Indus flows for 20 miles along a fault which brings it against the softer Eocene rocks; here there is a little alluvial plain and the fans "end abruptly against swampy fields, so that a man can stand with one foot in a desert and the other on damp green [161] grass". This is perhaps the best-peopled part of the region, which has an average density of 4. The plain is dominated by Hemis Gompa, the most important Buddhist monastery of Little Tibet.

241 Beardless *grim* barley is the dominant crop, and can be grown to nearly 15,000 ft; at lower altitudes two crops a year may be possible, as the plant matures very quickly. Wheat, buckwheat, pulses, roots, and lucerne are grown in sandy carefully-manured soils; new soil is brought to the fields from hill-side pockets, or sprinkled on the snow to melt it when it lies late. Ploughing and transport are mostly by the *dzo*, the offspring of the cow and the yak bull. The grain is ground by water-mills of rough but ingenious construction.[34]

221 511 771 The people are in part nomadic—the Champa herders of sheep and yaks —but the Ladakhis proper are for the most part settled agriculturalists. Although they are often in debt to the monasteries, these are apparently very amenable creditors, and the peasantry is on the whole much more prosperous than the Muslim Baltis down-river; there seems little doubt that this is mainly due to the check on population provided by polyandry and monasticism. The whole atmosphere is Mahayana Buddhist, and the most prominent features of the cultural landscape, after the irrigated fans, are the monasteries, the innumerable *chorten* shrines, prayer wheels, fluttering streamers to affright the demons, and the long piles of *mani* stones on the approaches to villages: "heaps of rubble, shaped like sheds, with a width of twenty feet, a height of five or six, and a length of from fifty to a thousand . . . covered with hundreds of flat stones on each one of which the lamas had inscribed the universal prayer" *om mani padme hum*.[35] Hard as life is, swayed by the most fantastic demonolatry, the people have their full share of the usual Buddhist—or Mongol—cheerful good-fellowship, and are not without amenities: festivals in the winter and, in the short slack season as the barley grows, a living and intricate religious art of painting and dance.

491 433 In normal times the transit trade was an important source of income: through Skardu lies the trail to the Muztagh Pass and Kashgar; at Leh, a

[34] Details and illustration in Hutchinson, *op. cit.*, 91–94.
[35] E. Huntington, *The Pulse of Asia* (1907), 58–60; cf. G. Dainelli, *Buddhists and Glaciers of Western Tibet* (1933), 41–90, an admirably vivid description.

6: Spate N-4 (no date) 1954 AW1 India

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Baltistan

pleasant little caravanserai town, converge the roads from the Zoji La and the high Himachal Pradesh passes, the Indus road into Tibet itself and eventually to Lhasa, and the route via the Saser and Karakoram Passes (17,480 and 18,290 ft) into Sinkiang. Leh owes its importance mainly to the unusual size of its fan—5 miles wide and 1000 ft thick; purely Tibetan in aspect, it is dominated by the palace of the old Ladakhi kings, a miniature of the Potala at Lhasa.[86] But the Sinkiang trade has been declining for years with the increasing pull of Soviet Asia, and the war in Kashmir has disrupted the external contacts of this remote and fascinating little world.[87]

The Karakoram

Here, rather than on the Pamirs, is the Roof of the World, a mass of rock and ice extending for 250 miles from the Shyok to the Hunza, with the greatest assemblage in the world of giant peaks—33 over 24,000 ft—culminating in the tremendous keeps of the three Gasherbrum summits, all over 26,000, and finally K2 itself (Fig. 67). K2 (Mt Godwin Austen) is an almost regular cone of ice and limestone on a granite/gneiss base; at 28,250 ft it is exceeded only by Everest, but the latter has no such spectacular company of high peaks around it, and "above all it does not display such an immensity of silence and desolation".[88] The very passes are rarely lower than the summit of Mt Blanc (15,782 ft) and several are over 18,000; though some of those shown on the map are probably topographical cols rather than passes in a real sense, the W Muztagh, at 19,030 ft, is certainly the highest trade route in the world. The name Karakoram means 'black gravel' and has been extended from the relatively subdued terrain—at 18,000–20,000 ft!—around the Karakoram Pass in the E.[89] Geomorphologically the region is intensely interesting; its human geography is obviously almost non-existent, but what there is may fairly be called heroic.

As we have seen (Ch. I, 16, 25–26), the Karakoram is probably much older than the Himalaya, as shown for example by the absence of Tertiary sediments between Ladakh and the Nn flank of the Kunlun. Its actual relations with the other ranges of the great orogeny remain obscure; to the NW the Karakoram Ranges abut onto the Pamir/Hindu Kush in a country of very confused topography, while their continuation to the SE is still debateable, but probably via the Pangong Range into the Kailas. The divergence of Himalayan and Karakoram trends is most clearly seen N of the Shyok, but de Terra, who regards the Ladakh Range as the first member of the Karakoram system, draws attention to the swing from NW/SE to W/E

[86] See plate at p. 74 of Dainelli, *op. cit.*

[87] This is dealt with in M. Geary, "Western Tibet" (London Ph.D. thesis, 1948)—a full and admirable study which I have regretfully refrained from using for reasons of space.

[88] F. Grenard, *Haute Asie* (*Géographie Universelle*, Paris (1939) T.VIII), 343.

[89] Heights and range-names in this section from the beautiful map of the Karakoram (1/750,000) published by the Royal Geographical Society.

1: Drew G-3 (1862-187) 1875 AVI Kashmir AVI

The tents to be taken in these hills are much lighter than 484
those square double-roofed tent used in India; even the smaller 842
variety of that sort called "bi-tent" is somewhat too cumbersome. A simple tent, 9 feet quare and 7 feet high, with the sloped roof ending in a wall of) feet, suits us best. For natives, a tent with the roof slope cotinued to the ground is good, since, for the same height, it ives more floor-space. A small shāmiāna, or square awning onfour poles, with or without side curtains, is one of those things tat will add to one's comfort; it affords shade without the confinement of air; for indeed the inside of such tents as we have spoken f is almost unbearable from heat when under a bright sun; only ce reckons on being able to pitch under the shelter of a tree; in lefault, a shāmiāna will be most useful. At one time I arrangd a tent, of somewhat different shape, in such a way that one sie would lift up, and, being supported on a couple of sticks, o duty for a shāmiāna by day, while at night the join was lad up and the tent made taut again.

Very moderately provided fter this plan one will require 492
some twenty coolis for porters. If one lays in stores for a march 492
of some months, it will want grat care and a stern though discriminating rejection of the unnecessary, to keep the number from running up to fifty or more.

One seldom or never has baggage animals of one's own enough for the carriage of the camp; it may be useful in some cases to keep two or three mules or baggage-ponies; but it would not be wise to depend on them, for on these rough roads they are so apt to break down—to get a sore back or to fall lame; and sometimes one wants to go where neither mule nor pony can follow. The universal practice is for an Englishman, or for any native of rank who may get a special order from the Maharaja, to take his carriage, whether it be ponies or coolis, from stage to stage, changing it, getting fresh men or animals from the villages round, for each day's march.

Along the frequented roads there are special officers (called [622]
Kotwāl) for managing this business; where these are not, it becomes the duty of the lambardār, or headman of the village (called muqaddam in Kashmir) to undertake the service.

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

481 (called muqaddam in Kashmir) to undertake the service. In
482 general there are few four-footed beasts to be had. Coolis are the chief carriers; for these 50 lbs. to 60 lbs. is a fair load; the animals would carry from 160 lbs. to 200 lbs. The daily pay for a cooli is four annas, that is sixpence; for a pony or mule twice as much. The coolis carry their loads in various ways. In the Outer Hills they carry them on their heads, first making a soft bed with their turbans; this certainly is not the best way for difficult ground; farther up, in the Middle Mountains, the people often carry the weight on their shoulders, bending their head forward and fixing the load on the shoulder and back of the neck. But the most business-like way of all is that followed by the Kashmiris, some of the Pahāris, the Ladākhis, and the Baltis, of loading the back by means of a light framework of sticks and rope, which is suspended from the shoulders.

483 The amount that the Kashmiris, especially, carry in this fashion is surprising; not that they will do much more than the weakest cooli when the labour is forced, and there is only a fixed daily pittance for the work. But a great number of Kashmiri cultivators occupy themselves in spring and autumn in taking goods from the plains to Kashmir by contract, by weight, and on that bargain will exert themselves manfully. I once arranged my loads for the ordinary coolis, but afterwards met with some Kashmiris who were ready to take them by weight; these loaded themselves each with three of the loads that had been made up; one man carried four dozen of beer packed in cases; another load that was carried was 192 lbs.; and I have a well-authenticated case of a young man carrying 240 lbs. And this was not for a short journey, but for over a hundred miles of uneven road with many long rises and several passes, one of them over 9000 feet. In doing such feats as this the Kashmiris take their own time: the ten days' march they will take eighteen or nineteen days about; but they will do it all on a diet of unleavened bread or of rice.

000 Thus prepared with baggage and porters, we will now start from Jummoo for the journey to Kashmir; the distance is 184 miles, which will be covered in fourteen days, a day's march varying com-

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

CHAPTER VII.

MARCH FROM JUMMOO TO KASHMIR.

ROUTES FROM THE PLAINS TO SRÎNAGAR, IN KASHMIR—PREPARATIONS FOR THE JOURNEY—JUMMOO TO AKHNÛR; ONE MARCH—TUNNEL CATCHING AT AKHNÛR—AKHNÛR TO RÂJÂORÎ; FIVE MARCHES—RÂJÂORÎ TO SRÎNAGAR; EIGHT MARCHES.

AFTER the Middle Mountains, the next tract that will have our attention is Kashmir. Before, however, beginning on that country, I propose to give, in this separate chapter, some account of the roads, but especially of one of them, between the Panjâb and Kashmir, both for an example of the kind of travelling one experiences in such countries as these, and for the sake of connecting in the reader's mind those parts which up till now we have dwelt on with the countries beyond. 487 494

ROUTES FROM THE PLAINS TO SRINAGAR, IN KASHMIR.

The statement of the number of routes between the plains and Kashmir may be varied, the number may be made greater or less, according as one takes in or leaves out the less frequented, difficult, roads, and according to whether one counts the combinations that may be made by following first one route, then by a cross-road joining another. In the Political Map are shown six or seven routes that start from various parts of the plains and unite at Sirinagar the capital of Kashmir, and in Appendix IV. the marches in each route are given in detail.

The various roads are used in different degrees and for different purposes.

The road from Jummoo by Banihâl is the chief commercial route. It has become so for the reason that its starting-point in the hills is not very far from Amritsar, the emporium of the Panjâb, between which place and Jummoo there has long been a close commercial connection, while the road is open for more [431]

months of the year than some of the others.

1: Rew G-3 (1862-1872) 1875 AVI Kashmir AVI

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months of the year than some of the others. But the path itself is not good, nor is the country it goes over favourable to communications; there are five distinct ridges of hill to be crossed, besides many ups and downs over spurs that cause almost as much labour as do the passes. Horses can pass along it, though with some difficulty; the greater part of the carriage is done by men, or, in the case of grain, by pack-bullocks.

The second road, by Budil, is so far worse than the last that it is impassable for horses; it is only traversed by men, chiefly by those engaged in carrying up loads of salt and bringing down ghi.

No. 3 is a cross-road from Jummoo to join the next.

The road numbered 4, from Bhimbar over the Pîr Panjâl Pass, is the one, as told in Chapter v., that the Delhi Emperors used to go by, and that at this day English travellers much frequent. It is a road that one can ride over on a hill pony.

The next, from Bhimbar, by Râjôrî and Pûnch, to Sirinagar, is a combination of numbers 4, 5, and 6. It avoids the high Pîr Panjâl Pass, and for that reason it is freer from snow, and open for traffic earlier in the season, than the preceding one.

The route marked No. 6, from Jhelam, is not much used, since it traverses rough ground. In some respects, however, it has advantages over the others. It seems to me likely that when the railway from Lâhor is completed as far as Jhelam, that place will become a good starting-point for Kashmir, and this road may get more into favour, and merit a better construction and maintenance.

Route No. 7, from the British Hill-station of Marî, or Murree, is not much used for commercial purposes, but is a great deal frequented by English travellers. One can now go right up into the hills, to Marî itself, by post-carriage, and there, already in cool breezes, can at leisure prepare for the march to Kashmir. The road, too, is about the best of all; horses can go along it without danger.

Route No. 8, from Abbottâbâd by Muzafarâbâd, is the only one that is free, or nearly free, from snow in the winter; besides this

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

it has the advantage of not going over high ground, the ups and downs in it are trifling; hence it is a convenient road for those whose way, from Kashmir, say, lies in the direction at Atak and Peshāwar. 487 494

Not all of these roads are open to the English traveller (whose journeyings involve special arrangements); the first three are closed to him. The others have been open to Englishmen for six months of the year. Quite lately new arrangements have been made; I am not sure whether or no this restriction about time has been taken off. There is now, I believe, a limitation of the number of officers of the army who may go to Kashmir for their leave; 200 at one time are allowed. The justification for this is the great requisition for carriage that, as will be seen below, each British traveller is sure to make.* [486]

The road I have chosen, for ourselves to look into the particulars of it, is a combination of Nos. 3 and 4. We shall go from Jummoo in a north-westerly direction, so as to cut into the road from Bhimbar at Rājāorī, and from there onwards to Sirīnagar.

PREPARATIONS FOR THE JOURNEY.

A few words before starting, as to certain specialities of travelling in the Himalayas. 484 565

The natives of India are good travellers. The poor man, one who gets his living by the use of his muscles, will make a bundle of his extra clothes (if he has any), of his bedding and his cooking-pots, and with that balanced on his head or slung over his shoulder, will make a long march without asking anything of anyone, except of the shopkeeper from whom he will buy his daily allowance of flour or rice. The class above him, those who get, say, their living by their pen, or by buying and selling, will surely have a pony for the march, probably a quiet, useful animal, one that ambles along at an easy pace; the bedding will be laid in folds on the saddle, and the rest of the baggage carried on the pummel or else made

* Some useful information about those routes which are open to European travellers will be found in Dr. Ince's 'Kashmir Handbook' (published by Wyman Brothers, Calcutta); and in Kashmir itself that book will be found very useful.

2: Gervis T-3 (no date) 1954 AVI Kashmir AVI

CHAPTER NINETEEN

The Two Main Roads

OF the roads which lead out of the Valley into India and into Pakistan, there are two which are the most favoured, the one to Rawalpindi in Pakistan and known as the Jhelum Valley road, the other to Jammu and thence into India, usually referred to as the old Banihal cart road. Other routes exist; they were used in the old days by the Moghul Emperors when they came to the country, but the roads have not been reconstructed to take modern traffic. 491

In those old days the most favoured route was over the Pir Panjal Pass, which is at a height of eleven thousand feet. It took weeks to cover, with the men travelling on horseback, the women reclining not too comfortably in palanquins carried on the shoulders of sweating coolies, besides which there were large retinues of courtiers and retainers, together with companies of soldiers to protect them, in addition to hundreds of coolies and servants with all the paraphernalia, for these Emperors insisted on much of the pomp and ceremony which they had been accustomed to in their courts being continued with these peaceful entries into the country. At places on this old road are still to be seen the great serais, stone-walled acres of land in which the camps were set, but contained within the walls were rooms and a mosque since at times the ruler would tarry there for many days. There are still to be seen the ruins of towers which were really block houses, built to cover and protect the smaller bands of travellers who ventured the road. Where villages now are, there is usually to be found the place where such travellers halted for the night, and the old rest houses built since those days are in some cases in use to this day for the same purpose. [494] 485

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The distance covered by this road to Srinagar is about two hundred miles. The motorist usually completed the journey in a day, starting off after an early breakfast and reaching Srinagar for dinner, though those who were out to enjoy the scenery, which at places is really lovely, or those who were nervous and could not stand for too many miles the dozens of twists and turns with steep ascents and descents, took two days to make the journey and stayed overnight at one of the many rest houses, usually choosing that at Domel. 491

In the old days when two-horsed tongas were used to travel the rough road, the journey was agony to the European, if he happened to be in one of the seats facing the poor wretched horses' galled, thin backs; the sight alone spoiled all pleasures of the glorious views, especially when for a stage they had a driver who never ceased to apply the so-called "whip"—a stick which only continued to bruise the spines of the poor creatures. On first making that journey there were few passengers who in their fury did not grab the stick from the man, usually breaking it over their knees to demonstrate their disgust of his treatment: only after this did the stick prove to the irate passenger its usefulness, for the wretched animals, instead of responding to this humane sentiment, just stood with legs firm and refused to budge, with the result that the driver won in the end. The syce together with his horses changed at every stage, these usually being five miles apart but depending on the gradient of road. The tonga went the whole way; it would hardly have been possible to unload and reload it each time, for luggage was packed and tied on everywhere, often with bed rolls roped to the top of the canvas cover, and suit cases tied on the top of the wheel mud-guards. 494

The poorer people, those who did not trudge the road with their loads upon their backs, travelled by bullock cart, which was also used for heavy luggage, the journey taking about two weeks, or in an ekka; this is a high slung, single-horse cart, over which is a framework rather like a bird cage on which is spread cloth—usually rags—to protect the women who travel in it, sitting on the hard board floor. The proper thing for the men to do is either sit in front, or if a servant was travelling with his master's luggage, he seated himself on top of it; if the

St Gervis T-8 (no date) 1954 AVI Kashmir AVI

494 master also chose to make the journey this way, he sat facing backwards and had a step fitted on which to place his feet and so save them from dangling. The ekka took about five days to cover the road between Rawalpindi and Srinagar.

The "pleasures" of travel in those days have now gone through. The change came gradually, for after a while it was not unusual to pass a carriage and pair; now it is mostly cars and lorries which make the journey. The tongas, ekkas and bullock wagons are still on the road, but only between villages; even then bus services run between these, and lorry "seats" are to be had, either next to the driver—considered almost first class travel—or on top of the load. The driver of these usually expects to make quite a few rupees with these unofficial passengers who sleep, and have not been unknown to roll off from the high load.

491 The route from Rawalpindi to Srinagar is divided up into fourteen stages, not that this interests the traveller by car as it did those who went behind horses. The first stage, a distance of fourteen miles to Barakao, is at an altitude of about seventeen hundred feet above the sea. The road is level, fringed with trees and generally uninteresting to one who has been on the plains. But for the next stage to Tret, the climb is up through low brown foothills; in summer these are sprinkled with burnt-up scrub; the sun, if the day has advanced, can be scorching, the road dusty; in spring, though, it is different, and becomes a enjoyable journey. As usual, at a difficult corner a toll bar is come upon. Tret stands elevated four thousand feet above the sea, and here is to be found the first rest house.

361 A further thirteen miles, and just two miles after Sunny
529 Bank, lies Murree, a famous and fashionable hill station spread out over the mountains at an altitude of anything between six and seven thousand feet, which have been reached through pine-covered slopes and up many zig-zag roads and hairpin bends. Here is built a modern town, with rest house, hotels, boarding houses, a great sanatorium, a convent, schools, cinemas and churches: it is the hill station for those who live in Rawalpindi, and also for many from Peshawar and Lahore. From here a lovely view can be had of the plains, while in the distance are the glorious snow-covered ranges of mountains, which are amazingly even in their height, few being below

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491 the wide valley, so the patches of cultivated land increased in number. On the way we had only seen the road coolies at work —always in pairs, for one holds the handle of the shovel and the other the length of rope which is tied down near to the spade, as it takes two men to move a shovel full of hard rock—and the few men of the valley who were trudging the long road home so that they might save a few extra rupees to give their families after working on the other side of the mountains for months. We had also met odd parties of three or four men and women with great trusses of grass on their heads; from where they were coming or where going we could not imagine.

At the foot of the mountains, as the road flattened out, so the surface became smooth; no longer was the hard grip necessary; it was now difficult to find a patch of ground which was not under cultivation, each tiny field being divided from its neighbour by loose stone walls. Then we came on the terraced rice fields, with a stream, which could be diverted to any of them by damming it with stones, bouncing and sparkling over the rock bed. A few black buffaloes were grazing by the roadside under the eye of a couple of boys, whose one thrill in life seemed to be had by placing a stick across the road so that cars might crush it.

[494] Just before the village of Banihal, there is the toll post, after
[495] which come the houses, shops and the Dak bungalow, whilst here, when we filled up with petrol we found it cost a rupee a gallon less than in the Valley, such is the expense of the journey over the Pass.

From Banihal to Ramban, at a height of about five thousand feet, is a distance of twenty-three miles; there are few who do not consider this to be the most lovely stage of the route. For miles on end the road, which in this part is the original one, runs hundreds of feet above the river Chenab, but the valley is narrow, the grey rock on either side steep; the little valleys which come down to join that in which run river and road are thick with trees, as also are some of the more gentle slopes, but where they are not, the grey and blue shadings of the rocks add to the beauty of the glorious scene. In parts the giant rocks hang over the road, which on its other side is protected by a stone wall from the precipitous drop to the river. Occasionally a stream rushes down from above, in places it becomes a

The total expenditure incurred by the Jammu Municipality during the decade is as under :— 744 364

	Rs.
Expenditure on Public Health	— 330,849
" " Sanitation and Sanitary improvements	.. 165,250
" " Public Instruction	— 5,921

96 streets were paved and drained, 43 were drained only, one new road and one cullah were constructed, 2 roads were remetalled, and 300 lights were added.

31. Improvement in Communications—The principal requisite for the material prosperity of a country is a sound system of communications by land, by water and during the recent progressive times also by air. By breaking up the isolation of the different parts of a country, bringing into closer and immediate contact the village and the town and enabling the speedier development of the agricultural, mineral and other industrial resources of the country a backward state is soon brought to the front rank of civilised and advanced countries through the blessings of improved systems of transport and communications. 491 494

Want of suitable communications and transport facilities have proved great obstacles to the political and economic development of India and constitute still greater impediments in the case of our State. In India a large part of deficiency has been made up by the various systems of Railways and Roads which have worked great economic and social improvement by breaking up the isolation of the villages, the immobility of labour and the conservatism of the people.

Unfortunately due to the hilly character of the country the average height of which is 5,000 feet above sea level and the mountain barriers that dominate it, the work of improvement is not so easy and the progress cannot be expected to be as speedy as in the plains. In 1889 there was no continuous road to drive through to Kashmir although there existed patches of small lengths between different towns. The routes were difficult and passed over dangerous mountain and desolate rendering the journey to Kashmir very difficult. Thanks to the generous grants expended by His Highness' Government on improvement of communications from year to year that during the short space of 40 years we find that marvellous progress has been made in this direction. The following are the principal road systems :—

The Jhelum Valley Road—This road has a length of 132 miles from Srinagar to the Kohala Bridge where a further length of 64 miles of Kohala-Murree-Pindi route of the British territory connects the valley with the Punjab. Till the year 1922 this was the only road for vehicular communication between the Punjab and Kashmir. This road has no doubt opened up the country to a great extent and given great impetus to export and import trade which during the last decade has considerably increased in volume. The old-type ekka and bullock-cart a dilapidated and costlier means of transport have been replaced by modern means of cheap and speedy transport by motor lorries. The increase of trade and traffic is evidenced by the increased revenue from the road tolls which amounts to 3 lacs a year.

Gurais-Habbakadal Road from Dawar—This road with a length of 12 miles links up the State with the Bimaru border at Rawalpindi where vehicular traffic passes over the Gurais-Habbakadal road to the British territory till it joins Railway at Abbottabad. During the decade improvements costing Rs. 17,[illegible] were effected on this road.

The Baramula Cart Road—Both the above routes to Srinagar being lengthy and indirect did not bring that close touch between the two provinces

491 of Jammu and Kashmir which was so essential for the development of the
494 State. A long travel through the railway from Jammu to Rawalpindi, a
tedious rapidly change at Wazirabad Junction, arrangements for transport at
Rawalpindi and then a halt on the way either on the British or the State side
of Kohala were factors which combined to make the journey a tedious and
491 entertaining one. To remedy this defect the Banihal Cart Road was started in 1909
653 and completed in 1922 at a cost of 41 lacs. It provides a direct link between
Jammu and Srinagar (the two capitals of the State) and passing entirely
through the State territories it covers a total length of 203 miles rising from
Jammu to the Panjal Pass at an altitude of 7,000 feet and then after dropping
down to the valley of the Chenab at Ramban it rises to the Banihal Pass at an
altitude of 9,000 feet whenceit drops again to the valley of Kashmir which has
a uniform level of over 5,000 feet above sea. The opening of this important road
in 1922 appears to the decade under review a special significance as the work is
perhaps the biggest and costliest feat accomplished in the history of the State
Public Works Department. The road is progressively growing in importance and
popularity and during the last few years the volume of traffic has so much increased
that in 1927-28 (1931) 14,017 motor lorries, 3,612 motor cars, 405 wagon, 63
ekkas, and 197 bullock-carts passed over the road in a single year and the road
toll receipts averaged to Rs. 200,000 per annum. The small figures of traffic in
the case of wagon, ekkas and bullock-carts is a clear evidence of the facts
that these slow means of transport have been almost completely ousted by the
motor vehicles and the slight trace still lingering only plies between short
stages and not on the entire length of the road journey.

The Srinagar-Gandarbal Road, the Naushahra Road and Achabal-Aishmuqam Roads were metalled during the decade while general improvement and turning of the Srinagar roads, the widening of the Gaupkar Road and the construction of the Boulevard Road from the Capitol to Shervashah round the Dal Lake mark a great step towards advancement. In the Jammu Province the progress during the decade has by no means been slow as is evidenced by the completion of the Mirpur-Chakkian Road at a cost of Rs. 221,013 in 1986 (1929) which has greatly helped the development of trade, traffic and the resources of the country. Its utility for military purposes was established during the recent disturbances when it served a very useful purpose in carrying engineers of the State and British Military to quell the agitation in Mirpur and surrounding area.

491 *Sumbu Road*—Although only 17 miles out of 21 of this road have been metalled and wire netting has been spread over the sandy portions to facilitate traffic, yet the road is open to lorry traffic and Sumbu—important stronghold of the Dogra Regiments—is only at one lorry's distance from Jammu now.

Jammu-Kathua Road—Though only a fair weather road and Ambahal yet its opening has brought the Kathua District Head Quarters (which formerly could only be reached in two days through a circuitous route proceeding upto Pathankote by Railway and then over miles of bad road) into direct touch with the Capital (Jammu). The journey of two days can now be accomplished in four hours in a lorry which also goes to Jammugarh which. It is hoped that greater attention to this road in future will open out this part of the country which has very good rice producing areas.

Akhnur to Manawar Tawi (length 32 miles)—Passing along the [illegible] of the Panjar Canal upto its tail it takes a turn to Manawar Tawi. This is a fair-weather road and if it is extended to Mirpur, as is proposed, Jammu will be connected with Mirpur through an all-State route leading to greater security and prosperity of the Highland subjects in Mirpur Tehsil and Akhnur tehsil.

Kathua-Basohli Road—Formerly a wholly bridle road with a length of [illegible] miles one of which 18 miles goes almost through hilly tracts has now been made fit for wheeled traffic for the first nine miles and expenses of Rs. [illegible] have been incurred to make the whole of it fit for wheeled traffic.

491 the wide valley, so the patches of cultivated land increased in number. On the way we had only seen the road coolies at work —always in pairs, for one holds the handle of the shovel and the other the length of rope which is tied down near to the spade, at it takes two men to move a shovel full of hard rock—and the few men of the valley who were trudging the long road home so that they might save a few extra rupees to give their families after working on the other side of the mountains for months. We had also met odd parties of three or four men and women with great trusses of grass on their heads; from where they were coming or where going we could not imagine.

At the foot of the mountains, as the road flattened out, so the surface became smooth; no longer was the hard grip necessary; it was now difficult to find a patch of ground which was not under cultivation, each tiny field being divided from its neighbour by loose stone walls. Then we came on the terraced rice fields, with a stream, which could be diverted to any of them by damming it with stones, bouncing and sparkling over the rock bed. A few black buffaloes were grazing by the roadside under the eye of a couple of boys, whose one thrill in life seemed to be had by placing a stick across the road so that cars might crush it.

[494] Just before the village of Banihal, there is the toll post, after
[495] which come the houses, shops and the Dak bungalow, whilst here, when we filled up with petrol we found it cost a rupee a gallon less than in the Valley, such is the expense of the journey over the Pass.

From Banihal to Ramban, at a height of about five thousand feet, is a distance of twenty-three miles; there are few who do not consider this to be the most lovely stage of the route. For miles on end the road, which in this part is the original one, runs hundreds of feet above the river Chenab, but the valley is narrow, the grey rock on either side steep; the little valleys which come down to join that in which run river and road are thick with trees, as also are some of the more gentle slopes, but where they are not, the grey and blue shadings of the rocks add to the beauty of the glorious scene. In parts the giant rocks hang over the road, which on its other side is protected by a stone wall from the precipitous drop to the river. Occasionally a stream rushes down from above, in places it becomes a

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sible to keep my eyes on the road and away from the magnificent views as we climbed up through blue and grey cedars, tall firs and straight pines, the ground strewn with their cones and needles, the scent in the air glorious. As though to tempt the tourist to stop a while to enjoy to the full all that is about him, on many of the bends the road has been widened so that a car can be parked, for it is the ideal place for the picnic lunch or tea as you look down on the forest-covered hills, the silver river lost for a distance behind their beautiful multicoloured branches and high in the background the snow-covered mountain tops, sharply separated by their whiteness from the clear blue of the sky. 361

The rest house at Kud sits just above the road, and although the furnishings were far from up to hotel standard, food of a kind was to be had there, and so we stopped the night, to awaken next morning to walk out on to the covered verandah and look across to the distant hills, over the mist which still clung to the valley between. Like most of these rest houses and Dak bungalows, which are usually quite old buildings, it has been beautifully sited for tourists but is not comfortable enough to encourage them to linger long. This was to be the last night on which blankets would be required on the bed. 361 495

From here down to Udhampur is a distance of twenty-five miles, the road gradually dropping, with many hairpin bends; but still the country clings to its trees, although as the latitude becomes lower, so the sweet-smelling pines and the firs are replaced by others. From among the barren red rocks great bushes grow, and when we were there they were all in bloom, the most fascinating being a mass of pink wax-like flowers, the leaves narrow, long and glossy, and when we stopped we found small clumps of wild strawberries in those parts of the road which held more vegetation. Still the road was with the river. 491

Most of the little towns we had passed through had consisted of long bazaars, always with many "hotels" which are really restaurants. Here and there on the bend of the road, beneath shady trees and close to a stream or a spring there were the odd tea shops, their sign of trade as always, being rows of cups and saucers and tiny tea pots, for each customer has his own pot; whilst behind them is a great clay stove with a kettle always 361 443

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The only railway at present is a short length of 16 miles, constructed at the cost of the State, which is included in a branch of the North-Western State Railway from Wazīrābād through Siālkot. It cost 9·6 lakhs, and has usually earned a net profit of 1 to 2½ per cent., in addition to the rebate allowed from traffic exchanged with the North-Western Railway. A line has been surveyed along the Jhelum valley route, and it is proposed to work this by electricity derived from the river.

205 648 Post Office

The State is included for postal purposes in the circle administered by the Postmaster-General of the Punjab and North-West Frontier Province. Formerly Kashmīr had its own postal service and used its own postage stamps, but as far back as 1876 there were British post offices in Srīnagar and Leh. The State stamps were used only for local purposes, and letters and other postal articles passing between the State post offices and British India were charged with both Kashmīr and Indian postage. In 1894 the State posts were entirely amalgamated with the Indian postal system. The following statistics show the advance in postal business since 1880–1 :—

	1880–1.	1890–1.	1900–1.	1904–5.
Number of post offices . .	2	2	81	78
Number of letter boxes . .	...	...	199	207
Number of miles of postal communication . . .	...	...	1,588	1,678
Total number of postal articles delivered :—				
Letters	48,126	138,216	1,414,140	1,519,674
Postcards	3,406	26,858	1,099,181	1,639,430
Packets	832	16,146	96,356*	166,400
Newspapers	41,978	70,116	193,414†	246,074
Parcels	1,741	4,914	32,786	77,402
Value of stamps sold to the public . . . Rs.	‡	‡	81,030	1,06,008
Value of money orders issued Rs.	‡	‡	3,10,991	16,37,787

* Including unregistered newspapers. † Registered as newspapers in the Post Office. ‡ The figures are included in those of the Punjab.

731 Famine.

The accounts of early famines are vague, but it is known that they occurred. While Sher Singh was governor (1831–3) severe distress was felt and many people fled, but the next governor, Mīān Singh, did much to restore prosperity by importing grain. It is said that the population was reduced to a quarter in that famine. In 1877–9 a worse disaster was experienced and the loss of life was enormous. Famines in Kashmīr are not caused by drought, as in India, because the

361 **Jammu Town.**—Capital of the Jammu province, Kashmīr State, and the winter head-quarters of the Mahārājā, situated in [62] 32° 44′ N. and 74° 55′ E., at an elevation of 1,200 feet above sea-level. Population (1901), 36,130. It lies high on the right bank of the river Tāwi, which flows in a narrow ravine to [342] join the Chenāb. The town covers a space of about one square mile, densely packed with single-storeyed houses of round stones and mud with flat tops. In the upper portion are superior houses of brick, and in the Mandi stand the State offices and the palaces of the Mahārājā and his brother. The general effect of Jammu is striking; and from a distance the whitewashed temples, with their gilded pinnacles, suggest a splendour which is dispelled on nearer acquaintance. The most conspicuous of the temples is Raghunāthji, but like all the other buildings in Jammu it is commonplace. The Dogrās have little taste in architecture, and are essentially economical and practical in their ideas of domestic comfort.

[496] The railway, which runs to Siālkot, a distance of about 27 miles, starts from the left bank of the Tāwi. The river is spanned [491] by a fine suspension bridge, and a good cart-road runs from the bridge as far as the Mandi. The other streets are narrow and irregular, and there is nothing of striking interest. Of late years the construction of water-works, the opening of the cart-road to the Mandi, the suspension bridge over the Tāwi, and the railway extension from Siālkot have improved the conditions of life in Jammu; but there has been no marked response either in population or in prosperity.

511 In the palmy days of Rājā Ranjīt Deo, towards the latter 487 part of the eighteenth century, it is stated that the population was 150,000. There is nothing in the geographical position of Jammu which makes for prosperity. It lies on the edge of the Mahārājā's territories, with an infertile hinterland. Rightly speaking, it should have been the emporium for Kashmīr commerce, but the construction of the Kohāla-Srīnagar cart-road has taken trade away from the Jammu-Banihāl route. At present there are hopes of the development of coal-mines to the north, which might bring prosperity to the Dogrā capital; and the railway projected from Jammu to Srīnagar would restore much business.

361 The town is situated on a hill. It may be aptly called 'the city of temples,' as every traveller is likely to be impressed with these, while approaching by road or train. The largest and the central place of worship is the temple of Sri Raghunāthji. The town was a great centre of industry in the time of the

the country's resources and in the expansion of trade. 175
Another brother of the Maharaja, Raja Ram Singh was for 648
several years the Commander-in-Chief of the State forces. 643

In 1877, a British Officer had been stationed as Political Agent at Gilgit. He had been withdrawn in 1881, 175
but in 1889 the Agency was re-established. The Agency 648
comprised the chiefships of Hunza and Nagar and the governorships of Punial, Yasin, Kuh-Ghizr and Ishkoman. Hunza and Nagar, separated from each other by a river, are in the extreme north of the territory. The inhabitants of the former are mostly Maulais and of the latter Shias. In 1885, the Kashmir garrisons at Chaprot and Chalt were attacked. When the British Political Agent, Colonel Durand, visited Hunza and Nagar in 1889, the chiefs made an apparent submission, but they failed to keep the conditions agreed upon. Hostilities broke out, and after some fighting, Hunza and Nagar were occupied by a combined force of the British India and the State troops in 1891. The Chief of Nagar was reinstated by His Highness' Government. But the Chief of Hunza fled to Chinese Turkistan, and his half brother, Safdar Khan was installed in his place.

The Sialkot-Jammu Railway was opened to traffic in 496 ●
1890. The Jhelum Valley Cart Road, 132 miles long, 491
which had been commenced in the time of Maharaja Ranbir Singh, was completed in the early nineties. The part of it between Kohala and Baramulla (98 miles) had been opened in 1889. The road connects Srinagar with Kohala. A bridge at Kohala joins His Highness' territory with British India, and from the bridge runs a 64 miles road through Murree to Rawalpindi. The construction of the Banihal Cart Road is another achievement of the late Maharaja's reign. Its importance lies in the fact that it connects Srinagar, the summer capital of the State with Jammu, the winter capital, which is also a railway station, without passing through British Indian territory. The two routes together with their branch roads form one of the finest systems of mountain roads in the world.

A few words about the old routes to Kashmir appear 487
to be necessary here. The Murree route from Deval to Baramulla consisted of eleven marches. Deval could be reached by cart from Rawalpindi. It was usual to take a boat at Baramulla for Srinagar. But even this short journey took more than 24 hours. Then there was the

tarred. This road runs from Srinagar to Kohala connecting Kashmir Valley with Murree and Rawalpindi. From mile 111 (Domel), a branch of this road runs towards Ramkot and connects the valley with the Hazara district. There is heavy vehicular traffic on this road which is maintained in a fairly good condition and remains open to traffic throughout the year. 491

The Banihal Cart Road, which has a length of 200 miles, connects Srinagar with Jammu, the winter capital of the State. The road traverses the Banihal Pass which is at an elevation of 9,000 feet from the level of the sea. About 100 miles of this road have been tarred. It is the most important road in this State, as it runs through the heart of Jammu and Kashmir territories to the Jammu (Tawi) railway station. Due to heavy snow-falls, however, a portion of the road generally remains closed during winter months. A heavy snow-plough and a bull grader have been purchased for the clearance of the snow. They have been found very useful in removing the snow quickly and economically when it has not accumulated to a depth of more than 2 feet.

Attention has been given recently to the work of widening of this road at bad corners and removing the curves on it, and thus shortening the distance between Srinagar and Jammu.

The Leh Treaty Road is in point of importance, the third road in the State. It is the main trade route connecting Ladakh and Central Asia with India. This road is metalled up to Ganderbal. From there to Sonamarg, a distance of 38 miles, a fair weather motorable road has been constructed. The rest of the road is a bridle path.

The fourth road is the Bandipur-Gilgit road with a political importance similar to the Leh Treaty Road. It runs over the Burzil pass and is 193 miles in length. Owing to the lease of Gilgit to the Government of India in 1935, the State is now maintaining only 165 miles of this road. It is a bridle road throughout.

Several minor roads have been newly constructed in recent years and interior mountainous parts of the State have been thrown open to traffic to provide better facilities for trade. The Batote-Bhadarwah fair weather road was recently opened to light motor traffic.

The Jammu-Suchetgarh Railway is so far the only railway in the State. But motor lorry services connect [496]

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together, these two are covered with twigs again; on these animals are made to cross, the small sure-footed mountain horse with load gingerly steps forward and slowly proceeds for there is no turning back. In one place at least there still remains a sort of pulley "bridge". This consists of a thick plaited leather rope—some six or eight strands strong. The traveller sits in a rope loop which is suspended from another ring which runs on this rope. He has a line attached to his precarious seat and with this is pulled across, rather after the fashion of a breeches-buoy.

In places the road is made by driving stakes of wood into the rock face, others are rested across these and covered with shale. It is surprising how loose the track will get, how many stakes will have rotted, how close to the cliff face a man will have to get because of the weakened portion, before it is repaired. I have been told by more than one that it was not thought necessary to mend a rope bridge or a made-up, shelf-like track until someone had fallen through or over it. This was explained to me in all seriousness just as I was about to cross one after commenting on the frayed handrail.

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The most generally known Gilgit Road is that which goes from Srinagar to Gilgit, a distance of about two hundred and twenty-five miles—fifteen marches. Until close on the end of the last century, the mere mention of the Gilgit Road to a Kashmiri villager terrified not only him but his whole family, for at Gilgit a garrison was maintained by the Kashmir State; this had to be kept supplied, and forced labour—known as "beggar"—was "recruited" for the work. The so-called road was then but a track which could not be used for pack ponies, with the result that coolies had to carry the loads, and the Kashmir State sepoys press-ganged these men from outside the city. On news reaching the villages that the soldiers were searching out coolies, the able-bodied men and usually the whole village made for the hills or forests leaving only the very old and the sick behind. There they would remain until all possibility of the men being taken had passed. If they were so unfortunate as to be caught unawares, only large bribes would buy the sepoys off; for the rest, the families wept and prayed. Even then the aged fathers would not give up hope and followed the troops to where they had collected, for many more men than were needed were brought

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499 65 to that centre, and here a few could still be bribed out. It was known that a large percentage would never return to their families. The years thinned the breadwinners, the fields were tended and the crops gathered by the old and very young.

[492] The hundreds of coolies were collected together at Bandipura; here they were loaded up with the sacks of food for the garrison, loads which were two and even three times the recognised pack of fifty pounds. In addition to this they had to carry their own rations, these being about two pounds of rice per day, a carrying crutch, a frame of sticks, rope for the back load, and topping all, a bundle of straw with which to make the straw shoes they would need. Their clothes and protection consisted of whatever they had brought for themselves; most had somehow managed to bring a blanket. It is little wonder that dozens died on the way, as they crossed the snow passes, slipped on the rough track, or dropped from weakness and exposure.

[517] The dreadful thing was that even when they eventually reached Gilgit there was always the chance that they would be sold into slavery or captured by the tribesmen of that part. Tyndale-Biscoe tells of the grandfather of one of his servants, who had been forced to make this march, being exchanged for a Chinese dog; later he escaped and somehow managed to return to the Valley to tell his story. And it was not unusual for those fortunate ones who were returning to be press-ganged again to carry loads that dead or sick men in caravans following had dropped; whilst there was no assurance that next year they might not again be taken.

499 69 Then the threat of the Russian advance into India through Kashmir caused the Government of India to take over this Gilgit garrison, and in order to ensure maintenance of lines of communication, in 1891 a military road was made between Gilgit and Bandipura, the place where the coolies had been loaded, for there already existed a road as far as that town. The making of the road in those days was a great engineering achievement in the short space of time that it took. Pathans from the North-West Frontier were used for the work, at times they worked with spade in the hand and rifle at their elbow, the way being through tribal areas where the peoples resented the

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making of a road; but despite all the difficulties it was completed. Much of the work and fighting undertaken in its making was described by Knight in his *Where Three Empires Meet*, a book which became a favourite prize for schoolboys in the Victorian age for no less than three Victoria Crosses were won in the expedition which he describes so vividly.

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"On the completion of the road the large, ill-disciplined, ill-equipped garrison that was maintained at enormous expense by the Kashmir State, was supplanted by a small but extremely efficient force under British officers," he says and goes on, "Since then the tribesmen have been reduced to subjection, the Pax Britannica has been extended to the furtherest corners of the Gilgit Agency, and the influence of Britain far beyond."

It had culminated with the subjection of the Hunza-Nagars, tribes of raiders who had lived by pouncing on the caravans which passed from Kashgar and Yarkand, to be followed by a small expedition subduing the Chilas.

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The country, like Ladakh and Baltistan, again covers about one hundred and fifty miles on each side of the great River Indus.

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Even to this day, because of the heavy snowfalls and danger of avalanches, the road is closed to pack animals during the winter and spring months. Up to the Burzil or Kamri passes the country is well wooded and reasonably fertile with some glorious views from the tops of the passes, and on the way, especially at Gurais, some delightful camping grounds are to be found, among flowering meadows near firs and pines, with fishing and a fair chance of bagging a red bear. Until long after the British garrison was established there no European ladies were permitted to go beyond these two passes, not even when accompanied by their husbands. Over the 13,500 feet high Burzil pass and the road to Astor, the country is immediately arid and bare, with high, precipitous mountains, again a sportsman's country with magnificent markhor and fine ibex. Most of the marches are now over rough rock wastes which, during the summer months, radiate the terrible heat of the sun; there is no wonderful scenery to relieve the landscape; you find yourself thinking back to stories of the "beggar" coolies who would have trodden this road with heads down,

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499 Before the two new Dominions obtained their independence it was not unusual for the visitor who wanted to see as much as he could of the country, to enter Kashmir from Rawalpindi and leave it via Jammu. The road from Rawalpindi did not exist until the turn of the century and in all probability even then would not have been made had not Russia displayed a threatening attitude towards the northern and western frontiers of India—the Hindu Kush. Then it was that the Government of India, with the help of British engineers, built in record time, for the use of troops, the road which the State of Kashmir had been contemplating for many years, and had in fact started in places. The State engineers had finished the portion between Kohala and Doenel—a little over twenty miles; the distance from there to Baramula, where it was to join the road and the navigable river to Srinagar, was seventy-eight miles further though. The small section they had completed had taken them five years. Spelding, a contractor was called in to finish the job; he brought in his own engineers and gangs of Pathans and Afghan coolies who were the toughest characters, many being deserters from the Indian Army, many murderers who had fled their own country—admittedly murders which had been committed for the honour of their families, but killings just the same. They were hot-tempered men, but good strong workers, and the road, built against what to some would appear insurmountable odds and conditions, was completed and in use within two years.

491 This road from Rawalpindi, a large town on the Pakistan railway between Lahore and Peshawar, is open for most of the year; its blockage by snow seldom lasts for more than two or three days, but the most difficult and dangerous of its troubles is the shale which falls during the rains, mostly in the spring; then the road is blocked until gangs of coolies, which are always stationed there, can clear it, whilst damage and loss of life can also result from a bad fall of shale which often drops without warning. That, it is said, is the main reason why a railway has never been considered to be a practical proposition on this particular route, which would otherwise, joining the main line at Rawalpindi, have given Kashmir easy access all the year round to the sea port of Karachi.

sources of water, as in the case of Achabal, Vernāg, and Kokarnāg on the south, and Arpal on the east. Islāmābād or Anantnāg, 'the place of the countless springs,' sends out numerous streams. One of these springs, the Malikṇāg, is sulphurous, and its water is highly prized for garden cultivation. The Kashmīris are good judges of water. They regard Kokarnāg as the best source of drinking-water, while Chashma Shāhi above the Dal Lake stands high in order of merit.

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Srinagar and the Jhelum.

It is time now for the traveller who has been resting in Srīnagar to set out on the great northern road which leads to Gilgit. He will have admired the quaint, insanitary city lying along the banks of the Jhelum, with a length of 3 miles and an average breadth of 1½ miles on either side of the river. The houses vary in size from the large and spacious brick palaces of the Pandit aristocrat and his 500 retainers, warmed in the winter by *kangdīs*, to the doll house of three storeys, where the poor shawl-weaver lives his cramped life, and shivers in the frosty weather behind lattice windows covered with paper. In the spring and summer the earthen roofs of the houses, resting on layers of birch-bark, are bright with green herbage and flowers. The canals with their curious stone bridges and shady waterway, and the great river with an average width of eighty yards, spanned by wooden bridges, crowded with boats of every description, and lined by bathing houses, are well worth studying. The wooden bridges are cheap, effective, and picturesque, and their construction is ingenious, for in design they appear to have anticipated the modern cantilever principle. Old boats filled with stones were sunk at the sites chosen for pier foundations. Piles were then driven and more boats were sunk. When a height above the low-water level was reached, wooden trestles of *deodār* were constructed by placing rough-hewn logs at right angles. As the structure approached the requisite elevation to admit of *chakwāris* (house-boats) passing beneath, *deodār* logs were cantilevered. This reduced the span, and huge trees were made to serve as girders to support the roadway. The foundations of loose stones and piles have been protected on the upstream side by planking, and a rough but effective cut-water made. The secret of the stability of these old bridges may, perhaps, be attributed to the skeleton piers offering little or no resistance to the large volume of water brought down at flood-time. It is true that the heavy floods of 1893 swept away six out of the seven city bridges, and that the cumbrous piers tend to narrow the waterway, but it should be remembered

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that the old bridges had weathered many a serious flood. Not long ago two of the bridges, the Habba Kadal and the Zaina Kadal, had rows of shops on them reminding one of Old London Bridge, but these have now been cleared away.

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Srīnagar to Gilgit.

The distance by road from Srīnagar to Gilgit is 228 miles, and the traveller can reach Bandipura at the head of the Wular Lake by boat or by land. The Gilgit road, which cost the Kashmīr State, in the first instance, 15 lakhs, is a remarkable achievement, and was one of the greatest boons ever conferred on the Kashmīri subjects of the Mahārājā. Previous to its construction supplies for the Gilgit garrison were carried by impressed labourers, many of whom perished on the passes, or returned crippled and maimed by frost-bite on the snow or accident on the goat paths that did duty for roads. The journey to Gilgit before 1890 has been aptly compared with the journey to Siberia. Now, supplies are carried on ponies and the name Gilgit is no longer a terror to the people of Kashmīr.

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From Bandipura a steep ascent leads to the Raj Diāngan pass (11,800 feet), a most dreaded place in the winter months, when the cold winds mean death to man and beast. Thence through a beautifully wooded and watered country, past the lovely valley of Gurais, down which the Kishangangā flows, the traveller has no difficulties till he reaches the Burzil pass (13,500 feet), below which the summer road to Skārdu across the dreary wastes of the Deosai plains branches off to the north-east. This is a very easy pass in summer, but is very dangerous in a snowstorm or high wind.

Descending from the Burzil the whole scene changes. The forests and vegetation of Kashmīr are left behind, the trees are few and of a strange appearance, and the very flowers look foreign. It is a bleak and rugged country, and when Astor (7,853 feet) is left the sense of desolation increases. Nothing can be more dreary than the steep descent from Doian down the side of the arid Hattu Pīr into the sterile waste of the Indus valley. It is cool at Doian (8,720 feet); it is stifling at Rāmghāt (3,800 feet), where one passes over the Astor river by a suspension bridge. The old construction was a veritable bridge of sighs to the Kashmīr convicts who were forced across the river and left to their fate—starvation or capture by the slave-hunters from Chilās. A little cultivation at Bunji relieves the eye; but there is nothing to cheer the traveller until the Indus has been crossed by a fine bridge, and 30 miles farther the pleasant oasis of Gilgit is reached.

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4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

During my absence, Manners-Smith acted for me; the long-expected doctor went up to Gilgit in July, George Robertson passed through, *en route* to Kafiristan, and lost all his baggage in the Indus at Bunji, much to his annoyance. On my return from England I found things very much as I had left them, and to my great regret the Resident, Colonel Parry Nisbet, was going home, and another, who knew not Joseph, was to reign in his place. The troops had gone up, or were just leaving, but treasure, stores, and ammunition were all on the wrong side of the passes. I sat down for three weeks and worried the Governor of Kashmir daily till he must have hated the sound of my name; you realise the point of the story of the unjust judge in the East, none but the importunate can get anything done. The arrangements of the Kashmir authorities were just as inept as they had been two years before, and no proper scheme of transport had been worked out. Finally, having got all the essentials in money and stores for the troops over, I crossed the passes myself, just in time to avoid the first heavy fall of snow, but having to abandon to next year most of my own stores, and, what was far more important, the *personnel* of the road-making establishment. The engineer of the road got through, but with the scantiest number of skilled workmen, the contractors, with their men, remained behind. It was very disgusting, but one learnt patience by experience, and it was better to delay the road than to have fifteen hundred Pathan and Hazara coolies, for whom no food had crossed the passes, turned loose on the country. The engineer spent his time in hunting for bridge sites, searching for lime, recon-

4: Durand G-9 (1888-93) 1900 AVI Kashmir AVI

499 noitring lines of road along the cliffs between Gilgit and Bunji, and in laying out the approaches and collecting material for the bridge over the Indus.

000 My time was now fully occupied at Gilgit. The year before I had drawn up complete schemes for putting the postal and transport arrangements on a proper footing. Both had, of necessity, been shelved, and the matter had to be gone into again. The first difficulty was finally solved by including Kashmir in the Imperial postal system of India, the second by placing the whole of the commissariat and transport arrangements under an officer of the Indian Commissariat Department. These changes were not, however, carried out for another two years, and I had to struggle on as before.

661 705 On going into the question of supply I found that the figures given me the year before by the Governor of Gilgit, with reference to the grain revenue, were incorrect. There was a deficit of over a hundred and forty tons of grain, no light matter with no surplus grain in the country, and a brigade of troops and a mule battery to feed. By dint of the most careful supervision the troops were fed, but at the beginning of June 1891, when the first crop was cut, I had but a week's consumption left in hand. It was most anxious work. My enquiries into the management of the grain stores—the whole revenue of the district was paid in grain—showed that extensive peculation was going on. After weeks of patient investigation, I found that the Governor's right-hand man was the chief culprit. I handed over the papers proving the case up to the hilt against this man to the Governor, who acknowledged his servant's guilt,

Ig Dow G-2 (1869-1878) 1876 AVI Kashmir AVI

slack, one harvest having been got in and seed-time for the next not having come. The plan is to provide what is called a *sarwā*, a goat-skin carefully taken off and carefully closed wherever an opening occurred; the end of one fore leg only is left open for inflating; the skin is blown out tight, and the end fastened up with a bit of string; to the hind legs are attached loops through which the man puts his bare legs, and the stiff inflated goat-skin comes up in front of his chest; then, jumping into the river, the man balances himself on the *sarwā*, lying almost flat along it; by aid of his hands and a peculiar motion of his feet he can swim along at a fine rate, and fears not to trust himself to the waves and the rapids of the swollen river. Standing at a spot whence he knows the current will force him out to mid-channel, he waits till a log of timber comes opposite him, and, dashing in, he soon reaches it, and then, by the exertion both of force and skill, guides it to a sheltered nook where it may be landed and hauled up. The places convenient for this are known, and men are kept ready at each to receive the logs as they are caught, while a munshi is by to measure the timber, and give a note of its length and girth to the swimmer, who swims away with it in his turban to look out for another log. The notes representing the day's or the week's work he will bring at his leisure to the office at Akhnūr, and receive payment in proportion to the cubic contents of the timber he has brought in.

There are some thirty stations for this work within the space mentioned, including several in the branch channels below Akhnūr. A log that passes the upper ones will pretty surely be caught below; even at night, between the late summer evening and the early dawn, the timber can hardly get through the whole space before some early bird is down upon it to bring it in.

Some of the timber comes from as far away as the Chamba territory, above Pādar, where the Panjāb Forest Department fell it, having taken a lease of the Chamba Raja's forests. Some was felled by the Maharaja's Forest Department, of which for a few years I had the management. Some other belongs to contractors, to whom the right of felling has been sold. These different

4: Durand G-8 (1889-92) 1900 AVI Kashmir AVI

clothed with forest, at one time through the terraced fields of rich rice cultivation, at another through thickets of lilac, barberry, and hazel, and at another through the forest itself, here composed of magnificent deodars. Ruins of Buddhist temples by the roadside—some of them of great interest, and in a fair state of preservation—bear witness here, as do other remains on every well-known natural line of communication throughout the Hindu-Kush and Northern India, to the widespread power of the creed once ruling from Kandahar and Kabul to Bengal, of which now, throughout the continent of India, scarcely a trace remains, except in time-worn stones.

The valley of Kashmir, which is about eighty miles long by twenty broad, contains and leads to some of the most beautiful scenery in the world. Shut in by a great circle of snowy mountains, traversed by a fine river running through richly cultivated lands, adorned by a chain of lovely lakes, watered by a thousand streams, covered with numerous villages embowered in every species of fruit-tree, with lake and stream bordered by plane-trees, the magnificent "chenar," dear to the Mogul Emperors, and planted by them wherever they loved to dwell, the vale of Kashmir is, outwardly at least, the earthly paradise of the East.

The traveller generally leaves Baramulla in the evening, and his barge is paddled and towed up by sunset to a spot where boats tie up for the night. From this point, at early dawn, a start is made to cross the Woollar Lake. This great stretch of water has an evil name among the boatmen, for it is subject to swift and terrible storms, against which the keel-

4: Durand G-3 (1888-92) 1900 AVI Kashmir AVI

less boats, with their heavy top hamper of mat roofs, cannot possibly make head. It is an unpleasant experience to be caught in a storm on the lake. All that is feasible in this case is to drift with the wind, paddling as rapidly as possible towards the nearest reed bed, and to tie up there till the storm is past; but many a boat caught in the open lake has been swamped, and the boatmen are full of tales of shipwreck. By starting before sunrise it is possible, however, to cross by mid-day to the other side of the lake, where the river flows into it, and storms as a rule do not come down till after-noon.

The scene as your boat steals out into the lake an hour or more before sunrise is one never to be forgotten; many a time did I get up to enjoy it, and each time new beauties revealed themselves. It always reminded me of a picture of the Dutch School in varying gradations of pearly greys. The night has passed, and the cold, clear light of dawn steals over every feature of the scenery. The great snow mountains stand out white and pure against the cloudless sky, in which the morning star still burns; not a touch of pink has yet warmed their silent summits. Reed beds, swathed in gently-moving mist, and long grassy promontories, on which stand motionless cattle, project into the lake in ever-varying outline as the boat glides on, all showing grey in the yet sunless light. The weird call of the water-pheasant sounds on all sides, as the black and white birds, disturbed by the sound of the paddles, wheel over the marshes; and for miles around you stretches the great expanse of water, cool and grey, swept here and there with washes of pale blue, or dark-blue greys where the lake shallows.

Jammu Drew G-3 (1862-1872) 1875 AVI Kashmir

133* 487 It is the great chain of snowy mountains that makes such a physical separation, and has favoured, if not induced, the other differences. The lowest Pass through these mountains naturally determines the route which of all others bears the greatest traffic between the lower countries and the westernmost part of Tibet. This lowest gap in the mountains is the Drás Pass. Our route (through this Pass) from Sirinagar to Leh is 239 miles in length, a distance which is ordinarily travelled in a march of nineteen days. Speaking generally, it is for these hills not a bad road; it is commonly passed over by laden ponies, though a few places on it are dangerous for them. I shall describe the route in five sections. The details of the stages will be found in Appendix IV.*

UP THE SIND VALLEY TO THE FOOT OF THE PASS: SIX MARCHES.

133* The first march is a short one, in the open Kashmir Valley, to Gándarbal. From the city the road leads us over a plain which is at a higher level than that of the present river-alluvium; on the left there is a fall of the ground, of something less than 100 feet, down to the level of the flat marshy tract called Anchár. After 10 miles or so we come to the foot of one of the mountain spurs, and, rounding the base of it, reach Gándarbal.

We are here at the mouth of the valley of the Sind River, where that valley widens to debouch into the open vale. Near above this the waters of the Sind River have divided; they irrigate the rice-fields that occupy the wider space, and below they com- • 505 municate with the main river, the Jhelam. By means of these water-channels we could have come to Gándarbal by boat, and it

* Although this is the only route from Kashmir into Ladákh, yet other roads lead into it from other portions of the hills or from the Panjáb. Of these some account will be found in Appendix IV. One of them has of late got much into use—that which leads through the British districts of Kullu and Láhol into the southern part of Ladákh, and at certain times of the year it may deserve preference; but the one by Drás, which will be described in the text, has the advantages of a less ascent, a greater number of months during which it is open, and a more inhabited country that it passes through, advantages which enable it to retain its position as the chief route from the Plains to Ladákh.

Ld Drew G-2 (1862-1872) 1875 AVI Kashmir AV/

may often be convenient to make this first stage from Sirinagar by that mode of conveyance, especially as the greater part of it can be got over during the night.

From Gándarbal the road onwards keeps at a higher level, on an alluvial plateau that lies between the low plain watered by the branching streams and the hill-side. As compared with that watery flat, the plateau rises as one goes on till, in five or six miles from Gándarbal, it has reached a level 300 feet higher. Here and there it is cultivated, but for the most part it is covered with a brushwood jungle, with many half-wild fruit-trees scattered over it. Soon we have to descend the 300 feet from that plateau and cross the river. A few miles more, and we reach the next halting-place Kangan, where we are quite within the Sind Valley, and out of sight of the open vale.

Now, in the next two marches, a distance of 25 miles, we enjoy the finest scenery of its kind in Kashmir; this kind does not, indeed, give us wide views across a hill-surrounded plain, but it shows us all the beauties of a valley bounded close by lofty hills of varied surface—richly clothed with forest or covered with thick herbage—broken by cliffs, and crowned with rocky peaks.

The valley-bottom, a mile or two in width, is occupied by plateaus, slopes, and low-level flats, which alternate one with the other. These spaces are in part river-alluvium, and in part belong to the alluvial fans of the side streams, often where more than one have coalesced. The river flows through the low land, frequently dividing so as to make islands of alluvium, on which grow groups of fir-trees. Of the plateaus and the fan-slopes the whole surface is covered with verdure, and it is chiefly upon them that occurs the cultivated ground.

The mountains rise steep behind the terraces and the fans. On the left bank, for 15 miles without a break, there is a great slope, extending up for thousands of feet, covered with dark forests of silver-fir, spruce, and *Pinus excelsa*, with some deodar; here and there lines of lighter green occur, in the hollows maybe, where the conditions are more favourable to the growth of

Tibet via Leh. In 1904-5 the total value of this trade was 61·2 lakhs. It is subject to considerable fluctuations owing to great physical difficulties, the keen rivalry of Russia, and the passive obstruction of Tibet. During the ten years ending 1901 the average value was 44·3 lakhs, the maximum being 62·2 lakhs in 1895-6, and the minimum 30·1 lakhs in 1891-2. The imports from Central Asia into Ladākh amounted to 17·8 lakhs. Of this, about 14 lakhs came from Chinese Turkistān and the balance from Tibet. Goods to the value of 11·3 lakhs found their way to the Punjab via Kashmīr, others going via Kulū. The chief articles were raw silk (5·9 lakhs), Russian gold coins (4·3 lakhs), raw wool (3 lakhs), and *charas* (2·2 lakhs). The exports from Ladākh to Central Asia amounted to 11·4 lakhs. Of this, goods to the value of 10 lakhs went to Chinese Turkistān and the remainder to Tibet. The more important articles of export were: European cotton piece-goods (3·4 lakhs); coral (1·2 lakhs); silk goods, European (1·8 lakhs), Indian (Rs. 54,000). The value of trade passing from India to Ladākh was 14·3 lakhs.

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Means of communication.

The nature of the country renders communications difficult. In the valley proper the Jhelum forms a great waterway, but other rivers are not navigable. Throughout the greater part of the State the roads are chiefly fair-weather tracks and are not used for wheeled traffic. A cart-road has, however, been constructed from Srīnagar, through Bāramūla and down the Jhelum valley to Abbottābād in the North-West Frontier Province and to Murree in the Punjab, while another cart-road is being constructed from Srīnagar to Udhampur. The principal roads within the State lead from Srīnagar to Islāmābād and Jammu over the Banihāl pass (9,200 feet); to Shupiyan, Bhimbar, and Gujrāt in the Punjab over the Pīr Panjāl (11,400); to Gandarbal and Ladākh over the Zoji La (11,300); and to Gilgit over the Rājdiangan (11,700), and Burzil (13,500), or Kamrī (13,100). Much has been done in recent years to improve these routes, and a number of smaller roads, such as that from Srīnagar to Gulmarg, which is practicable for tongas. A road cess amounting to 2½ per cent. on the revenue has been imposed, in place of the forced labour which used to be exacted. The Jhelum is crossed by a number of wooden bridges on the cantilever principle at Srīnagar, and over the hill torrents swing frail suspension bridges consisting of cables made of plaited twigs or buffalo hide. The latter sometimes reach a span of 300 feet, and are renewed every three years, if they have not been carried away meanwhile by floods.

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joins the Jhelum, the bridges are scarce and primitive. Much of the internal commerce of Kashmir depends on the Jhelum. An account of the various descriptions of boats used will be found in the article on SRINAGAR.

Below its junction with the Kishangangā the Jhelum forms the boundary between the Kashmir State and the British Districts of Hazāra and Rāwalpindi, flowing in a narrow rocky bed, shut in by mountains on either side. Numerous rapids here render navigation impossible, though large quantities of timber are floated down from Kashmir. A handsome suspension bridge at Kohāla, in Rāwalpindi District, connects Kashmir with British territory. Below Dangali, 40 miles east of Rāwalpindi, the Jhelum becomes navigable. Passing into Jhelum District, it skirts the outlying spurs of the Salt Range, receiving the waters of the Kahan, and finally debouches upon the plains a little above the town of Jhelum, about 250 miles from its source. Below Jhelum, inundation of the lowlands begins to be possible, and sandy islands stud the wide bed of the stream. The Bunhā, in the rains a roaring torrent which sometimes spreads over a mile of country, joins the Jhelum at Dārāpur. After a south-westerly course of more than 100 miles, during which the river divides the District of Jhelum from Gujrāt and Shāhpur, it enters the latter District entirely, and trends thenceforth more directly southward. The width in this portion of its course averages 800 yards in flood, dwindling during the winter months to less than half that size. Sudden freshes occur after heavy rains, and cause frequent inundations over the lowlands, greatly increasing the productive power of the soil. The Jhelum next enters the District of Jhang, where it preserves the same general characteristics, but with a wider valley, bounded by the high uplands known as the Bār. It finally joins the Chenāb at Trimmu, in 31° 11′ N. and 72° 12′ E., 10 miles to the south of Maghiāna, after a total course of not less than 450 miles, of which about 200 lie within British territory. The current in the plains has an average rate of 4 miles per hour. The wedge of land between the Jhelum and the Chenāb is known as the Chaj Doāb; while the tract stretching westward to the Indus bears the name of the Sind Sāgar Doāb.

The principal towns upon the Jhelum are Kashmir or Srinagar, Jhelum, Pind Dādan Khān, Mīāni, Bhera, and Khushāb. According to General Cunningham, the point where Alexander crossed the Hydaspes may be identified with Jalālpur in Jhelum District; while nearly opposite, on the

433 have a high standard of durability. The supply of hides and skins was large, as the Hindu orthodoxy of the ruling house prohibited cow-slaughter and so inflated the numbers of cattle. The production of high-grade rag paper was once important, but has declined before the growth of the Indian mill
505 industry. Finally we may note the importance of water-borne traffic: much of the provisioning of the city is done by flat-bottomed boats, 50–60 ft long and drawing 2 ft or so, which can carry up to 30 tons of cargo. The boatmen, particularly those who man the tourist house-boats, have a reputation for supplementing licit earnings by following the world's second oldest trade.

487 Much of the importance of the Vale, and hence of Srinagar, lies in its function as a staging-base on the Himalayan routes. The Sn entries have already been mentioned; to the NW the road to Gilgit and the Oxus lies across the Raj Diangan Pass (11,800 ft) into the Kishen Ganga Valley and then by the Burzil (13,755) into Astor; both these passes not without danger in winter. But the most important trade route, leading either up the Indus into Tibet or across the Karakoram into Sinkiang, is that to the NE by the Zoji La. At 11,578 ft this is the lowest col on the main W Himalayan axis, a pass of the Maloja type with the steep ascent on the S: this is due to the Sind cutting back into the headwaters of the Dras, which lies on the drier side of the mountains and has much farther to go before it reaches 5,200 ft, the local base-level of the Sind.

161 If anywhere on earth presents the semblance of the Happy Valley of
439 *Rasselas*, it is the Vale of Kashmir; but however pleasant the prospects, the
661 human history of the region has been, on the whole, vile. To begin with, it is probably over-populated; density in Anantnag (Srinagar) Dt is 303 (and of course far higher in relation to cultivated area), and it is significant that sugar and grain come next to cotton goods in the Kashmiri import list. Beyond this it is hardly an exaggeration to say that the whole history of Kashmir for the last few centuries has been one of misgovernment and oppression, often deliberate, of the peasantry for the benefit of narrow Court cliques; nor was this tradition dead in this century. At this point it is probably appropriate to discuss the present Indo-Pakistani conflict.

THE KASHMIR DISPUTE

631 'The trouble in Kashmir' stems finally from the simple fact that a popu-
668 lation 77% Muslim was ruled by a family of the strictest Hindu orthodoxy, descendants of a particularly able and ruthless *condottiere* under the Sikhs, Gulab Singh of Jammu, who 'mediated' between British and Sikhs to his own profit. It is safe to say that at no time in the century's existence of the state have relations between the dominant Dogra Rajputs of Jammu and the Muslim majority been other than those of exploiters and exploited, to such an extent that until quite recently agricultural progress was still

Woodcarving is practised at many places, and that turned out at Bijbihara is especially noted. The work is artistic, but suffers from the fact that the Kashmiri is a bad carpenter. Lacquered wood-work is produced at Kulgam. Woollen cloth (pattu) is woven all over the State, the best work being produced in the north, while the finished product of the south is especially famous. Blankets are made in many places, and sometimes fetch Rs. 25 a piece. The blacksmiths are very skilful, and some have been able to make surgical instruments and repair gun-locks. The city of Srinagar is noted for its silver, copper, wood-carving, and lacquer. The shawl and paper industries are almost extinct, but many of the shawl-workers have become expert weavers of carpets or have taken to embroidering felts. Good embroidery is also turned out at Islamabad. An industry started very recently, in connexion with the development of sericulture, is the weaving of silk cloth. In 1906 about 100 looms of improved pattern were imported and set up.

Commerce and trade. Up to quite recent times Kashmir was almost a self-supporting country, and the chief imports--piece-goods, metals, salt, sugar, tea, and tobacco--were of modest dimensions. Before the opening of the cart-road from Rawalpindi to Baramula in 1890, the trade was carried by Kashmiris who went down every winter to work in the Punjab, and brought back domestic requisites, or by the professional muleteers, or by Punjabi bullock-drivers. There were three trade routes. The most direct crossed the Banihal pass and ran to Jammu, the railway terminus; the most popular route followed the old imperial road over the Pir Panjal, reaching the railway at Gujrat; and the third was known as the Jhelum valley road, which is now the cart-road and the main line of communication with the Punjab.

In 1892-3 the total imports from India were valued at 48.7 lakhs. In 1902-3 the imports reached 118 lakhs, but the trade of that and later years was greatly impaired by the prevalence of plague in the Punjab. In 1904-5 the total value was 115 lakhs. The table on the next page shows the value of the more important imports in the years chosen for comparison.

There can be little doubt that Kashmir has increased enormously in prosperity of late years. The land revenue settlement has turned the agricultural classes from serfs into well-to-do peasants, and their wealth is reflected in their increased purchases. The increase in the import of salt is especially satisfactory, as in 1892 it was shown that the annual average of consumption in Kashmir was exactly half of that prevailing in the Punjab.

361 **Jammu Town.**—Capital of the Jammu province, Kashmīr State, and the winter head-quarters of the Mahārājā, situated in [442] 32° 44′ N. and 74° 55′ E., at an elevation of 1,200 feet above sea-level. Population (1901), 36,130. It lies high on the right bank of the river Tāwi, which flows in a narrow ravine to [343] join the Chenāb. The town covers a space of about one square mile, densely packed with single-storeyed houses of round stones and mud with flat tops. In the upper portion are superior houses of brick, and in the Mandi stand the State offices and the palaces of the Mahārājā and his brother. The general effect of Jammu is striking; and from a distance the whitewashed temples, with their gilded pinnacles, suggest a splendour which is dispelled on nearer acquaintance. The most conspicuous of the temples is Raghunāthji, but like all the other buildings in Jammu it is commonplace. The Dogrās have little taste in architecture, and are essentially economical and practical in their ideas of domestic comfort.

[496] The railway, which runs to Siālkot, a distance of about 27 miles, starts from the left bank of the Tāwi. The river is spanned [491] by a fine suspension bridge, and a good cart-road runs from the bridge as far as the Mandi. The other streets are narrow and irregular, and there is nothing of striking interest. Of late years the construction of water-works, the opening of the cart-road to the Mandi, the suspension bridge over the Tāwi, and the railway extension from Siālkot have improved the conditions of life in Jammu; but there has been no marked response either in population or in prosperity.

511 In the palmy days of Rājā Ranjīt Deo, towards the latter 487 part of the eighteenth century, it is stated that the population was 150,000. There is nothing in the geographical position of Jammu which makes for prosperity. It lies on the edge of the Mahārājā's territories, with an infertile hinterland. Rightly speaking, it should have been the emporium for Kashmīr commerce, but the construction of the Kohāla-Srīnagar cart-road has taken trade away from the Jammu-Banihāl route. At present there are hopes of the development of coal-mines to the north, which might bring prosperity to the Dogrā capital; and the railway projected from Jammu to Srīnagar would restore much business.

361 The town is situated on a hill. It may be aptly called 'the city of temples,' as every traveller is likely to be impressed with these, while approaching by road or train. The largest and the central place of worship is the temple of Sri Raghunāthji. The town was a great centre of industry in the time of the

6:Spate N-4 (no date)1954 AW1 India Kashmir/W1 Baltistan

133 The Indus furrow is in general broken, rocky, barren, and dry. But every snow-fed tributary builds its fan, and where there is enough water the stream is split into radiating channels: "the living greens of apricots, willow trees, and little fields of barley make the surrounding desert appear uniformly parched and brown." E. of Leh the Indus flows for 20 miles along a fault which brings it against the softer Eocene rocks; here there is a little alluvial plain and the fans "end abruptly against swampy fields, so that a man can stand with one foot in a desert and the other on damp green grass". This is perhaps the best-peopled part of the region, which has an [161] average density of 4. The plain is dominated by Hemis Gompa, the most important Buddhist monastery of Little Tibet.

241 Beardless *grim* barley is the dominant crop, and can be grown to nearly 15,000 ft; at lower altitudes two crops a year may be possible, as the plant matures very quickly. Wheat, buckwheat, pulses, roots, and lucerne are grown in sandy carefully-manured soils; new soil is brought to the fields from hill-side pockets, or sprinkled on the snow to melt it when it lies late. Ploughing and transport are mostly by the *dzo*, the offspring of the cow and the yak bull. The grain is ground by water-mills of rough but ingenious construction.[24]

221 The people are in part nomadic—the Champa herders of sheep and yaks
● 511 —but the Ladakhis proper are for the most part settled agriculturalists.
711 Although they are often in debt to the monasteries, these are apparently very amenable creditors, and the peasantry is on the whole much more prosperous than the Muslim Baltis down-river; there seems little doubt that this is mainly due to the check on population provided by polyandry and monasticism. The whole atmosphere is Mahayana Buddhist, and the most prominent features of the cultural landscape, after the irrigated fans, are the monasteries, the innumerable *chortens* shrines, prayer wheels, fluttering streamers to affright the demons, and the long piles of *mani* stones on the approaches to villages: "heaps of rubble, shaped like sheds, with a width of twenty feet, a height of five or six, and a length of from fifty to a thousand . . . covered with hundreds of flat stones on each one of which the lamas had inscribed the universal prayer" *om mani padme hum*.[25] Hard as life is, swayed by the most fantastic demonolatry, the people have their full share of the usual Buddhist—or Mongol—cheerful good-fellowship, and are not without amenities: festivals in the winter and, in the short slack season as the barley grows, a living and intricate religious art of painting and dance.

491 In normal times the transit trade was an important source of income:
433 through Skardu lies the trail to the Muztagh Pass and Kashgar; at Leh, a

[24] Details and illustration in Hutchinson, *op. cit.*, 91–94.
[25] E. Huntington, *The Pulse of Asia* (1907), 58–60; cf. G. Deinelli, *Buddhists and Glaciers of Western Tibet* (1933), 41–90, an admirably vivid description.

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

man who has retired from active work, his charge for grinding being a percentage of the flour. 000

Here again in this country are to be seen the fair complexions, the blue and the hazel eyes, the brown or gold-tinted hair. The men are in the main handsome, they are not as hard-looking as those of Gilgit; among the youths especially there is a blending with the rather effeminate young men of the Valley, but they are essentially men, their stride is long. They are taller than the others of the State, though not powerfully built, and it is seldom that one sees a fat Poonchi Muslim. Generally their faces are long, the complexion light brown, the nose large, aquiline and well shaped; quite frequently the black hair is wavy. In all they are a good-looking race, and this applies to both men and women, who even in their old age retain their good looks, the men then growing beards, and the eyebrows seeming to extend forward. What is more noticeable is that unlike the peasants and farmers of the Kashmir Valley and Ladakh, they are not filthy dirty; you can with safety get close to them and enter their houses. 142 515

Those who have known the man of Poonch as a soldier or as a servant—and large numbers migrated to India to work as such under British officers and residents—will agree that their foremost quality is reliability and faithfulness; as servants, if they like you, they will remain all their lives, if not, they will leave you at once, for theirs is a distinct line drawn between those they like and dislike. The women are not as bold as the women of the Valley; they also go unveiled; their beauty is of a different quality from those sisters over the mountains, who have a Jewish appearance. Although mostly Muslim, they do not scamper off round the corner of the house like the women of Baltistan when they see a stranger about, neither do they stand and stare at him as do those of Ladakh; they just continue with their work as though unaware of his presence, while the children run out to look at him, standing at a distance. Unlike the men of Gilgit who scowl, the man of Poonch will usually greet one with a friendly grin if not a smile. 181 562 609 609

From the smooth surface of the hard giant boulders in the Poonch Valley, it is believed that at one time a glacier moved where the river now runs, yet strangely enough on the right of 133 312

3r Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1
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Ki 564

fair and good-looking, more refined than the Musalmāns. The children are extremely pretty.

Ki [614]

The Pandits are broken up into numerous *gotras*; but though the Pandit repeats the name of his *gotra* seven times as he performs his ablutions, the outside world knows him only by his *krām*. Marriage within the *gotra* is forbidden, and the Kashmīri Pandits do not intermarry with the Brāhmans of India. Among the leading *krāms* may be mentioned the following: Tiku, Raidan, Kak, Munshi, Mathu, Kāchru Pandit, Sapru, Bhan, Zitshu, Raina, Dar, Fotadār, Madan, Thusu, Wangnu, Mujju, Hokhu, and Dulu. The descendants of the Brāhmans, said to be only eleven families, who survived the persecutions of Sikandar Shāh and remained in the valley, are known as Malmās. The others, descended from returned fugitives, are called Banamās.

Khattris.

There are a few Khattrīs, known as Bohras in Srīnagar, engaged in trade and shop-keeping. They enjoy no caste fellowship with the Pandits, though in old days instances are known of a Khattrī being admitted to caste by the Brāhmans.

Sikhs.

Ki 563

The Sikhs of Kashmīr were probably Punjābi Brāhmans who embraced Sikhism when the valley passed into the hands of Ranjīt Singh, but the Sikhs of Trahal declare that their ancestors came to Kashmīr in the time of the Afghān rule. They are not in a flourishing condition. They look to service as their chief means of livelihood, and are not good cultivators. They are ignorant and troublesome, and quarrel with the Musalmān Kashmīris and very often among themselves.

Christian missions.

Kr 797

In 1901 the State contained 202 native Christians, but although converts are so few, important work has been done by various missions. Chief among these is the Church Missionary Society at SRINAGAR, established in 1865, which maintains an excellent hospital. Owing to its example, the first State dispensary and school were opened. Other missions have been founded by the Moravians and the Roman Catholics at Leh.

Pastimes.

Kr [526] [517]
Ki 539
517

The beautiful turf and green swards of Kashmīr are so suggestive of splendid playgrounds that one naturally expects to find some national game in the valley, and the legendary feast of roses conjures up a vision of a happy laughing people who were skilled in the battles of flowers long before modern Europe dreamed of such carnivals. But in reality there is no game and no pastime in Kashmīr proper. Baltistān, Gilgit, and Astor are the homes of polo, and Ladākh has its devil-dance; but Kashmīr has nothing distinctive save its actors, the

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

133x approached it is Jangalwār. Here the level of the water is about 3000 feet; the rock is of a character to affect the form of the river channel; some four miles above Jangalwār the river flows through a narrow gorge formed by massive rocks of a siliceous mica schist. The mountains that rise up from this make a narrow steep-sided valley; for a height of four or five thousand feet above the stream the general slope is 37°; and so, with the indentations of side valleys, it continues to near Kishtwār.

KISHTWĀR.

361 133x I first got sight of Kishtwār from an upper road, away from the valley road. The view pleased the eye by displaying a plain in the midst of the mountains, not perfectly level, but undulating, everywhere cultivated, dotted with villages. This plain, which is about four miles in length from north to south and two miles across, is bounded on the right by mountains, and in front beyond it were seen mountains; on the left, that is on the west, it was ended by a deep ravine where the river flowed, the farther bank of this again being formed by lofty rocky mountains.

To reach this plain or plateau we had first to descend deep into another ravine that bounds it on the south, and from that to rise again. The plateau is 5300 or 5400 feet above the sea. Unlike most of the flatter openings among the hills, it is not a mere plain nor a terraced slope, but it has little eminences and undulations; nearly all is under cultivation. The villages are shaded by plane-trees and by fruit-trees; leading from one hamlet to another are hedge-rowed lanes, with white and yellow and red rose, and other shrubs, flowering. By the town is a beautiful piece of smooth, nearly level, turf, half a mile long and a furlong broad, called the Chaugām, a place in former times kept for Polo playing, for which the carved goal-stones still remain, but now only common hockey is played on it; this place, too, has some fine chinār or plane trees ornamenting it, and one massive but broken deodar-tree.

[526]

133x When one has been travelling over rough roads in a mountain tract, and has not for many days seen any level ground, the sight

3: Imperial Gazetteer G-3 (1889-95) 1909 AVI Kashmir AVI
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494 master also chose to make the journey this way, he sat facing backwards and had a step fitted on which to place his feet and so save them from dangling. The ekka took about five days to cover the road between Rawalpindi and Srinagar.

The "pleasures" of travel in those days have now gone though. The change came gradually, for after a while it was not unusual to pass a carriage and pair; now it is mostly cars and lorries which make the journey. The tongas, ekkas and bullock wagons are still on the road, but only between villages; even then 'bus services run between these, and lorry "seats" are to be had, either next to the driver—considered almost first class travel —or on top of the load. The driver of these usually expects to make quite a few rupees with these unofficial passengers who sleep, and have not been unknown to roll off from the high load.

491 The route from Rawalpindi to Srinagar is divided up into fourteen stages, not that this interests the traveller by car as it did those who went behind horses. The first stage, a distance of fourteen miles to Barakao, is at an altitude of about seventeen hundred feet above the sea. The road is level, fringed with trees and generally uninteresting to one who has been on the plains. But for the next stage to Tret, the climb is up through low brown foothills; in summer these are sprinkled with burnt-up scrub; the sun, if the day has advanced, can be scorching, the road dusty; in spring, though, it is different, and becomes a sufferable journey. As usual, at a difficult corner a toll bar is come upon. Tret stands elevated four thousand feet above the sea, and here is to be found the first rest house.

361 A further thirteen miles, and just two miles after Sunny Bank, lies Murree, a famous and fashionable hill station spread
● 529 out over the mountains at an altitude of anything between six and seven thousand feet, which have been reached through pine-covered slopes and up many zig-zag roads and hairpin bends. Here is built a modern town, with rest house, hotels, boarding houses, a great sanatorium, a convent, schools, cinemas and churches: it is the hill station for those who live in Rawalpindi, and also for many from Peshawar and Lahore. From here a lovely view can be had of the plains, while in the distance are the glorious snow-covered ranges of mountains, which are amazingly even in their height, few being below

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

fourteen thousand feet and none over sixteen thousand; 361
at intervals on the Poonch side great masses stand out from
them like bastions, making it difficult to believe that some giant 529
hand had not built this wall.

Murree is a health resort, the place where pallid cheeks gain a pink glow within a few days, the resort which, because of its climate, makes Pakistan tolerable to the long-suffering European who serves there. The air is invigorating, there is usually a coolish breeze, and within a very short while those who have arrived there "just to laze the days away", find themselves suggesting long walks through the wonderfully interesting hills, past babbling brooks, along narrow paths which lead through pink-barked, scented pines, firs and shady trees to some "special spot of our own", probably one such as is often passed on the road-side where the rocks are black wet with water and green with slime, but decorated with masses of dainty, trembling maidenhair ferns which cling to them, growing out from every crack and crevice that will offer them a root hold; they are large leafed, with shining black, wire-like stems.

Those who stay there can sit and cool themselves in con- 482
templation of the far distant snows and admire the beauty of the country lying below their feet and above their heads, with all its differing shades of colours and variety of the shapes of the trees; the smoke-like wisps of cloud which are blown and drawn by air currents up and down the slopes; the intriguing red roof-tops of a hill-station house among the firs and pines, and little gardens of the peasants, which are terraced down spurs of the mountains, and the winding tracks—those you had never realized existed—with the load-carrying coolies striding down with empty baskets on their back, or struggling up with a load, in their hands a T shaped stick on which to rest it when they stand, for the basket or package is carried high on their backs; a head strap across the forehead stops the load from falling back as they climb; once on the ground it would be impossible to lift back unaided.

Kohala, which is the next stage on from Murree, is nearly 361
thirty miles distant. The descent from the hills is steep, and it 132
squats, stuffy and airless, shut in between hills at a height of only eighteen hundred feet above the sea level. In summer it is

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made difficult for the laden men, and then a more gradual slope along a spur, through a forest of the same sorts of conifers. The spruce and silver fir flourish most in the high parts, while lower down the deodar and *Pinus excelsa* are most numerous. The trees, as a rule, run to a height of 100, 120, and 150 feet; many are wonderfully straight. In the descent of several thousand feet such as we were now making the changes in all kinds of vegetation are very striking; first below the snow were great bunches of different sorts of primulas; these farther down gave way to other flowers of great variety; deciduous trees gradually became more frequent, and with their fresh spring colours among the dark foliage of the conifers gave new beauty to the forest. 132 133x 137

BHADARWÂH.

When we had descended more than 5000 feet we reached the valley of Bhadarwâh. This is a nearly flat-bottomed valley, a mile in width; in length it extends thus open for about four miles, above and below narrowing so as to leave hardly any space between the hill-slopes. The hills which bound it are the ends of spurs from the forest ridges. Some of these spurs have bits of cultivated ground at different levels, and in some places we noticed traces of former cultivation—terraced ground overgrown with young pines, of twenty years' growth or more. 133x

The valley-bottom has a slope of about 3°. The land is terraced to this fall in steps of a few feet each, so as to fit it to receive the irrigating water that here is plentiful enough to provide for a crop of rice. For this, in the month of May, the people were busily preparing, both by ploughing and breaking up the ground with a heavy kind of hoe or mattock. Men and women combined, in gangs of ten or a dozen, were working over the fields, shoulder to shoulder, striking in regular time, and beguiling the hours by singing as they worked a monotonous but not unpleasing chorus. The process that follows—and this, being lighter labour, has not the same accompaniment of song—is pounding the clods with what are exactly like croquet-mallets; 243 [462] [533]

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487

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Brought forward			108
Sanī	11	11,560	9
Padam (chief place of Zānskār)	12	11,370	9
Thondhe	13		9
Zanglā	14		12
Namtso	15	13,050	13
Pāngūtso	16		10
Nirā	17	11,850	10
Yalchung	18	12,730	6
Phutāksa	19	13,900	16
Honupatta	20	12,400	12
Wanla	21	10,900	12
Lāmayūrū	22	11,520	6
Leh (see Route 12, Nos. 15 to 19)	27	11,500	66
			298

The following Passes are crossed:

Between stages	8 and 9,	Umāsi Lā or Bardhār	17,370 feet.
"	14 " 15,	Chelang Labho	14,850 "
"	16 " 17,	Nirā Pass	16,000 "
"	18 " 19,	Singhe Pass	16,600 "
"	19 " 20,	a Pass	16,200 "
"	21 " 22,	a Pass	12,500 "

The road is not fit for laden animals, and it would be difficult to lead a horse along it, but this has been done. It is open for four or five months of the year only.

ROUTE 20.—*From Pālampūr in Kāngra by Kulu to Leh.*

(28 marches: 357 miles.)

361 [543]

Pālampūr is a newly-founded town, about 4000 feet above the sea, in the centre of the Kāngra tea-district. A fair is there held each autumn, which was established to attract Yārkandī merchants from Leh by this route. In some years it has been attended by them, but, partly from irregularity in the arrival of the Yārkand caravan at Leh, and partly that this road is not open late in the year, the fair has not answered this purpose so well as was expected by its founders; still it remains a local fair of some importance.

Pālampūr is about 96 miles from Jālandhar, the nearest railway station; a cart-road joins the two places.

657 To insure against food scarcity that had previously
623 threatened the village areas in Kashmir Province, the *panchayats* in Kashmir Province collected in S. 1999, 60,000 *kharwars* of *shali* and maize on *khush-kharid* basis for use in times of scarcity.

With a view to minimizing the migration of unskilled workers from Kashmir Valley to the plains in the winter for work and finding suitable productive work in the State itself for the men who migrate and as near their homes as possible, the Rural Development Department was entrusted with investigating the matter and preparing lists of men who migrate and the kinds of work suited to them. With the help of the *panchayats*, the Department was able to submit the details to the Government within a very short time of a month and a half. On the basis of this information, the Government appointed a committee for devising schemes calculated to provide labour to such labourers. As a result of the recommendations of the committee, Government sanctioned several schemes for providing employment to large numbers of people.

* * * * * * *

656 Nor have the interests of the masses of the urban population which include manufacturers and traders, artisans and craftsmen, owners of house-boats and boatmen and skilled and unskilled labourers been lost
658 sight of. Primary education for boys has been made free and compulsory in the cities and important towns. As recommended by the Glancy Commission, the fees previously imposed on visitors to the Mughal Gardens near
651 Srinagar were abolished. Taxes on boat-men have in certain cases been reduced or remitted, and sites for mooring of house-boats have been provided either at
441 cheap rates or free of rent. An industrial exhibition has been held at Srinagar annually since 1929. The
543 exhibition attracts a large number of people including visitors, with the result that not only have there been greater sales, but there has been marked improvement in the variety and the finish of the goods produced. In order to provide assistance in the marketing of goods manufactured in the State, an Industrial Museum and Sales Emporium was opened at Srinagar towards the end of 1941. A similar institution has been started at Jammu also.

5. Saffron Oil. 654

6. Extraction of Jasamin, Narcissus and Lilac essences.

7. Skimia Oil (Scent).

8. Casein preparation.

9. Paints and Varnishes.

10. Honey Purification.

11. Black board chalk Manufacture.

12. Starch Manufacture.

The famous Silk Industry of the State continued to function although its income experienced a considerable fall in the latter half of the decade due to the extraordinary fall in the price of the silk. [288]

Cottage Industries.—A peripatetic demonstration party employed by Government has done useful work by introducing improved fly-shuttle looms and teaching new patterns and designs to the village weavers. The solicitude of Government for the improvement and welfare of the cottage workers is sufficiently exhibited by the handsome grant of Rs. 75,000 sanctioned for granting small loans to the workers. Further proposals for State aid to industries and establishment of an industrial and commercial bank are also under consideration of the Government. 472 654

Birthday Exhibition.—The holding of an annual exhibition at Srinagar of the Industrial and Agricultural products of the State on the auspicious occasion of His Highness' birthday has served to give a wide publicity to the indigenous arts and manufactures through the large mass of visitors who annually flock to the Happy Valley to escape the rigorous heat of the plains as also to enjoy the beauties of nature in Kashmir. 543

The department has prepared a Statistical Atlas for the State and is engaged in bringing out other useful publications such as the Statistical Abstract, Development Map and a Commercial Directory. A clear proof of the spread of industrial atmosphere will be found in the formation of the following five Joint Stock Companies during the decade while formerly the business on Joint Stock System was much less known than practised in the State :— 473

	Share Capital.
	Rs.
1. The Dogra Commercial and Industrial Company Limited, Jammu ...	300,000
2. Jammu and Kashmir Commercial Syndicate Limited ...	50,000
3. The Lakshmi Trading Company Limited, Srinagar ...	25,000
4. Kashmir Textiles Limited, Srinagar ...	100,000
5. Apas Limited, Srinagar ...	20,000

245 *Silviculture.*—Great progress was made during this decade in silviculture. The establishment of a specialist Working Plan Circle enabled all the valuable
654 commercial forests to be brought under modern methods of management, thus enabling the forests to be fully utilized without impairing their future productivity. Silvicultural research was undertaken for the first time and a special Research Division was formed.

[313] *Commercial Development.*—Considerable progress has been shown in developing the commercial side of the department's activities. The out-turn of timber rose from 11 millions c.ft. to nearly 29 millions. The markets for minor
[314] products were developed and extended. The production of crude resin rose from about 4,000 maunds to 55,000 maunds greatly adding to the prosperity of the people in parts of Jammu Province where resin tapping has now become a well established village industry. Kashmir Artemisia has been brought under commercial working and now contributes considerably to the world's supply of Santonin.

General.—The expansion of the Forest Department's activities have very largely benefitted the people of the State. Not only has the larger income produced by the department enabled the Government to spend more money on social services such as education and medicine, but the increasing out-turn of produce has provided a great deal of work for the inhabitants many of whom now rely on forest works to enable them to pay their land revenues.

26. Agriculture.—A glance at Imperial Table X (Occupation), will show
241 that by far the major portion of the inhabitants of the State depend on agriculture for their levelihood. The prosperity of trade and transport is also indissolub-
242 ly linked with the bright prospects of agriculture for if the purchasing power of the masses goes low on any account a season of depression sets in the trading section of the community. The activities of the Agriculture Department in promoting the interests of farmers by introduction of better varieties of seed, more scientific instruments, better manures and last but not least by awakening a new interest in agriculture by overcoming the apathy of ages are particularly relevant to the Census Report. Any invention or discovery which can double the yield of crops in this country is bound to multiply to the same extent the mouths that feed on it. The activities of the Agriculture Department of the State are, however, unfortunately concentrated in the Kashmir valley only, and the province of Jammu has not derived any material advantage from its existence so far. The extension of the department's activities to that province on a larger scale is apparently necessary.

In the Kashmir valley the Agriculture Department maintains two experimental farms where several varieties of agriculture and vegetable seeds imported from India and foreign countries like America, England, Russia, Italy are tried and recommended for adoption to cultivators after the experiments have met with success on the Government farms. In some cases acclimatised seeds have multiplied the yield by 50 per cent. About 169 varieties of foreign vegetables are also grown on the farm. The seed is distributed twice a year in the valley and demands from other places are met by post.

241 *Implements.*—Several implements such as Meston ploughs, Horse Hoe, Bar Harrow, Chaff Cutter, Maize Huller and Sheller, Automatic Seed Drill have
177 been introduced and though a few only of the zamindars who are enterprising enough have come forward to purchase them and try their utility on their farms an innovation has been started which might prove of considerable value in the future.

543 *Shows.*—Agricultural shows used to be held on the occasions of seed distribution and have now come to form a part of the Industrial Exhibition held annually in Srinagar. The Agriculture Department occupies a separate section where several varieties of different agricultural and horticultural products are exhibited besides the implements and provide a source of valuable information and instruction to the people. In 1979 an agricultural show was held at Jammu

on the occasion of the visit of His Royal Highness the Prince of Wales. Besides imparting education by "shows" Departmental bulletins were also published and circulated. The bulletins dealt with the sowing of Maize, Groundnuts, Soybeans and Beans and the removal of certain crop diseases. 543

Manure.—The Agriculture Department has tried several manures on the farm to test their utility on different crops. 242 654

27. **Horticulture.**—The department maintains fruit plant nurseries including ornamental plants. Fruit canning is receiving attention though the industry is still in its incipient stage. A firm known as Kashmir Fruit Preserve Works has been authorized to manufacture fruit beverages, apple-brandy, grape wine and ciders etc. A new nursery has been opened at Achhabal and experiments regarding stock and scion compatibility have been started in all the nurseries and scion wood from Australia has been introduced. The department has been distributing about a lac of young plants annually to the zamindars without any charge.

The only disquieting feature of the decade has been the appearance of San Jose Scale disease which has inflicted a very heavy damage on the fruit industry of Kashmir. Remedial and control measures have been adopted to get rid of this pest. [134]

28. **Veterinary.**—For maintenance of agricultural prosperity the maintenance of live-stock in health is essential. Previous to 1923 the system of inoculation did not exist and consequently the mortality among cattle was heavy. There are now 18 Veterinary Hospitals in the State and the outbreaks of rinderpest, Hæmorrhagic Septicaemia and other epidemic diseases were successfully dealt with on modern scientific lines and many animal lives saved. Facilities have been provided by the department for brining to its notice the outbreak of epidemics and even individual patients. For improvement of cattle several schemes have been under contemplation and awaiting to be put into effect as funds permit. The scrub bull pest is being removed by castration of the scrub bulls. The enclosed table shows the variation in live-stock during the last decade. 232

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Other Occupations

Supplementary to agriculture proper are sericulture and pastoralism. 231
By 1900 the former activity was decrepit as well as ancient, but the introduction of modern filatures has led to a wide extension of mulberry culture, though not enough cocoons are produced to keep the filatures at Srinagar and Jammu and the weaving factory at Srinagar working to capacity. There is also, of course, a good deal of hand-loom weaving of silk, cotton, and wool; silk is a major export.

The main pastoral activity is sheep-rearing; this is transhumant, the sheep live in winter beneath the human dwellings—adding to their warmth—and in summer are taken by professional shepherds to the high pastures above the tree-line; this is the *marg* common in place-names and strictly equivalent to the Swiss *alp*. Winter feed is willow and dried flag 236
(Iris) leaves. After agriculture, wool production is probably the chief means of livelihood in Kashmir, employing full- or part-time some 300,000 people. The famous Cashmere shawl industry died a languishing death in the 1870s, but there is naturally a large cottage production of woollen clothing, blankets, and rugs; felting is important also, and Srinagar has a large woollens factory. Mineral exploitation is insignificant, though a start has 316
been made on the commercial exploitation of lignite from some of the 549
karewas, which has been used locally by the villagers for years. A minor industry of interest is the manufacture of cricket bats and so on from the willows. But perhaps the most lucrative of all trades—in normal times—is 484
the exploitation of tourists.

Srinagar

For this, of course, the capital Srinagar (207,787) is the centre: "quaint" 369
in itself, with its carved wooden architecture, immediately surrounded by the beautiful Mogul gardens and magnificent lake and river scenery, central for hunting and mountaineering, it is—on the surface—one of the most attractive cities in all Asia. But it has always been liable to fire and to flood, at times to earthquake; its site obviously leaves much to be desired from a sanitary point of view.[17] Nor, if report be true, are its citizens any more virtuous, in any direction, than they need be.

The factories of Srinagar are largely due to state enterprise, and make 438
it the only industrial centre of the slightest note in Kashmir. But craft [655]
industries are more important. Neglecting the obvious tourist lines—silver and copper work, wood-carving, papier-mâché and lacquer—the leading crafts are probably carpet-weaving and leather work: leather gear of various sorts is essential to transport in the mountains, and the products

[17] In the 1892 cholera epidemic 600 people died in one day "and the only shops which remained open were those of the sellers of white cloth for winding sheets." The total mortality was 5781 of a population around 120,000 (*Gazetteer*, 119).

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

some contact with it occurred indeed during the time from the sixteenth century onwards from the passage near, if not through, the country of the Mughal Emperors of Delhi towards Kashmir; or again when one of the Western invaders of India swept along at the foot of the hills, and the hill-men were able to annoy his armies while congratulating themselves on the rugged character of their own country, which made it by its poverty unattractive and by its difficulty of access even repulsive to those bent on rapid conquest and plunder. A little after the middle of the last century we find that the power of the Jummoo ruler, exercised either directly or by feudatory chiefs owing allegiance, extended eastwards to the Rávi River or nearly so, westwards to some miles beyond the Chinâb, southwards for some little way into the plains, and northwards as far as the beginning of Middle Mountains. The feudatory chiefs, those for instance of Akhnûr, Dalpatpûr, Kiramchi, &c., governed their own subjects, but to the ruler of Jummoo they paid tribute and did military service. During a portion of the year they would be present at Jummoo itself, attending the court of the ruler and holding separate ones themselves. At this day various spots in that town are remembered where each of these tributaries held his court on a minor scale. Doubtless there was some petty warfare, resulting sometimes in an extension and sometimes in a contraction of the power of the central ruler; but usually the chiefs were more occupied in sport than in serious fighting, and the various families continued in nearly the same relative positions for great lengths of time.

The rest of the Outer Hills and some of the Middle Mountain tract were thus occupied:—Eastward of Jummoo there were independent rulers at Basoli and Kishtwár, of Rájpût caste, some few details of whose history will be given as we come in our geographical survey to each of those places. North-westward of Jummoo were the two small states of Bhimbar and Rájáori, whose rulers were Muhammadans, Muhammadanised descendants of Rájpût Rajas, still bearing the Hindû title of Raja and still recognized as belonging to certain subdivisions of the Rájpût caste. These two had, I think, become more closely connected

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

563 The Tibetan races, whom we now reach, have the characteristics of the Turanian family (of which the Chinese and the Japanese
101 are the instances most known to Englishmen) in varying degree. The Champás have those features most markedly, next the Ladákhí, and in a less degree the Baltí. The two first of these subdivisions are Buddhist in religion, the last Muhammadan. Of these Tibetan races are the people who live in the loftiest of the inhabited regions; the Champás, who are nomads, wander among the high-level valleys of Rupshu; the Ladákhís, who are a settled and cultivating race, are in villages which in height above the sea vary from 13,500 to 9500 feet; the next, the Baltís, are found at from 10,000 or 11,000 down to 6000 feet.

As for the languages spoken, a separate chapter treats of them, and some facts of their distribution are given in the explanation of the Language Map.* 1/2

557 Countries separated by so many mountain chains; races so
643 widely different; how did they all come to be under one ruler?

The answer to this almost resolves itself into the history of one man, of the one who by exercising with wonderful persistence the qualities of a soldier and a diplomatist succeeded in raising himself from an inconspicuous station to a position in which his adherence and goodwill became of extreme value to the British Government in India, who, in their turn, enabled him to achieve an object that for long had been dear to his heart, and in giving over to him Kashmir completes the agglomeration of all the countries we are treating of into one state. This man was Maharaja Gulâb Singh, the father of the present ruler.

175 I shall attempt a brief sketch of the course of the events which
642 led to the result above pointed out.
631 From time immemorial—the natives say for 5000 years—Jummoo has been the seat of the rule of a Hindû dynasty, of a family of Rájpúts, whose influence spread for some distance over the lower hills, the extent of that influence varying, no doubt, at different times. There was little intercourse with the outer world;

* See Chap. XXI., on Languages, and Chap. XXII., In Explanation of the Maps.
11 category 116 End Map 14

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175 out Ranjît Singh's efforts for the settlement of the hill districts,
642 we come in contact with the family who exerted for so many years
631 an important influence in the Lâhor state—an influence which much affected the English in their dealings with it—and between whom and the English Government the relations that were entered on constitute the foundation of the present political constitution of the territories we speak of.

●557 J. D. Cunningham, in his 'History of the Sikhs,'* shows that
175 from a brother of Ranjît Dev, Raja of Jummoo, were descended,
642 in the third generation, three brothers, Gulâb Singh, Dhiyân
631 Singh, and Suchet Singh. These three were young men at the
159 time when Ranjît Singh's rise to chief power at Lâhor made that the most likely place for the advancement of those whose only trade was fighting. The two elder brothers, Gulâb Singh and Dhiyân Singh, came to Ranjît Singh's court with the object of pushing their way as soldiers of fortune. Gulâb Singh first became a *sawâr*, or trooper, under Jemadâr Khushiâl Singh, a trusted servant of Ranjît Singh's. I do not know what was Dhiyân Singh's first step; but it was not long before he attracted the attention of the ruler, for he was a young man of considerable gifts of person as well as mental talents. He obtained the special favour of Ranjît Singh, and before long was advanced to the important post of deodhîwâlâ or deorhîwâlâ, that is to say, chief
[661] door-keeper. In a native court, a place of personal government, the door-keeper, possessing as he does the power of giving or restraining access to the chief, has considerable influence; this influence Dhiyân Singh now exerted in "making a party," so as by this means, as well as by his own exertions with the Maharaja Ranjît Singh, to advance his family. The personal qualifications of the brothers at the same time helped, and it was not long before the fortunes of all three—for Suchet Singh had joined his elder brothers—became well founded.

Gulâb Singh rose to the independent command of a troop, and in one of the hill wars he distinguished himself by taking

* I have repeated in Appendix VI. the genealogy given by Cunningham.

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prisoner Āgā Jān, the Raja of Rājōori, who was then resisting the Sikh forces. For this service, and with the object of utilizing those of the families of hill rajas who were attached to his government in keeping in subjection the tribes that had been giving trouble, Ranjīt Singh conferred on Gulāb Singh the rajaship of Jummoo, to be held as a fief. This was about the year 1820. On the brothers Dhiyān Singh and Suchet Singh was also bestowed the title of Raja, and they received, whether at this time or later I know not, a portion of territory to be held on the same terms as was Jummoo by Gulāb Singh. Dhiyān Singh received Pānch as his principality, and Suchet Singh Rāmnagar. 557 175 642 631 159

It is with Raja Gulāb Singh that we are now chiefly concerned. While Dhiyān Singh remained at Ranjīt Singh's court performing an important part in protecting the interests of the family by securing his own influence with the ruler, to whom they were all tributary, and on whom indeed they were still thoroughly dependent, Gulāb Singh spent most of his time at Jummoo and in its neighbourhood, occupied first in consolidating and then in extending his power, though, as occasion required, he would, as was his bounden duty, join the Sikh army with his forces, and take part in their military operations.

Gulāb Singh's own immediate subjects had, by the continuance of disturbances, the absence of settled rule, become somewhat lawless; robbery and murder were common; it is said that at that time a cap or a pagri that a traveller might wear was enough for a temptation to plunder and violence. With a firm hand Gulāb Singh put this down, and brought his country to such a state of quiet and security as makes it at this moment in that respect a pattern. As to the feudal chiefs around him, he in some cases—for what particular causes or with what excuses it is difficult at this time to trace—confiscated their fiefs and became direct ruler; in other cases he retained and attached to his government the nobles, while gradually lessening their political importance. The tendency of his government was always towards centralization. He was a man of stronger character than most of 642 175 631 159 [578]

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175 642 631 In the year 1843 the death of Raja Suchet Singh without issue caused the principality of Rāmnagar to fall to his eldest brother Gulāb Singh; so by this time that fortunate ruler had acquired all the territories included in the present boundary, with the exceptions of Kashmir, Gilgit, Rājāori, and Pūnch, this last being occupied by Raja Jawāhir Singh, the son of Raja Dhiyān Singh, who, like Suchet Singh, had lately been killed near Lāhor.

175 642 631 648 657 The next event that changed the boundary was the breaking out of the war between the Sikhs and the British in the winter of 1845–6. Gulāb Singh had for some time kept aloof from Lāhor politics and was not involved in the court intrigues that led to the movement of the Sikh troops against British territory; neither did he hurry down with his troops to help the Sikhs as he would have done in the time of his old master Ranjīt Singh. He kept away until the decisive battle of Sobraon was fought, at which victory declared for the British. Then he appeared almost as mediator between the two contending powers, for after the various revolutions and massacres that had lately occurred at Lāhor, and the late defeats of the Sikh army, there seemed to be none but Gulāb Singh who could shape events, who could guide the Sikh nation to any sensible course. The confidence of the British too he had before acquired; especially had Sir Henry (then Colonel) Lawrence, who was now one of the diplomatic officers employed in the negotiations, formed both a friendship for Gulāb Singh and a high opinion of his sagacity and of his usefulness to those who could enlist his interests.

The result of all this is embodied in two treaties, which will be found, in whole or in part, in Appendix V.

By the first, which was made between the British Government as represented by Lord Hardinge, and the state of Lāhor, there was ceded to the East India Company in perpetual sovereignty, as equivalent for one crore of rupees (or 1,000,000*l.*) of indemnity, the hill countries between the rivers Byās and Indus. Thus all the countries we have been treating of, both those at that time in the hands of Raja Gulāb Singh, and Kashmir and others then directly ruled by the Sikhs, were on the 9th March, 1846, handed

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But now comes the second treaty, dated 16th March, 1846. This was made between the British Government, represented by the Governor-General as before, and Maharaja Gulāb Singh, the higher title of Maharaja being by this very mention conferred. Its effect is this, that "the British Government transfers and makes over for ever, in independent possession, to Maharaja Golab Singh and the heirs male of his body, all the hilly or mountainous country, situated to the eastward of the river Indus and westward of the river Ravee,"* in consideration of which, by another article of the treaty, Maharaja Gulāb Singh agrees to pay to the British Government the sum of 75 lakhs of rupees—about 750,000*l.* 175 642 631 648 557

The result of this treaty (of which the other provisions can be learnt from the Appendix) was to place Gulāb Singh in a far better position than he had ever had before. He exchanged for the Sikhs, whose attitude to him was ever varying according to the favour in which he might be held by those who for the time were leaders of them, a nation whose boast it is that they hold treaties sacred, and who had now contracted with him a treaty, the provisions of which fairly carried out could not fail to be agreeable to him. Lastly he gained, in addition to his former acquisitions, the coveted country of Kashmir.

The handing over of Kashmir was not effected without some trouble. Maharaja Gulāb Singh sent a trusted officer with some troops to take over charge; he, however, was opposed by Shekh Imām-ud-dīn, the Sikh governor, who was supported in, or rather incited to, this course by a faction in the Lāhor Darbār who were adverse to the British. Gulāb Singh's troops were defeated at the outskirts of Sirīnagar and many were slain; a remnant, however, threw themselves into the fort called Hari Parbat and there held out. On this Gulāb Singh appealed to the British to carry out the provisions of the treaty, and action was at once taken. A force partly of British and partly of Sikh troops was put in motion, and they had even made one march within the hills from Bhimbar, when events turned in such a way that their advance was no longer necessary. 175 648 669

man who has retired from active work, his charge for grinding 000
being a percentage of the flour.

Here again in this country are to be seen the fair complexions, 142
the blue and the hazel eyes, the brown or gold-tinted hair. The men are in the main handsome, they are not as hard-looking as those of Gilgit; among the youths especially there is a blending with the rather effeminate young men of the Valley, but they are essentially men, their stride is long. They are taller than the others of the State, though not powerfully built, and it is seldom that one sees a fat Poonchi Muslim. Generally their faces are long, the complexion light brown, the nose large, aquiline and well shaped; quite frequently the black hair is wavy. In all they are a good-looking race, and this applies to both men and women, who even in their old age retain their good looks, the men then growing beards, and the eyebrows seeming to extend forward. What is more noticeable is that un- 515
like the peasants and farmers of the Kashmir Valley and Ladakh, they are not filthy dirty; you can with safety get close to them and enter their houses.

Those who have known the man of Poonch as a soldier or 181
as a servant—and large numbers migrated to India to work as such under British officers and residents—will agree that their foremost quality is reliability and faithfulness; as servants, if they like you, they will remain all their lives, if not, they will leave you at once, for theirs is a distinct line drawn between those they like and dislike. The women are not as bold as the 562 ●
women of the Valley; they also go unveiled; their beauty is of a 609
different quality from those sisters over the mountains, who have a Jewish appearance. Although mostly Muslim, they do not scamper off round the corner of the house like the women of Baltistan when they see a stranger about, neither do they stand and stare at him as do those of Ladakh; they just continue with their work as though unaware of his presence, while the children run out to look at him, standing at a distance. Unlike 609
the men of Gilgit who scowl, the man of Poonch will usually greet one with a friendly grin if not a smile.

From the smooth surface of the hard giant boulders in the 133
Poonch Valley, it is believed that at one time a glacier moved 312
where the river now runs, yet strangely enough on the right of

166 167 The foreign missionaries have succeeded in converting a number of local inhabitants to Christianity.

178 167 [564] (5) As regards caste grouping migration has led to a loosening of the tight hold of caste. Narrow prejudices have been swept away. In Gilgit the disappearance of endogamy in Muslim Shia castes is noticeable.

[562] (6) The old customs are gradually giving way. Thus widow marriage is finding favour with the people, while the *Purdah* system is on the decline.

[291] (7) In dress great changes are noticeable. The Kashmiri Pandits are discarding the wearing of *Pheran*, a long loose gown and taking to Punjabi dress. The English dress is more in evidence in literate circles. The hat is gradually supplanting the turban. Even in villages, Punjabi trousers and slippers are overcoming Dogra trousers, and shoes in the case of females. The *Saree* is coming into vogue amongst females of the upper classes.

[197] (8) So far as language is concerned Punjabi is easily spoken and understood in those parts of the State where the inhabitants come in contact with the outside world either as emigrants or as hosts of immigrants. The Kashmiri labourers who go to the Punjab understand and talk Punjabi tolerably well. The shopkeepers and Hanjis (boatmen) in Kashmir who have English speaking customers speak English though broken and full of solecisms. The immigrants in Kashmir especially traders command a fair knowledge of Kashmiri dialect.

[564] (9) In the sphere of occupation changes have taken place. Some of the castes no longer stick to their old hereditary occupations. Labour or service is not regarded as degrading by any caste though Rajputs do not take to domestic service especially the task of cleansing utensils as they regard it menial duty. The Kashmiri Pandits are gradually relinquishing their ideal of Government service and turning to trade and even manual labour in increasing numbers.

II. IMMIGRATION.

167 **101. Main Results for the State.**—The total population of the State as ascertained by actual count on the Census night came to 3,646,243, out of which 3,582,047 *i. e.*, 98·2 per cent. were born within the State. Immigration thus accounts for a trivial increment of 1·8 per cent. to the State population. The immigrants are mainly drawn from the neighbouring British Indian Provinces of the Punjab and the N. W. F. which stretch along the boundary line of the State for a considerable distance. The contiguous districts of these two provinces given in the margin contribute nearly 1·3 per cent. of the population, leaving ·2 per cent. to be contributed by the non-contiguous districts of these provinces. In all thus these two provinces claim 1·5 per cent. of the increment to population of the State while all other Provinces in India and outside countries have only ·3 per cent. to their credit. Among other Indian Provinces the United Province stand foremost while amongst States, Chamba tops the list, being contiguous. As regards Asiatic countries Afghanistan, our neighbour, scores highest, the second best being Nepal due to her sons being in the State Forces. The share of other countries is nominal. The foreign countries benefit us to a very limited extent, the United Kingdom being the greatest contributor as her sons are employed in State service or are engagad in carrying on trade or missionary work. They will be discussed in greater detail in the paragraph on over seas migration.

N. W. F. PROVINCE.

1. Hazara.

PUNJAB PROVINCE.

1. Gujrat.
2. Gurdaspur.
3. Jhelum.
4. Kangra.
5. Rawalpindi
6. Sialkot.

†[Errata: read "overseas", cf errata sheet p. 329, category 116 --Analyst]

*659 *[805] **113. Accuracy of the Age-return.**—Of all the questions asked for the purpose of filling in the Census Schedules, that pertaining to age is generally attended with dubious results. The ordinary villager who has received practically no education is not only ignorant of his actual age but on account of traditional reticence he would not give away his correct age to any outsider even if he knew it. There is a tendency to declare a higher age than he has actually reached. The timely issue of printed circulars and verbal instructions to the Census agency enjoining upon them the necessity of exercising a strict and careful check on the entries of age column went a long way in securing a reliable return of age but still the mistakes which are inherent to this enquiry may have played their part though to a smaller extent. It is accordingly not possible to assert that the returns of age have reached the ideal accuracy which must needs elude the grasp of many a Census till the percentage of literacy of the rural population is considerably increased and the wholesome effects of widespread education and enlightenment have broken the weakening cords of superstition and traditional reticence of the masses who at present do not fully realise the value of the Census statistics. The principal causes responsible for inaccuracy of the age-return have already received sufficient comment in the previous Census Reports but to enable the reader to correctly appraise the figures it is essential to review them briefly here also.

802 1. An average person shows a special preference for stating his age in numbers which end in zero or which are multiples of 5 and it is rare that he states the intervening numbers unless he is challenged or persistently interrogated. There is a further preference for even over odd numbers.

2. No accute distinction is made in their minds by people in giving the ages of children; and children from two months upto two years or over may be inadvertently clubbed together in the category of 0-1 age-period.

581 3. Amongst the Hindu parents there is a strong proclivity to understate the age of unmarried girls for fear of social obloquy, while on the other hand there is some overstatement in the ages of young boys who are pushed into premature manhood.

4. In middle-life, the understatement is greater in case of males than the females since amidst the former there is a large number of bachelors or widowers who can best promote their object of securing wives by appearing of a younger age while the latter who are generally married do not stand to gain much by the lie.

562 5. The tendency so marked amongst the Western women to understate their age, does not find much favour among the Indian women who on account of social restrictions such as *Purdah* system etc., have little chance to move out in society and consequently feel little temptation towards understatement.

888 6. The tendency to materially exaggerate their age amongst the old people is very common in India and any old man after he has crossed eighty is apt to declare himself a centenarian, and it is not unoften that to inspire belief in others he relates old incidents which he proudly states as having occurred and been seen by him when he was a boy.

805 562 7. Another element of error is introduced by the fact that the enumerator has to make enquiries from the head of the family who has to answer questions not only for himself but also for dependent residents. He might remember with somewhat exactness the ages of his sons but the ages of women who observe *purdah* can only be roughly declared by him and it should be no surprise if sometimes the error of 5 years or even a decade creeps in.

*659 The inaccuracies due to the above factors were partly guarded against by previous training of the enumerators and the vigilance of the checking staff, and partly by adjustment effected in the statistics by subjecting the crude figures

*162 of females than other divisions, but the existence of only 842 females per 1,000 males shows that the severity of climate is a strong factor acting adversely on the growth of the female content of the population. In the first place there is large number of male births than females and the climate being cold there are greater dangers from chills and exposures to young children and old persons of delicate constitutions. Since greater regard and preferential care of the male children secures immediate medical relief from them, the absence of such regard in the case of females exposes them to greater risks.

*162 **127. Causes of Deficiency of Sex-ratio.**—(*1*) *Female Infanticide.*—The custom of female infanticide which has its origin in the prohibitive expense of marrying daughters in high caste Hindus used to be common in the Duggar country especially among the Rajputs which accounts for the great dearth of females in that community, there being 754 females to 1,000 males. It cannot be said with certainty that the practice has altogether vanished although there can be no denial of its being considerably on the wane. The measures taken during this decade under the inspiration of His Highness the Maharaja Bahadur who has created a special trust (Dhandevi Memorial Fund) for the marriage of Rajput girls and also announced that for each female child born to a Rajput the father will get an acre of land, the custom may be said to be fast vanishing. The happy results of these measures have already begun to show themselves as at the current Census the female proportion of Rajputs has risen from 729 to 754.

847

*162 (*2*) *Neglect of Female Children.*—The neglect of female children exhibits itself in two different shapes—deliberate and unconscious. If the neglect of parents is intended to bring about the death of the female infant it amounts to infanticide but if on the other hand the neglect is not deliberate but due partly to habit and partly to greater regard for the sons who are better looked after than the daughters it is unconscious neglect. The cases of deliberate neglect are getting fewer and fewer with the advancement of civilization while unconscious neglect is still in vogue. This naturally takes place more among the poor whose slender means and little education do not allow them to maintain equality between children of both sexes. As already shown above this kind of neglect will be found more in Kashmir where exposures and chills to infant daughters are not attended to so promptly as in the case of sons, slightest trouble to whom summons immediate medical assistance. In the Jammu Province also the unconscious neglect is common but the climate being milder the children can carry through the mild winter even with poor clothing and chances of exposure are not so great as in Kashmir.

854

165 (*3*) *Early Marriage.*—The practice of early marriage creating child wives and even mothers aged 11 or 12 years is responsible for greater mortality of females on account of too early conception. With the passing of the Regulation preventing marriage of girls under 14 and boys under 18 the practice may be said to have received its death blow and other conditions being favourable we should expect a better proportion of females at the next Census. The practice which was so common in the Duggar has given a serious set-back to the growth of Hindu population of the State which during the last forty years has shown a very unsatisfactory increase.

582

*162 (*4*) *Deaths due to Child-births.*—It is a well-known fact that many deaths of females in India take place at the time of child-birth which is due to the unskilful midwifery and septicaemia.

[165]

(*5*) *Hard treatment to Women.*—The young wives are generally subjected to hard treatment at the hands of the mother-in-law while the young widows are regarded as a curse in Hindu families.

[606]

(*6*) *Hard Work.*—Over work or work under harder conditions coupled with the usual trouble of looking after the family, cooking the meals and doing several other things under unsanitary conditions within the four walls of the house also tells upon the health of women. The *Purdah* system further affects their health adversely.

[562]

[Errata: read "for"; cf. errata sheet, p. 329, category 116 -- Analyst]

their proportion yet their aggregate proportion for all ages is the best which is due to the fact that in subsequent age-groups they not only maintain the sex-ratio of their entire group but substantially increase female proportion to 1,114 in group (14-16), 1059 in 17-23. They stand the highest in age-groups 7-13, 17-23, 24-43 and 44 and over while in group 14-16 they are excelled by the Chamars. The broad reason for this satisfactory proportion is that the community being largely agriculturist the females dwell in rural areas, the active agricultural and open air life of which is conducive to better health and comparatively less mortality of females than in other castes like the Kashmiri Pandits and Khatris who are predominantly town-dwellers amidst congested surroundings. The religious objection against infanticide also keeps the proportion of females children comparatively higher. The Meghs and Chamars who also work on fields either as peasant proprietors or mostly as tenants and field labourers also show similar results. The Rajputs continue to occupy the last place in respect to sex-ratio and it is hoped that with the introduction of measures against female infanticide in this community the proportion will naturally improve at future Censuses. Not only is there a defect in the age-group 0-6 but this is aggravated in 7-13 which indicates the existence of the factor of neglect of female children and partially the reticence against disclosure of the particulars about girls approaching marriageable ages. 162*

Shifting our analysis towards the Muslims it is apparent that the Balti tops the list with 1,033 females and is closely followed by Shin (984), Brukpa (958), Jat (930), Sayed (921), Rajput (919), Bafinda (916)while Kashmiri Muslims have only 851. The Balti continues to show a fair excess of females over males at this Census as at the last and we cannot discard the figure as unreal. Although a large share of this excess is attributable to emigration of good portion of Balti males at the time of Census yet we cannot help subscribing to the view that there is a great excess in female birth-rate as is evidenced by the proportion of 1,020 female children between 0-6 to 1,000 males in the same age-period. The healthy and active life of the Brukpas who mostly constitute the pastoral population of the Frontier and the Shins who are a primitive tribe is responsible for better proportion of the females. The proportion of 1,037 given by the Muslim Rajputs at the 1921 Census which then appeared unreliable has been proved to be so by the figures of this Census which gives a record of 919 only. The Jat, Bafinda and Sayed also give fairly satisfactory proportions while the Kashmiri Muslims are in defect for causes already detailed in the penultimate paragraph.

131. Influence of Social Conditions and Local Customs.—The decade has witnessed remarkable improvement in the social customs of various communities due to the spread of education and civilization. The system of early marriage which was so common in both the provinces and especially amongst the Hindus who literally followed the injunctions of their scriptures in celebrating child marriages has now become a thing of the past—thanks to the Ruler of the State who out of solicitude for his subjects laid statutory prohibition upon this harmful system and drove out of his realms this most injurious social custom. Although the Arya Samaj and some advanced people even among the orthodox Hindus have made strenuous efforts to popularise widow remarriage yet their efforts have not yet produced the desired beneficent results and the instances of widow marriage amongst the State Hindus are few and far between. The *Purdah* system has during the decade lost much of its intensity. The rural and labouring classes observe very little *Purdah* while the people of the middle classes are now giving greater freedom to their women-folk. The progress amidst the higher circles has been greater and it is now become a fashion for the well-to-do to take their wives with them to the Cinemas or for outing of which the Sundays of the Nishat and Shalamar gardens of Srinagar and the flocking of people every evening to pass summer evenings on the Jammu canal are living instance. A good deal of social reform has taken place amongst the Kashmiri Pandits whose women have discarded the loose and untidy dress of centuries and are seen in up-to-date Indian Saries. The return of scholars of various communities after training in the foreign countries has imported far more advanced and liberal ideas the permeation of which in their respective communities is everyday liberalising the atmosphere. 178 [582] [587] [562] [177]

[Errata: see category 116, p. 329 for corrections -- Analyst]

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We may descend from provinces to their components and see which of the districts is marching ahead and which is stagnant or declining in literacy. The marginal statement shows that no district is showing a disinclination towards literacy. The highest increase is revealed by the jagir of Chenani which is followed by the Jagir of Poonch. Amongst districts, Mirpur stands first and is closely followed by the Jammu district. The premier position of Mirpur is probably due to the existence of a large number of traders in the district for whom literacy is a *sine qua non* of existence and well-being while the increase in the case of the Jammu district is due to the inclusion of the figures of the city of Jammu which besides its normal literates was quartering the Government offices when the Census was taken. The Udhampur district has also made a noteworthy advance during the decade. The Kathua district stands at the bottom though 33 per cent. of increase in literacy is not a disappointing fact. The general conclusion to which a bird's eye view of the above figures drives us is that literacy is advancing by leaps and bounds which is a very happy augury for the future as the material and moral progress of a country is interlaced with its educational advance.

District.	No. of literates in		Percentage of increase.
	1931	1921	
Jammu District ..	28,443	13,824	+106
Kathua " ..	5,930	4,447	+ 33
Udhampur " ..	10,708	5,301	+102
Reasi " ..	4,805	3,282	+ 46
Mirpur " ..	12,716	6,155	+107
Chenani Jagir ..	602	200	+201
Poonch " ..	9,805	4,242	+131
Baramulla District ..	10,101	6,463	+ 56
Srinagar " ..	29,784	21,040	+ 41
Muzaffarabad " ..	5,686	3,844	+ 48
Ladakh " ..	3,457	2,462	+ 40
Gilgit " ..	1,350	958	+ 41
Frontier Illaqas ..	499	Not recorded.	

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254. Literacy and Main Religions.—The table in the margin gives comparative statistics of variation in the main power of each religion and its progress in literacy. Every religion shows eagerness for advancement in literacy. The Aryas stand first which proclaims the interest taken by this missionary body in the well-being of its followers. The Muslims beat all others in their awakened love of learning. The Jains, pre-eminently traders by profession, have also made a noteworthy advance. The progress of literacy amongst Christians shows what the missions have done for amelioration of the lot of the lower strata of public life in the country. The Budhists have added only 36 persons to every hundred literate of 1921 which is not to be looked down upon considering the climatic and other difficulties of the isolated Frontier Districts. In all cases literacy has out-stripped growth of population. In the case of the Hindu Brahmanic the strength shows a decline of 4 persons in every hundred of the population while the literates add 56 persons to every hundred which shows that the community is intent on dispelling ignorance from its midst.

Religion.	Total literate in		Percentage of increase.	Percentage of increase in population.
	1931	1921		
Hindu (Brahmanic) ..	64,015	41,324	+ 56	— 4
" (Arya) ..	4,087	804	+418	+206
Budhist ..	1,610	1,202	+ 35	+ 3
Jain ..	314	185	+ 70	+ 13
Muslim ..	45,619	24,321	+ 88	+ 13
Sikh ..	6,458	3,868	+ 67	+ 29
Christian ..	563	399	+ 42	+ 39

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255. Female Literacy.—For 114,807 male literates there are only 9,078 female literates in the State which means that for every hundred male literates only 8 female literates are to be found. This is not a very bright state of affairs though comparison with 1921 figures reveals an increase of 127 per cent. in the ranks of literate females. The growth of literacy amongst females is hedged

4 [Errata: read "strength" for "main power"; cf. errata sheet, p. 330, category 11L -- Analyst]

212 562 round by numerous difficulties. The *Purdah* system is prominent amongst them. It debars the women particularly in the adolescent ages from attending classes. Early marriage is another serious obstacle, for as soon as the girl attains a marriageable age, her nuptial rites have got to be performed which mean a good-bye to her education. The bridegroom's house is not the place from where attendance at a school is possible, for household duties and social customs forbid any such diversion. The *laissez faire* policy in production of children encumbers the newly wedded girl with a child so soon after the marriage that she cannot continue her studies even if she had the inclination and necessary leisure to do so. The children following closely upon the heels of one another provide occupation for her maternal instincts which monopolise her time and energy to the exclusion of everything else. The conservative attitude of the people and their general indifference if not active opposition to the education of females has also to be taken into account. The difficulties in starting girls' schools in rural areas and staffing them efficiently are greater than in the case of boys' schools. All these and several other factors operate against the swift spread of literacy amongst [178] females. The increase registered during the decade is, however, a sign of liberalising of ideas in this respect and shows that old traditions are loosening their hold on the rising generation. His Highness' Government has made the womens' education one of its main concerns and maintains a separate Inspectorate for the purpose. The number of schools has risen many fold and the next Census is most likely to show a brighter record.

212 **256. Variation in Female Literacy by Provinces.**—The Jammu Province which is bordered by the Punjab, leading to exchange of migrants and consequently importation of liberal ideas prevailing in British India on the subject of female literacy, shows the highest increase in the literacy of females. The Kashmir Province comes second best while the Frontier Districts record an increase of 33 per cent. only which is obviously due to its comparative lack of contact with the more advanced parts of the country. The increases which are likely to rise higher at future Censuses forebode better times.

Province.	Female literates in		Percentage of increase.
	1931	1921	
Jammu Province ..	6,959	2,705	+157
Kashmir " ..	1,941	1,179	+ 65
Frontier Districts (excluding Frontier Ilaqas) ..	169	127	+ 33

257. Variation in Female Literacy by Districts.—A comparison of the figures of female literates for 1931 and 1921 gives a sufficient indication of the way the wind is blowing. But for the unfortunate district of Reasi which shows a considerable fall in the figures which is not accountable by any other reason except mistaken enumeration, all districts show an encouraging advance. The district of Kathua takes the lead and is followed by the district of Mirpur. The Jammu district has also an enviable record. All these districts with that of Udhampur have more than trebled the number of their female literates. The Poonch Jagir has doubled them. The other districts have also made notable additions. The district of Gilgit stands at the bottom showing only a 10 per cent. increase. The Baramulla district has also advanced slowly viz., 15 per cent. only. This rate of progress, if maintained, is sure to prove beneficial.

District.	No. of female literates in		Increase or decrease per cent.
	1931	1921	
Jammu District ..	3,689	1,167	+224
Kathua " ..	339	96	+253
Udhampur " ..	434	123	+219
Reasi " ..	297	639	— 53
Mirpur " ..	1,377	394	+249
Chenani Jagir ..	39	Nil.	——
Poonch " ..	623	308	+102
Baramulla District ..	249	217	+ 15
Srinagar " ..	1,297	966	+ 35
Muzaffarabad " ..	465	372	+ 49
Ladakh " ..	134	77	+ 48
Gilgit " ..	65	59	+ 10
Frontier Ilaqas ..	13	Not recorded.	

261. Variation in Literacy by Age-groups.—In the age-group 0-10 the number of literates in 1921 was 2,075 whereas the corresponding figure for the group 5-10 on the present occasion is 5,573 *i. e.*, more than double of the previous Census. In the next two age-groups the figures recorded at the 1921 Census were 6,435 and 8,221 while those of the 1931 Census are 10,459 and 17,489 respectively. Thus while the age-group 10-15 has registered an increase of more than 50 per cent., the age-group 15-20 has more than doubled its literates. These two age-groups are regarded as most subject to school influence and as such, the progress registered is commendable. The last age-group '20 and over' shows similarly far better results, having 90,364 literates against 55,497 of 1921. The disparity among sexes is reflected in all age-groups. In the age-group 5-10 the proportion of female literates per 1,000 male literates is 232 which shows that roughly for every 5 boys only 2 girls attend school at that age. Between 10-15 when the girl is probably married away or if not married, is subject to restrictions on her movements outside the house, the proportion decreases to 174 per mille of the literate males. In the next age-group 15-20 when the girl is generally a house-wife and has probably got a child the proportion goes down still further to 104. In 20 and over age-group the proportion falls to 56 per mille. In every age-group there is a steady decline and the climax is reached in the last. Unless the social customs of the people undergo a radical change this process will probably continue repeating itself. 212

262. Proportion of Female Literates per mille of Male Literates by Age-groups and Religion.—We shall now see whether this is borne out by the various religious communities in their proportions. The table in the margin gives proportion of female literates per mille of male literates in different religious communities inhabiting the State. 212 562

Religion.	Proportion of female literates to 1,000 male literates.			
	Age-group.			
	5—10	10—15	15—20	20 & over.
Hindu ..	262	192	106	56
Arya ..	476	362	279	163
Jain ..	1,056	677	680	262
Budhist ..	67	32	11	17
Muslim ..	134	106	64	36
Sikh ..	357	297	221	134
Christian ..	682	667	1,035	878

As will be seen from it the two main religions in the State *viz.* Hinduism and Islam strictly follow the above order. The Aryas and the Sikhs also move along the same lines. In the case of Jains there is a slight rise in the age-group 15-20 but the fall in the next age-group is disproportionate. The Budhists depart from the routine in the last age-group probably because of the custom prevailing amongst women of turning nuns and taking to monastery life which necessitates acquaintance with letters and as nuns are generally of advanced age, the rise is reasonable. The Christians who represent an exotic religion show a proportion in excess of males in the age-group 15-20 and a very high proportion in the last age-group. The conditions of life in Christian and Indian religious communities are at poles asunder and the high proportion is not consequently to be wondered at. The general conclusion is, therefore, strengthened and not upset by the religious communities.

This table also gives us an interesting picture of the conservatism prevailing in each community with regard to female education. The conservatism of the Budhists is perhaps unreal as facilities for female education in the Frontier Districts are very few. Excluding the Budhists, the Muslims are most averse to giving education to their girls and the Hindus are second to them. The Sikhs send 357 girls to school compared to 1,000 boys of 0-10 age while the Aryas who hold female education and emancipation as one of their cherished objects, send 476 girls to school in that age-group. The Jains beat the rest and have more girls at schools than the boys but their enthusiasm fades in the last age-group. Were it maintained the results would be highly laudable.

263. Literacy by Caste.—Imperil Table XIV contains statistics of literacy for a few selected castes and proportionate figures based on it are given in Subsidiary Table V of this chapter. In all 22 castes have been dealt with. When we look to absolute figures only without reference to the population of each caste the Kashmiri Muslims show the highest number of literates *viz.* 21,639 and are followed by the Kashmiri Pandits with 18,915 and Brahmans with 13,326 literates. 212

212 The figures against Rajputs (Hindu) 8,127; against Khatris 6,477 and against Muslim Rajputs 4,707 also arrest attention. But absolute figures detached from population of each caste do not give us a proper insight into the measure of literacy prevailing in each caste which the proportionate figures do. The latter reveal quite a different state of affairs. The Khatris take the foremost place in literacy according to proportionate figures. They have 386 literates per 1,000 of their population. The Kashmiri Pandits with 369 literates per mille of the population take the second place. These two communities alone can be treated as somewhat advanced educationally. The rest are still in swaddling clothes. The Hindu Rajputs have 112 literates per mille of their caste population. The literates in remaining castes are below 100 in all cases. The literary Brahman has poor 97 to show while the Sheikh has only 53. The Pathan has 51 and Mangrik 49. The Mughal comes with 32 and is closely followed by the Muslim Rajput with 31. The Kashmiri Muslim comes down to 20 literates per 1,000 of the population while Arains and Baltis have 18 each. The Basith and Hindu Jat have 15 literates each. The Muslim Jat and Shin have 12 each. The Yashkun descends to 10 while Bakarwals and Sansis are on the same footing and have 9 each. The tribal Sansi beats the Hindu Megh and Chamar who have only 8 and 5 literates respectively per mille of their population. Some of the depressed castes amongst Hindus are thus worse off educationally than even the Sansi while in all castes irrespective of the religious fold to which they belong illiteracy is rampant.

If we confine our attention to male literates in each caste the small community of Kashmiri Pandits will be found to be most advanced, having 635 literates with 365 illiterates in a thousand of the population. The Khatris have 552 literates and 448 illiterats in 1,000 of their caste strength. The only other castes in which the number of male literates per mille of the caste strength exceeds even 100 are the Hindu Rajputs and Brahmans who have 185 and 170 literates against 815 and 830 illiterates respectively. The Mangrik has 97 literates and 903 illiterates; the Pathan 80 literates and 920 illiterates, while the Sheikh has 79 literates against 921 illiterates. The remaining castes do not deserve any special notice.

212 In female literacy the Khatris alone can be said to be somewhat advanced comparatively speaking. They have 178 literate females in a thousand of their sex. In all other castes females are woefully steeped in illiteracy. The Kashmiri Pandits have 24 literate females, the Sheikh 22 and the Brahmans 21 only. The Rajputs have 16 and the Pathan 13 female literates in 1,000 of their sex. The Basith, the Chamar, the Hindu Jat, the Megh, the Gujjar, the Muslim Jat, the Kashmiri Muslim and the Budhist Mangrik have one literate only. The Balti, the Bakarwal, the Shin, the Yashkun and the Sansi have none at all. Compared to male literates the number of female literates is insignificant which shows that the castes have so far concentrated their efforts on male education only, relegating the females to household drudgery.

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212 **264. Variation in Caste Population correlated with variation in Literacy since 1921.**—The statement in the margin gives percentage of variation in the strength of each caste during the decade 1921-1931 and similar percentage in the variation of the number of literates in each caste. The community that has evinced the keenest interest in augmenting its ranks of literates is beyond doubt the Kashmiri Muslim. In population they have added only 70 persons to 100 of their strength but in literacy they have more than quadrupled the number. The Muslim Jat has also done fairly well by adding 115 literates to every 100 literates in the brief space of ten years. The nomadic Gujjar has added 99 while the Muslim Rajput 101. The Yashkun though suffering a decline in the population has added to the number of literates by 83 persons per 100. On the whole

Caste.	Percentage of variation in population.	Percentage of variation literacy.
Hindu—		
Brahman ..	— 1·3	+ 83·1
Jat ..	— 9·0	— 16·1
Kashmiri Pandit ..	+ 14·6	+ 31·9
Khatri ..	+ 22·4	+ 42·8
Megh ..	— 11·2	+ 76·7
Rajput ..	+ 223·4	+ 70·1
Muslim—		
Arain ..	— 12	— 20·7
Balti ..	— 62·3	+ 17
Gujjar ..	+ 1·2	+ 99
Jat ..	+ 10·9	+ 114·5
Kashmiri ..	+ 69·7	+ 313·4
Mughal ..	— 15	+ 54·8
Pathan ..	— 4·1	+ 30·7
Rajput ..	+ 13·2	+ 100·8
Yashkun ..	— 71·9	— 18·7
Budhist—		
Mangrik ..	+ 2·7	+ 30·8

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

132 side of the great watershed range; the third, which may be said to have a semi-Tibetan climate, includes Astor with some parts of Gilgit and Baltistān, and the fourth, that which enjoys the Tibetan, or almost rainless, climate, takes in the rest of Gilgit, the greater part of Baltistān, and all Ladākh.

563 101 Now let us enter on the subject of the peopling of this country, of the races of men who inhabit it. Varied as it is in form and other physical characters it is little less so in its population. The several tribes that dwell here, dotted over the lower hills or sheltering in the valleys that divide the loftier mountains, are, some, of widely different origin, and some, though of nearer relation, still of widely different character. There is here to be found, by one who would work it out in detail, ample illustration of the principles of Ethnological Science and a store of facts to fill in parts of it where our knowledge is wanting. All that I myself can hope to do is to put down some of that information which can be acquired by a traveller not trained to these inquiries.

The following is the list of the races which have a distinct geographical distribution, and such characteristics as to render the description and separation of them practicable.

Aryan.

Dogrā.	Kashmīrī.
Chibhālī.	Dārd.
Pahārī.	

Turanian.

Tibetan: subdivided into Baltī, Ladākhī, Chāmpā.

This classification is more national than tribal. For the southern parts especially another division might be attempted—that is, one according to castes. But though certainly such a classification would tend to throw more light on the origin, the sources, of the different tribes, yet in the present state of our knowledge, without more detail as to the subdivisions of castes than we have at present, it would not be practicable, and in any case would not be one that could be expressed on a map as I have done with that here

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

563 101

adopted. My own at all events expresses the actual national distinctions.

Each race will be described as we come to the country inhabited by it; but here too a few words may be said.

The Dogrās and Chibhālīs were originally one, but they have now become separated in many characteristics, from the latter having become Muhammadans, while the Dogrās remained Hindū. They are well-featured races, of rather slight build; together they occupy all the Outer Hill region.*

The Pahārīs are a stouter race, hardy, as befits those who live for part of the year among snow; for these inhabit the eastern part of the Middle Mountains, on which snow falls to a considerable depth. They are in great majority Hindū. The name "Pahārī" simply means "mountaineer," but in these parts it is restricted to this particular race.

The Kashmīrīs, though allied to the Pahārīs, are a race possessing very marked characters; they are large-made and robust, and of a cast of features really fine; they occupy their own mountain-bounded country of Kashmir, and have, besides, overflowed it here and there and settled in the higher parts of the neighbouring valleys and in outlying places. They are in large proportion Muhammadan, but some fraction of them remain Hindū.

The Dārds are a race who, though Aryans also, are very different and easily distinguishable from Kashmīrīs. With a very curious exception, that will be noted under Dārdistān, they also are Muhammadans. They dwell in the highly mountainous country north of Kashmir; they abut against the Tibetan Baltis on the east, and have as their neighbours on the west the Pathāns or Afghāns.

All these hitherto enumerated races have features distinctly of the Aryan type, still with marked differences among themselves, which will be noted in the succeeding chapters.

* In reality the Chibhālīs include, besides Muhammadanised Dogrās, some people of other tribes, who also have become Muhammadans. More will be said on this subject in Chap. III.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

563 The Tibetan races, whom we now reach, have the characteristics of the Turanian family (of which the Chinese and the Japanese
101 are the instances most known to Englishmen) in varying degree. The Chāmpās have those features most markedly, next the Ladākhī, and in a less degree the Baltī. The two first of these subdivisions are Buddhist in religion, the last Muhammadan. Of these Tibetan races are the people who live in the loftiest of the inhabited regions; the Chāmpās, who are nomads, wander among the high-level valleys of Rupshu; the Ladākhīs, who are a settled and cultivating race, are in villages which in height above the sea vary from 13,500 to 9500 feet; the next, the Baltīs, are found at from 10,000 or 11,000 down to 6000 feet.

As for the languages spoken, a separate chapter treats of them, and some facts of their distribution are given in the explanation of the Language Map.* 1/2

557 Countries separated by so many mountain chains; races so
643 widely different; how did they all come to be under one ruler?

The answer to this almost resolves itself into the history of one man, of the one who by exercising with wonderful persistence the qualities of a soldier and a diplomatist succeeded in raising himself from an inconspicuous station to a position in which his adherence and goodwill became of extreme value to the British Government in India, who, in their turn, enabled him to achieve an object that for long had been dear to his heart, and in giving over to him Kashmir completed the agglomeration of all the countries we are treating of into one state. This man was Maharaja Gulāb Singh, the father of the present ruler.

175 I shall attempt a brief sketch of the course of the events which
642 led to the result above pointed out.

631 From time immemorial—the natives say for 5000 years—Jummoo has been the seat of the rule of a Hindū dynasty, of a family of Rājpūts, whose influence spread for some distance over the lower hills, the extent of that influence varying, no doubt, at different times. There was little intercourse with the outer world;

* See Chap. XXI., on Languages, and Chap. XXII., In Explanation of the Maps.

category 116 End Map IV

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

for instance, their beards are long and waving. They give their daughters in marriage to the Jarāls of their neighbourhood; these are Muhammadan Rājpūts, of whom, for the last seven or eight generations, the rulers, the Rajas of Rājāorī, have come. 564

The Chibhālīs, on the whole, resemble the Dogrās, although the Muhammadan way of cutting the mustache makes a difference that strikes one at first. The Chibhālīs are, I think, stronger, more muscular, than the others, and are quite equally active. [302]

In the extreme north-west of Chibhāl, and beyond it as well, on the borders of Kashmir, are two races somewhat different from the rest, but still near enough to them to be classed under the same general name of Chibhālī. These are the Kakkās and the Bambās; they people the banks of the Jhelam between Gingal and Muzafarābād, and up the lower part of the Kishangangā Valley. The Bambās prevail on the right bank of the Jhelam, and the Kakkās on the left. I know of little difference between the two; their ground is generally spoken of as "Kakkā-Bambā country"; they are stout, strong-built fellows, with a good cast of features, that may be described as intermediate between that of the other Chibhālīs and that of the Kashmīrīs; they have a less pleasant expression than either, for in disposition they are somewhat surly. 563

Lower down the Jhelam River, west of Kotlī and of Mīrpūr, there is a caste or tribe called *Gakkars*; these, with other high castes, would be classed as "Sāhū." They were people who for long sustained their independence in the hills, even against powerful enemies. They are most numerous, perhaps, on the right bank of the river, in the British territory, where are remains of buildings—palaces and forts—of the time when they had their own Raja. The fort called Rāmkot, on the left bank, was, I was told, built by one Toglū, a Gakkar. 564

Going back to the eastern part of Chibhāl, we are on the boundary-line of Muhammadans and Hindūs. A hundred years ago, probably, the former were encroaching, and the boundary was gradually coming eastward; but now, certainly, no such advance is being made. The Muhammadans on the border were not, and 563

1: Drew G-8 (1862-1872) 1875 AVI Kashmir AVI

563 are not, very strong in their faith; they retain many Hindū fashions, and some even have an idol in their house. Till quite lately it was their custom to marry Hindū women of the same caste, and these remained Hindū, and did not adopt Muhammadanism. This is no longer done; but when I was in the country some women of that sort were still alive.

[795] The Faith Map 1/n shows, within the area of Chibhāl, a few patches of the colour that represents the Sikh religion. Some villages near Muzafarābād are inhabited by Sikhs; they are settlements, two hundred years or so old, of people of that sect from below.

1/n [C.F. category 11b, End Map V -- Analyst]

1: Dwar G-2 (1872-1873) 1873 AVI Kashmir AVI

These characteristics, combined with the presence of numbers of Kashmírí people who live in the town, have gained for it the name "Chotá Kashmír," or Little Kashmir.*

More than half of the inhabitants of Bhadarwáh itself are Kashmírís; these quite throw into the shade the original Hindú inhabitants; they have adopted almost all kinds of employment, numbers of them are shopkeepers, and numbers more are occupied in making shawls, on orders from Amritsar and Nurpúr. Some Kashmírís have land, and cultivate it themselves; some, indeed, do this for half the year, and follow shawl-weaving for the other half—during the long snowy winter. Around are several villages of Kashmírís; but here, outside the town, they are much outnumbered by the Bhadarwáhís, the older inhabitants. I could not find out at what time so many Kashmírís settled here, but, from the absence of any distinct tradition on the subject, we may conclude that it was at least three or four generations ago.

An elevation of 5400 feet above the sea gives the place at this time of the year an agreeable temperature, that makes it a favourite with many. Sometimes Gurkhás from the British regiment at Bakloh, bringing their wives and families, spend their leave at Bhadarwáh, where they can get the advantages of fine air and cheap living.

On a spur, some 300 feet above the town, is the Fort, a square building of combined wood and stone, with bastions of masonry work. Near by are some remains of the former residence of the old Rajas. The Rajas of Bhadarwáh were Mián Rajpúts; they were allied, as to caste, with the families that ruled over Basóli and Kulu. This old family was dispossessed about the year 1810 by the Chamba family, who thus combined Bhadarwáh and Chamba. These others held it for twenty or thirty years only, when, through two or three stages of transfer, it fell into the hands of Gulób Singh, of Jummoo.†

* Another name (which the Hindús sometimes give to it) is *Bhadarbhúmi*, derived, I think, from the circumstance of a shrine there is on the river-bank opposite.

† One account shows Bhadarwáh to have passed from the Chamba family, by way of dowry for one of the daughters of that family, to Raja Hira Singh, nephew to Raja Gulób Singh. A short interregnum followed on Hira Singh's violent death,

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AV I

PAHARIS, OR DWELLERS ON THE MIDDLE MOUNTAINS.

101 Having thus tried to give some notion of what is a fair specimen of the Middle Mountains, I propose, before speaking of any more places in particular, to say something about the inhabitants.

These I shall call by the same name, "Pahárís," as is given them by their neighbours; for although, as explained in the introductory chapter, the word, meaning "mountaineer," is itself indefinite, yet it is restricted by the Dográs to these particular races, and as there is no general name among the people themselves corresponding to what I want to express, I do not think we can do better than adopt it.

131 The Race Map shows the Pahárís to extend over the tract I have called the Middle Mountains only as far west as Budil, in the valley of the Ans; as to the part of that tract to the west and north-west, the people have already been described under the head of Chibhálís; the Muhammadanising of that country of Chibhál preventing us from separating all the races that may have existed distinct in former times.

142 The space, then, coloured Pahárí on the Race Map is occupied [563] by mountaineers who have remained Hindú. Over the whole of it the people have a general resemblance. They are a strong hardy race, of good powerful frame, but still active; they have a straight forehead, good brow, with a nose markedly hooked, especially among the older men. Among the people round Bámban I noticed a special form of narrow nose, bent over with a peculiar curve. [302] Their black hair is allowed to grow to their shoulders; their beard and mustache are thickish, but the beard does not grow long.

291 The men all dress in a light grey thick woollen cloth, which is made in almost every house.* In some parts they wear a short coat, in others a long and full one, hitched up by a kamarband, or waistband, of a woollen sort of rope, wound many times round. Their pyjamas are loose down to the knee, but below that fit

175 this was brought to a close by Gulab Singh sending a small force to assert his right as head of the Jammu family; his troops met with but little resistance, and the principality was annexed to Jammu.

* Patú (pattu) is the name for this coarse homespun cloth over all the hills and in Kashmir.

A. [Cf category IIIa, End Map III — Ai-siyat]

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

As to religion, all I have met—all who live within these territories—are Muslimân. 563

VALLEY OF THE CHÎNÂB.

In reaching Bhadarwâh we had entered that portion of the Middle Mountain region which drains directly into the Chînâb, and we will now take a general view of the country that constitutes the valley of that river, so far as it flows in this particular mountain-tract. 133

The Map shows that the ridge we last crossed stretches from near Bhadarwâh in a direction a little north of west for more than 50 miles, as the crow flies, while the length measured along its sinuosities would be a good deal more. Points on this ridge are 12,000 feet high, but 10,000 is its more general elevation. While the higher parts are rocky, other portions of its summit are rounded and grass-covered, with rocks showing only here and there. At the western end, towards Riâsi, the slopes of it are steeper and the edge narrower. The rock that composes it at this part is a massive and hard limestone. Near here a short branch goes off towards the plains, which culminates in a peak, that, viewed from below, shows a very marked triangular form, and is flanked by two others of similar shape. This bears the 788
names of Trikhtar and of Devi Thâr; near its summit is a spot 484
that is a place of pilgrimage much resorted to by Hindûs from the Panjâb. In the beginning of the hot weather one every day sees passing through Jummoo numbers of people from the plains, mostly of about the rank of shopkeepers, on their way to this place, with their wives and families, the women mounted astride on a pony and supporting a child or two. An excursion of this sort for them corresponds to our trips to the seaside; and if they meet with more fatigue and rough work in the journey through the hills than is suitable to a pleasure trip, then the religious object of the journey enables them to bear disagreeables, which with us would likely be the cause of unrelieved grumbling.

From that long ridge branch out towards the north a number 133
of spurs, which, like what they branched from, have but narrow

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133 in and display the strange hues of their bodies through the shower. The cascade is in greatest force in the spring, on the melting of the snows above, and it was thus I saw it; from that time it diminishes, but it is again increased when heavy rain falls in the rainy season, that is, the late summer; in winter it is least.

361 The small town of Kishtwār is dirty and dilapidated. There [366] are about 200 houses, including a bazaar with some shops; but there was a complete absence of life, of the busy cheerfulness one sees in some bazaars. The people seem to have been brought to a low stage of poverty from having in former years been given over to the Wazīr family, which still holds much influence here. Two large houses, built after the fashion of the houses of the richer people in Kashmir, which belong to that family, are exceptions to the general state of decay. [712] There is an old fort, on a little rising ground, oblong, with corner towers and other projecting buildings: it is manned by some thirty men.

563 The inhabitants are more than half Kashmīrī; the rest are [564] Hindūs of the Thakar, Krār, and and other castes. The Kashmīris here, too, carry on their shawl work; there are some twenty workshops for it in the town. In this place, as in Bhadarwāh, they seem to have settled for some generations.

132 The climate of Kishtwār is something like that of Bhadarwāh, but it is somewhat warmer, and must have a less fall of rain and snow. Snow falls during four months, but it does not continually stay on the ground; it may do so for twenty days at a time. On the slope towards the river, 1000 or 1500 feet below, it stays but a day. The fruits produced are apple, quince, three kinds of pear, plum, a few apricots, cherry, peach, grape, mulberry, and walnut.

KISHTWAR HISTORY.

175 Kishtwār was governed by Rājpūt Rajas, who in early times probably ruled independent of all others.

The first whose name I can hear of is Raja *Bhagwān Singh*, who must have lived 200 years or more ago, as he was seven generations back from the one who was ruler fifty years ago.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

564 an entire village of these near the fort. There are a few Mu-
101 hammadans who probably are converted Thakars. The Thakars have just those characteristics by which we described the Pahāris generally.

563 Besides the Hindūs and Muhammadans, there are two or three
166 hamlets towards the head of Bhutnā, eleven houses in all, inhabited by Bhots or Buddhists from Zānskār, on the farther side of the great range. I here only mention their occurrence; the characters of that Tibetan race they belong to will be given farther on, under the heading of Ladākh.

771 The people of Pādar seem a good deal given to serpent worship; they do not, however, separate it from their observance of the rites of the Hindū religion; the serpent is reckoned among the many devtas or gods recognised by that faith; one sees temples raised to different *nāg-devtas*, or serpent-gods, which are adorned with wood-carvings of snakes in many forms.*

175 The earliest state of Pādar that I can hear of is in a period
564 that ended more than two hundred years ago; then the chief
643 men, or the rulers, or the ruling caste, were Rānās. Rānā is an old Hindū word for a ruler who (in these parts, at all events) is less in power than a Raja. The Rānās of Pādar were Rājpūts; every village or every two or three villages had its Rānā, an independent ruler, who used to make war against his neighbour the next-door Rānā. The district of Pāngī was, I believe, in the same
[241] state. There are descendants of these Rānās in Pādar to this
[582] day; they have taken to cultivation and till the bit of land that has been preserved to them; but they still keep their caste distinct; they will marry the daughters of Thakars, but will not give theirs to them in marriage.†

175 That state of things, so pleasant for the Rānās, was broken in upon by Raja Chatar Singh, of Chamba, who was eight generations back from Raja Srī Singh, who was ruler in 1869; the time

* One of these temples is where there comes out a hot spring of considerable volume which has a temperature of 131°; bubbles of sulphuretted hydrogen escape from it. Here a bathing-place has been built, and a dharmsāla or resting-place for faqīrs.

† Rānās are met with also in Bhadarwāh.

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133+ I must not leave unnoticed the *roches moutonnées*, produced by old glaciers, in the main valley a little higher up than Hamūrī, with grooves on the gneiss rock running in the direction of the valley; this is about 300 feet above the river and 9200 feet above the sea.

[361] The highest village of any size in the Bhutnā valley is [563] Machel, two marches, or 22 miles, from Atholī. At Machel Bhots predominate, though there are a few families of Hindūs. The Bhots seem to have been for long settled in this upper end of the valley. Machel is 9700 feet above the sea; the highest [221] inhabited place of all is Sunjām, half a march beyond Machel; here is but one household of Bhots, a hardy family; they are confined within doors by the snow for seven months in the year. We were there on the 7th June and the snow had melted from the fields about a month before.

137 We had noticed, as we ascended the valley, that the vegetation gradually diminished; at Machel the mountain side had become much barer; there were some stunted deodars, but at a height of 9800 feet the growth of that tree altogether ended; spruce and silver fir continued farther; birch, which had at first appeared at 8000 feet, grew higher than all the others. The last limits of forest trees that I observed, still along the valley, were 12,000 feet for silver fir and 12,500 feet for birch; but this was counting the last straggling trees.

241 At Sunjām, 11,000 feet, they sow wheat, peas, buckwheat, and the kind of barley called *grim*, the grain of which becomes loosened from its husk like the grain of wheat, which I shall hereafter call "naked barley." Often the wheat does not ripen, but they sow some every year for the chance. Sometimes the whole harvest fails, and then they have to go to the Kishtwār country for grain, taking down sheep to exchange.

133x Beyond Sunjām is nothing but a waste of streams and bare mountains, of glaciers and of snow.

MIDDLE MOUNTAINS OF THE WEST.

West of the meridian of Jummoo, as has indeed been more than once said, these mountains have not such a wide area, nor

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

361 the surface, but there is no building or wall remaining; the bricks are often dug up and carried away to be used again. Near this spot is a place where the river was bridged by one of the invaders of India—I think it was Ahmad Shāh Durānī—who passed his army across the Chīnāb at this place.

563 The inhabitants of Akhnūr are much mixed; a portion of them are of the same various castes as about Jummoo; but there are a large number besides of Muhammadans, who bear the name of Kashmīrī, and, doubtless, were originally of that nation. Unlike, however, Kashmīrī settlers in other parts, who usually retain distinct their language, ways, and look, these have lost their native tongue and speak only Panjābī, and, in appearance and character, though very different from the Dogrās, yet they are not recognizably Kashmīrī.

TIMBER-CATCHING AT AKHNŪR.

313 Akhnūr has two or three circumstances that should make it flourish as a town. It is where three or four roads, some bearing much traffic, converge; it is just within reach of boats that navigate the Chīnāb, this position being made use of chiefly for building boats and sending them down for sale; thirdly, Akhnūr is where the timber from the mountains, that floats down the river, is caught and stored.

This last business brings much employment and gain to the people. We saw in the last chapter how, far back in the mountains, the deodar trees were felled and cut up, and the logs rolled down to the edge to await the rising of the river. It is at this time of year, in May, that they begin to come down. No further care has been taken of them; they are left, in the first instance, to take their own chance of finding their way down that long distance of from 150 to 200 miles.

From Riāsī, 20 miles above Akhnūr, to a place as far below it, this 40 miles is the space along which the logs are caught and brought to land. Nearly the whole population of the places along the river bank, people of almost every caste, occupy themselves in the work, for it comes at a time when farm-work is

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

564 In the march from Syālsūī onwards we crossed the boundary
[563] of Hindūs and Muhammadans, leaving the former and entering the country occupied by the latter. The Hindūs about Dharmsāla and Syālsūī were in great part Thakars; that caste has evidently been of chief importance here, and has not been so
342 much overshadowed by Miāns as it has farther east. The Thakars' houses, usually high up on the tops of the hills, are solidly built of stone, and have something of the character of forts; they even bear the name "kot," an old word for fort.

133 At last we get clear of these hills, and come into the valley of the Western or Mināwar Tavī, which is at this time a stream of moderate volume flowing over ridges of rock, often making deep pools between them which are very favourable to the fisherman.

226 A strange way of slaughtering the fish is sometimes practised here by the natives. An earthen vessel is filled with the milky juice of the plant (*Euphorbia*), which bears the name of *tor*, and, attached to a long pole, is moved about in the pool; the juice getting mixed with the water blinds the fish, and while they swim here and there, not knowing which way to go, they can easily be speared.

133 Continuing up the valley by the left bank of the river, between low spurs of the hills, in a few miles we come opposite to the town of Rājāorī. This place has been spoken of in Chapter v. The old royal garden there described, opposite the town, has become the halting-place for travellers, chiefly for the English. We have here come into the Bhimbar route to Sirīnagar frequented by them, and from this place onwards our own road coincides with it.

361 The town of Rājāorī shows a front to the river of large stone
631 buildings, some of them ruinous. There is a mosque of the time of the Emperors, now used for a wood store: the rest-houses of the same period have been mentioned before. Then, besides these regal works, are buildings of different sorts raised by the former Muhammadan Rajas of Rājāorī.* It must be remembered that

* Probably these regions are the only part of India where Muhammadan rulers have borne the title of Raja.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

133 x 487 farābād. There is a road along each side of the Jhelam Valley; that on the right bank leads to Muzafarābād and Abbotābād; that on the left bank is the one which, leaving the river after some marches, finds its way to Marī. These two are the best of all the roads out of Kashmir.

133 x 563 361 The first 25 miles of the gorge, from Bāramūla to Uri, is through extremely fine scenery, of wooded mountain-slopes broken by cliff-surfaces, that rise to great heights above the path, while below it the river either flows in narrow rock-passages or roars over ledges and other obstacles. Some of the forest is of deodar, of which much has been felled to be sent down the stream to Jhelam, for use in the Panjāb; the logs of it are seen as one passes, now being carried swiftly down, now being hurled by the [242] current against some rocky obstruction. Villages are met with at intervals; after Bāramūla the houses are no longer of the fashion of Kashmir, but are flat-topped. People of the Kashmīrī race extend about one day's march down the valley, and after them one comes to the tribes called Kakā and Bambā, whom, in the Race Map, ¹/₂ I have classed with the Chibhālīs. The villages are upon alluvial plateaus, at a considerable height above the river; I have not traced out the origin of these plateaus—to what extent they have been made by the side streams, and to what extent by the main one. Ūrī, a large village, situated where the road to Pūnch branches off to the southward, is an example of the kind of situation; it is on a plain several hundred feet above the river, towards which a steep cliff is the boundary, while the side stream flows on another side in a deep narrow channel; behind are the hills, irregularly clothed with pine and deodar.

Below this I am not well acquainted with the valley, but I know that the country a good deal resembles the tract of the Middle Mountains.

¹/₂ [Cf. category 116, End Map III -- Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

CHAPTER XI.

MARCH FROM KASHMIR TO LEH IN LADĀKH.

UP THE SIND VALLEY TO THE FOOT OF THE PASS: SIX MARCHES — THROUGH THE PASS TO DRĀS: TWO MARCHES — DRĀS TO KARGIL: THREE MARCHES — KARGIL TO KHALSĪ: FOUR MARCHES — KHALSĪ TO LEH: FOUR MARCHES.

THE next great tract to explore will be the country of Ladākh. 133 X The account of it will occupy three or four chapters. The present chapter, which is preparatory, will treat of the road which joins the two towns Sirīnagar and Leh, the capitals of Kashmir and Ladākh respectively. The journey along this road may be taken in continuation of the march from Jummoo to Sirīnagar, which was described in Chapter VII.

I think there is this advantage in intermixing with the more systematic description of a country that of a particular portion traversed, namely, that we are thus able to describe a sample of the country somewhat minutely, from which sample the details in the larger picture that is to be presented may be filled up; or, in the case of its being the earliest visited part of a new district, we can give what were our own first impressions, which often fix the truth in the mind better than knowledge later got.

Of this march from Kashmir to Leh, part will be through country with the geography of which we have already had to do, while that part which lies beyond the Drās Pass will be entirely new ground for us. This latter is, indeed, exceedingly different from any portion of the country we have hitherto visited; it is a country naturally separated in various respects from [563] Kashmir; not only are its physical characters widely different, but its inhabitants belong to another of the great divisions of the human race, and follow a religion different from either of the two professed by the tribes we have hitherto met with.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

Panjāb, and it held its place for some little time after, until 198
the system was changed to that in use in the North-west Pro- 212
vinces, where the Persian alphabet is used for the Hindostānī dialect—a plan that has evident advantages (since Hindostānī is becoming familiarly spoken by many of the Panjāb people), advantages which would be increased were the writers of Hindostānī to make use of a less elaborate idiom and less recondite words. The adoption of Persian in the Jummoo Court came about from similar causes; but I cannot say whether its use dates from an earlier period or from the time of the connection of the country with Ranjīt Singh's Court.

WRITTEN CHARACTERS.

Besides the Persian character, which in these territories is 212
hardly ever applied to any but the Persian language, there are three written characters used for the languages here spoken. These are Dogrī, Kashmīrī, and Tibetan. They are all derived from the Devanāgarī or Shāstrī, the character in which Sanskrit is written.

In its old form the Dogrī alphabet was imperfect and not easy to read either accurately or quickly. For this reason, a few years ago, the Maharaja caused to be invented a modification of it; by this it was brought nearer to Devanāgarī, so near that the system is quite one with that, though the forms are somewhat different. It may be questioned whether it would not have been better to adopt the Devanāgarī alphabet itself, which is known to certain classes all over India; the difference already made is so great as to keep those who have learnt but one of the two Dogrī alphabets from being able to read in the other. However, the subject of what is the best alphabet to make general is a wide one, and must be considered in connection with the question of what dialect is to prevail and what languages are to be generally taught.* The

* With a mixed population of Hindūs and Muhammadans, such as occurs in the Maharaja's country no less than in the British, it is difficult to pitch upon an alphabet likely to be willingly adopted by people of both religions. All those alphabets which are founded on Devanāgarī are disliked by the Muhammadans as being the vehicle by which Hindū idolatry is taught. Hindūs often fear to have their sons taught [563]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

212 New Dogrī is used for the petitions that are read before the Maharaja; for this purpose it has replaced Persian, in which petitions were written when I first came to Jummoo; but it has not generally displaced either Persian or the Old Dogrī. The Old Dogrī character is made use of only for writing the Dogrī language; it is allowed in certain official documents, as in reports from officers of the army, who are of a class by whom Persian is hardly ever acquired; also many accounts are kept in duplicate —in Persian and Dogrī; the accountants of one class are considered a check on the others, a continuous side-by-side system of audit being thus carried out.

[563] Chibhālī is an unwritten dialect. This is accounted for by the reason that the Chibhālīs, being Muhammadans, will not learn the use of the Dogrī character, in which their own dialect might be written, but, if they learn anything, learn Persian, both writing and language; and the Persian writing does not well fit, and has never been used, for these dialects. But since for a knowledge of the Persian alphabet and language an amount of time must be spent beyond what most of the people can afford, the Chibhālīs are far more illiterate than their Hindū neighbours the Dogrās.

None of the Pahārī dialects are written. Kashmīrī is written, but seldom only. There is, as before said, an alphabet fitted to it, founded on the Devanāgarī, but this is almost entirely disused; Kashmīrī is sometimes, but not I think often, written in the Persian character; Kashmīrīs of any education—whether they be Mussulmān or Hindū—are sure to know the Persian lan-

[563] to know Persian, since with the alphabet and language the children are sure to acquire something of the tone of its literature, which may give them a tendency towards Muhammadanism. In my opinion, the best cure, in the present state of both British India and the Maharaja's territories, is to be found in the adoption of the Roman character for whatever languages are used. It has been proved to be very applicable to all the Hindī dialects and to the Persian and Arabic words that are found in Hindostānī. It is quicker to write than the Devanāgarī, and better to read than the Persian, and it can much more easily be put in type than either. And it is not so essentially "Christian" as to hurt the susceptibilities of people of the other faiths.

I may here draw attention to a paper on the subject of the applicability of the Roman alphabet to the languages of India which I read before the Society of Arts. It will be found in the Journal of that Society for February 19, 1875.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

guage, and they seem to prefer communicating in writing by that medium. 212

None of the Dārd dialects are ever written.

Of the people who speak Tibetan, the Baltis are without an alphabet by which to write their own language. For reasons exactly parallel to those explained as affecting the Chibhālis, the introduction of Muhammadanism has made the Baltis also more illiterate. The Champās not often learn to write. The Ladākhis, as before told, very commonly are able to write their own language in the Tibetan character well and freely. [1]

These alphabets are used by natives of the country; four have been enumerated, viz. Persian, Dogri, Kashmiri, and Tibetan. People who come to Jummoo from other parts not uncommonly have some other character which they write, specially applicable probably to the vernacular of their native place. Thus Sikhs from the Panjāb have their Gurmukhi writing, Hindūs from the centre of Hindostan will write either in Devanāgari or in some allied form of character, Bangālis will have their own Bangāli writing, and so on. I have known, besides the four first mentioned, as many as seven other alphabets in use by people who have settled at Jummoo. 563

[1] [Cf. category 116, p. 253 -- Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

132 that outside, yet, from the gaps and partial gaps before mentioned, there is a wheeling round of the moist winds and clouds, which thus to some extent find their way round the flank of the range to the inner region, so far at all events as to affect its north-western portion.

Although, from the small area they occupy, the *snow-beds* which have been described in a previous chapter (Chapter XV., *General Observations*) have not on this map found a place, yet, in connection with the other snow phenomena, it may be well here to mention them and to state that they are found at about the level of 16,000 feet.

[192] I will now put down, for the convenience of travellers, the words representing, in some of the languages used among the mountains, the various states of snow:

	Dogrī.	Pīdarī.	Kashmīrī.	Gilgitī.	Ladākhī.
snow	barf.	dang.	shin.	hin.	khā.
ice	kakar.	dangoth.	yakh.	sor.	chārūng.
glacier ..	..	zaryūn.	handar.	kamuk.	kān or kāns.
avalanche ..	..	hīwān.	mānī.	hināl.	rud.
crevasse ..	..	..	..	hir.	

Glaciers and avalanches not occurring in Dugar, the words for them are wanting in Dogrī. The *d* in *dang* and the *d* and *t* in *dangoth* are cerebral; the *n* in *zaryūn*, *kān*, and *kāns* is nasal.

RACE MAP. 1/A

101 This map shows the geographical distribution of the various
131 nations that have been described in the different chapters of the
563 book.

One of the tints given in this Race Map, and repeated in the two succeeding maps, denotes the portion of the Maharaja's territories which is quite uninhabited, and, with little exception, uninhabitable. This includes the great spread of the Kuenlun and Lingzhīthang plains and all that width of mountain country which, continuous with it, extends to the north-west. Then there is the mass of mountain between the Shāyok and Indus rivers, the higher parts of which are quite unfrequented.

1/A [Cf. category 11C, End Map III -- Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

Then, on the other side of the Indus, is the broad space of lofty ground—penetrated indeed by valleys which are more or less populated, and which on the map are withdrawn from the uninhabited space—that reaches to the borders of the more favoured tract of Kashmir and its neighbouring valleys. It was a question with me whether the summits of the Panjāl Mountains and of those east of Kashmir should be marked as uninhabited; against their being so marked there was this, that the people, especially the Gujars, in summer take their flocks and herds high up on the mountains from both sides, so that there is but a small width, of the loftiest mountains between, that is left unfrequented.

The remaining portion of the country is coloured as inhabited by the various races or nations which have been enumerated in the Introductory chapter and described in succeeding ones; the list is here repeated, with a reference to the parts of the book where details about the people will be found:

ARYAN.	TURANIAN.
Dogrā (Chap. III.).	Tibetan; subdivided into—
Chibhālī (Chap. III.).	Baltī (Chap. XVI.).
Pahārī (Chap. VI.).	Ladākhī (Chap. XII.).
Kashmīrī (Chap. VIII.).	Chāmpā (Chap. XII.).
Dārd (Chap. XVIII.).	

The *Chāmpās*, the only nomads of the list, occupy the tract called Rupshu, in the south-eastern portion of the country, as far as it is habitable; their tents are pitched in the high-level valleys at elevations varying from 15,700 feet down to 13,700 feet; below this they do not come. Lower down in the same valleys the *Ladākhīs* have settled, who are agricultural. Their villages are found even at the high level of 14,000 feet, and at every altitude from that down to about 9000 feet do they live. Besides the Indus and Shāyok Valley, Ladākhīs occupy the whole of Zānskār, and they have made a small settlement at the head of the Bhutnā River on the other side of the snowy range. At the line of their contact with the Baltīs they intermingle geographically, the two at some parts inhabiting alternate villages, at some occupying different portions of one and the same village. Thus the two squares of the Ladākhī tint within the Baltī area denote outlying

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communities of Ladākhīs, and such squares might be increased in number if the degree of detail of the information possessed and the scale of the map would allow it. The next race, the *Baltī*, occupy, either partly or wholly, the valleys of certain southern tributaries of the Indus and a considerable length of the Shāyok Valley and of the Indus Valley itself, down to 6000 feet above the sea. The outlying square of their colour near Leh marks the colony of Baltīs at Chashot.

The reason of my putting such patches as this in squares is to denote that they are conventional representations, to show that there are within that spot some of the race represented, and not that the area of their occupation is exactly represented by the patch of colour. This remark applies as well to the Language Map and the Faith Map.

Passing on to the Aryan Races, we find the *Dārds* occupying the north-western corner of the territories; within the boundary it is chiefly in these places that they live—the Gilgit Valley, the Astor Valley, the Dras Valley, and some spots in the Indus Valley; also they occupy the head of the Kishangangā Valley, there approaching to but a short distance from Kashmir. The *Kashmīrīs* constitute the whole population of Kashmir, the most thickly peopled part of all the territory we are dealing with. They have spread also beyond the bounds of Kashmir into some of the neighbouring valleys, and have made scattered colonies, usually flourishing, in many other parts, among races strange to them. The squares of the Kashmīrī colour denote some of these, and beyond the reach of our map, in the Panjāb itself, are they to be found. The *Pahārīs* are the next neighbours of the Kashmīrīs to the south; they live in the eastern part of the Middle Mountains. The *Chibhālīs* occupy both the Middle Mountains and the Outer Hills on the north-west and west. That name, as I have used it, includes tribes who differ somewhat among themselves, but I have not been able to divide them accurately; I think that there is a rather marked difference between the Bambās, in the northern part of the Chibhālī tract (in the valleys of the Kishangangā and the

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

Jhelam above Muzafarābād), and those Chibhālī tribes south of them. The *Dogrās* are in the eastern part of the Outer Hill region. 101 131 563

LANGUAGE MAP. 1

The languages spoken have been the subject of a separate chapter; here, therefore, a very few words will suffice to explain this map, which shows the distribution of them. The principle applied has been to mass dialects, and separate only such languages as are mutually incomprehensible. The number is thus reduced to five. The tint for "uninhabited country" stands as before. The *Tibetan* language here marked out is that which is spoken, with not much difference, by the three Tibetan races who were distinguished in the last map; the area of it also includes a part of what in the Race Map is coloured "Dārd"; the reason of this is that the people of some few villages of the Dārd race (those situated in the Hanū Valley) have lost their own language and adopted the Tibetan. 197 563

The area of the *Dārd* language is the same as that of the Dārd race exhibited in the Race Map, with the exception just noted, and with the other exception that the colony of Kashmīrīs in Gilgit are not here shown as separate, on account of their having adopted the Dārd tongue.

The *Kashmīrī* language has nearly the same bounds as the Kashmīrī race, for these are a people who are apt to keep up their national characteristics. The only exceptions to this which I have noted are, first, that case of the Kashmīrī colony at Gilgit, and, secondly, the colony at Akhnūr, who have adopted the language of the Dogrās they have settled amongst.

The *Pahārī* dialects, which are allied to the Kashmīrī, which are intermediate between that language and the Dogrī, occupy the same area as the Pahārī race itself.

The *Chibhālī* and *Dogrī* dialects are here put together and represented under one colour, the two being mutually comprehensible; they occupy the combined area of the Dogrī and Chibhālī race of the last map.

1 [Cf. category III, End Map IV -- Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

197 Thus we have mapped five tongues of undoubtedly so much
563 difference between each other as to deserve the name of separate languages, not merely of dialects. Of each, with the exception of Kashmirī, there are dialectic subdivisions, but these I have not attempted to map; I have here represented the great and striking divisions only.

FAITH MAP. 1/A

563 There are four religions, the geographical distribution of
779 whose followers is represented on this map. Only three, indeed,
795 are of much importance as regards this country. These are the three wide-spread religions of Buddhism, Hindūism, and Muhammadanism. The fourth is the Sikh sect of the Hindūs, which is very sparingly represented.

The Buddhists comprise two out of the three Tibetan races who were represented on the Race Map—the Chāmpās and the Ladākhīs. They comprise also the inhabitants of several Dārd villages, who, while retaining certain rites of their own, have adopted Buddhism. It should be noted that not only those Dārd villages follow this religion who, it was shown, have acquired the Tibetan tongue and lost their own, but several others also who retain their own Dārd speech.

The Muhammadans include the Baltīs, who, as before said, are but Ladākhīs converted to Islām; nearly all the Dārds; the Kashmīrīs (taking them generally); and the Chibhālīs.

Of the Hindū faith are the Pahāris and Dogrās.

Of Sikhs but very few are to be met with in these territories. There are some villages of comparatively old colonisation in the Jhelam Valley—more probably than I have marked, but only of those have I a record; and there is a Sikh temple and *Granth* or Book on the banks of the Chīnāb.

563 It is the case that within the Hindū area are many Muham-
779 madans, not only colonies from other races, but also natives of the same part who have at different times been converted; this is especially the case in the towns. I have not attempted to represent these exceptions on the map, but have remained content with
1/A [Cf. category 116, End Map V--Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

drawing a line to separate the tract where the majority of the inhabitants are Hindūs from that where the majority are Muhammadans. On the other hand, in every town in the Muhammadan country, Hindūs are settled, chiefly as traders; and again, in Kashmir, a proportion of the inhabitants retain their old Hindū faith; these are the Kashmīrī Brahmins; but neither of these classes has one been able to distinguish on the map on account of their being geographically so mixed up with the Muhammadans. In Appendix VII will be found some statistics of the proportions of Hindūs, Muhammadans, &c., in the different parts of the country.

Here in these territories is the spot where the three great Asiatic faiths meet. From the neighbourhood of the Brama Peaks, *and from no other spot in Asia*, one may go westward through countries entirely Muhammadan, as far as Constantinople, eastward, among none but Buddhists, to China, and southward over lands where the Hindū religion prevails, to the extremity of the Indian peninsula.

POLITICAL MAP.

The objects of this map are the showing, first, by what Governments the Maharaja of Kashmir's territories are surrounded, who are politically his neighbours; secondly, the subdivision of these territories themselves for administrative purposes; and, thirdly, the most practicable lines of routes that exist through them. These subjects will be briefly treated of under the headings, Surrounding States, Boundary Line, Interior Divisions, and Routes.

SURROUNDING STATES.

The Political Map then shows that on the south and the south-west the Maharaja's country is bounded by some of that portion of the British dominions which is under the Lieutenant-Governor of the Panjāb. This includes two tracts—Chamba and Khāghān—which are not ruled directly by the British, but are held by native rulers tributary to and quite dependent on them; the greater part, however, is British territory, pure and simple.

On the north-west is the tract called Yāghistān, or rebel-

Kr 162

enumerated there in 1901, compared with 111,775 in 1881. Statistics of age are, as usual, unreliable, and need not be referred to in detail. In the whole State there are 884 females to 1,000 males, the proportion being highest in the frontier tracts (933) and lowest in Kashmīr province (876). These results point to defective enumeration of females. Marriage is comparatively late, and less than 1 per cent. of the males under fifteen years, and about 2 per cent. of the females of the same age, are married. Taking the whole population, 53 per cent. of males and 39 per cent. of females are married. Polyandry is prevalent in Ladākh. About 34 per cent. of the population speak Kashmīri, and 15 per cent. Dogrī, while Punjābi is the tongue of nearly 30 per cent. A great variety of languages are used, in various parts of the State, by comparatively small numbers. Agriculture supports 54 per cent. of the total, and weaving and allied arts 2 per cent.

Kr • 563 Kr 162

Religion.

The total population includes 2,154,695 Muhammadans, 689,073 Hindus, 25,828 Sikhs, and 35,047 Buddhists. The Hindus are found chiefly in the Jammu province, where they form rather less than half the total. In the Kashmīr province they represent only 524 in every 10,000 of population, and in the frontier *wazārats* of Ladākh and Gilgit only 97 out of every 10,000 persons.

Kr 564

Castes. Jammu.

Among the Hindus of the Jammu province, who number 626,177, the most important castes are the Brāhmans (186,000), the Rājputs (167,000), the Khattrīs (48,000), and the Thakkars (93,000). Each caste is subdivided into many sub-castes; but for practical purposes the Dogrā Rājputs do not regard the finer divisions of the ethnologist, but draw a broad distinction between the Mīān Rājputs who engage in neither trade nor agriculture, and the other Rājputs who have condescended to work for their living. The Mīāns will marry the daughters of the latter class, but will not give their own daughters in marriage to them. They have territorial names, such as Jamwāl and Jasrotia, signifying that the family is connected with Jammu and Jasrota. They mostly hold land on pepper-corn rents, cultivated by others, who take a share of the crops. The Mīān Rājput gladly serves as a soldier, by choice in the cavalry, and if there is not room for him in the Mahārājā's forces, he will enlist in the Indian army. In the Hunza-Nagar campaign and at Chitrāl the Dogrā Rājput worthily maintained his ancient reputation. As a soldier he is admirable, but as a landowner evil days are in store for him. The agriculture of the Dogrā country is un-

Kr [162] D 564 D [162] D [582] D [427] D [704] D 241 564

3: Imperial Gazetteer G-3 (1889-95) 1909 AVI Kashmir AVI
Dogra AV6

certain, and not over-profitable; and in the course of years the proud, gallant, and thriftless Rājput will be ousted by the sturdy Thakkars and Jats (Musalmān, 123,000; Hindu, 25,000). The Rājputs are a handsome race, wiry and active. They observe caste rules very strictly. Female infanticide was the common rule in the memory of men still middle-aged, and the *satī* of Rājā Suchet Singh's ladies is still remembered by the old men. The Khattrīs are an important people, keen and clever. They are the financiers and officials of the State, and some of the best servants of the Mahārājā have been Dogrā Khattrīs.

D 241
D 564
D [647]

The origin of the word Dogrā is commonly stated by the people themselves to have arisen from the fact that the cradle of the Dogrā race lies between the two holy lakes, Saroin Sar and Mān Sar, not far from Jammu. Drigartdesh, or the 'country of the two hollows,' was corrupted into Dūgar, and Dūgra became Dogrā. From Jammu stretching east along the plains of the Punjab the country is Dogrā; and all who live in that tract, whether they be Hindus, Musalmāns or Sikhs, whether high-born Rājputs or low-born menials, are known as Dogrās, and have certain national characteristics and a common tongue, which differentiate them from any of the other peoples of India. Some authorities doubt this derivation, and say that Dogrā is a corruption of the Rājasthāni word for 'hills' (*dungar*), and that when the Rājputs forced their way up north they gave this name to the hilly country.

The Dogrās

D 101

The Dogrās hold the tract of lowland country along the British border, and the outer ranges of hills from the Manawar or Malikāni Tāwi on the west to the Rāvi river on the south-east, which is bounded towards the higher mountains by a line drawn along the hills to the south of the Budil Ilāka through Batoti and thence to the Rāvi river north-east of Basoli. From the Manawar Tāwi to the Jhelum is the country known as Chibhāl, the home of the Chibs. The Chibs are mostly Musalmān, but there are Hindu Chibs as well. Both trace their origin to a Rājput chief, named Jassu. Dharam Chand, a descendant of Jassu, was versed in medicine, and was summoned to Delhi to attend Jahāngīr. The fee in case of success was the emperor's daughter. Dharam Chand was successful; he married the Mughal princess, and was known henceforth as Shādi Khān. But he longed for his country and left his bride, and the next year the Mughals invaded his country and slew Shādi Khān.

The Chibs

D 131
Kr 563
Kr 175

The Hindu Chibs are descended from Shādi Khān by his Hindu wife, while the Muhammadan Chibs are the progeny of his family subsequent to their acceptance of Islām.

• 563

his family subsequent to their acceptance of Islám. Both Hindu and Musalmán Chibs repair annually to the tomb of Shádí Khán at a place in the Káli Dhar hills in the Naushera *tahsíl*. Like the Dográ Rájputs, the Chibs look upon service as the sole career for a man, but both Hindus and Musalmans till the soil. They are a fighting people, and the spirit of adventure takes them out of their own country. They follow the caste rules of the Hindu Rájputs, but are perhaps stronger and more muscular than the Dográs to the east. Besides the Chibs, there are Musalmán Rájputs to the west of the Chenáb—the Jarals, the Bhaos (unfortunately known as Akhnúrís), the Gakhars, and many others. It should be noticed that the Hindu Chibs give their daughters in marriage to the ruling family of Jammu and Kashmír.

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[582]

The Bambás and Khakhás.

Drew, in his book *Jammu and Kashmir Territories*, suggests that the Bambás and Khakhás of the Jhelum valley might be classed under the head Chibhálí. Very little is known as to when these people migrated into Muzaffarábád and Uri districts, or whence they came; but it is generally admitted that they had a foreign origin. It is probable that the Khakhás have occupied the country on the left bank of the Jhelum for 300 years or more, and that the Bambás, who live on the right bank of the river, came in yet earlier. The Khakhás, who enjoy the proud title of RÁJÁ, are, like the Chibs, Musalmán Rájputs, and trace their descent to RÁJÁ MAL RÁTHOR. They regard themselves as belonging to the Janjuah tribe. The Bambás, who are styled Sultáns, deprecate a Hindu origin. They claim to belong to the Kureshi tribe, and say that the name Bambá is a corruption of Bání-Háshim, and that they are descended from Alí, the son-in-law of Muhammad. The Khakhás and Bambás have a privileged status in the Jhelum valley, and their power has varied according to the weakness or strength of the central authority. Under the Afghans, the Khakhás and Bambás paid little to their overlord, and were practically independent. The Sikhs tightened their hold over the Jhelum valley, but the Khakhás and Bambás retained certain privileges.

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The Gújars.

Numerically the Gújars are of some importance, both in Jammu, where they number 151,700, and in Kashmír, where they are returned at 225,630. Some of them have settled down to agriculture; but the great majority are herdsmen, and in the summer months move up to the splendid grazing-grounds above the forests with their buffaloes and goats. They are Musalmans by religion, and many of the Gújar tribes speak

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[162]

[463]

Serious crime is rare, and the force of regular police is comparatively small. It includes 3 assistant superintendents, 9 inspectors, 297 subordinate officers, and 1,213 constables, costing about 3·1 lakhs annually. The force is controlled by two Superintendents for the chief provinces of Jammu and Kashmir. Police duties in the villages are performed by the *chaukidárs*, who are generally Doms in the Jammu province, and are paid by the villagers. The responsibility of the headman for reporting crime is insisted on. A training school for regular police is maintained, and the system of identifying convicts by thumb impressions has been introduced. In 1904-5, only 2,076 cognizable cases were reported, of which 640, or 30 per cent., ended in conviction. Police. 625 [652] [222]

Central jails are maintained at Jammu and at Srinagar, and seven small jails in outlying places. Both the Central jails are usually overcrowded, the daily average number of prisoners in 1904-5 being 543. The expenditure in the same year was Rs. 47,000 on the Central jails, and Rs. 3,600 on the others; and in 1905-6 a total of Rs. 54,000. Convicts are employed in printing, paper-making, and other minor industries in the Srinagar jail, and in printing, weaving, and manufacturing industries at Jammu. The receipts for jail manufactures in 1905-6 were Rs. 18,000. Jails. 697 [652]

The Census of 1901 showed how little attention was formerly paid to education. In that year only 2 per cent. of the population could read and write. Among males the proportion rises to 3·8 per cent., while among the total female population only 1,260 were literate. Hindus appear to be much better educated than Muhammadans. In 1900-1 the State maintained 87 schools, attended by 6,197 boys. By 1905-6 the number of State schools had risen to 154, including two high schools, a normal school, 7 Anglo-vernacular and 12 vernacular middle schools, and 133 primary schools. Besides these, 3 girls' schools are maintained by the State at Srinagar; and there are one aided girls' school at Jammu, two aided high schools and an aided middle school at Srinagar, and an aided middle school at Jammu. Sanskrit schools attached to the State high schools, one at Jammu and the other at Srinagar, teach up to the Shástri standard. The total number of pupils in all the schools was 11,460. The department is under the control of the foreign minister, who is aided by an inspector and two assistant inspectors of schools. There being no State college, 17 scholarships are annually granted by the Darbár to students for prosecuting their studies at colleges at Lahore. Two scholar- Education. 871 [312] [563]

Durand G-3 (1888-93) 1900 AVI Kashmir AVI

482 arrived I found one man carrying it, a large solid leather kit bag, and his own rations. The weight was at the least a hundred and fifty pounds. I was extremely angry, and made it very unpleasant all round, as plenty of coolies had been arranged for. 563 Nothing of the sort ever occurred again, but my orderlies told me, and I saw enough to show that the report was true, that the sepoys treated the coolies like dogs, and beat them as they would a beast of burden. The fact is, the Kashmiri villager proper, to which class our carriers belonged, comes of a race that has been mercilessly oppressed for centuries by [799] foreign Mahomedan rulers from India. Being a Mahomedan, he has been specially ill-used since Kashmir passed under Hindu rule. The sepoys and officials of all classes are almost to a man Dogras and other Hindus who have absolutely no sympathy [147] with the Kashmiri. The race is physically fine, great, strong men and well fed, but morally they are, what their oppression has made them, liars and pitiful cowards, who cringe to the stick of the sepoy like 651 spaniels. My coolies said they were never paid when 661 employed on Government work, and that they generally had to supply their own rations. They certainly expected no pay on this occasion, and were delighted and astonished beyond measure when I saw them paid myself. The Durbar made nothing by the transaction when coolies were impressed, it was duly charged for their hire, but the money stuck in the hands of those drawing it. A new era has now opened, owing to the revenue settlement carried out by my friend, Mr Walter Lawrence, a distinguished member of the Indian Civil Service, whose services

4: Durand G-3 (1888-93) 1900 AVI Kashmir AVI

000 spatching a mission to Chitral in accordance with the wish of Afzul-ul-Mulk, who seemed to be establishing his power firmly throughout the country. My unlucky friend Nizam-ul-Mulk was a refugee in Gilgit, and his affairs required delicate handling; and last, but not least, the Indus valley tribes were uneasy.

563 631 A word of explanation as to the position of these tribes and their relation to Kashmir may not be amiss. Looking down the Indus from Bunji, there were on the right bank of the river three independent Shin republics—Gor, Darel and Tangir; on the left bank, some forty miles below Bunji, was the Shin republic of Chilas. The Chilasis had been confirmed disturbers of the peace of old, and had raided into Kashmir territories much to the detriment of the valleys between Astor and Kashmir proper, some of which had been practically ruined and depopulated in consequence of their incursions. In 1855 the Kashmir Durbar had in retaliation invaded Chilas and captured the principal fort. Since that time the Chilasis had been tributary to Kashmir, and an agent [164] of the Durbar's had resided amongst them. The fighting strength of the tribe was estimated at between two and three thousand men, but the calculation was too high, for the race had suffered very severely of late years from the ravages of [795] small-pox. The Chilasis were bigoted Sunni Mahomedans, much under the influence of the [361] Mullahs from Swat who visited the country. Gor, the smallest of the republics, lay nearest Bunji, and was a group of village forts perched thousands of feet above the Indus. The people were quiet and in-

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
Dard AV3
Chitral

K 563 631

offensive, and much in fear of the Chilasis, who in any raids in the Gilgit direction had to pass through their territory. The fighting force of Gor was insignificant, and the little state was tributary to Kashmir. The next republic was Darel; it was more important than Gor, and could turn out from a thousand to fifteen hundred men. The Durbar troops had in 1866 penetrated into the country, the people of which had made submission, and every year hostages were sent in to Kashmir, and a small tribute paid. Tangir, which lay next, was about equal in importance to Darel, and paid tribute to the rulers of Yasin. Below these tribes stretched a band of country inhabited by Kohistanis of different clans until the Pathan border was reached.

K [701]

I found on my arrival at Gilgit that the Gor headmen had expressed their anxiety to come more directly under the protection of Kashmir. They were anxious to avoid being drawn into trouble should the Chilasis, as seemed likely, create disturbances, and to throw in their lot openly with Kashmir seemed to offer them the best chance of security. In a few days their representative deputation arrived, and after listening to their views I dismissed them to their homes with suitable presents, pointing out that they had nothing to fear from our side.

D 643 159 648

Rather disturbing news now began to come from Chitral. Umra Khan of Jandol had moved over his border, and occupied a portion of Chitral territory, and Afzul-ul-Mulk clamoured for the despatch of the mission. The arrival of a mission and his recognition as Mehtar by the Government of India would

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

000 hundreds of feet high, and offered a series of positions almost impossible to force. The posts I found the troops in nearly turned my hair grey; they were a nightmare from the military point of view. The only water to be obtained was from the great river, and they had been built here and there in the best places available. But these places were either close to the water, and therefore commanded on all sides, or far from it, and with no means of reaching it in case of siege. There was no timber available, and consequently no possibility of making proper head cover for the men, and I could only be thankful that the tribesmen had been stupid enough to break their heads against Chilas instead of masking it and attacking the other posts. I reached Chilas a day before the attack was expected, and was honestly very glad when Twigg came into my tent late at night and said that information just received showed that the tribesmen's hearts had failed them, and that the gathering some miles below us had broken up. Those posts behind were too great an anxiety for me to wish for any further fighting.

563 I found now that the explanation of the very determined fighting the month before was that the bulk of Daniell's opponents were Kohistanis, much better fighting men than the Shins, who had been Robertson's opponents in November. They had reviled the latter for their cowardice, and had killed one of their headmen to encourage the others. There had been two detachments of Kohistanis, five hundred strong each, the first one day's march ahead of the second. The Chilasis had told the first lot 000 that there were only fifty men in our entrenchment,

[In Chilas -- Analyst]

His Highness also impressed upon the Heads of 563
Departments the imperative need of providing a fair 647
representation in Government services to communities not adequately represented therein, and since his accession this policy has been adhered to. In his proclamation of the 9th July, 1931, His Highness declared that while in the matter of service, prior consideration is and always shall be given to public interest, and the obligation of maintaining the efficiency of the administration at the highest possible level can never be overlooked, the policy of his Government would be to give adequate representation to all communities in the services, without giving any preponderance to any community. Following the publication of the report of the Glancy Commission referred to below, further steps have been taken to ensure a fair representation in services to the Muslims. The rules for recruitment of services recently sanctioned provide expressly that regard should be had to the securing of adequate representation to the various communities in the State. The rules relating to recruitment to the Gazetted services provide that in making recruitment in the various services, special attention should be paid to the securing of adequate representation to different communities.

There has been considerable improvement in the representation of Muslims in the services* during the last decade. In April 1943, there were 3,989 Muslim officials, including 133 Gazetted officials out of a total strength of 11,762 officials including 478 Gazetted officials in the superior service. This may be compared with the condition in April 1932, when there were 2,052 Muslim officials including 55 Gazetted officials, out of a total strength of 8,683 officials including 355 Gazetted officials. In the inferior service, Muslims numbered 3,841 out of a total strength of 8,196 in April 1943 against 3,542 out of a total strength of 8,360 in April 1932. It will thus be seen that there has been an increase of 94.4 per cent. in the number of Muslims in the superor service during the last 11 years. In the Gazetted ranks, the increase has been nearly 142 per cent. The Muslims are no doubt still in a minority in the services as a whole, but their proportion is growing every year. In April 1943 they formed 39.23

*The figures given in this paragraph are for the civil departments only.

563 per cent. of the total strength of services. What is more
647 important to note is the fact that out of the total increase of 2,915 in the strength of all services, the share of the Muslims was 2,236 or 76.7 per cent., as against 679 or 23.3 per cent., the share of other communities.

647 In the matter of Government purchases, preference is
441 given to local firms. The Department of Civil Supplies, which has been established to arrange supplies for Government Departments, maintains a list of registered local firms. Preference is also given to locally manufactured goods when available, for use by Government Departments.

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563 Following the outbreak of communal trouble in the
647 State in 1931, His Highness was pleased to appoint a
423 Commission, with Mr. B. J. Glancy of the Political Department of the Government of India (now H. E. Sir B. J. Glancy, Governor of the Punjab) as President and with four non-official representatives of Hindus and Muslims of Jammu and Kashmir Provinces as members to inquire into the grievances, religious and secular, of different communities. The Committee made a number of recommendations, which His Highness was pleased to accept. The more important of these related to:—(1) religious places that had passed into the hands of the Government, (2) recruitment of different communities in Government services, and (3) grant of proprietary rights, accompanied by controlling legislation, in regard to lands of which the ownership was held by the State. As regards the first, Government ordered the restoration of the places to the community which was able to substantiate its claims to them. Regarding the second, minimum qualifications were fixed by which educationally less advanced communities could secure an adequate share in the services. Regarding the third, His Highness not only granted proprietary rights to the *zamindars*, but also waived the condition of payment of *nazarana*. This concession represented in money value an amount of over Rs. 20 lakhs. Recently, this concession has been extended to villages transferred to the State from His Highness' Private Department.

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district. The Dooms are found in all districts of the Jammu Province, the highest number being in the Jammu district. The Gardi predominates in the Jammu district. The Jolahas are confined to Reasi districts. The Meghs are most numerous in the Jammu and Udhampur districts. The Ratals are generally found in Udhampur and Reasi districts. The Watal which is only another name for Chuhra are found in Srinagar district only where also they represent immigrants. K 564

333. Variation in the Strength of Certain Castes.—Subsidiary Table I contains figures of population of certain depressed castes for the last four Censuses and though the population includes non-Hindu members of the castes as well, they are so few that the main results are not affected. The Barwalas show a decline of 32·4 per cent. during 1921-1931. They decreased in the previous decade 1911-1921 also by 25·8 per cent. Their community is thus loosing in numbers. The Chamars show an increase of 5·4 per cent. which is far below the general increase in the entire population of the State during the decade 1921-1931. The Dooms reveal an increase of 12·1 which shows that the community is progressing satisfactorily. The Meghs who form the important caste have gone down in strength by 11·2 per cent. Compared to their population in 1901 the Barwalas register an increase of 108·1, the Chamars a negligible one of 11·4 per cent., the Dooms show an unhappy decrease of 37 per cent. and the Meghs an increase of 17·6 per cent.; the decrease in some of these castes is due to the reclamation of some of their numbers by Arya Samaj and their consequent return under the new name 'Arya'. K 161 564

334. Criminal Tribes.—Pernas and Sansis are the only tribes treated as criminal in the State and the ban has recently been removed from the Bakarwals as a temporary measure subject to their good behaviour in future. The number of Pernas and Sansis in the State is only insignificant as the former number 42 and the latter 134 only. Pernas constitute a floating community who generally live by dancing and singing and have loose morals, while Sansis are adepts in house-breaking. K x 162 563

335. Primitive Tribes.—Shins and Yashkuns are the only two castes considered to be primitive though the Political Agent, Gilgit is inclined to class all the castes inhabiting the Agency under this head. The Shins are said to have descended from Hindus and do not drink cow's milk to the present day. These castes are mainly devoted to agriculture and have begun to come in contact with the outside world which is bringing about a change in their mode of living. Some aspects of their life as depicted by the Political Agent, Gilgit (in response to the questionairre issued), where the tribes live a life more of their own than in the Gilgit district administered by the State, are given below and will be found of interest :— D 564

PART "A".

1. The tribes are not divided into different exogamous groups.

2. The people in the Agency are divided into various groups, details of which are given below :— B [564]

(a) *Ronos.*—The most honoured caste exist in small numbers in Nagar, Gilgit and Punial, and become more numerous as one travels Westwards towards Yasin and Chitral.

They have two theories as to their origin :—one that they are descended from Sumalik, a former ruler in Mastuj ; the other that they are of Arab blood and descendants of Muhammed Hanifa, son of Ali who was son-in-law of the Prophet.

(b) *Shins.*—The next most senior division are of Hindu origin and established themselves by conquest from the South. They consider themselves the aristocracy of the country, although they can show nothing to substantiate their claims. They are now Mohammedans but perverted relics of Hinduism are still shown by their aversion from anything which is connected with cows or fowls.

2: Biscoe M-3 (1890-ca. 1920) 1922 AV4 Kashmiri
Kashmir AV1

CHAPTER VI

CHARACTER OF THE KASHMIRIS

TO write about the character of the Kashmiris is not easy, as the country of Kashmir, including the province of Jummu, is large and contains many races of people. Then, again, these various countries included under the name of Kashmir are separated the one from the other by high mountain passes, so that the people of these various states differ considerably the one from the other in features, manners, customs, language, character and religion. 101 563

The people of Jummu province are Dogras, cousins of the Rajputs, and talk Punjabi. As their country is on the lower slopes of the mountains, and not in the plains, the people are a sturdy race and good fighters. The Maharajah's army is chiefly composed of these men, and our Indian army contains many Dogra regiments. The Kashmiri Dogra regiments behaved splendidly in the East African campaign, and won a great name for themselves. Jummu is the winter capital of his Highness Sir Pratab Singh, K.C.S.I., etc., Maharajah of Jummu and Kashmir, and not to be confused with Sir Pratab Singh, Maharajah of Idar, whose name and picture figured so often in the papers during the war. This town is situated on the top of a high cliff overlooking the River Ravi, a most imposing-looking town from a distance on account of its many temple domes sparkling in the bright sunlight. Jummu is strongly Hindu. The late Maharajah wished to make his capital a second Benares, which is the Mecca of

2: Biscoe M-3 (1890-ca. 1920) 1922 AV4 Kashmiri AV4
Kashmir AV1

Character of the Kashmiris

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the Hindus. The Dogras are Kishatrias, or the soldier caste, next below the Brahmans in caste. The people of Poonch state are very similar in build and physique to the Dogras; they are sturdy mountaineers. Poonch state gave more recruits for the Indian army than any other part of the Indian Empire. They are Mohammedans. The people in the country of Ladakh, or Lesser Tibet, are Mongolians, and Buddhists by religion, sturdy, hard-working and cheery people.

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I have already mentioned the inhabitants of the mountains on the frontier, so now, having cleared the ground somewhat, we can discuss the character of the inhabitants of the valley. It is with these people that the Europeans who visit this country are chiefly concerned: servants, coolies, boatmen, shopkeepers, clerks, merchants, etc.

So when people speak of the Kashmiri they have these particular classes of people in their minds. To call a man a "Kashmiri" is a term of abuse, for it stands for a coward and a rogue, and much else of an unpleasant nature. For instance, when giving a servant a character, a man whom you are dismissing and could not possibly recommend, you write: "This man is a good specimen of a Kashmiri." Everyone understands that such a man is not fit for employment.

I had written a character for an unsatisfactory scholar who bothered me for a "chit." I wrote in it that this young man was an excellent specimen of a Kashmiri Pandit. A few days later his elder brother called upon me and begged me to write another chit for his brother as he could not obtain employment with that chit. On asking him his reason for thinking so, he said: "You have written that 'he is an excellent specimen of a Kashmiri Pandit.' Everyone knows the meaning of this and will not employ him." So I answered his request, and in place I

6:Spate N-4 (no date)1954 AWI India
Kashmir AVI

241 seasonal immigration of hillmen. Wheat, barley, and rape are grown as rabi, maize and bajra as kharif. Higher up, in wider, better-watered valleys, bajra gives way completely to maize. Irrigation is difficult here also, as streams are incised, but it is not so necessary as in the lower valleys.

135 The unexploited mineral resources of the region are important. In Riasi Dt the Nummulitics contain three or four small fields with seams of anthracite (carbon 60–82%) up to 20 ft thick; farther W the coal is very friable and the thin seams too disturbed to be workable. The pisolitic limonites and ironstone of the same area and formation were exploited by indigenous methods in the past, and in view of the general mineral poverty of Pakistan might have some importance should she secure title to the area. The basal Eocene beds are fossil laterites, an old land-surface on the Permo-Carboniferous, and contain patches of pure bauxite forming a large reserve of aluminium ore.[6]

161 The region is fairly well peopled: densities range from 327 in Jammu and
563 238 in Mirpur to 144–174 in Riasi and Kathua, which contain definitely mountainous areas. All these showed decreases 1931–41, by as much as 15% in Jammu. The SE is strongly Hindu, 60–70% and locally over 80%, and should partition take place Jammu, Kathua, and Udhampur would be indisputably *Indian*: this is the home of the Dogras, the dominant minority in the state. Jammu (50,379) was the original base of the ruling house, whence the official title of the state is 'Jammu and Kashmir'; it is still the winter capital and the terminus of the only railway, a short line from Sialkot. To the W Punch is over 90% Muslim, a feudatory generally on bad terms with its Kashmiri overlord.

433 The whole region is of less significance in itself than in relation to W
[313] Punjab. The SE might well be detached, but the rest normally plays a very important part in the economy of W Pakistan. Its forests are the main
[371] supply for a country desperately short of timber,[7] while Riasi might at least mitigate the mineral deficiency. In addition the importance to the W Punjab of the Mangla headworks and of the hydro-electric potential can hardly be over-estimated.

133 Finally we may note the essentially similar, though rather higher, country across the Jhelum, which forms much of Rawalpindi and Hazara
274 (NWFP). Murree, a hill station at the usual 6500–7500 ft, was chiefly noted for brewing; the high barley acreage of the region may have been significant.

The Pir Panjal

133 The Pir Panjal is in a sense a bifurcation from the main Himalaya farther E. Structurally and lithologically it is most complex; thrusting is important

[6] D. N. Wadia, *Geology of India* (1939), 339, 348, 431–2.
[7] The *Indian* counter-argument that the main customer was the railway system, three-quarters of which went to *India* on Partition, is transparent enough.

6:Spate N-4 (no date)1954 AW1 India
Kashmir AW1

valley-floor "must have been at the level of the flat spurs, which now are 3000 to 4000 ft above the valley." [21] The valley and foothills are largely formed of Eocene beds, dissected into sharp ridges which contrast strongly with the bolder granite forms of the mountain wall. 133

Climate

The climate of Ladakh may be illustrated by the figures for Leh, on a fan in the Indus Valley at 11,500 ft: 132

Temperature ° F.

J.	F.	M.	A.	M.	J.	J.	A.	S.	O.	N.	D.	
17·3	18·8	30·9	42·9	49·8	57·8	62·6	61·0	53·7	42·7	32·1	22·1	Ra. 45·3

Precipitation, inches

J.	F.	M.	A.	M.	J.	J.	A.	S.	O.	N.	D.	
0·4	0·3	0·3	0·2	0·2	0·2	0·5	0·5	0·3	0·2	0·0	0·2	Tot. 3·2

The absolute minimum is about minus 19° F.; mean annual pressure 20 ins.; mean relative humidity *c.* 40% from May to November, *c.* 70% in winter.[22] Farther W, around Skardu, conditions are a little less extreme. In the thin atmosphere insolation and radiation alike take place at an extreme tempo; mechanical disintegration of the rocks is rapid, and the saying that a bare-headed man with his feet in the shade can get sunstroke and frostbite simultaneously is hardly an exaggeration. Aspect and diurnal variation are of the greatest importance; many streams even in summer flow for only a few hours a day when the ice melts in their gravel beds. Vegetation is extremely thin: a few bushes, a kind of furze (*burtse*), stunted cedars, willows, alpine pasture: "timber and fuel are the most pressing wants of the people." [136]

But it must be remembered that here climate, like nearly everything else, is 'vertical' and the mountains receive a fair precipitation: "the vertical diversity of the climate makes human life possible in Indian Tibet. To the east, where the mountain ranges die out, the country is too dry for any permanent settlement." [23] Without the glaciers and snow-fields even the W would be a desert; and even so the life of the region is in a sense an oasis and caravan life.

The Human Response

We are really neither in *India* nor in Pakistan, but in Tibet: Baltistan, it is true, is mainly Muslim, but in Ladakh proper are two-thirds of the subcontinent's 64,000 Buddhists, and Buddhist culture extends as far W as Kargil in the Dras valley. 563

[21] de Terra, 33–36.
[22] W. G. Kendrew, *The Climates of the Continents* (1937 ed.), 150–51.
[23] G. E. Hutchinson, *op. cit.*, 127–28.

113, 564 ●

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[For information on the Brahmans of Kashmir see 33; Bhattacharya, AW1 India, category 116, pp. 54-55.]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

some contact with it occurred indeed during the time from the sixteenth century onwards from the passage near, if not through, the country of the Mughal Emperors of Delhi towards Kashmir; or again when one of the Western invaders of India swept along at the foot of the hills, and the hill-men were able to annoy his armies while congratulating themselves on the rugged character of their own country, which made it by its poverty unattractive and by its difficulty of access even repulsive to those bent on rapid conquest and plunder. A little after the middle of the last century we find that the power of the Jummoo ruler, exercised either directly or by feudatory chiefs owing allegiance, extended eastwards to the Râvi River or nearly so, westwards to some miles beyond the Chinâb, southwards for some little way into the plains, and northwards as far as the beginning of Middle Mountains. The feudatory chiefs, those for instance of Akhnûr, Dalpatpûr, Kiramchi, &c., governed their own subjects, but to the ruler of Jummoo they paid tribute and did military service. During a portion of the year they would be present at Jummoo itself, attending the court of the ruler and holding separate ones themselves. At this day various spots in that town are remembered where each of these tributaries held his court on a minor scale. Doubtless there was some petty warfare, resulting sometimes in an extension and sometimes in a contraction of the power of the central ruler; but usually the chiefs were more occupied in sport than in serious fighting, and the various families continued in nearly the same relative positions for great lengths of time.

175 642 631 [651] [701] [554]

The rest of the Outer Hills and some of the Middle Mountain tract were thus occupied:—Eastward of Jummoo there were independent rulers at Basoli and Kishtwâr, of Râjpût caste, some few details of whose history will be given as we come in our geographical survey to each of those places. North-westward of Jummoo were the two small states of Bhimbar and Râjâori, whose rulers were Muhammadans, Muhammadanised descendants of Râjpût Rajas, still bearing the Hindû title of Raja and still recognized as belonging to certain subdivisions of the Râjpût caste. These two had, I think, become more closely connected

[564]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

101 It was stated before that these Chibhālīs, Muhammadans now, are in fact of the same race as the Dogrās, who have remained Hindū. Several tribes of these Muhammadans have the same name as certain of the castes in Dūgar. Thus, some of the subdivisions of the Hindū Rājpūts, as Chib, Jarāl, Pāl, &c., exist also among the Muhammadans; and the more general designation of Mussalmān Rājpūt is commonly enough used.

564 [264] [582] These Muhammadanised Hindūs keep to some of the old caste rules; not, indeed, as to eating, for all Muhammadans will eat together; but in the matter of intermarriage. They will either marry in their own separate caste, or will take a wife from the one below them, and give their daughters to the caste above them.

Besides Rājpūts, there are many Muhammadanised Jats in Chibhāl; the Jat is the prevalent cultivating caste in the Panjāb, but it occurs but rarely in Dūgar. In the eastern part of Chibhāl are Muhammadan Thakars.

Besides these, there are many races among the Chibhālīs whose origin it is not easy to discover. An important and high caste is one called Sudan; it prevails in the part between Pūnch and the Jhelam; it has a position among these Muhammadans nearly like that of the Miāns among the Dogrās. A general name for this and the other high castes of Chibhāl is *Sāhū*.

In the higher part of the Darhāl Valley, to the north-east of Rājāorī, are some people who are called *Maliks*. This is a Muhammadan title given by Akbar. The Maliks were appointed by that king to the charge of the Passes that led into Kashmir. Villages were granted to them to be held by the tenure of this service; they were to defend the Passes, and appear in the field when required with from 100 to 500 men;* the charge became hereditary, and these Maliks of Darhāl, as well as those on the other frontiers of Kashmir, doubtless represent the original officers of Akbar. What race they were of to begin with I cannot tell; these at Darhāl, though in some respects resembling the rest of the Chibhālīs, still have something distinctive in their appearance;

* I have here quoted from Baron von Hueg el.

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for instance, their beards are long and waving. They give their daughters in marriage to the Jarāls of their neighbourhood; these are Muhammadan Rājpūts, of whom, for the last seven or eight generations, the rulers, the Rajas of Rājāori, have come. 564

The Chibhālīs, on the whole, resemble the Dogrās, although the Muhammadan way of cutting the mustache makes a difference that strikes one at first. The Chibhālīs are, I think, stronger, more muscular, than the others, and are quite equally active. [302]

In the extreme north-west of Chibhāl, and beyond it as well, on the borders of Kashmir, are two races somewhat different from the rest, but still near enough to them to be classed under the same general name of Chibhālī. These are the Kakkās and the Bambās; they people the banks of the Jhelam between Gingal and Muzafarābād, and up the lower part of the Kishangangā Valley. The Bambās prevail on the right bank of the Jhelam, and the Kakkās on the left. I know of little difference between the two; their ground is generally spoken of as "Kakkā-Bambā country"; they are stout, strong-built fellows, with a good cast of features, that may be described as intermediate between that of the other Chibhālīs and that of the Kashmīrīs; they have a less pleasant expression than either, for in disposition they are somewhat surly. 563

Lower down the Jhelam River, west of Kotlī and of Mīrpūr, there is a caste or tribe called *Gakkars*; these, with other high castes, would be classed as "Sāhū." They were people who for long sustained their independence in the hills, even against powerful enemies. They are most numerous, perhaps, on the right bank of the river, in the British territory, where are remains of buildings—palaces and forts—of the time when they had their own Raja. The fort called Rāmkot, on the left bank, was, I was told, built by one Toglū, a Gakkar. 564

Going back to the eastern part of Chibhāl, we are on the boundary-line of Muhammadans and Hindūs. A hundred years ago, probably, the former were encroaching, and the boundary was gradually coming eastward; but now, certainly, no such advance is being made. The Muhammadans on the border were not, and 563

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

close; this is a very good form for hill countries.* Their cap is 291
of different shapes, sometimes a skull-cap, more often one with side flaps. Lastly, a lōi (loose) or blanket, of the same cloth, worn in many ways according to the occasion, enables them to withstand all the severe weather they are exposed to.

The women have a long gown of the same homespun, and, like the men, wear a kamarbandh. In some parts the gown is of nearly black cloth instead of grey. Sometimes they wear a low round red cap; near Rāmban the women have a peculiar tall one.

The caste that among the Pahāris prevails in numbers far over 564
others is the Thakar, which was mentioned as occurring among [241]
the Dogrās. The Thakars, indeed, have nearly all the land in proprietorship; they cultivate for the most part their own land; they are the peasantry of the mountains, as the Jats are of the Panjāb plain.

The low castes, Dūm and Megh, are scattered about everywhere; they dress in the same way as the others, and have acquired something of the same general appearance, but are not such large men, nor have they as good countenances.

GADDĪS.

At the south-east end of this region, where it borders on the 101
Chamba country, there is a race called Gaddīs (or Guddees), who 131
seem to have come at some time or other from the Chamba Hills. 564
They are Hindūs, and have the same subdivisions of caste as the 221
others, but they do not keep their caste rules so strictly. They pos- 233
sess large flocks of sheep and herds of goats, and they migrate with them to different altitudes according to the season. When snow threatens on the higher pastures they descend, coming in winter to the Outer Hills, and even to the edge of the plains. In spring they turn their faces homeward, and step by step follow the returning verdure, by June reaching the highest pastures and the hamlets, where some of the family had kept warm their home.

In the upper valley of the Tavī, which was lately described, live 000

* See the cut on the next page of some men of an allied race (the Gaddīs mentioned below), whose dress is the same as that of these Pahāris, except as to the cap.

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133 in and display the strange hues of their bodies through the showe
The cascade is in greatest force in the spring, on the melting c
the snows above, and it was thus I saw it; from that time i
diminishes, but it is again increased when heavy rain fall
in the rainy season, that is, the late summer; in winter it i
least.

361 The small town of Kishtwār is dirty and dilapidated. Ther
[366] are about 200 houses, including a bazaar with some shops; bu
there was a complete absence of life, of the busy cheerfulness o
sees in some bazaars. The people seem to have been brought
a low stage of poverty from having in former years been give
over to the Wazīr family, which still holds much influence he
Two large houses, built after the fashion of the houses of t
richer people in Kashmir, which belong to that family, are exce
[712] tions to the general state of decay. There is an old fort, on
little rising ground, oblong, with corner towers and other projec
ing buildings: it is manned by some thirty men.

563 The inhabitants are more than half Kashmīrī; the rest a
[564] Hindūs of the Thakar, Krār, and and other castes. The Kas
mīrīs here, too, carry on their shawl work; there are some twent
workshops for it in the town. In this place, as in Bhadarwā
they seem to have settled for some generations.

132 The climate of Kishtwār is something like that of Bhadarwā
but it is somewhat warmer, and must have a less fall of rain an
snow. Snow falls during four months, but it does not continuall
stay on the ground; it may do so for twenty days at a time. O
the slope towards the river, 1000 or 1500 feet below, it stays bu
a day. The fruits produced are apple, quince, three kinds c
pear, plum, a few apricots, cherry, peach, grape, mulberry, an
walnut.

KISHTWAR HISTORY.

175 Kishtwār was governed by Rājpūt Rajas, who in early time
probably ruled independent of all others.

The first whose name I can hear of is Raja *Bhagwān Singh*
who must have lived 200 years or more ago, as he was seve
generations back from the one who was ruler fifty years ago

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

fallen on the mountains that avalanches come; the snow rushes out of the gorge that makes the mouth of the side ravine in a continuous flow that lasts for half an hour or nearly an hour, carrying down stones and trees, carrying them down the sloping ground of the alluvial fan at the embouchure of the ravine. On one of those fans were stones 6 feet across, which had been, in the cognisance of my informants, brought over it by such an avalanche, and I believe that much larger masses have been thus moved. 138

The time when this phenomenon may occur is in the months of Poh and Mánghi, that is, between the middle of December and the middle of February. The snow was described to me as being like flour.* The flow of it seems a real drainage of snow from a great area of the surface into the one line of the gorge.

There are stone-phenomena at Pádar and some other places, the accounting for which will be helped on by a knowledge of the occurrence of these avalanches. There are lines of heaped stones parallel with the side streams and leading up to the gorge from which may have come the avalanche; they are not like an alluvial fan deposit, though they are sometimes mixed up with that, and they are often too regular to be like the moraine of an old glacier; the material of such long stone-heaps was, I think, brought down with the rush of snow and deposited just at the side of the stream of it. It is, however, often difficult to decide whether a particular deposit should be referred to this agency or should be classed as an old moraine.

PÁDAR HISTORY.

Let us now turn from these physical details to learn a little of the history of the men who inhabit the district. 564 101

The people of Pádar are in great part Thakars. There are also some low-caste people, chiefly of the Megh caste; there is

* In Tyndall's 'Glaciers of the Alps,' pp. 184-5, there is an account of an avalanche at Saas, where also the snow is likened to flour; the fineness of it must be due to its forming at high altitudes, at a very low temperature, and perhaps to there being at the time of its formation but a small positive amount of moisture in the air.

3: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

564 an entire village of these near the fort. There are a few Mu-
101 hammadans who probably are converted Thakars. The Thakars have just those characteristics by which we described the Pahárís generally.

583 Besides the Hindús and Muhammadans, there are two or three
166 hamlets towards the head of Bhotná, eleven houses in all, inhabited by Bhots or Buddhists from Zánskár, on the farther side of the great range. I here only mention their occurrence; the characters of that Tibetan race they belong to will be given farther on, under the heading of Ladákh.

771 The people of Pádar seem a good deal given to serpent worship; they do not, however, separate it from their observance of the rites of the Hindú religion; the serpent is reckoned among the many devtas or gods recognised by that faith; one sees temples raised to different *nág-devtas*, or serpent-gods, which are adorned with wood-carvings of snakes in many forms.*

176 The earliest state of Pádar that I can hear of is in a period
564 that ended more than two hundred years ago; then the chief
643 men, or the rulers, or the ruling caste, were Ránás. Ráná is an old Hindú word for a ruler who (in these parts, at all events) is less in power than a Raja. The Ránás of Pádar were Rájpúts; every village or every two or three villages had its Ráná, an independent ruler, who used to make war against his neighbour the next-door Ráná. The district of Pángí was, I believe, in the same
[241] state. There are descendants of these Ránás in Pádar to this
[582] day; they have taken to cultivation and till the bit of land that has been preserved to them; but they still keep their caste distinct; they will marry the daughters of Thakars, but will not give theirs to them in marriage.†

195 That state of things, so pleasant for the Ránás, was broken in upon by Raja Chatar Singh, of Chamba, who was eight generations back from Raja Sít Singh, who was ruler in 1869; the time

* One of these temples is where there comes out a hot spring of considerable volume which has a temperature of 132°; bubbles of sulphuretted hydrogen escape from it. Here a bathing-place has been built, and a dharmsála or resting-place for Rajas.

† Ránás are met with also in Bhaderwáh.

Li Drew G-3 (1862-1872) 1873 AVI Kashmir AVI

one whose boundary with the Outer Hills is so well defined as is the case on the east. 138X

As so much time has been spent over the eastern tract, I will now do little more than point out where on the west similar spaces occur.

Just west of the Chinab, behind Paxnt, a ridge, which corresponds to the one we traced as far as that river from the east, rises suddenly and towers above the Outer Hills which lie to the south of it. This is called Dragart Thár, being sacred to a devta whose name is Dragar. The south face of it is a great escarpment; it has a line of precipitous limestone cliffs, of which the part vertical is about 1000 feet, and far down beneath that a talus-slope continues; the ridge is narrow and the ground inclines quickly, but not precipitously, down to the north. [778]

Looking in that direction from the summit, we get a general view of this mountain-tract which shows it to have the same characters as that around Rámban and Bhadarwáh. We see a number of ridges, some parallel for a short distance, some branching, spreading out in innumerable spurs in every direction. The lower parts are dotted with chil-trees and with patches, or, as they appear in the distance, specks of cultivated ground. The higher ridges bear thick forest of the other pine. These mountains are in the tract called Budil, which is drained by the Ans River. I have never been over it, but, from accounts, believe it to be very similar to what was described behind Rámban, and to have for inhabitants the same Pahárí race. Beyond appears the snowy Panjál, the southern boundary of Kashmír, which at this part is a complete ridge, nowhere broken by a gap, only jagged by rocky peaks standing up out of the snowy mass. In the beginning of May, when I saw the range from this spot, snow was covering a great vertical height of the mountains, but by August or September all melts away, except a few beds that have collected to a thickness by snow-slips.

The neighbourhood around Dragart Thár produces iron, which is smelted by the caste called *Dhípár*. These men, at the starting of a new furnace or the beginning of any other important business, go to a spot on the ridge where there is an altar raised 326 776 [664] 782

1: Drew G-3 (1862-1772) 1875 AVI Kashmir AVI

of land cultivated among the steep and rocky area. Beyond, the road rises up Kālithār, going partly over bare rock, which is here much exposed. The form of the ground in this neighbourhood was carefully described before, so we will not tarry, except to say that the road goes through a little nick in the ridge of Kālithār, and then winds or zigzags down the steep escarpment, from the foot of which a few miles of road, which is comparatively level, with the exception of the deep gulley of the stream, bring us to Thandāpānī, another halting-place, at the beginning of the next innermost set of hills. 361/1337

These we have to traverse in the following three marches—two short ones and a long one. First we go along in front of a ridge of sandstone in upright layers, with the beds vertical, these sometimes making the scarp of the hill, sometimes projecting out from the ground as it were a wall, and at other times we see them fashioned by weathering into curious fantastic shapes. Then entering we thread our way among a maze of low hills, parts of successive ridges divided by narrow hollows; the surface is nearly all covered with brushwood and there is little tillage seen, here and there only are scattered houses met with.

At this time of year the ground is dry, and all the way from Akhnūr the road has been hot and thirst-bringing; the sun's heat being reflected from the rocky ground tells on one with double force. A good charitable custom of the Hindūs brings relief to the traveller. On many a spot in the hottest part, perhaps at the summit of one of the steep rises of the uneven road, will be found a hut where cool water kept in clean porous vessels is at the service of any who may ask for it. The man in charge is probably a Brahman, so that people of every caste can take water from his hands; he will maybe have been placed there and paid by some well-to-do Hindū, whose piety prompts him to this good work. It is the Brahman's business to bring the water from the nearest stream, which may be a long walk off, and distribute it to wayfarers. When the rains come and water is to be found in every pool and little stream, the establishment will be no longer kept up. 485 564

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

564 [563] In the march from Syālsūi onwards we crossed the boundary of Hindūs and Muhammadans, leaving the former and entering the country occupied by the latter. The Hindūs about Dharmsāla and Syālsūi were in great part Thakars; that caste has evidently been of chief importance here, and has not been so 342 much overshadowed by Mīāns as it has farther east. The Thakars' houses, usually high up on the tops of the hills, are solidly built of stone, and have something of the character of forts; they even bear the name "kot," an old word for fort.

133 At last we get clear of these hills, and come into the valley of the Western or Minawar Tavi, which is at this time a stream of moderate volume flowing over ridges of rock, often making deep pools between them which are very favourable to the fisherman.

226 A strange way of slaughtering the fish is sometimes practised here by the natives. An earthen vessel is filled with the milky juice of the plant (*Euphorbia*), which bears the name of *tor*, and, attached to a long pole, is moved about in the pool; the juice getting mixed with the water blinds the fish, and while they swim here and there, not knowing which way to go, they can easily be speared.

133 Continuing up the valley by the left bank of the river, between low spurs of the hills, in a few miles we come opposite to the town of Rājōri. This place has been spoken of in Chapter v. The old royal garden there described, opposite the town, has become the halting-place for travellers, chiefly for the English. We have here come into the Bhimber route to Sirinagar frequented by them, and from this place onwards our own road coincides with it.

361 The town of Rājōri shows a front to the river of large stone 631 buildings, some of them ruinous. There is a mosque of the time of the Emperors, now used for a wood store: the rest-houses of the same period have been mentioned before. Then, besides these regal works, are buildings of different sorts raised by the former Muhammadan Rajas of Rājōri.* It must be remembered that

* Probably these regions are the only part of India where Muhammadan rulers have borne the title of Raja.

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

the Delhi Emperors, though having their road to Kashmir through this part, still left the country in the hands of the native Rajas, who were bound to do all they could to facilitate the royal journeys and the transmission of the loads of fruit from Kashmir to the Delhi Court. The Bhimbar Raja held his country on the same terms. 361 631

The Rajas of Rājāorī were Muhammadanised Rājpūts. The early ones were of the tribe of Rājpūts called *Pāl*, that caste to which belonged the Hindū Rajas of Balāwar and other places on the east of Jummoo. The Muhammadan Pāl of Rājāorī were succeeded by Rajas (also Muhammadans) who belonged to the *Jarāl* tribe of Rājpūts; this was seven or eight generations back; these rulers also have passed away, but there are in the neighbourhood both Hindūs and Muhammadans of those two castes. 564 175

The Rājāorī rule extended north and south 20 or 25 miles, and about 30 miles from east to west; its northern boundary was the Ratan Ridge; to the south the country of the Bhimbar Raja bounded it. The revenue I am told was only 16,000 rupees; but for all that the money-income of the country was so small the Rajas have left some marks of their rule; there is what was once a large fine house, their residence, in the town of Rājāorī; of part of this the roof is fallen, but the river front is preserved and is used for offices. Near it is the mosque they worshipped in; this also is gone from its first use, and is now made use of as an occasional resting-place for European travellers, when, from the swelling of the river, they cannot get across to the bāradarī in the garden on the left bank. Higher up is the Rajas' burial-place; here one tomb was pointed out to me as Raja Āgā Jān's. Āgā Jān was ruler when the Sikhs took the country; they imprisoned him and put his younger brother on the throne, who sat on it till he was obliged to hand it over to Maharaja Gulāb Singh. When, as explained in Chapter I., all of these territories that had not before been acquired by Gulāb Singh were transferred to him by the Treaty of 1846, there came an end to the Rājāorī rule; the Raja ultimately submitted without resistance, and was pensioned. He is now dead, but his son still receives 175 361 175 631

enumerated there in 1901, compared with 111,775 in 1881. Statistics of age are, as usual, unreliable, and need not be referred to in detail. In the whole State there are 884 females to 1,000 males, the proportion being highest in the frontier tracts (933) and lowest in Kashmīr province (876). These results point to defective enumeration of females. Marriage is comparatively late, and less than 1 per cent. of the males under fifteen years, and about 2 per cent. of the females of the same age, are married. Taking the whole population, 53 per cent. of males and 39 per cent. of females are married. Polyandry is prevalent in Ladākh. About 34 per cent. of the population speak Kashmīri, and 15 per cent. Dogrī, while Punjābi is the tongue of nearly 30 per cent. A great variety of languages are used, in various parts of the State, by comparatively small numbers. Agriculture supports 54 per cent. of the total, and weaving and allied arts 2 per cent.

Religion. The total population includes 2,154,695 Muhammadans, 689,073 Hindus, 25,828 Sikhs, and 35,047 Buddhists. The Hindus are found chiefly in the Jammu province, where they form rather less than half the total. In the Kashmīr province they represent only 524 in every 10,000 of population, and in the frontier *tasārufs* of Ladākh and Gilgit only 97 out of every 10,000 persons.

Castes. Jammu. Among the Hindus of the Jammu province, who number 626,177, the most important castes are the Brāhmans (186,000), the Rājputs (167,000), the Khattrīs (48,000), and the Thakkars (93,000). Each caste is subdivided into many sub-castes; but for practical purposes the Dogrā Rājputs do not regard the finer divisions of the ethnologist, but draw a broad distinction between the Mīān Rājputs who engage in neither trade nor agriculture, and the other Rājputs who have condescended to work for their living. The Mīāns will marry the daughters of the latter class, but will not give their own daughters in marriage to them. They have territorial names, such as Jamwāl and Jasrotia, signifying that the family is connected with Jammu and Jasrota. They mostly hold land on pepper-corn rents, cultivated by others, who take a share of the crops. The Mīān Rājput gladly serves as a soldier, by choice in the cavalry, and if there is not room for him in the Mahārāja's forces, he will enlist in the Indian army. In the Hunza-Nagar campaign and at Chitrāl the Dogrā Rājput worthily maintained his ancient reputation. As a soldier he is admirable, but as a landowner evil days are in store for him. The agriculture of the Dogrā country is un-

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his family subsequent to their acceptance of Islām. Both Hindu and Musalmān Chibs repair annually to the tomb of Shādi Khān at a place in the Kālī Dhar hills in the Naoshera *tahsīl*. Like the Dogrā Rājputs, the Chibs look upon service as the sole career for a man, but both Hindus and Musalmāns till the soil. They are a fighting people, and the spirit of adventure takes them out of their own country. They follow the caste rules of the Hindu Rājputs, but are perhaps stronger and more muscular than the Dogrās to the east. Besides the Chibs, there are Musalmān Rājputs to the west of the Chenāb—the Jarals, the Bhaos (unfavourably known in Akhnūr), the Gakhars, and many others. It should be noticed that the Hindu Chibs give their daughters in marriage to the ruling family of Jammu and Kashmīr.

[564] [582]

The Bambās and Khakhās.

[101]

Drew, in his book *Jammu and Kashmir Territories*, suggests that the Bambās and Khakhās of the Jhelum valley might be classed under the head Chibhāli. Very little is known as to when these people migrated into Muzaffarābād and Uri districts, or whence they came; but it is generally admitted that they had a foreign origin. It is probable that the Khakhās have occupied the country on the left bank of the Jhelum for 300 years or more, and that the Bambās, who live on the right bank of the river, came in yet earlier. The Khakhās, who enjoy the proud title of Rājā, are, like the Chibs, Musalmān Rājputs, and trace their descent to Rājā Mal Rāthor. They regard themselves as belonging to the Janjuah tribe. The Bambās, who are styled Sultāns, deprecate a Hindu origin. They claim to belong to the Kureshi tribe, and say that the name Bambā is a corruption of Bāni-Hāshim, and that they are descended from Alī, the son-in-law of Muhammad. The Khakhās and Bambās have a privileged status in the Jhelum valley, and their power has varied according to the weakness or strength of the central authority. Under the Afghāns, the Khakhās and Bambās paid little to their overlord, and were practically independent. The Sikhs tightened their hold over the Jhelum valley, but the Khakhās and Bambās retained certain privileges.

[631]

The Gūjars.

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Numerically the Gūjars are of some importance, both in Jammu, where they number 151,700, and in Kashmīr, where they are returned at 125,650. Some of them have settled down to agriculture; but the great majority are herdsmen, and in the summer months move up to the splendid grazing-grounds above the forests with their buffaloes and goats. They are Musalmāns by religion, and many of the Gūjar tribes speak

[162] [463]

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1
Kashmiri AV4

Kr 564

a dialect of their own known as Parimu. They are a fine tall race of men, with rather stupid faces and large prominent teeth. They sacrifice every consideration for their buffaloes, and even in their cultivation, chiefly maize, their first thought is for these animals. They are ignorant, inoffensive, and simple, and their good faith is proverbial. Kashmīr and its mountains have especial attractions for the Gūjars; but as forest conservancy extends, these born enemies of the forest will find Kashmīr less attractive.

Kr [162] [221]

The Gaddis.

Another pastoral semi-nomad people are the Gaddis (5,927) of Kishtwār. They graze large flocks of sheep and goats, moving up the mountains as the summer draws on, and returning to the low country when the first snow falls. Their homes are in the high pastures, but they are for most part of the year roving, though in some places there are regular settled villages of Gaddis. They are Hindus. They wear duffel clothes and a very peculiar hat of stiff cloth. All speak well of the Gaddis, and they are a popular people, welcome everywhere.

Kr 162

Kashmīr proper.

In the Kashmīr province, out of a total population of 1,157,394, Muhammadans number 1,083,766, Hindus 60,682, and Sikhs 12,637. The Census, however, was taken in the winter, when many of the resident population were away working in the Punjab.

Ki 563 178 771

The Kashmīris.

The Kashmīri is unchanged, in spite of the splendid Mughal, the brutal Afghān, and the bully Sikh. Warriors and statesmen came and went; but there was no egress, and no wish on the part of the Kashmīris in normal times to leave their home. The outside world was far, and from all accounts inferior to the pleasant valley, and at each of the gates of the valley were soldiers who demanded fees. So the Kashmīris lived their self-centred life, conceited, clever, and conservative.

Islām came in on a strong wave, on which rode a fanatical king and a missionary saint, and history records that the Kashmīris became Musalmāns. But close observers of the country see that the so-called Musalmāns are still Hindus at heart. Their shrines are on the exact spots where the old Hindu *sthāns* stood, and these receive an attention which is not vouchsafed to the squalid mosques and the mean *mullās*. The Kashmīris do not flock to Mecca, and religious men from Arabia have spoken in strong terms of the apathy of these tepid Musalmāns. There are many shrines, shrines of the Rishis, the Bābas, and the Makhdūm Sāhib Pīrādas, known as the Wāni or 'national,' as distinguished from the Saiyids and Saiyid Pīrādas who are foreigners. And as in religion,

3: Imperial Gazetteer G-S (1889-95) 1909 AV1 Kashmir AV1
Kashmiri AV4

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State school badly housed, and a dispensary in a building wholly unsuited to the purpose. The town has a neglected appearance. The streets are badly laid, dirty, and undrained, and there are no attempts at conservancy. Trade is brisk. It is mostly in the hands of Mahājans and Khattrīs. The chief articles of export to British India are grain, *ghī* from the hills and Pūnch, and minor forest products from Kotli, Pūnch, and Rājauri; the chief imports are salt, cloth, tea, and sugar.

Kr [439] [564]

Pūnch.—Principal place in the *jāgīr* of the same name, Kashmīr State, situated in 33° 45′ N. and 74° 9′ E., at an elevation of 3,300 feet above sea-level. It lies on sloping ground above the right bank of the Tāwi. Population (1901), 8,215. The town is oblong in shape, and is unwalled, with narrow streets. There are about 750 houses, generally single-storeyed with flat mud roofs. The fort, in which the Rājā resides, stands on a mound about 300 yards from the south-west corner of the town. Pūnch is well supplied with water brought by channels from the neighbouring streams. The climate is hot in the summer, and the rice-fields in the neighbourhood are probably one of the causes of the prevalence of fever. During the five hot months it is the custom to migrate to the hills to the summer camping-ground known as Dhoks. There is a flourishing market and a large trade is done in grain and *ghī*, in spite of the fact that there are no roads in the *jāgīr* fit for cart traffic. A good six-foot road for pack transport has nearly been completed from the town to Uri on the Jhelum, and there is a project for a road to Rāwalpindi, with a suspension bridge over the Jhelum at Lachman Pātan. Other important tracks lead to Gulmarg and Tosh Maidān in Kashmīr, and to Jhelum. The ancient name was Parnotsa, and the place is often mentioned in the chronicles. The Kashmīris always speak of Pūnch as Prunts.

Kr [162] Kr [342] Kr [312] Kr [132] Kr [221] Kr [443] Kr [487] Kr [101]

Situation.

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Srīnagar.—Capital of Kashmīr State, situated in 34° 5′ N. and 74° 50′ E., at an elevation of 5,250 feet above sea-level. The city lies along the banks of the Jhelum, with a length of about 3 miles and an average breadth of 1¼ miles on either side of the river. Originally houses were confined to the right bank of the river, and the site possesses many advantages, strategical and economic. It is not known when the extension on the left bank took place, but the royal residence was transferred to it in the reign of Ananta, 1028–63. Modern Srīnagar, on the right bank, occupies the same position as the ancient city of king Pravarasena II, who ruled at some period of the sixth century. Kalhana, in his famous chronicle, says that the

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(c) Abortion.

(d) Celibacy.

(e) Abstinence.

(f) Birth control.

(g) Certain social customs.

(h) Prolonged lactation.

(i) Hypergamy.

163 164 Of the positive checks war is becoming a rare phenomenon these days and starvation and famine though in a mild form does affect the birth-rate in the Jammu Province and the Frontier Districts while the Kashmir Province is in this respect better situated. As regards disease this check also receives full play in Jammu Province where Plague cuts off the natural increase to a great extent and malarial fever is responsible for considerable mortality and is thus unfavourable to fertility. In Kathua and other malarial localities most of the deaths are due to the malarial fever and the surviving population is reduced to a considerably low pitch of vitality which make the sufferers an easy prey to other diseases. The venereal diseases act as another powerful positive check by causing premature death of the sufferers and leaving their children to propagate misery and further suffering.

163 847 842 As regards the preventive checks female infanticide which was much in vague amongst the Rajputs is considerably reduced—thanks to the measures taken by His Highness the Maharaja Bahadur to stamp out this inhuman practice from his territories. Abortion is not practiced by the people as a means of checking larger number of births but is only resorted to prevent illegitimate births which the society regards as an unpardonable sin. Again celibacy and voluntary abstinence being against human nature play a very inferior part in limiting births and the Neo-Malthusian methods of "Birth Control" are very little known in the rural areas not to speak of their being put into practice by the uneducated villager who is so reckless about production of children. Confidential enquiries made regarding the sale of rubber goods from private practitioners and Chemists and Druggists who stock these articles only go to show that even in the cities the use of these methods is practiced on too small a scale to have any appreciable result. The Customs Department which was also requested to supply the figures of import of these articles regretted that separate figures were not available. The only preventive check which has proved highly effective in controlling the birth-rate in the advanced countries is almost absent in the State.

163 564 853 As regards social customs of hypergamy which forbids the marriage of a girl with a man of a social group equal to or inferior to her and forces her to marry a man of a superior group is completely absent in the State while practice of prolonged lactation which results in decreased conceptivity being within the knowledge of common people does act as a very mild preventive check.

163 582 The "postponement of marriage" especially in the case of girls acts as a powerful check in restraining births but this check also has had very little play in India where marriage amongst the Hindus being a religious necessity enjoined by the Shastras is universal and the practice of marrying girls before puberty resulting in high birth-rate was universally recognised. Now by the passing of legislative enactment within the State the age of marriage has been raised to 18 for boys and 14 for girls which it is hoped while preventing much misery consequent upon deaths of child-wives and of children produced by them, will instead of acting as a check favour the growth of population by preventing deaths.

1 [On population -- Analyst]

166 167 The foreign missionaries have succeeded in converting a number of local inhabitants to Christianity.

178 167 [564] (5) As regards caste grouping migration has led to a loosening of the tight hold of caste. Narrow prejudices have been swept away. In Gilgit the disappearance of endogamy in Muslim Shia castes is noticeable.

[562] (6) The old customs are gradually giving way. Thus widow marriage is finding favour with the people, while the *Purdah* system is on the decline.

[291] (7) In dress great changes are noticeable. The Kashmiri Pandits are discarding the wearing of *Pheran*, a long loose gown and taking to Punjabi dress. The English dress is more in evidence in literate circles. The hat is gradually supplanting the turban. Even in villages, Punjabi trousers and slippers are overcoming Dogra trousers, and shoes in the case of females. The *Saree* is coming into vogue amongst females of the upper classes.

[197] (8) So far as language is concerned Punjabi is easily spoken and understood in those parts of the State where the inhabitants come in contact with the outside world either as emigrants or as hosts of immigrants. The Kashmiri labourers who go to the Punjab understand and talk Punjabi tolerably well. The shopkeepers and Hanjis (boatmen) in Kashmir who have English speaking customers speak English though broken and full of solecisms. The immigrants in Kashmir especially traders command a fair knowledge of Kashmiri dialect.

[564] (9) In the sphere of occupation changes have taken place. Some of the castes no longer stick to their old hereditary occupations. Labour or service is not regarded as degrading by any caste though Rajputs do not take to domestic service especially the task of cleansing utensils as they regard it menial duty. The Kashmiri Pandits are gradually relinquishing their ideal of Government service and turning to trade and even manual labour in increasing numbers.

II. IMMIGRATION.

167 **101. Main Results for the State.**—The total population of the State as ascertained by actual count on the Census night came to 3,646,243, out of which 3,582,047 *i. e.*, 98·2 per cent. were born within the State. Immigration thus accounts for a trivial increment of 1·8 per cent. to the State population. The immigrants are mainly drawn from the neighbouring British Indian Provinces of the Punjab and the N. W. F. which stretch along the boundary line of the State for a considerable distance. The contiguous districts of these two provinces given in the margin contribute nearly 1·3 per cent. of the population, leaving ·2 per cent. to be contributed by the non-contiguous districts of these provinces. In all thus these two provinces claim 1·5 per cent. of the increment to population of the State while all other Provinces in India and outside countries have only ·3 per cent. to their credit. Among other Indian Provinces the United Province stand foremost while amongst States, Chamba tops the list, being contiguous. As regards Asiatic countries Afghanistan, our neighbour, scores highest, the second best being Nepal due to her sons being in the State Forces. The share of other countries is nominal. The foreign countries benefit us to a very limited extent, the United Kingdom being the greatest contributor as her sons are employed in State service or are engagad in carrying on trade or missionary work. They will be discussed in greater detail in the paragraph on over sea migration.

N. W. F. PROVINCE.

1. Hazara.

PUNJAB PROVINCE.

1. Gujrat.
2. Gurdaspur.
3. Jhelum.
4. Kangra.
5. Rawalpindi
6. Sialkot.

4[Errata: read "overseas". cf errata sheet, p. 329, category 116 --Analyst]

*162 be due to several visitations of Cholera and to the diseases like Pneumonia to which the old age easily succumbs on account of low vitality, while in Jammu plague, fevers and scarcity conditions in some districts might be held responsible for thinning this age-group.

The excess of emigrants over immigrants in the closing decade amounted to 30,252. As the population which emigrates to other countries in search of service, trade and labour naturally consists of able-bodied youths, their absence from homes reduces the proportion of the middle-aged and raises that of children and old persons. On this basis it was presumed at the last Census that comparatively large proportion of persons in the later age-groups in the State especially in the Jammu Province was in part the result of a large increase in the number of emigrants.

*162 779 **116. Age distribution by Religion.**—The age distribution for each of the main four religions of the State is given in Subsidiary Table II which records the figures for 10,000 of each sex. For facilities of comparison following table showing age distribution by few important age-groups for the 1921 and 1931 Censuses per 100 males only whose age-return is generally more reliable will be helpful :—

Religion.	Year.	0—5	5—15	15—40	40—60	60 & over.
Hindu ..	1921	11	24	39	18	8
	1931	13	23	40	18	6
Muslim ..	1921	15	28	37	14	6
	1931	15	26	42	13	4
Sikh ..	1921	15	29	36	14	6
	1931	16	27	38	13	4
Budhist ..	1921	9	19	41	21	10
	1931	11	20	38	21	10

The above figures reveal a close correspondence between the Muslims and Sikhs both of whom have a large proportion of population in the earlier age-groups *i. e.*, 0-5 and 5-15 while the old-age groups 40-60 and 60 and over possess a smaller proportion. The Hindus on the contrary have a comparatively smaller proportion in the age-groups 0-5 and 5-15, while the proportion of the Budhists for these groups is still smaller. As regards the age-groups 40-60 and 60 and over the Budhists out-number the proportion of Hindus and both of these show a considerable excess over the Muslims and Sikhs. Regarding the middle-age group 15-40, the Muslims lead with 42 per cent. and are followed by Hindus with 40 per cent. next to whom come the Sikhs and the Budhists with 38 per cent. The progress since the last decennium shows that the healthy conditions of the decade have enabled the Hindus to increase their proportion in the 0-5 group from 11 per cent. to 13 per cent. While the Muslims, Sikhs and Hindus have each gained by 5 per cent., 2 per cent. and 1 per cent. respectively in the group 15-40, the Budhists have lost by 3. It would be interesting to follow this item of analysis at the next Census and build proper conclusions as to the non-progressive nature of the age constitution of the Budhists.

*162 564 **117. Distribution by Caste.**—The Subsidiary Table III gives the age composition for certain selected castes per 1,000 of each sex and it appears that among the Hindus the proportion per mille of male children aged 0-5 is the highest amongst Jats (194) who are followed by Chamars (190), Brahmans (174), Khatris (170), Megh (165), Arora (159) and Kashmiri Pandits occupying the lowest position as at the last Census with a proportion of 150 per thousand. Female children preponderate among Chamars (212) and Jats (208) and are the lowest in proportion amongst the Kashmiri Pandits. Amongst the Muslims in the groups 0-5 of male children Rajputs retain their first position with a

proportion of (216) and are followed by Brukpa (215)—a mixture of Ladakhi and Dard race, and then come Gujjar (214), Balti (210), Kashmiri Muslims (188) and Arain (186) bring up the rear. 162* 564

The proportion of females aged 44 and over varies from 150 to 177 amongst the Hindus and 93 to 170 in case of Muslims. The present age constitution lends material support to the view held at previous Censuses that procreation in the uppper (advanced) classes takes place at a slower rate than amongst the lower strata thus supporting the well-known economic principal that advancement in education, arts and crafts resulting in improvement in the standard of living of the population goes a great way to reducing birth-rate. Amongst the poor who see no prospect of escape from miseries multiplication takes place without thought of the future, thus increasing the birth-rate, and this very multiplication shuts the door to hope.

118. The Age Pyramid.—The Subsidiary Table I gives the age distribution for 10,000 of each sex for the last four Censuses and comparisons can be easily made regarding variation in respect to any particular age-period. The diagram facing this page shows the age pyramid by the quinquennial groups and it will be evident that from the age-returns of the Census it has been possible to construct a very regular age pyramid. Commencing with the group 0-5 at the base there is a gradual and systematic shortening of the rectangles as we rise in groups save for a slight deviation at the age-group 20-25 where the increase is too nominal to detract from the diagram its pyramidical character. Then there is a second bulging out of the rectangle at the top which is a necessary feature of the diagram since the last group is not a 5 year age-group in which case the rectangle would have been smaller than the rectangle of 65-70 group but contains the persons of all ages above seventy. 162*

A comparison with the figures of 1921 will show that if a pyramid was constructed therefrom we would have got bulging out of rectangles at no less than 5 places both on the male and female side and the resulting figure would have borne no resemblance to a pyramid. The age-group 25-30, 30-35, 50-55, 60-65 and 70 and over on the male side and groups 20-25 40-45, 50-55, 60-65 and 70 and over on the female side would have proved great obstacles in the construction of the age pyramid.

119. Mean Age.—The mean age of a population denotes only the average age of the persons who were alive on the date of Census and should not be confused with average expectation of life. It does not coincide with the mean duration of life and consequently the phrase 'mean age' by itself does not serve any useful purpose but its chief utility lies in respect of the questions which it suggests and in offering a standard of comparison for figures of different Censuses. Since the characteristic errors of the age-returns springing either from ignorance or from wilful mis-statements of the enumerated have now become a common feature of each Census, it may be presumed that much error is automatically eliminated where the comparison of figures of different Censuses is undertaken, and consequently the calculations of mean age of the population at different Censuses provide a suitable standard for purposes of comparison. Again, since the mean age refers only to the average age of the enumerated population, the conclusion that in a growing population like ours with a large proportion of children, the mean age of the living will be less than in a decadent population where the children are relatively few in number. 659*

120. Method of calculation.—Although apparently the working out of the mean age would at first sight appear a simple task yet in actual practice elaborate process of arithematic is needed to deduce the necessary results. The previous Census reports of the State do contain the mean ages for different provinces and religions etc., but as regards the method of their working the reports are quite silent. The only method which had been in vogue in previous Censuses was that described on page 390 of the administrative volume of the India Census Report 1901 according to which the mean age of the population by sex and civil condition can be obtained by finding the total number of years lived by the

6:India G-3 (1931)1933 AVI Kashmir AV I

SUBSIDIARY TABLE III.

AGE DISTRIBUTION OF 1,000 OF EACH SEX IN CERTAIN CASTES.

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Caste.	Male No. per mille aged						Female No. per mille aged					
	0—6	7—13	14—16	17—23	24—43	44 and over.	0—6	7—13	14—16	17—23	24—43	44 and over.
1	2	3	4	5	6	7	8	9	10	11	12	13
Hindu—												
Arora ..	180	159	54	121	292	216	192	188	45	99	314	162
Brahman ..	174	184	71	122	281	168	176	183	82	126	275	177
Chamar ..	190	184	67	118	284	177	212	165	86	122	268	156
Jat ..	194	178	67	94	264	203	208	173	91	110	263	155
Kashmiri Pandit ..	150	151	58	128	331	172	163	177	85	133	294	158
Khatri ..	170	153	63	120	313	181	202	163	67	128	289	150
Megh ..	165	152	60	118	308	197	186	145	74	134	298	165
Rajput ..	321	302	119	343	621	394	333	293	145	287	671	371
Muslim—												
Arain ..	186	190	64	117	250	187	223	167	67	120	277	148
Brukpa ..	215	175	60	103	297	164	226	139	55	105	316	159
Balti ..	210	172	59	101	279	174	207	160	57	106	300	170
Bafinda ..	202	184	75	113	278	148	216	166	74	137	289	136
Gujjar ..	214	183	70	107	280	149	226	168	76	134	278	118
Jat ..	206	182	76	121	256	159	219	151	65	134	278	153
Kashmiri ..	188	177	67	128	312	128	211	165	73	144	263	104
Mughal ..	204	160	73	109	273	181	230	156	70	132	258	157
Pathan ..	188	167	68	117	297	142	229	170	77	139	274	117
Rajput ..	210	188	74	134	269	130	227	164	74	129	280	127
Sayed ..	206	188	72	115	281	137	235	162	67	132	292	112
Shin ..	196	206	86	111	280	121	228	183	73	123	281	113
Yashkun ..	192	188	79	121	289	131	219	180	78	145	298	93

SUBSIDIARY TABLE IV.

PROPORTION OF CHILDREN UNDER 14 AND OF PERSONS OVER 43 TO THOSE AGED 14-43 IN CERTAIN CASTES: ALSO OF MARRIED FEMALES AGED 14-43 PER 100 FEMALES.

Castes.	Proportion of children both sexes per 100.		Proportion of persons over 43 per 100 aged 14—43.		Number of married females aged 14—43 per 100 females of all ages.
	Persons aged 14—43.	Married females aged 14—43.	Males.	Females.	
1	2	3	4	5	6
Hindu—					
Arora ..	77	226	68	82	35
Brahman ..	68	163	73	78	36
Chamar ..	76	196	68	74	39
Jat ..	84	203	81	82	38
Kashmiri Pandit ..	64	191	87	78	39
Khatri ..	70	206	60	76	37
Megh ..	65	180	72	77	41
Rajput ..	62	180	74	38	37
Muslim—					
Arain ..	84	215	61	76	40
Bafinda ..	81	196	60	63	41
Balti ..	87	213	80	73	38
Brukpa ..	81	191	71	60	40
Gujjar ..	84	206	54	58	42
Jat ..	81	198	66	66	40
Kashmiri ..	73	178	43	50	42
Mughal ..	87	217	63	63	38
Pathan ..	80	225	44	39	38
Rajput ..	85	209	56	58	40
Sayed ..	82	202	51	33	41
Shin ..	94	247	47	33	41
Yashkun ..	78	207	39	46	38

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SUBSIDIARY TABLE IV.

NUMBER OF FEMALES PER 1,000 MALES OF CERTAIN SELECTED CASTES.

Caste.		Number of females per 1,000 males.						
		All ages.	0—5	5—15	15—20	20—25	25—45	45 and over.
1		2	3	4	5	6	7	8
Hindu—								
Arora	..	732	902	809	825	616	811	808
Brahman (excluding Mohyals)	..	932	962	948	1,114	1,089	928	898
Chamars	..	901	1,000	898	1,182	939	851	796
Kashmiri Pandits	..	799	970	941	780	774	703	738
Khatri	..	827	906	878	896	900	798	688
Megh	..	890	1,006	861	1,105	1,004	868	742
Rajputs	..	814	883	798	973	976	743	784
Muslim—								
Arain	..	801	963	740	922	825	778	703
Bafinda	..	816	980	826	907	1,116	883	848
Balti	..	1,033	1,030	934	981	1,082	1,113	1,072
Gujjar	..	856	906	788	927	1,020	843	691
Jat	..	930	981	773	799	1,031	1,004	894
Kashmiri	..	861	983	793	988	987	876	636
Mughal	..	909	1,115	786	981	1,006	849	772
Pathan	..	829	1,006	753	989	941	783	677
Rajput	..	919	967	802	926	1,054	888	837
Sayed	..	921	1,082	796	947	1,049	925	632
Sheikh	..	835	848	818	1,052	947	806	782
Turkhan	..	891	1,041	842	1,041	1,003	787	903
Shin	..	984	1,144	876	936	1,079	988	917
Yashkun	..	894	1,015	886	838	1,074	880	827
Brukpa	..	888	989	778	1,074	984	1,022	827
Buddhist—								
Mongrik	..	1,013	1,067	968	1,049	1,001	1,043	974

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SUBSIDIARY TABLE V.

ACTUAL NUMBER OF BIRTHS AND DEATHS REPORTED FOR EACH SEX DURING THE DECADE 1921-1930.

Units.		Births.		Deaths.	
		Males.	Females.	Males.	Females.
1		2	3	4	5
Jammu Province (excluding Jammu Town)	..	179,448	164,439	122,[illegible]	111,[illegible]
Jammu City	..	4,087	3,593	4,364	3,924
Poonch Jagir	..	20,297	22,040	22,[illegible]	24,001
Chenani Jagir	..	1,330	1,044	1,[illegible]	1,301
Kashmir Province (excluding Srinagar city)	..	186,701	171,023	168,[illegible]	144,430
Srinagar City	..	22,967	19,288	18,[illegible]	17,430
Ladakh District	..	16,082	12,[illegible]	12,[illegible]	10,[illegible]
Gilgit District	..	2,879	2,530	2,[illegible]	2,577

NOTES.—1. Births and deaths statistic for the Political Agency have not been compiled for the decade 1921-1931 as the same are not available.

2. Figures for the previous two decades i. e., 1901-1911 and 1911 to 1921 have not been compiled as births and deaths statistics for the same are not available.

CHAPTER XII.

RACE, TRIBE AND CASTE.

000 **314. Reference to Statistics.**—Imperial Table XVII gives the statistics of castes by districts and religion. In the case of some major castes, the sub-castes which form parts of them, have also been tabulated. Imperial Table XVIII contains figures of variation of selected castes since 1911. Figures for Christians by race and sect are given in State Table VIII. Besides these, there is one Subsidiary Table attached to this chapter in which percentage of variation of castes numbering 38 is recorded for the last four decades and the proportion borne by the caste to the total population of the State is shown.

*659 564 **315. Instructions to Enumerators.**—"Great care must be taken to see that the real caste is entered in column 8 of the schedule and not the name of a sub-caste only, or of an exogamous group or title, or a word merely indicating locality or occupation. The word 'Banya' for instance, is a functional term and does not apply to a specific caste. Similarly words like Bengali, Punjabi, Kashmiri refer to countries of habitation and not to castes. Sikhs and Jains are religions and not names of castes.

In the case of Brahmans it will be enough to write 'Brahman', the distinction of Mohyal and Kashmiri Pandit being made by writing Mohyal or Kashmiri Pandit in brackets after 'Brahman' as the case may be.

The members of caste called 'Nai' describing themselves as 'Kulin Brahmans', if met with during enumeration, should be entered as 'Brahman Nai' or 'Kulin Nai'. Similarly Bhats, if they choose to return themselves as Brahmans, should be recorded as Brahman Bhats. Other castes of Hindus should be entered according to the list enclosed. Muslims are divided not only into racial groups like Mughal, Pathan etc., but also into functional groups such as Tarkhan, Lohar, Teli, etc. It may also be noted that the Jolahas are to be allowed the option of recording themselves as Jolahas or Bafindas. Persons who have abandoned their caste by turning Sadhus, should be classed according to the order to which they happen to belong such as Jogi, Vairagi, etc. Similarly in the case of persons who have embraced Christianity the entry of race will be deemed sufficient such as Kashmiri, Balti, etc. If a person belonging to a lower caste insists on his being recorded as belonging to a higher caste, his claim should not be entertained and the entry in this column should be of the caste by which he is popularly known. The question of castes is very important and complicated and great care is to be taken in filling it. At the end of this Hadayat is enclosed a list of important castes found in the State which should be referred to for guidance. Foreigners should be entered according to their race such as English, French, Irish, Japanese and a further distinction should be made between domiciled British subjects and others. If any one refuses to return his caste, do not insist on a reply. This rule should be observed especially with regard to Aryas, Brahmos and Sikhs".

316. Claims of Different Communities.—(*i*) *Nai Brahmans.*—Communications were received from the President Kulin Brahman Bharat Maha-sabha, Jullunder city, requesting for the return of members of their community as Brahman by caste and Kulin by sub-caste. The General Secretary of the Akhil Bhartiya Nayee Brahman Maha-sabha, (the All-India Association of the Nayee Community) also requested for the entry of Nayees as Nayee Brahmans adding that Nayees by claiming to be Nayee Brahmans did not wish either to be mixed up with other Brahmans or to be separated from the well known Nayee community. They did so only to protect and to establish their religious rites on a par with the Brahmans and social and political rights as enjoyed by other communities in India. The President Kulin Brahman Maha-sabha in a subsequent communication forwarded a copy of the memorial submitted by the

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Maha-sabha to His Excellency the Governor of the Punjab in which it was urged that the word 'Nai' originally meant Brahman and was used in that sense in the Pre-Mohammedan days and that now it was used in the sense of a barber and consequently looked down upon. Barber being a profession which any one can adopt the community should not be entered as 'Nai' indiscriminately. The way out of the tangle was found on receipt of the Census Commissioner for India's instructions agreeing to the return of the caste as 'Nai Brahman', 'Brahman Nai' or 'Kulin Nai' and the correspondents were informed accordingly.

(ii) *Brahm-Bhat Brahmans.*—A section of Bhats also wanted to return itself as Brahmans and the Census Commissioner for India directed that that section of Bhats which regarded itself as of Brahman origin and intended to return its caste as Brahm-Bhat Brahman should be permitted to do so, and the caste should be shown in the table as Brahm-Bhat. For purposes of distinction between Brahmans and non-Brahmans the Brahm-Bhats were to be included in the non-Brahman group.

(iii) *Jolaha.*—The Census Commissioner for India forwarded copy of a resolution passed at the annual general meeting of the Jamiat-ul-Momeneen, Calcutta, in which a request was made for the substitution of 'Sheikh Momin' for 'Jolaha' in column 8 of the schedule and agreed to the return of 'Momin' or 'Sheikh Momin' for 'Jolaha' The opinion of the local Anjumans was invited and found unfavourable to the proposed change which was considered likely to give birth to confusion and misunderstanding. In the State the word Jolaha was not used even in 1921, the weavers being termed 'Bafindas'. The same was accordingly retained.

(iv) *Kashyap Rajputs.*—The community known as 'Jhewar or Mehra' brought forward a claim for registration as 'Kashyap Rajput' and the Census Commissioner for India agreed to the return provided the former name was used in brackets and the new name did not lead to confusion with name for castes already in existence. Circulars were issued to the District Census Officers in the State to meet with the wishes of the Mehra community according to the instructions of the Census Commissioner for India. Later on His Highness' Government ordered the deletion of the word 'Kashyap Rajput' and the retention of the former caste name probably because it was likely to create confusion.

(v) *Kamlapuri Vaish.*—In reply to a communication from the General Secretary, All-India Shri Kamlapuri Vaishya Maha-sabha, Chapra, the Census Commissioner for India agreed to the return of members of that community as Vaish Kamlapuri in column 8 of the schedule. Instructions were issued to the enumerating agency accordingly though members of this community were not likely to be found in the State.

(vi) *Kurmi.*—The General Secretary, All-India Kurmi-Kshatriya Association, Dewas, Senior State, requested for entry of Kurmi community as Kurmi-Kshatriyas to which the Census Commissioner for India agreed subject to the proviso that the local designation of caste like Rajbansi, Kunbi, Reddy, etc., was added in brackets.

(vii) *Rohela Tank Kshatriya and Tank Kshatriya.*—A tendency in the direction of consolidation of these two castes was visible at the time of Census and the Census Commissioner for India agreed to the demand by accepting returns such as Rohela Tank Kshatriya, Chippi, Rohela Tank Kshatriya, Darzi, Tank Kshatriya, Darzi, Tank Kshatriya Chapegar as an adequate return of caste.

(viii) *Lodhi Rajputs.*—The General Secretary, Lodhi Rajput Provincial Conference, Central Provinces and Berar, requested for the substitution of 'Lodhi Rajput' for 'Lodhi' in the Census returns which was accepted by the Government of India.

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(ix) The Secretary, Jangida Brahman Maha-sabha, Delhi, requested for the entry of Khatis and Satars as Jangda Brahmans and was informed that there was no objection to the acceptance of the new caste name provided the old occupational name was also given.

Similar claims were advanced by a number of other castes, the ambition in each case being to shoot as high as possible. The Chamars for instance, would like to be entered as Chandar-bansi Rajputs. All these claims were allowed to be made and compromises arranged in all cases. The returns had, however, to be tabulated as on previous Censuses. Most of the castes mentioned in this para. were not found to exist at all in the State. The case of Kashyap Rajputs was decided finally by His Highness' Government and the new designation was dropped. The Nais who returned themselves as Brahman Nais were 54 only and it was not considered necessary to add the word Brahman to Hajjam in the Imperial Table XVII.

317. Reliability of the Return.—The instructions issued to the Census agency were sufficiently detailed and a caste index giving the names and habitat of important castes found in the State was also supplied. The returns were therefore, expected to be free from vagueness or inaccuracy. The question of caste is, however, a complicated one, as the people generally return their sub-caste and not the main caste and the sub-castes are so numerous that the possibility of error entering into statistics is always present. Moreover, caste does not remain in a static condition as is the common belief erroneously held. It is always in a flux though imperceptibly. The minor castes which are anxious to ally themselves with a higher and bigger caste do not miss their opportunity when the Census comes. Such movements cannot but affect the results at each Census and lead to violent variations in caste strength which cannot be explained on any other score. The trustworthiness of figures can, therefore, be guaranteed only to such extent as it is possible. Some degree of inaccuracy is unavoidable and the figures cannot be called immaculate.

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318. The Meaning of Caste.—A caste has been defined as an endogamous group or collection of groups bearing a common name and having a common traditional occupation, who are so linked together by these and other ties, such as the tradition of a common origin, the worship of a common tutelary deity, and the observance of same ceremonies etc., that they regard themselves and are regarded by others as a single homogeneous community. Such distinctions are said to exist or to have existed in other countries such as Rome and Greece. In Rome marriage between plebeians and patrician women was not allowed for a long time. Restrictions on commensality are also said to have existed in these countries. Though the division of society into different economic strata is still found in most of the countries, the rigidity of distinction characterising caste system of the Hindus is peculiar to India alone.

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319. The Present day tendencies in Caste.—The outgoing decennium has witnessed a fiery crusade against the institution of caste from press and platform. The Jat-Pat Torak Mandal founded with the set purpose of demolishing caste has been most active in this behalf and has carried its campaign into the enemy's territory so far as to compel the Census authorities to lend their consent to a return of no caste, in the Census schedule. The supporters of caste have, however, not displayed the same zeal and activities in counteracting the efforts of their opponents. The relaxation of caste rigidity is noticeable in the fusion of 'Thakkars' with 'Rajputs'. The 'Thakkars' were treated as a separate caste in former Censuses and the distinction between Thakkars and Rajputs was based mainly on occupation and customs, the former taking to agriculture as their main occupation while the latter regarded service as their domain. The Rajputs treated agriculture contemptuously and refused to inter-dine or give their daughters in marriage to Thakkars. The traditional occupation having lost its significance in modern times the better mind of the communities awakened to the need of the solidification and accomplished the fact. The change was accepted by His Highness and given effect to in the Census statistics, Thakkars as a separate caste disappearing altogether. The attempt of the Mahra com-

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munity to ally itself with the Rajputs and of the Nai community to join the ranks of the Brahmans further illustrate the same principle and show how the necessity of cutting down ramification is being felt. Another important movement is the relaxation of restrictions on dining and travel. The rich section of a community over-rides such restrictions with impunity. The masses are also likely to follow suit with increased facilities of communication. The traditional occupation is also losing its hold. 564 178

230. Utility of the Caste Return.—Whether caste is an unmixed evil as represented by a section of reformers of today or whether it has served to preserve the social values of the Indian people as expressed in their day-to-day life is a question which is hotly debated in advanced circles of Indian society. It is no doubt a fact that the barriers of caste have withstood formidably all attempts of foreign missionaries intent on proselytizing the Indian masses. The critic who alleges caste to be a disintegrating force in the history of India when it has been a most cohesive and permanent force that battled against innumerable exotic invasions and social upheavals of disruptive character and came out with flying colours in the end, has either a very poor knowledge of Indian History or is wilfully hiding the other side of the picture. As remarked by Sir George Birdwood "so long as the Hindus hold to their caste system, India will be India; but from the day they break from it, there will be no more India - India of the Hindus. That glorious Peninsula will be degraded to the position of a bitter 'East End' of the Anglo-Saxon Empire". The remarks of Sydney Low in his "A Vision of India" are also well worth quoting. "The caste system", he says, "is the main cause of the fundamental stability and contentment by which society has been braced up for centuries against the shocks of politics and cataclysms of Nature. It provides every man with his place, his career, his occupation and his circle of friends. It makes him at the outset a member of a corporate body: it protects him through life from the canker of social jealousy and unfulfilled aspirations: it ensures him companionship and a sense of community with others in like case with himself." Caste is thus the invention of a genius and not a product of Brahmanic selfishness as some delude themselves with the belief. The self-imposed vow of penury of the Brahmans coupled with the fact that all temporal powers are entrusted to the Kshatriyas is a sufficient refutation of this baseless insinuation. It is indeed a compliment to the Brahmans that they conceived and applied the principle of economic division to the Indian society at a time when no other nation on earth had even dreamt of it. The traditional occupation served as an insurance against unemployment which now bulks large in every country. The preservation of purity of blood is also an invaluable heritage. A specialised stock has a capacity for survival unequalled by the miscegenated stock and it is beyond doubt that caste has carried specialization to a fine extreme, unrivalled in the history of any country. Having adduced the main arguments in support of the caste system it would not be advisable to ignore altogether the drawbacks and the obstacles which the institution in its present form has placed in the way of progress. By preventing the mobility of capital and labour through the formation of non-competitive groups it has led to the overcrowding of certain occupations on the one hand and the undue monopolization on the other hand of some occupations which are protected from external competition. It is proving a great hindrance to the progress of large scale industries since it is difficult to bring together intellect, manual labour and capital which are often localised in separate castes. Being hostile to the principle of equality and looking askance on the dignity of labour the caste is proving a great drag in modern times, since the contact with Western education and culture and the development of liberal democratic ideas have seriously undermined its prestige and the institution may now be said to have outlived its usefulness. It is meeting with strong rebuffs and denunciation from the leaders of advanced opinion as it is regarded as a serious obstacle to the development of nationality. 659* 564

The utility of return of caste in the Census cannot, however, be questioned. The alternative classification of the population by religion would be too wide and colourless. Caste is nearer the skin than religion. The grouping of population by occupation, general or traditional, would also serve no purpose as traditions are in the melting pot and following of an occupation does not create any affinity 659* 564

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between individuals in all parts of the country. As matters stand it is hard to imagine India casteless and the return is thoroughly justified and necessary.

321. Census attitude towards Caste.—The attitude adopted by the Census Commissioner for India towards caste claims was sympathetic and consistent with accuracy. As regards dropping of caste altogether the following reply from the Joint Secretary to the Government of India to the Secretary of the Jat-Pat Torak-Mandal of Lahore summed up the attitude of the Government :—

"Though Government has every sympathy with the desire of the Mandal to abolish any anti-social features that may appear to the Mandal to be involved in the caste system, they do not consider that the mere fact of not stating caste in the Census return will have any effect in this direction.

In the case of all persons who have actively ceased to conform to the caste system and who have accordingly broken it in their marital or commensal relations, but who do not belong to reforming or schismatic communities such as the Arya Samaj or the Sikhs or Jains, a return of nil will be both accurate and adequate and will be accepted by enumerators, particularly where they have personal knowledge of the accuracy of the householder's reply

It is not possible to go further than this or to make a general dispensation from the necessity of returning caste in the case of people who observe it in practice, whatever their theoretic sympathetic inclinations, or to take any steps which will make it difficult for the Census Department to get from the general public, information desired for the general good and for the obtaining of accurate measurements of social progress."

The views of His Highness' Government were in perfect accord with the above and while it brushed aside fantastic claims as spurious it sympathetically responded to the opposition to return of caste on conscientious grounds provided the opposition was based on actual practice and not mearly on lip profession.

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322. Caste not returned.—Two classes of persons fall under this head *viz.* (1) those who through inadvertence, ignorance or the negligence of the enumerator did not returned their caste and (2) those who returned their caste as nil, the caste having lost its meaning for them. The second class comprised 160 persons only of which 97 were males and 63 females. The proportion borne by it to the total population of the State is ·004 per cent. *i. e.*, 4 persons in a million of population do not believe in the institution of caste. The ironhold of caste is thus quite apparent. As regards those who failed to return their caste they were amalgamated with the returns of minor castes and their separate proportion cannot be calculated. The total number of persons shown under 'others' in the Imperial Table under each religion is given in the margin. In the case of Hindus such persons compose slightly more than 3 per cent. of the total Hindu population while in the case of Jains the proportion is slightly below 3 per cent. The followers of Budhism in this category are little above 6 per cent. while the followers of Islam exceed 4 per cent. The Sikhs have the highest proportion of 44 per cent. Bearing in mind that minor castes not tabulated separately contribute the bulk of these figures the number of defaulters from caste is infinitesimal indeed and is hardly worthy of further comment.

Hindu	..	22,419
Budhist	..	2,520
Muslim	..	130,348
Sikh	..	22,300
Jain	..	18

323. Castes by their Size.—The number of castes which have a strength of more than 1 lac in the State is 5 only. The Kashmiri Muslim which is a combination of several castes has the highest membership. The nomadic Gujjar stands second in the scale. The Rajputs both Hindu and Muslim number more than a lac separately. The Brahmans also count as a major caste. The Jats especially Muslim have a population exceeding 1 lac.

I.	100,000 and over	.. 6
II.	50,000 to 99,999	.. 3
III.	20,000 to 49,999	.. 14
IV.	Below 20,000	.. 15

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The castes falling in class II number 3 only, two being found among Muslims and one among Hindus. Amongst Muslims the castes in this class are Makhni and Sudhan, the former existing in Ladakh district and the latter concentrated in Poonch Jagir. Amongst Hindus the credit of being in the glorious minority of one goes to the Megha.

In class III the number of castes stands at 14. Of these 4 are Hindus, 7 Muslims, one Buddhist while the remaining two can be classed in this category only if figures of all religions are combined. The Hindu castes with a strength ranging between 20,000 to 50,000 are Chamar, Doom, Khatri and Mohajan. The Muslim castes are Arain, Bafinda, Balti, Mughal, Sayed, Sheikh and Yashkun. The Mangrin amongst Buddhists fall in this class. The figures of Lohara and Tarkhana have got to be combined for different religions to include them in this class.

In the IV class the number of castes is 73, more than thrice the number in all other classes.

224. Geographical Distribution of some Important Castes.— The castes dealt with in this para. will be taken alphabetically according to their classification in Imperial Table XVII and the places where they are found in preponderance will be mentioned. The variation in the strength of certain castes will form the subject of a subsequent paragraph.

1. *Arain.*—The Arains in the State are traditionally market gardeners and vegetable growers. Their total number is 22,922, of which 12,727 are males and 10,195 females. They are chiefly found in the Jammu Province, the number in the Kashmir Province being only 4 who probably happened to be immigrants to the valley. The highest number of Arains is recorded in the Jammu district while Mirpur district stands second. The Kathua district has also a considerable number. In other districts their strength is limited.

2. *Arora.*—The Aroras form a community of traders. Their total number in the State does not exceed 3,548 of whom 3 have embraced Islam and 1,735 follow the tenets of Sikhism. Their favourite habitat is the Jammu Province especially the districts of Jammu and Mirpur.

[illegible] community of Brahmins numbers 33,872 of which 16,193 are females and 17,679 males. They are concentrated in the Jammu Province. Their number in the district of Muzaffarabad in Kashmir Province is 2,157 only while in the Frontier Districts they are conspicuous by absence. Of the Jammu Province the districts where they are most numerous are Kathua, Reasi and Mirpur and the jagir of Poonch.

4. *Balti.*—As the very name implies the Balti is an inhabitant of Baltistan which is another name of Skardu, a tehsil of Ladakh district. The total strength of this tribe is 47,320 of which 46,733 are found in the district of Ladakh from a part of which they inherit their name.

5. *Brahmans.*—The total population of the caste is 203,252, of which 11,723 are followers of Sikhism. The Kashmiri Pandits count 63,088 while Mohyals number 3,120. The other Brahmans have a strength of 185,321 which save a small number of immigrants from outside is entirely composed of Dogra Brahmans who constitute a distinct community differing from the Punjabi Brahmans on the one hand and the Kashmiri Pandits on the other. The Brahmans form a major community in the State by virtue of their numbers and literacy. The Kashmiri Pandits and Mohyals are traditionally engaged in service while the Dogra Brahmans are predominantly agriculturists. As regards their habitat the Kashmiri Pandits are confined to the Kashmir Province while the Mohyals are chiefly congregated in the Mirpur district. The other Brahmans are mostly to be found in the Jammu Province, their highest number being reported by the Jammu district.

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6. *Drokpa*.—The total strength of the caste stands at 13,156 which is confined to the district of Ladakh, there being only 2 persons in Gilgit and none in any other district.

7. *Dhund*.—This caste is confined to Poonch Jagir and Muzaffarabad district, the highest number being found in the Jagir. Its total strength in the State stands at 17,521, of which 17,462 are found in the above mentioned localities.

8. *Gaddi*.—This caste is nomadic and pastoral. Its total strength in the State is 11,341 excluding 76 persons who have embraced Islam. They are domiciled of hilly districts and the largest number is consequently found in the Udhampur district.

9. *Gaddiahs*.—They are herdsmen mostly addicted to cattle-lifting.

10. *Gandi*.—He is a singer and beggar by profession and is largely found in the Jammu Province.

11. *Gaddan*.—The *Gaddan* are immigrants from Nepal who have permanently or semi-permanently settled in the State. They are generally to be found in the State Forces.

12. *Gujjar*.—The *Gujjars* form a very important community in the State having a strength of 402,781.

They keep large herds and live on the sale of milk and ghee. There is no part of the State excepting Ladakh where the adventurous *Gujjar* does not meet a member. He contents amongst in Poonch Jagir and Mirpur district. The number in the Jammu district is also considerably large.

13. *Harijans*.—The number of Harijans who are backers by traditional occupation is 4,233 amongst Hindus, 14,836 amongst Muslims and 3 amongst Sikhs. The highest number in the case of all communities is reported by the Jammu Province.

14. *Jat*.—The Hindu Jats number 23,371 while the Muslim Jats have a strength of 1,02,083. There are Sikh Jats also numbering 1,633. They are most agriculturist by tradition and they stick to their ancestral calling to a very large extent.

15. *Jhinwar*.—The *Jhinwar* are the water-bearers and Pilki-bearers by traditional occupation. Their largest number is found in the Jammu district in the case of Hindus and in Mirpur district in the case of Muslim Muslim.

16. *Jogi*.—He is a beggar by profession and is found both among Hindus and Muslims. His domicile lands in the Jammu Province, particularly the districts of Jammu, Mirpur and Kathua.

17. *Kashmiri Muslim*.—The community occupies the low-most position in the State having 1,010,822 members. The various sub-castes that are labelled under the general head Kashmiri Muslim are given in the Imperial Table.

The most important sub-castes from the statistical point of view are the Dar, the Dar, the Gaini, the Khan, the Lone, the Malik, the Mir, the Pare, the Rather, Shah, Sheikh and Wani. They are mostly found in the Kashmir Province and Udhampur district of the Jammu Province.

18. *Khatri*.—The Khatris totalling 21,870 are found in Kashmir, Sialkot and Jammu. The largest number belongs to Hindu religion and that in the Jammu Province. The districts of Jammu and Mirpur report considerable population.

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19. *Lohana.*—This caste is mainly Sikh by faith and is concerned with agriculture and transport. They are chiefly concentrated in the Jammu Province.

20. *Lohar.*—The Lohar is a secondary part of the village organization being the only craftsman of the rural areas. The number of Muslim Lohars is greater than that of Hindu Lohars and the caste is much more numerous in the Jammu Province than in any other.

21. *Mahajan.*—The Mahajan numbering 21,111 is a money-lender and trader by profession. His heaviest habitat is the Jammu Province. The districts of Jammu and Udhampur have got a higher number than others.

22. *Makhni.*—The Makhni is a Muslim caste peculiar to Ladakh and is not found in any other district.

23. *Mangrelia.*—They are both Muslim and Hindus by faith, the latter being far in excess of the former. They are practically confined to Ladakh.

24. *Mirasi.*—The Mirasi has earned a name for himself for cutting jokes and singing which combined with begging bring him livelihood. The largest number is found in the Jammu Province especially the Jagir of Poonch.

25. *Moghal and Pathan.*—The Moghals and Pathans are the relics of foreign invaders who have in course of time got mingled with the locals. They are represented in all districts, the Jammu Province reporting in both cases a higher number.

26. *Awan.*—It is a Muslim agricultural caste mostly found in Muzaffarabad district, Poonch Jagir and Mirpur district.

27. *Rajputs.*—The Rajputs occupy an important position in the hierarchy of castes. The traditional occupation of the Rajputs is service (especially in the Army) and agriculture, in which a considerable number of the caste is engaged. The Hindu Rajputs in the State number 138,427, while the Muslim Rajputs number 195,449.

Jammu Province. The Poonch Jagir reported the highest number [illegible] In Kashmir Province their strength is largest in the Muzaffarabad district.

28. *Shaikh.*—The Shaikhs like Sayeds export the highest number from the Jagir of Poonch and the district of Muzaffarabad. Shaikh is a generic term applied to a convert to Islam which has crystallized into a caste name.

29. *Shin.*—It is a caste confined to the Gilgit district, and Frontier Illaqas.

30. *Sudhan.*—It is a Muslim caste found mostly in the Poonch Jagir. They number 68,[illegible].

31. *Tarkhan.*—The Tarkhan is an indispensable part of the village organization like the Lohar and the caste is more numerous in the Jammu Province.

32. *Teli.*—The Teli is the oilman of the village and takes to transport also as a subsidiary or principal occupation. The Telis are generally Muslims, only 9 being followers of Hinduism. It is the Jammu Province which has got the largest number of them.

33. *Turaikhan.*—It is a Muslim caste peculiar to Ladakh where it is confined. Only 3 castes are reported from the Gilgit district.

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35. **Yashkun.**—It is an agricultural caste peculiar to Gilgit and Frontier Ilaqas. It is not found in any other district of the State.

36. **Zargar.**—The Zargar caste is more numerous amongst Hindus than amongst Muslims or Sikhs, as amongst Hindus the use of ornaments by women is most prevalent. The Hindu Zargars predominate in the Jammu Province being well distributed in nearly every district.

355. Variation in Strength of Certain Castes.—The Imperial Table XVIII gives absolute figures of variation in the strength of a few selected castes. The Brahmans who begin the list have shown an increase in numbers during the decade 1921-1931 by 18,363 persons. In the previous decade their strength had gone down by 2,087 persons. The Hindu Jat, on the other hand, has suffered a decrease of 2,492. The Kashmiri Pandits have added 8,033 members to their caste during the decade. In 1921 they had lost 224. The Khatris have added 1,761 persons. Their increase in 1921 was even greater. The Mahajans who showed a fall in numbers in 1921 have now exhibited an increase of 1,121. The Rajputs have added 17,303 to their ranks. In 1921 they were also losers by 3,839 persons.

Among Muslims the Arains show a loss of 3,648 while the Bafinda shows an increase of 3,710. The apparent decrease of 77,434 in the case of Balti is due to the fact that 77,347 persons in the Ladakh district have returned under a separate caste name Maldhana and in reality there is no decrease. The Gujjar shows an increase of 40,674 while the Jat, unlike his Hindu brother, has added 17,434 to his caste strength. The Kashmiri Muslim shows a phenomenal increase of 336,018 which is due to several castes having been merged in the community. The Hajjam, Hanja, Sayed, Sheikh afford some instances of the process of amalgamation which while adding to the Kashmiri Muslim community in such cast numbers has reduced the strength of other communities who show a decrease. The Rajputs have increased by 22,303 persons. The Sayed shows a decrease of 46,627 which is probably due to some members of the caste having returned themselves under some other caste name. The decline of Shina by 987 is trivial. The Yashkuns have also gone down by 7,927. The Mengrelis who like the Shina and Yashkuns belong to the Frontier districts show a rise in ranks by 924 persons compared to a falling off in 1921 by 2,433.

356. Percentage of Variation in Certain Castes.—Coming to proportionate figures contained in Subsidiary Table I we find that the Arains have receded by proportion by 27·9 per cent. during the previous decade. The Bhimbs also added 20·3 per cent. to his caste strength. The Balti has suffered an apparent decrease of 62·3 per cent. which has been explained in the preceding paragraph. The Brahmans exclusive of Kashmiri Pandits show an increase of 9·1 per cent. and the Kashmiri Pandits register a rise of 14·6 per cent. The Brokpa and the Budhan have gone up by 9·7 and 29·2 per cent. respectively. The Gaddi shows an increase of 2·5 while the Gujjar registers an increase of 11·2. The Hajjam shows a loss of 67·4 probably because most of the Muslim Hajjams have returned themselves under Kashmiri Muslim. The Jat shows an increase of 14·7 per cent. The Kashmiri Muslim has risen by 69·7 while the increase in 1921 was 4·08 per cent. only. The Khatris have advanced by 23·4 per cent., while Kewhiars have gone down by 33·4 per cent. and the Lohars by 23·4 per cent. The increase in the Mahajan caste is 5·6 per cent. The Megheis and Pathans have declined. The Rajputs have added 13·1 per cent. to their population. The Sayeds have diminished by 19·5 per cent. and the Sheikhs by 71·9 per cent. The Tarkhans, Teli and Yashkun all show a decline in strength by 33.34 and 18 per cent. respectively.

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The entire system of caste whether amongst Hindus or Muslims is so complicated that it is always difficult, if not impossible, to assign definite causes for the increase or decrease of strength of a certain caste. Every caste has generally a number of ramifications mostly unknown even to leading members of the same caste. The members of minor sub-castes ally themselves now to one caste now to another, as their interests or whims dictate, which results in fluctua-

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Sizes of castes strength. Partly variation is attributable to more careful enumeration at each Census. But the whole task of finding reasons is beset with such difficulty as to deter a Census writer from undertaking the task.

227. Alien Castes.—Amongst Hindus the two castes that are aliens so far as the State is concerned are the Gorkhas and the Kayeeth. Their total number is 1,116. Amongst Muslims the castes that claim foreign blood in their veins number 91,453. The total strength of Muslims in the State is 2,817,636, which means that only a handful of men forming 3·2 per cent. of the Muslim population are outsiders while the remaining 96·8 per cent. of the population is due to conversion to Islam by various means. It is interesting to find Hindu sub-caste names still clinging to the converts and the sub-castes enumerated under Kashmiri Muslims will readily suggest to one who knows the caste constitution of Kashmiri Pandits the similarity in caste-names pointing unmistakably to the common Hindu origin of both. The Bhat, Dar and Pandit are glaring instances of it.

Gorkha	..	1,[illegible]
Kayeeth	..	40
Mughal	..	[illegible]
Pathan	..	[illegible]
Sayad	..	[illegible]
Turk	..	8,[illegible]
Total	..	91,[illegible]

228. Europeans and Anglo-Indians.—The total number of Europeans and Anglo-Indians in the State is 321. The Jammu Province has only 60 Europeans and Anglo-Indians while the Kashmir Province has the highest number of 220, leaving 41 to the Frontier Districts. The presence of a large number in the Kashmir Province is due to the climate of the valley which is more similar to that prevailing in their mother country than the climate of any other part of the State and thus gives them happy reminiscences of home. The Europeans and Anglo-Indians are generally in the State service. Trade and missionary work also claim a large number. Divided by race the Europeans number 198 of which 18 males and one female are Armenians. The number of British subjects amongst them is 151 while 47 are non-British subjects. The Anglo-Indians number 123 only. It is, however, in summer that the European population floods to the Kashmir Valley and if the Census were taken during that time of the year the number would swell to several thousands.

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229. Untouchability.—That untouchability or touch-me-not is generally believed to have little of religious sanction behind it and the conservatism of the Hindus has helped to keep it alive. Attempts were made in the past by social and religious reformers like Lord Buddha, Guru Nanak, Kabir and others to eradicate all such humiliating distinctions between man and man by admitting castes did not, however, yield to the treatment in the past and it was left to the 20th century to witness a most vigorous campaign launched for the burial of the irrational distinction. Whether it is the political significance of the depressed classes that has attracted the attention of the Hindus to claiming them as their own or the selfless and perfectly human spirit of atonement for past wrongs, untouchability has become a source of great concern to the Hindus and though the reactionary section of society is opposing the advance of the movement their opposition is obviously futile and doomed to die in the near future. But apart from the various reforming bodies engaged in uplifting their fallen brethren and granting them the elementary social rights of humanity, the greatest stimulus to the movement has emanated from Mahatma Gandhi, who has roused public opinion to such a pitch that the cause of reform has gained in months what perhaps it might have taken years to accomplish. So far as the State is concerned the enlightened Government of His Highness does not tolerate such disabilities imposed by inherent custom and usage and His Highness long ago publicly announced the title of the so-called depressed classes to the use of public wells, schools etc. It was further announced that no bar should be laid on their entry into public services. And now His Highness has been pleased to throw open all State temples to untouchables for Darshan and Prayer in accordance with the views of the Hindus of the State. Special scholarships have been sanctioned for the students of these communities and nowhere can a teacher refuse to admit a boy into school or eject him about because he happens to belong to one of these castes. In the urban areas such distinctions are already on the wane. In the

564 178 [illegible] village society of the Deger Illaqa the distinction will survives but any observer can see that it has lost its day. The division of Hindus into the orthodox compartments of Brahmans, other Hindus and depressed classes, carried out on the present occasion which the Superintendent of Census Operations Madras has carried to an extreme by introducing it in village tables, has lost much of its usefulness. As figures have been collected a discussion of them is incumbent upon a Census Superintendent though it may be of academic interest only.

564 **[illegible].** Depressed Classes.—The castes that are treated as untouchable are Megh, Dooms, Chamar, Chura, Wanol, Barwal, Rami, Sarpara, Jolaha, Koli, Pata, Wahaan, Barwala, Dumbi, Mosaali, Halalkhor, Gon, Mirgi, Nadyala, Dhyar, Gardi, Mochi, Lali, Sapi. Of these no returns were found for Koli, Pata, Lali, Gon, Wahaan, Halalkhor, Gon, Mirgi and Nadyala castes which, therefore, stand excluded from the discussion. The remaining castes amongst them the castes which follow Islam which also deserve to be omitted from the discussion as we are concerned mainly with untouchability found amongst Hindus. The classes amongst Hindus with whom touch entails pollution on the part of high caste Hindus are as follows:—

1. Megh.
2. Dooms.
3. Chamar.
4. Chura.
5. Wanol.
6. Barwal.
7. Rami.
8. Sarpara.
9. Jolaha.
10. Gardi.
11. Barwala.
12. Dumbi.
13. Dhyar.

162 564 [illegible] given in the margin. The total strength comes to 170,828 persons i.e. 22·2 per cent. of the entire Hindu population of the State falls in these so-called untouchable classes. The Meghs have got the largest population and stand lowest amongst the classes that go by this name. The Chamars come second while the Doomes occupy the third place.

Castes		Males	Females
Barwala	..	[illegible]	[illegible]
Dumbi	..	[illegible]	[illegible]
Barwal	..	[illegible]	[illegible]
Chamar	..	[illegible]	[illegible]
Chura	..	[illegible]	[illegible]
Dhyar	..	[illegible]	[illegible]
Dooms	..	[illegible]	[illegible]
Gardi	..	[illegible]	[illegible]
Jolaha	..	[illegible]	[illegible]
Megh	..	[illegible]	[illegible]
Mochi	..	[illegible]	[illegible]
Sarpara	..	[illegible]	[illegible]
Wanol	..	[illegible]	[illegible]
Total	..	[illegible]	[illegible]

Other castes cannot compare with these in point of numbers. Of these, Barwala, Gardi, Jolaha and Wanol have very little population, Barwala and Dumbi alone have [illegible] worthy figures against them.

564 **[illegible].** Geographical Distribution of Depressed Classes.—The Barwalas are found in the Jammu Province only and are most numerous in the Jammu district. The Dumbis predominate in Rami and Mirpur districts. The Barwals are most numerous in the Jammu district. The Chamars are fairly largely distributed in all districts of the State, the highest number being found in the Jammu district. The Chuhras are largely found in the Poonch Jagir. The Dhyar caste is confined solely to Rami

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district. The Doms are found in all districts of the Jammu Province, the highest number being in the Jammu district. The Gardi predominates in the Jammu district. The Jokhas are confined to Reasi district. The Meghs are most numerous in the Jammu and Udhampur districts. The Ratals are generally found in Udhampur and Reasi districts. The Wanal which is only another name for Chohra are found in Srinagar district only where also they represent immigrants.

[illegible]. Variation in the Strength of Certain Castes.—Subsidiary Table I contains figures of population of certain depressed castes for the last four Censuses and though the population includes non-Hindu members of the castes as well, they are so few that the main results are not affected. The Barwalas show a decline of 32·4 per cent. during 1921-1931. They decreased in the previous decade 1911-1921 also by 23·6 per cent. Their community is thus losing in numbers. The Chamars show an increase of 5·4 per cent. which is far below the general increase in the entire population of the State during the decade 1921-1931. The Doms reveal an increase of 12·1 which shows that the community is progressing satisfactorily. The Meghs who form the important caste have gone down in strength by 11·2 per cent. Compared to their population in 1901 the Barwalas register an increase of 109·1, the Chamars a negligible one of 11·4 per cent, the Doms show an unhappy decrease of 37 per cent. and the Meghs an increase of 17·6 per cent.; the decrease in some of these castes is due to the reclamation of some of their members by Arya Samaj and their consequent return, under the new name 'Arya'.

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[illegible]. Criminal Tribes.—Pernas and Sansis are the only tribes treated as criminal in the State and the ban has recently been removed from the Bahawals as a temporary measure subject to their good behaviour in future. The number of Pernas and Sansis in the State is only insignificant as the former number 42 and the latter 134 only. Pernas constitute a floating community who generally live by dancing and singing and have loose morals, while Sansis are adepts in housebreaking.

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[illegible]. Primitive Tribes.—Shins and Yashkuns are the only two castes considered to be primitive though the Political Agent, Gilgit is inclined to clear all the castes inhabiting the Agency under this head. The Shins are said to have descended from Hindus and do not drink cow's milk to the present day. These castes are mostly devoted to agriculture and have begun to come in contact with the outsiders. [illegible] aspects of their life as depicted by the Political Agent, Gilgit (in response to the questionnaire issued), where the tribes live a life more of their own than in the Gilgit district administered by the State, are given below and will be found of interest :—

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PART "A".

1. The tribes are not divided into different exogamous groups.

2. The people in the Agency are divided into various groups, details of which are given below :—

B [564]

(a) *Rasas.*—The most honoured caste exist in small numbers in Nagar, Gilgit and Punial, and become more numerous as one travels Westwards towards Yasin and Chitral.

They have two theories as to their origin :—one that they are descended from Sumalik, a former ruler in Mastuj; the other that they are of Arab blood and descendants of Mohammad Hanifa, son of Ali who was son-in-law of the Prophet.

(b) *Shins.*—The next most senior division are of Hindu origin and established themselves by conquest from the South. They consider themselves the aristocracy of the country, although they can show nothing to substantiate their claims. They are now Mohammadans but perverted relics of Hinduism are still shown by their aversion from anything which is connected with cows or fowls.

SUBSIDIARY TABLE

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Name, Tribe or Class	Persons				Percentage of variation				
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1	2	3	4	5	6	7	8	9	10
1. Arain ..	[illegible]	[illegible]	[illegible]	....	[illegible]	[illegible]	....	....	[illegible]
2. Bahelia ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
3. Bahi ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
4. Barwala ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
5. Bhati ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
6. Brahman (including Kashmiri Pandits)	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
7. Kashmiri Pandits	[illegible]	[illegible]	[illegible]	....	[illegible]	[illegible]	....	....	[illegible]
8. Bratiya ..	[illegible]	[illegible]	[illegible]	....	[illegible]	[illegible]	....	....	[illegible]
9. Buddhan ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
10. Chapar ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	....	[illegible]	[illegible]	[illegible]
11. Chohra ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
12. Dhund ..	[illegible]	[illegible]	[illegible]	....	[illegible]	[illegible]	....	....	[illegible]
13. Dumal ..	[illegible]	[illegible]	[illegible]	....	[illegible]	[illegible]	....	....	[illegible]
14. Dum ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
15. Fakir ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
16. Gujar ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
17. Hajjam ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
18. Jat ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
19. Jhinwar ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
20. Kashmiri Muslim	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
21. Khatal ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
22. Kumhar ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
23. Lohar ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
24. Mahajan ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
25. Mayari (Bali, Pan-wari) ..	[illegible]	[illegible]	[illegible]	....	[illegible]	[illegible]	....	....	[illegible]
26. Mali ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
27. Mirasi ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
28. Mochi ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
29. Nagaral ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
30. Pathan ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
31. Rajput ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
32. Sayad ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
33. Shaikh ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
34. Sikh ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
35. Sudhan ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
36. Sukhan ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
37. Tili ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
38. Tunkhan ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

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One of his chief faults was an unscrupulousness as to the means 159
of attaining his own objects; he did not draw back from the exer- 643
cise of cruelty in the pursuit of them, but he was not wantonly 175
cruel. An avariciousness always distinguished him; in the in- [661]
dulgence of the passion he was unable to take the wide view by which his subjects' wealth would be found compatible with the increase of his own.

Some qualities had Gulāb Singh which mitigated the effects of an administration worked on the principles above denoted. He was always accessible, and was patient and ready to listen to complaints. He was much given to looking into details, so that the smallest thing might be brought before him and have his consideration. With the customary offering of a rupee as *nazar* anyone could get his ear; even in a crowd one could catch his eye by holding up a rupee and crying out "*Mahārāj, 'arz hai!*" that is, "Mahārāja, a petition!" He would pounce down like a hawk on the money, and having appropriated it would patiently hear out the petitioner. Once a man after this fashion making a complaint, when the Mahārāja was taking the rupee, closed his hand on it and said, "No, first hear what I have to say." Even this did not go beyond Gulāb Singh's patience; he waited till the fellow had told his tale and opened his hand; then taking the money he gave orders about the case.

The rise from comparatively low station to high position did [565]
not spoil him; that is to say, he did not become stuck-up with pride, nor did he often stand greatly on his dignity; indeed, he was ordinarily familiar and free with all classes, and was distinguished by that quality which in a ruler otherwise respected goes so far to conciliate the natives of India, that which they call *bhalamānasī*, which may be translated "bonhomie." This is the more noteworthy as those faults he was free from are the ones most generally contracted by people of his caste who raise themselves in social rank.

This picture of Gulāb Singh's character is different from some accounts of him that have appeared in books that tell of the late history of the Panjāb. I have written from the impression I

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it has the advantage of not going over high ground, the ups and 487
downs in it are trifling; hence it is a convenient road for those 494
whose way, from Kashmir, say, lies in the direction at Atak and Peshāwar.

Not all of these roads are open to the English traveller (whose [486]
journeyings involve special arrangements); the first three are closed to him. The others have been open to Englishmen for six months of the year. Quite lately new arrangements have been made; I am not sure whether or no this restriction about time has been taken off. There is now, I believe, a limitation of the number of officers of the army who may go to Kashmir for their leave; 200 at one time are allowed. The justification for this is the great requisition for carriage that, as will be seen below, each British traveller is sure to make.*

The road I have chosen, for ourselves to look into the particulars of it, is a combination of Nos. 3 and 4. We shall go from Jummoo in a north-westerly direction, so as to cut into the road from Bhimbar at Rājāorī, and from there onwards to Sirīnagar.

PREPARATIONS FOR THE JOURNEY.

A few words before starting, as to certain specialities of travel- 484
ling in the Himalayas. 565

The natives of India are good travellers. The poor man, one who gets his living by the use of his muscles, will make a bundle of his extra clothes (if he has any), of his bedding and his cooking-pots, and with that balanced on his head or slung over his shoulder, will make a long march without asking anything of anyone, except of the shopkeeper from whom he will buy his daily allowance of flour or rice. The class above him, those who get, say, their living by their pen, or by buying and selling, will surely have a pony for the march, probably a quiet, useful animal, one that ambles along at an easy pace; the bedding will be laid in folds on the saddle, and the rest of the baggage carried on the pummel or else made

* Some useful information about those routes which are open to European travellers will be found in Dr. Ince's 'Kashmir Handbook' (published by Wyman Brothers, Calcutta); and in Kashmir itself that book will be found very useful.

1: Drew G-3 (1872-1873) 1875 AV1 Kashmir AV1

484 fast behind. Such a traveller, with his one servant running along
● 565 at a jog-trot by his side, will be independent of porters or bag-
gage-animals; he will do his march in his own time, and be
[485] satisfied at the end of it with any accommodation he can get—
that of the mosque if he be a Muhammadan, of the Dharmsāla if
he be a Hindū, or, in some cases, of the more general rest-house;
or, in default of all of these, he will get the shelter of some
cottage—freely given to a civil application—and there make
himself at home.

000 It is different with the Englishman in India. His wants are
not few, nor his demands either. Accustomed to numerous at-
tendants, and to a complication of domestic appliances, he goes on
the principle, when travelling, of taking with him such a large
proportion of these as will give almost every comfort, except
what the variations of cold and heat make unattainable, even in
the wildest and most out-of-the-way parts.

I do not blame him for this: he may be right to keep all the comforts or luxuries he can. But there is no doubt that to do this increases the difficulty and the trouble of marching; every diminution of impedimenta will make it so much the easier to get along. A traveller in the hills who requires but a few porters for his baggage will be so much more independent of set routes and of the local authorities as to have an absence of trouble that will counterbalance the loss of a good many material comforts.

The usual fit-out that we Englishmen carry with us in these hills consists of a tent, carpet, bedstead, table, chairs, bedding, clothes, and other paraphernalia; this for one's own tent. In the servants' departments there will be at least another tent (probably two others), cooking things, plates, washing and ironing things, eatables, and beverages to any extent that one may choose to provide them, stable-gear, and various other things that each servant is sure to see himself provided with for his own particular work. These, with the addition of the bedding and clothes of half a dozen or more servants, make up a good amount of luggage to be carried, as it mostly has to be, on coolis' backs.

The tents to be taken in these hills are much lighter than

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

late Mahārājā Ranbīr Singh, but now it is merely the residence of the ruling family and the officials of the State. The governor (Hākim-i-Ala) of the province with his revenue office, the Chief Judge, the Sub-Judge and two magistrates of the first class, the Wazīr-i-Wazārat of the Jammu district, the Superintendent of police, Jammu province, the chief medical officer, and the heads of various departments all live in Jammu, together with the staff of their several offices. A large hall called the Ajaibghar was erected by the late Mahārājā for the accommodation of the present King-Emperor, when he visited Jammu as Prince of Wales in the year 1875. The Mandi Mubārak palaces and the palace of Rājā Sir Amar Singh, situated on the Rāmnagar hill, towards the north of the town, are the chief attractions. The Central jail has a daily average of 268 prisoners, and costs about Rs. 20,000 per annum. The State high school is located in a large building, and is doing fairly efficient work. It contains about 800 pupils. A college to be named after the Prince of Wales is shortly to be opened. A State hospital is maintained, costing annually Rs. 14,800. Great improvements have been made in the drainage system of the town, which is managed by a municipal committee, and more improvements in this respect are under contemplation.

Kathua.—An overgrown village in the Jasrota district, Jammu province, Kashmīr, situated in 32° 22′ N. and 75° 32′ E., on the right bank of the Rāvi and between it and the Ujh river. Population (1901), 5,801. Kathua possesses no points of interest. The buildings are mean and dilapidated, and the place has no past and no future. The climate is unhealthy, and the water-supply scanty and bad.

Mīrpur.—Town in the Bhimber district, Jammu province, Kashmīr, situated in 33° 11′ N. and 73° 49′ E., at an elevation of 1,236 feet above sea-level. It lies 22 miles north of the British cantonment of Jhelum, and is said to have been founded about 200 years ago by the Gakhars, Mīrān Khān and Sultān Fateh Khān. It is situated on high ground on the edge of the Kareli Kas, from which drinking-water is easily procured. There are several rather picturesque temples, the chief being the Sarkāri Mandir, built by Mahārājā Gulāb Singh, the Raghunāthji, and the temple of Dīwān Amar Nāth. The town contains 550 shops, forming a long bazar running east and west. Apart from the shop-keeping class, Brāhmans and Sikhs, of whom many are settled in Mīrpur, the inhabitants are mostly of the artisan or menial classes. There is a flourishing

practically the whole of the life of the people in different 647
spheres. I shall make an earnest appeal to you to make a 657
response to the command in the spirit in which it has been 185
issued and to try for yourselves whether co-operation is not more fruitful than mere non-co-operation, when you are called upon not merely to pass resolutions. But to recommend definite proposals for the amelioration of your fellow citizens."

* * * * * * *

The status of cultivators of land, whose condition [566] was little better than that of serfs before the introduction 651
of Settlement of land, has been improved considerably. The maximum State share of revenue is fixed at 30 per cent. of the gross produce, and suspensions and remissions are granted from time to time. The term of a Settlement has been extended to 40 years. Long before the establishment of the Praja Sabha, His Highness had studied conditions of life in the interior of the State by extensive tours. He had also introduced an effective 625
method of keeping in touch with the rural population through conferences of the representatives of each Tehsil in Jammu and Kashmir held annually at the headquarters of the Government. This form of consultation with popular representatives gave His Highness a more intimate knowledge of the real needs and requirements of the masses. As a result of the representations made at these conferences and the discussions that followed, attention was directed towards the improvement of means of communication in the villages, improvement of livestock, grant of cultivable land as *nautor* and provision of more facilities for education and medical relief in the villages. 426
The Agriculturists' Relief Act was enacted, several years before the institution of the Praja Sabha, to protect the agriculturists from the extortion of money-lenders who charged high rates of interest, and was the first of a series of legislations for the protection of the agriculturists. It prescribed the maximum rates of interest and empowered the courts to examine the accounts of a loan and to fix instalments for discharging debts on the basis of the paying capacity of the debtor. Special *ailans* were issued declaring agricultural holdings, livestock, agricultural implements, seeds, etc., as non-attachable for redemption of

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

499 651 to that centre, and here a few could still be bribed out. It was known that a large percentage would never return to their families. The years thinned the breadwinners, the fields were tended and the crops gathered by the old and very young.

[482] The hundreds of coolies were collected together at Bandipura; here they were loaded up with the sacks of food for the garrison, loads which were two and even three times the recognised pack of fifty pounds. In addition to this they had to carry their own rations, these being about two pounds of rice per day, a carrying crutch, a frame of sticks, rope for the back load, and topping all, a bundle of straw with which to make the straw shoes they would need. Their clothes and protection consisted of whatever they had brought for themselves; most had somehow managed to bring a blanket. It is little wonder that dozens died on the way, as they crossed the snow passes, slipped on the rough track, or dropped from weakness and exposure.

[517] The dreadful thing was that even when they eventually reached Gilgit there was always the chance that they would be sold into slavery or captured by the tribesmen of that part. Tyndale-Biscoe tells of the grandfather of one of his servants, who had been forced to make this march, being exchanged for a Chinese dog; later he escaped and somehow managed to return to the Valley to tell his story. And it was not unusual for those fortunate ones who were returning to be press-ganged again to carry loads that dead or sick men in caravans following had dropped; whilst there was no assurance that next year they might not again be taken.

499 618 Then the threat of the Russian advance into India through Kashmir caused the Government of India to take over this Gilgit garrison, and in order to ensure maintenance of lines of communication, in 1891 a military road was made between Gilgit and Bandipura, the place where the coolies had been loaded, for there already existed a road as far as that town. The making of the road in those days was a great engineering achievement in the short space of time that it took. Pathans from the North-West Frontier were used for the work, at times they worked with spade in the hand and rifle at their elbow, the way being through tribal areas where the peoples resented the

2: Biscoe · M-3 (1890-ca. 1920) 1922 AV4 Kashmiri A V4
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Kashmir Medical Mission

Ki 539 mounted; and the horse, which could have carried one, became so exhausted under the weight of three, that, on reaching his stable, he died."

The application of the story is obvious enough, and is a good illustration of the natural wit of the Kashmiris.

Kr 708 651 Ki 651 There was another matter which troubled them much, and that was the forced labour on the Gilgit road. Gilgit, an outpost to the north of Kashmir, 200 miles from Srinagar, was garrisoned by Kashmir troops. It is situated in a foodless region, so the troops had to be fed from the Kashmir Valley. No road had been made there, so all the supplies had to be carried by coolies. These men were collected from the villages with the aid of press-gangs. The sepoys always brought in more than were required so that those who had money could buy themselves off their hands.

Kr [708] 567 651 Ki 651 567 At Bandipore they were collected and loaded up. The only rations allowed them was a seer of rice per day; this they had to carry, plus the straw for making their straw shoes, plus their load of food for the garrison. No provision was made for them as they crossed the snow passes, so that many died on the road, and often it happened that when they did reach Gilgit they were sold as slaves to the wild inhabitants of that inhospitable region. The grandfather of one of my servants, who was sent there, was exchanged for a Chinese dog, but later on he escaped.

000 Dr Arthur Neve, in his book, *Thirty Years in Kashmir*, writes:

"To the Englishman the word Gilgit should recall the many gallant deeds of the nineties—the capture of Hunza, the relief of Chitral, and the Pamir Commission. During the last half-century Kashmir is the only Indian native state that has increased in area. And the increase

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

prisoner Āgā Jān, the Raja of Rājkori, who was then resisting the Sikh forces. For this service, and with the object of utilising those of the families of hill rajas who were attached to his government in keeping in subjection the tribes that had been giving trouble, Ranjīt Singh conferred on Gulāb Singh the rajaship of Jummoo, to be held as a fief. This was about the year 1820. On the brothers Dhiyān Singh and Suchet Singh was also bestowed the title of Raja, and they received, whether at this time or later I know not, a portion of territory to be held on the same terms as was Jummoo by Gulāb Singh. Dhiyān Singh received Pūnch as his principality, and Suchet Singh Rāmnagar. 557 175 642 631 159

It is with Raja Gulāb Singh that we are now chiefly concerned. While Dhiyān Singh remained at Ranjīt Singh's court performing an important part in protecting the interests of the family by securing his own influence with the ruler, to whom they were all tributary, and on whom indeed they were still thoroughly dependent, Gulāb Singh spent most of his time at Jummoo and in its neighbourhood, occupied first in consolidating and then in extending his power, though, as occasion required, he would, as was his bounden duty, join the Sikh army with his forces, and take part in their military operations.

Gulāb Singh's own immediate subjects had, by the continuance of disturbances, the absence of settled rule, become somewhat lawless; robbery and murder were common; it is said that at that time a cap or a pagrī that a traveller might wear was enough for a temptation to plunder and violence. With a firm hand Gulāb Singh put this down, and brought his country to such a state of quiet and security as makes it at this moment in that respect a pattern. As to the feudal chiefs around him, he in some cases—for what particular causes or with what excuses it is difficult at this time to trace—confiscated their fiefs and became direct ruler; in other cases he retained and attached to his government the nobles, while gradually lessening their political importance. The tendency of his government was always towards centralization. He was a man of stronger character than most of 642 175 631 159 [578]

*659 *[805] **112. Accuracy of the Age-return.**—Of all the questions asked for the purpose of filling in the Census Schedules, that pertaining to age is generally attended with dubious results. The ordinary villager who has received practically no education is not only ignorant of his actual age but on account of traditional reticence he would not give away his correct age to any outsider even if he knew it. There is a tendency to declare a higher age than he has actually reached. The timely issue of printed circulars and verbal instructions to the Census agency enjoining upon them the necessity of exercising a strict and careful check on the entries of age column went a long way in securing a reliable return of age but still the mistakes which are inherent to this category may have played their part though to a smaller extent. It is accordingly not possible to assert that the returns of age have reached the ideal accuracy which must needs elude the grasp of many a Census till the percentage of literacy of the rural population is considerably increased and the whole-some effects of widespread education and enlightenment have broken the weakening cords of superstition and traditional reticence of the masses who at present do not fully realise the value of the Census statistics. The principal causes responsible for inaccuracy of the age-return have already received sufficient comment in the previous Census Reports but to enable the reader to correctly appreciate the figures it is essential to review them briefly here also.

802 1. An average person shows a special preference for stating his age in numbers which end in zero or which are multiples of 5 and it is rare that he states the intervening numbers unless he is challenged or persistently interrogated. There is a further preference for even over odd numbers.

2. No accurate distinction is made in their minds by people in giving the ages of children; and children from two months upto two years or over may be inadvertently clubbed together in the category of 0-1 age-period.

● 581 3. Amongst the Hindu persons there is a strong proclivity to underrate the age of unmarried girls for fear of social obloquy, while on the other hand there is some overstatement in the ages of young boys who are pushed into premature manhood.

4. In middle-life, the understatement is greater in case of males than the females since amidst the former there is a large number of bachelors or widowers who can best promote their object of securing wives by appearing of a younger age while the latter who are generally married do not stand to gain much by the lie.

562 5. The tendency so marked amongst the Western women to underrate their age, does not find much favour among the Indian women who on account of social restrictions such as *Purdah* system etc., have little chance to move out in society and consequently feel little temptation towards understatement.

888 6. The tendency to materially exaggerate their age amongst the old people is very common in India and any old man after he has crossed eighty is apt to declare himself a centenarian, and it is not another that to inspire belief in others he relates old incidents which he proudly states as having occurred and been seen by him when he was a boy.

805 562 7. Another element of error is introduced by the fact that the enumerator has to make enquiries from the head of the family who has to answer questions not only for himself but also for dependent residents. He might remember with somewhat exactness the ages of his sons but the ages of women who observe *purdah* can only be roughly declared by him and it should be no surprise if sometimes the error of 5 years or even a decade creeps in.

*659 The inaccuracies due to the above factors were partly guarded against by previous training of the enumerators and the vigilance of the checking staff, and partly by adjustment effected in the statistics by adjusting the crude figures

569 [illegible] Census 1,711,000 persons were unmarried, 1,611,333 married, and 107,611 widowed which gives a proportion of roughly 47 per cent. unmarried, 44 per cent. married and 9 per cent. widowed in both the sexes. As regards the separate proportions of the sexes the subjoined table gives the necessary statistics by absolute figures as well as shows the proportions per 1,000 of the sex concerned by civil condition. The accompanying diagram shows the civil condition by age-periods in absolute figures.

162 CIVIL CONDITION FOR ALL AGES AND RELIGIONS IN THE STATE.

Sex.		Unmarried.		Married.		Widowed.	
Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Proportion per thousand		[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

162 The apparent results from the proportionate figures show that there are more unmarried males than females while in the married state the proportion
595 per 1,000 is greater (488) for the females than the males (412). It clearly leads to the inference that the statistics of our State are not liable to the charge which Sir Philip Hartog has levelled against the All India Census namely that the excess of 600,000 married males over married females goes to indicate that in India polygamy is being practised at an increasing rate. We are quite sure that the charge of Sir Philip Hartog against the Census of India which has received such wide publicity in the Indian Press will soon be satisfactorily explained by the Census authorities of India but for our part we have simply to point out that the excess of 35,387 married females is sufficient proof of the correctness of our statistics of marital condition and of the fact that polygamy is in vogue at a greater scale than polyandry, in spite of the fact that polyandry is actually practised on a universal scale among the Sudhists whose proportion to the total population is, however, too negligible (1 per cent.) to affect the proportion of the polygamous communities (the Hindus, Muslims and Sikhs) and thus to produce a sufficient surplus so to give an excess of married males. With this brief survey of the main statistics we proceed to discuss each of the three special features of the civil condition in the light of the statistics collected in this State.

581 **188. Universality of Marriage.**—There are four principal religious communities inhabiting the State—Hindu, Muslim, Sikh and Sudhist. The Christians and Zoroastrians though not completely absent constitute a very small proportion of the State population. Without entering into the descriptive details of the various kinds of marriages recognized by the personal laws of the various communities or dilating upon the customs and ceremonies which form the indispensable adjuncts of matrimony we proceed to examine briefly the attitude and outlook of each community towards marriage and shall pass on to describe the universality of marriage in India. Amongst the Hindus and also among the Jains the marriage is a sacred duty enjoined by the scriptures which must be performed by every Hindu. The following quotation from Mr. F. E. Wastel's "Population problem in India" shows the compelling and obligatory character of the Hindu injunctions on the subject of marriage, which is at the root of the universality of marriage amongst the Hindus.

"Everybody marries, fit or unfit and becomes a parent at the earliest possible age permitted by custom ——— For a Hindu marriage is a sacrament which must be performed regardless of the desire of the parties to bear the responsibilities of a married existence. A Hindu must marry—and bear children—age if you please—in spite of the hazard that he may transfer mortality to the unfortunate of the earth. The very name of our 'Guru' means one who saves his father's soul from the hell called 'Put'. A Hindu widow, unsanctified as polygamy, is a source of social obloquy to her family and of detraction to her reputation".

4 [Details of category [illegible] 329-330 for corrections -- Ans/[illegible]]

581 Amongst the Muslims "marriage is primarily a civil contract consisting of necessary formalities of a proposal and acceptance before witnesses to establish the marital agreement". The Budhists of the State also regard it in the nature of a contract upon whereof are generally recorded in a document which contains a stipulation that the brothers of the bridegroom, who can share the wife in common with their eldest brother will not separate and that all the property of the joint family shall be inherited by the children of the woman being married. Both amongst the Muslims and the Budhists divorce is permissible, but it is not very commonly practised. The Sikhs' outlook towards marriage although much after the Hindu fashion is nevertheless more liberal.

596 The universality of marriage is therefore an accepted fact in India springing from religious sanctions in the case of Hindus including Jains and partly religious and partly economic motives in the case of the Muslims who are also influenced by the example of the Hindus. The joint family system further strengthens the state of wedlock since the family resources are available for the support of the married couple irrespective of their capacity to support themselves and undertake the burdens and responsibilities of married life. This institution rules out the prudential considerations which compel postponement of marriage in European countries. Such economic considerations instead of operating as a check on marriage or helping to postponement, on the other hand constitute a potent factor in promoting marriages since the wife is necessary to run the household and materially helps the agriculturist husband in outdoor work as well. The prevalence of illiteracy does not allow the married couple to be disappointed of the future and consequently procreation goes on indiscriminately compelling the parents to send children forthwith at an early age to supplement their meagre income and enable the family to drag on their wretchy existence at a low standard of life.

*162 From the Subsidiary Table I we find that in the age-group 20-40 there are 717 married males, 833 married females per 1,000 of each sex under the head 'All Religions' which shows that at these ages 71·7 per cent. of the male population is married, 22 per cent. unmarried and 6 per cent. widowed; while amongst the females in the age-group 20 per cent. are married, only 2 per cent. unmarried and 7·5 per cent. widowed. Making due allowance for the beggars (who number several lacs in India) religious devotees (who abound in profusion in Budhist monasteries), prostitutes and persons suffering from bodily infirmity or deformity we are left with a very small proportion of people who remain unmarried in this country. No greater proof of the universality of marriage is needed in the face of these statistics. Amongst the females it is obvious that at the age-period 20-40 almost all the females are married 83·3 per cent. being married and out of the balance of 9·5 per cent., 7·5 per cent. are widows leaving only 2 per cent. unmarried to be accounted for by each of their set as belonging to the category of beggars, devotees, prostitutes and the infirm. The figures overwhelmingly prove that between 20 and 40 no woman remains without marriage and if there be any such instances they simply constitute exceptions which only go to prove the rule.

590 Marriage is essential for the healthy progress of society and any artificial barriers thereof in the way of natural instinct is productive of serious social evils. The Census of England and Wales held in 1921 disclosed the following proportion of people in the different civil conditions which shows the difference:—

Civil Condition	England and Wales	Scotland	England and Wales	Scotland
	1000	1000	1000	1000
	Males		Females	
	Per mille		Per mille	
Married	[illegible]	[illegible]	[illegible]	[illegible]
Single	[illegible]	[illegible]	[illegible]	[illegible]
Widowed	[illegible]	[illegible]	[illegible]	[illegible]

* [Errata: read 'Ro' of errata sheet, p. 330, re paragraph 116 — Analysis]

Ia Drew G-6 (1862-1872) 1875 AVI Kashmir AVI

101 It was stated before that these Chibhálís, Muhammadans now, are in fact of the same race as the Dográs, who have remained Hindús. Several tribes of these Muhammadans have the same name as certain of the castes in Dógar. Thus, some of the subdivisions of the Hindú Rájpúts, as Chib, Jarál, Pál, &c., exist also among the Muhammadans; and the more general designation of Musalmán Rájpút is commonly enough used.

569 [569] [572] These Muhammadanised Hindús keep to some of the old caste rules; not, indeed, as to eating, for all Muhammadans will eat together; but in the matter of intermarriage. They will either marry in their own separate caste, or will take a wife from the one below them, and give their daughters to the caste above them.

Besides Rájpúts, there are many Muhammadanised Jats in Chibhál; the Jat is the prevalent cultivating caste in the Panjáb, but it occurs but rarely in Dógar. In the eastern part of Chibhál are Muhammadan Thakars.

Besides these, there are many races among the Chibhálís whose origin it is not easy to discover. An important and high caste is one called Sudan; it prevails in the part between Pinch and the Jhelam; it has a position among these Muhammadans nearly like that of the Minas among the Dográs. A general name for this and the other high castes of Chibhál is Sháh.

In the higher part of the Darhál Valley, to the north-east of Rájouri, are some people who are called *Malika*. This is a Muhammadan title given by Akbar. The Malika were appointed by that king to the charge of the Passes that led into Kashmir. Villages were granted to them to be held by the tenure of this service; they were to defend the *Passes*, and appear in the field when required with from 100 to 500 men;* the charge became hereditary, and these Malika of Darhál, as well as those on the other frontiers of Kashmir, doubtless represent the original officers of Akbar. What race they were of to begin with I cannot tell; these at Darhál, though in some respects resembling the rest of the Chibhálís, still have something distinctive in their appearance;

* I have here quoted from Baron von Hügel.

In Drew 9-4 (1869-1872) 1875 AVI Kashmir AVI

564 an entire village of them near the fort. There are a few Mu-
101 hammadans who probably are converted Thakars. The Thakars
have just those characteristics by which we described the Pahárís
generally.

563 Besides the Hindús and Muhammadans, there are two or three
166 hamlets towards the head of Bhutná, eleven houses in all, inhabited by Bhuts or Buddhists from Zánskár, on the farther side of the great range. I have only mention their occurrence; the character of that Tibetan race they belong to will be given farther on, under the heading of Ladákh.

771 The people of Pádar seem a good deal given to serpent worship; they do not, however, separate it from their observance of the rites of the Hindú religion; the serpent is reckoned among the many devtas or gods recognised by that faith; one sees temples raised to different *nág-devtas*, or serpent-gods, which are adorned with wood-carvings of snakes in many forms.*

176 The earliest state of Pádar that I can hear of is in a period
564 that ended more than two hundred years ago; then the chief
643 men, or the rulers, or the ruling caste, were Ránás. Ránú is an old Hindú word for a ruler who (in these parts, at all events) is less in power than a Raja. The Ránás of Pádar were Rájputs; every village or every two or three villages had its Ránú, an independent ruler, who used to make war against his neighbour the next-door Ránú. The district of Pángí was, I believe, in the same
[241] state. There are descendants of those Ránás in Pádar to this
[242] day; they have taken to cultivation and till the bit of land that has been preserved to them; but they still keep their caste distinct; they will marry the daughters of Thakars, but will not give theirs to them in marriage.†

195 This state of things, so pleasant for the Ránás, was broken in upon by Raja Chatar Singh, of Chamba, who was eight generations back from Raja Sít Singh, who was ruler in 1869; the time

* One of these temples is where there comes out a hot spring of considerable volume which has a temperature of 107°; bubbles of carbonetted hydrogen escape from it. Here a building-place has been built, and a chaumahla or resting-place for Rajas.

† Ránás are met with also in Bhadarwáh.

2a Gervis T-8 (no date) 1954 AVI Kashmir AVI

596 army service. During the time that these Poonch men have
934 been away they have kept touch with their homes by sending
back amounts from their pay; small sums they would seem to be
outside Poonch, but of greater value there, where much of the
837 food is grown, and the necessities of life are small. These men
of Poonch—and this applies to Gilgit men also—will sometimes
remain away from their wives and families for five or six
years, the old father or even the wife tending the land, a small
portion of which most of them own and return to for a few
weeks to see their families; the wives will have remained
[595] faithful, for the women of Poonch have always been held to a
high moral standard. Although the men of Poonch may,
[562] when away, contract a temporary marriage—in any case the
Muslims amongst them being permitted four wives—they
demand of their women that they should behave as though
their husbands were at home, the humiliation brought upon
him in the event of his wife's adultery being so great that he
684 will demand the most severe penalty of the woman. Only
recently I had personal knowledge of a sepoy who had been
away from his wife for some years. His brother had written
telling him that his wife was becoming loose in her morals,
then that she was pregnant. The husband returned home on
leave, saw his brother, next the brothers of his wife, and then
his wife; she was in the kitchen sitting before the stove when he
entered, as she stood up to greet him he saw her condition,
and without a word fired a burst from his sten gun; she stag-
gered forward to fall at his feet, and well knowing why he had
done this, with her dying gasp begged his forgiveness. Her
brothers and her father knew why he had taken this dramatic
step; they made no protest; in their eyes he had only done as
they would have with one of their wives under such circum-
stances, and he was allowed to flee back to his unit.

296 In the villages or close to the few houses round the farms
there is always to be seen a man or woman washing clothes in
the manner of the place, by stamping the dirt out of them in a
952 water-filled, hollowed-out stone by the stream. In that part
837 there are also to be found the little round huts, often built of
straw, housing the large mill-stones which grind the corn
grown thereabouts. These are usually attended to by the old
man who has retired from active work, his charge
for grinding being a percentage of the flour.

563

his family subsequent to their acceptance of Islām. Both Hindu and Musalmān Chibs repair annually to the tomb of Shādi Khān at a place in the Kāli Dhar hills in the Naushera *tahsil*. Like the Dogrā Rājputs, the Chibs look upon service as the sole career for a man, but both Hindus and Musalmāns till the soil. They are a fighting people, and the spirit of adventure takes them out of their own country. They follow the caste rules of the Hindu Rājputs, but are perhaps stronger and more muscular than the Dogrās to the east. Besides the Chibs, there are Musalmān Rājputs to the west of the Chenāb—the Jarals, the Bhaos (unfavourably known in Akhnūr), the Gakhars, and many others. It should be noticed that the Hindu Chibs give their daughters in marriage to the ruling family of Jammu and Kashmir.

[564]

[582]

The Bambās and Khakhās.

Drew, in his book *Jammu and Kashmir Territories*, suggests that the Bambās and Khakhās of the Jhelum valley might be classed under the head Chibhāli. Very little is known as to when these people migrated into Muzaffarābād and Uri districts, or whence they came; but it is generally admitted that they had a foreign origin. It is probable that the Khakhās have occupied the country on the left bank of the Jhelum for 300 years or more, and that the Bambās, who live on the right bank of the river, came in yet earlier. The Khakhās, who enjoy the proud title of Rāja, are, like the Chibs, Musalmān Rājputs, and trace their descent to Rāja Mal Rāthor. They regard themselves as belonging to the Janjuah tribe. The Bambās, who are styled Sultāns, deprecate a Hindu origin. They claim to belong to the Kureshi tribe, and say that the name Bambā is a corruption of Bānū-Hāshim, and that they are descended from Ali, the son-in-law of Muhammad. The Khakhās and Bambās have a privileged status in the Jhelum valley, and their power has varied according to the weakness or strength of the central authority. Under the Afghāns, the Khakhās and Bambās paid little to their overlord, and were practically independent. The Sikhs tightened their hold over the Jhelum valley, but the Khakhās and Bambās retained certain privileges.

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[631]

The Gujars.

Numerically the Gujars are of some importance, both in Jammu, where they number 151,700, and in Kashmir, where they are returned at 115,650. Some of them have settled down to agriculture; but the great majority are herdsmen, and in the summer months move up to the splendid grazing-grounds above the forests with their buffaloes and goats. They are Musalmāns by religion, and many of the Gujar tribes speak

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[162]

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(c) Abortion.

(d) Celibacy.

(e) Abstinence.

(f) Birth control.

(g) Certain social customs.

(h) Prolonged lactation.

(i) Hypergamy.

163 Of the positive checks war is becoming a rare phenomenon these days
164 and starvation and famine though in a mild form does affect the birth-rate in the Jammu Province and the Frontier Districts while the Kashmir Province is in this respect better situated. As regards disease this check also receives full play in Jammu Province where Plague cuts off the natural increase to a great extent and malarial fever is responsible for considerable mortality and is thus unfavourable to fertility. In Kathua and other malarial localities most of the deaths are due to the malarial fever and the surviving population is reduced to a considerably low pitch of vitality which make the sufferers an easy prey to other diseases. The venereal diseases act as another powerful positive check by causing premature death of the sufferers and leaving their children to propagate misery and further suffering.

163 As regards the preventive checks female infanticide which was much in
847 vogue amongst the Rajputs is considerably reduced—thanks to the measures taken by His Highness the Maharaja Bahadur to stamp out this inhuman prac-
842 tice from his territories. Abortion is not practiced by the people as a means of checking larger number of births but is only resorted to prevent illegitimate births which the society regards as an unpardonable sin. Again celibacy and voluntary abstinence being against human nature play a very inferior part in limiting births and the Neo-Malthusian methods of "Birth Control" are very little known in the rural areas not to speak of their being put into practice by the uneducated villager who is so reckless about production of children. Confidential enquiries made regarding the sale of rubber goods from private practitioners and Chemists and Druggists who stock these articles only go to show that even in the cities the use of these methods is practiced on too small a scale to have any appreciable results. The Customs Department which was also requested to supply the figures of import of these articles regretted that separate figures were not available. The only preventive check which has proved highly effective in controlling the birth-rate in the advanced countries is almost absent in the State.

163 As regards social customs of hypergamy which forbids the marriage of a
564 girl with a man of a social group equal to or inferior to her and forces her to marry a man of a superior group is completely absent in the State while prac-
953 tice of prolonged lactation which results in decreased conceptivity being within the knowledge of common people does act as a very mild preventive check.

163 The "postponement of marriage" especially in the case of girls acts as a powerful check in restraining births but this check also has had very little play
● 582 in India where marriage amongst the Hindus being a religious necessity enjoined by the Shastras is universal and the practice of marrying girls before puberty resulting in high birth-rate was universally recognised. Now by the passing of legislative enactment within the State the age of marriage has been raised to 18 for boys and 14 for girls which it is hoped while preventing much misery consequent upon deaths of child-wives and of children produced by them, will instead of acting as a check lower the growth of population by preventing deaths.

[On population -- Analyse]

*162 of females than other divisions, but the existence of only 842 females per 1,000 males shows that the severity of climate is a strong factor acting adversely on the growth of the female content of the population. In the first place there is large number of male births than females and the climate being cold there are greater dangers from chills and exposures to young children and old persons of delicate constitutions. Since greater regard and preferential care of the male children secures immediate medical relief from them, the absence of such regard in the case of females exposes them to greater risks.

*162 847 **127. Causes of Deficiency of Sex-ratio.**—(1) *Female Infanticide.*—The custom of female infanticide which has its origin in the prohibitive expense of marrying daughters in high caste Hindus used to be common in the Duggar country especially among the Rajputs which accounts for the great dearth of females in that community, there being 754 females to 1,000 males. It cannot be said with certainty that the practice has altogether vanished although there can be no denial of its being considerably on the wane. The measures taken during this decade under the inspiration of His Highness the Maharaja Bahadur who has created a special trust (Dhandevi Memorial Fund) for the marriage of Rajput girls and also announced that for each female child born to a Rajput the father will get an acre of land, the custom may be said to be fast vanishing. The happy results of these measures have already begun to show themselves as at the current Census the female proportion of Rajputs has risen from 729 to 754.

*162 854 (2) *Neglect of Female Children.*—The neglect of female children exhibits itself in two different shapes—deliberate and unconscious. If the neglect of parents is intended to bring about the death of the female infant it amounts to infanticide but if on the other hand the neglect is not deliberate but due partly to habit and partly to greater regard for the sons who are better looked after than the daughters it is unconscious neglect. The cases of deliberate neglect are getting fewer and fewer with the advancement of civilisation while unconscious neglect is still in vogue. This naturally takes place more among the poor whose slender means and little education do not allow them to maintain equality between children of both sexes. As already shown above this kind of neglect will be found more in Kashmir where exposures and chills to infant daughters are not attended to so promptly as in the case of sons, slightest trouble to whom summons immediate medical assistance. In the Jammu Province also the unconscious neglect is common but the climate being milder the children can carry through the mild winter even with poor clothing and chances of exposure are not so great as in Kashmir.

165 582 (3) *Early Marriage.*—The practice of early marriage creating child wives and even mothers aged 11 or 12 years is responsible for greater mortality of females on account of too early conception. With the passing of the Regulation preventing marriage of girls under 14 and boys under 18 the practice may be said to have received its death blow and other conditions being favourable we should expect a better proportion of females at the next Census. The practice which was so common in the Duggar has given a serious set-back to the growth of Hindu population of the State which during the last forty years has shown a very unsatisfactory increase.

*162 [645] (4) *Deaths due to Child-births.*—It is a well-known fact that many deaths of females in India take place at the time of child-birth which is due to the unskilful midwifery and ignorance.

[606] (5) *Hard treatment to Women.*—The young wives are generally subjected to hard treatment at the hands of the mother-in-law while the young widows are regarded as a curse in Hindu families.

[562] (6) *Hard Work.*—Over work or work under harder conditions coupled with the usual trouble of looking after the family, cooking the meals and doing several other things under unsanitary conditions within the four walls of the house also tells upon the health of women. The *Purdah* system further affects their health adversely.

*[Errata: read 'For'; cf. errata sheet, p. 319 category 116 — Analyst]

their proportion yet their aggregate proportion for all ages is the best which is due to the fact that in subsequent age-groups they not only maintain the sex-ratio of their entire group but substantially increase female proportion to 1,114 in group (14-16), 1059 in 17-23. They stand the highest in age-groups 7-13, 17-23, 24-43 and 44 and over while in group 14-16 they are excelled by the Chamars. The broad reason for this satisfactory proportion is that the community being largely agriculturist the females dwell in rural areas, the active agricultural and open air life of which is conducive to better health and comparatively less mortality of females than in other castes like the Kashmiri Pandits and Khatris who are predominantly town-dwellers amidst congested surroundings. The religious objection against infanticide also keeps the proportion of female children comparatively higher. The Meghs and Chamars who also work on fields either as peasant proprietors or mostly as tenants and field labourers also show similar results. The Rajputs continue to occupy the last place in respect to sex-ratio and it is hoped that with the introduction of measures against female infanticide in this community the proportion will naturally improve at future Censuses. Not only is there a defect in the age-group 0-6 but this is aggravated in 7-13 which indicates the existence of the factor of neglect of female children and partially the reticence against disclosure of the particulars about girls approaching marriageable ages. 162*

Shifting our analysis towards the Muslims it is apparent that the Balti tops the list with 1,033 females and is closely followed by Shin (964), Brokpa (958), Jat (930), Sayed (921), Rajput (919), Bafinda (916) while Kashmiri Muslims have only 851. The Balti continues to show a fair excess of females over males at this Census as at the last and we cannot discard the figure as unreal. Although a large share of this excess is attributable to emigration of good portion of Balti males at the time of Census yet we cannot help subscribing to the view that there is a great excess in female birth-rate as is evidenced by the proportion of 1,020 female children between 0-6 to 1,000 males in the same age-period. The healthy and active life of the Brokpas who mostly constitute the pastoral population of the Frontier and the Shins who are a primitive tribe is responsible for better proportion of the females. The proportion of 1,037 given by the Muslim Rajputs at the 1921 Census which then appeared unreliable has been proved to be so by the figures of this Census which gives a record of 919 only. The Jat, Bafinda and Sayed also give fairly satisfactory proportions while the Kashmiri Muslims are in defect for causes already detailed in the penultimate paragraph.

131. Influence of Social Conditions and Local Customs.—The decade has witnessed remarkable improvement in the social customs of various communities due to the spread of education and civilisation. The system of early marriage which was so common in both the provinces and especially amongst the Hindus who literally followed the injunctions of their scriptures in celebrating child marriages has now become a thing of the past—thanks to the Rulers of the State who out of solicitude for his subjects laid statutory prohibitions upon this harmful system and drove out of his realms this most injurious social custom. Although the Arya Samaj and some advanced people even among the orthodox Hindus have made strenuous efforts to popularise widow remarriage yet their efforts have not yet produced the desired fruitful results and the instances of widow marriage amongst the State Hindus are few and far between. The *Purdah* system has during the decade lost much of its intensity. The rural and labouring classes observe very little *Purdah* while the people of the middle classes are now giving greater freedom to their women-folk. The progress amidst the higher circles has been greater and it is now become a fashion for the well-to-do to take their wives with them to the Cinemas or for outing of which the Sundays of the Nishat and Shalamar gardens of Srinagar and the flocking of people every evening to pass summer evenings on the Jammu canal are living instances. A good deal of social reform has taken place amongst the Kashmiri Pandits whose women have discarded the inner and untidy dress of centuries and are seen in up-to-date Indian Saris. The return of scholars of various communities after training in the foreign countries has imported far more advanced and liberal ideas the permeation of which in their respective communities is everything liberalising the atmosphere. 178 [582] [587] [562] [177]

1/A [Errata: See category 4A, p. 329 for corrections -- Analyst]

163 an unequal number of families in different groups. Had the table shown details year by year or by equal age-periods we would have been more sure of our
165 ground. Instead of having the group 20-29 it would have been better to have quinquennial age-groups 20-25, 25-30 and so on, as then it would have been possible for us to see whether 20-25 would not be more suitable age for husbands than 13-19. The old Shastric period of Brahmcharya also points to the suitability of the 25th year when the marriages of men were generally celebrated after they had completed their studentships. We should not, however, be over-enthusiastic in building conclusions just now on insufficient materials which should be tested by subsequent investigations of similar nature.

163 **141. Size of Family by duration of Marriage.**—Table VII shows the effect of duration of period of marriage on fertility of the family for important castes of each religion and for purposes of detailed comparison it is further necessary to work out the details for the same numbers of different castes. Out of the large number of castes tabulated in the main table only eleven important castes have been singled out for showing effects and some useful results about fertility which are detailed in the sub-joined table.

Duration of present marriage in years.	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1	2	3	4	5	6	7	8	9	10	11	12
Below 10 ..	119	[illegible]	177	180	184	189	184	186	184	197	184
10 years ..	[illegible]	176	244	410	305	30	302	179	254	196	410
Over 10 and under 20 ..	186	417	364	361	304	410	362	380	403	301	413
Between 20 and 30 ..	405	419	400	400	473	400	362	400	380	380	413
30 years ..	400	420	400	470	400	440	400	400	..	190	364
30 and over ..	410	424	410	362	1,070	400	447	380	400	427	364

163 **142. Table VIII: Proportion of Sterile Marriages.**—See Table VIII deals with absolute figures of sterile and fertile marriages with reference to the duration of married life, and the age of the wife at marriage.

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The marginal table has been prepared from Table VII and shows the proportion of sterile and fertile marriages per 100 of total marriages, for different durations of marriage periods. It will at once be noticed that the sterility is highest or fertility lowest when the duration of marriage period is below 5 years. Even under the group 0-4 it will be apparent that when the wife's age is 13 or 14 the sterility is high but between 20-24 the proportion of sterile marriages falls considerably from 61 per cent. to 21 per cent. while if the wife is married after 25 sterility is again found to increase. The cause of high childlessness at 13 and 14 is also to be partially

Age of wife on marriage.	Proportion of [illegible] per 100 marriages.							
	0—4		5—9		10—14		15 and over	
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
13 ..	61	39	0·0	100·0	0	100	1·0	99·1
14 ..	56	44	10	90	0·0	100·0	1·1	98·9
15—19 ..	54	46	6	94	0·0	100·0	0·1	99·9
20—24 ..	21	79	4	96	0	100	0·0	100·0
25—29 ..	45	55	0	91	0·0	100·0	0·0	100·0
30 and over ..	31	69	0	100	0	100	0·0	100·0
Total ..	38	62	7·0	93·0	0·0	100·0	0·1	99·9

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sought in the fact that in most of the cases although the marriage ceremonies have been celebrated the real consummation of marriage is put off by some years especially when the husband is young and engaged in studies. The tendency amongst the educated parents to marry their sons after completion of their educational careers is on the rise and if in some exceptional circumstances the marriage is celebrated earlier there is a strong desire to put off the consummation till the boy is fixed up in life. The childlessness is gradually on the decrease as the period of married life increases till after completion of 15 years of marriage the sterility is reduced to below 4 per cent. (ranging from 1·4 per cent. to 3·5 per cent.). In the marriage duration group 5-9 sterility is at the minimum when the wife is married at the age of 20-24 years while in the groups 10-14 and '15 and over' the minimum is shifted to the age 14. It is generally observed that the postponement of marriage age of females beyond 25 generally increases sterility while the best fertility is exhibited by wives married between 15-24. That fertility increases with the increase in the period of duration of marriage is also sufficiently established by the statistics contained in the last two columns of the above table. 163 842 582

162. **Table IX: Age of mother at first birth.**—Table IX Part A which has been prepared from the cases of completed fertility only shows the age of the mother at first birth for different castes. The figures indicate that out of a total of 3,035 mothers only 19 were below thirteen years and 20 became mothers at the age of 13-14 years which proves that motherhood at the age of less than fourteen years is growing exceedingly rare as the proportion of such mothers per 1,000 works out to 6 and 7 mothers only. The higher groups 14-15, 15-16 and 16-20 respectively contribute 22, 58 and 154 mothers to every thousand mothers while the last group (20 and over) that is when the age of the mother is 20 years and over contains 753 or say ¾ of mothers. The figures would seem to point to a healthier state of affairs and if these statistics possess the necessary degree of reliability it may be concluded that although above 50 per cent. marriages in the State and about 75 per cent. amongst the Hindus and the Sikhs are celebrated before the bride's age reaches 19 years as has been shown in connection with Table IV, actual motherhood in 75 per cent. cases starts at 20 years and after and consequently the dangers of early conception are now being gradually eliminated as 20 years is not insufficient age for conception in a hot country like India where girls mature earlier than in the case in the cold countries. The inset table which has been extracted from the Sex Table IX presents the results for a few important castes of each religion for the same number of mothers i. e., 1,000 mothers to enable the comparisons of like quantities for the 163

AGE OF MOTHER AT FIRST BIRTH.

Religion and Caste.	Below 13	13—14	14—15	15—16	16—20	20 and over
A. Hindu.						
Brahmin	11	----	[illegible]	[illegible]	[illegible]	[illegible]
Kshatriya Punjabi	[illegible]	----	[illegible]	[illegible]	[illegible]	[illegible]
Khatri	----	----	----	[illegible]	[illegible]	[illegible]
Chamar	----	----	[illegible]	[illegible]	[illegible]	[illegible]
B. Muslim.						
Kashmiri	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Saiyad	----	[illegible]	----	[illegible]	[illegible]	[illegible]
Jat	[illegible]	----	[illegible]	[illegible]	[illegible]	[illegible]
Kaid	[illegible]	----	[illegible]	----	[illegible]	[illegible]
Gujar	----	----	----	----	[illegible]	[illegible]
D. Jadhar	[illegible]	----	----	[illegible]	[illegible]	[illegible]
E. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Grand Total	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

SEX TABLE VIII.

PROPORTION OF FERTILE AND STERILE MARRIAGES.

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Age of wife at marriage.	Duration of married years.							
	0—4		5—9		10—14		15 and over.	
	Fertile.	Sterile.	Fertile.	Sterile.	Fertile.	Sterile.	Fertile.	Sterile.
1	2	3	4	5	6	7	8	9
			PART A.					
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
			PART B.					
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

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SEX TABLE IX.

AGE OF MOTHER AT FIRST BIRTH (COMPLETED FERTILITY CASES).

Caste or Religion.	Age of mother at first birth.					
	Below 10	10—14	15—19	20—24	25—29	30 and over
1	2	3	4	5	6	7
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Total	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

While in the State there are nearly 49 per cent. married females we have in England and Wales only about 38 per cent. of females in married condition. Against 40 per cent. unmarried females in the State the figures of England show about 54 per cent. spinsters, while widowhood is confined to only 8·2 per cent. there, against about 11 per cent. in the State. The figures leave no doubt about the special preference among the English women for the unmarried state. 000

180. Early Marriages.—The second feature of the Indian Census is the early age of marriage, evils of which have been sufficiently explained in the preceding chapters on sex and fertility. It will here suffice to invite a reference to the Subsidiary Table I which shows that amongst the males no child is married before the age of 5 while in the group 5-10 and 10-15, 18 and 51 boys per 1,000 were returned as married. The increase in the married proportion of the males from 13 to 18 per mille during the decade 1921-1931 in the age-period 10-15, for the whole State as well as under the different religions is mainly due to the anxiety of the parents to celebrate as many infant marriages as possible before the enforcement of the Infant Marriage Prevention Regulation of 1925 which prohibited marriages of girls below fourteen and of boys below eighteen years of age. It is hoped that these columns will be blank at the next Census. The proportion of marriages between 15-20 has increased from 280 to 300 which shows that the effects of the Regulation are manifesting themselves in practice by shifting the ages of males to legally marriageable age-groups. In the group 20-40, 40-60 and 60 and over the proportion has decreased. As already observed it may be asserted with confidence that with the passing of the Regulation the institution of early marriage would soon be wiped out of existence. The evils of early marriage are too numerous to mention and we may only refer to the two important results to which it generally leads *e. g.* (1) *The pre-puberty intercourse* which is the essential concomitant of child marriage inflicts serious physical injuries upon the girl-wife and many a premature birth involves risk to the life of the wife, (2) in the event of the husband's death the child-wife becomes a widow for life. The following table gives for England and Wales statistics regarding the civil condition of the population in thousands at certain age-periods :— 000

Age-period.		Males.					Females.				
		1	1	1	1	1	1	1	1	1	1
All ages	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Under 10	..	[illegible]	[illegible]	---	---	--	[illegible]	[illegible]	---	---	-
10-15	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
15-20	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
20-40	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
40-60	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
60 and over	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
5-10	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
10-15	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
15-20	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
20-40	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
40-60	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
60 and over	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

The table shows at a glance that there is not a single male or female who is married at the age of less than 15 years while the age-group 15-19 has only 4 per cent. married males and 17 per cent. married females. Even the 20-24 group has only 22 per cent. males and 27 per cent. females. This clearly establishes that marriage before 20 is practically non-existent in England and Wales while in this State the 15 to 20 group has 30 per cent. males and 80 per cent. females in the married condition. Even 10-15 age-group has 21 per cent. married females which evidences the existence of early marriage.

[Errata : cf. category 116, P. 230 for corrections-- Analyst]

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181. The Preponderance of the Widows.—The current Census has enumerated 114,105 widowers and 183,308 widows which establishes the characteristic preponderance of the widows over the widowers. The proportion for the entire State works to 3·4 per ten, widowers and 10·7 per cent. widows as against 3·4 per cent. widowers and 8·2 per cent. widows recorded by the Census of England and Wales in 1921. The interest will be brought home by the fact that while in the State out of 183,308 widows there are 10,525 widows at ages below 25, the English Census of 1921 on the other hand discloses only 6,000 such widows in the total population of 1,000,000 widows which yields a proportion of 5 per cent. for the State and ·3 per cent. for England leading to the conclusion that widowhood before 25 is practically non-existent among the English women.

While 905 per 1,000 female are married and 73 widowed in the age-period 20-40, it will be a sad surprise to find the matrimonial ratio undergoing change in the next age-group 40-60 with less only 384 married females and 410 widows per mille and in the next higher group 60 and over the widows proportion increases to 778. In this connection the widowed state amongst the males increased from 83 to 226 in the group 40 to 60 and 320 in 60 and over. The preponderance of the widows over the widowers is a common feature of the Indian Census and arises from the comparative longevity of females but mainly from the greater freedom of marriage amongst the widowers and prohibition of widow re-marriage amongst the Hindus and only partial prevalence of the custom in other communities.

A reference to Subsidiary Table I reveals a sudden jump into widowhood as the females pass from 20-40 groups to 40-60. In the 20-40 group there are only 73 widows per 1,000 while in the 40-60 group there is a sudden expansion of the widows proportion to 410 per 1,000 which is about six-times higher than the preceding group. The increase in the case of males proceeds more gradually from 83 in the group 20-40 to 226 in the group 40-60 and 320 in 60 and over.

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The explanation for the large proportion of widows is to be found in the custom of child marriage coupled with the evil of pre-puberty intercourse which inflicts serious physical injuries upon the immature persons, and rape in the bed the life of many a young husband dooming the poor child-wife to perpetual widowhood. The practice of marriage of old men (especially of the unmarried class) who already stand upon the brink-hold of the next world with young virgins in the bloom of life further increases the proportions of the widows since the mysterious hand of death soon lies upon the bridegrooms who is soon called upon to exchange the warmth of a marital bed for the icy chillness of the tomb. The third and the strongest cause responsible for the superabundance of widows, which is chiefly contributed by the Hindus, is the injunction of the Hindu Shastras which enjoin enforced widowhood and prohibit re-marriage of the widows of the first three castes—The Brahmans, the Kshatriyas and the Vaishyas. Neither remarriage nor widow re-marriage is possible. The wife is enjoined to look upon her husband as an embodiment of God and after complete submission to his will and dictums during life and, the case of his death the widow is enjoined a religious life of the complement charity and prayer and is not to think of a fresh union but to practise fasts and austerities. The survivors of the perpetual union led to the practice of 'Sati' wherein the widows leaves themselves on the funeral pyres of their husbands to remain unsullied the sacred bond of marriage even in death. Such being the rigorous sanctions it was only natural that observance of this institution should be followed with great strictness by the followers of Hinduism and in spite of the law permitting widow re-marriage and the activities of various social organisations especially the Arya Samaj, the Hindu society has not been able to shake off the shackles although few cases with a few instances of widow re-marriage here and there. The Hindus and Jains and even some Muslim castes of the State observe the prejudice against widow marriage although in the interior of the Dogar country among the Thakkar and some other castes of the hills, some instances occur and the widows are taken over as wives by the brothers of the deceased husband. The Muslims and Buddhists of the State also do not practise it on a large scale though their religion permits such marriages.

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* [Errata: read "open"; also see errata sheet, p. 230, category "M -- Analysis"]

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higher Hindu castes such as the Brahmans, the Rajputs and the Khatris also show higher proportions of the unmarried and lower proportions of the married castes which is due to the restrictions of endogamy and exogamy and other customs which considerably narrow down the circle of marriage and increase the difficulty of finding suitable brides. The twice-born castes of the Hindus (The Brahmans, the Kshatriyas and the Vaishyas) particularly those following the orthodox Brahmanic school observe with great strictness the endogamous castes and sub-castes and exogamous groups. No marriage can take place between people falling within the prohibited degrees of the Dharam Shastra (*i.e.*, descendants down to the 7th degree through males or females of paternal ancestors upto the 7th degree; and descendants down to the 5th degree of maternal ancestors upto the 5th degree). The custom of hypergamy among certain higher castes requiring the betrothal of a girl in marriage to a person belonging to equal or higher social group again places further obstacles in the way of marriage. This is sufficiently borne out by the figures under age-group 17-23 wherein Kashmiri Pandits (727), Khatris (708), Rajputs (681) and Brahmans (626) all have a rich proportion of the unmarried and a poor proportion of the married males. The absence of the above restrictions among the Hindu class is responsible for the lowest unmarried and highest married proportions as among the Chamars who have 487 unmarried and 487 married males in the group 17-23. The next favourable result is again shown by the depressed caste of Meghs who have 501 unmarried and 403 married males per mille.

In the category of the widowers aged 44 and over, the Kashmiri Pandits present the highest proportion (154) and are closely followed by the other higher castes Rajputs (100), the Brahmans (97) and Khatris (98), the lower castes of Chamar and Megh showing 64 and 70 widowers per mille which is due to the fact of their taking up widows as wives under various customs which recognise such unions as legitimate ones.

Among the Muslims in the age-group 17-23 the Rajputs have the highest proportion of the unmarried males (571) and the lowest married males which is due to their still observing in practice the customs of their Hindu brothers in this respect and the difficulties of matrimony still keeping many members of the community in unmarried state. Next to Rajputs come the Sayeds (563), Vaishkas (534); the Gujjar, the Bohri and the Jat, showing the lowest proportion of the unmarried and the highest proportion of the married males due to their being more liberal in respect of marriage. The proportion of widowers as shown by the age-group 44 and over is highest amongst the Jats (270) and lowest in the Sayed (201). As regards the Sikhs and the Buddhists their civil conditions has already been discussed under the paragraph dealing with religions, and the communities being small, details by further castes have not been given.

Civil condition of females by castes is also given in Subsidiary Table V from which it is seen that the Kashmiri Pandits and the Khatris possess the largest number of the unmarried females and the lowest number of married females in both the 7-13 and 14-16 groups which shows that early marriage in these two communities is least in evidence; while the highest proportion of married females in these groups is presented by the Jats, Chamars and Meghs all of whom belong to the lower castes (the last two constituting among others the depressed classes of the State). In these castes the religious restrictions against marriage within prohibited degrees being non-existent and their free outdoor life either as agriculturist or labourers being conducive to greater laxity the early marriage has greater prevalence, especially when the birth of children instead of being regarded a burden on the family is looked as a source of income since the children even in their tender age are sent out to labour and earn wages. Further the considerations of accumulating a big dowry for the marriage of girls which is a source of constant anxiety to the higher classes is almost negligible in these castes where consequently procreation goes on at a much faster speed and in a reckless manner. The cause of slightly higher proportions of the married females of these age among the higher castes of Brahmans and Rajputs is due to be found in the fact that the members of these communities residing in the interior of the hills who follow the agricultural pursuits have also been

[582]

[857]

their proportion yet their aggregate proportion for all ages is the best which is due to the fact that in subsequent age-groups they not only maintain the sex-ratio of their entire group but substantially increase female proportion to 1,114 in group (14-16), 1059 in 17-23. They stand the highest in age-groups 7-13, 17-23, 24-43 and 44 and over while in group 14-16 they are excelled by the Chamars. The broad reason for this satisfactory proportion is that the community being largely agriculturist the females dwell in rural areas, the active agricultural and open air life of which is conducive to better health and comparatively less mortality of females than in other castes like the Kashmiri Pandits and Khatris who are predominantly town-dwellers amidst congested surroundings. The religious objection against infanticide also keeps the proportion of female children comparatively higher. The Meghs and Chamars who also work on fields either as peasant proprietors or mostly as tenants and field labourers also show similar results. The Rajputs continue to occupy the last place in respect to sex-ratio and it is hoped that with the introduction of measures against female infanticide in this community the proportion will naturally improve at future Censuses. Not only is there a defect in the age-group 0-6 but this is aggravated in 7-13 which indicates the existence of the factor of neglect of female children and partially the reluctance against disclosure of the particulars about girls approaching marriageable ages. 162

Shifting our analysis towards the Muslims it is apparent that the Balti tops the list with 1,033 females and is closely followed by Shia (964), Brokpa (958), Jat (930), Sayed (921), Rajput (919), Bafinda (916) while Kashmiri Muslims have only 851. The Balti continues to show a fair excess of females over males at this Census as at the last and we cannot discard the figure as unreal. Although a large share of this excess is attributable to emigration of good portion of Balti males at the time of Census yet we cannot help subscribing to the view that there is a great excess in female birth-rate as is evidenced by the proportion of 1,030 female children between 0-6 to 1,000 males in the same age-period. The healthy and active life of the Brokpas who mostly constitute the pastoral population of the Frontier and the Shins who are a primitive tribe is responsible for better proportion of the females. The proportion of 1,037 given by the Muslim Rajputs at the 1921 Census which then appeared unreliable has been proved to be so by the figures of this Census which gives a record of 919 only. The Jat, Bafinda and Sayed also give fairly satisfactory proportions while the Kashmiri Muslims are in defect for causes already detailed in the penultimate paragraph.

191. Influence of Social Conditions and Local Customs.—The decade has witnessed remarkable improvement in the social customs of various communities due to the spread of education and civilisation. The system of early marriage which was so common in both the provinces and especially amongst the Hindus who literally followed the injunctions of their scriptures in celebrating child marriages has now become a thing of the past—thanks to the Ruler of the State who out of solicitude for his subjects laid statutory prohibition upon this harmful system and drove out of his realms this most injurious social custom. Although the Arya Samaj and some advanced people even among the orthodox Hindus have made strenuous efforts to popularise widow remarriage yet their efforts have not yet produced the desired beneficent results and the instances of widow marriage amongst the State Hindus are few and far between. The *Purdah* system has during the decade lost much of its intensity. The rural and labouring classes observe very little *Purdah* while the people of the middle classes are now giving greater freedom to their women-folk. The progress amidst the higher circles has been greater and it is now become a fashion for the well-to-do to take their wives with them to the Cinemas or for outing of which the Sundays of the Nishat and Shalimar gardens of Srinagar and the flocking of people every evening to pass summer evenings on the Jammu canal are living instances. A good deal of social reform has taken place amongst the Kashmiri Pandits whose women have discarded the loose and untidy dress of centuries and are seen in up-to-date Indian Saris. The return of scholars of various communities after training in the foreign countries has imported far more advanced and liberal ideas the permeation of which in their respective communities is everything liberalising the atmosphere.

178 [582] [587] [562] [177]

4/A [Errata: see category 116, p. 329 for corrections -- Analyst]

*162 **181. The Preponderance of the Widows.**—The current Census has enumerated 114,105 widowers and 183,308 widows which establishes the characteristic preponderance of the widows over the widowers. The proportion for the entire State works to 3·4 per cent. widowers and 10·7 per cent. widows as against 3·4 per cent. widowers and 8·2 per cent. widows recorded by the Census of England and Wales in 1921. The contrast will be brought home by the fact that while in the State out of 183,308 widows there are 10,525 widows at ages below 25, the English Census of 1921 on the other hand discloses only 6,000 such widows in the total population of 1,622,000 widows which yields a proportion of 5 per cent. for the State and ·3 per cent. for England leading to the conclusion that widowhood before 25 is practically non-existent among the English women.

While 905 per 1,000 females are married and 75 widowed in the age-period 20-40, it will be a sad surprise to find the statistical ratio undergoing change in the next age-group 40-60 which has only 584 married females and 410 widows per mille and in the next higher group 60 and over the widows proportion increases to 778. In this connection the widowed state amongst the males increased from 83 to 226 in the group 40 to 60 and 320 in 60 and over. This preponderance of the widows over the widowers is a common feature of the Indian Census and arises from the comparative longevity of females but mainly from the greater freedom of marriage amongst the widowers and prohibition of widow re-marriage amongst the Hindus and only partial prevalence of the custom in other communities.

A reference to Subsidiary Table I reveals a sudden jump into widowhood as the females pass from 20-40 group into 40-60. In the 20-40 group there are only 75 widows per 1,000 while in the 40-60 group there is a sudden expansion of the widows proportion to 410 per 1,000 which is about six-times higher than the preceding group. The increase in the case of males proceeds more gradually from 83 in the group 20-40 to 226 in the group 40-60 and 360 in 60 and over.

The explanation for the larger proportion of widows is to be found in the 582 custom of child marriage coupled with the evil of pre-puberty intercourse which inflicts serious physical injuries upon the immature parents, and ripe in the bud the life of many a young husband dooming the poor child-wife to perpetual 587 widowhood. The practice of marriage of old men (especially of the moneyed class) who already stand upto the trash-hold of the next world with young virgins in the bloom of life further increases the proportions of the widows since the mysterious hand of death soon falls upon the bridegroom who is soon called upon to exchange the warmth of the nuptial bed for the icy chilliness of the tomb. The third and the strongest factor responsible for the superabundance of widows, which is chiefly contributed by the Hindus, is the injunction of the Hindu Shastras which enjoin enforced widowhood and prohibit re-marriage of the widows of the first three castes—The Brahmanas, the Kashatriyas and the Vaishyas. Neither revocation nor widow re-marriage is possible. The wife is enjoined to look upon her husband as an embodiment of God and offer complete submission to his will and dictates during life and in the case of his death the widow is enjoined a religious life of the completest chastity and prayer and is not to think of a fresh [762] union but to practise fasts and austerities. The sacredness of the perpetual union led to the practice of 'Sati' whereunder the widows burnt themselves on the funeral pyres of their husbands to maintain unsullied the sacred bond of marriage even in death. Such being the religious sanctions it was only natural that observance of this institution should be followed with great strictness by the followers of Hinduism and in spite of the law permitting widow re-marriage and the activities of various social organizations especially the Arya Samaj, the Hindu society has not been able to shake off the shackles although one meets with a few instances of widow re-marriage here and there. The Hindus and Jains and even some Muslim castes of the State observe the prejudice against widow marriage although in the interior of the Dogger country among the Thakkar and some other castes of the hills, some laxity prevails and the widows are taken over as wives by the brothers of the deceased husband. The Muslims and Budhists of the State also do not practise it on a large scale though their religion permits such marriages.

& [Errata: read 'upon'; cf errata sheet, p. 330, category 116 -- Analyst].

VII. HOUSES AND FAMILIES.

*659 ● 592 **56. Definition of House.**—There are two different definitions of the term 'House' and the Provincial Superintendents of Census are allowed the option of choosing either of the two. According to the one—

(a) The house is defined as "the enclosure or residence of one or more families having a separate entrance from the common way".

This further requires the term "Family" to be defined, as in the house lists the name of the head of each family has to be recorded as it is from him that the enumerator has to obtain the whole information for filling in the Census schedule. According to the second definition—

(b) The house is the "dwelling place of a commensal family with its resident dependents such as widows, relings and servants".

The idea of commensality or eating from the common hearth or "chula" is thus the main criterion for determining a house and not the enclosure or homestead. The first treats the wooden or mud structure as the unit irrespective of the number of families residing therein. Such a definition might be suitable for cities and towns for purposes of municipal taxation but is defective for the requirements of the Census where the family or the social household and not the mere building constitutes the more convenient unit, as the family furnishes better guidance for the formation of blocks and calculating the number of Census schedules and other forms needed by each enumerator. The former definition of entrance from a common way was of universal vogue until the 1891 Census but has gradually given place to the commensal definition which is at present followed by a majority of provinces with the exception of Madras and Central Provinces which seem to stick to the structural definition.

Like the previous Censuses the commensal definition which seems to be best fitted for the conditions of the State has been adopted at the current Census also. The house-numbering was carefully checked and every precaution was taken to see that no house, shed or homestead was left without a number. Not only were the structural houses given a number but every cart-stand on the roadside or halting place in the open where there could be a likelihood of any person staying overnight was provided with a house-number and included in the regular Census block of the enumerator. Inspections were conducted by the Census Commissioner in the Jammu Province while the Assistant Census Commissioner was deputed to carry out inspections in the tehsils of the Kashmir Province. The mistakes found were circulated to all the Census Agency for guidance and thus sufficient degree of accuracy may be attached to the statistics collected which can be considered as reliable.

*162 The total number of occupied houses as computed from the Census schedules comes to 6,71,638 against 5,99,287 in 1921, which gives a total increase of 72,351 houses in the State during the decade and a percentage increase of 12·7. The number of houses at the 1911 and 1901 and 1891 Censuses stood at 5,53,124, 4,64,635 and 4,47,993 respectively and the percentage increase between 1891-1901 comes to 4 per cent., between 1901-1911, 19 per cent. and between 1911-1921, 8·3 per cent. From these figures it will be clear that the increase in the number of occupied houses during the current decade is very satisfactory being 12·7 per cent. i. e., almost 1½ times the increase registered by the preceding Census. The increase has also been much higher than the percentage increase in population which is 9·8 per cent. only. This affords another proof of the extraordinary favourable conditions of the decade which were highly conducive to the material well-being and prosperity of the people. Taking a longer view of things it will be

found that during the last forty years, from 1891 till 1931, while the population has increased by 41 per cent. the number of houses has also kept not fairly steady pace therewith but has actually exceeded the proportion the increase being 49·9 per cent. or say 50 per cent. The highest increase in the number of houses has taken place in the Kashmir Province which records a rise of 57·1 per cent. over the last decade, the Frontier Districts follow with an increase of 11·3 per cent. and Jammu Province showing only 0·6 per cent. increase. The higher increase in Kashmir Province is due to the high rate of increase of the Kashmir population as compared to Jammu, which during the last 40 years has only increased by 24 per cent. against 65 per cent. increase of Kashmir Province during the same period. This reveals a closer correspondence between the increase in the number of houses and in population. 162

A novel feature of the present Census was the carrying out of permanent house-numbering in the cities of Jammu and Srinagar which was done by affixing iron plates bearing house-numbers on the doors of houses which besides serving the purposes of Census will prove of great utility to the Municipalities, Electors and Postal Departments. 342 361

27. Variation in the size of house-hold.—The marginal table shows for the whole State the number of persons per house as also the average number of houses per square mile at each of the five Censuses commencing with the Census of 1891, while the Subsidiary Table VII of this chapter contains the figures for each of the natural divisions.

Census		Number of persons per house	Number of houses per square mile
1891	..	*	*
1901	..	*	*
1911	..	*	*
1921	..	*	*
1931	..	*	*

It is apparent that in the present decade the number of houses per square mile has increased from 7 to 8 *i. e.*, by 14 per cent. which no doubt presents a satisfactory improvement in the building activities. The area of the State being much larger in proportion to its population the figure of 8 houses per square mile represents an exceedingly low density of inhabited houses as compared with other parts of India. The house density of the Baroda State at the current Census comes to 60 houses per square mile while that of All India stands at 31·7 in 1921, and consequently the comparative position of this State in respect of houses per square mile, is an inferior one. The increase has been the highest in the Jhelum Valley Division which shows an improvement of 19·2 per cent. over the past decade, the Sub-mountane and Outer-Hills following in descending order of 5·3 per cent. and 5·2 per cent. and the Indus Valley registering no improvement at all.

From Subsidiary Table VII, it will appear that the average number of persons per house in the entire State has dwindled from 6 to 5 *i. e.*, by 20 per cent. which would represent an abnormal reduction in the size of the family but in reality this is not the true state of affairs as in the calculations the decimal figures have been altogether left out of account, quantities above ·5 being taken as full numbers and below ·5 being omitted. The actual figures show that the number of persons has really decreased from 5·5 in 1921 to 5·4 in 1931 which shows a decrease of 1·8 per cent., a very negligible difference practically pointing to the conclusion that the size of the family is steady or has grown smaller by an inappreciable degree. The internal natural divisions show that there has been no change either in the Semi-mountainous Tract, the Outer-Hills or the Jhelum Valley Division.

28. The Family.—The "Family" for Census purposes was understood to consist of persons who usually lived and dined together with their resident dependants, but the definition is not complete as there may be certain families whose members on the Census night might be residing and dining elsewhere and might have escaped registration. Similarly on the Census night certain families from different localities may be residing together in a 592 659

[illegible] wives, sons, or Dhoomnis or land and cows as one family. But as already [illegible] the movement of people in the State being limited no great changes are likely to be occasioned by the number of families, and the Census house may safely be taken to represent a family.

[illegible] The total number of married females aged 15-40 comes to 6,48,171 and, acting on the assumption that each such female aged 15-40 represented a family, in view of the fact that the population of the State was predominantly Muhammadan, who are not generally used to the Joint Family System, the correspondence between the number of such families and the Census houses would appear to be remarkable. The excess of 23,467 houses would partly be explained by the large number of sheds, temporary sheds and huts where only a single person was present on Census night having been treated as a separate house and partly by other reasons.

[illegible]. Distribution of Population by Earners, Working Dependents and Non-working Dependents.—The marginal table exhibits the proportions of earners, working dependents and non-working dependents per 100 of the total population. The number of earners per 100 of the total population is only 22 who are assisted in their work by 31 working dependents and are jointly responsible for supporting 47 non-working dependents. In the Jammu Province the earners augment their ranks by 2 per cent. by a corresponding reduction in the proportion of working dependents when compared to the State but the burden of dependency carried by them remains unaltered.

Proportion of earners, working dependents and non-working dependents per 100 of the population.			
Country	Earners	Working Dependents	Non-working Dependents
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]

The Kashmir Province reverses the process when compared to the State as it adds to its working dependents by 2 per cent. by a corresponding depletion of the ranks of earners. The Frontier Districts represent a region of the conditions prevailing in the State as a whole.

It is remarkable that the volume of non-working dependency remains uniform throughout the provinces and the State and the only variations are found in the proportions of earners and working dependents. Before coming at closer grips with the statistics it looks desirable to get rid of the burden of non-working dependency at the outset.

[illegible]. Non-working Dependents.—While in the Western society the law "if man will not work, neither shall he eat" denies the individual from wandering through life and hanging on his relatives and family for subsistence, it is mostly a dead letter in the Indian social code. The joint family system of the Hindus which holds sway in the country, though it does not put a premium on slothfulness and broad drones, hover-the-lots, ensures every member of the family whether an earner or a hanger—on at least bread, if not better.

The drones in the family are cured of their lethargy by the novel treatment of being bound in marital fetters whence there is no escape in life as the marriage is indissoluble. Once entrapped in marriage he can be broken in in any way and has to obey his elders like a bondsman. The quest for some occupation is a necessary sequel of the taunts that fall to his lot from the wives of his earning brothers or his parents who then assume a different mien and hold him responsible for supporting his own family. He cannot escape the impasse without sustaining his old take-it-easy habits by an energetic pursuit after some occupation. He cannot flinch for "when duty calls to brazen walls, How base the fool who flinches", and soon after the event he is found at some calling. This mode of converting idlers into busy workers is what saves the joint family from extinction. But so long as this process has not completed itself he is not exposed to

[Errata: cf. category 116, p. 330 for corrections.—Analyst]

[illegible] consequent contingency of non-union and has the family home to fall back upon at all times. Whether joint family encourages dependency is a debatable question and the statistics given in the above marginal table do not give us a decisive lead, for the only provinces where Hindus are fairly represented in the population of the State is the Jammu Province but the percentage of non-working dependents is unique throughout the province. If we come to individual districts and look at the figures from the point of view of the proportionate of religious communities we may well select Chenani Jagir and Poonch Ilaqas as the two most suitable centuries which enable us to decide the point. Chenani Jagir is predominated by Hindus while Poonch Ilaqas are almost entirely Muslim. Moreover, these two units show exhibit abnormal non-working dependency. But even here Poonch Ilaqas beat Chenani and stand lowest in the list of districts in this respect. Similarly Kashmir North, Kashmir South and Muzaffarabad districts where Muslim element is predominant do not show a better record than Kathua or Udhampur where the Hindus have a fair representation in population. The Gilgit district with a negligible minority of non-Muslims does not fare better and is on a par with Mirpur district in the Jammu Province where also the Muslim element is in a majority. Ladakh alone shows the smallest number of dependents and from the knowledge that we possess of the structure of Buddhist society we may safely conclude that their family life is more joint than that of the Hindus so they have no compunction even in having a joint wife or a joint husband as the case may be. The joint family cannot thus be treated as a weight-giver and tends to bear the blame of encouraging distributive unions if it is found to bear a by consequence that even Muslims are biassed in its favour.

Religion also which has incidentally entered into the discussion offers no solution of the conundrum, except perhaps in the sense that of all religions Buddhism seems to encourage the luxuriant growth of the weeds of humanity to the least extent.

Climate and civilisation, if considered as factors bearing on the problem are also not likely to lead us to any definite conclusions as Gilgit and Mirpur have extreme climatic differences but show an equal percentage of non-working dependency. Similarly there is little to choose between the Jammu and Kashmir Provinces.

We may now turn our attention to occupation and examine the figures in that light. It is no doubt true that we have not tabulated non-working dependents by occupational groups nor can we label a part of the State as predominantly industrial. For industry is still subordinated to agriculture everywhere. In spite of all this a rough comparison is possible and Kashmir Province can be taken as comparatively more industrial than the Jammu Province which is more agricultural. If agriculture cannot support a large number of non-working dependents the percentage in Mirpur district, Chenani Jagir, Poonch Jagir, Jammu district tallies admirably.

If industry on the other hand can support a larger number of non-working dependents the Kashmir Province ought to display some noticeable disparity from the figures of the Jammu Province but Kashmir South which is the most industrialised of the State districts has only 45 non-working dependents in a population of 100. And let it not be forgotten that quite a large number of its earners running into thousands had emigrated to the Punjab in winter when the Census was taken, who, if enumerated within the district, would have further lowered the proportion of non-working dependents.

Either then the theory does not square with facts or the distinction between working and non-working dependents introduced for the first time on the present occasion has not been properly grasped by the enumerating agency.

*162 **181. Adult Non-working Dependents.**—In calculating adult non-working dependents, boys and girls below 10 and persons on the wrong side of sixty have been excluded. It is no doubt true that in several occupations a boy or girl of 11 cannot be deemed as a working dependent or earner as for instance in Professions

In Gerva T-3 (no date) 1964 AVI Kashmir AVI

596 army service. During the time that these Poonch men have
934 been away they have kept touch with their homes by sending
back amounts from their pay; small sums they would seem to be
outside Poonch, but of greater value there, where much of the
937 food is grown, and the necessities of life are small. These men
of Poonch—and this applies to Gilgit men also—will sometimes
remain away from their wives and families for five or six
years, the old father or even the wife tending the land, a small
portion of which most of them own and return to for a few
weeks to see their families; the wives will have remained
[595] faithful, for the women of Poonch have always been held to a
[582] high moral standard. Although the men of Poonch may,
when away, contract a temporary marriage—in any case the
Muslims amongst them being permitted four wives—they
demand of their women that they should behave as though
their husbands were at home, the humiliation brought upon
him in the event of his wife's adultery being so great that he
684 will demand the most severe penalty of the woman. Only
recently I had personal knowledge of a sepoy who had been
away from his wife for some years. His brother had written
telling him that his wife was becoming loose in her morals,
then that she was pregnant. The husband returned home on
leave, saw his brother, next the brothers of his wife, and then
his wife; she was in the kitchen sitting before the stove when he
entered, as she stood up to greet him he saw her condition,
and without a word fired a burst from his sten gun; she stag-
gered forward to fall at his feet, and well knowing why he had
done this, with her dying gasp begged his forgiveness. Her
brothers and her father knew why he had taken this dramatic
step; they made no protest; in their eyes he had only done as
they would have with one of their wives under such circum-
stances, and he was allowed to flee back to his unit.

296 In the villages or close to the few houses round the farms
there is always to be seen a man or woman washing clothes in
the manner of the place, by stamping the dirt out of them in a
252 water-filled, hollowed-out stone by the stream. In that part
887 there are also to be found the little round huts, often built of
straw, housing the large mill-stones which grind the corn
grown thereabouts. These are usually attended to by the old
man who has retired from active work, his charge
for grinding being a percentage of the flour.

659 current Census 1,715,259 persons were unmarried, 1,633,333 married, and 297,411 widowed which gives a proportion of roughly 47 per cent. unmarried, 44 per cent. married and 9 per cent. widowed in both the sexes. As regards the separate proportions of the sexes the subjoined table gives the necessary statistics by absolute figures as well as shows the proportions per 1,000 of the sex concerned by civil condition. The accompanying diagram shows the civil condition by age-periods in absolute figures.

162 CIVIL CONDITION FOR ALL AGES AND RELIGIONS IN THE STATE.

State population.		Unmarried.		Married.		Widowed.	
Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Proportion per thousand ...		[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

162 The apparent results from the proportionate figures show that there are more unmarried males than females while in the married state the proportion per 1,000 is greater (468) for the females than the males (412). It clearly leads to the inference that the statistics of our State are not liable to the charge which Sir Philip Hartog has levelled against the All India Census namely that the excess of 633,000 married males over married females goes to indicate that in India polyandry is being practised at an increasing rate. We are quite sure that the charge of Sir Philip Hartog against the Census of India which has received such wide publicity in the Indian Press will soon be satisfactorily explained by the Census authorities of India but for our part we have simply to point out that the excess of 35,387 married females is sufficient proof of the correctness of our statistics of marital conditions and of the fact that polygamy is in vogue at a greater scale than polyandry, in spite of the fact that polyandry is actually practised on a universal scale among the Buddhists whose proportion in the total population is, however, too negligible (1 per cent.) to effect the proportion of the polygamous communities (the Hindus, Muslims and Sikhs) and thus to produce a sufficient surplus as to give an excess of married males. With this brief survey of the main statistics we proceed to discuss each of the three special features of the civil condition in the light of the statistics collected in this State.

581 **149. Universality of Marriage.**—There are four principal religious communities inhabiting the State—Hindu, Muslim, Sikh and Buddhist. The Christians and Zoroastrians though not completely absent constitute a very small proportion of the State population. Without entering into the descriptive details of the various kinds of marriages recognized by the personal laws of the various communities or dilating upon the customs and ceremonies which form the indispensable adjuncts of matrimony we proceed to examine briefly the attitude and outlook of each community towards marriage and shall pass on to describe the universality of marriage in India. Amongst the Hindus and also among the Jains the marriage is a sacred duty enjoined by the scriptures which must be performed by every Hindu. The following quotation from Mr. P. K. Wattal's "Population problem in India" shows the compelling and obligatory character of the Shastric injunctions on the subject of marriage, which is at the root of the universality of marriage amongst the Hindus.

"Everybody marries, fit or unfit and becomes a parent at the earliest possible age permitted by nature..... For a Hindu marriage is a sacrament which must be performed regardless of the fitness of the parties to bear the responsibilities of a married existence. A Hindu male must marry—and beget children—eaps if you please—to perform his funeral rites lest his spirit wander uneasily in the waste places of the earth. The very name of son 'Putra' means one who saves his father's soul from the hell called 'Put'. A Hindu maiden, unmarried at puberty, is a source of social obloquy to her family and of damnation to her ancestors".

4 [Errata: of category 116, pp. 329-330 for corrections -- Analyst]

6:India G-3 [illegible] AVI Kashmir AV I

Firstly in the unmarried civil condition the ratio of females greatly falls short of the males, there being 673 spinsters for every 1,000 bachelors. 162

Secondly in the married state the females out-number the males by 44 in each thousand which is a conclusive evidence of the existence of polygamy to some extent in the State as the increase is reflected in the figures of all the communities with the exception of the Buddhists who actually show a dearth of married females (937 per 1,000 males) due to the existence of polyandry instead of polygamy. Polygamy is greatest in evidence amongst the Sikhs (1,055) and the least amongst the Hindus (1,011), the Muslims occupying an intermediate position (1,038). [595]

Thirdly there is a great preponderance of the widows over the widowers, the former exceeding the latter by over 60 per cent. The proportion of the widows is the greatest amongst the Hindus (2,105) after whom follow the Buddhists (1,733), the Sikhs (1,745) and the Muslims (1,420) in a descending order.

As regards the proportion of the sexes by divisions it is manifestly clear that the Indus Valley has the largest proportion of spinsters. The Jammu Province leads in the married proportion due to religious sanctions sanctioning marriage amongst the Hindus as also among the Sikhs and the Muslims who are also influenced by the customs of the Hindus in this province. In widowhood again the Indus Valley takes the lead with 2,040 and is closely followed by Jammu Province with a proportion of 1,885, the Kashmir Province being last situated in this respect as it has only 1,185 widows per 1,000 widowers. The influence of the Hindu customs on the Jammu Muslims especially of the Rajput community is remarkably disclosed by the comparative proportion of the Muslim widows in the two provinces—the proportion in Jammu being as high as 1,661 against 1,115 of Kashmir.

We need not further swell the proportions of this chapter by extending the analysis to the various age-groups of the subsidiary table as we believe that the reader has been equipped with enough material to deduce proper conclusions from the statistics by age-period regarding the particular item he may be interested in.

2: Gurvis T-3 (no date) 1954 AVI Kashmir AVI

each with its own rules. The depths of the valleys are alive with ice-cold babbling brooks which run over smooth, brown sandstone rocks, although here and there in the passage of the waters, there appears a jagged white limestone piece which has withstood all attempts to smooth its surface. From among them all, often from a rock island, trees spread their branches over deep pools which are frequently the resting place for many fish, the most popular being the mahseer, before they brave the rapids to swim up stream. 133

Foot tracks lead up from the water to lone farmhouses; here and there is to be found a wider track which cattle have made or where the loaded mule is led, for there are few roads fit for wheeled carts. Flowers grow there in profusion during the spring; small fields of corn, green in springtime, yellow in autumn, are to be discovered at odd spots, these remaining where they have been for hundreds of years. There is none of the bleakness of Ladakh, Baltistan or Gilgit, although the same steep tracks over rocks, sharp ascents and descents are there, but they are fringed by bushes, trees shade them, and just when one is feeling the need of a cooling draught, a small clear spring bursts from a rocky grassy bank. Poonch reminds the man from Britain much more of his homeland than does the Valley. The Jhelum flows through the State, as does the Poonch river; a road follows this from Kotli to the city of Poonch. It seems that in so many places camping sites are to be found, small *margs* with close-cropped grass, a stream close by and a friendly if inquisitive people soon round the camp. [487] [241]

It is at first surprising to find the large percentage of the men among them who speak English, then as they proudly talk of their service in the Indian Army, of their father's service and their grandfathers', many of whom are still alive and draw pensions, one remembers that this little State claims to have provided a larger percentage of army volunteers than any other in India during the Great War of 1914-18. Thousands of them have always found service in the Indian Army, returning home on pension to take over the small-holding which their father has tended against that time, he then being able to retire to gossip, rejuvenated by the stories his son has told of his own [191] 648 596 434

2: Gerv's T-3 (no date) 1954 AV1 Kashmir AV1

596 army service. During the time that these Poonch men have
434 been away they have kept touch with their homes by sending back amounts from their pay; small sums they would seem to be outside Poonch, but of greater value there, where much of the
837 food is grown, and the necessities of life are small. These men of Poonch—and this applies to Gilgit men also—will sometimes remain away from their wives and families for five or six years, the old father or even the wife tending the land, a small portion of which most of them own and return to for a few weeks to see their families; the wives will have remained
[595] faithful, for the women of Poonch have always been held to a
[582] high moral standard. Although the men of Poonch may, when away, contract a temporary marriage—in any case the Muslims amongst them being permitted four wives—they demand of their women that they should behave as though their husbands were at home, the humiliation brought upon him in the event of his wife's adultery being so great that he
684 will demand the most severe penalty of the woman. Only recently I had personal knowledge of a sepoy who had been away from his wife for some years. His brother had written telling him that his wife was becoming loose in her morals, then that she was pregnant. The husband returned home on leave, saw his brother, next the brothers of his wife, and then his wife; she was in the kitchen sitting before the stove when he entered, as she stood up to greet him he saw her condition, and without a word fired a burst from his sten gun; she staggered forward to fall at his feet, and well knowing why he had done this, with her dying gasp begged his forgiveness. Her brothers and her father knew why he had taken this dramatic step; they made no protest; in their eyes he had only done as they would have with one of their wives under such circumstances, and he was allowed to flee back to his unit.

296 In the villages or close to the few houses round the farms there is always to be seen a man or woman washing clothes in the manner of the place, by stamping the dirt out of them in a
252 water-filled, hollowed-out stone by the stream. In that part
887 there are also to be found the little round huts, often built of straw, housing the large mill-stones which grind the corn grown thereabouts. These are usually attended to by the old man who has retired from active work, his charge for grinding being a percentage of the flour.

581 Amongst the Muslims "marriage is primarily a civil contract requiring the necessary formalities of a proposal and acceptance before witnesses to establish the marital agreement". The Bodhists of the State also regard it in the nature of a contract terms whereof are generally recorded in a document which contains a stipulation that the brothers of the bridegroom, who can share the wife in common with their eldest brother will not separate and that all the property of the joint family shall be inherited by the children of the woman being married. Both amongst the Muslims and the Bodhists divorce is permissible, but it is not very commonly practised. The Sikhs' outlook towards marriage although much after the Hindu fashion is nevertheless more liberal.

596 The universality of marriage is therefore an accepted fact in India springing from religious sanctions in the case of Hindus including Jains and partly religious and partly economic motives in the case of the Muslims who are also influenced by the example of the Hindus. The joint family system further strengthens the state of wedlock since the family resources are available for the support of the married couple irrespective of their capacity to support themselves and undertake the burdens and responsibilities of married-life. This institution rules out the prudential considerations which compel postponement of marriage in European countries. Such economic considerations instead of operating as a check on marriage or helping its postponement, on the other hand constitute a potent factor in promoting matrimony since the wife is necessary to run the household and materially helps the agriculturist husband in outdoor work as well. The prevalence of illiteracy does not allow the married couple to be thoughtful of the future and consequently procreation goes on indiscriminately compelling the parents to send children for work at an early age to supplement their meagre income and enable the family to drag on their wordly existence at a low standard of life.

162 From the Subsidiary Table I we find that in the age-group 20-40 there are 717 married males, 905 married females per 1,000 of each sex under the head 'All Religions' which shows that at these ages 71·7 per cent. of the male population is married, 20 per cent. unmarried and 8 per cent. widowed; while amongst the females in this age-group 90 per cent. are married, only 2 per cent. unmarried and 7·5 per cent. widowed. Making due allowance for the beggars (who number several lacs in India) religious devotees (who abound in profusion in Bodhist monasteries), prostitutes and persons suffering from bodily infirmity or deformity we are left with a very small proportion of people who remain unmarried in this country. No greater proof of the universality of marriage is needed in the face of these statistics. Amongst the females it is obvious that at the age-period 20-40 almost all the females are married 90·5 per cent. being married and out of the balance of 9·5 per cent., 7·5 per cent. are widows leaving only 2 per cent. unmarried to be accounted for by such of their sex as belong to the category of beggars, devotees, prostitutes and the infirm. The figures overwhelmingly prove that between 20 and 40 no woman remains without marriage and if there be any such instances they simply constitute exceptions which only go to prove the rule.

000 Marriage is essential for the healthy progress of society and any artificial barriers raised in the way of natural instinct is productive of various social evils. The Census of England and Wales held in 1921 disclosed the following proportion of people in the different civil conditions which shows the difference :—

Civil Condition.	England and Wales.	India.	England and Wales.	India.
	1921	1921	1921	1921
	Males.		Females.	
	Per cent.		Per cent.	
Unmarried — — — —	26	22·0	22·2	20·2
Married — — — ..	56	61·2	57·0	62·0
Widowed — — — —	4	8·0	9·2	10·0

* [Errata: read "to", cf. errata sheet, p. 330, category 116 -- Analyst]

124. Distribution of Population by Earners, Working Dependants and Non-working Dependants.—The statistical table exhibits the proportions of earners, working dependants and non-working dependants per 100 of the total population. The number of earners per 100 of the total population is only 28 who are assisted in their work by 31 working dependants and are jointly responsible for supporting 47 non-working dependants. In the Jammu Province the earners augment their ranks by 2 per cent. by a corresponding reduction in the proportion of working dependants when compared to the State but the burden of dependency carried by them remains unaltered.

Proportion of earners, working dependants and non-working dependants per 100 of the population.			
Locality	Earners	Working Dependants	Non-working Dependants
Jammu and Kashmir State ..	28	31	47
Jammu Province ..	30	29	47
Jammu District ..	29	34	49
Kathua " ..	30	31	44
Udhampur " ..	30	31	49
Reasi " ..	30	29	49
Mirpur " ..	30	29	41
Poonch Jagir ..	30	30	47
Chenani " ..	30	30	40
Kashmir Province ..	30	23	47
Kashmir Sub-Division ..	30	33	49
" Baramulla " ..	30	34	49
Muzaffarabad " ..	30	30	47
Frontier Districts ..	30	32	47
Ladakh District ..	30	37	33
Gilgit " ..	30	39	31
Frontier Illaqas ..	30	38	71

The Kashmir Province reverses the process when compared to the State as it adds to its working dependants by 2 per cent. by a corresponding depletion of the ranks of earners. The Frontier Districts represent a replica of the conditions prevailing in the State as a whole.

It is remarkable that the volume of non-working dependency remains uniform throughout the provinces and the State and the only variations are found in the proportions of earners and working dependants. Before coming at closer grips with the statistics it looks desirable to get rid of the nucleus of non-working dependency at the outset.

125. Non-working Dependants.—While in the Western society the law "if man will not work, neither shall he eat" deters the individual from saunntering through life and hanging on his relatives and family for subsistence, it is mostly a dead letter in the Indian social code. The joint family system of the Hindus which holds sway in the country, though it does not put a premium on slothfulness and broad drones, never-the-less, ensures every member of the family whether an earner or a hanger—on at least bread, if not butter.

The drones in the family are cured of their lethargy by the novel treatment of being bound in marital fetters whence there is no escape in life as the marriage is indissoluble. Once entrapped in marriage he can be broken in in any way and has to obey his elders like a bondman. The quest for some occupation is a necessary sequel of the taunts that fall to his lot from the wives of his earning brothers or his parents who then assume a different mien and hold him responsible for supporting his own family. He cannot escape the impasse without replacing his old take-it-easy habits by an energetic pursuit after some occupation. He cannot flinch for "when duty calls to brazen walls, How base the fool who flinches", and soon after the event he is found at some calling. This mode of converting idlers into busy workers is what saves the joint family from extinction. But so long as this process has not completed itself he is not exposed to

[Errata: cf. category 116, p. 330 for corrections.— Analyst]

immediate contingency of starvation and has the family seem to fall back upon at all times. Whether positively encourages dependency is a debatable question and the statistics given below above marginal table do not give us a decisive lead, for the only provinces where Hindus are fairly represented in the population of the State in the Jammu Province but the percentage of non-working dependents is uniform throughout the provinces. If we come to individual districts and look at the figures from the point of view of the preponderance of religious communities we may well select Chenani Jagir and Frontier Illaqas as the two most suitable instances which enable us to decide the point. Chenani Jagir is predominated by Hindus while Frontier Illaqas are almost entirely Muslim. Moreover, these two units alone exhibit abnormal non-working dependency. But even here Frontier Illaqas beat Chenani and land forward in the list of districts in this respect. Similarly Kashmir North, Kashmir South and Muzaffarabad districts where Muslim element is predominant do not show a better record than Kathua or Udhampur where the Hindus have a fair representation in population. The Gilgit district with a negligible minority of non-Muslims does not fare better and is on a par with Mirpur district in the Jammu Province where also the Muslim element is in a majority. Ladakh alone shows the smallest number of dependents and from the knowledge that we possess of the structure of Buddhist society we may safely conclude that their family life is more joint than that of the Hindus as they have no compunction even in having a joint wife or a joint husband as the case may be. The joint family cannot then be treated as a scape-goat and made to bear the blame of encouraging slothfulness unless it is forced to bear it by assumption that even Muslims are biassed in its favour.

Religion also which has incidentally entered into the discussion offers no solution of the conundrum, except perhaps to the extent that of all religions Buddhism seems to encourage the luxuriant growth of the weeds of humanity to the least extent.

Climate and civilisation, if considered as factors bearing on the problem are also not likely to lead us to any definite conclusion as Gilgit and Mirpur have extreme climatic differences but show an equal percentage of non-working dependency. Similarly there is little to choose between the Jammu and Kashmir Provinces.

We may now turn our attention to occupation and examine the figures in that light. It is no doubt true that we have not tabulated non-working dependents by occupational groups nor can we label a part of the State as predominantly industrial. For industry is still subordinated to agriculture every-where. In spite of all this a rough comparison is possible and Kashmir Province can be taken as comparatively more industrial than the Jammu Province which is more agricultural. If agriculture cannot support a large number of non-working dependents the percentage in Mirpur district, Chenani Jagir, Poonch Jagir, Jammu district baffles solution.

If industry on the other hand can support a larger number of non-working dependents the Kashmir Province ought to display some noticeable disparity from the figures of the Jammu Province but Kashmir South which is the most industrialised of the State districts has only 46 non-working dependents in a population of 100. And let it not be forgotten that quite a large number of its earners running into thousands had emigrated to the Punjab in winter when the Census was taken, who, if enumerated within the district, would have further lowered the proportion of non-working dependents.

Either then the theory does not square with facts or the distinction between working and non-working dependents introduced for the first time on the present occasion has not been properly grasped by the enumerating agency.

186. Adult Non-working Dependents.—In calculating adult non-working dependents, boys and girls below 10 and persons on the wrong side of sixty have been excluded. It is no doubt true that in several occupations a boy or girl of [illegible] cannot be deemed as a working dependent or earner as for instance in Professions

*162 of females than other divisions, but the existence of only 842 females per 1,000 males shows that the severity of climate is a strong factor acting adversely on the growth of the female content of the population. In the first place there is large number of male births than females and the climate being cold there are greater dangers from chills and exposures to young children and old persons of delicate constitutions. Since greater regard and preferential care of the male children secures immediate medical relief from them, the absence of such regard in the case of females exposes them to greater risks.

*162 **127. Causes of Deficiency of Sex-ratio.**—(*1*) *Female Infanticide.*—The custom of female infanticide which has its origin in the prohibitive expense of marrying daughters in high caste Hindus used to be common in the Duggar country especially among the Rajputs which accounts for the great dearth of females in that community, there being 754 females to 1,000 males. It cannot be said with certainty that the practice has altogether vanished although there can be no denial of its being considerably on the wane. The measures taken during this decade under the inspiration of His Highness the Maharaja Bahadur who has created a special trust (Dhandevi Memorial Fund) for the marriage of Rajput girls and also announced that for each female child born to a Rajput the father will get an acre of land, the custom may be said to be fast vanishing. The happy results of these measures have already begun to show themselves as at the current Census the female proportion of Rajputs has risen from 729 to 754.

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(*2*) *Neglect of Female Children.*—The neglect of female children exhibits itself in two different shapes—deliberate and unconscious. If the neglect of parents is intended to bring about the death of the female infant it amounts to infanticide but if on the other hand the neglect is not deliberate but due partly to habit and partly to greater regard for the sons who are better looked after than the daughters it is unconscious neglect. The cases of deliberate neglect are getting fewer and fewer with the advancement of civilization while unconscious neglect is still in vogue. This naturally takes place more among the poor whose slender means and little education do not allow them to maintain equality between children of both sexes. As already shown above this kind of neglect will be found more in Kashmir where exposures and chills to infant daughters are not attended to so promptly as in the case of sons, slightest trouble to whom summons immediate medical assistance. In the Jammu Province also the unconscious neglect is common but the climate being milder the children can carry through the mild winter even with poor clothing and chances of exposure are not so great as in Kashmir.

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(*3*) *Early Marriage.*—The practice of early marriage creating child wives and even mothers aged 11 or 12 years is responsible for greater mortality of females on account of too early conception. With the passing of the Regulation preventing marriage of girls under 14 and boys under 18 the practice may be said to have received its death blow and other conditions being favourable we should expect a better proportion of females at the next Census. The practice which was so common in the Duggar has given a serious set-back to the growth of Hindu population of the State which during the last forty years has shown a very unsatisfactory increase.

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(*4*) *Deaths due to Child-births.*—It is a well-known fact that many deaths of females in India take place at the time of child-birth which is due to the unskilful midwifery and septicaemia.

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[165]

(*5*) *Hard treatment to Women.*—The young wives are generally subjected to hard treatment at the hands of the mother-in-law while the young widows are regarded as a curse in Hindu families.

[606]

(*6*) *Hard Work.*—Over work or work under harder conditions coupled with the usual trouble of looking after the family, cooking the meals and doing several other things under unsanitary conditions within the four walls of the house also tells upon the health of women. The *Purdah* system further affects their health adversely.

[562]

*[Errata: read "for"; cf. errata sheet, p. 329, category 116 -- Analyst]

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

man who has retired from active work, his charge for grinding 000
being a percentage of the flour.

Here again in this country are to be seen the fair complexions, 142
the blue and the hazel eyes, the brown or gold-tinted hair. The men are in the main handsome, they are not as hard-looking as those of Gilgit; among the youths especially there is a blending with the rather effeminate young men of the Valley, but they are essentially men, their stride is long. They are taller than the others of the State, though not powerfully built, and it is seldom that one sees a fat Poonchi Muslim. Generally their faces are long, the complexion light brown, the nose large, aquiline and well shaped; quite frequently the black hair is wavy. In all they are a good-looking race, and this applies to both men and women, who even in their old age retain their good looks, the men then growing beards, and the eyebrows seeming to extend forward. What is more noticeable is that un- 515
like the peasants and farmers of the Kashmir Valley and Ladakh, they are not filthy dirty; you can with safety get close to them and enter their houses.

Those who have known the man of Poonch as a soldier or 181
as a servant—and large numbers migrated to India to work as such under British officers and residents—will agree that their foremost quality is reliability and faithfulness; as servants, if they like you, they will remain all their lives, if not, they will leave you at once, for theirs is a distinct line drawn between those they like and dislike. The women are not as bold as the 562
women of the Valley; they also go unveiled; their beauty is of a 609
different quality from those sisters over the mountains, who have a Jewish appearance. Although mostly Muslim, they do not scamper off round the corner of the house like the women of Baltistan when they see a stranger about, neither do they stand and stare at him as do those of Ladakh; they just continue with their work as though unaware of his presence, while the children run out to look at him, standing at a distance. Unlike 609
the men of Gilgit who scowl, the man of Poonch will usually greet one with a friendly grin if not a smile.

From the smooth surface of the hard giant boulders in the 133
Poonch Valley, it is believed that at one time a glacier moved 312
where the river now runs, yet strangely enough on the right of

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

The tents TO BE TAKEN IN THESE HILLS ARE MUCH LIGHTER THAN 484
those square double-roofed tents used in India; even the smaller 342
variety of that sort called "hill-tent" is somewhat too cumbersome. A simple tent, 9 feet square and 7 feet high, with the sloped roof ending in a wall of 3 feet, suits us best. For natives, a tent with the roof slope continued to the ground is good, since, for the same height, it gives more floor-space. A small shāmiāna, or square awning on four poles, with or without side curtains, is one of those things that will add to one's comfort; it affords shade without the confinement of air; for indeed the inside of such tents as we have spoken of is almost unbearable from heat when under a bright sun; only one reckons on being able to pitch under the shelter of a tree; in default, a shāmiāna will be most useful. At one time I arranged a tent, of somewhat different shape, in such a way that one side would lift up, and, being supported on a couple of sticks, do duty for a shāmiāna by day, while at night the join was laced up and the tent made taut again.

Very moderately provided after this plan one will require 482
some twenty coolis for porters. If one lays in stores for a march 492
of some months, it will want great care and a stern though discriminating rejection of the unnecessary, to keep the number from running up to fifty or more.

One seldom or never has baggage animals of one's own enough for the carriage of the camp; it may be useful in some cases to keep two or three mules or baggage-ponies; but it would not be wise to depend on them, for on these rough roads they are so apt to break down—to get a sore back or to fall lame; and sometimes one wants to go where neither mule nor pony can follow. The universal practice is for an Englishman, or for any native of rank who may get a special order from the Maharaja, to take his carriage, whether it be ponies or coolis, from stage to stage, changing it, getting fresh men or animals from the villages round, for each day's march.

Along the frequented roads there are special officers (called [622]
Kotwāl) for managing this business; where these are not, it becomes the duty of the lambardār, or headman of the village (called mugaddam in Kashmir) to undertake the service.

Serious crime is rare, and the force of regular police is comparatively small. It includes 3 assistant superintendents, 9 inspectors, 297 subordinate officers, and 1,213 constables, costing about 2·2 lakhs annually. The force is controlled by two Superintendents for the chief provinces of Jammu and Kashmīr. Police duties in the villages are performed by the *chaukīdārs*, who are generally Dums in the Jammu province, and are paid by the villagers. The responsibility of the headman for reporting crime is insisted on. A training school for regular police is maintained, and the system of identifying convicts by thumb impressions has been introduced. In 1904–5, only 2,076 cognizable cases were reported, of which 640, or 30 per cent., ended in conviction. Police. 625 [652] [622]

Central jails are maintained at Jammu and at Srīnagar, and seven small jails in outlying places. Both the Central jails are usually overcrowded, the daily average number of prisoners in 1904–5 being 543. The expenditure in the same year was Rs. 47,000 on the Central jails, and Rs. 3,600 on the others; and in 1905–6 a total of Rs. 54,000. Convicts are employed in printing, paper-making, and other minor industries in the Srīnagar jail, and in printing, weaving, and manufacturing industries at Jammu. The receipts for jail manufactures in 1905–6 were Rs. 18,000. Jails. 697 [652]

The Census of 1901 showed how little attention was formerly paid to education. In that year only 2 per cent. of the population could read and write. Among males the proportion rises to 3·8 per cent., while among the total female population only 1,260 were literate. Hindus appear to be much better educated than Muhammadans. In 1900–1 the State maintained 87 schools, attended by 6,197 boys. By 1905–6 the number of State schools had risen to 154, including two high schools, a normal school, 7 Anglo-vernacular and 12 vernacular middle schools, and 133 primary schools. Besides these, 3 girls' schools are maintained by the State at Srīnagar; and there are one aided girls' school at Jammu, two aided high schools and an aided middle school at Srīnagar, and an aided middle school at Jammu. Sanskrit schools attached to the State high schools, one at Jammu and the other at Srīnagar, teach up to the Shāstri standard. The total number of pupils in all the schools was 11,460. The department is under the control of the foreign minister, who is aided by an inspector and two assistant inspectors of schools. There being no State college, 17 scholarships are annually granted by the Darbār to students for prosecuting their studies at colleges at Lahore. Two scholar- Education. 871 [212] [563]

654 The saffron of Kashmir grown in one important locality
242 in the valley, is very famous. The Department has recently made some successful experiments in growing this saffron in Kishtwar in Jammu Province.

The Department also sends peripatetic parties of gardeners to the villages to demonstrate to the *zamindars* the operations connected with orchard laying. Demonstrations are given and the people educated regarding the control of pests. An Act for compulsory spraying of fruit plants has been promulgated. Agriculture, fruit, and flower shows are held annually at several places in the State to arouse the interest of the people in improved methods of agriculture, horticulture and floriculture.

The Department maintains poultry farms in which improved breeds are raised. Eggs and chicks are supplied to *zamindars* from these farms. His Highness' Government are a member of the Imperial Council of Agricultural Research and the Council has provided funds for (1) the San Jose Scale and the Woolly Aphis Research Scheme, (2) the Rice Research Scheme and (3) the Vegetable Seed Production Scheme in the State. A fruit survey scheme has also been sanctioned by the Council.

* * * * * *

657 The establishment of *panchayats*[1] in the villages of the
[647] State under the Panchayat Act has received a great fillip
623 since 1937 with the creation of a separate Department of Rural Development. To start with the Government
[652] sanctioned a lump sum grant of Rs. 40,000 for execution of improvement works. The grant was raised to Rs. 1,00,000 later. Subsequently the grant of Rs. 40,000 provided for the *kandi* water supply was transferred to this Department, raising the total to Rs. 1,40,000 in S. 1996-97. In S. 1999 the grant stood at Rs. 2,00,000. The *panchayats* do not merely decide petty cases. They are engaged in the work of rural reconstruction and are co-operating with the Government in the matter of execution of improvement schemes in rural areas. Besides providing free manual labour for construction of village roads and sinking of wells and similar other works, the *panchayats* have also made cash contributions for these public utility works. Villagers are also contributing towards the purchase of the community Radio sets, digging of wells,

1 [ie, village councils, usually composed of five members -- Analyst]

paving of village lanes, construction of drains and linking of villages by fair weather roads. In the domain of health and sanitation and anti-epidemic work, *panchayats* have shown especially good results. Cleanliness weeks have been celebrated and houses, compounds, lanes, springs, wells etc., have been systematically cleaned. Latrines and bath rooms have been constructed in a number of villages, thousands of manure and soakage pits have been dug and a large number of drains has been prepared. Cattle pounds have been opened in several *panchayat* areas and vehicle stands and slaughter houses have also been provided. Carefully planned campaigns are being arranged in selected areas with a view to educating the ignorant masses about the causes and prevention of common diseases. A Health and Sanitation campaign in Kashmir Province and an Anti-malaria campaign in Jammu Province have now become regular features of the activities of the Department. The *panchayats* take a prominent part in the distribution of better seeds and poultry to the *zamindars* under the guidance of the Agriculture Department. Extensive work has been carried on by the Rural Development Department in the cause of village uplift. Comprehensive economic surveys have been launched with a view to understanding the causes of the economic, social and cultural backwardness of the rural population. Over 2,700 villages have been surveyed so far.

Among the matters receiving the attention of the Department are the development of decaying village industries and propaganda for adult education. Two schools, one for shoe-making at Neloi and the other for knitting at Jatlan, in Mirpur, are functioning under the guidance of the Department.

The Department has also built tanks, bored deep wells, laid pipes and provided hydrams for water in the *kandi illaqa* of Jammu Province. Experiments in rock boring for drilling wells in the *illaqa* are in hand. During S. 1999, the budget allotment of Rs. 40,000 for supply of drinking water to the *kandi illaqa* was raised to Rs. 75,000. Further, His Highness the Maharaja Bahadur was gracious enough to donate Rs. 25,000 for construction of wells in the *illaqa*. Shri Yuvaraj Karan Singhji also donated Rs. 10,000 for the purpose.

657 To insure against food scarcity that had previously
623 threatened the village areas in Kashmir Province, the *panchayats* in Kashmir Province collected in S. 1999, 60,000 *kharwars* of *shali* and maize on *khush-kharid* basis for use in times of scarcity.

With a view to minimizing the migration of unskilled workers from Kashmir Valley to the plains in the winter for work and finding suitable productive work in the State itself for the men who migrate and as near their homes as possible, the Rural Development Department was entrusted with investigating the matter and preparing lists of men who migrate and the kinds of work suited to them. With the help of the *panchayats*, the Department was able to submit the details to the Government within a very short time of a month and a half. On the basis of this information, the Government appointed a committee for devising schemes calculated to provide labour to such labourers. As a result of the recommendations of the committee, Government sanctioned several schemes for providing employment to large numbers of people.

* * * * * * *

656 Nor have the interests of the masses of the urban population which include manufacturers and traders, artisans and craftsmen, owners of house-boats and boatmen and skilled and unskilled labourers been lost
658 sight of. Primary education for boys has been made free and compulsory in the cities and important towns. As recommended by the Glancy Commission, the fees previously imposed on visitors to the Mughal Gardens near
651 Srinagar were abolished. Taxes on boat-men have in certain cases been reduced or remitted, and sites for mooring of house-boats have been provided either at
441 cheap rates or free of rent. An industrial exhibition has been held at Srinagar annually since 1929. The
543 exhibition attracts a large number of people including visitors, with the result that not only have there been greater sales, but there has been marked improvement in the variety and the finish of the goods produced. In order to provide assistance in the marketing of goods manufactured in the State, an Industrial Museum and Sales Emporium was opened at Srinagar towards the end of 1941. A similar institution has been started at Jammu also.

Serious crime is rare, and the force of regular police is comparatively small. It includes 3 assistant superintendents, 9 inspectors, 297 subordinate officers, and 1,213 constables, costing about 2·2 lakhs annually. The force is controlled by two Superintendents for the chief provinces of Jammu and Kashmīr. Police duties in the villages are performed by the *chauktdārs*, who are generally Dums in the Jammu province, and are paid by the villagers. The responsibility of the headman for reporting crime is insisted on. A training school for regular police is maintained, and the system of identifying convicts by thumb impressions has been introduced. In 1904–5, only 2,076 cognizable cases were reported, of which 640, or 30 per cent., ended in conviction. Police. 625 [653] [622]

Central jails are maintained at Jammu and at Srīnagar, and seven small jails in outlying places. Both the Central jails are usually overcrowded, the daily average number of prisoners in 1904–5 being 543. The expenditure in the same year was Rs. 47,000 on the Central jails, and Rs. 3,600 on the others; and in 1905–6 a total of Rs. 54,000. Convicts are employed in printing, paper-making, and other minor industries in the Srīnagar jail, and in printing, weaving, and manufacturing industries at Jammu. The receipts for jail manufactures in 1905–6 were Rs. 18,000. Jails. 697 [652]

The Census of 1901 showed how little attention was formerly paid to education. In that year only 2 per cent. of the population could read and write. Among males the proportion rises to 3·8 per cent., while among the total female population only 1,260 were literate. Hindus appear to be much better educated than Muhammadans. In 1900–1 the State maintained 87 schools, attended by 6,197 boys. By 1905–6 the number of State schools had risen to 154, including two high schools, a normal school, 7 Anglo-vernacular and 12 vernacular middle schools, and 133 primary schools. Besides these, 3 girls' schools are maintained by the State at Srīnagar; and there are one aided girls' school at Jammu, two aided high schools and an aided middle school at Srīnagar, and an aided middle school at Jammu. Sanskrit schools attached to the State high schools, one at Jammu and the other at Srīnagar, teach up to the Shāstri standard. The total number of pupils in all the schools was 11,460. The department is under the control of the foreign minister, who is aided by an inspector and two assistant inspectors of schools. There being no State college, 17 scholarships are annually granted by the Darbār to students for prosecuting their studies at colleges at Lahore. Two scholar- Education. 871 [212] [563]

657 State some measures vital to the advancement of the people, such as the Prevention of Infant Marriage Regulation, raising the age of consent to 14 for
642 girls and 18 for boys and the stoppage of female infanticide amongst Rajputs and prohibition of juvenile smoking. Many of the improvements in trade, industry, communications, education, irrigation, sanitation etc. which have already been dealt with owe their origin to his solicitude to see his subjects happy and prosperous.

642 The administration is conducted by His Highness through Ministers (now headed by a Prime Minister) who enjoy large powers in their respective portfolios. His Highness has followed a policy of decentralization of powers in all branches of administration consistent with efficiency and good Government.

692 31. **Courts.**—The stability and growth of society hinges to a large extent on the efficient and speedy administration of justice through the channel of Judicial Courts and on the enactment of laws conducive to the welfare of the masses. The Census Report is not the proper place to record an account of the various salutary laws passed during the decade as the space is naturally limited and no justice can be done to the subject. As regards the Judicial system of the State it is modelled on the British Indian system of administration of justice with certain important differences such as the exercise of civil and criminal jurisdiction by the same judicial officers and the facilities allowed to litigants to appear personally in the High Court to plead their case. The separation for which a vigorous and persistent demand exists in British India is already in operation here.

The decade has witnessed the formation of a High Court Bench consisting of a Chief Justice and two Judges in supersession of the former system of a single Chief Justice of the High Court. His Highness takes a personal interest in the selection of Judges who can consequently compare favourably with their compeers in British India. The judiciary in the subordinate courts is recruited from amongst qualified hands who are either barristers or graduates of law.

691 The total number of Courts has increased as will be seen in the margin.
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	Number of Courts.	
	1921.	1931.
Civil Courts ..	50	44
Criminal Courts ..	127	127
Revenue .. exercising criminal powers ..	88	97
Lawyers including Advocates ..	173	177

The number of suits disposed in 1931 comes to 21,904 while the suits filed number 20,641 which is a sure proof of the fact that justice is not deferred but promptly administered. Moreover the spirit of litigation seems on the decline as the number of suits filed in 1921 was 23,009. The expenditure of the Judicial Department has risen from Rs. 510,938 in 1921 to Rs. 648,246 in 1930. The highest expenditure was incurred in 1928 when it came to Rs. 733,302. The total cost of administration of justice for the decade is Rs. 7,008,725.

625 32. **Police.**—The decade has witnessed the augmentation of the Police
652 Force in all ranks and a rise in the status and emoluments of these custodians of public peace and safety. The diagram in the margin will convince the reader of the rapid progress made in the State in this direction. The Executive and the Clerical Staff was separated. The total cost of Police Force in 1930 was Rs. 712,588 compared to Rs. 414,621 in 1920, giving an increase of 71·8 per cent. As regards offences, those against State and public tranquility, murders and other offences against person exhibited an increase, while

	1931
Inspector-General of Police ..	1
Deputy Inspector-General of Police ..	2
Superintendents of Police ..	7
Assistant Superintendents of Police ..	6
Inspectors ..	16
Sub-Inspectors ..	60
Head Constables ..	207
Constables ..	2,077

674

hand	hath	hath	háth	hath	hath	hathi	hath
foot	pair	per	khur	pko	khur	khur	khur
nose	nak	nak	nák	nak	nak	nast	nast
eye	akhi	akh	achi	aisi	ach *and* akh	ach	ach
mouth	—	mith	kahá	ti	as	ass	ás **
tooth	dand	dand	dant	dand	dand	dand	dand
ear	kan	kan	kan	kan	kan	kan	kan
hair	vál	bál	kesh *and* pa-pharshá	bál	sharwár ††	kí	wál
head	sir	sir	shir	dog	rot	loth	kal
tongue	jib	jib	jib	zib	jib	zeo	zeo
belly	dhí	dhí	pet	dhí	pet	yad	yad
back	pith	kand	pith	pith	pith	shána	shána
iron	lohá	lohá	lih	lohá	lohá	ahistar	ahistar
gold	sonú	sonú	sonú	sonú	sonú	shongo	son
silver	chándi	chándi *and* rúpá	chándi	rupo	rup *and* rupá	sún	rup
father	pyú	pyú	bábá	bú	bábá	bábá	bab, moi, *and* bábá
mother	mái	mú	ammá *and* lyú	baiyá	ijá *or* ij	ammá	mái, dédi,*** *and* ápá
brother	bú	bú	bhrá	gá	bá *and* bhái ‡‡	bhájji *and* bhái ‖‖	bai
sister	bahín	bahin	bahin	bahin	did *and* bahín §§	bhingdi *and* bahín ¶¶	bain *and* bindidi ***

* Often used in the plural, thus: *atá rúpík*, eight score.

† Fem. sing., *mori*; mas. plu., *moré*; fem. plu., *moriyík*.

‡ *as* = these, *ás* = those.

§ I am not sure whether this is not *áy*.

‖ There is a vowel-sound in Kashmíri which is not provided for in the alphabetical system used for the other dialects; it is like the *eu* in French, or *ö* in German; or it may be said to be like *o* in Hindustání, elongated, but not elongated in such a way as to make it like *á*; I have provisionally put *á* to represent it.

¶ For "his" I have also *tassa*, and for "theirs" I have *tassa hand*.

** The character *á* used in the Kashmíri vocabulary, denotes a very broad sound, as in the English "awl," somewhat different from that of *á*; Sir G. Campbell makes the same distinction.

†† The side-locks are called *pátet*.

‡‡ *dad* = elder sister; *bahín* = younger sister.

¶¶ *bhingdi* = elder sister; *bahín* = younger sister.

‖‖ *bhájji* = elder brother; *bhái* = younger brother.

*** *á* for the Kashmíri language denotes a sound like that of the *o* in *than*.

197 [601]

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[601]

VOCABULARIES COMPARED—*continued.*

English.	Dialects of the Outer Hills.		Dialects of the Middle Mountains.				Kashmir.
	Dogrí.	Chibhálí.	Rámbani.	Bhadarwáhi.	Pádari.	Kishtwári.	Kashmiri.
man	ádmi	ádmi *and* janá	mánú	mahánú	mán	mán	mányu
woman	janání	trimat	zanán	kwaňah	gíún	—	zenán
wife	istrí	—	—	kwaňah *and* kli	zel	zanáh	kulai *and* ásahan
child							
son	putar	pútar	lokú	ko	kwá	ahúr	nichu *and* gubar
daughter	dhí	dhí	kúrí	koí	kúí	koří	kor *and* kúr
slave	ghulám, banda	—	pálak *and* kamá	—	—	—	ghulám
cultivator	jamíndar	zamíndár	zamíndár	zamíndár	jamíndár	zamíndar	gurusé
shepherd	—	pálá *and* gwálá	gwál	gaddi *and* puhál	gwál *and* phál	gwál	phál
God	parmeshwar	ísudá	parmeshar	parmeshar	parmesar	—	ísudá
devil	—	shaitán	masán	none	none	—	masherán
sun	súraj	di	súrj	diháro	dis	akhtáb	ákhtáb
moon	chand	chan	chándní	chándní	chandni *	tsandar	zún
star	tárá	tárá	tárá	tárá	tárá	tárak	tárak
fire	ag	ag	ág	ág	ág	nár	nár
water	jal	páni	páni	páni	páni	pálí	áb
house	ghar	ghar	ghar *and* gí	ghar	obar, ghar, *and* gí	gharo	ghör *and* kör
horse	ghorá	ghorá	ghorá	ghoro	ghorá	gúr	gur
cow	gáo	gá	gáo	gau *and* baisi	gá	—	gáo
dog	kuttá	shúná	shúná	kuttar	kuttar (*f.* kuttari)	hon	hún
cat	billí	billí	bilár	billú (*f.* billí)	balá (*f.* balái)	brár	brer
cock	kukar†	kukar	kukar	kukar	kukar	koka	kokar
duck	batak	batak	batak	batak	—	—	batak
ass	khotá	khotá	khotá	khoto (*f.* khotí)	—	khar	ákar
camel	úní	uní	—	úní	—	—	úní
bird	pakru	pakrú	pakrú	pakrú	pakrú		
go	ja	juliyá *and* gachiyá‡	gá	gá	gá	gata	gata
eat	khá	khá	khá	khá	khá	khlá	khe

113, 631, 642, 648 Kashmir AV1

[For information concerning temporary provisions in the Indian Constitution of 1950 pertaining to the State of Jammu and Kashmir, see 43: Santhanam, AW1 India, category 116, pp. 302-304.]

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113

Kashmir AV1

[For information on the Kashmiri administration of Ladak, see 2: Ramsay, AJ4 West Tibetans, category 116, pp 24-25, 43--Analyst]

1: Drew G-3 (1882-1872) 1875 AV1 Kashmir AV1

114 may find his way through what is the really complicated geography
121 of a tract which is large in extent and varied in character.

There is no large part of this country that is altogether unknown to the Western world. There is hardly any place we shall reach that has not been visited, and few places that have not been measured, by Englishmen who have preceded me. Many of the previous travellers, too, have given to the public the results of their observations. If I were writing a compilation from their books and memoirs, or if I were attempting to consolidate their information with my own, this would be the place to enumerate their various works. But as I propose rather to give a simple version of what I myself observed, whether it be the same as, or whether it be different from, what has before been told, I shall only refer to other writers where I have been distinctly indebted to them, or where it may be necessary to comment on their facts or their conclusions.

101 I have confined myself in this account to the territories of the
[631] Maharaja of Kashmir, for the reason that my travels in the
[643] Himalayas were almost entirely restricted to them. This ruler has for his full title "Maharaja of Jummoo and Kashmir." By the Panjābis he is most commonly called after the former place, by Englishmen after the latter. It is this last practice which has led Englishmen at home to confound "Kashmir" with the whole of the territories. This mistake (which has unfortunately found its way into the maps of India) I try to guard against by using for my book the title "Jummoo and Kashmir Territories," and by restricting the use of the word "Kashmir" to the very defined tract that from time immemorial has borne the name. It must be understood, moreover, that the above title held by the Maharaja is not complete as denoting all the territories ruled by him; for these include, besides the Jummoo districts and Kashmir, the more distant countries of Ladākh, Baltistān, and Gilgit, all of which will come under our notice.

131 The relationship, physical and political, of this tract with
435 India now deserves our attention. The map of India,[1] given with this book, will help us to understand its position at the edge of

[1] [cf. category III End Map I -- Analyst]

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

the great plain of India which sweeps unbroken from the mouths of the Ganges to the western part of the Panjāb, continuously skirted on the north by the Himalaya Range, which has a direction varying in a curve from east and west to south-east and north-west. It is the last strip of the plain and the wide mass of the mountains on the north of the Panjāb that make up the territory. Politically, it is a government tributary to the Queen, with relations defined by certain treaties, which will be more fully spoken of hereafter, but whose result may here be said to be that the ruler is obliged to govern his foreign politics according to the views of the Government of India, while in domestic administration he is nearly independent.

Measurements of the territory show it to have a length in one direction, from south-east to north-west, of close on 400 miles, and at right angles to that, from south-west to north-east, of 350 miles. Measured from south to north it may be said to extend for 240 miles from lat. 32° 30′ to lat. 36° N.; and from east to west, for 350 or 400 miles, from long. 73° 30′ to 80° E.; these, however, must be taken only as general measurements, the irregularity of outline prevents a more definite statement in brief. The area I estimate at 68,000 square miles.

The form of the ground we have endeavoured to represent on the maps both by careful attention to the hill-shading and by the statement of the heights of certain positions. Under the heading of each tract described much will be said on this subject; but at this stage it is advisable to give a slight sketch of the vertical geography of the whole area.

The lowest part is the strip of plain on the south-west, which is continuous with the great level plain of the Panjāb; it is 900 or 1000 feet above the sea.

The mountains begin along a very definite line. The first ridge is a line of hill from 1000 to 2000 feet above the plain, that is to say 2000 or 3000 feet above the sea. Next comes a tract of rugged country, which includes various ridges running nearly parallel to the first one, with long narrow valleys between them. These ridges are 3000 and 4000 feet high, while the valleys have

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

563 The Tibetan races, whom we now reach, have the characteristics of the Turanian family (of which the Chinese and the Japanese
101 are the instances most known to Englishmen) in varying degree. The Chāmpās have those features most markedly, next the Ladākhī, and in a less degree the Baltī. The two first of these subdivisions are Buddhist in religion, the last Muhammadan. Of these Tibetan races are the people who live in the loftiest of the inhabited regions; the Chāmpās, who are nomads, wander among the high-level valleys of Rupshu; the Ladākhīs, who are a settled and cultivating race, are in villages which in height above the sea vary from 13,500 to 9500 feet; the next, the Baltīs, are found at from 10,000 or 11,000 down to 6000 feet.

As for the languages spoken, a separate chapter treats of them, and some facts of their distribution are given in the explanation of the Language Map.* 1/n

557 Countries separated by so many mountain chains; races so
643 widely different; how did they all come to be under one ruler?

The answer to this almost resolves itself into the history of one man, of the one who by exercising with wonderful persistence the qualities of a soldier and a diplomatist succeeded in raising himself from an inconspicuous station to a position in which his adherence and goodwill became of extreme value to the British Government in India, who, in their turn, enabled him to achieve an object that for long had been dear to his heart, and in giving over to him Kashmir completed the agglomeration of all the countries we are treating of into one state. This man was Maharaja Gulāb Singh, the father of the present ruler.

175 I shall attempt a brief sketch of the course of the events which
642 led to the result above pointed out.

631 From time immemorial—the natives say for 5000 years—Jummoo has been the seat of the rule of a Hindū dynasty, of a family of Rājpūts, whose influence spread for some distance over the lower hills, the extent of that influence varying, no doubt, at different times. There was little intercourse with the outer world;

* See Chap. XXI., on Languages, and Chap. XXII., In Explanation of the Maps.
1/n RF category 116 End Map IV

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

some contact with it occurred indeed during the time from the sixteenth century onwards from the passage near, if not through, the country of the Mughal Emperors of Delhi towards Kashmir; or again when one of the Western invaders of India swept along at the foot of the hills, and the hill-men were able to annoy his armies while congratulating themselves on the rugged character of their own country, which made it by its poverty unattractive and by its difficulty of access even repulsive to those bent on rapid conquest and plunder. A little after the middle of the last century we find that the power of the Jummoo ruler, exercised either directly or by feudatory chiefs owing allegiance, extended eastwards to the Râvi River or nearly so, westwards to some miles beyond the Chinâb, southwards for some little way into the plains, and northwards as far as the beginning of Middle Mountains. The feudatory chiefs, those for instance of Akhnûr, Dalpatpûr, Kiramchi, &c., governed their own subjects, but to the ruler of Jummoo they paid tribute and did military service. During a portion of the year they would be present at Jummoo itself, attending the court of the ruler and holding separate ones themselves. At this day various spots in that town are remembered where each of these tributaries held his court on a minor scale. Doubtless there was some petty warfare, resulting sometimes in an extension and sometimes in a contraction of the power of the central ruler; but usually the chiefs were more occupied in sport than in serious fighting, and the various families continued in nearly the same relative positions for great lengths of time.

175 642 631 [651] [701] [554]

The rest of the Outer Hills and some of the Middle Mountain tract were thus occupied:—Eastward of Jummoo there were independent rulers at Basoli and Kishtwâr, of Râjpût caste, some few details of whose history will be given as we come in our geographical survey to each of those places. North-westward of Jummoo were the two small states of Bhimbar and Râjâori, whose rulers were Muhammadans, Muhammadanised descendants of Râjpût Rajas, still bearing the Hindû title of Raja and still recognized as belonging to certain subdivisions of the Râjpût caste. These two had, I think, become more closely connected

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1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV.

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with, more completely dependent on, the Delhi power, before its breaking up, than had the Jummoo Raja, because the highway along which the Delhi Emperors used to march from India to Kashmir led straight through their territories and past their very castles. But after the decline of the power of Delhi and the occupation of Kashmir by the Pathāns or Afghāns (who were connected with Kābul and not with India) these rulers of Bhimbar and Rājaori became again as free and independent as the one of Jummoo. Farther west, up to the Jhelam River, the ground seems to have been occupied politically by local chiefs, ruling each over but a few villages. These, all Muhammadans, ruled over Muhammadan subjects. Still in many cases the Hindū origin of both can be traced. The importance of these was nearly the same as that of the lesser chiefs of the Jummoo side; but they seem to have kept more separate, and not to have agglomerated, not to have come under any one ruler as feudatories, but to have kept independent; so that almost village by village the country was governed by separate Rajas, and to this day many headmen of villages in that western tract bear the title of "Raja."

We have thus accounted for most of the country up to the first great mountain range. Of Kashmir and Ladākh we will speak later; but now we must come back to Jummoo, on which place hinged the coming fortunes of all these regions.

At Jummoo, in the middle of the eighteenth century, ruled Raja Ranjit Dev, a man whose qualities as a ruler are there spoken of with the highest respect. He has a reputation for having been a wise administrator and a just judge. He was a tolerant man; he encouraged Muhammadans as well as the people of his own faith; under him many were attracted to Jummoo, and the town spread and flourished. Up to this time the state of independence of the mountaineers had continued. But his epoch was both the culmination and the beginning of the end of the old state of things. With his death, which occurred about 1770 or 1780 A.D., began changes from outside influences, which only ended when, in the year 1846, the ruler of Jummoo became tributary to the East India Company.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

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At the time of Ranjit Dev the Sikhs had become rulers—not, indeed, in any organized form, but in separate clanships—of that portion of the Panjāb which adjoined the Jummoo territory on the south. The ardour of fighting was so strong in these Sikhs that all their neighbours were likely, in turn or as occasion might lead, to feel its effects. In the case of Jummoo the occasion arose soon after the death of Ranjit Dev.* The disputes for succession which have been so common in Oriental dynasties, and not least common when the question is of succession to a firm and able ruler, here also sprung up. George Forster (who, probably, was the first Englishman who ever set foot in Jummoo) tells us that of three sons of Ranjit Dev, one killed the intended successor and imprisoned the third, but that this one, escaping, made his way to the Sikhs, who took up the quarrel for an excuse for invading and laying waste the country. Mān Singh,† the head of one of the Sikh clans (whose son, Ranjit Singh, afterwards combined all the clans, and from them made a monarchy that lasted for a generation), plundered Jummoo, and from this time the old hill principality became dependent on the new sect that dominated the Panjab. These Sikhs, about the same period, but under, I think, different leaders, from different clans being concerned, penetrated into other portions of the Outer Hill region. For instance, Basoli was occupied by them some time before 1783, and, probably later, Rāmnagar also fell to them. In most cases some scion of the old reigning families was kept in as tributary ruler, for it would have been difficult for the Sikhs themselves, unused as they were to rugged ground, to govern directly the scattered inhabitants of such a rough hilly country. This arrangement again naturally brought about or gave opportunities for disturbances and revolts, which continually occurred. The unsettled state of the hills was a source of disquiet to Ranjit Singh, when, having got possession of Lāhor, he had become chief ruler of the Sikhs. In tracing

* I am not certain whether or no in Ranjit Dev's own time influence had been exerted by the Sikhs so as to bring Jummoo in any way tributary to them. At all events, it was not till after his death that active interference on their part occurred.

† This name is erroneously given in some English books as Maha Singh.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

175 642 631 out Ranjīt Singh's efforts for the settlement of the hill districts, we come in contact with the family who exerted for so many years an important influence in the Lāhor state—an influence which much affected the English in their dealings with it—and between whom and the English Government the relations that were entered on constitute the foundation of the present political constitution of the territories we speak of.

557 175 642 631 159 J. D. Cunningham, in his 'History of the Sikhs,'* shows that from a brother of Ranjīt Dev, Raja of Jummoo, were descended, in the third generation, three brothers, Gulāb Singh, Dhiyān Singh, and Suchet Singh. These three were young men at the time when Ranjīt Singh's rise to chief power at Lāhor made that the most likely place for the advancement of those whose only trade was fighting. The two elder brothers, Gulāb Singh and Dhiyān Singh, came to Ranjīt Singh's court with the object of pushing their way as soldiers of fortune. Gulāb Singh first became a *sawār*, or trooper, under Jemadār Khushiāl Singh, a trusted servant of Ranjīt Singh's. I do not know what was Dhiyān Singh's first step; but it was not long before he attracted the attention of the ruler, for he was a young man of considerable gifts of person as well as mental talents. He obtained the special favour of Ranjīt Singh, and before long was advanced to the important post of deodhīwālā or deorhīwālā, that is to say, chief [661] door-keeper. In a native court, a place of personal government, the door-keeper, possessing as he does the power of giving or restraining access to the chief, has considerable influence; this influence Dhiyān Singh now exerted in "making a party," so as by this means, as well as by his own exertions with the Maharaja Ranjīt Singh, to advance his family. The personal qualifications of the brothers at the same time helped, and it was not long before the fortunes of all three—for Suchet Singh had joined his elder brothers—became well founded.

Gulāb Singh rose to the independent command of a troop, and in one of the hill wars he distinguished himself by taking

* I have repeated in Appendix VI. the genealogy given by Cunningham.

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prisoner Āgā Jān, the Raja of Rājāorī, who was then resisting the Sikh forces. For this service, and with the object of utilizing those of the families of hill rajas who were attached to his government in keeping in subjection the tribes that had been giving trouble, Ranjīt Singh conferred on Gulāb Singh the rajaship of Jummoo, to be held as a fief. This was about the year 1820. On the brothers Dhiyān Singh and Suchet Singh was also bestowed the title of Raja, and they received, whether at this time or later I know not, a portion of territory to be held on the same terms as was Jummoo by Gulāb Singh. Dhiyān Singh received Pūnch as his principality, and Suchet Singh Rāmnagar. 557 175 642 631 159

It is with Raja Gulāb Singh that we are now chiefly concerned. While Dhiyān Singh remained at Ranjīt Singh's court performing an important part in protecting the interests of the family by securing his own influence with the ruler, to whom they were all tributary, and on whom indeed they were still thoroughly dependent, Gulāb Singh spent most of his time at Jummoo and in its neighbourhood, occupied first in consolidating and then in extending his power, though, as occasion required, he would, as was his bounden duty, join the Sikh army with his forces, and take part in their military operations.

Gulāb Singh's own immediate subjects had, by the continuance of disturbances, the absence of settled rule, become somewhat lawless; robbery and murder were common; it is said that at that time a cap or a pagrī that a traveller might wear was enough for a temptation to plunder and violence. With a firm hand Gulāb Singh put this down, and brought his country to such a state of quiet and security as makes it at this moment in that respect a pattern. As to the feudal chiefs around him, he in some cases—for what particular causes or with what excuses it is difficult at this time to trace—confiscated their fiefs and became direct ruler; in other cases he retained and attached to his government the nobles, while gradually lessening their political importance. The tendency of his government was always towards centralization. He was a man of stronger character than most of 642 175 631 159 [578]

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the rulers that had preceded him, and probably his experience in the wider area of the Panjāb had taught him both the advantages and the feasibility of relatively diminishing the power of feudal subordinates.

159 643 175

Gulāb Singh in later years came in contact with many Englishmen, and several of these have written their impressions of his character. I myself never saw him; he died before I came to Jummoo; but his doings and sayings were still much thought of there, and I endeavoured to form, from what I heard, an estimate of his character.

Of his powers as a soldier I was unable to form a clear judgment. He seems to have been thoroughly brave, but always careful and prudent. Though no great feats of arms are recorded of him,* yet he was generally successful. He was more ready to intrigue than to employ force; but when the necessity for fighting was clear, he proved almost as much at home in it as he was in diplomacy. A great part of his success was due to the wisdom he displayed in recognizing the times when each could with most advantage be brought into play.

As an administrator he was better than most of those of his own time and neighbourhood, but yet the results of his rule do not give one the highest impression of his powers in this respect. He knew how to govern a country in the sense of making his authority respected all through it. For the carrying out of the further objects of good government he probably cared little; his experience had shown him no instance of their attainment, and possibly he had not in his mind the idea of a government different in kind from that which he succeeded in administering; for of all the governments within reach of his observation those were good in which the authority of the ruler was assured by force and the revenue came in punctually. On this principle he consolidated his power.

One of his chief faults was an unscrupulousness as to the means

* The defence of the Lāhor fort with a small force against the Sikh army, in the time of the dissensions, is, however, a brilliant deed of his that now comes to my mind.

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159 his. To fortify my conclusions I will now quote from the 'History
643 of the Sikhs,' by J. D. Cunningham, an author who wrote with
175 rare impartiality, one who was able to divest himself of the prejudices of his own nation in estimating the qualities and the deeds of their enemies. Writing at the crisis of our relations with the Panjāb State, a time when Gulāb Singh's name was in everyone's mouth, he says,* "In the course of this history there has more than once been occasion to allude to the unscrupulous character of Raja Golab Singh; but it must not therefore be supposed that he is a man malevolently evil. He will, indeed, deceive an enemy and take his life without hesitation, and in the accumulation of money he will exercise many oppressions; but he must be judged with reference to the morality of his age and race and to the necessities of his position. If these allowances be made, Golab Singh will be found an able and moderate man, who does little in an idle or wanton spirit, and who is not without some traits both of good humour and generosity of temper."

175 Having thus seen Gulāb Singh firmly fixed at Jummoo, we
642 must, before tracing the acquisition by him of further territory,
●631 look to the early state of the other countries that now form part of the dominions under the government of Jummoo, beginning with Kashmir.

The Hindū history of Kashmir, which was brought into notice by Professor H. H. Wilson, tells of a succession of kings who ruled in the valley, and tells something of their relations with their neighbours. We cannot enter into these records, but of some of the events that have occurred in the last five centuries we will note the succession, since each change within that period has left its mark on the country recognizable by all at this day.

In the beginning of the fourteenth century after Christ the last Hindū king of Kashmir lost his throne. One Shāh Mīr, his minister, a Muhammadan, displaced him and ruled under the name of Shams-ud-dīn. For about two centuries and a half Kashmir remained independent, governed by its own Muhammadan rulers. Of these there were two most noted, whose names

* Cunningham's 'History of the Sikhs,' p. 332, note.

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are still in the people's mouths; one was Sikandar, surnamed Butshikan or Iconoclast, who came to the throne in 1396 A.D., and used his power to destroy the ancient Hindū temples; the other was Zain-ul-āb-ud-Dīn, also called Bar* Shāh, who distinguished himself by erecting buildings of beauty and utility in the city of Sirīnagar and in other parts of the country.

The next great change was the invasion of Kashmir by the Emperor Akbar. After some repulses and difficulties that potentate conquered the country. This was in the year 1588; from that time to now the Kashmīris have been ruled by aliens; since then three times at least have their masters been changed, but in no instance have they had any voice or influence in brinigng about the change. The Mūghal rule (as the natives of India call that which was exercised by the Emperors who had their seat at Agra or at Delhi) lasted in Kashmir for something more than a century and a half. That country was governed by viceroys of the Emperors, who were called by the title Sūbadār, or, later, simply Sūba. It was also frequently visited by the Emperors themselves in the hot weather, and it was these journeys of the court that brought the name of Kashmir to the ears of the Westerns; it was this period when its fame in Europe arose; for the successive Emperors—Akbar, Jahāngīr, Shāhjahān, and Aurangzeb—both constructed palaces and gardens whose position in the midst of lovely scenery and delicious air gave them a reputation beyond what their architecture alone could merit, and also filled these with a Court whose magnificence, drawn from the resources of half India, had never before and has never since been equalled in that mountain kingdom.

After the death of Aurangzeb the weak state of the Delhi power was reflected in the disturbed condition of Kashmir, which was ruled over by governors and governors' deputies appointed by those who one after the other gained the upper hand at Delhi.

The Kashmīris got fresh masters about the years 1752–1754, when Ahmad Shāh Abdālī, the invader of India, conquered Kashmir through one of his lieutenants. From that time for nearly

* In this name the r is cerebral.

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175 seventy years Kashmir was subject to the Pathāns or Afghāns,
642 being ruled over by governors sent by the King of Kābul. The
631 rule of these Pathāns was the harshest of all.

Again, as a new power arose in its neighbourhood, Kashmir received new masters. The Sikhs, as they grew in importance, and as their power waxed by reason of the political unity which Ranjīt Singh gave to the nation, became able to cope with the Pathāns and to vie with them for the possession of the prize country. Though Ranjīt Singh failed in an attempt on the valley in 1814, yet in 1819 he succeeded in wresting it from the Pathān rulers, and the small minority of the Kashmīrī nation who had remained Hindū saw at last, after an interval of 500 years, governors of their own faith. For the next five-and-twenty years Kashmir was ruled, quietly if oppressively, by successive governors sent by the Sikh Government at Lāhor. At the end of that time its history will join with the other threads of our narrative.*

We must now return to the proceedings of Raja Gulāb Singh, whom we left, soon after 1820, well settled at Jummoo.

The details of the extension of his power in the Outer Hills it

* As we draw near to our own times it may be useful to give more details of names and dates. I give here a Table of the Governors of Kashmir under the Sikhs; this will be useful to the traveller, for one is always hearing in that country that such-and-such a thing happened when so-and-so was Governor, and this Table will fix the date.

SIKH GOVERNORS OF KASHMIR.	A.D.
Conquest by the Sikhs	1819
Mōti Rām	1819
Hari Singh	1820
Mōti Rām (second time)	1822
Gurmukh Singh, with Chūna Lāl as *Peshkār* or Factotum ..	1823
Kirpā Rām, son of Mōti Rām	1825
Bamma Singh	1830
Sher Singh (son, reputed, of Ranjīt Singh)	1831
Jemādār Khushiāl Singh (in some degree under Sher Singh)	1832
Colonel Mīān Singh	1833
Shekh Ghulam Mahai-ud-dīn	1842
Shekh Imām-ud-dīn (son of Ghulām Mahai-ud-dīn)	1845

In 1846 the country fell into the hands of Raja Gulāb Singh, as will be related farther on.

I may here acknowledge the sources from which these and the other dates in Kashmir history are derived, namely, Wilson and Newall, in the publications of the Asiatic Society of Bengal, and Prinsep's Useful Tables.

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is not necessary to enter into. Roughly speaking, in the next ten or fifteen years all the Outer Hill region and a considerable portion of the Middle Mountains became, with the exception of Rājāori, completely subject to either Gulāb Singh or his brothers; and the interests of these three were at that time one. His next ambitious attempt was on the country of Ladākh, which he had been led to think much of by his occupancy of Kishtwār, which commanded two of the roads into Ladākh. 175 642 631

The invasion of Ladākh Gulāb Singh did not in person lead; probably it was impossible for him to go to parts so distant from the Panjāb, where his presence was required more or less every year. His lieutenant for the expedition was Zurāwar Singh, of the caste of Rājpūts called Kaluriā, a man who had risen from the ranks in Gulāb Singh's service, and was distinguished by a zeal for his master's interest above his own, and who now proved that he had many of the qualities necessary to make a successful military leader.

Ladākh, the physical characters of which have already been lightly touched on, was at that time an independent Buddhist kingdom, having a spiritual and a slight political connection with the Grand Lāmā of Lhāsa. It was much isolated by its position at the back of the great Snowy Range; only a limited number of merchants who traded to it knew anything of the truth about it. Still the Dogrā leaders determined to attempt its conquest. The history of their invasion is well told by an actor in it in Cunningham's book on Ladākh. Here it is enough to say that after two campaigns the whole country of Ladākh became subject to Gulāb Singh.

The neighbouring Muhammadan principality of Skārdū shared the same fate a few years later. Ahmad Shāh, the Raja of that place, had mixed himself up with the Ladākhīs in their struggles and intrigues against the Dogrās, so on the first opportunity Zurāwar Singh turned his forces against him, and in the year 1840 took him prisoner and annexed his territory.*

* Though it is off the line of this narrative, yet it may be of some interest to mention that the courageous Zurāwar Singh, in invading the Lhāsa territories, was overtaken by winter, and, being attacked when his troops were disabled by cold, perished with nearly all his army. This was in November, 1841.

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175 642 631 In the year 1843 the death of Raja Suchet Singh without issue caused the principality of Rāmnagar to fall to his eldest brother Gulāb Singh; so by this time that fortunate ruler had acquired all the territories included in the present boundary, with the exceptions of Kashmir, Gilgit, Rājāori, and Pūnch, this last being occupied by Raja Jawāhir Singh, the son of Raja Dhiyān Singh, who, like Suchet Singh, had lately been killed near Lāhor.

175 642 631 648 557 The next event that changed the boundary was the breaking out of the war between the Sikhs and the British in the winter of 1845–6. Gulāb Singh had for some time kept aloof from Lāhor politics and was not involved in the court intrigues that led to the movement of the Sikh troops against British territory; neither did he hurry down with his troops to help the Sikhs as he would have done in the time of his old master Ranjīt Singh. He kept away until the decisive battle of Sobraon was fought, at which victory declared for the British. Then he appeared almost as mediator between the two contending powers, for after the various revolutions and massacres that had lately occurred at Lāhor, and the late defeats of the Sikh army, there seemed to be none but Gulāb Singh who could shape events, who could guide the Sikh nation to any sensible course. The confidence of the British too he had before acquired; especially had Sir Henry (then Colonel) Lawrence, who was now one of the diplomatic officers employed in the negotiations, formed both a friendship for Gulāb Singh and a high opinion of his sagacity and of his usefulness to those who could enlist his interests.

The result of all this is embodied in two treaties, which will be found, in whole or in part, in Appendix V.

By the first, which was made between the British Government as represented by Lord Hardinge, and the state of Lāhor, there was ceded to the East India Company in perpetual sovereignty, as equivalent for one crore of rupees (or 1,000,000*l.*) of indemnity, the hill countries between the rivers Byās and Indus. Thus all the countries we have been treating of, both those at that time in the hands of Raja Gulāb Singh, and Kashmir and others then directly ruled by the Sikhs, were on the 9th March, 1846, handed over to the British.

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But now comes the second treaty, dated 16th March, 1846. This was made between the British Government, represented by the Governor-General as before, and Maharaja Gulāb Singh, the higher title of Maharaja being by this very mention conferred. Its effect is this, that "the British Government transfers and makes over for ever, in independent possession, to Maharaja Golab Singh and the heirs male of his body, all the hilly or mountainous country, situated to the eastward of the river Indus and westward of the river Ravee,"* in consideration of which, by another article of the treaty, Maharaja Gulāb Singh agrees to pay to the British Government the sum of 75 lakhs of rupees—about 750,000*l.* 175 642 631 648 557

The result of this treaty (of which the other provisions can be learnt from the Appendix) was to place Gulāb Singh in a far better position than he had ever had before. He exchanged for the Sikhs, whose attitude to him was ever varying according to the favour in which he might be held by those who for the time were leaders of them, a nation whose boast it is that they hold treaties sacred, and who had now contracted with him a treaty, the provisions of which fairly carried out could not fail to be agreeable to him. Lastly he gained, in addition to his former acquisitions, the coveted country of Kashmir.

The handing over of Kashmir was not effected without some trouble. Maharaja Gulāb Singh sent a trusted officer with some troops to take over charge; he, however, was opposed by Shekh Imām-ud-dīn, the Sikh governor, who was supported in, or rather incited to, this course by a faction in the Lāhor Darbār who were adverse to the British. Gulāb Singh's troops were defeated at the outskirts of Sirīnagar and many were slain; a remnant, however, threw themselves into the fort called Hari Parbat and there held out. On this Gulāb Singh appealed to the British to carry out the provisions of the treaty, and action was at once taken. A force partly of British and partly of Sikh troops was put in motion, and they had even made one march within the hills from Bhimbar, when events turned in such a way that their advance was no longer necessary. 175 648 669

* For some remarks as to the effect of these words see Chap. XIX.

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the territories, nor much altered their boundaries. On the outbreak of the mutiny of 1857, Maharaja Gulāb Singh chose his side and threw in his lot with the British, moving down a force to aid in the siege of Delhi. Hardly had he done this when death overtook him. His surviving son, the present Maharaja, Ranbīr Singh, who was then on his way to the Panjāb with the troops, returned to take his place in the government of the country, while another commander proceeded to Delhi with the force. 175 648 [661]

Since that time all has been quiet, except on the north-west frontier, which has been the scene of oft-recurring small wars, some of which are recounted in Chapter XIX., on Dardistān History. One other treaty has been made between the British Government and the Maharaja, which is given in full in Appendix V. This was done in 1870. It is a commercial treaty designed to open a particular route between the British hill-districts and the Yārkand country through a portion of the Maharaja's territory, which is necessarily traversed.

The countries thus acquired, and, by the political events of 1846, solidly compacted, are divided up for the purposes of government into regions whose limits correspond in some measure, but not altogether, to the old boundaries. In the "Political Map" I have indicated these administrative subdivisions, and in the explanation of it in Chapter XXII. I have shortly described the kind of authority established in each. 631

I should hardly complete this Introduction without saying a word as to myself—as to how it was that I came to travel over this country, to penetrate into corners of it that, if they have each been visited by different Europeans, have never so many been seen by anyone of that race, or even, I believe, by any native of any of those countries. 114

In 1862 I entered the Maharaja of Kashmir's service, leaving for it the Geological Survey of Great Britain, to which I then belonged, and came to his Court at Jummoo. My duties for some years were confined to geological investigation, or, more exactly, to looking for minerals. This pursuit naturally led me over many of the

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797 175 being the one held by the rulers of India. I have met people, Muhammadans, descended from the *farāsh*, or carpet-layers of the Raja, who were converted with him.

175 After this first Muhammadan Raja (whose change of religion determined the faith of all succeeding Rajas) came Raja *Amlāk Singh*, who received from the King of Delhi the style of Raja *Sa'adatmand Khān*. Then came Raja *Mihr Singh*, who received from the same source the title of Raja *Sa'idmand Khān*. Next came Raja *Sujhān Singh*; then Raja *'Ināyat Ulla Singh*; lastly, Raja *Muhammad Teg Singh*, also called *Saif Ulla Khān*. It is curious to see how the Rajas kept to their old title of *Singh*, in spite of having received from the emperors the Muhammadan one of *Khān*.

642 631 175 Raja Teg Singh was the last independent Kishtwārī ruler. Down to his time the descendants of the two Wazirs sent from Delhi were serving the family (they, by-the-bye, had not become Muhammadans); but Raja Teg Singh made his chief adviser, and gave the title of Wazir to, one Lakpat, a Thakar, who till then had been a small landholder. This man came to have a quarrel with his master, and I have heard something about the Raja drawing on him and wounding him. At all events, Wazir Lakpat fled from Kishtwār and came to Raja Gulāb Singh, at Jummoo, and put him up to annexing Kishtwār, showing how easily it could be done. Gulāb Singh brought a force to Doda, and there was met by the Raja, who, without fighting, gave himself up. He went to Lāhor, to Ranjit Singh's Court. Teg Singh had two sons, Jemal Singh and Zorāwar Singh. Cunningham says that the representative of the family (whether one of these two or a further descendant I do not know) was converted to Christianity by an American missionary at Ludhiāna.

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175 Kishtwār has ever since belonged to Jummoo. Wazir Lakpat held high office under Raja Gulāb Singh, and did him good service: he was killed at Munshi Bagh, close to Sirinagar, in the fight between Gulāb Singh's troops and Shekh Imām-ud-din's, in the year 1846. His son was Wazir Zorāwrū, who was a confidential minister of the Maharaja's when I came to Jummoo;

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of the change may therefore have been about 1650 A.D. Chatar Singh first conquered Pingt; from there he advanced with some 200 men to Pádar, and, annexing it, founded the fort and town named after him Chatargarh, whose ruins or traces are still to be seen opposite to Atholi. 175

The place flourished well; forty years ago it had 140 houses —a large collection for this thinly-peopled country—nearly all enclosed within the four walls of the square fort. Water was brought to it from a ravine at some distance, being led across the plain in a wooden trough raised on a stone bank. I am told that on the founding of this town most of the followers of Chatar Singh settled there and formed the mass of the male population. Those who settled, whatever their caste—Brahman, Rájpút, or what—intermarried with the inhabitants and became practically Thakars. One of my informants told me that he himself was descended from a Brahman who was of that immigration, but now he could call himself nothing but a Thakar. 361 369

From Chatar Singh's time onwards Pádar remained comfortably under the Rajas of Chamba for five or six generations. 175

A late episode of that time I was told of by the Pádar people, and incline in the main to believe, though I have not verified the story. They say that about the year 1820 or 1825 A.D., they made up an expedition against Zánskár, and brought that country (which was held by a Bhot Raja, under Ladákh) to be so far tributary that every year 1000 rupees, besides musk-bags and other things, were sent by the ruler of Zánskár as nazar to the Chamba Raja. A strange feature of this business was that it was carried through by one Ratanú, a Thakar, a small landowner of Pádar, and not by orders from Chamba.

The event that led to the next change in Pádar was the invasion of Ladákh by the Jummoo troops under Zorawar Singh Kaltúrá,* a leader in the service of Maharaja Gulab Singh, in 1834. Of this invasion an interesting account is given by Cunningham from an actor in it. At the end of the first year of the war in 172 631 175

* Kaltúrá is the name of the tribe of Bhjúrás (located near Bhadrá), to which this bold leader belonged.

[illegible]

175 Ladákh, Zoráwar Singh sent Wazír Lakpat (whose early career
642 we have traced from Kishtwár) from Zánskár to Pádar, in order to
631 open a new road from Jummoo to Ladákh.

Cunningham's account says there was some little fighting. Lakpat passed on, leaving only a thánadár and a few men in Pádar, having done no harm to the place. After Lakpat had left, the enterprising Ratanú above mentioned stirred up the people, who seized the Dográs and sent them prisoners to Chamba.

The Raja of Chamba disavowed the act to Gulab Singh, and, releasing the prisoners, sent them to Jummoo. But this did not avert the consequences. On the opening of the season Zoráwar Singh himself came with a force (Cunningham's informant says 3000 men), but he was unable to get at Chatargarh, for the bridges across the Chinab had been destroyed. He was thus kept at bay for two months; during this time he had established a battery on the edge of the plateau, on the left bank, where it overlooks Chatargarh.

At last, with the help of some peasants, the Dográs got a rope across a few miles lower down, and crossing over by means of this, they came up the right bank of the Chinab; then, getting across the Bhutná River by a bridge that had not been destroyed, they advanced on Chatargarh, took it by storm, and set fire to and completely destroyed the town, so that nothing but heaps of stones were left. Zoráwar Singh hanged several people, and mutilated several. By these measures and by the building of the present fort, the Jummoo rule became firmly established in Pádar, which has remained quiet ever since; it is now under the Tahsildár of Bhadarwáh.

175 I must not omit to tell of the end of Ratanú, the patriot. He was sent prisoner to Jummoo, and there kept in confinement for three or four years; then he was released, and received for his maintenance a small jágír, or land-grant, in the Kishtwár country, which his sons still hold. Once after this he offended Gulab Singh. On the death of the Raja of Chamba of that time he shaved his beard; it is the custom, as we have seen at Jummoo, for Hindús to do this on the loss of their sovereign, and,

4 [i.e., police officer in charge of a district-area]

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564 In the march from Syālsūi onwards we crossed the boundary
[565] of Hindūs and Muhammadans, leaving the former and entering the country occupied by the latter. The Hindūs about Dharmsāla and Syālsūi were in great part Thakars; that caste has evidently been of chief importance here, and has not been so
342 much overshadowed by Mūns as it has farther east. The Thakars' houses, usually high up on the tops of the hills, are solidly built of stone, and have something of the character of forts; they even bear the name "kot," an old word for fort.

At last we get clear of these hills, and come into the valley of the Western or Minawar Tavi, which is at this time a stream of moderate volume flowing over ridges of rock, often making deep pools between them which are very favourable to the fisherman.

226 A strange way of slaughtering the fish is sometimes practised here by the natives. An earthen vessel is filled with the milky juice of the plant (*Euphorbia*), which bears the name of *tor*, and, attached to a long pole, is moved about in the pool; the juice getting mixed with the water blinds the fish, and while they swim here and there, not knowing which way to go, they can easily be speared.

133 Continuing up the valley by the left bank of the river, between low spurs of the hills, in a few miles we come opposite to the town of Rājkort. This place has been spoken of in Chapter v. The old royal garden there described, opposite the town, has become the halting-place for travellers, chiefly for the English. We have here come into the Bhimbar route to Sirinagar frequented by them, and from this place onwards our own road coincides with it.

361 The town of Rājkori shows a front to the river of large stone
631 buildings, some of them ruinous. There is a mosque of the time of the Emperors, now used for a wood store: the rest-houses of the same period have been mentioned before. Then, besides these regal works, are buildings of different sorts raised by the former Muhammadan Rajas of Rājkori.* It must be remembered that

* Probably these regions are the only part of India where Muhammadan rulers have borne the title of Raja.

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the Delhi Emperors, though having their road to Kashmir through 361
this part, still left the country in the hands of the native Rajas, 631
who were bound to do all they could to facilitate the royal journeys and the transmission of the loads of fruit from Kashmir to the Delhi Court. The Bhimbar Raja held his country on the same terms.

The Rajas of Rājāorī were Muhammadanised Rājpūts. The 564
early ones were of the tribe of Rājpūts called *Pāl*, that caste to 175
which belonged the Hindū Rajas of Balāwar and other places on the east of Jummoo. The Muhammadan Pāl of Rājāorī were succeeded by Rajas (also Muhammadans) who belonged to the *Jarāl* tribe of Rājpūts; this was seven or eight generations back; these rulers also have passed away, but there are in the neighbourhood both Hindūs and Muhammadans of those two castes.

The Rājāorī rule extended north and south 20 or 25 miles, 175
and about 30 miles from east to west; its northern boundary was 361
the Ratan Ridge; to the south the country of the Bhimbar Raja bounded it. The revenue I am told was only 16,000 rupees; but for all that the money-income of the country was so small the Rajas have left some marks of their rule; there is what was once a large fine house, their residence, in the town of Rājāorī; of part of this the roof is fallen, but the river front is preserved and is used for offices. Near it is the mosque they worshipped in; this also is gone from its first use, and is now made use of as an occasional resting-place for European travellers, when, from the swelling of the river, they cannot get across to the bāradarī in the garden on the left bank. Higher up is the Rajas' burial-place; here one tomb was pointed out to me as Raja Āgā Jān's. Āgā Jān was ruler when the Sikhs took the country; they imprisoned him and put his younger brother on the throne, who sat on it till he was obliged to hand it over to Maharaja Gulāb Singh. When, as explained in Chapter I., all of these 175
territories that had not before been acquired by Gulāb Singh were 631
transferred to him by the Treaty of 1846, there came an end to the Rājāorī rule; the Raja ultimately submitted without resistance, and was pensioned. He is now dead, but his son still receives

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

175 something through the British Government, which he enjoys at
631 Wazīrābād.

177 Rājāorī has one conspicuous building raised by its last, the
361 present, rulers. A large temple, elevated on a rock by the river,
[346] shows to all that Hindū power has again spread thus far west. As another sign of this, the Dogrās have changed the name of the place to *Rāmpūr*, thus designating it after one of their gods; this new name has displaced the old in official dealings, but not in the mouths of the commonalty.

RAJAORI TO SIRINAGAR: EIGHT MARCHES.

133 We have hitherto in our journey been among the Outer, the
487 Lower, Hills; in these next marches we shall get over the higher ranges of mountains, those that are the great barriers of Kashmir. The first two days' march from Rājāorī will take us northward over the Ratan Ridge by a pass that is called the Ratan Pīr; the next four will lead us eastward through the main Panjāl Range (of which the other was a branch) by the pass called the Pīr Panjāl, and will bring us down to the level and out into the wide opening of the vale of Kashmir; the last two are wholly within that valley.

The following is a list of the eight marches, still numbering from Jummoo:

	Miles.		Miles.
7. Rājāorī to Thanna	14	11. Allābād to Hirpūr	14
8. Thanna to Darangalla ..	10	12. Hirpūr to Shapeyan	6
9. Darangalla to Poshiāna ..	10	13. Shapeyan to Kahnpūr ..	15
10. Poshiāna to Allābād Sarā ..	11	14. Kahnpūr to Sirīnagar ..	12

In the first march, from Rājāorī to Thanna, we keep for 14
[311] miles in the same not wide valley, following up this western Tavī stream, rising by a gradual incline. The ground of the valley is all terraced and made into rice-fields, which at this time are flooded with water led from the stream in preparation for the sowing, which will be done a week or two later. The valley is closely bounded by spurs of hills, which change their look as we near the end of the march, for we then get among a higher class

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

drawing a line to separate the tract where the majority of the inhabitants are Hindūs from that where the majority are Muhammadans. On the other hand, in every town in the Muhammadan country, Hindūs are settled, chiefly as traders; and again, in Kashmir, a proportion of the inhabitants retain their old Hindū faith; these are the Kashmīrī Brahmins; but neither of these classes has one been able to distinguish on the map on account of their being geographically so mixed up with the Muhammadans. In Appendix VII. will be found some statistics of the proportions of Hindūs, Muhammadans, &c., in the different parts of the country.

Here in these territories is the spot where the three great Asiatic faiths meet. From the neighbourhood of the Brama Peaks, *and from no other spot in Asia*, one may go westward through countries entirely Muhammadan, as far as Constantinople, eastward, among none but Buddhists, to China, and southward over lands where the Hindū religion prevails, to the extremity of the Indian peninsula.

POLITICAL MAP.

The objects of this map are the showing, first, by what Governments the Maharaja of Kashmir's territories are surrounded, who are politically his neighbours; secondly, the subdivision of these territories themselves for administrative purposes; and, thirdly, the most practicable lines of routes that exist through them. These subjects will be briefly treated of under the headings, Surrounding States, Boundary Line, Interior Divisions, and Routes.

SURROUNDING STATES.

The Political Map then shows that on the south and the south-west the Maharaja's country is bounded by some of that portion of the British dominions which is under the Lieutenant-Governor of the Panjāb. This includes two tracts—Chamba and Khāghān—which are not ruled directly by the British, but are held by native rulers tributary to and quite dependent on them; the greater part, however, is British territory, pure and simple.

On the north-west is the tract called Yāghistān, or rebel-

1: Drew G-8 (1862-1872) 1875 AV1 Kashmir AV/

/3/ 631

land; this name it has acquired from the combined lawlessness and independence of the people who inhabit it. This Yāghistān I have again divided into the space ruled over by Rajas and the space where the Government is republican. The Rajas are four—those of Chitrāl, Yāsīn, Hunza, and Nagar. Of Republics I have got the position of several, as Tangīr, Dārel, Gor, Thalīcha, and Chilās, and others exist lower down the Indus. Some little information on these States has been given in Chapter xx. At the extreme corner of our map there comes in, but it nowhere touches the Maharaja's boundary, a portion of Badakhshān, a State tributary to the Amīr of Kābul.

On the north-east and north are the dominions of the ruler who till lately was called Atālīq Ghāzī, but who now bears the title of Amīr, and is called by the English "Amīr of Kāshghar"; he is the ruler of Eastern Turkistān, whose capital at this time is Kāshghar.

On the south-east we have Chinese Tibet, which is governed by the Grand Lāmā at Lhāsa, who himself is tributary to the Emperor of China.

THE BOUNDARY LINE.

Though the above divisions are expressed by the tints in the Political Map, yet the details of the boundary between each of them and the Maharaja's territory are best shown by the line drawn on the General Map, which should be referred to as well as the other for any point connected with the absolute boundary. Although I have given this with all the accuracy possible for me, yet in different parts there are many degrees of certainty about it. Hence a detailed statement on the subject becomes necessary.

Let us commence at the most southern corner, near Mādhopūr. From that point north-westward to the river Jhelam, the boundary, with the British districts of Gurdāspūr, Syālkot, Gujrāt, and Jhelam, is defined by pillars, and has been carefully mapped. From near Duliāl on the Jhelam upwards to the falling in of the Khāghān River, the Jhelam River itself is the boundary; the right and left banks respectively belong to the British and the Maha-

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

raja's Government. From the last-named point the boundary line, still fixed and undisputed, follows the ridge which divides the drainage of Khāghān from that of the Kishangangā. 131 631

After this I have put it down as following the ridge between the country of Chilās on the one hand and the higher part of the Kishangangā Valley and the Astor Valley on the other. But we have here reached a part for which there is no authoritative map to follow for the boundary; it is therefore necessary to state the principles on which I have proceeded.

In the first place I do not here consider any question—if there be one—of theoretical right to the countries in question. I am only depicting the state of occupation, the political state, of the countries as they are. Now as to Chilās; that country, as was told in Chapter XX., has once been occupied by the Maharaja's troops, who went there on a punitive expedition.[1] On their retiring, an arrangement was entered into with the Chilāsi leaders for certain tribute to be paid to, and for hostages of good conduct to be held by, the Maharaja. The conditions have been kept to for more than twenty years. But I do not consider that this is enough to constitute Chilās as even a dependency of the Maharaja. His people cannot come and go freely; for messengers he is obliged to choose men who by some reason of connection or acquaintanceship are more sure to be well treated than can be reckoned on for his nearer and more trusted officials. Thus so slight is the connection that it would not fairly represent the present political status of Chilās to bring it within the boundary. My line, down to the Indus, represents exactly where the Maharaja's direct authority ends and the ground frequented by Chilāsis begins. The same relationship exists between the Maharaja's Government and the independent village of Thalicha, which therefore I have excluded from the territories.

With the other neighbouring Yāghistān republics there is less connection still; they are necessarily put outside the boundary. The line is a natural one, following a watershed.

With Yāsin and Hunza I have carefully depicted the boundary as it actually was in 1870, and as now, in 1874, I believe it re-

[1] [Cf. category 116, pp. 398-399 -- Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

131 mains. In 1870 I was on the spot myself, and found the boundary
631 as I now put it.

From Nagar for the most part, and from the upper part of the Hunza Valley, the separation is effected by a great and almost impassable ridge of mountains.

We now come to the Yārkand territory, under the rule of the Amīr of Kāshghar. As to the boundary with this, from the Mustāgh Pass to the Kārākoram Pass, there is no doubt whatever. A great watershed range divides the two territories. But it will be observed that from the Kārākoram Pass eastward to past the meridian of 80°, the line is more finely dotted. This has been done to denote that here the boundary is not defined. There has been no authoritative demarcation of it at all; and as the country is quite uninhabited for more than a hundred miles east and west and north and south I cannot apply the principle of representing the actual state of occupation. I have by the dotted boundary only represented my own opinion of what would be defined were the powers interested to attempt to agree on a boundary. At the same time this dotted line does not go against any actual facts of occupation.

These last remarks apply also to the next section, from the Kuenlun Mountains southward to the head of the Changchenmo Valley; for that distance the boundary between the Maharaja's country and Chinese Tibet is equally doubtful.

From the Pass at the head of the Changchenmo Valley southwards the boundary line is again made stronger. Here it represents actual occupation so far that it divides pasture-lands frequented in summer by the Maharaja's subjects from those occupied by the subjects of Lhāsa. It is true that with respect to the neighbourhood of Pāngkong Lake there have been boundary disputes which now may be said to be latent. There has never been any formal agreement on the subject. I myself do not pretend to decide as to the matter of right, but here again I can vouch that the boundary marked accurately represents the present state. For this part my information dates from 1871, when I was Governor of Ladākh. This applies also to all the rest of the boundary between the Maharaja's and the Chinese territories.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

Where the British district of Spitī comes on there has been a boundary dispute, which was lately decided. From the point marked "Gya St^n 22309" to a little farther west than the Bāra Lācha Pass my line is different from what will be found on any published map. It expresses the result of the late negotiations on that boundary dispute, in which at one time I was concerned as Boundary Commissioner for the Maharaja; and though on one particular point this had not been settled when I left the country, I have since ascertained that the line has been marked out as is here depicted. /31 631

From near the Bāra Lācha Pass westward, and round to the corner we started from, the line, I believe, accurately represents an undisputed boundary.

INTERIOR DIVISIONS.

For the representation of the administrative division of the Maharaja's country I have adopted on the Political Map three tints or shades. 631

One of these marks the tracts near Jummoo, or the Home Districts as they may be called. These are seven *zila's* or Districts—Jummoo, Jasrota, Rāmnagar, Udampūr, Riāsī, Mināwar, and Naushahra—whose government has been arranged on a plan like that of the Districts in the Panjāb. Over each is a civil officer (sāhib-i-zila') corresponding to the Deputy Commissioner of the British system, with an assistant (nāib-i-zila'); these are at the head-quarters; and there are three or four Tahsīldārs, each over a subdivision of the District that is called a Tahsīl.

Part of this area coloured as "Home Districts" is a tract marked *Rajaship of Pūnch*, lying north of the Naushahra District.[1] This is governed by Raja Motī Singh, first cousin to the Maharaja; it is held by him in close dependence on, and indeed obedience to, the Maharaja, who, however, interferes but little with its internal management. [636]

The next division is Kashmir proper, which is managed by an officer of considerable rank and powers. The separation of the government of Kashmir from that of the other divisions is almost 631

[1] [Cf. category 116, End Map VI -- Analyst]

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AV/

631 complete; the country is treated as a separate *sūba* or province in the same way as it was when the Emperors of Delhi ruled over it, who governed it by an officer who was called *sūbadār*, or, for short, *sūba*. This is the most important separate charge under the Maharaja. Kashmir (with the Jhelam Valley from Bāramūla to Muzafarābād) is now divided into six districts, Kāmrāj, Patan, Sirīnagar, Shapeyan, Islāmābād or Ānat Nāg, and Muzafarābād, which are administered by a staff on nearly the same plan as the Home Districts, but whose officers report to the Governor of Kashmir, and not to Jummoo direct.

The third division, separately coloured, I have marked "Outlying Governorships." It includes the country of the Indus basin, with the exception of Zānskār, which is a part of Ladākh geographically but is attached to the Udampūr District. The three Governorships (the separation of which is marked by a line, though not by colour) are Gilgit, Baltistān, and Ladākh; these correspond to the "Non-regulation Provinces" of India as they were before legislation welded them into a more nearly homogeneous mass with the others; that is to say, special rules are issued for each according to its circumstances, and on account of the distance from and difficulty of communication with the Court more latitude is allowed to and more independent power is exercised by the Governors.

ROUTES.

487 The most frequented routes through the country are also expressed on the Political Map, where the numbers accord with those put in the list of routes in Appendix IV. The roads are described so systematically and in such detail in the Appendix that it is unnecessary to say anything about them here, except a few words as to the order in which they are put.

The first eight are routes from the lower parts to Sirīnagar. Then there are five roads which lead out from Sirīnagar respectively to Gilgit (No. 9), Skārdū (Nos. 10 and 11), Leh (No. 12), and Kishtwār (No. 13). Nos. 14 to 17 are other roads that from various parts unite at Kishtwār. Nos. 18 and 19 are two routes

[cf. category 11b, End Map VI -- Analyst]

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

that river bank, at Tattapani to be exact, hot sulphur springs with valuable medicinal properties are found.

According to the 1941 census, about nine-tenths of the population were of the Muslim faith. The Raja who was a Hindu, was subject to the Maharaja of Kashmir. The unwalled, oblong-shaped capital of the State is also called Poonch—in some books it is still spelt Punch, but the pronunciation is Poonch. The population is under ten thousand. The valley in which this city has been built opens up as one approaches it and is rather like a miniature Valley of Kashmir. The view is clear for miles ahead, with Poonch built on a low plateau overlooking the river which flows quietly, parallel with the hill ridges. The old fort-palace with its massive walls, seems to rise from among the hundreds of houses in the bazaar of narrow, stone-paved streets. The Raja's white-walled and red-roofed new palace is built behind them all and dominates the whole, with a background of green hills and far-distant snow peaks behind which sits Gulmarg.

The Muslim schoolboys of Poonch always remember two landmarks in the history of their city. The first is 1814, when Ranjit Singh made his attack on Kashmir through Poonch; he sought the co-operation of Ullah Khan, the then Raja of Poonch, but this ruler being a Muslim had Afghan sympathies, and gave an evasive reply to the request, pleading his inability to comply with the Maharaja's wishes since his son was then a hostage in the hands of the Duranis. Ranjit Singh's forces advanced with the Maharaja at their head; the small forces of Poonch fell back, the Raja ordering his subjects to leave the town and villages, thus cutting off supplies from the Sikhs, who however, reached Tosa Maidan in their advance. There they suffered a crushing defeat at the hands of the Afghan forces of Rajouri and Poonch. Retreating, the Sikh army burnt the fair city of Poonch to the ground.

Later, when Poonch was still an independent hill State, it was annexed by the Maharaja Gulab Singh, when he defeated the combined forces of the Afghan Governor of Kashmir and the Raja of Poonch. Then, in order to show the people of his new State that the last of the representatives of the main line of rulers would never be able to return, he had both of them

175 Afghāns, the Sikhs came as a relief to the unfortunate Kashmīris, but their rule was harsh and oppressive.

Sher Singh, the reputed son of Ranjīt Singh, was a weak governor, and his name is remembered in connexion with the terrible famine which visited the valley. The best of the Sikh governors was Colonel Miān Singh (1833), who is still spoken of with gratitude, and did his best to repair the ravages of the famine. He was murdered by mutinous soldiers, and was succeeded by Shaikh Ghulām Muhī-ud-dīn in 1842. During his government the Bambās, under Sher Ahmad, inflicted great losses on the Sikhs. In 1845 Imām-ud-dīn succeeded his father as governor.

The Dogrās. Gulāb Singh.

The history of the State, as at present constituted, is practically the history of one man, a Dogrā Rājput, Gulāb Singh of Jammu. Lying off the high roads of India, and away from the fertile plains of the Punjab, the barren hills of the Dogrās had not attracted the notice of the Mughal invaders of India. Here lived a number of small Rājās, and it appears that from very early times the little kingdom of Jammu was locally of some importance. Towards the end of the eighteenth century the power of the Jammu ruler had extended east as far as the Rāvi, and west to the Chenāb; but the power waned and waxed according to the fortunes of petty and chronic warfare. To the east at Basoli and Kishtwār were independent Rājput chiefs, while to the north-west were the Muhammadan rulers of Bhimbar and Rājaori, descendants of Hindu Rājputs. These two states lay on the Mughal route to Kashmīr, and so came under the influence of Delhi. Up the Jhelum valley, the country was held by small independent Muhammadan chiefs, whose title of Rājā suggests their Hindu origin.

631 175 642

Jammu.

About the middle of the eighteenth century Rājā Ranjīt Deo was the ruler of Jammu. He was a man of some mark, and his capital flourished; but at his death about 1780, his three sons quarrelled. The Sikhs were invoked, and Jammu was plundered. From Ranjīt Deo's death to 1846, the Dogrā country became tributary to the Sikh power. Gulāb Singh, Dhyān Singh, and Suchet Singh were the great-grandsons of Sūrat Singh, youngest brother of Ranjīt Deo. They were soldiers of fortune, and as young men sought service at the court of Ranjīt Singh of Lahore. They rapidly distinguished themselves; and Gulāb Singh, for his service in capturing the Rājā of Rājaori, who was fighting the Sikhs, was created Rājā of Jammu in 1820. Dhyān Singh obtained the principality of Pūnch, a hilly country between the Jhelum and the Pīr

Panjāl range, north of Rājaori; while Suchet Singh received Rāmnagar, west by north of Jammu.

Ranjīt Singh had found that the control of the Dogrā country was a difficult task, and his policy of enlisting the services of able Dogrās was at once obvious and prudent. The country was disturbed, each man plundered his neighbour, and Gulāb Singh's energies were taxed to the utmost in restoring order. He was a man of extraordinary power, and very quickly asserted his authority. His methods were often cruel and unscrupulous, but allowances must be made. He believed in object-lessons, and his penal system was at any rate successful in ridding the country of crime. He kept a sharp eye on his officials, and a close hand on his revenues. Rapidly absorbing the power and possessions of the feudal chiefs around him, after ten years of laborious and consistent effort, he and his two brothers became masters of nearly all the country between Kashmīr and the Punjab, save Rājaori. Bhadarwāh fell easily into the hands of Gulāb Singh after a slight resistance. In Kishtwār, the minister, Wazīr Lakhpat, quarrelled with the Rājā and sought the assistance of Gulāb Singh, who at once moved up with a force, and the Rājā surrendered his country without fighting.

Conquest of Ladākh.

His easy successes in Kishtwār, which commanded two of the roads into Ladākh, probably suggested the ambitious idea of the conquest of that unknown land. The difficulties of access offered by mountains and glaciers were enormous; but the brave Dogrās under Gulāb Singh's officer, Zorāwar Singh, never hesitated, and in two campaigns the whole of Ladākh passed into the hands of the Jammu State. It is interesting to notice that the Dogrās did not pillage the rich monastery of Himis, which saved itself by allowing the army in ignorance of its locality to pass the gorge leading to the Himis valley, and by then sending a deputation with an offer of free rations while in Ladākh territory. The agreement made was respected by both parties.

A few years later, in 1840, Zorāwar Singh invaded Baltistān, captured the Rājā of Skārdu, who had sided with the Ladākhis, and annexed his country. The following year (1841) Zorāwar Singh while invading Tibet was overtaken by winter, and being attacked when his troops were disabled by cold, perished with nearly all his army. Whether it was policy or whether it was accident, by 1840 Gulāb Singh had encircled Kashmīr.

Acquisition of Kashmīr.

In the winter of 1845 war broke out between the British and the Sikhs. Gulāb Singh contrived to hold himself aloof

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till the battle of Sobraon (1846), when he appeared as a useful mediator and the trusted adviser of Sir Henry Lawrence. Two treaties were concluded. By the first the State of Lahore handed over to the British, as equivalent for one crore of indemnity, the hill countries between the rivers Beās and the Indus; by the second the British made over to Gulāb Singh for 75 lakhs all the hilly or mountainous country situated to the east of the Indus and west of the Rāvi. Kashmīr did not, however, come into the Mahārājā's hands without fighting. Imām-ud-dīn, the Sikh governor, aided by the restless Bambās from the Jhelum valley, routed Gulāb Singh's troops on the outskirts of Srīnagar, killing Wazīr Lakhpat. Owing, however, to the mediations of Sir Henry Lawrence, Imām-ud-dīn desisted from opposition and Kashmīr passed without further disturbances to the new ruler. At Astor and Gilgit the Dogrā troops relieved the Sikhs, Nathu Shāh, the Sikh commander, taking service under Gulāb Singh. Not long afterwards the Hunza Rājā attacked Gilgit territory. Nathu Shāh retorted by leading a force to attack the Hunza valley; he and his force were destroyed, and Gilgit fort fell into the hands of the Hunza Rājā, along with Punial, Yāsīn, and Darel. The Mahārājā sent two columns; one from Astor and one from Baltistān, and after some fighting Gilgit fort was recovered. In 1852, partly by strategy, partly by treachery, the Dogrā troops were annihilated by the bloodthirsty Gaur Rahmān of Yāsīn, and for eight years the Indus formed the boundary of the Mahārājā's territories.

Gulāb Singh died in 1857; and when his successor, Ranbīr Singh, had recovered from the strain caused by the Mutiny, in which he had loyally sided with the British, he determined to recover Gilgit, and to rehabilitate the reputation of the Dogrās on the frontier. In 1860 a force under Devi Singh crossed the Indus, and advanced on Gaur Rahmān's strong fort at Gilgit. Gaur Rahmān had died just before the arrival of the Dogrās. The fort was taken; and since then the Mahārājās of Jammu and Kashmīr have held it, to their heavy cost, and somewhat doubtful advantage.

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Ranbīr Singh was a model Hindu: devoted to his religion and to Sanskrit learning, but tolerant to other creeds. He was in many ways an enlightened man, but he lacked his father's strong will and determination, and his control over the State officials was weak. The latter part of his life was darkened by the dreadful famine in Kashmīr, 1877–9; and in September, 1885, he was succeeded by his eldest son, the present Mahārājā

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his family subsequent to their acceptance of Islām. Both Hindu and Musalmān Chibs repair annually to the tomb of Shādi Khān at a place in the Kālī Dhar hills in the Naoshera *tahsīl*. Like the Dogrā Rājputs, the Chibs look upon service as the sole career for a man, but both Hindus and Musalmāns till the soil. They are a fighting people, and the spirit of adventure takes them out of their own country. They follow the caste rules of the Hindu Rājputs, but are perhaps stronger and more muscular than the Dogrās to the east. Besides the Chibs, there are Musalmān Rājputs to the west of the Chenāb—the Jarals, the Bhaos (unfavourably known in Akhnūr), the Gakhars, and many others. It should be noticed that the Hindu Chibs give their daughters in marriage to the ruling family of Jammu and Kashmīr.

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The Bambās and Khakhās.

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Drew, in his book *Jammu and Kashmīr Territories*, suggests that the Bambās and Khakhās of the Jhelum valley might be classed under the head Chibhāli. Very little is known as to when these people migrated into Muzaffarābād and Uri districts, or whence they came; but it is generally admitted that they had a foreign origin. It is probable that the Khakhās have occupied the country on the left bank of the Jhelum for 300 years or more, and that the Bambās, who live on the right bank of the river, came in yet earlier. The Khakhās, who enjoy the proud title of Rājā, are, like the Chibs, Musalmān Rājputs, and trace their descent to Rājā Mal Rāthor. They regard themselves as belonging to the Janjuah tribe. The Bambās, who are styled Sultāns, deprecate a Hindu origin. They claim to belong to the Kureshi tribe, and say that the name Bambā is a corruption of Bānī-Hāshim, and that they are descended from Alī, the son-in-law of Muhammad. The Khakhās and Bambās have a privileged status in the Jhelum valley, and their power has varied according to the weakness or strength of the central authority. Under the Afghāns, the Khakhās and Bambās paid little to their overlord, and were practically independent. The Sikhs tightened their hold over the Jhelum valley, but the Khakhās and Bambās retained certain privileges.

[631]

The Gūjars.

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Numerically the Gūjars are of some importance, both in Jammu, where they number 151,700, and in Kashmīr, where they are returned at 125,650. Some of them have settled down to agriculture; but the great majority are herdsmen, and in the summer months move up to the splendid grazing-grounds above the forests with their buffaloes and goats. They are Musalmāns by religion, and many of the Gūjar tribes speak

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1
W. Tibetans AJ4

Srīvara the lake is called Dala. The cultivation on the lake is peculiar and interesting. Kr 631

Ladākh.—The most westerly province of the high mountainous land spoken of as Tibet is called Ladākh or Ladāg. It is now politically a division of the Kashmīr State, lying between the Himālayas and the Kuenlun mountains, and between Baltistān and Chinese Tibet. The Karakoram range forms the northern boundary as far east as the Karakoram pass. The country is known to educated Tibetans by other names—Mangyāl, Nearis, Māryul. WT 101 131

Physical aspects.

Ladākh is one of the most elevated regions of the earth, its sparse cultivation ranging from 9,000 to 14,000 feet. The scanty population is found in scattered and secluded valleys, where along the river banks and on alluvial plateaux crops are raised by irrigation. Central Ladākh, which lies in the Indus valley, is the most important division of the country. To the north is Nubra, consisting of the valley of the Nubra river and a portion of the valley of the Shyok. The great floods of the Indus, caused by the descent of glaciers across its stream and that of the Shyok, and the consequent damming back of the Nubra river have caused great destruction to riverain lands, once cultivated but now wastes of granitic sand. Here the fields are fenced to guard the crops from the ponies of traders on their way to Yārkand. The south is the Rupshu country with its great lakes. Rupshu Lake covers an area of 60 to 70 square miles. Tsomoriri is 15 miles in length, and lies at an elevation of 14,900 feet. The lakes are land-locked and brackish. East of Central Ladākh is the lake of Pangkong, and in its neighbourhood crops of beardless barley and peas are raised at an elevation of 14,000 feet. South-west is the country of Zāskār, with a very severe climate chilled by the lofty snow ranges. WT 133 WT [241] WT [241] WT [232]

Botany.

The flora of Ladākh is scanty, and timber and fuel are the most pressing wants of the people. The *burtse* (*Eurotia*) is a low-growing bush which gives a fair fuel, and in the high valleys the *dama*, a kind of furze, is burnt. On some hill-sides the pencil cedar (*padam*) occurs; and in occasional ravines the wild willow is found. Arboriculture used to be discountenanced under the Gialpos, on the ground that trees deprived the land of fertility. WT 137 WT [245]

Fauna.

On the plains up to 17,000 feet wild asses or *kiang* (*Equus hemionus*), antelope (*Pantholops hodgsoni*), wild yak (*Bos grunniens*), ibex (*Capra sibirica*), and several kinds of wild sheep (*Ovis hodgsoni*, *O. vignei*, and *O. nahoor*) are found; and WT 136

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

000 spatching a mission to Chitral in accordance with the wish of Afzul-ul-Mulk, who seemed to be establishing his power firmly throughout the country. My unlucky friend Nizam-ul-Mulk was a refugee in Gilgit, and his affairs required delicate handling; and last, but not least, the Indus valley tribes were uneasy.

563 631 A word of explanation as to the position of these tribes and their relation to Kashmir may not be amiss. Looking down the Indus from Bunji, there were on the right bank of the river three independent Shin republics—Gor, Darel and Tangir; on the left bank, some forty miles below Bunji, was the Shin republic of Chilas. The Chilasis had been confirmed disturbers of the peace of old, and had raided into Kashmir territories much to the detriment of the valleys between Astor and Kashmir proper, some of which had been practically ruined and depopulated in consequence of their incursions. In 1855 the Kashmir Durbar had in retaliation invaded Chilas and captured the principal fort. Since that time the Chilasis had been tributary to Kashmir, and an agent [164] of the Durbar's had resided amongst them. The fighting strength of the tribe was estimated at between two and three thousand men, but the calculation was too high, for the race had suffered very severely of late years from the ravages of [795] small-pox. The Chilasis were bigoted Sunni Mahomedans, much under the influence of the [361] Mullahs from Swat who visited the country. Gor, the smallest of the republics, lay nearest Bunji, and was a group of village forts perched thousands of feet above the Indus. The people were quiet and in-

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
Dard AV3
Chitral

K 563 631 K [701]

offensive, and much in fear of the Chilasis, who in any raids in the Gilgit direction had to pass through their territory. The fighting force of Gor was insignificant, and the little state was tributary to Kashmir. The next republic was Darel; it was more important than Gor, and could turn out from a thousand to fifteen hundred men. The Durbar troops had in 1866 penetrated into the country, the people of which had made submission, and every year hostages were sent in to Kashmir, and a small tribute paid. Tangir, which lay next, was about equal in importance to Darel, and paid tribute to the rulers of Yasin. Below these tribes stretched a band of country inhabited by Kohistanis of different clans until the Pathan border was reached.

I found on my arrival at Gilgit that the Gor headmen had expressed their anxiety to come more directly under the protection of Kashmir. They were anxious to avoid being drawn into trouble should the Chilasis, as seemed likely, create disturbances, and to throw in their lot openly with Kashmir seemed to offer them the best chance of security. In a few days their representative deputation arrived, and after listening to their views I dismissed them to their homes with suitable presents, pointing out that they had nothing to fear from our side.

D 643 159 648

Rather disturbing news now began to come from Chitral. Umra Khan of Jandol had moved over his border, and occupied a portion of Chitral territory, and Afzul-ul-Mulk clamoured for the despatch of the mission. The arrival of a mission and his recognition as Mehtar by the Government of India would

proprietary rights was the same as in the Punjab, namely 651
" half net assets " or half the profits of the proprietor from land cultivated by tenants-at-will. To arrive at the percentage represented by " half net assets," some deductions were made from the gross produce, 8 per cent. to 10 per cent. altogether, on account of customary payments from the common harvest heap before division. This left the divisible produce at about 90 per cent. At the prevailing rent-rate of half the produce, the net profits of the proprietors would be 45 per cent. of the gross produce, which could leave the share of the State at 22½ per cent. Where cash rents were common, which was seldom the case, another set of " half net assets" was obtainable by the simple process of dividing by two the average net cash rent per acre of a given class of land. Where the State held proprietary rights in all land, as in Kashmir, it was in theory entitled to half the gross produce, which it actually took before the first regular Settlement, but this was changed subsequently, and the standard fixed at 30 per cent. of the gross produce.

Record-of-Rights.—The "*Misal-i-Haqqiyat*" or the 423
Record-of-Rights incorporates in a continuous form all 651
facts relating to each holding and field, and these include, among other things, areas, class of soil, source of irrigation, number and kind of trees, rights of holders and tenants, rents, revenue and cesses and statement of special village customs and of rights in irrigation. Details of *jagirs* and other revenue-free grants and genealogical tables of right-holders are also incorporated in the Record-of-Rights. Changes in the Record-of-Rights in respect of revenue or right-holders, are recorded after every four years in what is known as quadrennial or *Charsala Jamabandi*.

Civil Divisions.—For purposes of civil administration, 631
the State is divided into three parts :—

(1) the province of Jammu,
(2) the province of Kashmir, and
(3) the district of Ladakh.

Consequent on the transfer on lease of the Trans-Indus *illaqa* to the Government of India, the Cis-Indus area comprising Tehsil Bunji which was formerly included in the Gilgit district was amalgamated with the Ladakh district during S. 1992-93 (1935-36). It has, however, now been placed under a Revenue Assistant and is included in the province of Kashmir. The heads of the revenue

[651] 631 The heads of the revenue administration in the provinces of Jammu and Kashmir are the two Governors, while the Ladakh district is under a Wazir Wazarat.

Each province is divided into districts called Wazarats and each district is divided into several Tehsils. Some Tehsils also have sub-divisions called Niabats under them. A statement of these divisions is given below :—

Province.	District.	Tehsil.	Niabat.
Jammu	Jammu	1. Jammu.	
		2. Samba.	
		3. Akhnoor.	
		4. Ranbirsinghpura.	
	Mirpur	1. Mirpur	Naushera.
		2. Bhimber.	
		3. Kotli.	
	Udhampur	1. Udhampur.	
		2. Ramban.	
		3. Ramnagar.	
		4. Bhadarwah.	
		5. Kishtwar.	
	Reasi	1. Reasi	Gulabgarh.
		2. Rajouri.	
	Kathua	1. Kathua.	
		2. Jasmergarh.	
		3. Basohli.	
Kashmir	Anantnag	1. Anantnag.	
		2. Kulgam.	
		3. Avantipura.	
		4. Srinagar.	
	Baramulla	1. Baramulla.	
		2. Sripratapsinghpura.	
		3. Uttarmachipura.	Gurez.
			Sopore.

Province.	District.	Tehsil.	Niabat.	631
Muzaffarabad.		1. Muzaffarabad. 2. Uri. 3. Karnah.		
Astore	..	(Under a Revenue Assistant).	Benji.	
Ladakh.	..	1. Ladakh. 2. Kargil. 3. Skardu.		

depending upon timely rainfall. The population of this division consists of 2,12,420 souls and the area is only 2,828 square miles. /131 /132

(iii) *The Outer Hills.*—This comprises the whole country of low-lying hills (called Sawalik or Siwa Lakh) to the south of the Pir Panjal mountains which partitions the Jammu and Kashmir provinces and whose snowy peaks render the Kashmir valley inaccessible from the Jammu side during the winter months. Tehsil Banoh of Kathua district, the Riasi district, the Udhampur district and tehsil Kishtwar of the Mirpur district are all included within this belt which consists mostly of scenery 2,000 ft. to 3,000 ft. high, though in Bhaderwah and Kishtwar the hills reach a height of over 5,000 ft. /141

Excepting the fertile valley of Bhaderwah the country has only patches of cultivated areas spread between the hills covered with scanty and stunted forest growth which assumes larger and thicker proportions as higher elevation is reached where the pine and deodar forests form a great source of wealth to the State. Much of the mineral wealth of the State also lies buried in this part of the country and Riasi bids fair to play the role of an important metallurgical centre of the State in future. Although irrigational facilities are very scanty being arranged by small Kuhls drawn from nominiscous nullahs or springs, but the cultivation is greatly helped by the larger precipitation that this region is blessed with on account of its proximity to the high Pir Panjal mountains which compel the moisture bearing winds to deposit most of their aqueous vapour in this part of the country. There are fairly populous and well cultivated valleys among the mountains such as Poonch and Rajouri and in the valley of the upper Chenab are the valleys of Ramban and Bhaderwah. Rice and wheat are grown in some parts while maize is the staple food of the Dogra. The area of this division is 6,795 square miles and population runs upto 1,075,383 persons.

Note.—The Divisions I and II constitute the entire Jammu Province.

(iv) *The Jhelum Valley.*—This includes all the three districts of the Kashmir Province having ten tehsils in all:— 631

1. Srinagar District	— 1. Srinagar,
	2. Anantnag,
	3. Kulgam,
	4. Awantipora,
2. Baramulla District	— 5. Baramulla,
	6. Sri Pratapsinghpura,
	7. Uttarmachipura,
3. Muzaffarabad District	— 8. Uri,
	9. Karnah, and
	10. Muzaffarabad.

The seven tehsils of the Srinagar and the Baramulla districts constitute the Kashmir valley proper while Muzaffarabad district (of which only a few villages in Uri enjoy similar characteristics) has also been clubbed into the group to coincide with the administrative division; otherwise this hilly tract, with insufficient cultivation and precarious agriculture would rightly fall within the Outer Hills Division. The mountains enclosing this tract have been termed as "The middle mountains" ranging on the average between 5,000 to 10,000 ft. in height although many of the peaks reach 14,000 to 15,000 ft. The valley /133 /131

[Create cf. category 116 p. 54 for [illegible] — Analysis]

131 of Kashmir situated at over 5,000 ft. above sea level and the beautiful side
133 valleys of Sindh and Liddar also belong to this division.

It is needless to speak here of cultivation in the valley which is very close
241 and plentiful yielding abundant harvests of Shali (Paddy) the staple food of the
161 Kashmiries. Irrigation is supplied by the *Kuhls* drawn from natural water courses fed by the surrounding snow-clad mountains. The valley is famous for the large variety of its fruits which are exported to the plains in ever-increasing quantities. Besides rice or paddy, maize, wheat and tilgogle also are grown while Trumba (Buckwheat) is grown on the higher regions in small quantity. The area of this division is 8,330 square miles and the population comprises 1,560,510 persons.

131 (iv) *The Indus Valley or the Tibetan and Semi-Tibetan Tracts.*—These form the central portion of the valley of the great river Indus, which taking its
133 source at the Mansarowar lake in Tibet proper traverses the whole of the frontier region of the State running from south-east to north-west upto the bend round
161 Nanga Parbat whence it assumes south-westerly course till it enters the sea after covering a total length of 1,800 miles from the source. Enclosed by Karakoram on the north and the central range of the Himalayas on the south this division comprises three-fourth of the area of the State but on account of its high altitude and highly mountainous and barren character maintains a population of only 288,584 people giving a density of 5 persons to a square mile. Except Gilgit the ranges in this Ilaqa vary from 17,000 ft. to 22,000 ft. and in Ladakh there are vast deserts, *i. e.*, Linghithang 1,6000 ft. and Kuenlun (17,000 ft. above
631 sea). This includes the three separate administrative divisions:—

1. Ladakh District	...	1. Ladakh, 2. Skardu and 3. Kargil Tehsils.
2. Gilgit District	...	Gilgit Tehsil.
3. Frontier Ilaqas	...	Hunza, Nagar, Yasin, Chilas, Ishkoman, Koh-Ghizar, Punial Ilaqas included in the Gilgit Agency.

133 The physical characteristics of the various portions of this country differ very widely and we have almost rainless and therefore dry and barren tracts of Ladakh on the one extreme and Baltistan and Gilgit with their lower hill sides and valleys verdant with orchards and corn fields on the other.

*162 The Ladakh tehsil is peopled by the Mongoloid (Tibetan) race who owe allegiance to Buddhism while Skardu and Kargil are inhabited by Moslems
241 of Shia and Nurbakshi sects belonging to semi-Tibetan race called Balti. The cultivable area being very small and the rainfall very deficient agriculture is carried on by artificial irrigation with great difficulty and labour, and it is not needless that terraced fields are reclaimed at the foot of the overhanging cliffs. The Ladakhi custom of polyandry keeps the small holdings intact as the joint family and common-wife system of the Buddhists prevents fragmentation of holdings and also acts as a great check on population. Grains the chief crop of Ladakh which grows even at a height of 15,000 ft. The population of Gilgit is constituted of Moslems of the Dard race and this small tract enjoys far better climate and cultivation than Ladakh; producing wheat and other crops as also fruits. The production in Frontier Ilaqas is again of an inferior kind.

631 2. *Administrative Divisions.*—As at the preceding Censuses, the State may be divided administratively into two broad divisions:—

(a) The State proper.

(b) Dependencies and Jagirs.

[Errata—read "grain" for "grain"—cf. errata sheet, p. 521, category 116—Analysis]

The State proper has been divided into Provinces, Districts and Tehsils as shown below :— 631

A—STATE PROPER.

Districts or Wazarats.	Tehsils.
	(1) *Jammu Province.*
1. Jammu ..	(1) Jammu, (2) Akhnoor, (3) Samba, (4) Bantalab[illegible].
2. Kathua ..	(1) Kathua, (2) Jasrota[illegible], (3) Bani[illegible].
3. Mirpur ..	(1) Mirpur, (2) Bhimber, (3) Kotli.
4. Udhampur ..	(1) Udhampur, (2) Ramnagar, (3) Ramban, (4) Bhaderwah, (5) Kishtwar.
5. Riasi ..	(1) Riasi, (2) Rampur Rajouri.
	(2) *Kashmir Province.*
1. Kashmir South (Baramulla)	(1) Sri Pratapsinghpura (Sopore), (2) Uttarmachipura, (3) Baramulla.
2. Kashmir South (Srinagar)..	(1) Srinagar, (2) Anantnag, (3) Kulgam, (4) Avantipura.
3. Muzaffarabad ..	(1) Uri, (2) Karnah, (3) Muzaffarabad.
	(3) *Frontier District.*
1. Ladakh ..	(1) Skardu, (2) Kargil, (3) Ladakh (including Nubra village situated in Tibetan territory).
2. Gilgit ..	(1) Gilgit.

There are thus altogether ten Districts and thirty one Tehsils in the State proper.

In reality there are only two Governors Provinces *i. e.*, Jammu and Kashmir with Head-quarters in the cities of Jammu and Srinagar respectively. These provinces are not to be construed in the sense in which the word is used in British India as the administration is not provincialised but is controlled from the centre by His Highness acting through his Ministers and Departmental Heads whose jurisdiction extends all over the State in their respective spheres. The Provincial Governors however, are invested with duplicate functions of Collector and District Magistrate and are subordinate to the Revenue Minister in Revenue matters and to the Minister-in-charge of Judicial and Police Department in matters of maintenance of peace and order in their respective charges. Each province is divided into a convenient number of districts or Wazarats controlled by the Wazir-Wazarat who also act as Sub-Divisional Magistrates. Each district is further sub-divided into tehsils under a Tehsildar.

The Frontier Districts though shown as a province do not in reality constitute a province under a Governor but each of the districts *i. e.*, Gilgit and Ladakh is separately controlled by a Wazir-i-Wazarat who is (unlike other Wazars) directly under the Revenue Minister like the Provincial Governors.

B—DEPENDANCIES.

The following Jagirs and Dependencies are also included in this Census Report as in the past :— 636

	Tehsils or Ilaqas.
1. Poonch Jagir ..	(1) Haveli, (2) Sudhnoti, (3) Mandhar, and (4) Bagh Tehsils.
2. Chenani Jagir ..	
3. Kotaiar Ilaqas ..	(1) Panjal, (2) Ishkoman, (3) Yasin, (4) Koh and Chitral, (5) Hunza, (6) Nagar, and (7) Gilgit.

6:India G-3 (1931)1933 AVI Kashmir AVI
Kashmiri AV4

Ki 369

and apportionment of increase due to decennial growth and that due to transfer of new areas will be discussed in the next chapter which deals with the rural and urban phases of the population. Suffice it to say here that the total population of the city at the present Census is 173,573 which campares quite favourably with other cities of British India save the capital cities of the various provinces. The density of the city population is, however, only 15,779 against 38,474 of Jammu city.

Ki 161

47. **Muzaffarabad District.**—The district, known as Wazarat-i-Pahar, is composed of three tehsils extending over an area of 2,407 square miles; of which Karnah occupies 1,347 square miles and Muzaffarabad and Uri 546 and 520 square miles respectively. The total population is 237,447 persons.

As represented in the marginal table Karnah tehsil has the lowest density in the district *i. e.*, 39 while in Muzaffarabad tehsil the population is fairly satisfactory the density being 206. The district is extremely mountainous in character and has got very little level area for cultivation and sustenance of large population. The rate of increase of population of the district during the current decade is 9·9 per cent. against 10·7 per cent. of the preceding decade. Karnah showing the highest increase 11·89 in the district while Muzaffarabad displays only 8·42 per cent. increase.

Ki 241

Name of District or Tehsil.	Population 1931.	Density.	Percentage of variation.		
			1921-1931.	1911-1921.	1901-1911.
Muzaffarabad District ..	237,447	80	+ 9·9	+ 10·7	----
1. Muzaffarabad Tehsil ..	112,798	206	+ 8·42	+ 10·3	----
2. Uri Tehsil ..	71,570	137	+ 10·72	+ 8·	--
3. Karnah Tehsil ..	52,079	39	+ 11·89	+ 14·3	....

Out of the total area only 8·2 per cent. is cultivable out of which 97·1 per cent. is net cultivated. There is very little double-cropped area (·04 per cent.).

The normal rainfall is 50·43" for the district which is the highest in the Kashmir Province although on account of the physical configuration the irrigation is the poorest, the irrigated area being 22·7 per cent. of the total cultivated area. Maize is the principal food staple covering as it does about 75·9 per cent. of the total cultivated area, rice, wheat and other food crops including pulses occupying an area of 8 per cent., 6·5 per cent. and 6·7 per cent. respectively.

Ki 161

Although the rate of increase is smaller than that of the previous decade yet the result is satisfactory and could be possible only under a favourable decade. The dislocation caused by the washing off of the Domel and Kishenganga bridges by the floods did give a serious set back to the traffic and trade of the district which is regaining its position after the completion of the bridges.

K 161 631

48. **Frontier Districts : General.**—Though not a separate province the tract constitutes a distinct Natural Division known as the Indus Valley and comprises the Ladakh district, the Gilgit district and the Frontier Illaqas consisting of small chieftainships. The variation of population in these backward tracts can be studied by a reference to the accompanying table which shows that the "total population" of these districts at the present Census is 298,584 persons against 273,173 of 1921 and in consequence the percentage

K 161

Name of District or Tehsil.	Population 1931.	Density.	Percentage of variation.		
			1921-1931.	1911-1921.	1901-1911.
Frontier Districts ..	298,584	5	+ 9·34	+ 9·1	----
1. Ladakh District ..	108,138	4	+ 4·72	— 1·7	----
2. Gilgit District ..	31,802	10	+ 11·13	+ 10·9	....
3. Frontier Illaqas ..	94,644	4	+ 8·92	+ 13	....

1: Lawrence G-8 (1889-1895) 1895 AV4 Kashmiri AV4
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they would look upon that as the standard, and would omit from their calculations years of famine, flood and pestilence. It is good to be sanguine and to view one's country on the sunny side, but in statistics the average inevitably presents itself. Just as Akbar's statistician included Kabul and Kandahar in the Subah of Kashmír, so more recent notices of Kashmír include parts of Jammu territory, and it is very difficult to ascertain from rough estimates, which are to be found in scattered notices, how much of these estimates should be credited to the Valley of Kashmír. In order to prevent any mistake in future I must explain that the Valley of Kashmír treated of in this Report, and in this chapter, consists of the three wazárats or districts of Khás, Anantnág, and Sopur, and excludes the wazárat or district of Muzzafarabad, which lies below Bárámula. When I commenced work in Kashmír there were three wazárats in the valley—Khás, Anantnág, and Sopur, and there were fifteen tahsils distributed as follows:—

	Tahsils.
1. Khás Wazárat	1. Khás. 2. Ich Nagám. 3. Donzu Manchámá. 4. Wular Vihu. 5. Cherat.
2. Anantnág Wazárat . .	6. Anantnág. 7. Sri Ranbír Singhpura. 8. Deosar. 9. Dachanpára. 10. Shupiyon.
3. Sopur or Kámráj . . .	11. Lál. 12. Hamalzainigir. 13. Uttar Machipura. 14. Biru Magam. 15. Krihun.

I have maintained three wazárats, as before, but have reduced the tahsils to eleven. They are as follows:—

1. Khás Wazárat	1. Lál-Phák. 2. Srinagar. 3. Sri Partáb Singhpura. 4. Nagám.
2. Anantnág Wazárat . . .	5. Wantipura. 6. Anantnág. 7. Haripura. 8. Sri Ranbír Singhpura.
3. Sopur Wazárat	9. Uttar Machipura. 10. Sopur. 11. Patan.

1: Lawrence G-3 (1889-1895) 1895 AV4 Kashmiri AV4 Kashmir AV1

Ki 631 Kr 631 [312]

It should be explained that the Gurais valley, which, previous to Settlement, formed part of the Gilgit province, has been surveyed and assessed and is now part of the new Sopur Tahsil. The changes in the administrative divisions made by me were based on two principles, one, that so far as possible each irrigation system of the country should be under the jurisdiction of one tahsildar, the other that the river Jhelum should be utilized as the boundary of the tahsil.

The local divisions of Kashmír have varied considerably. In old days the country was divided into two parts, Maráj, the south, and Kámráj, the north. Tradition says that two brothers, Marhan and Kaman, fought for the crown, and that all the country below Srinagar fell to Kaman and was known as Kamanráj, and that all above became the territory of Marhan and was known as Marhanráj. These local divisions are still recognized by the people, and the *pateis* of Maráj differs from that of Kámráj, and both differ from that of Yámráj which is the old name for Srinagar. In these divisions were thirty-four subdivisions, still recognized by the people, and though the State may for administrative purposes make changes in boundaries and in designation, the old names will linger on, and the people of Ranbir Singhpura Tahsil will style themselves residents of Shahabad and Brang for many years to come. In 1871 we find that the country was divided into five wazárats or districts, Srinagar, Patan, Anantnág, Kámráj, and Shupiyon. These were again subdivided into thirty-seven tahsils. In 1887, that is just before the Settlement commenced, there were four districts, Srinagar, Haripur or Shupiyon, Kámráj, and Anantnág. These districts contained twenty-eight tahsils and were said to contain 2,487 villages.

The Kashmír valley, with its three wazárats and its eleven tahsils, is under the executive charge of the Hákim-i-Ala, or Governor of Kashmír. This officer is also the executive head of the districts of Gilgit, Astor and Muzzafarabad. Ladakh and Skardu districts are under the charge of the Hákim-i-Ala or Governor of Jammu. As before explained, the statistics contained in this chapter refer to the Valley of Kashmír as comprised in the three districts of Khás, Anantnág, and Sopur, with eleven tahsils, and *do not include* Muzzafarabad, Gilgit, or Astor.

Population.

Ki 161

In 1835 it was stated that the population of the valley did not exceed 200,000 persons, 'to which number it had been in twenty years reduced from 800,000 by oppression and the awful dispensation of earthquake, pestilence, and famine.'

Ki 162

In 1868 a census was taken of the population of Srinagar, but its accuracy was doubted. The census gave a population of 112,715 persons, of whom 24,945 were Hindus and 87,770 Muhammadans. The number of houses was stated to be 20,304.

6:Spate N-4 (no date)1954 AW1 India
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433 have a high standard of durability. The supply of hides and skins was large, as the Hindu orthodoxy of the ruling house prohibited cow-slaughter and so inflated the numbers of cattle. The production of high-grade rag paper was once important, but has declined before the growth of the Indian mill
505 industry. Finally we may note the importance of water-borne traffic: much of the provisioning of the city is done by flat-bottomed boats, 50–60 ft long and drawing 2 ft or so, which can carry up to 30 tons of cargo. The boatmen, particularly those who man the tourist house-boats, have a reputation for supplementing licit earnings by following the world's second oldest trade.

487 Much of the importance of the Vale, and hence of Srinagar, lies in its function as a staging-base on the Himalayan routes. The Sn entries have already been mentioned; to the NW the road to Gilgit and the Oxus lies across the Raj Diangan Pass (11,800 ft) into the Kishen Ganga Valley and then by the Burzil (13,755) into Astor; both these passes not without danger in winter. But the most important trade route, leading either up the Indus into Tibet or across the Karakoram into Sinkiang, is that to the NE by the Zoji La. At 11,578 ft this is the lowest col on the main W Himalayan axis, a pass of the Maloja type with the steep ascent on the S: this is due to the Sind cutting back into the headwaters of the Dras, which lies on the drier side of the mountains and has much farther to go before it reaches 5200 ft, the local base-level of the Sind.

161 If anywhere on earth presents the semblance of the Happy Valley of
439 *Rasselas*, it is the Vale of Kashmir; but however pleasant the prospects, the
661 human history of the region has been, on the whole, vile. To begin with, it is probably over-populated; density in Anantnag (Srinagar) Dt is 303 (and of course far higher in relation to cultivated area), and it is significant that sugar and grain come next to cotton goods in the Kashmiri import list. Beyond this it is hardly an exaggeration to say that the whole history of Kashmir for the last few centuries has been one of misgovernment and oppression, often deliberate, of the peasantry for the benefit of narrow Court cliques; nor was this tradition dead in this century. At this point it is probably appropriate to discuss the present Indo-Pakistani conflict.

THE KASHMIR DISPUTE

631 'The trouble in Kashmir' stems finally from the simple fact that a popu-
668 lation 77% Muslim was ruled by a family of the strictest Hindu orthodoxy, descendants of a particularly able and ruthless *condottiere* under the Sikhs, Gulab Singh of Jammu, who 'mediated' between British and Sikhs to his own profit. It is safe to say that at no time in the century's existence of the state have relations between the dominant Dogra Rajputs of Jammu and the Muslim majority been other than those of exploiters and exploited, to such an extent that until quite recently agricultural progress was still

6:Spate N-4 (no date)1954 AW1 India
KASHMIR AV 1

inhibited by the peasant's simple reflection that, if any profit resulted, the tax-gatherer would seize it. 631 668

With the removal of British rule the throne of Kashmir became more than shaky; it is ironic to reflect that, while Congress had frequently proclaimed that only British bayonets kept the Princes on their thrones, *Indian* bayonets were not backward to support the least reputable of the major ruling houses.[18] Legally the ruler's right of adherence to *India* is unquestionable, and this is the basis of the *Indian* claim. Pakistan, of course, points to *Indian* inconsistency in apparently refusing the same right of option—or even of abstaining from option—to the Nizam of Hyderabad. It is not difficult, however, to put forward a reasonable justification of *India's* action in Hyderabad, and moreover Pakistanis are not really entitled to make this point, since shortly before the Kashmir crisis exploded they were seemingly prepared to accept the adherence of the Muslim ruler of Hindu Junagadh, which is not even contiguous with Pakistan.[19] The Pakistani case was still further weakened by complicity in the invasion of NWFP tribesmen; but the alternative might well have been an incursion into the Punjab, and they could only have been restrained by force of Muslim against Muslim: in the summer of 1947 this would have been beyond human nature. The respective proportion of looting and liberation in this tribal incursion cannot be evaluated, and the situation was worse confounded by the virtual war-within-a-war of the Punchis in support of their own ruler against the Dogras of Jammu. It seems that at first many 'Azad Kashmir' troops were genuine volunteers from the Pakistan army, returning on leave (rather freely granted) to their homes in Punch. Later, however, Pakistani intervention was avowed, and this has given *India* her strongest diplomatic weapon. On the *Indian* side much has been made of the democratic nature of Shaik Abdullah's 'People's Government' and its programme of reforms such as the expropriation of (mainly Hindu) landlords. It is impossible to reach any firm judgement. At present there is an uneasy truce along a cease-fire line which leaves *India* holding Jammu and part of Punch, all the Vale, and most of Ladakh W of the Burzil Pass. The charges of oppression from both sides of this line are too probably true, and again it is impossible to assess fairly the work of the rival governments; either territory is in the full swing of rehabilitation and social reform, or stagnant and starving, according to the source of information so liberally supplied by either party.

Leaving these legal and moral issues aside, as appearing to the candid outsider pretty fairly balanced, it would seem that if economic geography should count for anything, then Pakistan's case is stronger than 433 668

[18] It must be admitted, however, that His Highness has been relegated to an obscurity more decent than his previous fame. It is sad to reflect that this tragedy is in the last resort the result of the decision of one man placed in his position by the historic accident of a century ago.

[19] And the Junagadh question is still not entirely dropped.

6:Spate N-4 (no date)1954 AW1 India
KASHMIR
AV1

433 668 *India's*. The importance of Kashmir water to W Punjab, for both irrigation and power, has been stressed already; Kashmiri timber was also very important to W Punjab, and conversely had its main outlet there, since exploitation depended largely on rafting down the rivers which all flowed into *W* Punjab. The Sialkot sports goods industry used Kashmir willow and resin. The import of salt for the Kashmir tanneries is also more costly from *India* than from the Salt Range mines, and Pakistan would obviously find it easier to supply the food deficit than would *India*. Oil is essential for transport into the Vale, and Pakistanis claim that the natural supply would be from Attock or SW Asia through Karachi.

491 The natural links of Kashmir are mainly with W Punjab. All roads are difficult to maintain, but the Jhelum route is really the only all-weather one. It is only 185 miles from Srinagar to Rawalpindi, 250 to Amritsar, and the *Indian* route is badly snow-bound (or at least impeded) for three months on the Banihal Pass, while its sub-Himalayan stretch lies athwart the drainage of an area notoriously liable to gullying and landslips. Fruit and timber were the largest exports from Kashmir, and while Pakistan has far more potential resources in temperate fruits than has *India*, the timber situation is the reverse.

631 668 Six years after the original outbreak no solution of this not so cold war was remotely in sight. At this stage Shaik Abdullah showed signs of playing his own hand and was obviously reluctant to enter the *Indian* union on the same terms as the other states; indeed he secured substantial constitutional concessions. His supersession further inflamed Pakistani feeling, fearful of a *fait accompli*; but at the same time the crisis held a clear warning that *India* also could overplay her hand *vis-à-vis* the Kashmiris. Hence the dramatic suddenness with which, in August, 1953, both countries agreed at last on a time limit—twelve months—for the ever-receding plebiscite.

But the organisation of it will raise difficulties. Is it to be a simple yes or no, *India* or Pakistan? If the Kashmiris are to decide, it might be that they should have the option of opting for neither, risky as that might be. *India* and Pakistan are likely to be at one in vetoing this, if in nothing else. Then again neither side, for internal political reasons, could well accept complete cession as a result of a possibly narrow adverse majority. However unsatisfactory, and however difficult it is to decide on the basic units, partition seems the only way out.

Indus Kohistan and Gilgit

Nanga Parbat and the Gorges

133 Nanga Parbat, the mighty NW pillar of the Great Himalaya, is almost separated from the main mass by the valleys of the Kishen Ganga and the

133 communication—impossible in winter—is easier (*le mot juste!*) over the shoulders of the mountains.

133 The Astor Valley marks the transition from the vivid colours of rock,
241 field, and wood in the Vale to the desolate outer marches of Kashmir. Agriculture in this dry valley is carried up to 9000 ft by little irrigation channels, but low temperatures render it precarious: wheat, barley, pulses, maize, buckwheat, lucerne, and other fodder crops are grown.

Gilgit

631 Beyond the Indus lies Gilgit, and around it the Frontier Illaqas, more or less feudatory to Kashmir. Although we have it on the high authority of Holdich that where small parties of Buddhist pilgrims "made their way with infinite pain and difficulty to the great monasteries of the Peshawar plains, no military force of any consequence ever has, or ever could, follow their footsteps",[23] nervousness about Russian intentions led to the preservation of the long panhandle of Afghan territory, 15–25 miles wide, in Wakhan, the valley of the Ab-i-Panja branch of the Oxus, and at no point did the two great Empires actually touch.

Outside Gilgit itself the area is held by a congeries of petty tribal republics and chieftaincies of which Hunza is the most important; Schomberg gives them all (except Hunza and Yasin) a bad name for turbulence, murder, intrigue, avarice, dishonesty, laziness, stupidity, and general back-
161 wardness. The population is very slight, in Gilgit and the frontier some 120,000 in all on 18,000 sq mls; the density in Astor is 10, Gilgit proper 15, Frontier Illaqas 4. But in relation to cultivated area it is a different story—in 1901 the Gilgit density was 1295.

361 Settlement is usually on little terraces in the better valleys; one such is
241 occupied by Gilgit itself, a nodal centre near the junction of the Gilgit and Hunza Rivers, which between them drain nearly the whole area between the Indus and the 20,000–22,000 ft peaks of the Hindu Kush. At Gilgit rice and cotton are grown as well as the usual montane crops and fruits; higher up Yasin has even a tiny export of wheat and barley. Hunza is even better: 30–40 sq mls of tiny terraced fields, orchards and poplars, and "curling along the bleak stony hillsides" carefully engineered *kuls* provided with little tunnels for the escape of scree from the slopes above. "All are of dry masonry, all have been built without scientific aid, with nothing more than industry, common sense, and the usual tools of a peasant; ibex horns were chiefly used." Fruit culture is of the utmost importance to life in these valleys, and above all the apricot, according to Schomberg the sole diet for weeks on end.[24]

[23] *India* (1904), 105; but cf. Sir Aurel Stein, "A Chinese Expedition across the Pamirs and Hindukush, A.D. 747", *GJ* LIX (1922), 112–31. Lord Ronaldshay (*Lands of the Thunderbolt* (1923), 141) aptly calls Gilgit and Chitral "listening-posts in the vast system of natural defences which keep silent and eternal watch over the teeming plains of Hindustan."

[24] Schomberg, *op. cit.*, 59–60, 112–13.

4/1 [i.e., of Indus Kohistan -- ANALYST]

● 632, 633 Kashmir AV1

[Additional data on individual cities has been marked for either 361 or 369 or both. For reference to these cities see Index, category 116, 6: Spate AW1 India.]

[Additional data on individual cities has been marked for either 361 or 369 or both. For reference to these cities see Index, category 116, 6: Spate AW1 India.]

27 per cent. The incidence of revenue varies from about 10 annas to Rs. 12 per acre, and represents an all-round rate of about 30 per cent. of the gross produce. Regular settlements have also been completed in other parts of the State, such as Gilgit, Jammu, and Baltistān. The total receipts from land revenue amounted to 38·9 lakhs in 1905–6. 651

Miscellaneous revenue. Excise.

The Excise department of the State is chiefly concerned with the manufacture and sale of liquor, including wine and brandy, at the Gupkar distillery. In 1900 the administration was examined *by an officer lent by the British Government*, and as a consequence private distilleries in the province of Jammu were entirely closed. The total receipts in 1900–1 were only Rs. 50,000, but by 1905–6 they had risen to Rs. 1,37,000. 655

Stamps.

In 1905–6 the total revenue from stamps was 2·22 lakhs, of which 1·6 lakhs represented receipts from judicial stamps.

Customs and octroi.

A considerable income is derived from customs and octroi levied on the trade which passes into the State. The receipts amounted to 9·2 lakhs in 1905–6. 651

Cesses.

Cesses are levied, amounting to 12½ per cent. on the land revenue, for the following objects: payments to *lambardārs* (village headmen), 5 per cent.; *patwāris* and *zaildārs*, 4½ per cent.; education, ¾ per cent.; and roads, 2½ per cent.

Municipalities.

There are two municipal committees in the State, one at Srīnagar, and the other at Jammu, presided over by the Chief Medical Officer, Kashmīr, and the governor of the Jammu province, respectively. The members are nominated by the Darbār as representatives of different communities. There is no separate municipal fund; the State provides the expenditure for municipal and sanitary purposes, while the receipts, such as octroi, are likewise credited to the general revenues. The expenditure in 1905–6 was Rs. 92,000, of which Rs. 6,400 was met from fees and taxes and the balance by a grant from the State. In other towns conservancy establishments are maintained, which are under the municipal committee of the province in which the town is situated. Great improvements have lately been made in the drainage system of Jammu town. 633 [652] [651]

Public works.

The expenditure on public works in 1905–6 was 30·8 lakhs, and will always be heavy. The maintenance of long lines of communication between Kashmīr and India and between Kashmīr, Gilgit, and Ladākh, the cost of buildings in Srīnagar and Jammu, and the enormous losses which have to be repaired when great floods and earthquakes occur render a large annual outlay inevitable. The road from Kohāla to Bāramūla alone 653

end of 1941. A similar institution has been started at Jammu also. The Sericulture industry which is a Government monopoly and the carpet industry which has in recent years received subsidies provide employment for thousands of labourers. The increased industrial activities of the State have opened new avenues for industrial labour.

* * * * * * *

The first Municipal Committees established in the State were purely official bodies, financed by Government and consisted of 24 nominated members in the case of Srinagar and 18 in the case of Jammu. The Governors of the respective Provinces functioned as *ex-officio* Presidents. In 1913, the constitution of the Municipal Committees was revised. The Srinagar Municipality was given 8 elected and 16 nominated members, and the Jammu Municipality 6 elected and 12 nominated members. One elected seat in each municipality was specially reserved for traders. In 1921 the right of election of a Vice-President from among the members of the Committee was granted.

The constitution of the Municipal Committees was further revised in 1927-28 and the elected element raised to one-half. In 1936, the franchise qualifications were lowered and brought in line with those prescribed for the Praja Sabha election. The elected element was substantially increased to provide a clear majority. The Municipal Act recently passed provides that unless the Government otherwise direct, the appointed members should not exceed one-fourth of the whole Committee. This Act has also enlarged the scope and powers of the Committees in many respects. A new procedure has been laid down for constituting municipalities and altering units or exluding areas from municipalities, and provision has been made for giving opportunities to the inhabitants of those areas that are proposed to be included in or excluded from the municipal limits to submit their objections within a specified time limit.

To guard against overcrowding in the cities of Jammu and Srinagar, several areas have been notified under the Town Planning Act and schemes for their development are under consideration. The Town

rice crop is generally protected by irrigation. The greatest distress is due to the fall of rain or snow while the rice and maize are ready for harvest. The famine of 1832 was caused by early snow, and was aggravated by the floods which followed. In 1877 rain fell almost continuously for three months, and the old system of collecting revenue in kind prevented cultivators from gathering their crops when opportunity served. Food-grain was not to be had; and when imports were made at the expense of the State, the corrupt officials were the chief persons to profit. It is improbable that such distress can be experienced again, owing to the construction of a cart-road, and the change in the method of collecting revenue. 731

Political relations.

The State is in direct relationship with the Government of India, who is represented by an officer of the Political department, styled the Resident. His head-quarters are at Srīnagar. At Gilgit a Political Agent exercises some degree of supervision over the Wazīr Wazārat, and is directly responsible to the Government of India for the administration of the outlying petty States. A British officer is stationed at Leh to assist in the supervision of Central Asian trade. 648

Administration.

On his accession to the *gaddi* in 1885, the present Mahārājā was entrusted with the administration of the State, aided by two ministers: but in 1887, at his own request, he was relieved from all part in the administration, which was then placed, subject to the control of the Resident, in the hands of a Council consisting of His Highness's brother and two selected officials from the British service. In 1891 the Mahārājā assumed the presidentship of the Council, while his brother, Rājā Sir Amar Singh, K.C.S.I., became vice-president. The Council was abolished in 1905, and its powers were conferred on the chief himself. Under the new arrangements the Mahārājā administers the State. There are three ministers, in charge of the revenue, judicial, and home departments; but business requiring the orders of the Mahārājā is laid before him by the chief minister, Rājā Sir Amar Singh. For some time past the departments of finance, revenue settlement, forests, and public works have been in charge of British officers, whose services have been temporarily placed at the disposal of the Darbār. 643 645

The four chief executive officers are: the governor or Hākim-i-Ala of Jammu, the governor of Kashmīr (each aided by a general assistant), the Wazīr Wazārat of Gilgit, and the Wazīr Wazārat of Ladākh.

In Jammu there are five districts, each in charge of a Wazīr Wazārat, an official whose average salary is Rs. 250 a month. 635

635 Under the Wazír Wazárat are *tahsíldárs* and sometimes sub-divisional officers. All these officers exercise revenue, civil, and criminal jurisdiction, with regular stages of appeal. In [692] revenue cases the appeal lies to the governor, and from him to the revenue minister. In civil and criminal judicial cases the appeal lies to the Chief Judge of Jammu. From him there is an appeal to the judicial minister, who is virtually the final court, and it is only on rare occasions that an appeal is made from him to the Mahárájá. All death sentences passed by the Chief Judge require the confirmation of the Mahárájá. In 1900–1 there were eighty-one courts of all grades, of which [642] eight exercised criminal jurisdiction only. Although there is a centralized form of government as in British India, the real power rests with the *tahsíldár*, and distance and the absence of easy communications are practically checks on the use or abuse of appeals.

691 Before 1892, when the law of limitation was introduced into Jammu, litigation was not very heavy and the people frequently settled their differences out of court. The improvement in the courts, and the effects of this alteration in the law, are shown by the fact that the number of suits for money or movable property increased from an average of 3,735 during the ten years ending 1890 to 10,766 in the next decade, and was 12,160 in 1900–1. The system of registration for deeds resembles that in British India. In 1900–1 the number of documents registered was 1,348.

674 Crime is not serious in the Jammu province; but there has been an increase in cases of theft, hurt, and mischief, due to the greater activity of the police force, which is being gradually assimilated to the rules and procedure prevailing in British India. In the whole State 17,320 persons were brought to trial in 1900–1, of whom 2,169, or 13 per cent., were convicted.

635 In Kashmír the *tahsíls* in the valley are superintended by the governor himself, while those of the Muzaffarábád district are in charge of a Wazír Wazárat subject to the governor and the Chief Judge, whose offices are in Srinagar.

652 **Finance.** The finances of the State are immediately controlled by an accountant-general, who for some years has been lent by the British Government. The revenue and expenditure for 1893–6, 1900–1, and 1905–6 are shown in tables at the end of this article (pp. 84–5). In the last year the total revenue was 93 lakhs, the chief items being land revenue (38·9 lakhs), forests (13 lakhs), customs and octroi (9·2 lakhs), and scientific and minor departments (2·2 lakhs). The expenditure of one crore included

practically the whole of the life of the people in different 697
spheres. I shall make an earnest appeal to you to make a 657
response to the command in the spirit in which it has been 185
issued and to try for yourselves whether co-operation is
not more fruitful than mere non-co-operation, when you
are called upon not merely to pass resolutions. But to
recommend definite proposals for the amelioration of your
fellow citizens."

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The status of cultivators of land, whose condition [544]
was little better than that of serfs before the introduction 651
of Settlement of land, has been improved considerably.
The maximum State share of revenue is fixed at 30 per
cent. of the gross produce, and suspensions and remis-
sions are granted from time to time. The term of a
Settlement has been extended to 40 years. Long
before the establishment of the Praja Sabha, His Highness
had studied conditions of life in the interior of the State
by extensive tours. He had also introduced an effective 655
method of keeping in touch with the rural population
through conferences of the representatives of each Tehsil
in Jammu and Kashmir held annually at the headquarters
of the Government. This form of consultation with
popular representatives gave His Highness a more intimate
knowledge of the real needs and requirements of the
masses. As a result of the representations made at these
conferences and the discussions that followed, attention
was directed towards the improvement of means of com-
munication in the villages, improvement of livestock,
grant of cultivable land as *waste* and provision of more
facilities for education and medical relief in the villages. 956
The Agriculturists' Relief Act was enacted, several years
before the institution of the Praja Sabha, to protect the
agriculturists from the extortion of money-lenders who
charged high rates of interest, and was the first of a series
of legislations for the protection of the agriculturists. It
prescribed the maximum rates of interest and empowered
the courts to examine the accounts of a loan and to fix
instalments for discharging debts on the basis of the paying
capacity of the debtor. Special *edicts* were issued
declaring agricultural holdings, livestock, agricultural imple-
ments, seeds, etc., as non-attachable for redemption of

Sc Bacon M-3 (1860-ca.1920) 1922 AV4 Kashmir
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A Trip to Ladakh

and arrived at the Commissioner's camp at Kargil in time for a late breakfast. His party consisted of Mr and Mrs Beech (Beech stood six feet six inches, a giant of a man); Mrs Darrah, whose husband, a great sportsman, was awaiting her in Leh; Jack Phelps and P. H. Church, who were on a long expedition to the district of the Pang Gong Lake, a salt lake 100 miles in length, and the Chang Chenmo, after "ovis ammon" and "ovis poli." I received a hearty welcome and a real good breakfast, which I much enjoyed after my forced march to catch up this party.

Kargil is the capital of a district called Purik, and is inhabited by Mohammedans of the Shiah sect. Colonel Ward mentions a curious custom in connection with the burial of their dead. An aperture is left in the earth over the grave, and a rectangular box of masonry is built over this, with a small door and window. Flour is dropped down on the body; this is done at intervals for a period of three moons. Afterwards the hole above the body is closed, as also the door and window.

That morning the Governor of the Province called on us. He was a Kashmiri Brahman, a little man, but from the size of his lower chest he evidently had done himself well. Captain Trench asked him to show him his statement of grain accounts, as there was a threatened shortage of food that autumn. He had received orders to keep large stores of grain in case of emergencies, the old fort on the hill having been requisitioned for such a purpose. The books were brought, and from them Captain Trench saw that his orders had been faithfully obeyed, and the fort was just bulging with grain, like the Governor's lower chest. Captain Trench was so pleased to hear of the great supplies that he told the Governor he would like to see how he had managed to store so

486 elevation of 9700 feet above the sea, it is indeed useful, and it is
361 often well filled.

The remaining sarées, and these are on the Kashmir side, are at Dubchi, at Hirpúr (a much ruined one, of good size), at Shâhjumarg, 6 miles beyond Shapeyan (as mentioned in Dr. Ince's 'Handbook to Kashmir,' I have not myself seen it), and lastly at Kahnpúr, 12 miles short of Sirinagar.

The positions of the sarées were well selected; they were well spaced; nearly every one of them was placed where to this day are the common halting-places for travellers.

Returning from this excursion on the line of the Kashmir road, we will just look at a few more places in the Outer Hills.

361 At the village of *Samâsi* is an old temple, much ruined, but
[346] still showing traces of fluted columns and trefoil arches; it is of much the same architecture as the temples of Babor. At the time it was built the people of these parts were doubtless still Hindû; perhaps, indeed, it dates from a time earlier than the beginning even of Muhammadanism.

Mirpúr is a good large town; it must be the next after Jummoo in size among those in the Outer Hills; it is on a plateau much cut
[439] into by ravines. The place is a flourishing one, from, I think, its being a centre, or a place of agency, for an export trade in wheat that is carried on by the Jhelam River from these hills to the places in its lower course. Some spacious houses belonging to Khatrís must have been built from the profits of this trade.

• 636 *Púnch* is a place of more than common importance. It is the
175 seat of Raja Motí Singh, who, under the Maharaja his cousin, holds a considerable tract of country in fief.

In the time of the Sikh rule in the Panjáb, when the Dográ brothers divided among them the hill region, and held it tributary to the Sikhs, Púnch was the share of Raja Dhiyán Singh. After his death, Jawáhir Singh, his son, held it; but his position was not recognized as independent of Jummoo in the treaties of 1846; hence he became a vassal of his uncle Maharaja Gulab Singh. Later, some differences and disturbances occurred, which ended in Raja Jawáhir Singh having to leave the country, and Raja Motí

1: Drew G-3 (1861-1872) 1875 AVI Kashmir A VI

Singh, his brother, succeeding him at Pûnch, now rules there in obedience to the Maharaja. 636 175

Pinch is a compact town, with a good bazaar; it is situated at the meeting of two valleys, which make a wide opening among the hills; the valley itself being somewhat over 3000 feet above the sea, we are here in a part that may be reckoned to belong either to the Outer Hills or to the Middle Mountains. There are here a fort and palace, lately added to and improved with much taste by Raja Moti Singh. 361

A word or two as to the hill-forts of this region. 712

All over the low hills, on both sides of the Chinâb, they are in extraordinary number. They were built at the time when each little tract had its own ruler, and each ruler had to defend himself against his neighbour. These forts are commonly on the summit of some rocky hill, with naturally-scarped face; by their position, and by the way they were planned, they are well protected against escalade. Though now they have all come into the hands of one ruler, they are still kept up, that is so far that a small garrison—maybe only of a dozen men—is kept in each. Some of the most known are Mangla, on the Jhelam; Mangal Dev, near Nanshahra; and Troch, near Kotli; these are each on the summit of a rocky precipitous hill most difficult of access.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

Where the British district of Spiti comes on there has been a boundary dispute, which was lately decided. From the point marked "Gya St^n 22309" to a little farther west than the Bāra Lācha Pass my line is different from what will be found on any published map. It expresses the result of the late negotiations on that boundary dispute, in which at one time I was concerned as Boundary Commissioner for the Maharaja; and though on one particular point this had not been settled when I left the country, I have since ascertained that the line has been marked out as is here depicted. /31 631

From near the Bāra Lācha Pass westward, and round to the corner we started from, the line, I believe, accurately represents an undisputed boundary.

INTERIOR DIVISIONS.

For the representation of the administrative division of the Maharaja's country I have adopted on the Political Map three tints or shades. 631

One of these marks the tracts near Jummoo, or the Home Districts as they may be called. These are seven *zila's* or Districts—Jummoo, Jasrota, Rāmnagar, Udampūr, Riāsi, Mināwar, and Naushahra—whose government has been arranged on a plan like that of the Districts in the Panjāb. Over each is a civil officer (sāhib-i-zila') corresponding to the Deputy Commissioner of the British system, with an assistant (nāib-i-zila'); these are at the head-quarters; and there are three or four Tahsīldārs, each over a subdivision of the District that is called a Tahsīl.

Part of this area coloured as "Home Districts" is a tract marked *Rajahip of Pūnch*, lying north of the Naushahra District.[1] This is governed by Raja Moti Singh, first cousin to the Maharaja; it is held by him in close dependence on, and indeed obedience to, the Maharaja, who, however, interferes but little with its internal management. [636]

The next division is Kashmir proper, which is managed by an officer of considerable rank and powers. The separation of the government of Kashmir from that of the other divisions is almost 631

[1] [Cf. category 116, End Map VI -- Analyst] 2 K

The State proper has been divided into Provinces, Districts and Tehsils as shown below :— 631

A—STATE PROPER.

Districts or Wazarats.	Tehsils.
	(1) *Jammu Province.*
1. Jammu ..	(1) Jammu, (2) Akhnoor, (3) Samba, (4) Ranbirsinghpura.
2. Kathua ..	(1) Kathua, (2) Jasrotagarh, (3) Basohli.
3. Mirpur ..	(1) Mirpur, (2) Bhimber, (3) Kotli.
4. Udhampur ..	(1) Udhampur, (2) Ramnagar, (3) Ramban, (4) Bhadarwah, (5) Kishtwar.
5. Riasi ..	(1) Riasi, (2) Rampur Rajouri.
	(2) *Kashmir Province.*
1. Kashmir North (Baramulla)	(1) Sri Pratapsinghpura (Badgam), (2) Uttarmachhipura, (3) Baramulla.
2. Kashmir South (Srinagar)..	(1) Srinagar, (2) Anantnag, (3) Kulgam, (4) Awantipura.
3. Muzaffarabad ..	(1) Uri, (2) Karnah, (3) Muzaffarabad.
	(3) *Frontier Districts.*
1. Ladakh ..	(1) Skardu, (2) Kargil, (3) Ladakh (including Mansar village situated in Tibetan territory).
2. Gilgit ..	(1) Gilgit.

There are thus altogether ten Districts and thirty one Tehsils in the State proper.

In reality there are only two Governors Provinces *i. e.*, Jammu and Kashmir with Head-quarters in the cities of Jammu and Srinagar respectively. These provinces are not to be construed in the sense in which the word is used in British India as the administration is not provinciallised but is controlled from the centre by His Highness acting through his Ministers and Departmental Heads whose jurisdiction extends all over the State in their respective spheres. The Provincial Governors however, are invested with duplicate functions of Collector and District Magistrate and are subordinate to the Revenue Minister in Revenue matters and to the Minister-in-charge of Judicial and Police Department in matters of maintenance of peace and order in their respective charges. Each province is divided into a convenient number of districts or Wazarats controlled by the Wazirs-Wazarat who also act as Sub-Divisional Magistrates. Each district is further sub-divided into tehsils under a Tehsildar.

The Frontier Districts though shown as a province do not in reality constitute a province under a Governor but each of the districts *i. e.*, Gilgit and Ladakh is separately controlled by a Wazir-i-Wazarat who is (unlike other Wazirs) directly under the Revenue Minister like the Provincial Governors.

B—DEPENDANCIES.

The following Jagirs and Dependancies are also included in this Census Report as in the past :— 636

	Tehsils or Ilaqas.
1. French Jagir ..	(1) Haveli, (2) Sedhouti, (3) Mandhar, and (4) Bagh Tehsils.
2. Chamal Jagir ..	
3. Frontier Ilaqas ..	(1) Punial, (2) Ishkoman, (3) Yasin, (4) Kuh and Ghizar, (5) Hunza, (6) Nagar, and (7) Chilas.

636 Poonch and Chenani are Jurisdictional Jagirs and their Rajahs enjoy internal powers of management subject to general superintendence and control of His Highness' Government. The Chief chiefships of the Frontier Illaqas classed under item 3 are in feudatory relations with the State and are under the direct charge of the Political Agent who is an officer of the Government of India.

During the decade 1921-1931, the external boundaries of the State did not undergo any alterations while internally the Bhadarwah and Langet tracts which formed the Jagirs of His Highness the Maharaja Bahadur were under his commands amalgamated with the State territories after his accession to the throne. The Bhadarwah Jagir was included in the State as a tehsil of the Udhampur district while Langet was merged into the adjoining Handwara tehsil.

The private Jagirs of His late Highness *i. e.*, Natipura and Koosa, were after his demise also amalgamated with the State.

I. The Area dealt with.

131 The total area of the State, as adopted at the present Census is 84,471 square miles as against 84,258 square miles of the last Census. A reference to the marginal table will show how the area figures have varied from Census to Census.

TABLE A.

Drew 1875	..	80,900 square miles.
Census Report 1891	..	80,900 " "
" " 1901	..	80,900 " "
" " 1911	..	84,432 " "
" " 1921	..	84,258 " "
" " 1931	..	84,471 " "

TABLE B.

	1891.	1901.	1911.	1921.	1931.
Jammu Province including Jagirs ..	80,900	5,323 Assumed estimate.	12,439	12,165	12,278
Kashmir Province including Jagirs ..		7,923 Assumed areas.	8,433	8,253	8,539
Frontier Districts ..		443 Assumed areas.	63,560	63,840	63,654
Total ..	80,900	80,900	84,432	84,258	84,471

From the above figures it is clear that the estimate of Drew in 1875 A. D. was very low being mostly conjectural as at that early date the areas of even the two provinces of Jammu and Kashmir had not been surveyed not to speak of the estimates of the areas of the districts of Ladakh and the Agency Illaqas whose limits upto the present date remain to be completely surveyed. Rejecting Drew's estimate we come to the estimates of area adopted at the Censuses of 1891 and 1901 at both of which the area figures were put at 80,900 square miles, the information being chiefly based perhaps upon the Imperial Gazetteer of India. It may be taken for granted that regular surveys had not been conducted prior to 1891 and only partially conducted between 1891-1901 as the 1891 Report does not show any figures by provinces but gives the total for the whole State.

It is in the 1901 Report that we meet with the partial area figures by provinces which shows that figures of Settlement surveys were made use of in the Report. It was in the year 1887 that the Settlement of Kashmir Valley was commenced by Mr. Wingate, I. C. S., C. I. E., who was succeeded by

657 drinking water in the *kandi illaqa* ; and the reconstruction of the bridge over the Tawi at Jammu. The concessions then announced have materialized, and the beneficent activities of the Government have increased year after year.

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641 647 During His present Highness' term of office as Senior Member of the then State Council, His late Highness had issued orders to provide for (1) employment of State-subjects only to all ordinary vacancies, and (2) grant of lands for house building and other purposes to State-subjects only ; and a Committee of official and non-official members had been appointed to suggest a definition of the term State-subject for the purpose of these orders. The definition proposed by the Committee was accepted by His Highness, and it protects the children of the soil in the matter of recruitment to Government services and several other privileges against outsiders.

658 A committee had been appointed in 1923 to consider the future requirements of the different departments in technical qualifications and experience, and make proposals for grant of scholarships for training to qualified State-subjects. This committee was reconstituted in 1927 as the Scholarship Selection Board. In recent years, thirty qualified State-subjects selected by the Board have received training in several institutions in Europe and America and British India in Civil Engineering, Architecture and Town Planning, Medicine, Veterinary Science, Pharmaceutics, Horticulture, Sericulture, Forestry, Printing, Law and Public administration ; and most of them are now in Government service. Training, academic and technical, has also been given in Indian institutions to over 275 State-subjects. Lump sum provision has been made in the budget since 1937-38 for grant of loans to persons desirous of prosecuting advanced studies or undergoing advanced or special training in India or abroad and out of this provision, loans of over Rs. 70,000 have been granted so far to a number of State-subjects for training in Forestry, Chemistry, Mathematics, Medicine, Public Health etc., in England and for Accounts, Law and Post-graduate studies in India.

His Highness also impressed upon the Heads of

113, 631, 642, 648 Kashmir AV1

[For information concerning temporary provisions in the Indian Constitution of 1950 pertaining to the State of Jammu and Kashmir, see 43: Santhanam, AW1 India, category 116, pp. 302-304.]

Ia Drew C-3 (1862-1872) 1875 AVI Kashmir AVI

the great plain of India which sweeps unbroken from the mouths of the Ganges to the western part of the Panjāb, continuously skirted on the north by the Himalaya Range, which has a direction varying in a curve from east and west to south-east and north-west. It is the last strip of the plain and the wide mass of the mountains on the north of the Panjāb that make up the territory. Politically, it is a government tributary to the Queen, with relations defined by certain treaties, which will be more fully spoken of hereafter, but whose result may here be said to be that the ruler is obliged to govern his foreign politics according to the views of the Government of India, while in domestic administration he is nearly independent. 131 133 [642] [631]

Measurements of the territory show it to have a length in one direction, from south-east to north-west, of close on 400 miles, and at right angles to that, from south-west to north-east, of 350 miles. Measured from south to north it may be said to extend for 240 miles from lat. 32° 30′ to lat. 36° N.; and from east to west, for 330 or 400 miles, from long. 73° 30′ to 80° E.; these, however, must be taken only as general measurements, the irregularity of outline prevents a more definite statement in brief. The area I estimate at 68,000 square miles. 131

The form of the ground we have endeavoured to represent on the maps both by careful attention to the hill-shading and by the statement of the heights of certain positions. Under the heading of each tract described much will be said on this subject; but at this stage it is advisable to give a slight sketch of the vertical geography of the whole area. 133

The lowest part is the strip of plain on the south-west, which is continuous with the great level plain of the Panjāb; it is 900 or 1000 feet above the sea.

The mountains begin along a very definite line. The first ridge is a line of hill from 1000 to 2000 feet above the plain, that is to say 2000 or 3000 feet above the sea. Next comes a tract of rugged country, which includes various ridges running nearly parallel to the first one, with long narrow valleys between them. These ridges are 3000 and 4000 feet high, while the valleys have

1: Drew · G-3 (1862-1872) 1875 AV1 Kashmir AV1

563 The Tibetan races, whom we now reach, have the characteristics of the Turanian family (of which the Chinese and the Japanese
101 are the instances most known to Englishmen) in varying degree. The Chāmpās have those features most markedly, next the Ladākhī, and in a less degree the Baltī. The two first of these subdivisions are Buddhist in religion, the last Muhammadan. Of these Tibetan races are the people who live in the loftiest of the inhabited regions; the Chāmpās, who are nomads, wander among the high-level valleys of Rupshu; the Ladākhis, who are a settled and cultivating race, are in villages which in height above the sea vary from 13,500 to 9500 feet; the next, the Baltis, are found at from 10,000 or 11,000 down to 6000 feet.

As for the languages spoken, a separate chapter treats of them, and some facts of their distribution are given in the explanation of the Language Map.* 1/2

557 Countries separated by so many mountain chains; races so
643 widely different; how did they all come to be under one ruler?

The answer to this almost resolves itself into the history of one man, of the one who by exercising with wonderful persistence the qualities of a soldier and a diplomatist succeeded in raising himself from an inconspicuous station to a position in which his adherence and goodwill became of extreme value to the British Government in India, who, in their turn, enabled him to achieve an object that for long had been dear to his heart, and in giving over to him Kashmir completed the agglomeration of all the countries we are treating of into one state. This man was Maharaja Gulāb Singh, the father of the present ruler.

175 I shall attempt a brief sketch of the course of the events which
642 led to the result above pointed out.
631 From time immemorial—the natives say for 5000 years—Jummoo has been the seat of the rule of a Hindū dynasty, of a family of Rājpūts, whose influence spread for some distance over the lower hills, the extent of that influence varying, no doubt, at different times. There was little intercourse with the outer world;

* See Chap. XXI., on Languages, and Chap. XXII., In Explanation of the Maps.

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1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

some contact with it occurred indeed during the time from the sixteenth century onwards from the passage near, if not through, the country of the Mughal Emperors of Delhi towards Kashmir; or again when one of the Western invaders of India swept along at the foot of the hills, and the hill-men were able to annoy his armies while congratulating themselves on the rugged character of their own country, which made it by its poverty unattractive and by its difficulty of access even repulsive to those bent on rapid conquest and plunder. A little after the middle of the last century we find that the power of the Jummoo ruler, exercised either directly or by feudatory chiefs owing allegiance, extended eastwards to the Rávi River or nearly so, westwards to some miles beyond the Chinâb, southwards for some little way into the plains, and northwards as far as the beginning of Middle Mountains. The feudatory chiefs, those for instance of Akhnûr, Dalpatpûr, Kiramchi, &c., governed their own subjects, but to the ruler of Jummoo they paid tribute and did military service. During a portion of the year they would be present at Jummoo itself, attending the court of the ruler and holding separate ones themselves. At this day various spots in that town are remembered where each of these tributaries held his court on a minor scale. Doubtless there was some petty warfare, resulting sometimes in an extension and sometimes in a contraction of the power of the central ruler; but usually the chiefs were more occupied in sport than in serious fighting, and the various families continued in nearly the same relative positions for great lengths of time.

The rest of the Outer Hills and some of the Middle Mountain tract were thus occupied:—Eastward of Jummoo there were independent rulers at Basoli and Kishtwár, of Rájpût caste, some few details of whose history will be given as we come in our geographical survey to each of those places. North-westward of Jummoo were the two small states of Bhimbar and Rájôri, whose rulers were Muhammadans, Muhammadanised descendants of Rájpût Rajas, still bearing the Hindû title of Raja and still recognised as belonging to certain subdivisions of the Rájpût caste. These two had, I think, become more closely connected

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV

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with, more completely dependent on, the Delhi power, before its breaking up, than had the Jummoo Raja, because the highway along which the Delhi Emperors used to march from India to Kashmir led straight through their territories and past their very castles. But after the decline of the power of Delhi and the occupation of Kashmir by the Pathāns or Afghāns (who were connected with Kābul and not with India) these rulers of Bhimbar and Rājāori became again as free and independent as the one of Jummoo. Farther west, up to the Jhelam River, the ground seems to have been occupied politically by local chiefs, ruling each over but a few villages. These, all Muhammadans, ruled over Muhammadan subjects. Still in many cases the Hindū origin of both can be traced. The importance of these was nearly the same as that of the lesser chiefs of the Jummoo side; but they seem to have kept more separate, and not to have agglomerated, not to have come under any one ruler as feudatories, but to have kept independent; so that almost village by village the country was governed by separate Rajas, and to this day many headmen of villages in that western tract bear the title of "Raja."

We have thus accounted for most of the country up to the first great mountain range. Of Kashmir and Ladākh we will speak later; but now we must come back to Jummoo, on which place hinged the coming fortunes of all these regions.

At Jummoo, in the middle of the eighteenth century, ruled Raja Ranjit Dev, a man whose qualities as a ruler are there spoken of with the highest respect. He has a reputation for having been a wise administrator and a just judge. He was a tolerant man; he encouraged Muhammadans as well as the people of his own faith; under him many were attracted to Jummoo, and the town spread and flourished. Up to this time the state of independence of the mountaineers had continued. But his epoch was both the culmination and the beginning of the end of the old state of things. With his death, which occurred about 1770 or 1780 A.D., began changes from outside influences, which only ended when, in the year 1846, the ruler of Jummoo became tributary to the East India Company.

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

At the time of Ranjît Dev the Sikhs had become rulers—not, indeed, in any organized form, but in separate clanships—of that portion of the Panjâb which adjoined the Jummoo territory on the south. The ardour of fighting was so strong in these Sikhs that all their neighbours were likely, in turn or as occasion might lead, to feel its effects. In the case of Jummoo the occasion arose soon after the death of Ranjît Dev.* The disputes for succession which have been so common in Oriental dynasties, and not least common when the question is of succession to a firm and able ruler, here also sprung up. George Forster (who, probably, was the first Englishman who ever set foot in Jummoo) tells us that of three sons of Ranjît Dev, one killed the intended successor and imprisoned the third, but that this one, escaping, made his way to the Sikhs, who took up the quarrel for an excuse for invading and laying waste the country. Mân Singh,† the head of one of the Sikh clans (whose son, Ranjît Singh, afterwards combined all the clans, and from them made a monarchy that lasted for a generation), plundered Jummoo, and from this time the old hill principality became dependent on the new sect that dominated the Panjab. These Sikhs, about the same period, but under, I think, different leaders, from different clans being concerned, penetrated into other portions of the Outer Hill region. For instance, Basolî was occupied by them some time before 1783, and, probably later, Râmnagar also fell to them. In most cases some scion of the old reigning families was kept in as tributary ruler, for it would have been difficult for the Sikhs themselves, unused as they were to rugged ground, to govern directly the scattered inhabitants of such a rough hilly country. This arrangement again naturally brought about or gave opportunities for disturbances and revolts, which continually occurred. The unsettled state of the hills was a source of disquiet to Ranjît Singh, when, having got possession of Lâhor, he had become chief ruler of the Sikhs. In tracing

* I am not certain whether or no in Ranjît Dev's own time influence had been exerted by the Sikhs so as to bring Jummoo in any way tributary to them. At all events, it was not till after his death that active interference on their part occurred.

† This name is erroneously given in some English books as Maha Singh.

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

175 out Ranjît Singh's efforts for the settlement of the hill districts,
● 642 we come in contact with the family who exerted for so many years
631 an important influence in the Lâhor state—an influence which much affected the English in their dealings with it—and between whom and the English Government the relations that were entered on constitute the foundation of the present political constitution of the territories we speak of.

557 J. D. Cunningham, in his 'History of the Sikhs,'* shows that
175 from a brother of Ranjît Dev, Raja of Jummoo, were descended,
642 in the third generation, three brothers, Gulâb Singh, Dhiyân
631 Singh, and Suchet Singh. These three were young men at the
159 time when Ranjît Singh's rise to chief power at Lâhor made that the most likely place for the advancement of those whose only trade was fighting. The two elder brothers, Gulâb Singh and Dhiyân Singh, came to Ranjît Singh's court with the object of pushing their way as soldiers of fortune. Gulâb Singh first became a *sawâr*, or trooper, under Jemadâr Khushiâl Singh, a trusted servant of Ranjît Singh's. I do not know what was Dhiyân Singh's first step; but it was not long before he attracted the attention of the ruler, for he was a young man of considerable gifts of person as well as mental talents. He obtained the special favour of Ranjît Singh, and before long was advanced to the important post of deodhiwâlâ or deorhiwâlâ, that is to say, chief
[661] door-keeper. In a native court, a place of personal government, the door-keeper, possessing as he does the power of giving or restraining access to the chief, has considerable influence; this influence Dhiyân Singh now exerted in "making a party," so as by this means, as well as by his own exertions with the Maharaja Ranjît Singh, to advance his family. The personal qualifications of the brothers at the same time helped, and it was not long before the fortunes of all three—for Suchet Singh had joined his elder brothers—became well founded.

Gulâb Singh rose to the independent command of a troop, and in one of the hill wars he distinguished himself by taking

* I have reprinted in Appendix VI. the genealogy given by Cunningham.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

prisoner Āgā Jān, the Raja of Rājāori, who was then resisting the Sikh forces. For this service, and with the object of utilizing those of the families of hill rajas who were attached to his government in keeping in subjection the tribes that had been giving trouble, Ranjīt Singh conferred on Gulāb Singh the rajaship of Jummoo, to be held as a fief. This was about the year 1820. On the brothers Dhiyān Singh and Suchet Singh was also bestowed the title of Raja, and they received, whether at this time or later I know not, a portion of territory to be held on the same terms as was Jummoo by Gulāb Singh. Dhiyān Singh received Pūnch as his principality, and Suchet Singh Rāmnagar.

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It is with Raja Gulāb Singh that we are now chiefly concerned. While Dhiyān Singh remained at Ranjīt Singh's court performing an important part in protecting the interests of the family by securing his own influence with the ruler, to whom they were all tributary, and on whom indeed they were still thoroughly dependent, Gulāb Singh spent most of his time at Jummoo and in its neighbourhood, occupied first in consolidating and then in extending his power, though, as occasion required, he would, as was his bounden duty, join the Sikh army with his forces, and take part in their military operations.

Gulāb Singh's own immediate subjects had, by the continuance of disturbances, the absence of settled rule, become somewhat lawless; robbery and murder were common; it is said that at that time a cap or a pagrī that a traveller might wear was enough for a temptation to plunder and violence. With a firm hand Gulāb Singh put this down, and brought his country to such a state of quiet and security as makes it at this moment in that respect a pattern. As to the feudal chiefs around him, he in some cases—for what particular causes or with what excuses it is difficult at this time to trace—confiscated their fiefs and became direct ruler; in other cases he retained and attached to his government the nobles, while gradually lessening their political importance. The tendency of his government was always towards centralization. He was a man of stronger character than most of

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159 175 642 631 the rulers that had preceded him, and probably his experience in the wider area of the Panjáb had taught him both the advantages and the feasibility of relatively diminishing the power of feudal subordinates.

159 643 175 Gulâb Singh in later years came in contact with many Englishmen, and several of these have written their impressions of his character. I myself never saw him; he died before I came to Jummoo; but his doings and sayings were still much thought of there, and I endeavoured to form, from what I heard, an estimate of his character.

Of his powers as a soldier I was unable to form a clear judgment. He seems to have been thoroughly brave, but always careful and prudent. Though no great feats of arms are recorded of him,* yet he was generally successful. He was more ready to intrigue than to employ force; but when the necessity for fighting was clear, he proved almost as much at home in it as he was in diplomacy. A great part of his success was due to the wisdom he displayed in recognizing the times when each could with most advantage be brought into play.

As an administrator he was better than most of those of his own time and neighbourhood, but yet the results of his rule do not give one the highest impression of his powers in this respect. He knew how to govern a country in the sense of making his authority respected all through it. For the carrying out of the further objects of good government he probably cared little; his experience had shown him no instance of their attainment, and possibly he had not in his mind the idea of a government different in kind from that which he succeeded in administering; for of all the governments within reach of his observation those were good in which the authority of the ruler was secured by force and the revenue came in punctually. On this principle he consolidated his power.

One of his chief faults was an unscrupulousness as to the means

* The defeat of the Lâhor fort with a small force against the Sikh army, in the time of the disturbances, is, however, a brilliant deed of his that now comes to my mind.

1 i.e., the RAJAH OF JAMMU — ANALYST]

2; Drew G-8 (1862-1872) 1875 AVI Kashmir AV/

159 his. To fortify my conclusions I will now quote from the 'History
643 of the Sikhs,' by J. D. Cunningham, an author who wrote with
175 rare impartiality, one who was able to divest himself of the prejudices of his own nation in estimating the qualities and the deeds of their enemies. Writing at the crisis of our relations with the Panjáb State, a time when Gulab Singh's name was in everyone's mouth, he says,* "In the course of this history there has more than once been occasion to allude to the unscrupulous character of Raja Gulab Singh; but it must not therefore be supposed that he is a man maleviolently evil. He will, indeed, deceive an enemy and take his life without hesitation, and in the accumulation of money he will exercise many oppressions; but he must be judged with reference to the morality of his age and race and to the necessities of his position. If these allowances be made, Gulab Singh will be found an able and moderate man, who does little in an idle or wanton spirit, and who is not without some traits both of good humour and generosity of temper."

175 Having thus seen Gulab Singh firmly fixed at Jummoo, we
● 693 must, before tracing the acquisition by him of further territory,
631 look to the early state of the other countries that now form part of the dominions under the government of Jummoo, beginning with Kashmir.

The Hindú history of Kashmir, which was brought into notice by Professor H. H. Wilson, tells of a succession of kings who ruled in the valley, and tells something of their relations with their neighbours. We cannot enter into these records, but of some of the events that have occurred in the last five centuries we will note the succession, since each change within that period has left its mark on the country recognizable by all at this day.

In the beginning of the fourteenth century after Christ the last Hindú king of Kashmír lost his throne. One Shah Mír, his minister, a Muhammadan, displaced him and ruled under the name of Shams-ú-dín. For about two centuries and a half Kashmír remained independent, governed by its own Muhammadan rulers. Of these there were two most noted, whose names

* Cunningham's 'History of the Sikhs,' p. 304, note.

Ja Drew G-8 (1869-1872) 1875 AVI Kashmir A.V.

are still in the people's mouths; one was Sikandar, surnamed But-shikan or Iconoclast, who came to the throne in 1396 A.D., and used his power to destroy the ancient Hindû temples; the other was Zein-ul-Ab-ul-Din, also called Bar* Shâh, who distinguished himself by erecting buildings of beauty and utility in the city of Srinagar and in other parts of the country.

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The next great change was the invasion of Kashmir by the Emperor Akbar. After some repulses and difficulties that potentate conquered the country. This was in the year 1586; from that time to now the Kashmîrîs have been ruled by aliens; since then three times at least have their masters been changed, but in no instance have they had any voice or influence in bringing about the change. The Moghal rule (as the natives of India call that which was exercised by the Emperors who had their seat at Agra or at Delhi) lasted in Kashmir for something more than a century and a half. That country was governed by viceroys of the Emperors, who were called by the title Sûbadâr, or, later, simply Sûba. It was also frequently visited by the Emperors themselves in the hot weather, and it was these journeys of the court that brought the name of Kashmir to the ears of the Westerns; it was this period when its fame in Europe arose; for the successive Emperors—Akbar, Jahângîr, Shâhjahân, and Aurangzeb—both constructed palaces and gardens whose position in the midst of lovely scenery and delicious air gave them a reputation beyond what their architecture alone could merit, and also filled them with a Court whose magnificence, drawn from the resources of half India, had never before and has never since been equalled in that mountain kingdom.

After the death of Aurangzeb the weak state of the Delhi power was reflected in the disturbed condition of Kashmir, which was ruled over by governors and governors' deputies appointed by those who one after the other gained the upper hand at Delhi.

The Kashmîrîs got fresh masters about the years 1752-1754, when Ahmad Shâh Abdâlî, the invader of India, conquered Kashmir through one of his lieutenants. From that time for nearly

* In this name the r is marked.

1: Drew G-2 (1862-1872) 1875 AV1 Kashmir AV1

175 seventy years Kashmir was subject to the Pathâns or Afghâns, being ruled over by governors sent by the King of Kâbul. The rule of these Pathâns was the harshest of all.

Again, as a new power arose in its neighbourhood, Kashmir received new masters. The Sikhs, as they grew in importance, and as their power waxed by reason of the political unity which Ranjît Singh gave to the nation, became able to cope with the Pathâns and to vie with them for the possession of the prize country. Though Ranjît Singh failed in an attempt on the valley in 1814, yet in 1819 he succeeded in wresting it from the Pathân rulers, and the small minority of the Kashmîrî nation who had remained Hindû saw at last, after an interval of 500 years, governors of their own faith. For the next five-and-twenty years Kashmir was ruled, quietly if oppressively, by successive governors sent by the Sikh Government at Lâhor. At the end of that time its history will join with the other threads of our narrative.*

We must now return to the proceedings of Râja Gulâb Singh, whom we left, soon after 1820, well settled at Jummoo.

The details of the extension of his power in the Outer Hills it

* As we draw near to our own times it may be useful to give more details of [illegible] Table of the Governors of Kashmir under the Sikhs; this will be useful to the traveller, for one is always meeting in that country that such-and-such a thing happened when so-and-so was Governor, and this Table will fix the date.

Sikh Governors of Kashmir.	A.D.
Conquest by the Sikhs	1819
Mitî Râm	1819
Hari Singh	1820
Mitî Râm (second time)	1822
Gurmukh Singh, with Chîma Lâl as *Faujdâr* or Fauldar ..	1823
Kirpâ Râm, son of Mitî Râm	1825
Beanta Singh	1826
Fîrûz Singh (son, reputed, of Ranjît Singh)	1831
Jamâdâr Khushâlî Singh (in some degree under Fîrûz Singh)	1832
Colonel Mîtha Singh	1839
Pîrzâdâ Ghulâm Muhî-ud-dîn	1842
Pîrzâdâ Imâm-ud-dîn (son of Ghulâm Muhî-ud-dîn)	1843

In 1841 the country fell into the hands of Râja Gulâb Singh, as will be related further on.

I may here acknowledge the sources from which these and the other notes in Kashmîr history are derived, namely, Wilson and Newell, in the publications of the Asiatic Society of Bengal, and Primsep's Useful Tables.

1: Drew G-3 (1962-1972) 1974 AVI Kashmir AVI

is not necessary to enter into. Roughly speaking, in the next ten or fifteen years all the Outer Hill region and a considerable portion of the Middle Mountains became, with the exception of Bájkort, completely subject to either Gulób Singh or his brothers; and the interests of these three were at that time one. His next ambitious attempt was on the country of Ladákh, which he had been led to think much of by his occupancy of Kishtwár, which commanded two of the roads into Ladákh.

The invasion of Ladákh Gulób Singh did not in person lead; probably it was impossible for him to go to parts so distant from the Panjáb, where his presence was required more or less every year. His lieutenant for the expedition was Zorawar Singh, of the caste of Rájpúts called Kaluriá, a man who had risen from the ranks in Gulób Singh's service, and was distinguished by a zeal for his master's interest above his own, and who now proved that he had many of the qualities necessary to make a successful military leader.

Ladákh, the physical characters of which have already been lightly touched on, was at that time an independent Buddhist kingdom, having a spiritual and a slight political connection with the Grand Lámá of Lhása. It was much isolated by its position at [illegible] merchants who traded to it knew anything of the truth about it. Still the Dográ leaders determined to attempt its conquest. The history of their invasion is well told by an actor in it in Cunningham's book on Ladákh. Here it is enough to say that after two campaigns the whole country of Ladákh became subject to Gulób Singh.

The neighbouring Muhammadan principality of Skárdú shared the same fate a few years later. Ahmad Sháh, the Raja of that place, had mixed himself up with the Ladákhís in their struggles and intrigues against the Dográs, so on the first opportunity Zorawar Singh turned his forces against him, and in the year 1840 took him prisoner and annexed his territory.*

* Though it is off the line of this narrative, yet it may be of some interest to mention that the companions Zorawar Singh, in invading the Lhása territories, was overtaken by winter, and, being attacked when his troops were disabled by cold, [illegible] This was in November, 1841.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir A V1

175 64 63 In the year 1843 the death of Raja Suchet Singh without issue caused the principality of Rámnagar to fall to his eldest brother Gulób Singh; so by this time that fortunate ruler had acquired all the territories included in the present boundary, with the exceptions of Kashmir, Gilgit, Rájkort, and Púnch, this last being occupied by Raja Jawáhir Singh, the son of Raja Dhiyán Singh, who, like Suchet Singh, had lately been killed near Láhor.

175 64 63 64 55 The next event that changed the boundary was the breaking out of the war between the Sikhs and the British in the winter of 1845-6. Gulób Singh had for some time kept aloof from Láhor politics and was not involved in the court intrigues that led to the movement of the Sikh troops against British territory; neither did he hurry down with his troops to help the Sikhs as he would have done in the time of his old master Ranjit Singh. He kept away until the decisive battle of Sobraon was fought, at which victory declared for the British. Then he appeared almost as mediator between the two contending powers, for after the various revolutions and massacres that had lately occurred at Láhor, and the late defeats of the Sikh army, there seemed to be none but Gulób Singh who could deal with the Sikh nation to any sensible course. The confidence of the British too he had before acquired; especially had Sir Henry (then Colonel) Lawrence, who was now one of the diplomatic officers employed in the negotiations, formed both a friendship for Gulób Singh and a high opinion of his sagacity and of his usefulness to those who could call it his interests.

The result of all this is embodied in two treaties, which will be found, in whole or in part, in Appendix V.

By the first, which was made between the British Government as represented by Lord Hardinge, and the state of Láhor, there was ceded to the East India Company in perpetual sovereignty, as equivalent for one crore of rupees (or 1,000,000*l.*) of indemnity, the hill countries between the rivers Byás and Indus. Thus all the countries we have been treating of, both those at that time in the hands of Raja Gulób Singh, and Kashmir and others then directly ruled by the Sikhs, were on the 9th March, 1846, handed over to the British.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

But now comes the second treaty, dated 16th March, 1846. This was made between the British Government, represented by the Governor-General as before, and Maharaja Gulâb Singh, the higher title of Maharaja being by this very mention conferred. Its effect is this, that "the British Government transfers and makes over for ever, in independent possession, to Maharaja Golab Singh and the heirs male of his body, all the hilly or mountainous country, situated to the eastward of the river Indus and westward of the river Ravee,"* in consideration of which, by another article of the treaty, Maharaja Gulâb Singh agrees to pay to the British Government the sum of 75 lakhs of rupees—about 750,000*l.* 175 642 631 648 557

The result of this treaty (of which the other provisions can be learnt from the Appendix) was to place Gulâb Singh in a far better position than he had ever had before. He exchanged for the Sikhs, whose attitude to him was ever varying according to the favour in which he might be held by those who for the time were leaders of them, a nation whose boast it is that they hold treaties sacred, and who had now contracted with him a treaty, the provisions of which fairly carried out could not fail to be agreeable to him. Lastly he gained, in addition to his former acquisitions, the coveted country of Kashmir.

The handing over of Kashmir was not effected without some trouble. Maharaja Gulâb Singh sent a trusted officer with some troops to take over charge; he, however, was opposed by Shekh Imâm-ud-dîn, the Sikh governor, who was supported in, or rather incited to, this course by a faction in the Lâhor Darbâr who were adverse to the British. Gulâb Singh's troops were defeated at the outskirts of Sirinagar and many were slain; a remnant, however, threw themselves into the fort called Hari Parbat and there held out. On this Gulâb Singh appealed to the British to carry out the provisions of the treaty, and action was at once taken. A force partly of British and partly of Sikh troops was put in motion, and they had even made one march within the hills from Bhimbar, when events turned in such a way that their advance was no longer necessary. 175 649 669

* For some remarks as to the effect of these words see Chap. XIX.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

IN FRONT OF THE COTTAGE IS A LEVEL

351 kept, where the people of the house spend nearly half their time,
356 and where their cooking places are arranged. The whole cottage is, as a rule, neatly kept and carefully swept; the higher castes, especially Brahmans and Rājpūts, give, considering their appliances, an admirable example in this respect.

361 The larger villages and the towns have a double row of shops,
[366] what is called a bazaar, each of which consists of much such a hut, with its floor raised two or three feet above the street, and with a wider doorway, and in front of it a verandah, where the customer may come and sit with the shopkeeper to transact business.

Of the towns in the Outer Hills there are none besides Jummoo of any great size, and there are only one or two others that can be said to be flourishing, for the poverty and the thinness of the population of the country round is against them. Since, however, some towns and some other places show features of interest, we will proceed to visit a few and note what has appeared worthy of observation.

EAST OF THE CHĪNĀB.

175 *Basoli* was the seat of one of the Rajahships between which
361 the low hills were divided before Jummoo swallowed up so many.
[642] A large building still remains that was the palace; it is now
[166] unkept and almost deserted. The town had already decayed but for the settlement in it of some busy Kashmīris, who by their trade of weaving bring some prosperity.

[136] Basoli is one of several places in the low hills, being at the edge of a wood that is seldom disturbed, where the red monkey abounds; the monkey, being respected by the Hindūs and protected by the laws, has here come to be most bold, so he invades the town in great numbers, clambering over the palace walls and scampering across the chief open space of the town, and often enough doing mischief.

A day's march to the northward is *Balāsar*, which is the oldest seat of the rulers who afterwards went to Basoli. It is at the foot of a brushwood-covered spur of hill, and has beneath

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

it a bouldery river-bed a mile or more wide. There are remains 361
of towers and walls that protected the place. some towards the 175
jungle, some at the edge of the cliff that overhangs the stream-bed, and there is an old gateway at the top of the slope that gave access from below. These, as well as the Mahal, that is to say palace or mansion, the remains of which show it to have been substantially built though not large, were the work of the Balāwar Rajas. One other building there is that still has repute; this is [346] an old Shivdwāra, or Hindū temple, much ornamented with carvings, in the sandstone that is the material for all the buildings. Of this temple one side has fallen, and the rest seems ready to follow, while the remnants scattered about of columns and other pieces of masonry show that the buildings were formerly more extensive; the space around the temple is now all shaded by large banyān trees. Balāwar, as at present inhabited, is no more than a village.

Padū is a place of name a few miles from Balāwar, of name 361
because it also was the seat of a separate rule, whose Rajas were 175
of one caste (a subdivision of the Rājpūts called Pāl) with those 642
of Kulū, Bhadarwāh, and Balāwar, or Basoli; the four, being so allied, were often at war with each other. The last five Rajas of Padū, I hear, were—

Pur Napāl.	Avtār Singh (in the time of Ranjīt Singh of Lāhor).
Prithī Pāl.	Umed Singh.
Jy Singh.	

Rāmkot is a place some miles west, where used to live a family of feudal power, whose lords were the Jummoo Rajas. Its original name was Mānkot, and the family of Māns who held it are called Mānkotiā Māns. It is not long since the new name was given to the place. There is a large fort, which has [712] been handed over to the Maharaja's new son-in-law for a dwelling-place.

Rāmnagur, some miles north of Rāmkot, is where the Outer Hills join the Middle Mountains. It is built at a height of 2700 feet above the sea, on a steep triangular plateau, which is cut

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

361 175 642

off on two sides by ravines, and connected along the third with the slopes of the hills that surround and shut it in.

This town has signs of having at one time been among the most flourishing in these parts. It was the capital of the country called Bandrālta, which used to be governed by the Bandrāl caste of Mīāns. Their rule was displaced by that of the Sikhs under Ranjīt Singh, who took the place and held it for a time, until, partly for the sake of rewarding a favourite, partly because of the trouble of holding it against the hill people, the Thakars, Ranjīt Singh made Suchet Singh, the youngest of the Jummoo brothers, Raja of the place. Raja Suchet Singh held the place till his death. But I heard of a great effort made by the Thakars against him too, when some thousands came to assault it. The Dogrās, however, held out in the fort, which is a well-planned work, until help came from the Sikh army.

There are some remains of the house of the rulers of the time of the Bandrāl Mīāns; but their descendants do not live here; they found a home and a pension in British territory.

175 361 [366]

The town of Rāmnagar bears marks of the presence of Raja Suchet Singh. He took a pride in the place and improved it and encouraged the growth of it. The two long masonry-built bazaars were in his time full and busy; merchants from Amritsar and from Kābul were attracted to the place. Vigne, in 1839, remarked the great variety of races of people who were to be seen there; the bazaars were then being constructed. A large palace adorned with gardens, and the well-built barracks, show that Suchet Singh knew how to make himself and his people comfortable. On his death, which occurred about 1843, Rāmnagar came under the rule of Jummoo, and there was no longer the presence of a Raja to keep up its prosperity, which was indeed short-lived; and now the palace is deserted, and the bazaars are but half inhabited. There are a good many Kashmīrī settled in Rāmnagar; some of them are occupied with shawl work, executing orders from Nurpūr and Amritsar, and some in making coarse woollen cloth.

Udampūr is a modern town, situated in the innermost dūn

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

before one comes to the Middle Mountains; it is on the upper plain of that dūn, about 2400 feet above the sea. As a town it was founded by Mīān Udam Singh, the eldest son of Maharaja Gulāb Singh, who would, had he lived, have made it an important place; as it is, there is a good large bazaar, and the present Maharaja has begun building a new palace there, and has entered on the construction of a canal to bring water from the Tavī River on to the plateau, for household and garden purposes and for general irrigation. 361 175 [312]

The next town is *Kiramchi*, only 4 miles away. This and the tract of country near round it used to be under a Raja or a Mīān of the Pathiāl tribe of Rājpūts, who was tributary to Jummoo, paying to it yearly 2000 rupees and giving the services of some 10 horsemen. About the year 1834 Gulāb Singh, having made up his mind to possess the place, refused the tribute and sent a force to besiege the fort; after some time they took it, and the country was annexed. What now remains of the fort is a well-built wall of sandstone and a dry tank; it is on a rocky mound in a commanding position behind the town. 361 175 642

Within a couple of marches from Jummoo, to the eastward, are three or four places worth seeing. One of these is *Babor*, in the *Danāl* dūn, near the left bank of the Tavī; there are the ruins of three old Hindū temples, of what age I know not; the buildings were of great solidity and considerable beauty; the chief feature of one of them was a hall whose roof was held up by eight fluted columns supporting beams of stone 10 feet in length; on these beams were laid flatter stones chequerwise, so as to fill up the corners of the square as far as the centre of the beams, and so make a new square cornerways to the other; on this was laid another set of stones cornerwise to this, and so on till the whole space was covered; this square mass of stone was ornamented with carving. The material of these buildings is a slightly calcareous sandstone which is found among the strata near; it has well stood against weathering, and its toughness may be known from one of the beams of it used in the construction being as much as 14 feet in length. No mortar was used in the 361 346 841

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797 175 being the one held by the rulers of India. I have met people, Muhammadans, descended from the *farash*, or carpet-layers of the Raja, who were converted with him.

175 After this first Muhammadan Raja (whose change of religion determined the faith of all succeeding Rajas) came Raja *Amlak Singh*, who received from the King of Delhi the style of Raja *Sa'adatmand Khân*. Then came Raja *Mihr Singh*, who received from the same source the title of Raja *Sa'idmand Khân*. Next came Raja *Sujhân Singh*; then Raja *'Inâyat Ulla Singh*; lastly, Raja *Muhammad Teg Singh*, also called *Saif Ulla Khân*. It is curious to see how the Rajas kept to their old title of *Singh*, in spite of having received from the emperors the Muhammadan one of *Khân*.

642 631 175 Raja Teg Singh was the last independent Kishtwârî ruler. Down to his time the descendants of the two Wazirs sent from Delhi were serving the family (they, by-the-bye, had not become Muhammadans); but Raja Teg Singh made his chief adviser, and gave the title of Wazir to, one Lakpat, a Thakar, who till then had been a small landholder. This man came to have a quarrel with his master, and I have heard something about the Raja drawing on him and wounding him. At all events, Wazir Lakpat fled from Kishtwâr and came to Raja Gulâb Singh, at Jummoo, and put him up to annexing Kishtwâr, showing how easily it could be done. Gulâb Singh brought a force to Doda, and there was met by the Raja, who, without fighting, gave himself up. He went to Lâhor, to Ranjît Singh's Court. Teg Singh had two sons, Jemal Singh and Zorâwar Singh. Cunningham says that the representative of the family (whether one of these two or a further descendant I do not know) was converted to Christianity by an American missionary at Ludhiâna.

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175 Kishtwâr has ever since belonged to Jummoo. Wazir Lakpat held high office under Raja Gulâb Singh, and did him good service: he was killed at Munshi Bagh, close to Sirinagar, in the fight between Gulâb Singh's troops and Shekh Imâm-ud-din's, in the year 1846. His son was Wazir Zorâwar, who was a confidential minister of the Maharaja's when I came to Jummoo;

of the change may therefore have been about 1650 A.D. Chatar Singh first conquered Pángi; from there he advanced with some 200 men to Pádar, and, annexing it, founded the fort and town named after him Chatargarh, whose ruins or traces are still to be seen opposite to Atholi.

The place flourished well; forty years ago it had 140 houses —a large collection for this thinly-peopled country—nearly all enclosed within the four walls of the square fort. Water was brought to it from a ravine at some distance, being led across the plain in a wooden trough raised on a stone bank. I am told that on the founding of this town most of the followers of Chatar Singh settled there and formed the mass of the male population. Those who settled, whatever their caste—Brahman, Rájpút, or what—intermarried with the inhabitants and became practically Thakars. One of my informants told me that he himself was descended from a Brahman who was of that immigration, but now he could call himself nothing but a Thakar.

From Chatar Singh's time onwards Pádar remained comfortably under the Rajas of Chamba for five or six generations.

A late episode of that time I was told of by the Pádar people, and incline in the main to believe, though I have not verified the story. They say that about the year 1820 or 1825 A.D., they made up an expedition against Zánskár, and brought that country (which was held by a Bhot Raja, under Ladákh) to be so far tributary that every year 1000 rupees, besides musk-bags and other things, were sent by the ruler of Zánskár as nazar to the Chamba Raja. A strange feature of this business was that it was carried through by one Ratanú, a Thakar, a small landowner of Pádar, and not by orders from Chamba.

The event that led to the next change in Pádar was the invasion of Ladákh by the Jummoo troops under Zorawar Singh Kaltúrí,* a leader in the service of Maharaja Gulab Singh, in 1834. Of this invasion an interesting account is given by Cunningham from an actor in it. At the end of the first year of the war in

* Kaltúrí is the name of the tribe of Rájputs (located near Simla), to which this bold leader belonged.

1₁ Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

175 Ladákh, Zoráwar Singh sent Wazír Lakpat (whose early career
642 we have traced from Kishtwár) from Zánskár to Pádar, in order to
631 open a new road from Jummoo to Ladákh.

Cunningham's account says there was some little fighting. Lakpat passed on, leaving only a thánadár and a few men in Pádar, having done no harm to the place. After Lakpat had left, the enterprising Ratanú above mentioned stirred up the people, who seized the Dográs and sent them prisoners to Chamba.

The Raja of Chamba disavowed the act to Gulób Singh, and, releasing the prisoners, sent them to Jummoo. But this did not avert the consequences. On the opening of the season Zoráwar Singh himself came with a force (Cunningham's informant says 3000 men), but he was unable to get at Chatargarh, for the bridges across the Chinób had been destroyed. He was thus kept at bay for two months; during this time he had established a battery on the edge of the plateau, on the left bank, where it overlooks Chatargarh.

At last, with the help of some peasants, the Dográs got a rope across a few miles lower down, and crossing over by means of this, they came up the right bank of the Chinób; then, getting across the Bhutná River by a bridge that had not been destroyed, they advanced on Chatargarh, took it by storm, and set fire to and completely destroyed the town, so that nothing but heaps of stones were left. Zoráwar Singh hanged several people, and mutilated several. By these measures and by the building of the present fort, the Jummoo rule became firmly established in Pádar, which has remained quiet ever since; it is now under the Tahsildár of Bhadarwáh.

175 I must not omit to tell of the end of Ratanú, the patriot. He was sent prisoner to Jummoo, and there kept in confinement for three or four years; then he was released, and received for his maintenance a small jágír, or land-grant, in the Kishtwár country, which his sons still hold. Once after this he offended Gulób Singh. On the death of the Raja of Chamba of that time he shaved his beard; it is the custom, as we have seen at Jummoo, for Hindús to do this on the loss of their sovereign, and,

4 [i.e., police officer in charge of a station-house]

175 Afghāns, the Sikhs came as a relief to the unfortunate Kashmiris, but their rule was harsh and oppressive.

Sher Singh, the reputed son of Ranjīt Singh, was a weak governor, and his name is remembered in connexion with the terrible famine which visited the valley. The best of the Sikh governors was Colonel Mīān Singh (1833), who is still spoken of with gratitude, and did his best to repair the ravages of the famine. He was murdered by mutinous soldiers, and was succeeded by Shaikh Ghulām Muhī-ud-dīn in 1842. During his government the Rambās, under Sher Ahmad, inflicted great losses on the Sikhs. In 1845 Imām-ud-dīn succeeded his father as governor.

The Dogrās. Gulāb Singh.

The history of the State, as at present constituted, is practically the history of one man, a Dogrā Rājput, Gulāb Singh of Jammu. Lying off the high roads of India, and away from the fertile plains of the Punjab, the barren hills of the Dogrās had not attracted the notice of the Mughal invaders of India. Here lived a number of small Rājās, and it appears that from very early times the little kingdom of Jammu was locally of some importance. Towards the end of the eighteenth century the power of the Jammu ruler had extended east as far as the Rāvi, and west to the Chenāb; but the power waned and waxed according to the fortunes of petty and chronic warfare. To the east at Basoli and Kishtwār were independent Rājput chiefs, while to the north-west were the Muhammadan rulers of Bhimbar and Rājaori, descendants of Hindu Rājputs. These two states lay on the Mughal route to Kashmīr, and so came under the influence of Delhi. Up the Jhelum valley, the country was held by small independent Muhammadan chiefs, whose title of Rājā suggests their Hindu origin.

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Jammu.

About the middle of the eighteenth century Rājā Ranjīt Deo was the ruler of Jammu. He was a man of some mark, and his capital flourished; but at his death about 1780, his three sons quarrelled. The Sikhs were invoked, and Jammu was plundered. From Ranjīt Deo's death to 1846, the Dogrā country became tributary to the Sikh power. Gulāb Singh, Dhyān Singh, and Suchet Singh were the great-grandsons of Sūrat Singh, youngest brother of Ranjīt Deo. They were soldiers of fortune, and as young men sought service at the court of Ranjīt Singh of Lahore. They rapidly distinguished themselves; and Gulāb Singh, for his service in capturing the Rājā of Rājaori, who was fighting the Sikhs, was created Rājā of Jammu in 1820. Dhyān Singh obtained the principality of Pūnch, a hilly country between the Jhelum and the Pīr

Panjāl range, north of Rājaori; while Sochet Singh received Rāmnagar, west by north of Jammu.

Ranjīt Singh had found that the control of the Dogrā country was a difficult task, and his policy of enlisting the services of able Dogrās was at once obvious and prudent. The country was disturbed, each man plundered his neighbour, and Gulāb Singh's energies were taxed to the utmost in restoring order. He was a man of extraordinary power, and very quickly asserted his authority. His methods were often cruel and unscrupulous, but allowances must be made. He believed in object-lessons, and his penal system was at any rate successful in ridding the country of crime. He kept a sharp eye on his officials, and a close hand on his revenues. Rapidly absorbing the power and possessions of the feudal chiefs around him, after ten years of laborious and consistent effort, he and his two brothers became masters of nearly all the country between Kashmīr and the Punjab, save Rājaori. Bhadarwāh fell easily into the hands of Gulāb Singh after a slight resistance. In Kishtwār, the minister, Waziri Lakhpat, quarrelled with the Rājā and sought the assistance of Gulāb Singh, who at once moved up with a force, and the Rājā surrendered his country without fighting.

Conquest of Ladākh.

His easy successes in Kishtwār, which commanded two of the roads into Ladākh, probably suggested the ambitious idea of the conquest of that unknown land. The difficulties of access offered by mountains and glaciers were enormous, but the brave Dogrās under Gulāb Singh's officer, Zorāwar Singh, never hesitated, and in two campaigns the whole of Ladākh passed into the hands of the Jammu State. It is interesting to notice that the Dogrās did not pillage the rich monastery of Himis, which saved itself by allowing the army in ignorance of its locality to pass the gorge leading to the Himis valley, and by then sending a deputation with an offer of free rations while in Ladākh territory. The agreement made was respected by both parties.

A few years later, in 1840, Zorāwar Singh invaded Baltistān, captured the Rājā of Skārdu, who had sided with the Ladākhis, and annexed his country. The following year (1841) Zorāwar Singh while invading Tibet was overtaken by winter, and being attacked when his troops were disabled by cold, perished with nearly all his army. Whether it was policy or whether it was accident, by 1840 Gulāb Singh had encircled Kashmīr.

Annexation of Kashmir.

In the winter of 1845 war broke out between the British and the Sikhs. Gulāb Singh contrived to hold himself aloof

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till the battle of Sobraon (1846), when he appeared as a useful mediator and the trusted adviser of Sir Henry Lawrence. Two treaties were concluded. By the first the State of Lahore handed over to the British, as equivalent for one crore of indemnity, the hill countries between the rivers Beás and the Indus; by the second the British made over to Gulâb Singh for 75 lakhs all the hilly or mountainous country situated to the east of the Indus and west of the Râvi. Kashmîr did not, however, come into the Mahârâjâ's hands without fighting. Imâm-ud-dîn, the Sikh governor, aided by the restless Bambâs from the Jhelum valley, routed Gulâb Singh's troops on the outskirts of Srinagar, killing Wazîr Lakhpat. Owing, however, to the mediations of Sir Henry Lawrence, Imâm-ud-dîn desisted from opposition and Kashmîr passed without further disturbances to the new ruler. At Astor and Gilgit the Dogrâ troops relieved the Sikhs, Nathu Shâh, the Sikh commander, taking service under Gulâb Singh. Not long afterwards the Hunza Râjâ attacked Gilgit territory. Nathu Shâh retorted by leading a force to attack the Hunza valley; he and his force were destroyed, and Gilgit fort fell into the hands of the Hunza Râjâ, along with Punial, Yâsin, and Darel. The Mahârâjâ sent two columns; one from Astor and one from Baltistân, and after some fighting Gilgit fort was recovered. In 1852, partly by strategy, partly by treachery, the Dogrâ troops were annihilated by the bloodthirsty Gaur Rahmân of Yâsin, and for eight years the Indus formed the boundary of the Mahârâjâ's territories.

Gulâb Singh died in 1857; and when his successor, Ranbîr Singh, had recovered from the strain caused by the Mutiny, in which he had loyally sided with the British, he determined to recover Gilgit, and to rehabilitate the reputation of the Dogrâs on the frontier. In 1860 a force under Devi Singh crossed the Indus, and advanced on Gaur Rahmân's strong fort at Gilgit. Gaur Rahmân had died just before the arrival of the Dogrâs. The fort was taken; and since then the Mahârâjâs of Jammu and Kashmîr have held it, to their heavy cost, and somewhat doubtful advantage.

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Ranbîr Singh was a model Hindu: devoted to his religion and to Sanskrit learning, but tolerant to other creeds. He was in many ways an enlightened man, but he lacked his father's strong will and determination, and his control over the State officials was weak. The latter part of his life was darkened by the dreadful famine in Kashmîr, 1877–9; and in September, 1885, he was succeeded by his eldest son, the present Mahârâjâ

635 Under the Wazir Wazirat are *tahsildârs* and sometimes sub-divisional officers. All these officers exercise revenue, civil, and criminal jurisdiction, with regular stages of appeal. In [692] revenue cases the appeal lies to the governor, and from him to the revenue minister. In civil and criminal judicial cases the appeal lies to the Chief Judge of Jammu. From him there is an appeal to the judicial minister, who is virtually the final court, and it is only on rare occasions that an appeal is made from him to the Mahârâjâ. All death sentences passed by the Chief Judge require the confirmation of the Mahârâjâ. In 1900–1 there were eighty-one courts of all grades, of which • [692] eight exercised criminal jurisdiction only. Although there is a centralized form of government as in British India, the real power rests with the *tahsildâr*, and distance and the absence of easy communications are practically checks on the use or abuse of appeals.

691 Before 1891, when the law of limitation was introduced into Jammu, litigation was not very heavy and the people frequently settled their differences out of court. The improvement in the courts, and the effects of this alteration in the law, are shown by the fact that the number of suits for money or movable property increased from an average of 3,735 during the ten years ending 1890 to 10,766 in the next decade, and was 11,160 in 1900–1. The system of registration for deeds resembles that in British India. In 1900–1 the number of documents registered was 1,348.

674 Crime is not serious in the Jammu province; but there has been an increase in cases of theft, hurt, and mischief, due to the greater activity of the police force, which is being gradually assimilated to the rules and procedure prevailing in British India. In the whole State 17,320 persons were brought to trial in 1900–1, of whom 2,169, or 13 per cent., were convicted.

635 In Kashmir the *tahsils* in the valley are superintended by the governor himself, while those of the Muzaffarâbâd district are in charge of a Wazir Wazirat subject to the governor and the Chief Judge, whose offices are in Srinagar.

652 Finance. The finances of the State are immediately controlled by an accountant-general, who for some years has been lent by the British Government. The revenue and expenditure for 1895–6, 1900–1, and 1905–6 are shown in tables at the end of this article (pp. 84–5). In the last year the total revenue was 93 lakhs, the chief items being land revenue (38·9 lakhs), forests (13 lakhs), customs and octroi (9·2 lakhs), and scientific and minor departments (2·2 lakhs). The expenditure of one crore included

Another step then taken was the removal of restrictions that existed on the freedom of the press and the platform. The Press laws in the State were brought in line with those of British India. To-day there are in existence in the State over 60 newspapers and periodicals.

After the enquiry into grievances had been completed, a reforms conference with Mr. Glancy as President was held to give effect to His Highness' desire to associate his people with the administration of the State. The result of the recommendations made by the conference and the Franchise Commission under the chairmanship of the late Sir Barjor Dalal, Kt., I. C. S. (Retired), was the establishment in 1934 of the Jammu and Kashmir Praja Sabha. A very low set of franchise qualifications was adopted, and the right of vote was at once given to about 6 per cent. of the population, including a number of women.

The Constitution then introduced permitted the asking of questions, moving of resolutions, introduction of Bills as also discussion of the State Budget. The Sabha consisted of 75 members, over 60 of whom were non-officials, 33 of them being elected. This Constitution remained in force until 1939, when His Highness the Maharaja Bahadur was pleased of his own accord, to sanction further constitutional advance by a proclamation issued on the 11th of February 1939.

The main features of the new constitutional advance were that :—

(a) the elected element in a house of 75 members was raised from 33 to 40 ;

(b) the Sabha was given the right of electing a Deputy President from amongst its non-official members ;

(c) provision was made for the appointment of non-official members as Under Secretaries to work with His Highness' Ministers and ensure closer association between the Government on the one side and the members of the Praja Sabha and the constituencies on the other ;

(d) the Sabha was given the right to vote, except with regard to a few non-votable items, on the demands made by Government for Budget appropriations ; and

(e) the Sabha was given the right of passing all legislation pertaining to taxes, as distinguished from fees and penalties.

[i.e. after the outbreak of communal troubles in 1931 — Analyst]

642 The Constitution Act subsequently promulgated embodies the provisions of the proclamation of the 11th February, 1939. Its note-worthy features may be summarized as follows :—

646 (1) Subject to His Highness' inherent legislative, executive and judicial powers in relation to the State and his Government, the Council of Ministers, comprising the Prime Minister and such other Ministers of State as His Highness may appoint, is invested with the power of superintendence, direction and control of Civil Administration and Government of the State ;

(2) provision is made for the appointment of an Advocate General ;

646 (3) the legislature of the State is to consist of His Highness and the Praja Sabha, which comprises 75 members, excluding the President who is appointed by His Highness. The members of the Council are *ex-officio* members of the Praja Sabha and of the remaining members, 40 are elected and the rest nominated. Of the nominated members, not more than 8 (excluding members of the Council) are officials. The Praja Sabha has power to make laws for the whole of the State or any part thereof and for all the subjects of His Highness, wherever they may be.

652 Provision is made for laying before the Praja Sabha in respect of every financial year, a statement of the estima-
646 ted receipts and expenditure of the State for the year, and so much of the Budget estimate as relates to expenditure not charged to the revenues of the State is to be submitted to the Praja Sabha in the form of demands for grants. The Praja Sabha has the power to assent to or to refuse to assent to any demand or to assent to it subject to a reduction of the amount. The Council, however, has the power to restore the grant refused or reduced by the Praja Sabha, provided it considers that the expenditure is necessary for the carrying on of any department or for the discharge of the Council's responsibility for administration. Besides, His Highness may, in cases of emergency, authorize such expenditure as may in his opinion be necessary for the safety or tranquillity of the State or any part
647 thereof, or for the carrying on of any department.

646 The principal matters reserved from the purview of the Praja Sabha are :—

[643] (a) His Highness or any member of His Highness' family or the management of His Highness' household;

family or the management of His Highness' household; 642

(b) relations, treaties, conventions or agreements between the State and His Majesty the King Emperor of India or the Government of India or with the Foreign Powers or the Government of any State in India; 646

(c) matters of frontier policy;

(d) organization, discipline and control of the State Army;

(e) the provisions of the Constitution Act and the rules made thereunder.

The Praja Sabha has constituted Standing Committees [647] for Finance, Industries, Public Health, Agriculture, Co-operation and Education.

* * * * * * *

A High Court comprising a Chief Justice and two 692 puisne Judges was established by His Highness the Maharaja Bahadur in March 1928. The Judges of the High Court hold office during the pleasure of His Highness. In 1930, in view of the marked improvement in the judicial administration of the State, the jurisdiction exercised by Residency courts in certain categories of civil cases was ceded to the State courts. Almost all the judicial [693] officers in the State are either barristers or graduates in law. Rules similar to those in British India govern the enlistment of pleaders and advocates in the State. Generally speaking, the civil and criminal laws of the State are similar to and modelled upon the British Indian laws. Recently, the jurisdiction of the High Court of Judicature has been extended to Poonch and Chenani *Jagirs*. Altogether there are 150 civil and criminal courts in the State. The total number of legal practitioners including advocates practising in all the courts is 319.

As provided by the new Constitution Act, a Judicial Advisory Board was established to advise His Highness in regard to the disposal of judicial cases going up to him. The Board discharges the same functions in the State as are performed by the Privy Council in the case of British India. Last year, the Board consisted of three retired Judges of the High Court of Allahabad.

* * * * * * *

The 10th of September 1943 was a red letter day in the history of the administration of justice in the State.

6:India G-3 (1932)1933 AVI Kashmir AVI

28. Co-operation.—"In Co-operation lies the hope of the Agriculturist". Co-operation is a league of the weak against the strong. It has made rapid strides during the decade. The number of Central Societies has risen from 9 to 14, the agricultural societies have similarly gone up from 948 to 2,438 while non-credit societies number 170 and the non-agricultural societies are 294 compared to 40 in 1923. The total membership of these societies is 63,364 nearly 300 per cent. more than it was formerly. The working capital of these societies amounts to Rs. 7,019,190 and is made of share capital, reserve fund, deposits, loans from Government and loans from Central Banks and societies. The loan from Government amounts to Rs. 435,000 only while share capital and deposits stand at Rs. 1,505,586 and 1,894,511 respectively. The objects for which loans are advanced will be clear from the statement given in the margin which will show that purchase of cattle and payment of land revenue stand foremost. 154 societies in Kashmir and 72 in Jammu Province have grown self-sufficient while 187 societies in both the provinces have failed. The Government has granted material concessions to these societies. 75 per cent. rebate is allowed on money order commission, exemption is granted from stamp and registration fees, the money of societies is kept in safe custody in the Government treasuries, the societies are empowered to issue *hundies*. [illegible] of land revenue of *Kharif* is remitted in favour of cultivation societies besides several other facilities. The Co-operative Department has roused in the people a joint social endeavour to restrict extravagant expenditure on ceremonial occasions and take to education. In 134 villages the department has pursued a scheme of consolidation of holdings and raised the average area per field from 3·40 acres to 22·09 acres. The movement has received a vigorous fillip from the enactment of the Agriculturists Relief Regulation. The Co-operative Department is also knitting together the artisan classes like weavers and others as will be seen from the number of non-agricultural societies.

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Statement of Loans, 1931 A. D.

Sl. No.	Objects	Amounts.	
		No. of loans	Amount
1	Purchase of cattle ...	[illegible]	[illegible]
2	Payment of land revenue and Abiana	[illegible]	[illegible]
3	Purchase of seed ...	[illegible]	[illegible]
4	Marriage ...	[illegible]	[illegible]
5	Payment of Subsidiary debts ...	[illegible]	[illegible]
6	Household expenses	[illegible]	[illegible]
7	Purchase and repairs of buildings ...	[illegible]	[illegible]
8	Purchase of boats ...	[illegible]	[illegible]
9	Trade ...	[illegible]	[illegible]
10	Purchase of fodder ...	[illegible]	[illegible]
11	Purchase of [illegible] ...	[illegible]	[illegible]
12	Purchase of seeds of grass ...	[illegible]	[illegible]
13	Subscription of seeds, paper, books and [illegible] ...	[illegible]	[illegible]
14	Purchase of land and [illegible] ...	[illegible]	[illegible]
15	Purchase of [illegible]	[illegible]	[illegible]
16	Trade expenses ...	[illegible]	[illegible]
17	Miscellaneous ...	[illegible]	[illegible]

29. General Administration.—The saddest event of the decade was the demise of His Highness Lt.-General Shri Maharaja Pratap Singh Ji Bahadur, G. C. S. I., G. C. I. E., G. B. E., LL. D., who passed away on the 23rd of September 1925 at the age of seventy six.

He was succeeded by His Highness Shri Maharaja Hari Singh Ji Bahadur, G. C. I. E., K. C. V. O., who now holds the reins of Government. His accession to the Gaddi was a harbinger of number of social and political measures of sweeping importance. The Agriculturists Relief Regulation which has saved the peasantry from the money-lender is a case in point. His Highness has always striven to act in accordance with the wishes of his people and has for the first time established the convention of calling annually the Representatives of the people to the capital in conference to consult them on measures touching their welfare, and the step is one of unique importance in the history of the State as ushering an era of popular Government. Besides the re-organisation of the Kashmir State Forces, constitution of a High Court Bench, re-organisation of Police and of several other departments which form the outstanding feature of the period of his reign he has evinced a keen interest in social reform and has placed on the statute book of the

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657 State were measures vital to the advancement of the people, such as the
692 Prevention of Infant Marriage Regulation, raising the age of consent to 14 for girls and 18 for boys and the stoppage of female infanticide amongst Rajputs and prohibition of female smoking. Many of the improvements in trade, industry, communications, education, irrigation, sanitation etc. which have already been dealt with over these origin to the subjects to see his subjects happy and prosperous.

692A The administration is conducted by His Highness through Ministers (now headed by a Prime Minister) who enjoy large powers in their respective portfolios. His Highness has followed a policy of decentralisation of powers to all branches of administration consistent with efficiency and good Government.

692A **II. Courts.**—The stability and growth of society hinges to a large extent on the efficient and speedy administration of justice through the channel of Judicial Courts and on the enactment of laws conducive to the welfare of the masses. The Census Report is not the proper place to record an account of the various salutary laws passed during the decade as the space is extremely limited and no justice can be done to the subject. As regards the Judicial system of the State it is modelled on the British Indian system of administration of justice with certain important differences such as the exercise of civil and criminal jurisdiction by the same judicial officers and the facilities allowed to litigants to appear personally in the High Court to plead their case. The enactments for which a rigorous and persistent demand exists in British India is already in operation here.

The decade has witnessed the formation of a High Court Bench consisting of a Chief Justice and two Judges in supersession of the former system of a single Chief Justice of the High Court. His Highness takes a personal interest in the selection of Judges who are consequently competent favourably with their compeers in British India. The judiciary in the subordinate courts is recruited from amongst qualified heads who are either barristers or graduates of law.

691 The total number of Courts has increased as will be seen in the margin.
692 The number of suits disposed in
652 1931 comes to 11,[illegible] while the suits filed number 21,[illegible] which is a sure proof of the fact that justice is not delayed but promptly administered. Moreover the spirit of litigation seems on the decline as the number of suits filed in 1921 was 22,[illegible]. The expenditure of the Judicial Department has risen from Rs. 1[illegible] in 1921 to Rs. 6[illegible] in 1931. The highest expenditure was incurred in 1929 when it rose to Rs. 7[illegible]. The total cost of administration of justice for the decade is Rs. 7,[illegible].

	Number of Courts	
	1921.	1931.
Civil Courts ..	[illegible]	[illegible]
Criminal Courts ..	[illegible]	[illegible]
Revenue .. (including criminal powers) ..	[illegible]	[illegible]
Courts including tribunals ..	[illegible]	[illegible]

625 **III. Police.**—The decade has witnessed the supersession of the Police
652 Force in all ranks and a rise in the strength and establishment of these constables of public peace and safety. The diagram in the margin will convince the reader of the rapid progress made in the State in this direction. The Executive and the Clerical Staff was supplied. The total cost of Police Force in 1930 was Rs. 7[illegible] compared to Rs. [illegible] in 1920, giving an increase of 7[illegible] per cent.
674 As regards offences, those against State and public tranquility, murders and other offences against person outstripped on increase, while

	1931.
Superintendent General of Police ..	1
Deputy Superintendent General of Police ..	1
Superintendent of Police ..	1
Assistant Superintendent of Police ..	1
Inspectors ..	[illegible]
Sub Inspectors ..	[illegible]
Head Constables ..	[illegible]
Constables ..	[illegible]

Ia Drew G-8 (1862-1872) 1873 AVI Kashmir A VI

114 may find his way through what is the really complicated geography
121 of a tract which is large in extent and varied in character.

There is no large part of this country that is altogether unknown to the Western world. There is hardly any place we shall reach that has not been visited, and few places that have not been measured, by Englishmen who have preceded me. Many of the previous travellers, too, have given to the public the results of their observations. If I were writing a compilation from their books and memoirs, or if I were attempting to consolidate their information with my own, this would be the place to enumerate their various works. But as I propose rather to give a simple version of what I myself observed, whether it be the same as, or whether it be different from, what has before been told, I shall only refer to other writers where I have been distinctly indebted to them, or where it may be necessary to comment on their facts or their conclusions.

101 I have confined myself in this account to the territories of the
[431 Maharaja of Kashmir, for the reason that my travels in the
• 495] Himalayas were almost entirely restricted to them. This ruler has for his full title "Maharaja of Jummoo and Kashmir." By the Punjabis he is most commonly called after the former place, by Englishmen after the latter. It is this last practice which has led Englishmen at home to confound "Kashmir" with the whole of the territories. This mistake (which has unfortunately found its way into the maps of India) I try to guard against by using for my book the title "Jummoo and Kashmir Territories," and by restricting the use of the word "Kashmir" to the very defined tract that from time immemorial has borne the name. It must be understood, moreover, that the above title held by the Maharaja is not complete as denoting all the territories ruled by him; for these include, besides the Jummoo districts and Kashmir, the more distant countries of Ladákh, Baltistán, and Gilgit, all of which will come under our notice.

121 The relationship, physical and political, of this tract with
2133 India now deserves our attention. The map of India given with this book, will help us to understand its position at the edge of

[SEE, CONTRASTS IN THE MAP & ... ANALYSIS]

1: Drew G-6 (1862-1872) 1875 AVI Kashmir AVI

The Tibetan races, whom we now reach, have the characteristics of the Turanian family (of which the Chinese and the Japanese are the instances most known to Englishmen) in varying degree. The Chámpás have those features most markedly, next the Ladákhi, and in a less degree the Balti. The two first of these subdivisions are Buddhist in religion, the last Muhammadan. Of these Tibetan races are the people who live in the loftiest of the inhabited regions; the Chámpás, who are nomads, wander among the high-level valleys of Rupshu; the Ladákhis, who are a settled and cultivating race, are in villages which in height above the sea vary from 13,500 to 9500 feet; the next, the Baltis, are found at from 10,000 or 11,000 down to 6000 feet.

As for the languages spoken, a separate chapter treats of them, and some facts of their distribution are given in the explanation of the Language Map.*

Countries separated by so many mountain chains; races so widely different; how did they all come to be under one ruler?

The answer to this almost resolves itself into the history of one man, of the one who by exercising with wonderful persistence the qualities of a soldier and a diplomatist succeeded in raising himself from an inconspicuous station to a position in which his adherence and goodwill became of extreme value to the British Government in India, who, in their turn, enabled him to achieve an object that for long had been dear to his heart, and in giving over to him Kashmir completed the agglomeration of all the countries we are treating of into one state. This man was Maharaja Gulab Singh, the father of the present ruler.

I shall attempt a brief sketch of the course of the events which led to the result above pointed out.

From time immemorial—the natives say for 5000 years—Jammoo has been the seat of the rule of a Hindú dynasty, of a family of Rajpúts, whose influence spread for some distance over the lower hills, the extent of that influence varying, no doubt, at different times. There was little intercourse with the outer world;

* See Chap. xxi., on Languages, and Chap. xxx., in Explanation of the Maps.

159 175 642 631 the rulers that had preceded him, and probably his experience in the wider area of the Panjáb had taught him both the advantages and the feasibility of relatively diminishing the power of feudal subordinates.

159 643 175 Gulab Singh in later years came in contact with many Englishmen, and several of these have written their impressions of his character. I myself never saw him; he died before I came to Jummoo; but his doings and sayings were still much thought of there, and I endeavoured to form, from what I heard, an estimate of his character.

Of his powers as a soldier I was unable to form a clear judgment. He seems to have been thoroughly brave, but always careful and prudent. Though no great feats of arms are recorded of him,* yet he was generally successful. He was more ready to intrigue than to employ force; but when the necessity for fighting was clear, he proved almost as much at home in it as he was in diplomacy. A great part of his success was due to the wisdom he displayed in recognizing the times when each could with most advantage be brought into play.

As an administrator he was better than most of those of his own time and neighbourhood, but yet the results of his rule do not give one the highest impression of his powers in this respect. He knew how to govern a country in the sense of making his authority respected all through it. For the carrying out of the further objects of good government he probably cared little; his experience had shown him no instance of their attainment, and possibly he had not in his mind the idea of a government different in kind from that which he succeeded in administering; for of all the governments within reach of his observation those were good in which the authority of the ruler was assured by force and the revenue came in punctually. On this principle he consolidated his power.

One of his chief faults was an unscrupulousness as to the means

* The defeat of the Lahore force with a small force against the Sikh army, in the time of the discussions, is, however, a brilliant deed of his that now comes to my mind.

§ [illegible] the Raja of Jummoo—Ranjit

One of his chief faults was an unscrupulousness as to the means of attaining his own objects; he did not draw back from the exercise of cruelty in the pursuit of them, but he was not wantonly cruel. An avaricioumess always distinguished him; in the indulgence of the passion he was unable to take the wide view by which his subjects' wealth would be found compatible with the increase of his own.

Some qualities had Gulab Singh which mitigated the effects of an administration worked on the principles above denoted. He was always accessible, and was patient and ready to listen to complaints. He was much given to looking into details, so that the smallest thing might be brought before him and have his consideration. With the customary offering of a rupee an humble anyone could get his ear; even in a crowd one could catch his eye by holding up a rupee and crying out "*Mahárij, 'arz hai!*" that is, "Mahárija, a petition!" He would pounce down like a hawk on the money, and having appropriated it would patiently hear out the petitioner. Once a man after this fashion making a complaint, when the Mahárija was taking the rupee, closed his hand on it and said, "No, first hear what I have to say." Even this did not go beyond Gulab Singh's patience; he waited till the fellow had told his tale and opened his hand; then taking the money he gave orders about the case.

The rise from comparatively low station to high position did not spoil him; that is to say, he did not become stuck-up with pride, nor did he often stand greatly on his dignity; indeed, he was ordinarily familiar and free with all classes, and was distinguished by that quality which in a ruler otherwise respected goes so far to conciliate the natives of India, that which they call *khalimizaj*, which may be translated "bonhomie." This is the more noteworthy as those faults he was free from are the ones most generally contracted by people of his caste who raise themselves in social rank.

This picture of Gulab Singh's character is different from some accounts of him that have appeared in books that tell of the late history of the Panjáb. I have written from the impression I received from all I heard of him from servants or from subjects of

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AV/

159 his. To fortify my conclusions I will now quote from the 'History
● 643 of the Sikhs,' by J. D. Cunningham, an author who wrote with
175 rare impartiality, one who was able to divest himself of the prejudices of his own nation in estimating the qualities and the deeds of their enemies. Writing at the crisis of our relations with the Panjáb State, a time when Gulab Singh's name was in everyone's mouth, he says,* "In the course of this history there has more than once been occasion to allude to the unscrupulous character of Raja Golab Singh; but it must not therefore be supposed that he is a man malevolently evil. He will, indeed, deceive an enemy and take his life without hesitation, and in the accumulation of money he will exercise many oppressions; but he must be judged with reference to the morality of his age and race and to the necessities of his position. If these allowances be made, Golab Singh will be found an able and moderate man, who does little in an idle or wanton spirit, and who is not without some traits both of good humour and generosity of temper."

175 Having thus seen Gulab Singh firmly fixed at Jummoo, we
643 must, before tracing the acquisition by him of further territory,
631 look to the early state of the other countries that now form part of the dominions under the government of Jummoo, beginning with Kashmir.

The Hindú history of Kashmir, which was brought into notice by Professor H. H. Wilson, tells of a succession of kings who ruled in the valley, and tells something of their relations with their neighbours. We cannot enter into these records, but of some of the events that have occurred in the last five centuries we will note the succession, since each change within that period has left its mark on the country recognizable by all at this day.

In the beginning of the fourteenth century after Christ the last Hindú king of Kashmir lost his throne. One Shah Mir, his minister, a Muhammadan, displaced him and ruled under the name of Shams-ul-dín. For about two centuries and a half Kashmir remained independent, governed by its own Muhammadan rulers. Of these there were two most noted, whose names

* Cunningham's 'History of the Sikhs,' p. [illegible], note.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

564 an entire village of these near the fort. There are a few Mu-
101 hammadans who probably are converted Thakars. The Thakars have just those characteristics by which we described the Paháris generally.

563 Besides the Hindûs and Muhammadans, there are two or three
166 hamlets towards the head of Bhutná, eleven houses in all, inhabited by Bhots or Buddhists from Zánskár, on the farther side of the great range. I here only mention their occurrence; the characters of that Tibetan race they belong to will be given farther on, under the heading of Ladákh.

771 The people of Pádar seem a good deal given to serpent worship; they do not, however, separate it from their observance of the rites of the Hindû religion; the serpent is reckoned among the many devtas or gods recognised by that faith; one sees temples raised to different *nág-devtas*, or serpent-gods, which are adorned with wood-carvings of snakes in many forms.*

175 The earliest state of Pádar that I can hear of is in a period
564 that ended more than two hundred years ago; then the chief
643 men, or the rulers, or the ruling caste, were Ránás. Ráná is an old Hindû word for a ruler who (in these parts, at all events) is less in power than a Raja. The Ránás of Pádar were Rájpûts; every village or every two or three villages had its Ráná, an independent ruler, who used to make war against his neighbour the next-door Ráná. The district of Pángi was, I believe, in the same
[241] state. There are descendants of these Ránás in Pádar to this
[582] day; they have taken to cultivation and till the bit of land that has been preserved to them; but they still keep their caste distinct; they will marry the daughters of Thakars, but will not give theirs to them in marriage.†

175 That state of things, so pleasant for the Ránás, was broken in upon by Raja Chatar Singh, of Chamba, who was eight generations back from Raja Sít Singh, who was ruler in 1869; the time

* One of these temples is where there comes out a hot spring of considerable volume which has a temperature of 131°; bubbles of sulphuretted hydrogen escape from it. Here a building-place has been built, and a dharmsála or resting-place for fagirs.

† Ránás are met with also in Bhadarwáh.

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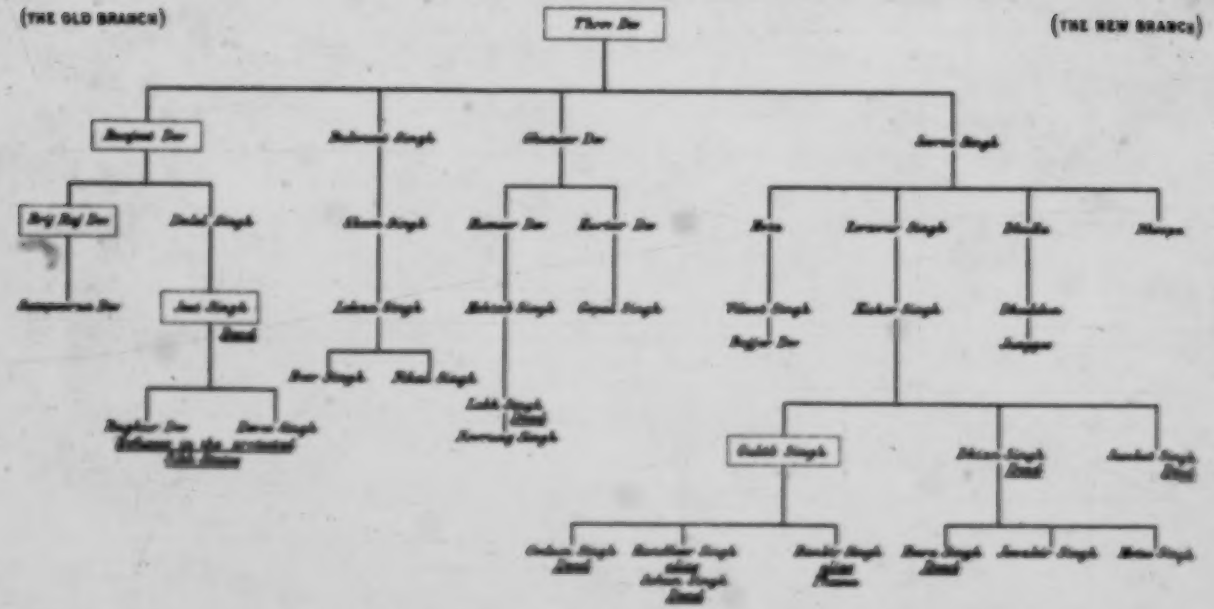
APPENDIX VI

GENEALOGY OF THE RAJAS OF JUMMOO

Extracted from Cunningham's History of the Sikhs.



The genealogy as thus brought down by Cunningham to the time when he wrote, the year 1846, gives then the following changes have taken place in the Dhian branch (the other being quite out of right.) Gulab Singh died 1857 and was succeeded by his youngest and only surviving legitimate son Ranbir Singh, the present Maharajah. Maharajah Ranbir Singh has three sons, Pertab Singh, Sher Singh, and Jawar Singh, of Dhian Singh's sons, the youngest, Raja Beli Singh of Punch, only survives.

[Facing p. 552]

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

361 443 boiling on the top, and usually there are tin biscuit boxes with glass fronts to display the different kinds of cakes. There were always the cloth shops, the shelves sparsely spread, but with the dhurzie—or tailor, usually a Sikh—sitting cross-legged on the verandah before his sewing machine, it being quite usual for the purchaser of cloth who comes from some way off in the hills to buy a length and wait for it to be made up into whatever article he or she wants. Then there was always the dry-goods store, most of that which the shopkeeper had to sell being displayed in large, flat baskets, whether it be tea, soap, tobacco, chilli powder, salt, flower, rice or any other commodity; always he had for sale lengths of rope, small fans for brightening up the charcoal cooking fire, and sweepers' brooms, besides oil for lamps and the ghee for cooking. His was a shop essential to every hamlet.

361 491 From Udhampur to Jammu is a little over forty miles. By now I began to realize that the lovely Valley of Kashmir was a long way off, for low hills surround the road; these are bleak and as we went further, so the trees and bushes no longer grew. The road winds, with many blind corners, and the rocks change in their colour to an elephant grey; they are smooth, as though soft, and there are signs in plenty of erosion, but the road is wide and the surface good. With little else to think about, my 643 491 mind went back to that which I had read of this road. In the not very distant past, the route to Srinagar was the private road of the Maharaja; over this he travelled each spring to go to his summer capital, and returned the same way to Jammu, his winter capital, in the late autumn. All but the last Maharaja, who used cars, took weeks to make the journey; each night camp was made, usually at one of the rest houses but not necessarily so, though always near to a spring—a few of those he used are still adorned with the stone carved heads of animals out of the mouths of which cool water was made to flow for His Highness. He did not always move on next morning though; the decision as to when he could continue the journey being arrived at by his pundits, and if they decided that the stars were not propitious, then the Maharaja just stayed put, sometimes for weeks on end, whilst "his Srinagar subjects anxiously awaited His Highness's arrival".

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

In those days special permission had to be obtained to use the road; seldom was this granted for the time whilst the Court was progressing upon it, so that the months during which it was open were even fewer than now, since at that time both the Maharaja and the snow controlled it. Now the Maharaja has gone, but the snow still has its hold. The day will come when that also does not deter in winter those who wish to pass in and out of the Valley. 491 643

Just before entering Jammu, the road twists and turns for miles like a snake escaping through long grass. Blind turnings, steep, short hills, and close, cliff-bound sides, make it rather dangerous, so that we realized that all the hazards were not confined to the road over the pass with the thousands of feet to drop over the side. Then through Jammu, over the river bridge and on to the new magnificent road which runs to Pathankot; a road which is two cars wide with a cobbled overrun on each side, with dozens of concreted nullahs, each hundreds of yards long, with heavy wire netting over the smooth great stones preventing them being washed on to the road, and with high stakes at intervals, each marked so that in the spring floods the driver can see at a glance if he can get through; it is a truly magnificent piece of work. But it is not as one wishes to think of Kashmir and Jammu; it is as yet a road without a soul, flat, treeless and straight, open to the dry scorching sun which pours piteously down on the plains; in all an uninteresting run. It will not remain so for long though, for soon it too must surely become imbued with the beauty which seeps from the State; trees and shrubs will soon line the road, the glaring concrete will become sombre and soft in its colouring, little hamlets, quaint stalls and shops will spring up upon its sides—it will gain that something which will make it live. 491 361

It was here, as I thought of the customs post at which we would later have to stop on entering India, that I began to wish I had brought with me more of the arts of Kashmir, presents to give to those who had not been there, that they also might enjoy it and this even though our bed rolls were stacked on the roof, the luggage carrier crammed tight, the back seats stacked so high that only a slit was visible in the driving mirror of the traffic behind. There must be few of those who have been 000

rice crop is generally protected by irrigation. The greatest distress is due to the fall of rain or snow while the rice and maize are ready for harvest. The famine of 1831 was caused by early snow, and was aggravated by the floods which followed. In 1877 rain fell almost continuously for three months, and the old system of collecting revenue in kind prevented cultivators from gathering their crops when opportunity served. Food-grain was not to be had; and when imports were made at the expense of the State, the corrupt officials were the chief persons to profit. It is improbable that such distress can be experienced again, owing to the construction of a cart-road, and the change in the method of collecting revenue. 731

Political relations.

The State is in direct relationship with the Government of India, who is represented by an officer of the Political department, styled the Resident. His head-quarters are at Srinagar. At Gilgit a Political Agent exercises some degree of supervision over the Wazir Wazarat, and is directly responsible to the Government of India for the administration of the outlying petty States. A British officer is stationed at Leh to assist in the supervision of Central Asian trade. 648

Administration.

On his accession to the *gaddi* in 1885, the present Mahārājā was entrusted with the administration of the State, aided by two ministers: but in 1887, at his own request, he was relieved from all part in the administration, which was then placed, subject to the control of the Resident, in the hands of a Council consisting of His Highness's brother and two selected officials from the British service. In 1891 the Mahārājā assumed the presidentship of the Council, while his brother, Rājā Sir Amar Singh, K.C.S.I., became vice-president. The Council was abolished in 1905, and its powers were conferred on the chief himself. Under the new arrangements the Mahārājā administers the State. There are three ministers, in charge of the revenue, judicial, and home departments; but business requiring the orders of the Mahārājā is laid before him by the chief minister, Rājā Sir Amar Singh. For some time past the departments of finance, revenue settlement, forests, and public works have been in charge of British officers, whose services have been temporarily placed at the disposal of the Darbār. 643 645

The four chief executive officers are: the governor or Hākim-i-Ala of Jammu, the governor of Kashmir (each aided by a general assistant), the Wazir Wazarat of Gilgit, and the Wazir Wazarat of Ladākh.

In Jammu there are five districts, each in charge of a Wazir Wazarat, an official whose average salary is Rs. 250 a month. 635

4: Durand G-3 (1888-93) 1900 AVI Kashmir AVI

Mr Chichele-Plowden, then Resident in Kashmir, very kindly put us up in Srinagar. The first thing to be done was to pay my respects to the Maharaja, which I did in company with the Resident. My reception was exceedingly warm and cordial; an old-established friendship of many years' standing had existed between the Maharaja's father and mine, and this was extended at once to the next generation. I found the Maharaja's brothers, Raja Ram Singh, the Commander-in-Chief of the Kashmir State, and Raja Amar Singh, who shortly after became Prime Minister and President of the State Council, equally disposed to be friendly. The acquaintance so auspiciously begun, ripened, I am glad to think, into warm regard and friendship, and during the five years I was connected with the affairs of Kashmir I received, however inconvenient my demands may have sometimes been, the heartiest assistance. 643

I found the Maharaja quite satisfied with the idea of my going to Gilgit, and, if necessary, on to Chitral, but he was very averse to my going to Chaprot. This was the frontier fort out of which the Kashmir garrison had been turned by the Hunza-Nagar combination during the preceding winter, and the Maharaja had not yet heard of its having been re-occupied by his forces. He was very averse, therefore, to my adventuring myself north of Gilgit, and as I, on my part, had not the least anxiety to have my throat cut, or to fall a prisoner into the hands of the tribesmen and to bring difficulties on Government, it was agreed that my movements, after my arrival at Gilgit, should depend on the position of the Maharaja's 114 [726]

4: Durand G-3 (1888-93) 1900 AVI Kashmir A✓/

CHAPTER IX

ADMINISTRATION AND WAR

646 701 643 Our first years in Gilgit passed in peace and hard work, tempered by "excursions and alarms," born of the wild and ever-varying plots and intrigues indulged in by my native friends on all sides.

My position presented some of the curious anomalies to which the Indian Administrator on the frontier is accustomed. I was the representative of the British Government on the frontier, and the external relations with the neighbouring States were under my control. But the rule within the Gilgit border was in the hands of the Kashmir Governor, while the command of the forces rested with the Kashmiri General, with the proviso that no important move of troops should be undertaken without my sanction. It was a difficult position, for every one recognised that, in addition to my own responsibilities, I was really answerable for the proper government and progress of the Gilgit district, and for the discipline and control of the troops.

647 The difficulty was solved by the formation of an unrecognised Committee of Public Safety composed of the Governor, the General, and myself. We met two

175 to forgo all duty on the trade between Central Asia and
439 British India, in return for the same concession made by the Indian Government for goods imported into the State through British India.

175 Maharaja Ranbir Singh was a great patron of letters and art. He encouraged research and gathered a good library of Sanskrit and Persian manuscripts.

In 1872, there occurred a fierce clash between the Shia and Sunni Muslims in Kashmir. The disturbances were put down and the Maharaja gave Rs. 3 lakhs to the Shias for relief. The great famine of 1877 followed, when owing to excessive rains, much of the harvest was washed away. The misery of the people became unbearable: whole villages were in ruins, fields were deserted and trade became extinct. The calamity marked the end of the old system. During the last five years of Maharaja Ranbir Singh's reign, the assessment of revenue was revised, and the cart road connecting Rawalpindi with Srinagar was commenced.

[693] In 1872, a mixed court of British and State officials
648 was set up for the decision of civil suits between European
175 British subjects and their servants on the one hand and the subjects of His Highness the Maharaja on the other. Political relations between the State and British India were conducted through the Punjab Government up to 1877, when the Officer on Special Duty was placed directly under the Government of India. In the Afghan War of 1878-80, the Maharaja sent a contingent of troops and artillery to assist the British Government.

175 **Maharaja Pratap Singh (1885-1925).**—Maharaja
648 Ranbir Singhji died in 1885 and was succeeded by his
693 eldest son, Maharaja Pratap Singhji. After the new Maharaja's accession, a British Resident was appointed in place of the Officer on Special Duty. The mixed court appointed in 1872 was abolished, and the Resident and his assistants were invested with powers to dispose of civil suits in which both parties were British subjects, or the defendant was a British subject or an Indian subject of His Majesty. A Council was constituted for the administration of the State with Raja Sir Amar Singh, the Maharaja's younger brother, and two selected officers from the Government of India as members. Raja Sir Amar Singh played a very large part in the administration till his death in 1907. He was keenly interested in the development of

the country's resources and in the expansion of trade. 175
Another brother of the Maharaja, Raja Ram Singh was for 648
several years the Commander-in-Chief of the State forces. 643

In 1877, a British Officer had been stationed as Political Agent at Gilgit. He had been withdrawn in 1881, 175
but in 1889 the Agency was re-established. The Agency 648
comprised the chiefships of Hunza and Nagar and the governorships of Punial, Yasin, Kuh-Ghizr and Ishkoman. Hunza and Nagar, separated from each other by a river, are in the extreme north of the territory. The inhabitants of the former are mostly Maulais and of the latter Shias. In 1885, the Kashmir garrisons at Chaprot and Chalt were attacked. When the British Political Agent, Colonel Durand, visited Hunza and Nagar in 1889, the chiefs made an apparent submission, but they failed to keep the conditions agreed upon. Hostilities broke out, and after some fighting, Hunza and Nagar were occupied by a combined force of the British India and the State troops in 1891. The Chief of Nagar was reinstated by His Highness' Government. But the Chief of Hunza fled to Chinese Turkistan, and his half brother, Safdar Khan was installed in his place.

The Sialkot-Jammu Railway was opened to traffic in 496
1890. The Jhelum Valley Cart Road, 132 miles long, 491
which had been commenced in the time of Maharaja Ranbir Singh, was completed in the early nineties. The part of it between Kohala and Baramulla (98 miles) had been opened in 1889. The road connects Srinagar with Kohala. A bridge at Kohala joins His Highness' territory with British India, and from the bridge runs a 64 miles road through Murree to Rawalpindi. The construction of the Banihal Cart Road is another achievement of the late Maharaja's reign. Its importance lies in the fact that it connects Srinagar, the summer capital of the State with Jammu, the winter capital, which is also a railway station, without passing through British Indian territory. The two routes together with their branch roads form one of the finest systems of mountain roads in the world.

A few words about the old routes to Kashmir appear 487
to be necessary here. The Murree route from Deval to Baramulla consisted of eleven marches. Deval could be reached by cart from Rawalpindi. It was usual to take a boat at Baramulla for Srinagar. But even this short journey took more than 24 hours. Then there was the

CHAPTER IV.—MODERN JAMMU & KASHMIR—1925-43.

With the accession in September 1925 of His Highness Raj Rajeshwar Maharajadhiraj Shri Maharaja Hari Singhji Bahadur, Inder Mahinder, Sipar-i-Saltanat-i-Inglishia to the throne, a new era in the history of the State begins. His Highness is the great-grandson of Maharaja Gulab Singhji and son of the late General Raja Sir Amar Singhji, younger brother of the late Maharaja. Born in 1895, he received education under a number of qualified European and Indian instructors. In 1908, he joined the Mayo College, Ajmer. After completing the full course of studies there, he received training in the Imperial Cadet Corps, Debra Dun. His late Highness appointed him Commander-in-Chief of State forces in 1915, before he had attained the age of twenty. He took an active part in the training and equipping of the units despatched for service in the Great War and in sending reinforcements to keep them up to the sanctioned war strength. In 1922, he was appointed Senior Member of the then State Council, and a number of reforms were initiated by him in this capacity. 643 159

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On the occasion of the *Rajtilak* ceremony, which was performed at Jammu in February 1926, in the presence of distinguished guests including several Ruling Princes, His Highness announced a number of boons. One of the boons conferred on the land-holders the right to cut down and utilize all royal coniferous trees on areas assessed to land revenue; another extended from 3 months to 12 months in the year the right of the villagers to remove dead and fallen timber; and a third bestowed certain rights on village communities with regard to the land of land-holders dying without issue. The most important of the boons was the bestowal of *khalsa* land on village communities which had no *shamilat* (village commons) up to cent. per cent. of their holdings. His Highness also sanctioned on the occasion the extension of technical education to certain localities in both the provinces; the opening of more schools and hospitals; the provision of a special allotment every year for the supply of 423 [313] 657

642 The Constitution Act subsequently promulgated embodies the provisions of the proclamation of the 11th February, 1939. Its note-worthy features may be summarized as follows :—

646 (1) Subject to His Highness' inherent legislative, executive and judicial powers in relation to the State and his Government, the Council of Ministers, comprising the Prime Minister and such other Ministers of State as His Highness may appoint, is invested with the power of superintendence, direction and control of Civil Administration and Government of the State ;

(2) provision is made for the appointment of an Advocate General ;

646 (3) the legislature of the State is to consist of His Highness and the Praja Sabha, which comprises 75 members, excluding the President who is appointed by His Highness. The members of the Council are *ex-officio* members of the Praja Sabha and of the remaining members, 40 are elected and the rest nominated. Of the nominated members, not more than 8 (excluding members of the Council) are officials. The Praja Sabha has power to make laws for the whole of the State or any part thereof and for all the subjects of His Highness, wherever they may be.

652 Provision is made for laying before the Praja Sabha in respect of every financial year, a statement of the estimated receipts and expenditure of the State for the year, and so much of the Budget estimate as relates to expenditure not charged to the revenues of the State is to be submitted to the Praja Sabha in the form of demands for grants. The Praja Sabha has the power to assent to or to refuse to assent to any demand or to assent to it subject to a reduction of the amount. The Council, however, has the power to restore the grant refused or reduced by the Praja Sabha, provided it considers that the expenditure is necessary for the carrying on of any department or for the discharge of the Council's responsibility for administration. Besides, His Highness may, in cases of emergency, authorise such expenditure as may in his opinion be necessary for the safety or tranquillity of the State or any part thereof, or for the carrying on of any department.

646 The principal matters reserved from the purview of the Praja Sabha are :—

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rice crop is generally protected by irrigation. The greatest distress is due to the fall of rain or snow while the rice and maize are ready for harvest. The famine of 1832 was caused by early snow, and was aggravated by the floods which followed. In 1877 rain fell almost continuously for three months, and the old system of collecting revenue in kind prevented cultivators from gathering their crops when opportunity served. Food-grain was not to be had; and when imports were made at the expense of the State, the corrupt officials were the chief persons to profit. It is improbable that such distress can be experienced again, owing to the construction of a cart-road, and the change in the method of collecting revenue. 731

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In Jammu there are five districts, each in charge of a Wazīr Wazārat, an official whose average salary is Rs. 250 a month. 635

Another step then taken was the removal of restrictions that existed on the freedom of the press and the platform. The Press laws in the State were brought in line with those of British India. To-day there are in existence in the State over 60 newspapers and periodicals. 207

After the enquiry into grievances had been completed, a reforms conference with Mr. Glancy as President was held to give effect to His Highness' desire to associate his people with the administration of the State. The result of the recommendations made by the conference and the Franchise Commission under the chairmanship of the late Sir Barjor Dalal, Kt., I. C. S. (Retired), was the establishment in 1934 of the Jammu and Kashmir Praja Sabha. A very low set of franchise qualifications was adopted, and the right of vote was at once given to about 6 per cent. of the population, including a number of women. 642 646 666

The Constitution then introduced permitted the asking of questions, moving of resolutions, introduction of Bills as also discussion of the State Budget. The Sabha consisted of 75 members, over 60 of whom were non-officials, 33 of them being elected. This Constitution remained in force until 1939, when His Highness the Maharaja Bahadur was pleased of his own accord, to sanction further constitutional advance by a proclamation issued on the 11th of February 1939.

The main features of the new constitutional advance were that :—

(a) the elected element in a house of 75 members was raised from 33 to 40 ;

(b) the Sabha was given the right of electing a Deputy President from amongst its non-official members ;

(c) provision was made for the appointment of non-official members as Under Secretaries to work with His Highness' Ministers and ensure closer association between the Government on the one side and the members of the Praja Sabha and the constituencies on the other ; [645]

(d) the Sabha was given the right to vote, except with regard to a few non-votable items, on the demands made by Government for Budget appropriations ; and

(e) the Sabha was given the right of passing all legislation pertaining to taxes, as distinguished from fees and penalties.

[i.e. after an outbreak of communal troubles in 1931 -- Analyst]

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family or the management of His Highness' household; 692

(b) relations, treaties, conventions or agreements between the State and His Majesty the King Emperor of India or the Government of India or with the Foreign Powers or the Government of any State in India; 696

(c) matters of frontier policy;

(d) organisation, discipline and control of the State Army;

(e) the provisions of the Constitution Act and the rules made thereunder.

The Praja Sabha has constituted Standing Committees for Finance, Industries, Public Health, Agriculture, Co-operation and Education. [697]

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A High Court comprising a Chief Justice and two puisne Judges was established by His Highness the Maharaja Bahadur in March 1928. The Judges of the High Court hold office during the pleasure of His Highness. In 1930, in view of the marked improvement in the judicial administration of the State, the jurisdiction exercised by Residency courts in certain categories of civil cases was ceded to the State courts. Almost all the judicial officers in the State are either barristers or graduates in law. Rules similar to those in British India govern the enlistment of pleaders and advocates in the State. Generally speaking, the civil and criminal laws of the State are similar to and modelled upon the British Indian laws. Recently, the jurisdiction of the High Court of Judicature has been extended to Poonch and Chenani *Jagirs*. Altogether there are 150 civil and criminal courts in the State. The total number of legal practitioners including advocates practising in all the courts is 310. 692 [695]

As provided by the new Constitution Act, a Judicial Advisory Board was established to advise His Highness in regard to the disposal of judicial cases going up to him. The Board discharges the same functions in the State as are performed by the Privy Council in the case of British India. Last year, the Board consisted of three retired Judges of the High Court of Allahabad.

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The 10th of September 1943 was a red letter day in the history of the administration of justice in the State.

426 decrees by civil court. About 4,000 co-operative credit societies with a working capital of about Rs. 1 crore
[444] provide facilities for credit to agriculturists. The Praja
423 Sabha has a good record of progressive laws passed ever since its inception.[1] The Right of Prior Purchase Act has imposed restrictions on the alienation of agricultural lands, and recognized the right of pre-emption among agriculturists in respect of such land. The Land Alienation Act has further protected the interests of the agriculturists, and stopped transfer of agricultural land to non-agriculturists.
426 The agricultural classes have been defined. The Aid to the Agriculturists and Land Improvement Act provides for grants of loans for improvement of land and relief of distress and the repayment of these loans by easy instalments. In special circumstances under this Act, the payment of particular instalments of a loan may be suspended
451 and even free aid may be granted. The *Kahcharai* Act removed inequalities in the incidence of the *kahcharai* tax, and granted exemption to owners of livestock in respect of particular animals of a given age. Before the enactment of this measure, relief had been granted to owners of livestock by executive action in a number of ways. The *sambardari* cess formerly realized on
423 nomadic animals was remitted. Proprietary rights have been conferred on the *zamindars* in Kashmir Province and in the Frontier districts, as well as on occupancy tenants in Jammu Province. But the one concession which has substantially added to the resources of village communities throughout the State is the *Rajtilak* boon already mentioned regarding grant of *khalsa* land to the *zamindars* concerned up to cent. per cent. of their holdings. Several *firmans* have been issued to ensure that the boon is properly
313 implemented. Reference has also been made to the extension of rights of the inhabitants of villages in regard to products of forests bordering on these villages. Recently His Highness' Government have further extended these rights on the recommendation of the Forest Enquiry Committee. Millions of cubic feet of timber and fire-wood are every year removed by *zamindars* from the forests free of charge. Forest products are also sold to *zamindars* at concession rates. Forest industries
[443] and rearing of cocoons provide employment to tens of thousands in the villages.

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[1] [in 1934 -- Analyst]

113, 651, 647 Kashmir AV1

[For information on the taxation system in Kashmir as administered from Jammu, see 1: Lawrence, AV4 Kashmiri, category 116, Chapters XVII and XVIII, pp. 399-453. -- Analyst]

4: Durand G-3 (1888-92) 1900 AVI Kashmir A√/

CHAPTER IX

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647 The difficulty was solved by the formation of an unrecognised Committee of Public Safety composed of the Governor, the General, and myself. We met two

4c Durand G-3 (1888-92) 1900 AVI Kashmir AVI

or three times a week at my house and discussed our various schemes, the necessary steps for which were invariably carried out in the name of the Kashmir Durbar and by order of its own officers. Even so the task set one was no easy one—a reformer's rarely is, but patience and courtesy go a long way in the east. Personally my Kashmiri colleagues and I were very good friends, and in the end what was required was generally carried through. For the first few months we turned our attention mainly to the re-modelling of the Forts occupied by the troops, with the object of replacing the foul huts in them by proper barracks, and of building suitable granaries and stores. Much time and labour were also spent in improving the irrigation channels in the Gilgit district, on which the food supply of the inhabitants and the troops depended. The whole subject of the grain and other revenue was also gone into, and the question of the improvement of the local communications exhaustively examined.

Christmas, 1889, saw the beginning of a series of gatherings of the neighbouring native chiefs, and of their leading men, at Gilgit. I held a formal Durbar, and had as much trouble over the precedence of the different chiefs as might have been expected in India had all the nobles of Hyderabad, Central India, and Rajputana met at once. I took advantage of the opportunity to make a speech, informing all of the intention of Government that the British Agency should be permanent. The doubts on this point, carefully kept alive by interested people, whose power was slipping from their hands, were the main cause of all my initial difficulties. After the Durbar we had a week of sports of all kinds, during which, to our satisfac-

657 drinking water in the *kandi illaqa* ; and the reconstruction of the bridge over the Tawi at Jammu. The concessions then announced have materialised, and the beneficent activities of the Government have increased year after year.

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641 During His present Highness' term of office as
647 Senior Member of the then State Council, His late Highness had issued orders to provide for (1) employment of State-subjects only to all ordinary vacancies, and (2) grant of lands for house building and other purposes to State-subjects only ; and a Committee of official and non-official members had been appointed to suggest a definition of the term State-subject for the purpose of these orders. The definition proposed by the Committee was accepted by His Highness, and it protects the children of the soil in the matter of recruitment to Government services and several other privileges against outsiders.

658 A committee had been appointed in 1923 to consider the future requirements of the different departments in technical qualifications and experience, and make proposals for grant of scholarships for training to qualified State-subjects. This committee was reconstituted in 1927 as the Scholarship Selection Board. In recent years, thirty qualified State-subjects selected by the Board have received training in several institutions in Europe and America and British India in Civil Engineering, Architecture and Town Planning, Medicine, Veterinary Science, Pharmaceutics, Horticulture, Sericulture, Forestry, Printing, Law and Public administration ; and most of them are now in Government service. Training, academic and technical, has also been given in Indian institutions to over 275 State-subjects. Lump sum provision has been made in the budget since 1937-38 for grant of loans to persons desirous of prosecuting advanced studies or undergoing advanced or special training in India or abroad and out of this provision, loans of over Rs. 70,000 have been granted so far to a number of State-subjects for training in Forestry, Chemistry, Mathematics, Medicine, Public Health etc., in England and for Accounts, Law and Post-graduate studies in India.

His Highness also impressed upon the Heads of

His Highness also impressed upon the Heads of Departments the imperative need of providing a fair representation in Government services to communities not adequately represented therein, and since his accession this policy has been adhered to. In his proclamation of the 9th July, 1931, His Highness declared that while in the matter of service, prior consideration is and always shall be given to public interest, and the obligation of maintaining the efficiency of the administration at the highest possible level can never be overlooked, the policy of his Government would be to give adequate representation to all communities in the services, without giving any preponderance to any community. Following the publication of the report of the Glancy Commission referred to below, further steps have been taken to ensure a fair representation in services to the Muslims. The rules for recruitment of services recently sanctioned provide expressly that regard should be had to the securing of adequate representation to the various communities in the State. The rules relating to recruitment to the Gazetted services provide that in making recruitment in the various services, special attention should be paid to the securing of adequate representation to different communities. 563 647

There has been considerable improvement in the representation of Muslims in the services* during the last decade. In April 1943, there were 3,989 Muslim officials, including 133 Gazetted officials out of a total strength of 11,762 officials including 478 Gazetted officials in the superior service. This may be compared with the condition in April 1932, when there were 2,052 Muslim officials including 55 Gazetted officials, out of a total strength of 8,683 officials including 355 Gazetted officials. In the inferior service, Muslims numbered 3,841 out of a total strength of 8,196 in April 1943 against 3,542 out of a total strength of 8,360 in April 1932. It will thus be seen that there has been an increase of 94.4 per cent. in the number of Muslims in the superor service during the last 11 years. In the Gazetted ranks, the increase nas been nearly 142 per cent. The Muslims are no doubt still in a minority in the services as a whole, but their proportion is growing every year. In April 1943 they formed 39.23

*The figures given in this paragraph are for the civil departments only.

563 per cent. of the total strength of services. What is more
647 important to note is the fact that out of the total increase of 2,915 in the strength of all services, the share of the Muslims was 2,236 or 76.7 per cent., as against 679 or 23.3 per cent., the share of other communities.

647 In the matter of Government purchases, preference is
491 given to local firms. The Department of Civil Supplies, which has been established to arrange supplies for Government Departments, maintains a list of registered local firms. Preference is also given to locally manufactured goods when available, for use by Government Departments.

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563 Following the outbreak of communal trouble in the
647 State in 1931, His Highness was pleased to appoint a
423 Commission, with Mr. B. J. Glancy of the Political Department of the Government of India (now H. E. Sir B. J. Glancy, Governor of the Punjab) as President and with four non-official representatives of Hindus and Muslims of Jammu and Kashmir Provinces as members to inquire into the grievances, religious and secular, of different communities. The Committee made a number of recommendations, which His Highness was pleased to accept. The more important of these related to :—(1) religious places that had passed into the hands of the Government, (2) recruitment of different communities in Government services, and (3) grant of proprietary rights, accompanied by controlling legislation, in regard to lands of which the ownership was held by the State. As regards the first, Government ordered the restoration of the places to the community which was able to substantiate its claims to them. Regarding the second, minimum qualifications were fixed by which educationally less advanced communities could secure an adequate share in the services. Regarding the third, His Highness not only granted proprietary rights to the *zamindars*, but also waived the condition of payment of *nazarana*. This concession represented in money value an amount of over Rs. 20 lakhs. Recently, this concession has been extended to villages transferred to the State from His Highness' Private Department.

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family or the management of His Highness' household; 692

(b) relations, treaties, conventions or agreements between the State and His Majesty the King Emperor of India or the Government of India or with the Foreign Powers or the Government of any State in India; 696

(c) matters of frontier policy;

(d) organisation, discipline and control of the State Army;

(e) the provisions of the Constitution Act and the rules made thereunder.

The Praja Sabha has constituted Standing Committees (697) for Finance, Industries, Public Health, Agriculture, Co-operation and Education.

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A High Court comprising a Chief Justice and two puisne Judges was established by His Highness the Maharaja Bahadur in March 1928. The Judges of the High Court hold office during the pleasure of His Highness. In 1930, in view of the marked improvement in the judicial administration of the State, the jurisdiction exercised by Residency courts in certain categories of civil cases was ceded to the State courts. Almost all the judicial officers in the State are either barristers or graduates in law. Rules similar to those in British India govern the enlistment of pleaders and advocates in the State. Generally speaking, the civil and criminal laws of the State are similar to and modelled upon the British Indian laws. Recently, the jurisdiction of the High Court of Judicature has been extended to Poonch and Chenani *Jagirs*. Altogether there are 150 civil and criminal courts in the State. The total number of legal practitioners including advocates practising in all the courts is 319. 692 [695]

As provided by the new Constitution Act, a Judicial Advisory Board was established to advise His Highness in regard to the disposal of judicial cases going up to him. The Board discharges the same functions in the State as are performed by the Privy Council in the case of British India. Last year, the Board consisted of three retired Judges of the High Court of Allahabad.

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The 10th of September 1943 was a red letter day in the history of the administration of justice in the State.

492 On this day, His Highness the Maharaja Bahadur was graciously pleased to grant Letters Patent to the High Court of Judicature similar to those of High Courts in British India. This gave the court a status and prestige of its own.

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497 467 185 In July 1943, His Highness was pleased to appoint a Commission of Enquiry, under the presidentship of R. B. Ganga Nath, Chief Justice and President Praja Sabha, consisting principally of non-official members of the Praja Sabha and others representing different interests and communities to ascertain whether the existing constitution of the State had worked well and with a view to formulating a policy for the future and the evolution of an organic scheme for the administration of the State. The Commission has also been required to make recommendations to secure (1) the safety, integrity and security of the State, (2) the efficient and progressive character of the administration, (3) the uninterrupted and harmonious progress of the State with the object of drawing all the communities inhabiting its territories closer to one another in the common service of the State, (4) the development of the economic resources of the State and its people leading to a higher and healthier standard of life, (5) the increasing representation of the State-subjects in the higher offices of the State and the adoption of a policy aiming at the association of State-subjects of all denominations with the administration of the State, (6) the strict enforcement of the policy that appointments under the Government shall be reserved for the subjects of the State except where the possession of expert or technical knowledge or experience unavailable within the State, may make it essential to import outsiders for a temporary period only or except where any special reasons may justify the appointment of an outsider to an administrative post for a definite period, and (7) the adoption of effective measures to stamp out corruption in any shape or form from all departments of the State.

The particular attention of the Commission has been drawn to a number of specific matters, mentioned below :—

(1) provision of nursing and medical facilities particularly in the rural areas;

247 (2) improvement of sanitary conditions in the towns
657 of Jammu and Srinagar;
(3) prevention of venereal diseases, specially in
185 Udhampur, Ramnagar and Ramban Tehsils;
(4) provision of water-supply in the entire *kandi* area;
(5) economic rehabilitation of the Frontier districts;
(6) the present position of State industries and their further development;
(7) grant of adequate aid to hereditary State-subjects to establish or promote industries suited to the conditions prevailing in the State territories;
(8) provision for technical, industrial and scientific education;
(9) reforms in the educational system tending to give a practical bias to education in all its stages, primary, secondary and higher, with the object of equipping the youth of the State to earn their livelihood;
(10) taking of practical steps *e. g.*, by the appointment of an Employment Board or any other suitable means to guide and help the youth of the State in securing employment or in adopting profitable careers;
(11) insuring of economic security amongst all classes of people, particularly the peasantry by developing their economic and material strength, securing a better standard of life, improving their health and by fostering co-operative effort directed to their welfare;
(12) investigation into the question of migration of labour from the State into British India and examination of the question whether from the point of view of the people such migration is profitable and deserving of encouragement or whether it is harmful calling for check;
(13) the desirability of stopping the purchase of agricultural and other lands by outsiders either directly, or indirectly through the intervention of the State-subjects;
(14) prevention of illicit traffic in women;
(15) investigation into the question whether the present marriage law is effective or whether it requires amendment;
(16) further intensification of the rural uplift movement;
(17) further measures for the more effective

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prevention of erosion ;

(18) the development of Local Self-Government in cities, towns and the village areas ;

(19) preservation and beautification of the country side ;

(20) planned framing of the Budget and apportionment of finance for nation-building activities over a period of years ;

(21) fixing of a suitable ratio between the expenditure on Medical relief, Education and Public Works Departments.

The Commission held its inaugural meeting on the 9th August 1943, when the President read out the following message received from His Highness:—" On this the first day of the sitting of the Commission, I desire to send a personal message of goodwill and encouragement in the arduous task which lies before you. I decided to appoint this Commission and to entrust to you the duty of making a thorough enquiry into matters that affect the well-being of my subjects and of submitting to me a well-considered report containing practical suggestions for the advancement in different spheres of life of the different communities. I shall watch with keen interest the progress of your work. If you work together, not in a narrow and mutually distrustful spirit, but with the fixed resolve to serve the best interests of the State and that loyalty on which I depend, I feel confident that your labours will be fruitful, and add to the moral and material welfare of the inhabitants of this State. I charge you to apply yourselves zealously and wisely to the task that lies before you with a fixed determination to arrive at wise and practical conclusions which would redound to the credit of the State and bring us all greater happiness. Very sincerely and earnestly, I wish you god-speed."

This was followed by a speech from the President in the course of which he said that they were all beholden to His Highness the Maharaja Bahadur for his gracious message. He went on to say : " Luckily, we are working under the aegis of a sovereign to whose heart your happiness, prosperity and progress are very near ; and who, I am assured, is keenly anxious that this Commission should lead to happy results. The terms of reference, I need scarcely remind you, are very wide and they cover

practically the whole of the life of the people in different 647
spheres. I shall make an earnest appeal to you to make a 657
response to the command in the spirit in which it has been 185
issued and to try for yourselves whether co-operation is
not more fruitful than mere non-co-operation, when you
are called upon not merely to pass resolutions. But to
recommend definite proposals for the amelioration of your
fellow citizens."

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The status of cultivators of land, whose condition [566]
was little better than that of serfs before the introduction 651
of Settlement of land, has been improved considerably.
The maximum State share of revenue is fixed at 30 per
cent. of the gross produce, and suspensions and remis-
sions are granted from time to time. The term of a
Settlement has been extended to 40 years. Long
before the establishment of the Praja Sabha, His Highness
had studied conditions of life in the interior of the State
by extensive tours. He had also introduced an effective 625
method of keeping in touch with the rural population
through conferences of the representatives of each Tehsil
in Jammu and Kashmir held annually at the headquarters
of the Government. This form of consultation with
popular representatives gave His Highness a more intimate
knowledge of the real needs and requirements of the
masses. As a result of the representations made at these
conferences and the discussions that followed, attention
was directed towards the improvement of means of com-
munication in the villages, improvement of livestock,
grant of cultivable land as *nautor* and provision of more
facilities for education and medical relief in the villages. 426
The Agriculturists' Relief Act was enacted, several years
before the institution of the Praja Sabha, to protect the
agriculturists from the extortion of money-lenders who
charged high rates of interest, and was the first of a series
of legislations for the protection of the agriculturists. It
prescribed the maximum rates of interest and empowered
the courts to examine the accounts of a loan and to fix
instalments for discharging debts on the basis of the paying
capacity of the debtor. Special *ailans* were issued
declaring agricultural holdings, livestock, agricultural imple-
ments, seeds, etc., as non-attachable for redemption of

654 The saffron of Kashmir grown in one important locality
242 in the valley, is very famous. The Department has recently made some successful experiments in growing this saffron in Kishtwar in Jammu Province.

The Department also sends peripatetic parties of gardeners to the villages to demonstrate to the *zamindars* the operations connected with orchard laying. Demonstrations are given and the people educated regarding the control of pests. An Act for compulsory spraying of fruit plants has been promulgated. Agriculture, fruit, and flower shows are held annually at several places in the State to arouse the interest of the people in improved methods of agriculture, horticulture and floriculture.

The Department maintains poultry farms in which improved breeds are raised. Eggs and chicks are supplied to *zamindars* from these farms. His Highness' Government are a member of the Imperial Council of Agricultural Research and the Council has provided funds for (1) the San Jose Scale and the Woolly Aphis Research Scheme, (2) the Rice Research Scheme and (3) the Vegetable Seed Production Scheme in the State. A fruit survey scheme has also been sanctioned by the Council.

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657 The establishment of *panchayats*[1] in the villages of the
[47] State under the Panchayat Act has received a great fillip
623 since 1937 with the creation of a separate Department of Rural Development. To start with the Government
[652] sanctioned a lump sum grant of Rs. 40,000 for execution of improvement works. The grant was raised to Rs. 1,00,000 later. Subsequently the grant of Rs. 40,000 provided for the *kandi* water supply was transferred to this Department, raising the total to Rs. 1,40,000 in S. 1996-97. In S. 1999 the grant stood at Rs. 2,00,000. The *panchayats* do not merely decide petty cases. They are engaged in the work of rural reconstruction and are co-operating with the Government in the matter of execution of improvement schemes in rural areas. Besides providing free manual labour for construction of village roads and sinking of wells and similar other works, the *panchayats* have also made cash contributions for these public ulitity works. Villagers are also contributing towards the purchase of the community Radio sets, digging of wells,

1 [ie, village councils, usually composed of five members -- Analyst]

ment for supply of drinking water to the *kandi illaqa* of Jammu Province, and a special allotment is made in the budget for the purpose every year. Tube wells have been constructed at several places, and water supply schemes for a number of localities are under consideration. 657 312

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Reference has already been made to one of the chief industries in the State, *viz.*, the Sericulture industry, which is a Government concern. The silk filature in Srinagar is the largest of its kind in the world. A special quality of raw silk has been produced in Kashmir, which can favourably compete with silk produced anywhere else. It is interesting to note that the rearing of cocoons for silk provides employment for thousands of homes in the villages, exclusive of the labour that finds employment in the factories themselves. Owing to the rise in the price of silk, sericulture has already made a good contribution to the revenue of the State. A scheme for a large expansion of the industry has been taken in hand. A five-year plan for the expansion of the factory at Jammu has already been sanctioned, and it is expected that at the end of five years, the labour employed in the sericulture operations in the factory premises and in cocoon rearing in the province as a whole will show an increase of 150 per cent. High class carpets are manufactured in Kashmir and exported to Europe and America. Owing to the war, however, this industry has suffered a set-back recently. The industry, as stated before, continues to receive a subsidy from the Government. 655 288

A Department of Industries was established in 1923 to develop and foster industries in the State. The chief among the older industries which have become established are a Match Factory, a Santonine Factory, a Tannery, a Pottery Factory and the Shri Karan Singh Woollen Mills. A Government Silk Weaving Factory has been established to produce high class silk fabrics of different kinds. It has recently been developed and expanded to four times its original size to give a further fillip to the silk weaving industry in the State. A Research and Commercial Sheep Breeding Farm with a research and commercial section has been established to develop the sheep breeding 647 655 288 232 654

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INTRODUCTION

1. **Past Censuses.**—Leaving out of calculation the crude enumeration attempt of 1873 which yielded unreliable results, the first Census of the State excluding the Frontier Ilaqas was taken in 1891 synchronously with the rest of India although it substantially fell short of the Indian standard both in respect of the statistical data and the descriptive material. The Census of 1901 was again no better as it failed to effect any appreciable improvement on its predecessor on account of scant attention which it received. The honour of being called the First Regular Census of the State was, no doubt, reserved for the 1911 Census when the operations were conducted in strict and punctilious conformity with the Imperial rules under the supervision of a whole-time lent officer who collected detailed first-hand information about the country by undertaking extensive tours. 659*

The results of his untiring efforts and zealous labours in the cause of the State Census are embodied in the Census Report of 1911 which is one of the most comprehensive and valuable documents on the subject. This was followed by the Census of 1921 which also precisely followed the lines laid down by the Government of India Census authorities.

2. **Present Census.**—The present report embodies the results of the fifth ordinary Census taken on the night of the 26th February 1931, which in reality is the third regular Census of the State. The Census operations of 1931 have from start to finish synchronised with the rest of India by conforming in all its essentials to the standard instructions issued by the Census Commissioner for India for the various stages of the Census. This report accordingly forms a part of the All India Census Volumes issued under the general editorship of the Census Commissioner for India who has assigned to this volume the 24th number in his Census series. The report is divided into three parts—Part I being the main report with subsidiary and marginal tables, Part II containing the Imperial and State tables, and Part III being the final Administrative Report of the Census operations. Besides these village tables have also been printed in vernacular to give at a glance the population of each village by religions as also the number of inhabited houses. A complete account of the method and procedure followed in bringing to successful completion the various important stages of the 1931 Census will be found in the Administrative Volume (Part III) which being mainly intended for the technical guidance of the future Census Officer is not of sufficient interest or utility to the general reader of the Census Reports who at the most requires a very brief description of the various stages of the Census to enable him to understand as to how the thing is done. The following paragraphs have therefore been inserted in this introduction just to give our readers a birds-eye-view of the practical stages of the operations. If any reader is not satisfied with this brief account he would be well advised to refer to the Administrative Volume.

3. **Census Divisions and Agency.**—The Census office was started on the 21st of February 1930 by Rai Bahadur Lala Tulsi Ram (formerly Finance Minister of His Highness' Government) who was designated as Officer on Special Duty and was given a Secretary in the person of Pandit Hira Nand Raina, B. SC., LL. B., formerly Secretary to the Minister for Development. 647 ●

Besides the Census the Rai Bahadur was entrusted with various other important duties viz., Private Domains' assimilation, the Investigation Committees' work and the settlement of the pending Public Works cases of the Domains. During his eight months' connection with the Census Department he also officiated for the Home and Judicial Minister for three months and the Public Works Minister for a month and a half.

Just on the eve of the commencement of House-numbering stage at the end of Assuj 1987 the Rai Bahadur reverted to his permanent service under the

647 Indian Government and the Census Department was placed under the control of Rai Bahadur Pandit Anant Ram, B. A., Settlement Commissioner, and the designation of the Secretary to the Officer on Special Duty was changed into that of Assistant Census Commissioner.

*659 Soon after the starting of the office a Census Regulation was enacted to arm the Census agency with necessary powers for the taking of the Census. Next came the preparation of the general village register containing the number of villages and hamlets together with the number of inhabited houses in each which was followed by the division of the entire country into fifteen Census districts each under District Census Officer which office was filled by the Waziri Wazarat in the districts, the Municipal Presidents in cities and the Political Agent in the Political Illaqas in Gilgit. In the tahsils the operations were conducted by the Tahsildars who had under them the Charge Superintendents, Supervisors and Enumerators exercising control over their respective units—the charges, circles and blocks. A block contained upto 50 houses, a circle comprised 10 to 15 blocks and a charge included a number of circles. All these jobs were manned by voluntary workers both official and non-official—the enumerators being generally recruited from the ranks of private gentlemen, school teachers, village Lambardars, forest guards and students. The bulk of supervisors was supplied by the Patwaris while the Charge Superintendents were selected from amongst the Girdawars, Naib-Tahsildars, Forest Rangers, Inspectors of Police, Sericulture and Customs Departments. With the exception of the workers of the Political Illaqas for whose remuneration Rs. 800 were got sanctioned at the instance of the Political Agent, Gilgit, no remuneration was paid to the Census workers most of whom were, however, granted Census Certificates for meritorious services.

4. **House-numbering and Training of Census Staff.**—After the correct preparation and check of the general village registers and the delimitation of Census Divisions the next step was the numbering of houses and preparation of house lists which was completed on the 10th of November 1930. In the cities of Jammu and Srinagar as also in the town of Sopore which had a Municipality at the time of the house-numbering, permanent house-numbering was carried out by nailing to the outer door of each house black iron plates bearing white Census house-numbers. After the house-numbering, training was imparted to the Census agency to equip them for the work of preliminary enumeration. The instructions poured from the Census Commissioner to the District Census Officers whence they filtered down to the Charge Superintendents, Supervisors and from the Supervisors to the Enumerators. Census Conferences were held at all principal centres where the object of each column and the correct method of filling it were explained to the workers to elliminate errors as far as practicable.

5. **Preliminary Record.**—The preliminary enumeration work was started on the 1st of January 1930 and completed on the 1st of February 1931. In the Mufassil this work was mostly done by the Patwari-Supervisors (instead of enumerators) who in some cases wrote up the entire number of the enumeration books of their circles during the first fortnight, leaving only the record of fresh arrivals and deletion of absentees to the enumerators. The first twenty-five days of the month of February 1931 were reserved for check and correction of the preliminary record and this period was one of the greatest activity for the Census officers. The entries were scrutinized by the Supervisors and the mistakes coming to the notice of the Census authorities were circulated through inspection notes to the Census agency to enable avoidance of similar pitfalls in other districts. During this period of 1½ months the Census Commissioner toured extensively throughout the Kashmir Province while the Assistant Commissioner covered a number of tahsils of the Jammu Province to impart first-hand instruction and afford authentic interpretation of doubtful points.

6. **Actual Census.**—The final enumeration or the actual Census was taken on the night of the 26th February 1931 between 7 P. M. and 12 P. M. when the enumerators visited each house to verify the record of the preliminary enumeration. Ordinary movement was restricted by previous issue of a proclamation asking people not to fix this date for any festivals, ceremonies or weddings and stay

But with the spread of education both academic and technical the progress in trades and crafts, the general awakening and the propagation of information regarding the discoveries of fresh mineral and other resources and the ways of utilising them the conditions have and are progressively improving and with the State lead the people will not be found lacking in the necessary enthusiasm to take up to the industrial modes of life. 433

Although the conversion of the big mineral resources such as Coal, Iron, Bauxite, Copper etc., into liquid wealth which will bring in an era of prosperity and material welfare in His Highness' territories is a question of time and money, yet the following minerals can be taken up for working immediately either through private capitalists or through the department itself and thus prove a source of augmenting the income of the State in some measure and at the same time opening out new careers for youngmen in these days of trade slump and unemployment :— 135

1. Sapphires of Paddar (Kishtwar tehsil).
2. Aquamarines of Dasu (Skardu tehsil).
3. Gypsum, Ochres, Lignite and Steatite.
4. Raw materials whose working will lead to the establishment of profitable Glass and Pottery industry, Cement industry and other chemical industries.

It is needless to mention that prosperity of many advanced countries of the World—Canada, France, Great Britain, Germany etc., has been due to the scientific exploitation of their mineral wealth (especially Coal and Iron occuring in close association with each other) and there is no reason why by working on similar lines the Jammu and Kashmir State which is so rich in mineral wealth and has got both Coal and Iron occuring side by side in the Reasi tehsil where large Hydro-electric power can also be developed from the Chenab river, should not one day assume the role of a big Industrial country redounding to the mutual prosperity of both the Ruler and the ruled. May the Almighty accelerate the advent of that millenium.

25. Forests—*Area.*—During this decade the area under the control of the Forest Department increased from 9·393 square miles to 10·141 square miles. This was due partly to more areas having been demarcated, but more largely to taking over the forests belonging to the Bhadarwah and Langet Jagir at the time of the assimilation by the State of His Highness' Private Domains. 647 652 [185]

Organisation.—The main event during this decade was the re-organization of the department in June 1924, when the department was placed under a Chief Conservator with four Conservators for Jammu, Kashmir, Working Plans and Utilization. The number of Forest Divisions was also increased from 14 to 24.

Financial.—The expansion of the department's activities is best shown by the financial results. The following compares the results for 1977 and 1986-87 (in lacs of rupees):—

		1977.	1986-87.
Revenue	...	41·80	71·02
Expenditure	...	16·89	23·22
Surplus	...	24·91	47·80

During this decade the net income derived by the State from its forest estate nearly doubled.

113, 631, 642, 648 Kashmir AV1

[For information concerning temporary provisions in the Indian Constitution of 1950 pertaining to the State of Jammu and Kashmir, see 43: Santhanam, AW1 India, category 116, pp. 302-304.]

1: Drew AV1 Kashmir AV1
175, 648

[For information pertaining to the history of relations between Kashmir and the Dardic states from 1842 - 1873, see category 116, pp. 398-399, 402-403, 406-407, 410-414, 435-455.]

1: Drew G-8 (1862-1872) 1875 AV1 Kashmir AV1

175 642 631 In the year 1843 the death of Raja Suchet Singh without issue caused the principality of Rāmnagar to fall to his eldest brother Gulāb Singh; so by this time that fortunate ruler had acquired all the territories included in the present boundary, with the exceptions of Kashmir, Gilgit, Rājāorī, and Pūnch, this last being occupied by Raja Jawāhir Singh, the son of Raja Dhiyān Singh, who, like Suchet Singh, had lately been killed near Lāhor.

175 642 631 648 557 The next event that changed the boundary was the breaking out of the war between the Sikhs and the British in the winter of 1845–6. Gulāb Singh had for some time kept aloof from Lāhor politics and was not involved in the court intrigues that led to the movement of the Sikh troops against British territory; neither did he hurry down with his troops to help the Sikhs as he would have done in the time of his old master Ranjīt Singh. He kept away until the decisive battle of Sobraon was fought, at which victory declared for the British. Then he appeared almost as mediator between the two contending powers, for after the various revolutions and massacres that had lately occurred at Lāhor, and the late defeats of the Sikh army, there seemed to be none but Gulāb Singh who could shape events, who could guide the Sikh nation to any sensible course. The confidence of the British too he had before acquired; especially had Sir Henry (then Colonel) Lawrence, who was now one of the diplomatic officers employed in the negotiations, formed both a friendship for Gulāb Singh and a high opinion of his sagacity and of his usefulness to those who could enlist his interests.

The result of all this is embodied in two treaties, which will be found, in whole or in part, in Appendix V.

By the first, which was made between the British Government as represented by Lord Hardinge, and the state of Lāhor, there was ceded to the East India Company in perpetual sovereignty, as equivalent for one crore of rupees (or 1,000,000*l.*) of indemnity, the hill countries between the rivers Byās and Indus. Thus all the countries we have been treating of, both those at that time in the hands of Raja Gulāb Singh, and Kashmir and others then directly ruled by the Sikhs, were on the 9th March, 1846, handed over to the British.

[Eng. the land of Jammu = ANALYST]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

But now comes the second treaty, dated 16th March, 1846. This was made between the British Government, represented by the Governor-General as before, and Maharaja Gulāb Singh, the higher title of Maharaja being by this very mention conferred. Its effect is this, that "the British Government transfers and makes over for ever, in independent possession, to Maharaja Golab Singh and the heirs male of his body, all the hilly or mountainous country, situated to the eastward of the river Indus and westward of the river Ravee,"* in consideration of which, by another article of the treaty, Maharaja Gulāb Singh agrees to pay to the British Government the sum of 75 lakhs of rupees—about 750,000*l.* 175 642 631 648 557

The result of this treaty (of which the other provisions can be learnt from the Appendix) was to place Gulāb Singh in a far better position than he had ever had before. He exchanged for the Sikhs, whose attitude to him was ever varying according to the favour in which he might be held by those who for the time were leaders of them, a nation whose boast it is that they hold treaties sacred, and who had now contracted with him a treaty, the provisions of which fairly carried out could not fail to be agreeable to him. Lastly he gained, in addition to his former acquisitions, the coveted country of Kashmir.

The handing over of Kashmir was not effected without some trouble. Maharaja Gulāb Singh sent a trusted officer with some troops to take over charge; he, however, was opposed by Shekh Imām-ud-dīn, the Sikh governor, who was supported in, or rather incited to, this course by a faction in the Lāhor Darbār who were adverse to the British. Gulāb Singh's troops were defeated at the outskirts of Sirīnagar and many were slain; a remnant, however, threw themselves into the fort called Hari Parbat and there held out. On this Gulāb Singh appealed to the British to carry out the provisions of the treaty, and action was at once taken. A force partly of British and partly of Sikh troops was put in motion, and they had even made one march within the hills from Bhimbar, when events turned in such a way that their advance was no longer necessary. 175 648 669

* For some remarks as to the effect of these words see Chap. XIX.

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

175 669 648

For at this juncture Colonel Lawrence reappeared, having been absent from the Panjāb for some months on leave, and his diplomatic management staved off the collision that was imminent. Colonel Lawrence entered into correspondence with Shekh Imām-ud-dīn, the result of which was that the Shekh gave up the game and came away from Kashmir in peace, meeting on the road, at Thanna, Colonel Lawrence and Gulāb Singh, who then proceeded to Sirīnagar. The transfer of the country was thus completed without further disturbance.

175 648

One great object which the Governor-General had in view when he made this arrangement for the Jummoo and Kashmir territories was to lessen the force of the Sikhs by establishing on their flank a power independent of them and inclined to the British. This object may be said to have so far succeeded that, on the next and final trial of strength between the Sikhs and the British (which occurred two or three years later), Gulāb Singh's aid was withheld from the nation to which formerly belonged his allegiance. But the result of this last struggle, which was nothing less than the absorption of the Panjāb into the British Empire in India, rendered that object useless or superfluous. Hence some have been led to think that it was a great pity, a great mistake, to have made the treaty that separated Kashmir from the Panjāb, since, but for that, the oft-coveted country would have fallen into our hands at this time, namely in 1849. As far as this is a criticism of policy, and not merely regret at the loss of a possible piece of good fortune, it is enough to point out that in 1846 no one expected that the Panjāb would fall into our hands in 1849. At that former date we were arranging for the government of the Panjāb by its own native rulers—by the young Maharaja Dhulcep Singh and the Darbār or Council of Ministers. Our Government was hoping to form a stable government at Lāhor, and not reckoning on its downfall or its absorption by ourselves. Not till two years after the treaty had been entered into with Gulāb Singh did those events, at that time unforeseen, occur which are brought forward as reasons for not entering into that engagement.

Later political events have not largely affected the status of

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

the territories, nor much altered their boundaries. On the outbreak of the mutiny of 1857, Maharaja Gulāb Singh chose his side and threw in his lot with the British, moving down a force to aid in the siege of Delhi. Hardly had he done this when death overtook him. His surviving son, the present Maharaja, Ranbīr Singh, who was then on his way to the Panjāb with the troops, returned to take his place in the government of the country, while another commander proceeded to Delhi with the force.

Since that time all has been quiet, except on the north-west frontier, which has been the scene of oft-recurring small wars, some of which are recounted in Chapter XIX., on Dārdistān History. One other treaty has been made between the British Government and the Maharaja, which is given in full in Appendix V. This was done in 1870. It is a commercial treaty designed to open a particular route between the British hill-districts and the Yārkand country through a portion of the Maharaja's territory, which is necessarily traversed.

The countries thus acquired, and, by the political events of 1846, solidly compacted, are divided up for the purposes of government into regions whose limits correspond in some measure, but not altogether, to the old boundaries. In the "Political Map" I have indicated these administrative subdivisions, and in the explanation of it in Chapter XXII. I have shortly described the kind of authority established in each.

I should hardly complete this Introduction without saying a word as to myself—as to how it was that I came to travel over this country, to penetrate into corners of it that, if they have each been visited by different Europeans, have never so many been seen by anyone of that race, or even, I believe, by any native of any of those countries.

In 1862 I entered the Maharaja of Kashmir's service, leaving for it the Geological Survey of Great Britain, to which I then belonged, and came to his Court at Jummoo. My duties for some years were confined to geological investigation, or, more exactly, to looking for minerals. This pursuit naturally led me over many of the

APPENDIX V.

TREATIES.

[*Nos.* 1 *and* 2 *are extracted from Aitchison's Collection of Treaties*, 1863, *Vol. II., Calcutta. No.* 3 *is from the Punjab Government Gazette, of* 26*th May*, 1870.]

1. Extracts from the Treaty between the British Government and the State of Lāhor, which was at the time nominally under Maharaja Dhuleep Singh, really governed by the Darbār or Council of Ministers. 648

* * * * * * * *

Done at Lahore, 9*th March*, 1846, *and ratified on the same day.*

Article III.—The Maharaja cedes to the Honorable Company, in perpetual sovereignty, all his forts, territories, and rights in the Doab or country, hill and plain, situated between the Rivers Beeas and Sutlej.

Article IV.—The British Government having demanded from the Lahore State, as indemnification for the expenses of the War, in addition to the cession of territory described in Art. III., payment of one and half crore of Rupees, and the Lahore Government, being unable to pay the whole of this sum at this time, or to give security satisfactory to the British Government for its eventual payment, the Maharaja cedes to the Hon'ble Company, in perpetual sovereignty, as equivalent for one crore of Rupees, all his forts, territories, rights and interests in the hill countries, which are situated between the Rivers Beeas and Indus, including the Provinces of Cashmere and Hazarah.

Article XII.—In consideration of the services rendered by Rajah Golab Singh, of Jummoo, to the Lahore State, towards procuring the restoration of the relations of amity between the Lahore and British Governments, the Maharaja hereby agrees to recognize the Independent Sovereignty of Rajah Golab Singh in such territories and districts in the hills as may be made over to the said Rajah Golab Singh, by separate agreement between himself and the British Government, with the dependencies thereof, which may have been in the Maharaja's possession since the time of the

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

648 late Maharaja Khurruck Singh, and the British Government, in consideration of the good conduct of Rajah Golab Singh, also agrees to recognize his independence in such territories, and to admit him to the privileges of a separate Treaty with the British Government.

Article XIII.—In the event of any dispute or difference arising between the Lahore State and Rajah Golab Singh, the same shall be referred to the arbitration of the British Government, and by its decision the Maharaja engages to abide.

(Signed) H. HARDINGE.
MAHARAJAH DHULEEP SINGH.
And by SEVEN MINISTERS.

2. TREATY between the BRITISH GOVERNMENT and MAHARAJA GOLAB SINGH OF JUMMOO.

Done at Umritsur, 16*th March*, 1846.

Article I.—The British Government transfers and makes over for ever, in independent possession, to Maharajah Golab Singh and the heirs male of his body, all the hilly or mountainous country, situated to the eastward of the River Indus and westward of the River Ravee, including Chumba and excluding Lahul, being part of the territories ceded to the British Government by the Lahore State, according to the provisions of Article IV. of the Treaty of Lahore, dated 9th March, 1846.

Article II.—The eastern boundary of the tract transferred by the foregoing Article to Maharaja Golab Singh shall be laid down by Commissioners appointed by the British Government and Maharajah Golab Singh respectively for that purpose, and shall be defined in a separate engagement after survey.

Article III.—In consideration of the transfer made to him and his heirs by the provision of the foregoing Articles, Maharajah Golab Singh will pay to the British Government the sum of Rupees (Nanukshahee), fifty lakhs to be paid on ratification of this Treaty, and twenty-five lakhs on or before the first October of the current year, A.D. 1846.

Article IV.—The limits of the territories of Maharaja Golab Singh shall not be at any time changed without the concurrence of the British Government.

Article V.—Maharajah Golab Singh will refer to the arbitration of the British Government any disputes or questions that may arise between

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

himself and the Government of Lahore or any other neighbouring State, and will abide by the decision of the British Government. 648

Article VI.—Maharajah Golab Singh engages for himself and heirs to join, with the whole of his Military Force, the British troops, when employed within the hills, or in the territories adjoining his possessions.

Article VII.—Maharajah Golab Singh engages never to take or retain in his service, any British subject, nor the subject of any European or American State, without the consent of the British Government.

Article VIII.—Maharaja Golab Singh engages to respect, in regard to the territory transferred to him, the provisions of Articles V., VI., and VII. of the separate Engagement between the British Government and the Lahore Durbar, dated March 11th, 1846.*

Article IX.—The British Government will give its aid to Maharajah Golab Singh in protecting his territories from external enemies.

Article X.—Maharajah Golab Singh acknowledges the supremacy of the British Government, and will in token of such supremacy present annually to the British Government one horse, twelve perfect shawl goats of approved breed (six male and six female), and three pair of Cashmere shawls.

(Signed) H. HARDINGE.

(Signed) F. CURRIE.

H. M. LAWRENCE.

By order of the Right Honorable the Governor-General of India.

(Signed) F. CURRIE,

Secretary to the Government of India with the Governor-General.

3. COMMERCIAL TREATY between the BRITISH GOVERNMENT and the MAHARAJA of KASHMIR, made in 1870; with the Rules for the guidance of the Joint Commissioners appointed under it.

Treaty between the British Government and His Highness Runbeer Sing, G.C.S.I., Maharaja of Jummoo and Cashmere, his heirs and successors, executed on the one part by Thomas Douglas Forsyth, C.B., in virtue of the full powers vested in him by His Excellency the Right Hon'ble Richard Southwell Bourke, Earl of Mayo, Viscount Mayo of

* Referring to Jāgirdārs, arrears of revenue, and the property in the forts that are to be transferred.

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648 Moneycrower, Baron Naas of Naas, K.P., G.M.S.I., P.C., &c., &c., &c., Viceroy and Governor-General of India, and on the other part by His Highness Maharaja Runbeer Sing, aforesaid, in person.

WHEREAS, in the interest of the high contracting parties and their respective subjects, it is deemed desirable to afford greater facilities than at present exist for the development and security of trade with Central Asia, the following Articles have, with this object, been agreed upon:

Article I.—With the consent of the Maharaja, officers of the British Government will be appointed to survey the trade-routes through the Maharaja's territories from the British frontier of Laboul to the territories of the Ruler of Yarkand, including the route *viâ* the Changchenmo Valley. The Maharaja will depute an officer of his Government to accompany the surveyors, and will render them all the assistance in his power. A map of the routes surveyed will be made, an attested copy of which will be given to the Maharaja.

Article II.—Whichever route towards the Changchenmo Valley shall, after examination and survey as above, be declared by the British Government to be the best suited for the development of trade with Central Asia, shall be declared by the Maharaja to be a free highway in perpetuity and at all times for all travellers and traders.

Article III.—For the supervision and maintenance of the road in its entire length through the Maharaja's territories, the regulation of traffic on the free highway described in Article II., the enforcement of regulations that may hereafter be agreed upon, and the settlement of disputes between carriers, traders, travellers or others using that road, in which either of the parties or both of them are subjects of the British Government or of any foreign State, two Commissioners shall be annually appointed, one by the British Government and one by the Maharaja. In the discharge of their duties, and as regards the period of their residence, the Commissioners shall be guided by such rules as are now separately framed and may from time to time hereafter be laid down by the joint authority of the British Government and the Maharaja.

Article IV.—The jurisdiction of the Commissioners shall be defined by a line on each side of the road at a maximum width of two statute *kos*, except where it may be deemed by the Commissioners necessary to include a wider extent for grazing grounds. Within this maximum width, the surveyors appointed under Article I. shall demarcate and map the limits of jurisdiction which may be decided by the Commissioners as most suitable, including grazing grounds; and the jurisdiction of the Commissioners shall not extend beyond the limits so demarcated.

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The land included within these limits shall remain in the Maharaja's independent possession; and, subject to the stipulations contained in this treaty, the Maharaja shall continue to possess the same rights of full sovereignty therein as in any other part of his territories, which rights shall not be interfered with in any way by the Joint Commissioners.

Article V.—The Maharaja agrees to give all possible assistance in enforcing the decisions of the Commissioners, and in preventing the breach or evasion of the Regulations established under Article III.

Article VI.—The Maharaja agrees that any person, whether a subject of the British Government, or of the Maharaja, or of the Ruler of Yarkand, or of any foreign State, may settle at any place within the jurisdiction of the Joint Commissioners, and may provide, keep, and maintain, and let for hire at different stages, the means of carriage and transport for the purposes of trade.

Article VII.—The two Commissioners shall be empowered to establish supply depôts, and to authorize other persons to establish supply depôts at such places on the road as may appear to them suitable; to fix the rates at which provisions shall be sold to traders, carriers, settlers, and others, and to fix the rent to be charged for the use of any rest-houses or serais that may be established on the road. The officers of the British Government in Kullu, &c., and the officers of the Maharaja in Ladakh, shall be instructed to use their best endeavours to supply provisions on the indent of the Commissioners at market rates.

Article VIII.—The Maharaja agrees to levy no transit duty whatever on the aforesaid highway; and the Maharaja further agrees to abolish all transit duties levied within his territories on goods transmitted in bond through His Highness' territories from Central Asia to India, and *vice versâ*, on which bulk may not be broken within the territories of His Highness. On goods imported into, or exported from, His Highness' territory, whether by the aforesaid free highway or by any other route, the Maharaja may levy such import or export duties as he may think fit.

Article IX.—The British Government agree to levy no duty on goods transmitted in bond through British India to Central Asia, or to the territories of His Highness the Maharaja. The British Government further agrees to abolish the export duties now levied on shawls and other textile fabrics manufactured in the territories of the Maharaja, and exported to countries beyond the limits of British India.

Article X.—This Treaty, consisting of ten Articles, has this day been concluded by Thomas Douglas Forsyth, C.B., in virtue of the full powers vested in him by His Excellency the Right Hon'ble Richard Southwell Bourke, Earl of Mayo, Viscount Mayo of Monaycrower, Baron Naas of Naas, K.P., G.M.S.I., P.C., &c., &c., Viceroy and

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

648 Governor-General of India, on the part of the British Government, and by Maharaja Runbeer Sing, aforesaid; and it is agreed that a copy of this Treaty, duly ratified by His Excellency the Viceroy and Governor-General of India, shall be delivered to the Maharaja on or before the 7th September, 1870.

Signed, sealed, and exchanged on the second day of May in the year 1870 A.D., corresponding with the first day of Bysak Soodee Sumbut 1927.

(Signed) MAHARAJA RUNBEER SING.
(Signed) T. D. FORSYTH.
MAYO. (Seal).

This Treaty was ratified by His Excellency the Viceroy and Governor-General of India at Sealkote on the second day of May in the year 1870.

(Signed) C. U. AITCHISON,
Officiating Secretary to the Government of India, Foreign Department.

The following Rules for the guidance of the Joint Commissioners appointed under Article III. of the above Treaty are published for general information:

Rules for the guidance of the Joint Commissioners appointed for the new route to Eastern Turkistan.

I. As it is impossible, owing to the character of the climate, to retain the Commissioners throughout the year, the period during which they shall exercise their authority shall be taken to commence on 15th May and to end on 1st December, or till such further time as the passage of traders render their residence on the road necessary.

II. During the absence of either Commissioner, cases may be heard and decided by the other Commissioner, subject to appeal to the Joint Commissioners.

III. In the months when the Joint Commissioners are absent—i. e. between 1st December and 15th May—or the dates that may hereafter be determined, all cases which may arise shall be decided by the Wuzeer of Ladakh, subject to appeal to the Joint Commissioners.

IV. The Joint Commissioners shall not interfere in cases other than those which affect the development, freedom, and safety of the trade, and the objects for which the Treaty is concluded, and in which one of the parties or both are either British subjects, or subjects of a foreign State.

V. In civil disputes the Commissioners shall have power to dispose of all cases, whatever be the value of the property in litigation.

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

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VI. When the Commissioners agree their decision shall be final in all cases. When they are unable to agree the parties shall have the right of nominating a single arbitrator, and shall bind themselves in writing to abide by his award. Should the parties not be able to agree upon a single arbitrator, each party shall name one, and the two Commissioners shall name a third, and the decision of the majority of the arbitrators shall be final.

VII. In criminal cases of the kind referred to in Clause IV., the powers of the Commissioners shall be limited to offences such as in British territory would be tried by a subordinate magistrate of the first Class, and as far as possible, the procedure of the Criminal Procedure Code shall be followed. Cases of a more heinous kind, and of offences against the special laws regarding religion in Cashmere, should be made over to the Maharaja for trial if the accused be not a European British subject; in the latter case, he should be forwarded to the nearest British Court of competent jurisdiction for trial.

VIII. All fines levied in criminal cases and all stamp receipts levied according to the rates in force for civil suits in the Maharaja's dominions shall be credited to the Cashmere Treasury. Persons sentenced to imprisonment shall, if British subjects, be sent to the nearest British jail. If not British subjects, the offenders shall be made over for imprisonment in the Maharaja's jails.

IX. If any places come within the line of road from which the towns of Leh, &c., are supplied with fuel, or wood for building purposes, the Joint Commissioners shall so arrange with the Wuzeer of Ladakh that those supplies are not interfered with.

X. Whatever transactions take place within the limits of the road shall be considered to refer to goods in bond. If a trader opens his load and disposes of a portion, he shall not be subject to any duty, so long as the goods are not taken for consumption into the Maharaja's territory across the line of road. And goods left for any length of time in the line of road subject to the jurisdiction of the Commissioners shall be free.

XI. Where a village lies within the jurisdiction of the Joint Commissioners, there, as regards the collection of revenue, or in any case where there is necessity for the interference of the usual Revenue authorities, in matters having no connection with trade, the Joint Commissioners have no power whatever to interfere; but, to prevent misunderstanding, it is advisable that the Revenue officials should first communicate with the Joint Commissioners before proceeding to take action against any person within their jurisdiction. The Joint Commissioners can then exercise their discretion to deliver up the person sought,

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

648 or to make a summary inquiry to ascertain whether their interference is necessary or not.

XII. The Maharaja agrees to give Rs. 5000 this year for the construction of the road and bridges, and in future years His Highness agrees to give Rs. 2000 per annum for the maintenance of the road and bridges.

Similarly, for the repairs of serais, a sum of Rs. 100 per annum for each serai will be given.

Should further expenditure be necessary, the Joint Commissioners will submit a special report to the Maharaja, and ask for a specific grant. This money will be expended by the Joint Commissioners, who will employ free labour at market rates for this purpose. The officers in Ladakh and in British territory shall be instructed to use their best endeavours to supply labourers on the indent of the Commissioners at market rates. No tolls shall be levied on the bridges on this line of road.

XIII. As a temporary arrangement, and until the line of road has been demarcated, or till the end of this year, the Joint Commissioners shall exercise the powers described in these Rules over the several roads taken by the traders through Ladakh from Lahoul and Spiti.

(Signed) MAHARAJA RUNBEER SING.

(Signed) T. D. FORSYTH.

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

499 651 to that centre, and here a few could still be bribed out. It was known that a large percentage would never return to their families. The years thinned the breadwinners, the fields were tended and the crops gathered by the old and very young.

[482] The hundreds of coolies were collected together at Bandipura; here they were loaded up with the sacks of food for the garrison, loads which were two and even three times the recognised pack of fifty pounds. In addition to this they had to carry their own rations, these being about two pounds of rice per day, a carrying crutch, a frame of sticks, rope for the back load, and topping all, a bundle of straw with which to make the straw shoes they would need. Their clothes and protection consisted of whatever they had brought for themselves; most had somehow managed to bring a blanket. It is little wonder that dozens died on the way, as they crossed the snow passes, slipped on the rough track, or dropped from weakness and exposure.

[567] The dreadful thing was that even when they eventually reached Gilgit there was always the chance that they would be sold into slavery or captured by the tribesmen of that part. Tyndale-Biscoe tells of the grandfather of one of his servants, who had been forced to make this march, being exchanged for a Chinese dog; later he escaped and somehow managed to return to the Valley to tell his story. And it was not unusual for those fortunate ones who were returning to be press-ganged again to carry loads that dead or sick men in caravans following had dropped; whilst there was no assurance that next year they might not again be taken.

499 648 Then the threat of the Russian advance into India through Kashmir caused the Government of India to take over this Gilgit garrison, and in order to ensure maintenance of lines of communication, in 1892 a military road was made between Gilgit and Bandipura, the place where the coolies had been loaded, for there already existed a road as far as that town. The making of the road in those days was a great engineering achievement in the short space of time that it took. Pathans from the North-West Frontier were used for the work, at times they worked with spade in the hand and rifle at their elbow, the way being through tribal areas where the peoples resented the

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making of a road; but despite all the difficulties it was completed. Much of the work and fighting undertaken in its making was described by Knight in his *Where Three Empires Meet*, a book which became a favourite prize for schoolboys in the Victorian age for no less than three Victoria Crosses were won in the expedition which he describes so vividly.

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"On the completion of the road the large, ill-disciplined, ill-equipped garrison that was maintained at enormous expense by the Kashmir State, was supplanted by a small but extremely efficient force under British officers," he says and goes on, "Since then the tribesmen have been reduced to subjection, the Pax Britannica has been extended to the furtherest corners of the Gilgit Agency, and the influence of Britain far beyond."

It had culminated with the subjection of the Hunza-Nagars, tribes of raiders who had lived by pouncing on the caravans which passed from Kashgar and Yarkand, to be followed by a small expedition subduing the Chilas.

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The country, like Ladakh and Baltistan, again covers about one hundred and fifty miles on each side of the great River Indus.

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Even to this day, because of the heavy snowfalls and danger of avalanches, the road is closed to pack animals during the winter and spring months. Up to the Burzil or Kamri passes the country is well wooded and reasonably fertile with some glorious views from the tops of the passes, and on the way, especially at Gurais, some delightful camping grounds are to be found, among flowering meadows near firs and pines, with fishing and a fair chance of bagging a red bear. Until long after the British garrison was established there no European ladies were permitted to go beyond these two passes, not even when accompanied by their husbands. Over the 13,500 feet high Burzil pass and the road to Astor, the country is immediately arid and bare, with high, precipitous mountains, again a sportman's country with magnificent markhor and fine ibex. Most of the marches are now over rough rock wastes which, during the summer months, radiate the terrible heat of the sun; there is no wonderful scenery to relieve the landscape; you find yourself thinking back to stories of the "beggar" coolies who would have trodden this road with heads down,

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2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

each with its own ruler. The depths of the valleys are alive with ice-cold babbling brooks which run over smooth, brown sandstone rocks, although here and there in the passage of the waters, there appears a jagged white limestone piece which has withstood all attempts to smooth its surface. From among them all, often from a rock island, trees spread their branches over deep pools which are frequently the resting place for many fish, the most popular being the mahseer, before they brave the rapids to swim up stream. 133

Foot tracks lead up from the water to lone farmhouses; here and there is to be found a wider track which cattle have made or where the loaded mule is led, for there are few roads fit for wheeled carts. Flowers grow there in profusion during the spring; small fields of corn, green in springtime, yellow in autumn, are to be discovered at odd spots, these remaining where they have been for hundreds of years. There is none of the bleakness of Ladakh, Baltistan or Gilgit, although the same steep tracks over rocks, sharp ascents and descents are there, but they are fringed by bushes, trees shade them, and just when one is feeling the need of a cooling draught, a small clear spring bursts from a rocky grassy bank. Poonch reminds the man from Britain much more of his homeland than does the Valley. The Jhelum flows through the State, as does the Poonch river; a road follows this from Kotli to the city of Poonch. It seems that in so many places camping sites are to be found, small *margs* with close-cropped grass, a stream close by and a friendly if inquisitive people soon round the camp. [487] [241]

It is at first surprising to find the large percentage of the men among them who speak English, then as they proudly talk of their service in the Indian Army, of their father's service and their grandfathers', many of whom are still alive and draw pensions, one remembers that this little State claims to have provided a larger percentage of army volunteers than any other in India during the Great War of 1914-18. Thousands of them have always found service in the Indian Army, returning home on pension to take over the small-holding which their father has tended against that time, he then being able to retire to gossip, rejuvenated by the stories his son has told of his own [191] 648 596 434

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

Panjāl range, north of Rājaori; while Suchet Singh received Rāmnagar, west by north of Jammu.

Ranjīt Singh had found that the control of the Dogrā country was a difficult task, and his policy of enlisting the services of able Dogrās was at once obvious and prudent. The country was disturbed, each man plundered his neighbour, and Gulāb Singh's energies were taxed to the utmost in restoring order. He was a man of extraordinary power, and very quickly asserted his authority. His methods were often cruel and unscrupulous, but allowances must be made. He believed in object-lessons, and his penal system was at any rate successful in ridding the country of crime. He kept a sharp eye on his officials, and a close hand on his revenues. Rapidly absorbing the power and possessions of the feudal chiefs around him, after ten years of laborious and consistent effort, he and his two brothers became masters of nearly all the country between Kashmīr and the Punjab, save Rājaori. Bhadarwāh fell easily into the hands of Gulāb Singh after a slight resistance. In Kishtwār, the minister, Wazīr Lakhpat, quarrelled with the Rājā and sought the assistance of Gulāb Singh, who at once moved up with a force, and the Rājā surrendered his country without fighting.

Conquest of Ladākh.

His easy successes in Kishtwār, which commanded two of the roads into Ladākh, probably suggested the ambitious idea of the conquest of that unknown land. The difficulties of access offered by mountains and glaciers were enormous; but the brave Dogrās under Gulāb Singh's officer, Zorāwar Singh, never hesitated, and in two campaigns the whole of Ladākh passed into the hands of the Jammu State. It is interesting to notice that the Dogrās did not pillage the rich monastery of Himis, which saved itself by allowing the army in ignorance of its locality to pass the gorge leading to the Himis valley, and by then sending a deputation with an offer of free rations while in Ladākh territory. The agreement made was respected by both parties.

A few years later, in 1840, Zorāwar Singh invaded Baltistān, captured the Rājā of Skārdu, who had sided with the Ladākhis, and annexed his country. The following year (1841) Zorāwar Singh while invading Tibet was overtaken by winter, and being attacked when his troops were disabled by cold, perished with nearly all his army. Whether it was policy or whether it was accident, by 1840 Gulāb Singh had encircled Kashmīr.

Acquisition of Kashmīr.

In the winter of 1845 war broke out between the British and the Sikhs. Gulāb Singh contrived to hold himself aloof

648 175 631 642 till the battle of Sobraon (1846), when he appeared as a useful mediator and the trusted adviser of Sir Henry Lawrence. Two treaties were concluded. By the first the State of Lahore handed over to the British, as equivalent for one crore of indemnity, the hill countries between the rivers Beās and the Indus; by the second the British made over to Gulāb Singh for 75 lakhs all the hilly or mountainous country situated to the east of the Indus and west of the Rāvi. Kashmīr did not, however, come into the Mahārājā's hands without fighting. Imām-ud-dīn, the Sikh governor, aided by the restless Bambās from the Jhelum valley, routed Gulāb Singh's troops on the outskirts of Srīnagar, killing Wazīr Lakhpat. Owing, however, to the mediations of Sir Henry Lawrence, Imām-ud-dīn desisted from opposition and Kashmīr passed without further disturbances to the new ruler. At Astor and Gilgit the Dogrā troops relieved the Sikhs, Nathu Shāh, the Sikh commander, taking service under Gulāb Singh. Not long afterwards the Hunza Rājā attacked Gilgit territory. Nathu Shāh retorted by leading a force to attack the Hunza valley; he and his force were destroyed, and Gilgit fort fell into the hands of the Hunza Rājā, along with Punial, Yāsīn, and Darel. The Mahārājā sent two columns; one from Astor and one from Baltistān, and after some fighting Gilgit fort was recovered. In 1852, partly by strategy, partly by treachery, the Dogrā troops were annihilated by the bloodthirsty Gaur Rahmān of Yāsīn, and for eight years the Indus formed the boundary of the Mahārājā's territories.

Gulāb Singh died in 1857; and when his successor, Ranbīr Singh, had recovered from the strain caused by the Mutiny, in which he had loyally sided with the British, he determined to recover Gilgit, and to rehabilitate the reputation of the Dogrās on the frontier. In 1860 a force under Devi Singh crossed the Indus, and advanced on Gaur Rahmān's strong fort at Gilgit. Gaur Rahmān had died just before the arrival of the Dogrās. The fort was taken; and since then the Mahārājās of Jammu and Kashmīr have held it, to their heavy cost, and somewhat doubtful advantage.

175 Ranbīr Singh was a model Hindu: devoted to his religion and to Sanskrit learning, but tolerant to other creeds. He was in many ways an enlightened man, but he lacked his father's strong will and determination, and his control over the State officials was weak. The latter part of his life was darkened by the dreadful famine in Kashmīr, 1877–9; and in September, 1885, he was succeeded by his eldest son, the present Mahārājā

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The only railway at present is a short length of 16 miles, constructed at the cost of the State, which is included in a branch of the North-Western State Railway from Wazīrābād through Siālkot. It cost 9·6 lakhs, and has usually earned a net profit of 1 to 2½ per cent., in addition to the rebate allowed from traffic exchanged with the North-Western Railway. A line has been surveyed along the Jhelum valley route, and it is proposed to work this by electricity derived from the river.

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Post Office.

The State is included for postal purposes in the circle administered by the Postmaster-General of the Punjab and North-West Frontier Province. Formerly Kashmīr had its own postal service and used its own postage stamps, but as far back as 1876 there were British post offices in Srīnagar and Leh. The State stamps were used only for local purposes, and letters and other postal articles passing between the State post offices and British India were charged with both Kashmīr and Indian postage. In 1894 the State posts were entirely amalgamated with the Indian postal system. The following statistics show the advance in postal business since 1880–1 :—

	1880–1.	1890–1.	1900–1.	1904–5.
Number of post offices	2	2	81	78
Number of letter boxes	...	...	199	207
Number of miles of postal communication	...	...	1,588	1,678
Total number of postal articles delivered :—				
Letters	48,126	138,216	1,414,140	1,519,674
Postcards	3,406	26,858	1,209,182	1,639,430
Packets	832	16,146	96,356*	166,400
Newspapers	42,978	70,226	193,414†	246,974
Parcels	1,742	4,914	32,786	77,402
Value of stamps sold to the public . . . Rs.	‡	‡	81,030	1,06,028
Value of money orders issued Rs.	‡	‡	3,10,591	16,37,787

* Including unregistered newspapers. † Registered as newspapers in the Post Office. ‡ The figures are included in those of the Punjab.

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Famine.

The accounts of early famines are vague, but it is known that they occurred. While Sher Singh was governor (1831–3) severe distress was felt and many people fled, but the next governor, Miān Singh, did much to restore prosperity by importing grain. It is said that the population was reduced to a quarter in that famine. In 1877–9 a worse disaster was experienced and the loss of life was enormous. Famines in Kashmīr are not caused by drought, as in India, because the

rice crop is generally protected by irrigation. The greatest distress is due to the fall of rain or snow while the rice and maize are ready for harvest. The famine of 1832 was caused by early snow, and was aggravated by the floods which followed. In 1877 rain fell almost continuously for three months, and the old system of collecting revenue in kind prevented cultivators from gathering their crops when opportunity served. Food-grain was not to be had; and when imports were made at the expense of the State, the corrupt officials were the chief persons to profit. It is improbable that such distress can be experienced again, owing to the construction of a cart-road, and the change in the method of collecting revenue. 731

Political relations.

The State is in direct relationship with the Government of India, who is represented by an officer of the Political department, styled the Resident. His head-quarters are at Srīnagar. At Gilgit a Political Agent exercises some degree of supervision over the Wazīr Wazārat, and is directly responsible to the Government of India for the administration of the outlying petty States. A British officer is stationed at Leh to assist in the supervision of Central Asian trade. 648

Administration.

On his accession to the *gaddi* in 1885, the present Mahārājā was entrusted with the administration of the State, aided by two ministers: but in 1887, at his own request, he was relieved from all part in the administration, which was then placed, subject to the control of the Resident, in the hands of a Council consisting of His Highness's brother and two selected officials from the British service. In 1891 the Mahārājā assumed the presidentship of the Council, while his brother, Rājā Sir Amar Singh, K.C.S.I., became vice-president. The Council was abolished in 1905, and its powers were conferred on the chief himself. Under the new arrangements the Mahārājā administers the State. There are three ministers, in charge of the revenue, judicial, and home departments; but business requiring the orders of the Mahārājā is laid before him by the chief minister, Rājā Sir Amar Singh. For some time past the departments of finance, revenue settlement, forests, and public works have been in charge of British officers, whose services have been temporarily placed at the disposal of the Darbār. 643 645

The four chief executive officers are: the governor or Hākim-i-Ala of Jammu, the governor of Kashmīr (each aided by a general assistant), the Wazīr Wazārat of Gilgit, and the Wazīr Wazārat of Ladākh.

In Jammu there are five districts, each in charge of a Wazīr Wazārat, an official whose average salary is Rs. 250 a month. 635

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1
W. Tibetans AJ4

the higher hill slopes up to 19,000 feet contain hares and marmots, 136
and the beautiful snow leopard (Felis uncia) and the lynx (F. lynx). Knight, in Where Three Empires meet, remarks:--

'Not only man, but also all creatures under his domination --horses, sheep, goats, fowls--are diminutive here, whereas the wild animals on the high mountains are of gigantic size.'

Drew counted as many as 300 kiang in a day's march. In outward appearance the kiang is like a mule, brown in colour with white under the belly, a dark stripe down the back, but no cross on the shoulder. One kiang shot by Drew was 54 inches in height. The flesh is rather like beef. They are common on the Changchenmo, and are met with in many parts of Ladakh, where their curiosity often disconcerts sportsmen by alarming game worth shooting. A curious fact in the fauna of Ladakh is the absence of birds in the higher parts of the country. An occasional raven is the only bird to be seen.

Climate. The climate is very dry and healthy. Rainfall is ex- 132
tremely slight, but fine dry flaked snow is frequent, and sometimes the fall is heavy. There is a remarkable absence of thunder and lightning. The air is invigorating, and all travellers notice the extraordinary extremes of cold and heat. In Rupshu the thermometer falls as low as 9° in September. The minimum temperature of the month is 23.5°, and the mean temperature 43°. As Knight remarks:--

'So thin and devoid of moisture is the atmosphere that the variations of temperature are extreme, and rocks exposed to the sun's rays may be too hot to lay the hand upon, at the same time that it is freezing in the shade. To be suffering from heat on one side of one's body, while painfully cold on the other, is no uncommon sensation here.'

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History. The history of Ladakh, until its conquest by Raja Gulab 175
Singh in the first half of the nineteenth century, is intimately con- [648]
nected with Tibet, with which country it still holds commercial and religious relations. Stories are told of invasions in the seventeenth century by the neighbouring Baltis, sometimes successful, sometimes repulsed. About the end of the seventeenth century the Ladakhis
called in the aid of the governor of Kashmir to repel the Sokpos, a WT
Mughal tribe. Help was promptly given, and the Sokpos were 642
driven out of Ladakh, after which it paid tribute to Kashmir. Prior 175
to annexation by the Dogras, the government of the country was a 792
mild form of monarchy. The ruler was called Gialpo or king, but the real power rested with the minister or Kahlon. The only

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

361 walls of masonry, in which can be traced the spoils of many a temple; ill-kept flights of stairs leading to filthy gullies, or here and there to broader roads; houses leaning at all angles, telling of the passing of the last earthquake; one wooden Mahomedan mosque, with a roof recalling Chinese architecture; the great mass of the Maharaja's palace, broken by the golden dome of the princely temple—all these combine to make a picture unique in the East. Passing under the last bridge your boat floats into a long reach, bordered on the left with stately planes and long lines of poplars, amongst which you land at the gate leading to the Residency, where lives the officer belonging to the Political Department of the Government of India, who holds the post of Resident in Kashmir. The house is a charming one, the most English house in India, but it is very badly situated, and lies below the bank of the river scarcely above the ordinary high-water level, and it has more than once been in imminent danger of being flooded out.

648 A few words as to the position of a Resident in a Native State may not be amiss. There are in India, surrounded by districts entirely under British rule, or lying, as in the case with Kashmir, on the borders of the Empire, some hundreds of Native States, great and small, having a total population of over eighty millions. These States, for want of a better word, may be described as feudatories of the Suzerain Power. Their relations with the latter pass through a thousand gradations, from *quasi*-independence to complete subservience. Hundreds of treaties, engagements, and grants ratified during the past hundred and fifty years, define their position and the

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

648 duties of the contracting powers. In no case has a Native State the power of waging war, and no external relations can be entered into. The powers of the ruling chiefs, the forms of internal administration, vary in innumerable ways; at one end of the scale you may find the constitutional government of a State like Mysore, with its elaborate systems of revenue and education, its assemblies and councils: at the other the rude patriarchal rule of a border chief; but in all cases in the background, ready to further schemes of improvement, or to step in should mismanagement lead to oppression and danger, stands the paramount power of the British Crown. The greater Native States have all a resident political agent living in the State, the smaller, as a rule, have a political officer in charge of a collection of three or four of them. The whole of the work in connection with Native States which needs to be referred to the Government of India passes up to the Secretary in the Foreign Department, under whose orders, with exceptions which do not affect the general question, are the officers employed in the most important of the Native States. The head of this great department works directly under the Viceroy.

The department is recruited at the bottom from the ranks of the Indian Civil Service, and from officers of the Indian Army. Promotion in the higher grades is not necessarily by seniority, Government reserving itself the right to bring in suitable officers from other departments whenever advisable. Many of the highest offices are often thus filled, distinguished officers of the civil or military service being brought in at the top of the tree.

4: Dnaad G-3 (1888-93) 1900 AV1 Kashmir AV1
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frontier. It was a motley crowd and picturesque, but I was glad when, after passing the fort, we were conducted to the house built in Major Biddulph's day, and left there in peace.

D 643 K 704

The next few days were spent in making acquaintance with the Governor and the members of the Committee, which consisted of the General commanding at Gilgit, the General commanding the regular reinforcements, the Sunadés or officer commanding the irregular troops, and of a couple of high civil officials, the most important of all being Mehta Sher Singh, an old gentleman of high family and position in Kashmir. The ablest among these gentlemen was, perhaps, the Governor, who had held his post for eight years, was heartily sick of it, and was most anxious to settle matters with Hunza and Nagar somehow, and to be permitted to return to Kashmir. He was an adept at intrigue, the threads of all the frontier affairs were in his hand, and the puppets on both sides of the border generally danced at his bidding.

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My position was difficult; I had distinct orders not to give advice, but I could see very well that, if the negotiations going on failed, the Committee would come to me for it, and that whatever decision they came to, the onus would be thrown on me. Every endeavour was of course made to throw dust in my eyes, and to prevent my getting information as to what had really happened, why the tribes had broken out, what was going on at the moment, and as to the condition of the troops. I was told, however, and I knew the information was true, that between Astor and Nomal, the fort eighteen miles

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4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

000 denied. I studied the maps very carefully, and tried to get information which would settle the point one way or the other, but the phantom always eluded me, and the will-o'-the-wisp led me on: my judgment, backed by the experience of Ney Elia, was against the possibility of the existence of such a pass; still there might be one. Some of the shrewdest Kashmir officials believed in it, and they were most anxious to probe the mystery, for, in case of any further trouble with Hunza, a turning road might be invaluable. Their view was that the road existed, but that the friendship between the Hunza Chief and the local Rajas of Baltistan, who were closely connected, prevented the secret being divulged. It was essential to discover the truth and to set the matter at rest.

148 The Commander-in-Chief in India, Sir Frederick
701 Roberts, come in to Kashmir during my stay there, and the condition of the Kashmir army, and the best
[152] steps to make it efficient, were naturally discussed. It was ascertained that the nominal expenditure on the army the previous year had amounted to twenty-three lakhs, the real expenditure to about twenty-nine, which represented half the revenue of the State, and that the army numbered over seventeen thousand men, with sixty-six guns. The condition of the military machine has been described before. The first thing to be done was to reduce the army, and to organise the portion it was decided to keep up. This, however, did not come within my province; all that concerned me was the number and the condition of the troops which Kashmir was to keep on the frontier.

000 By the middle of June 1889 my preparations were virtually complete, and the passes were open. I had

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
Dard AV3

000 being so long waited for, it brought none of the elation which would have accompanied it months before. The expatriation and isolation did not look so rosy, and I did not like the Hunza business much; a foreboding warned me there would be difficulty.

But next morning things had taken their proper place, and with the coveted appointment in my hand, and my own selected friends going with me — I did not know then one would so soon leave me—everything was bright, and the interest increased every moment. Hard work was before me, many bricks to make and but little straw at hand. Satisfactory political relations had to be established with neighbouring States, there were roads to be made, the whole of my kingdom to be explored, barracks for troops to be built, telegraph lines to be opened, dispensaries to be established, troops to be trained, cultivation to be increased, and irrigation works to be undertaken. Last, but not least, there was a *modus vivendi* to be established with the Kashmir civil and military authorities at Gilgit, by which I could get what I wanted without reducing them to the position of ciphers. The longer I looked at the prospect, the pleasanter it seemed; if you are to be exiled, the more work the better.

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Leaving all the heavy camp to go by single marches to Astor, we pushed on to the foot of the Burzil pass, from which the road to Skardu branches off over the Deosai plains. We had a disastrous start from the Burzil. First it poured with rain all night, so that we had to wait till

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4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

701 condition, mostly composed of worn-out old men or of boys, and half the force existed only on paper. I calculated that of all the troops fully seventy-five per cent. were unfit to serve.

705 A couple of days gave me time to consider what steps were most urgently required to put the fort in a proper state for defence, and to go into the most pressing question regarding the increase in the water-supply. On increased water-supply depended increased cultivation, and on this hinged the question of feeding the troops. An inspection of the available positions for a new and safer ferry over the Indus followed, and an afternoon's fishing at the mouth of a stream running into the Indus, where we got fairly good sport. The Indus itself was in high flood, and full of snow water, so we failed to move any big fish, but later in the year it would repay fishing.

A few more days saw us in Gilgit, where I spent a fortnight waiting for my stores and baggage, getting in to touch with the local authorities, and
701 in preparing for my visit to Hunza and Nagar. I
661 had received a letter while on the road from the Resident, asking me, in the name of the Kashmir Council, to receive a large sum of money which was being sent up, and to see myself personally to the payment of the troops. This was a fairly strong reflection on the honesty of the Kashmir official to come from the Durbar itself, and irksome though the
648 work was, I welcomed the opportunity offered. For me there were several advantages. The people of the country and the troops would see that money and power were on our side; that the Kashmir Government trusted us; that we were not above seeing to

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

648 things ourselves; and, finally, that when it came to paying out money, none of it would stick in our hands.

661 The local authorities were, of course, furious at being deprived of the grand opportunity for plunder, which the passage of twenty-five thousand pounds through their fingers would have given, and opposition to the Agency, and to the orders and interests of their own Government, began at once. The treacherous official, who had betrayed the Kashmir troops into the hands of the enemy the year before, was still occupying a very strong position at Gilgit, and intrigued against me at every turn. I found that under his auspices endless lies were being disseminated about me, and every difficulty put in the way of my work; the neighbouring chiefs were warned against having any dealings with me; told that the Agency was not to be re-established, and threatened with the vengeance of this scoundrel and his confederates the moment we left. Cringing in my presence, he was a little too incautious behind my back, insolent to my men, and abusive about his masters in Kashmir. Finally my chance came, and I sent him off to Astor to see to some work there. Confident in his own power, he went straight through to Kashmir, where, to his surprise and disgust, he met with a very bad reception, and found himself banished to an outlying district. I found strong evidence both in Hunza and Nagar that this scoundrel, besides being a traitor, had been largely interested in the slave trade, and instrumental in handing over Sepoys and Balti coolies to the Hunza people to sell across the border.

000 Besides being engaged in a duel with the very

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
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Besides being engaged in a duel with the very people who ought to have been helping me, I had plenty of work. The fort,[1] the strongest in the Hindu-Kush in some ways, had to be thoroughly overhauled, and a scheme worked out for hutting the troops, who were huddled together in pitch dark hovels in which it was impossible to stand upright, and in which the stench could be cut with a knife. The drainage and water-supply of the fort had to be gone into, the head-waters of the canal which irrigated the Gilgit oasis visited, and some plan for its improvement devised; a good house for a hospital had to be found, and the drugs and paraphernalia stored, to be useless, alas! for a whole year, and lastly, my own house had to be put in order. The envoys from Hunza and Nagar had to be interviewed, and the details of my visit to these States arranged. I entirely declined to ask for hostages, as had formerly been the custom, and dismissed the hostages sent by Hunza, with handsome presents. Nagar, I felt, would give no trouble. Hunza was different, and was none too safe, but I did not believe that the presence of a relation of the chief's in Gilgit would prevent our throats being cut; and it seemed to me more dignified not to bargain for our safety, but to trust to straightforward dealing on the spot, and to dry powder. The Governor of Gilgit was horrified at my manner of doing business, and took, I heard, a most gloomy view of the situation; it was in so many people's interest apparently to incite an attack upon us, and an attack on a small party like ours, in a country with the natural difficulties offered by Hunza, could have but one result—we should have been wiped out to a man.

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1 [At Gilgit -- Analyst]

4: Durand G-3 (1888-93) 1900 AVI Kashmir AVI
Dard AVI
Chitral

accompany him, go to England, get instruction in the use of instruments, collect all he wanted for his longer exploration, come up to Gilgit the following year, and again enter Kafiristan. The flying visit would give him a good idea of the difficulties he would be likely to encounter, and of the outfit which would be most suitable. A proposal on these lines was drawn up and sent off at once to India, and was eventually sanctioned by Government. The scheme was successfully carried out, as readers of Robertson's book on Kafiristan know.

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On arrival at Gakuch I found letters from the Mehtar warning me that Raja Akbar Khan of Punyal, in league with the people of Darel and Tangir, in the Indus Valley, had arranged to attack my camp a day's march from Gakuch. The Mehtar solemnly warned me against coming by the direct road over the Shandur to Chitral, and begged me to wait till Nizam-ul-Mulk came to escort me with a suitable force. I was then to march by the Yasin Valley, cross the Darkot Pass, and reach Chitral by the upper road. The whole thing was a plot got up to embroil me if possible with Akbar Khan, whom the Mehtar hated, and to show the necessity for his being supplied by Government with arms in order to be able to repel attacks from Yaghistan, as the independent territory in the Indus Valley is called. The Mehtar had over-reached himself for once, for I had sent trustworthy men into both Darel and Tangir some time before, and they had just returned reporting everything quiet. Further, he had mentioned as Akbar Khan's accomplice in the plot the man whom I knew to be the latter's bitterest enemy. I wrote

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4c Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
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at once to the Mehtar saying that I should come by the Shandur or not at all, and that I expected him to make the necessary arrangements for the safety of our party. At the same time I wrote to our native Agent who would, I knew, pass on the gist of my letter to the Mehtar, that the latter's story was untrue. I told him that if my camp was attacked it would be at the Mehtar's instigation, and that if he could not guarantee the safety of a small party of British officers marching through his country the Government of India would attach very little importance to his friendship, and that there would certainly be no question of receiving any proof of its good will.

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I then sat down at Gakuch for a week to give my letters time to arrive, knowing my hint would be sufficient, and that I should hear no more of impending attacks. It would have been stupid to go on at once, for had an attack come off I should have been naturally blamed by Government for disregarding the Mehtar's warning, and I should have played into my old friend's hands. I knew he was quite capable of arranging a small fight, so that he might reap the reward of having come to my assistance. There was plenty to do at Gakuch. We selected the site for a hut which was to be my headquarters when I visited Punyal, had beats for brown bear, shot chickor, went into the question of establishing a dispensary, and inspected various water-courses which wanted the assistance of skilled labour to improve them, and to bring much land now lying waste under cultivation. There were also interminable but interesting interviews with our friends the Punyal Chiefs.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir A√1

CHAPTER IX

ADMINISTRATION AND WAR

648 701 643 Our first years in Gilgit passed in peace and hard work, tempered by "excursions and alarms," born of the wild and ever-varying plots and intrigues indulged in by my native friends on all sides.

My position presented some of the curious anomalies to which the Indian Administrator on the frontier is accustomed. I was the representative of the British Government on the frontier, and the external relations with the neighbouring States were under my control. But the rule within the Gilgit border was in the hands of the Kashmir Governor, while the command of the forces rested with the Kashmiri General, with the proviso that no important move of troops should be undertaken without my sanction. It was a difficult position, for every one recognised that, in addition to my own responsibilities, I was really answerable for the proper government and progress of the Gilgit district, and for the discipline and control of the troops.

647 The difficulty was solved by the formation of an unrecognised Committee of Public Safety composed of the Governor, the General, and myself. We met two

4: Durand G-3 (1888-93) 1900 AVI Kashmir AV I

147 or three times a week at my house and discussed our various schemes, the necessary steps for which were invariably carried out in the name of the Kashmir Durbar and by order of its own officers. Even so the task set one was no easy one—a reformer's rarely is, but patience and courtesy go a long way in the east. Personally my Kashmiri colleagues and I were very good friends, and in the end what was required was
153 generally carried through. For the first few months we turned our attention mainly to the re-modelling of the Forts occupied by the troops, with the object of replacing the foul huts in them by proper barracks, and of building suitable granaries and stores. Much time and labour were also spent in improving the irrigation channels in the Gilgit district, on which the food supply of the inhabitants and the troops depended. The whole subject of the grain and other revenue was also gone into, and the question of the improvement of the local communications exhaustively examined.

● 148 Christmas, 1889, saw the beginning of a series of gatherings of the neighbouring native chiefs, and of their leading men, at Gilgit. I held a formal Durbar, and had as much trouble over the precedence of the different chiefs as might have been expected in India had all the nobles of Hyderabad, Central India, and Rajputana met at once. I took advantage of the opportunity to make a speech, informing all of the intention of Government that the British Agency should be permanent. The doubts on this point, carefully kept alive by interested people, whose power was slipping from their hands, were the main cause of all my
000 initial difficulties. After the Durbar we had a week of sports of all kinds, during which, to our satisfac-

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
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had come up the autumn before made up into regiments it is true, but they had received no instruction in the use of their arms, and were useless from the military point of view when they arrived. Willing as they were, they had to be licked into shape, and taught everything from the beginning. It was out of the question to use them for road-making. I had therefore nothing but my company of sappers, and for ten months they worked on the roads practically every day, except on Sundays. It was hard on the men, for road work is very severe, but it was absolutely necessary, and I did my best by giving them extra food and pay to make it easy for them. The result was excellent; before the passes opened we had made the road to Nomal, opened a mule road between Gilgit and Bunji, a distance of thirty miles, and run a track practicable for laden animals up most of the six thousand feet of the dreadful Hattu Pir Mountain, besides improving some bridges on the road to Astor. Luckily much of the thirty miles between Gilgit and Bunji was open ground, but there were many miles of bad going, and to open a mule track through this was a triumph for my men, vile as I must admit the road was to the uninitiated. All this work kept me pretty busy, and I was in the saddle almost every day, riding backwards and forwards to inspect the work.

D 499

K 648 721

With the spring of 1891 from all directions came renewed rumours of trouble. The Indus valley tribes, and indeed most of my neighbours, habitually spent the winter, when there was no agricultural work to do, in discussing the advantages and disadvantages of resuming their raids on Kashmir

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territory, or of attacking each other, and in weaving plots. Embassies passed from republic to republic, and from ruler to ruler, suggesting combinations and general risings. It was the custom of the country, and as a rule it meant but little, but this year, as the scraps of information from all sides reached me, and were collated and pondered over, it seemed to me that all tended to show that real mischief was brewing. The threads I held in my hands persistently wove themselves into one pattern, and that pattern meant war. 648 721

However, it was no business of mine to meet my troubles half way, and we went about our work as usual. Thinking it would do the troops good, I moved in April with a couple of guns and some infantry to Gakuch in Punyal, forty miles from Gilgit. The road I have described before; it was an education to the officers and men of the mule battery, and also taught the infantry much that was useful. The marches, short as they were, were very severe. The Governor of Gilgit and the Kashmiri General accompanied the party, of which I was very glad. We, of course, never left the troops, and saw them over the difficult pieces. I gave the men meat rations occasionally, and we saw to their comfort ourselves. This may seem not worth mentioning, but it was a revelation to the Kashmiri officers. Most of the regimental officers and the men were already with us, grateful for the increased comfort of their quarters, for the punctual issue of pay, and for the good quality of their rations, but one and all were unaccustomed to being cared for on the march by their superiors, and appreciated 702 703

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B 661 time that Uzr Khan was desperately jealous of the boy, who was his father's favourite, and very popular with the people, that he hated his brother with added bitterness for his popularity with us, and that in his ignorant and suspicious mind lurked the fear that on the old chief's death we should support his young brother, should he attempt to gain possession of the little kingdom. Yet I had been obliged to advise the boy to act as his father wished, and this was the result.

K 712 The murder did not affect the position on the frontier, but the news which came at the same time that I heard of it did so very seriously. Twelve miles beyond Nomal lay Chalt, a small fort held by Kashmir troops under an agreement with the Nagar Chief. Close to it lay Chaprot, in which also there was a detachment of Kashmir troops. B 662 721 Uzr Khan was now collecting his forces, and preparing to attack both Chalt and Chaprot. He would have moved the moment the murder was committed, but that he was not quite sure of what his father would do, and that he was in correspondence with the Hunza Chief and not in complete accord with him. Two young nephews of his were in Hunza, and he had sent to the Thum and asked that they might also be killed. The Hunza Chief had declined; he was apparently of opinion that they might be useful later in case of trouble with Nagar, being nearer in succession than Uzr Khan, and, moreover, they were his sister's boys. So he declined with indignation, and relations for a few days were strained between the two scoundrels.

K 648 721 There was not much time to think; moreover, I naturally had in mental pigeon-holes plans to

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meet emergencies, and I decided at once to make a dash for Chalt. I thanked my stars for Major Gokul and his sappers, and for our new road to Nomal. I gave the order at three in the afternoon, and by dusk two hundred men of the Kashmir Body Guard regiment, little Gurkhas and Dogras, were over the rope bridge and on their way, with their full complement of ammunition and rations. It could not be done quicker, for not more than half a dozen men at most could be on the bridge at one time.

648 721

To cross the guns was a more difficult matter. The Gilgit river was in full flood, a hundred and fifty yards wide, and running like a mill race. The mules we swam over, their kit and ammunition crossed by the rope-bridge, but we had to make a raft and cross the guns on that. It was ticklish work, but by two in the morning the detachment of two guns was safely over.

There were other things to think of, and selecting a couple of men I could trust I started them off as hard as they could go to Chalt, with orders to cut the rope bridges over the Hunza river and over a stream which ran into it just above Chalt from the Hunza side. If they succeeded in doing this before Uzr Khan moved I knew that I should forestall him, for I calculated that he would not dare to cross on rafts even if he could, and that it would take several days to repair the bridges. At the same time I sent an express to Raja Akbar Khan of Punyal, calling on him to turn out his merry men, and to move across the hills and join me at Nomal. We had organised a couple of hundred Punyali levies, who on this and subsequent occasions did

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648 yeoman's service. The moment I decided to move
721 I also sent off a handful of local levies to seize the Chaichar Parri, a terrible cliff position on the Gilgit side of Chalt, the possession of which was rightly held by the Hunza-Nagar people, and by the inhabitants of the neighbouring states, to be of the utmost value. Once this was in our hands our march to Chalt could not be disputed, though a column might be harassed by fire from the left bank of the Hunza river. Knowing the nature of the road between Nomal and Chalt I sent an urgent order to Major Gokul to leave all standing on the Hattu Pir, on which he was at work, and to bring his sappers up by forced marches. Finally, having set everything going, I reported by letter my proceedings to the Resident in Kashmir, and started after the troops.

[206] This was one of the numerous occasions on which the absence of a telegraph line was a godsend. A man must be able to take responsibility on the frontier, and so long as he honestly sticks to the spirit of his general instructions, it is much better that he should have a fairly free hand.

A couple of hours' canter in the early morning carried me to Nomal, where I found my little army in high feather, and full of fight. I had left the Governor of Gilgit wringing his hands and prophesying disasters, but the General girded on his sword and came cheerfully along, confident in my star. At Nomal I heard that the Chaichar Parri was in my hands, and in the afternoon we pushed on another six miles before halting for the night. The last part of the road had been so bad that I could not

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bring on the guns, but I turned out every available man of the Nomal garrison and set them to work to improve it, and arranged for the guns to be brought on later. Early next morning we pushed on, being caught up half-way by Raja Akbar Khàn and the Punyali levies under their chiefs, mostly the Raja's cousins and brothers, and after a severe march reached Chalt in the afternoon. I found that my men had cut the bridge, and that my arrival was totally unexpected. I made the best dispositions feasible for my little force, and sat down to wait events. An attack was threatened the first and second nights, but it did not come off. I heard afterwards that my move had come as a complete surprise on Uzr Khan, who was collecting his forces at Nilt, eight miles off.

K 648 721

The next few days were a little anxious, but each day that passed without my being attacked made for peace. Uzr Khan wanted war, but feared to make it, and his old father and the more sensible men of the country were against fighting. Every hour's delay saw us strengthened, and the chances of an attack on Chàlt by the Nagar forces being crowned with success rapidly diminished. The guns got through on the third day after my arrival, though getting over the Chaichar Parri was difficult work. The mules had to be swum across the river below the great cliff, and recrossed again above it, a reach of fairly smooth water making this possible. It was dangerous work at the best, and some of the men had narrow escapes of being carried down the river and drowned. The arrival of the guns strengthened my position very much, and I awaited events with equanimity,

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utilising every moment to improve the road behind me. When we marched up there were eight places where mules had to be unladen in as many miles, on our return, three weeks later, there was a practicable mule road open right through from Chalt to Gilgit, a distance of thirty miles.

K 648 B 721

After ten days or so of *pourparlers* the Hunza-Nagar envoys came to my camp in a suitable frame of mind, and we discussed the situation. Both states were for the moment honestly anxious to avoid war. Uzr Khan's contemplated coup had completely failed, and the boot was on the other leg very completely. The fort of Chalt, though contemptible from the military point of view, was now three times as strong as we had found it; it was garrisoned by picked Kashmir troops amply provisioned, and last, but not least, we had driven a road through the Chaichar Parri. I had been told that any attempt to make a road, or to strengthen the fort, would inevitably lead to war, that the tribes looked on Chalt "as on the strings of their wives' paijamas," and by a timely move I had prevented war, strengthened the hold of Kashmir on its frontier posts, and made it easy to reach them. The first and most important step towards curbing the tribesmen and barring the road to their raids had been taken, and without firing a shot.

Having come to an understanding with the envoys, and given them some advice which I much doubted their taking, and a plain warning that any attempt to occupy the Kashmir frontier posts, or to hold the road between them and Nomal, would be taken as an "unfriendly act,"

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K and treated accordingly, I marched back to Gilgit.
• 648 The storm was for the moment averted, but I had no hope that the settlement was permanent,
B for I knew Uzr Khan's ambition to make himself
648 master of Chalt, and the Hunza Chief was busy
B breaking every one of the terms of his agreement
[721] with us. He was still raiding across the northern passes; a band of his ruffians had had the insolence to kidnap a Kashmiri subject at Nomal, and to sell him into slavery on the Pamirs, and we had further serious causes of complaint. In other ways than those mentioned above my move had been a success. The Punyali levies were radiant at our having forestalled Uzr Khan, and occupied the Chaichar Parri without striking a blow. The news spread through the country-side like wild-fire, the prestige of the Kashmir troops and their own which was connected with it rose with a bound, and they felt confidence in our leadership and fortune.

000 For the next few months nothing of importance occurred, until early in August Raja Ram Singh, the Maharaja's brother, and the Commander-in-Chief of the Kashmir army, came up to inspect Gilgit. I was delighted at his coming, for it gave me an opportunity to show him what we were doing to increase the comfort and efficiency of his troops, and to consolidate the power of the Kashmir Government on the frontier. Various little traps were set with the object of embroiling me with him, but my Intelligence Department was fairly well organised, and I was able to avoid them. It afforded me much interest to explain them to him, and they gave us both a good deal of innocent amusement. The meanest was got up by one of the

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to get up a better case if he wished to make mischief 000
between his Commander-in-Chief and myself.

In consequence of my reports as to the condition of the frontier, and of the difficulties likely to arise with Hunza and Nagar, war with which had only been averted by my dash to Chalt, I had been summoned to Simla. Taking leave therefore of Raja Ram Singh, who extended his tour to Nomal, I started for India. During my absence the frontier was much excited by the military promenade of the Russians on the Pamirs, portions of which they annexed, and by their arresting Captain Younghusband on them, and marching him back to the limits of their newly acquired territory. On my 701
arrival in Simla the whole question of the Gilgit frontier was exhaustively examined, and the Government of India decided to reinforce the Kashmir troops in the Gilgit Agency by a detachment of two hundred men belonging to the 5th Gurkha regiment, and by two guns of one of our native mountain batteries.*

Further, in consideration of the fact that the 648
Hunza ruler had broken all his engagements with us, that an attack on the Kashmir garrison of Chalt had only just been prevented, and that it was more than likely that a further attempt would be made in the autumn by the tribesmen, the Government of India decided to order me to move troops to Chalt in October, to built a small fort there, and to improve the road between that place and Gilgit. I was instructed, when I moved the troops to Chalt,

* Blue Book. Correspondence relating to the operations in Hunza-Nagar, 1892.

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648 to write to the Chiefs of Hunza and Nagar, saying nothing about their misconduct, but informing them that it was necessary for their safety, and for that of Kashmir, that we should have free access to their territory, in order to make all requisite arrangements for holding the line of the frontier. They were to be told that we had no intention of interfering in their form of Government, but that our arrangements would include the making of military roads, and that, as they owed allegiance to the British Government, they would be expected to give any aid in their power. If the Chiefs refused their consent to the road-making they were to be told that the roads must be made, and that unless they complied with our demands, troops would enter their country, and make the roads in spite of them. In this case, or in that of the Chiefs assembling their forces to prevent the building of the Chalt fort, I had orders to move across the frontier.

In order further to strengthen my hands, the want of British officers having been much felt by me in the previous May when I had moved to Chalt, I was given a picked lot of fifteen young officers. Orders were also sent to Gilgit to occupy at once
000 the Chaichar Parri. It took some time to settle all this, and it was October before I left Simla. From there I went to Srinagar to see the Resident in Kashmir, and to make various final arrangements for the move through Kashmir and up to Gilgit of my reinforcements. I found the Durbar fully occupied in making arrangements in connection with Lord Lansdowne's coming visit to Kashmir, and from what I heard of the transport arrangements I feared

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705 place, and scattered others along the road to act as transport officers. All responded well to the calls I made on them, and in little over a month I had a sufficiency of grain and stores landed at Gilgit, at the expense of tremendous exertions on the part of officers and men, and of considerable suffering to coolies and transport animals. For the third year in succession I cursed the ignorance and mismanagement of the authorities in Kashmir.

000 Before leaving Astor I received bad news. The detachment of Gurkhas, crossing the Burzil in cloudy weather, had been caught in fresh snowstorms, and eighty men and coolies were seriously frost-bitten. Among the sufferers was their Commanding Officer, Captain Barrett. Many of the unfortunate men died, and many more were maimed for life. Having made the best arrangements possible for the relief of the sufferers, I pushed on rapidly to Gilgit, and was not altogether pleased with the news which awaited me there. There were fresh persistent rumours of an intended attack on Chalt, and the garrison of that post had been allowed to fall short of food supplies. Foreseeing the necessity which might arise for rapidly preparing flour for the troops, I had given orders for a number of water-mills to be constructed; not one had been built. However, if there were shortcomings on the one hand, on the other there was cause for
701 satisfaction. The two best Kashmir regiments, under
648 the careful instruction of my staff officer, Captain Twigg, and of Captain Townshend, now Lieutenant-Colonel Townshend, C.B., D.S.O., of Chitral fame, had made rapid strides, and were in fairly efficient condition.

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in the strength of their defiles, and of their power to seize Chalt, and to defeat Kashmir troops as of yore, they meditated seizing the Chaichar Parri, and possibly besieging Nomal. A spy of theirs had been captured near Nomal, and gave valuable information as to the intended move. The tribesmen were collecting for a dash, and the time was come to advance. The detachment of the 5th Gurkhas, reduced by losses from frost bite to a little over a hundred and eighty men, and the two guns of the Hazara mountain battery were accordingly moved to Chalt, and the improvement of the road behind them was undertaken. Mr Spedding, the head of the firm of contractors which was making the road from Gilgit to Kashmir, had placed his European staff and a body of picked Pathan labourers at my disposal, and they did splendid work on the road, and subsequently advanced with the force as far as Nilt.

A few days before I started the remainder of my force to the front George Robertson rejoined me from Kafiristan. We had much to talk over. Having a presentiment that I should not see the little campaign through, and feeling that the next senior officer, from his ignorance of the people and country, would not be in a position to deal with the chiefs when opposition was over, I wrote an order appointing Robertson chief political officer to the force, in the event of the command passing out of my hands. I had reason later to congratulate myself on having done so.

By the end of November my troops were concentrated at Chalt, and I moved there myself. I had for some time been in constant

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649 communication with the chiefs, and had exhausted every means of persuasion by letter, and by the mouth of trusted envoys, in the hopes of arriving at a peaceful solution, but in vain. Finally, on the 29th of November, I sent in my ultimatum to the chiefs who were with their forces, Safdar Ali Khan of Hunza at Mayun, and Uzr Khan at Nilt, about eight miles from my camp. I gave them three days to think it over, but on the second my envoy returned on foot, having been robbed of his horse, insulted, and threatened with murder, and informed me that the chiefs had decided to fight. The Nagar Chief wished for peace, but Uzr Khan and the war party were too strong for him to resist. The Hunza Wazir had drawn his sword during the deliberations, and sworn to kill the first man who spoke of agreeing to our demands. The answer from Nagar was firm and dignified, that of the Hunza Chief was couched in the most insulting terms. There was nothing more to be done, and on the afternoon of the 1st December 1891 we crossed the Hunza river above Chalt by a temporary bridge thrown by Aylmer, and bivouacked on what was now the enemy's ground. I had done my best to preserve peace, and I had failed. But as I lay under the stars, listening to the talk and laughter of the bivouac, and went over again and again in my mind the events of the last few months, I knew that I had left no stone unturned to avoid war. The tribesmen had rushed on their fate, the die was cast, and all that remained was to strike quick and to strike hard.

000 There is a certain school which is never tired of accusing soldiers and political officers on the frontier

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The changes
five years had wrought were great; the Kashmir 701
troops on the frontier, instead of an ill-paid, undisciplined and ill-armed rabble, were an efficient body of troops regularly paid and well fed, who had given
their proofs in severe fighting; good roads existed in 491
the place of tracks torturing alike to baggage animals and laden men using them, and the rivers were bridged; extensive irrigation schemes, which were to 312
prove of inestimable value to the people, were in hand; the authority of the Kashmir Government was 648
firmly established on its frontier, and the influence of the British Government was paramount in the tract of country immediately south of the Hindu Kush.

I do not mean for a moment to infer that the 000
work was complete, that perfection was attained, or that what credit there may have been was due to us on the frontier alone. The Kashmir troops, for instance, were but part of the great force of Imperial Service troops put at the disposal of the British Government in India by the Native Chiefs, but under us they had received their baptism of fire. It had been a great source of pride to me, who had followed the novel experiment with such cordial interest, to command Imperial Service troops at Nilt on the first occasion they had been in action, and to see them later in Chilas and elsewhere side by side with our own troops earning the admiration of all, and justifying their existence and the wisdom of the policy which had called them into being.

But some success we had achieved, and the object of the Government of India in establishing the

175 to forgo all duty on the trade between Central Asia and
439 British India, in return for the same concession made by the Indian Government for goods imported into the State through British India.

175 Maharaja Ranbir Singh was a great patron of letters and art. He encouraged research and gathered a good library of Sanskrit and Persian manuscripts.

In 1872, there occurred a fierce clash between the Shia and Sunni Muslims in Kashmir. The disturbances were put down and the Maharaja gave Rs. 3 lakhs to the Shias for relief. The great famine of 1877 followed, when owing to excessive rains, much of the harvest was washed away. The misery of the people became unbearable: whole villages were in ruins; fields were deserted and trade became extinct. The calamity marked the end of the old system. During the last five years of Maharaja Ranbir Singh's reign, the assessment of revenue was revised, and the cart road connecting Rawalpindi with Srinagar was commenced.

[692] In 1872, a mixed court of British and State officials
● 648 was set up for the decision of civil suits between European
175 British subjects and their servants on the one hand and the subjects of His Highness the Maharaja on the other. Political relations between the State and British India were conducted through the Punjab Government up to 1877, when the Officer on Special Duty was placed directly under the Government of India. In the Afghan War of 1878-80, the Maharaja sent a contingent of troops and artillery to assist the British Government.

175 **Maharaja Pratap Singh (1885-1925).**—Maharaja
648 Ranbir Singhji died in 1885 and was succeeded by his
643 eldest son, Maharaja Pratap Singhji. After the new Maharaja's accession, a British Resident was appointed in place of the Officer on Special Duty. The mixed court appointed in 1872 was abolished, and the Resident and his assistants were invested with powers to dispose of civil suits in which both parties were British subjects, or the defendant was a British subject or an Indian subject of His Majesty. A Council was constituted for the administration of the State with Raja Sir Amar Singh, the Maharaja's younger brother, and two selected officers from the Government of India as members. Raja Sir Amar Singh played a very large part in the administration till his death in 1907. He was keenly interested in the development of

the country's resources and in the expansion of trade. 175
Another brother of the Maharaja, Raja Ram Singh was for 648
several years the Commander-in-Chief of the State forces. 643

In 1877, a British Officer had been stationed as Political Agent at Gilgit. He had been withdrawn in 1881, 175
but in 1889 the Agency was re-established. The Agency 648
comprised the chiefships of Hunza and Nagar and the governorships of Punial, Yasin, Kuh-Ghizr and Ishkoman. Hunza and Nagar, separated from each other by a river, are in the extreme north of the territory. The inhabitants of the former are mostly Maulais and of the latter Shias. In 1885, the Kashmir garrisons at Chaprot and Chalt were attacked. When the British Political Agent, Colonel Durand, visited Hunza and Nagar in 1889, the chiefs made an apparent submission, but they failed to keep the conditions agreed upon. Hostilities broke out, and after some fighting, Hunza and Nagar were occupied by a combined force of the British India and the State troops in 1891. The Chief of Nagar was reinstated by His Highness' Government. But the Chief of Hunza fled to Chinese Turkistan, and his half brother, Safdar Khan was installed in his place.

The Sialkot-Jammu Railway was opened to traffic in 496
1890. The Jhelum Valley Cart Road, 132 miles long, 491
which had been commenced in the time of Maharaja Ranbir Singh, was completed in the early nineties. The part of it between Kohala and Baramulla (98 miles) had been opened in 1889. The road connects Srinagar with Kohala. A bridge at Kohala joins His Highness' territory with British India, and from the bridge runs a 64 miles road through Murree to Rawalpindi. The construction of the Banihal Cart Road is another achievement of the late Maharaja's reign. Its importance lies in the fact that it connects Srinagar, the summer capital of the State with Jammu, the winter capital, which is also a railway station, without passing through British Indian territory. The two routes together with their branch roads form one of the finest systems of mountain roads in the world.

A few words about the old routes to Kashmir appear 487
to be necessary here. The Murree route from Deval to Baramulla consisted of eleven marches. Deval could be reached by cart from Rawalpindi. It was usual to take a boat at Baramulla for Srinagar. But even this short journey took more than 24 hours. Then there was the

487 Pir Panjal route. In the reign of Maharaja Ranbir Singh, visitors generally used this way. It had been the favourite route of the Mughal emperors and nobles, and the remnants of the Mughal *sarais* are still to be met with almost at every halting place. The nearest railway station for this route is Gujrat. The distance from Gujrat to Bhimber, which was about thirty miles, could be covered by cart. From Bhimber, Srinagar could be reached in 12 marches of 10 to 15 miles each. The high Pir Panjal range had to be crossed on this route. Thana Mandi lay at a distance of 70 miles from Bhimber. A traveller could take the Poonch route from Thana Mandi and complete the journey in 8 marches by way of Uri. This was, however, difficult and not much favoured.

491 It will thus be seen that the construction of the two roads connecting the Punjab with Srinagar was no mean achievement. Lakhs of rupees were spent on the *pucca* bridle road to Gilgit. Another bridle road connected Srinagar with Leh in Ladakh. Considerable expenditure was incurred on the maintenance and repairs of these roads, all of which passed through difficult mountainous countries. In 1894, the postal service of the State was amalgamated with the imperial service, and in 1897, His Highness' Government entered into an agreement for exchange of services between the State and the Imperial telegraph systems.

205 648

651 In 1887, His late Highness requisitioned the services of a British Officer from the Government of India for the purpose of land settlement. But the real credit for the settlement must go to Mr. (afterwards Sir) Walter Lawrence, who was appointed Settlement Commissioner in 1889, and who brought great sympathy and understanding to bear on his task. The first settlements in Jammu and Kashmir were completed in seven years. The settlement of Astore and Gilgit was completed in 1894. The main features of Mr. Lawrence's work which had the complete approval of His late Highness and the State Council were :—

(a) The State demand was fixed for 10 years.

(b) As a first step towards substitution of payment in cash for payment in kind, the proportion of the latter was so fixed as to cause the least hardship to the cultivators and maintain the confidence of the city population.

312 operations were conducted below the town of Baramulla for removal of silt and other barriers. Scientific departments
474 were established. The Co-operative movement was introduced.

648 The assistance rendered to the British Empire in
175 times of emergency and war may also be briefly mentioned. The brilliant services of the State troops in the Black Mountain, Agror Valley and Tirah expeditions met with grateful appreciation of the British Government. The contribution of the State during the Great War in man power was the highest (31,000) among all Indian States.
652 The cost of maintaining the troops sent over-seas came to Rs. 1,11,00,000. In addition, the State contributed three-fourths of a crore to the war loan. Battle Honours were won by the State forces in several fronts in East Africa and Palestine.

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484 greater housing accommodation for travellers, huts have been constructed at a number of places. It is proposed to construct a chain of huts in Jammu. The existing camping grounds have been improved and new ones provided. A cafe has been established at Kokarang and a tea shop opened at Patni top. Facilities have been provided for anglers. The rules regarding fishing and shooting in the State are liberal and more and more licences are issued every year.

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701 Eight Units of the State Army have been placed, one after the other, at the disposal of the Government of India for active service outside the State. Of these, the two Mountain Batteries and the Artillery Training Centre have been transferred to the Indian Army permanently. The demand for recruits is being met, and the Government of India have raised a large number of recruits for the Indian Army from the State.

652 Against the expenditure of Rs. 8,81,500 incurred by the Government on the Army Department in connection with the measures connected with the war during 1939-40, the expenditure for war purposes in the Army Department rose to Rs. 25,62,000 during 1941-42 and Rs. 22,75,000 during 1942-43. The total Army expenditure in 1941-42 amounted to Rs. 76 lakhs. The pay of all ranks serving in the State Army was recently revised, and the rates of Kit and H. M. Allowances were raised from Rs. 50 and Rs. 15 respectively to Rs. 120 and Rs. 50 respectively.

648 The State forces have distinguished themselves in the battles of Keran (Eretrea) and Damascus (Syria). His Highness presented eighteen completely equipped motor ambulances, and also placed a portion of the Kashmir House, Delhi, at the disposal of the Government of India free of rent for the accommodation of Government offices. Recently, His Highness placed his Lock-heed plane at the disposal of the Government of India for use in connection with the war.

747 His Highness has set up an influential War Aid Committee with Her Highness the Maharani Sahiba as President to raise funds for providing comforts for the troops. His Highness subscribes a sum of Rs. 1,000 per mensem

747 from his Privy Purse towards the aims and objects of the Committee. The rest of the members of His Highness' family contribute Rs. 850 per mensem. In addition to the monthly contributions, His Highness has been making big donations to the funds of the Kashmir War Aid Committee from the savings effected by curtailment of expenditure on a number of ceremonies in connection with His Highness' person. Government servants also contribute voluntarily one per cent. of their monthly gross salaries to the funds of the War Aid Committee. Provincial District and Tehsil War Aid Committees affiliated to the Central Committee, have been formed to collect funds in aid of the war and to disseminate correct information regarding happenings in connection with the war. The total receipts of the War Fund up to the end of June 1943 amounted to Rs. 6,91,586 of which Rs. 5,46,213 have been spent in providing amenities to troops and other activities calculated to contribute towards winning the war. A goodly collection of trinkets was collected and forwarded to Her Excellency the Marchioness of Linlithgow for her Silver Trinket Fund by Her Highness the Maharani Sahiba who issued an appeal for trinkets of gold or silver, broken bits of gold or silver ornaments, toys, etc., and old *saris* borders of brocade. Ladies' Working Parties have been organized and the co-operation of boys' and girls' schools and Hospitals as well as of private medical practitioners and medical officers in Government employ has been secured for the purpose of assisting in the production of articles required for the troops at the front. As a result of the labours of Ladies' Working Parties, the War Aid Committee has sent parcels of goods for the use of forces overseas. In addition to knitted woollen garments, gramophones with records and needles, cigarettes and other articles are being sent from time to time.

• 648 To commemorate the visit to India of Generalissimo Chiang Kai-Shek and Madam Chiang, China Day was celebrated throughout the State on the 7th March 1942. On this occasion, a sum of Rs. 20,393-4-0 was collected in voluntary contributions in aid of China War Charities and the War Aid Committee added a sum of Rs. 5,000 to this amount and sent a cheque for Rs. 25,393-4-0 to Madam Chiang.

747 In response to His Excellency the Viceroy's appeal,

157 alleviating the distress of the poor. The gift rendered it possible for the Government to supply food-grains to the poor at Jammu at the cheapest possible rates, *viz.*, 15 seers of food-grains (12 seers of wheat and 3 seers of rice) per head per month, for Rs. 2-8-0 only, when in the adjoining British territory ordinary wheat was selling at Rs. 9-4-0 per maund and ordinary rice at Rs. 17-4-0 per maund. But, as the quota of wheat and gram fixed by the Government of India was drastically reduced, and the relief from His Highness' Fund had to be distributed to the poorer classes living in all parts of the State on an equitable basis, the poor relief shops in Jammu City were closed in August last.

* * * * * * *

148 His Highness has played an important part in the joint effort concerning the political future of British India and the Indian States. At the first Round Table Conference, His Highness uttered the following memorable words : " As the Allies of Britain, we stand solidly by the British connection. As Indians and loyal to the land of our birth, we stand as solidly as the rest of our countrymen for our land's enjoyment of a position of honour and equality in the British Commonwealth..... ..... Neither England nor India can afford to see this Conference end in failure. We must resolve to succeed. Difficulties shall not be insuperable. We must exercise patience, tact and forbearance and be inspired by mutual understanding and goodwill ; and we must give and take. If we succeed, England no less than India gains. If we fail, India no less than England loses." His Highness kept in touch with the subsequent conferences in London, and other deliberations held from time to time in connection either with the States or with India as a whole. Before the commencement of the talks of Sir Stafford Cripps with Indian leaders towards the end of March last, His Highness issued an historical statement, in the course of which he said that it was the duty of the Princes to show that as patriots, they were desirous that their countrymen should feel themselves the equals of nationals anywhere in the world. His Highness expressed the view that every autonomous unit of a self-governing India

648 will share its fiscal and financial advantages as well as its responsibilities and burdens, and that, therefore, such of the Princes' prerogatives as enable them to ameliorate the lot of their people should remain. His Highness urged that the Princes could not logically object to dealing with a Central Government in India which the Crown might constitute in future, and they had no reason to assume that they would not get a square deal from such a Government.

Kashmir AV1
1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3
Burusho AV7

000 Part I. of a large work, I may claim to speak with some authority as regards these districts, even if I had no other claim. The point which I wish to specially contradict at present, is the one relating to the Russians bringing themselves into almost direct contact with "the Hunza and other tribes subject to Kashmir and, as such, entitled to British protection and under British control."

D [114] 648 B 648 K 648

When I crossed the then Kashmir frontier in 1866, in the disguise of a Bokhara Maulvi, armed with a testimonial of Muhammadan theological learning, I found that the tribes of Hunza, Nagyr, Dareyl, Yasin, and Chitrál had united under the leadership of the last-named to expel the Kashmir invaders from the Gilgit Fort. My mission was a purely linguistic one; but the sight of dying and dead men along the road, that of heads stuck up along the march of the Kashmir troops, and the attempts made on my life by our feudatory, the late Maharaja of Kashmir, compelled me to pay attention to other matters besides the languages, legends, songs, and fables of the interesting races with whom I now came in contact under circumstances that might not seem to be favourable to the accomplishment of my task. I had been warned by the then Lieutenant-Governor of the Panjab, Sir Donald McLeod, whose like we have not seen again, not to cross the frontier, as the tribes beyond were supposed to be cannibals; but as I could not get the information of which I was in search within our frontier, I had to cross it. My followers were frightened off by all sorts of wild stories, till our party was reduced from some fifty to three, including myself. The reason for all this was, that the Maharaja was afraid that I should find out and report his breach of the Treaty by which we sold Kashmir to him in 1846, and in which the Indus is laid down as his boundary on the west. In 1866, therefore, at any rate, even the tenure of Gilgit, which is on the other side of the Indus, was contested and illegal, whilst the still more distant Hunza and Nagyr had more than once inflicted serious punishment on the Kashmir

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1: Leitner L-3 (1866-93) 1893? AV3 Dard

110 *Treaty between Kashmîr and the British Government.*

Kashmir AV1

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"TREATY between the British Government on the one part and MAHARAJAH GOLAB SING of JUMMOO on the other, concluded on the part of the British Government by FREDERICK CURRIE, ESQUIRE, and Brevet-Major HENRY MONTGOMERY LAWRENCE, acting under the orders of the Right Honourable SIR HENRY HARDINGE, G.C.B., one of Her Britannic Majesty's Most Honourable Privy Council, Governor-General, appointed by the Honourable Company to direct and control all their affairs in the East Indies, and by MAHARAJAH GOLAB SING in person.

ARTICLE I.

The British Government transfers and makes over for ever, in INDEPENDENT POSSESSION, TO MAHARAJAH GOLAB SING AND THE HEIRS MALE OF HIS BODY, all the hilly or mountainous country, with its DEPENDENCIES, situated to the EASTWARD of the River Indus and westward of the River Ravee, including Chumba, and excluding Lahul, being part of the territories ceded to the British Government by the Lahore State, according to the provisions of Article IV. of the Treaty of Lahore, dated 9th March, 1846.

ARTICLE II.

The eastern boundary of the tract transferred by the foregoing Article to Maharajah Golab Sing shall be laid down by Commissioners appointed by the British Government and Maharajah Golab Sing respectively for that purpose, and shall be defined in a separate Engagement after survey.

ARTICLE III.

In consideration of the transfer made to him and his heirs by the provisions of the foregoing Articles, Maharajah Golab Sing will pay to the British Government the sum of seventy-five lakhs of Rupees (Nanukshahee), fifty lakhs to be paid on ratification of this Treaty, and twenty-five lakhs on or before the first October of the current year, A.D. 1846.

ARTICLE IV.

The limits of the territories of Maharajah Golab Sing shall not be at any time changed without the concurrence of the British Government.

ARTICLE V.

Maharajah Golab Sing will refer to the arbitration of the British Government any disputes or questions that may arise between himself and the Government of Lahore or any other neighbouring State, and will abide by the decision of the British Government.

ARTICLE VI.

Maharajah Golab Sing engages for himself and heirs to join, with the whole of his Military Force, the British troops, when employed within the hills, or in the territories adjoining his possessions.

ARTICLE VII.

Maharajah Golab Sing engages never to take, or retain in his service, any British subject, nor the subject of any European or American State, without the consent of the British Government.

ARTICLE VIII.

Maharajah Golab Sing engages to respect in regard to the territory transferred to him, the provisions of Articles V., VI., and VII., of the separate Engagement between the British Government and the Lahore Durbar, dated March 11th, 1846.

ARTICLE IX.

The British Government will give its aid to Maharajah Golab Sing in protecting his territories from external enemies.

ARTICLE X.

Maharajah Golab Sing acknowledges the supremacy of the British Government, and will, in token of such supremacy, present annually to the British Government one horse, twelve perfect shawl goats of approved breed (six male and six female), and three pairs of Cashmere shawls.

This Treaty, consisting of ten Articles, has been this day settled by Frederick Currie, Esquire, and Brevet-Major Henry Montgomery Lawrence, acting under the directions of the Right Honourable Sir Henry Hardinge, G.C.B., Governor-General, on the part of the British Government, and by Maharajah Golab Sing in person; and the said Treaty has been this day ratified by the seal of the Right Honourable Sir Henry Hardinge, G.C.B., Governor-General.

Done at Umritsur, this Sixteenth day of March, in the year of our Lord One Thousand Eight Hundred and Forty-six, corresponding with the Seventeenth day of Rubbee-ool-awal 1262 Hijree.

(Signed) H. HARDINGE. SEAL.

(Signed) F. CURRIE.
" H. M. LAWRENCE.

By order of the Right Honorable the Governor-General of India.
(Signed) F. CURRIE,
Secretary to the Government of India, with the Governor-General."

2: Biscoe M-3 (1890-ca. 1920) 1922 AV4 Kashmiri
Balti AV2
Kashmir AV1

A Trip to Ladakh

and arrived at the Commissioner's camp at Kargil in time for a late breakfast. His party consisted of Mr and Mrs Beech (Beech stood six feet six inches, a giant of a man); Mrs Darrah, whose husband, a great sportsman, was awaiting her in Leh; Jack Phelps and P. H. Church, who were on a long expedition to the district of the Pang Gong Lake, a salt lake 100 miles in length, and the Chang Chenmo, after "ovis ammon" and "ovis poli." I received a hearty welcome and a real good breakfast, which I much enjoyed after my forced march to catch up this party. 000

Kargil is the capital of a district called Purik, and is inhabited by Mohammedans of the Shiah sect. Colonel Ward mentions a curious custom in connection with the burial of their dead. An aperture is left in the earth over the grave, and a rectangular box of masonry is built over this, with a small door and window. Flour is dropped down on the body; this is done at intervals for a period of three moons. Afterwards the hole above the body is closed, as also the door and window. B 764

That morning the Governor of the Province called on us. He was a Kashmiri Brahman, a little man, but from the size of his lower chest he evidently had done himself well. Captain Trench asked him to show him his statement of grain accounts, as there was a threatened shortage of food that autumn. He had received orders to keep large stores of grain in case of emergencies, the old fort on the hill having been requisitioned for such a purpose. The books were brought, and from them Captain Trench saw that his orders had been faithfully obeyed, and the fort was just bulging with grain, like the Governor's lower chest. Captain Trench was so pleased to hear of the great supplies that he told the Governor he would like to see how he had managed to store so K 648 [635] 661

2: Biscoe M-3 (1890-ca. 1920) 1922 AV4 Kashmiri
Kashmir AVI

A Trip to Ladakh

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much, and would visit the fort that very afternoon at three P.M.

At two-thirty the Governor with his suite arrived at our camp again, to invite the Commissioner Sahib and all his party to take tea with him at his house, but as it was such a hot day surely it would be more comfortable for the ladies if they and all the party came up later, say four-thirty P.M. Captain Trench accepted for the whole party, but said that he at any rate would visit the fort first and afterwards come on to tea. So we all climbed the hill towards the fort, and as we neared it the Governor again pressed Captain Trench to come straight to his house for tea and afterwards visit the fort, for was it not very hot?—and the evening-time would be cooler, etc. Captain Trench would not give in, and made straight for the fort, we all following him.

When we all entered through the large gateway into the quadrangle Captain Trench asked the Governor where the store-rooms were. The Governor pointed towards a certain door. Captain Trench asked the Governor to have the door opened, whereupon he called to a chaprasi to go and bring the keys. The chaprasi remained absent a long time, so the Governor again asked Captain Trench to come to his house for tea while the keys were being fetched. But no, Captain Trench was firm on the point, he would see the store first, and asked the Governor to hurry up his chaprasi. So another man was sent after the first. At last the servant arrived, breathless, with a huge bunch of large keys, and commenced trying to—or, to be truthful, pretending to—open the great lock. He went through the whole lot, but no key would fit it. So the Governor again broached the subject of tea, and apologised for the foolishness of his servant, explaining that the man with the right set of keys had left the

2: Biscoe M-3 (1890-ca. 1920) 1922 AV4 Kashmiri
Kashmir AV1

office with the keys. So Captain Trench asked the Governor to send a man after him and fetch the keys. He said that he would, but this servant with the keys lived a long way off, and it would all take time, and again mentioned tea first.

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Captain Trench's patience was beginning to give out, and he said: "Do not bother about the keys: we will soon burst that door open with that big beam," pointing to one leaning against the wall.

The Governor begged him not to do that, for he would send a man running to fetch the right keys. In an extraordinarily short time, considering the great distance this man was supposed to have covered, the man arrived, puffing and blowing, playing his part well, with another (?) great bunch of keys, though uncommonly like the first bunch which had proved useless.

The keys were applied, but the lock refused to be opened. Again the Governor expressed his sorrow for the delay, and was about to suggest tea once more, when the battering-ram again was mentioned, and Captain Trench made a move towards it. Then the Governor, seeing his game was up, gave a sign, and the key turned the lock and the door swung open. Captain Trench went in; the great store-room was entirely empty: not one single sack of grain was there.

Captain Trench came out and said to the Governor: "Why did you bring me to this empty store-room? I want to see your stores of grain, and not empty rooms. The Governor apologised to Captain T., and swore at his servants for having made fools of them all, and ordered them at once to open those store-rooms where the grain was. The servants' faces were a study, and their hands and knees literally shook, as they did not know which orders they were to obey—the ones given by the Governor

2: Biscoe M-3 (1890-ca.1920) 1922 AV4 Kashmiri
Kashmir AVI

A Trip to Ladakh

648 661 before the arrival of Captain Trench or the ones now given. However, the Governor pointed to another door, and ordered it to be opened. Again there was going to be the same waste of time over the keys, when Captain T. cut it short by stepping towards the battering-ram and asking me to help him.

Then the door was opened, and we found this store-room also absolutely empty. At last the play was over —the chief actor, forgetting all his greatness, fell on his knees before Captain T., and with hands in the attitude of prayer pleaded for mercy. Captain Trench told him to go home, and he would see him at the Public Durbar next day. So our tea with the Governor was off, and we went back to camp with much to think about. Captain Trench had caught out this scoundrel properly, but how about providing grain for the people under his care with an empty store-house? Next day was a very great day. Officials of all sorts came pouring in from all sides on their ponies—some from villages 100 miles or more distant. There were Chaukidars, Chakdars, Lambardars, Zaildars, Tehsildars, Thanidars, and I do not know how many other dars and small rajas and wazirs, with their retainers, all in their best clothes. It was a great sight. All were on the tiptoe of excitement, for they had heard how the Sahib had caught out the Brahman Governor. A few were anxious and sad, for had they not worked with him and shared in some of the loot; but the great majority had known of this wholesale robbery, but had not dared to mention it, for was not the Governor a great man, of a noble family, and in high favour at Court.

648 695 Captain Trench soon made it plain what he thought of this great scoundrel. It was a treat watching the faces of the multitude as this villain received his deserts. I

2: Biscoe M-3 (1890-ca. 1920) 1922 AV4 Kashmiri
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648 would not have missed that Court of Justice for anything.
695 There we all were, in a circle, sitting in an orchard near the rushing river, and surrounded by the great mountains as silent witnesses at the great Court of Justice.

000 Captain Trench must have been very tired after it all, but he possessed a great heart, and was always brimming over with spirits and humour, so I don't think he had a sleepless night. He had done an unpleasant duty uncommonly well, and he had reason to be proud of it.

That night must have been a very unpleasant one for the Governor, but it was also an exciting one for our camp near the river, for we were wakened by a tremendous gale of wind. We were all soon out of bed trying to hold our tents up, and hang on to our property. I was myself soon sprawling on my bed with my tent on the top of me, and there remained until the wind had blown itself out. It was somewhat annoying to find myself defeated in this manner, but it had its amusing side also.

The following day we commenced our march towards Leh. Two of the marches were overlong and very hot, as there was no shade, and the reflection of light and refraction of heat from the wall of the rocks we passed made it rather trying. One was very thankful to have dark glasses. We started at four-thirty punctually every morning, and marched till ten A.M. to some shade, where we stayed till the evening, and then finished the march in the cool.

It was an interesting sight to watch the caravans from Central Asia and China passing, with the loads carried often on yaks, and some even on sheep's backs, the sort of sheep which grows a broad fat tail, which swings about most uncomfortably as the animal walks. The idea of loading sheep is a very practical one, for when

2: Biscoe M-3 (1890-ca. 1920) 1922 AV4 Kashmiri
Kashmir AV1
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W.T. 574 526

which gives most grateful shade in the hot summer weather.

As it is very broad, it is the polo ground. It seemed most strange to see the players dashing up and down the main street, often hitting the ball into the shops. Fortunately the shops in Leh do not possess glass windows, otherwise polo in that street would be an expensive amusement.

K 648

Captain Trench was finally escorted to the Residency, which was a two-storeyed stone building in quite a nice garden. There is not a great selection of trees in Leh, poplars and willows being all that I remember seeing in this part of Ladakh, but in lower Ladakh there are apricot, apple and pear trees.

The Commissioner's chief duty is to look after the traders' interests on this main caravan road from India to Central Asia, Yarkand, Turkestan and to China.

W.T. 797

I went to the Moravian missionaries, who had kindly invited Dr E. F. Neve and myself to stay with them. They have been doing a great and useful work here for many years, by means of hospital, schools, and visiting the people in their homes. They had then a congregation of about thirty Christians.

The history of one of them with whom I was connected for some years is interesting. A certain monk in a monastery in Nubra was dying, and he sent for one of the missionaries whom he knew to visit him. Nubra Valley is some fifty miles from Leh over the other side of the Kardang Pass, 17,400 feet high.

The missionary went at once, and was in time to see him before he died. The monk told him that he heard the Gospel through the preaching of the missionaries, and believed in Christ as his Saviour, but had not been bold enough to confess openly on account of the persecution

113, 651, 647 Kashmir AV1

[For information on the taxation system in Kashmir as administered from Jammu, see 1: Lawrence, AV4 Kashmiri, category 116, Chapters XVII and XVIII, pp. 399-453. -- Analyst]

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

some contact with it occurred indeed during the time from the sixteenth century onwards from the passage near, if not through, the country of the Mughal Emperors of Delhi towards Kashmir; or again when one of the Western invaders of India swept along at the foot of the hills, and the hill-men were able to annoy his armies while congratulating themselves on the rugged character of their own country, which made it by its poverty unattractive and by its difficulty of access even repulsive to those bent on rapid conquest and plunder. A little after the middle of the last century we find that the power of the Jummoo ruler, exercised either directly or by feudatory chiefs owing allegiance, extended eastwards to the Rávi River or nearly so, westwards to some miles beyond the Chinâb, southwards for some little way into the plains, and northwards as far as the beginning of Middle Mountains. The feudatory chiefs, those for instance of Akhnûr, Dalpatpûr, Kiramchi, &c., governed their own subjects, but to the ruler of Jummoo they paid tribute and did military service. During a portion of the year they would be present at Jummoo itself, attending the court of the ruler and holding separate ones themselves. At this day various spots in that town are remembered where each of these tributaries held his court on a minor scale. Doubtless there was some petty warfare, resulting sometimes in an extension and sometimes in a contraction of the power of the central ruler; but usually the chiefs were more occupied in sport than in serious fighting, and the various families continued in nearly the same relative positions for great lengths of time.

175 642 631 [651] [701] [554]

The rest of the Outer Hills and some of the Middle Mountain tract were thus occupied:—Eastward of Jummoo there were independent rulers at Basoli and Kishtwâr, of Râjpût caste, some few details of whose history will be given as we come in our geographical survey to each of those places. North-westward of Jummoo were the two small states of Bhimbar and Râjôri, whose rulers were Muhammadans, Muhammadanised descendants of Râjpût Rajas, still bearing the Hindû title of Râja and still recognized as belonging to certain subdivisions of the Râjpût caste. These two had, I think, become more closely connected

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2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1
Dard AV3

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together, these two are covered with twigs again; on these animals are made to cross, the small sure-footed mountain horse with load gingerly steps forward and slowly proceeds for there is no turning back. In one place at least there still remains a sort of pulley "bridge". This consists of a thick plaited leather rope—some six or eight strands strong. The traveller sits in a rope loop which is suspended from another ring which runs on this rope. He has a line attached to his precarious seat and with this is pulled across, rather after the fashion of a breeches-buoy.

In places the road is made by driving stakes of wood into the rock face, others are rested across these and covered with shale. It is surprising how loose the track will get, how many stakes will have rotted, how close to the cliff face a man will have to get because of the weakened portion, before it is repaired. I have been told by more than one that it was not thought necessary to mend a rope bridge or a made-up, shelf-like track until someone had fallen through or over it. This was explained to me in all seriousness just as I was about to cross one after commenting on the frayed handrail.

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The most generally known Gilgit Road is that which goes from Srinagar to Gilgit, a distance of about two hundred and twenty-five miles—fifteen marches. Until close on the end of the last century, the mere mention of the Gilgit Road to a Kashmiri villager terrified not only him but his whole family, for at Gilgit a garrison was maintained by the Kashmir State; this had to be kept supplied, and forced labour—known as "beggar"—was "recruited" for the work. The so-called road was then but a track which could not be used for pack ponies, with the result that coolies had to carry the loads, and the Kashmir State sepoys press-ganged these men from outside the city. On news reaching the villages that the soldiers were searching out coolies, the able-bodied men and usually the whole village made for the hills or forests leaving only the very old and the sick behind. There they would remain until all possibility of the men being taken had passed. If they were so unfortunate as to be caught unawares, only large bribes would buy the sepoys off; for the rest, the families wept and prayed. Even then the aged fathers would not give up hope and followed the troops to where they had collected, for many more men than were needed were brought

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

499 to that centre, and here a few could still be bribed out. It was
651 known that a large percentage would never return to their families. The years thinned the breadwinners, the fields were tended and the crops gathered by the old and very young.

[482] The hundreds of coolies were collected together at Bandipura; here they were loaded up with the sacks of food for the garrison, loads which were two and even three times the recognised pack of fifty pounds. In addition to this they had to carry their own rations, these being about two pounds of rice per day, a carrying crutch, a frame of sticks, rope for the back load, and topping all, a bundle of straw with which to make the straw shoes they would need. Their clothes and protection consisted of whatever they had brought for themselves; most had somehow managed to bring a blanket. It is little wonder that dozens died on the way, as they crossed the snow passes, slipped on the rough track, or dropped from weakness and exposure.

[567] The dreadful thing was that even when they eventually reached Gilgit there was always the chance that they would be sold into slavery or captured by the tribesmen of that part. Tyndale-Biscoe tells of the grandfather of one of his servants, who had been forced to make this march, being exchanged for a Chinese dog; later he escaped and somehow managed to return to the Valley to tell his story. And it was not unusual for those fortunate ones who were returning to be press-ganged again to carry loads that dead or sick men in caravans following had dropped; whilst there was no assurance that next year they might not again be taken.

499 Then the threat of the Russian advance into India through
648 Kashmir caused the Government of India to take over this Gilgit garrison, and in order to ensure maintenance of lines of communication, in 1892 a military road was made between Gilgit and Bandipura, the place where the coolies had been loaded, for there already existed a road as far as that town. The making of the road in those days was a great engineering achievement in the short space of time that it took. Pathans from the North-West Frontier were used for the work, at times they worked with spade in the hand and rifle at their elbow, the way being through tribal areas where the peoples resented the

499 that the old bridges had weathered many a serious flood. Not long ago two of the bridges, the Habba Kadal and the Zaina Kadal, had rows of shops on them reminding one of Old London Bridge, but these have now been cleared away.

487 491 Srīnagar to Gilgit. The distance by road from Srīnagar to Gilgit is 228 miles, and the traveller can reach Bandipura at the head of the Wular Lake by boat or by land. The Gilgit road, which cost the Kashmīr State, in the first instance, 15 lakhs, is a remarkable achievement, and was one of the greatest boons ever conferred on the Kashmīri subjects of the Mahārājā. Previous to its construction supplies for the Gilgit garrison were carried [651] by impressed labourers, many of whom perished on the passes, or returned crippled and maimed by frost-bite on the snow or accident on the goat paths that did duty for roads. The journey to Gilgit before 1890 has been aptly compared with the journey to Siberia. Now, supplies are carried on ponies and the name Gilgit is no longer a terror to the people of Kashmīr.

133 132 From Bandipura a steep ascent leads to the Raj Diāngan pass (11,800 feet), a most dreaded place in the winter months, when the cold winds mean death to man and beast. Thence through a beautifully wooded and watered country, past the lovely valley of Gurais, down which the Kishangangā flows, the traveller has no difficulties till he reaches the Burzil pass (13,500 feet), below which the summer road to Skārdu across the dreary wastes of the Deosai plains branches off to the north-east. This is a very easy pass in summer, but is very dangerous in a snowstorm or high wind.

Descending from the Burzil the whole scene changes. The forests and vegetation of Kashmīr are left behind, the trees are few and of a strange appearance, and the very flowers look foreign. It is a bleak and rugged country, and when Astor (7,853 feet) is left the sense of desolation increases. Nothing can be more dreary than the steep descent from Doian down the side of the arid Hattu Pīr into the sterile waste of the Indus valley. It is cool at Doian (8,720 feet); it is stifling at Rāmghāt (3,800 feet), where one passes over the Astor river by a suspension bridge. The old construction was a veritable [681] bridge of sighs to the Kashmīr convicts who were forced across the river and left to their fate—starvation or capture by the slave-hunters from Chilās. A little cultivation at Bunji relieves the eye; but there is nothing to cheer the traveller until the Indus has been crossed by a fine bridge, and 30 miles farther the pleasant oasis of Gilgit is reached.

Tibet via Leh. In 1904–5 the total value of this trade was 61·2 lakhs. It is subject to considerable fluctuations owing to great physical difficulties, the keen rivalry of Russia, and the passive obstruction of Tibet. During the ten years ending 1901 the average value was 44·3 lakhs, the maximum being 62·2 lakhs in 1895–6, and the minimum 30·1 lakhs in 1891–2. The imports from Central Asia into Ladākh amounted to 17·8 lakhs. Of this, about 14 lakhs came from Chinese Turkistān and the balance from Tibet. Goods to the value of 11·3 lakhs found their way to the Punjab via Kashmīr, others going via Kulū. The chief articles were raw silk (5·9 lakhs), Russian gold coins (4·3 lakhs), raw wool (3 lakhs), and *charas* (2·2 lakhs). The exports from Ladākh to Central Asia amounted to 11·4 lakhs. Of this, goods to the value of 10 lakhs went to Chinese Turkistān and the remainder to Tibet. The more important articles of export were: European cotton piece-goods (3·4 lakhs); coral (1·2 lakhs); silk goods, European (1·8 lakhs), Indian (Rs. 54,000). The value of trade passing from India to Ladākh was 14·3 lakhs. 439

Means of communication.

The nature of the country renders communications difficult. In the valley proper the Jhelum forms a great waterway, but other rivers are not navigable. Throughout the greater part of the State the roads are chiefly fair-weather tracks and are not used for wheeled traffic. A cart-road has, however, been constructed from Srīnagar, through Bāramūla and down the Jhelum valley to Abbottābād in the North-West Frontier Province and to Murree in the Punjab, while another cart-road is being constructed from Srīnagar to Udhampur. The principal roads within the State lead from Srīnagar to Islāmābād and Jammu over the Banihāl pass (9,200 feet); to Shupiyan, Bhimbar, and Gujrāt in the Punjab over the Pīr Panjāl (11,400); to Gandarbal and Ladākh over the Zoji La (11,300); and to Gilgit over the Rājdiangan (11,700), and Burzil (13,500), or Kamrī (13,100). Much has been done in recent years to improve these routes, and a number of smaller roads, such as that from Srīnagar to Gulmarg, which is practicable for tongas. A road cess amounting to 2½ per cent. on the revenue has been imposed, in place of the forced labour which used to be exacted. The Jhelum is crossed by a number of wooden bridges on the cantilever principle at Srīnagar, and over the hill torrents swing frail suspension bridges consisting of cables made of plaited twigs or buffalo hide. The latter sometimes reach a span of 300 feet, and are renewed every three years, if they have not been carried away meanwhile by floods. 505 491 [651]

3: Imperial Gazetteer G-3 (1889-95) 1909 AVI Kashmir AVI

public works (30·8 lakhs), military (13·8 lakhs), privy purse and courts (10·9 lakhs), scientific and minor departments (2·1 lakhs), and land revenue (6·1 lakhs). The State is very prosperous, and has more than 46 lakhs invested in securities of the Government of India. 652

Currency. 436

The British rupee is now the only rupee used in the State. Previously three coins were current: namely, the *Akbar* rupee, value 8 annas, bearing the letters J.H.S. (these letters have given rise to many stories, but they were really a mint-mark to indicate Jammu, Hari Singh); the *shikki* rupee, value 10 British annas; the *Nānak shāhi* rupee, value 12-16 British annas.

Weights and measures. 80f

The *kharwar* or ass-load, which has for centuries past been the standard of weight, is equivalent to 177⅔ lb. The word is usually abbreviated to *khar*. Land measures are calculated not by length and breadth, but by the amount of seed required by certain areas of rice cultivation. It has been found by measurements that the *kharwar* of land—that is, the rice area which is supposed to require a *kharwar's* weight of rice-seed—exactly corresponds to 4 British acres. For length, the following measure is used:—

1 *girw* = 2¼ inches.
16 *girws* = 1 *gaz*.
20 *girws* = 1 *gaz*, in measuring *pashmina* cloth.

There is no sealed yard measure in Srinagar, but from frequent experiment it was found that the *gaz* of 16 *girws* is about ½ inch longer than the British yard.

Land revenue. Tenures. 423 651

The land revenue system has been described as *ryotwāri* in ruins. It is probable that the methods of administration introduced under Akbar led to a fictitious joint responsibility, but this was never fully accepted. The land was regarded as the absolute property of the State, and the cultivators were merely tenants holding from year to year, with no rights in the waste land. Within the village, however, the cultivators recognized the acquisition of what may be called a right of occupancy acquired by long prescription (*watāi*). At the settlement which commenced in 1887 this custom was accepted by the State, and permanent hereditary rights were conferred on persons who agreed to pay the assessment fixed on the land entered in their names. The right is not alienable by sale or mortgage, and the holder is called an *asāmi*. Besides the ordinary village occupants there were grantees, but these have gradually been converted into *asāmis*.

Settlement. 651

Under the local Sultāns the State share of produce was

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reckoned at one-half, and this was increased to three-quarters by the Mughals. In the absence of any survey or record of rights, the revenue administration was harsh and corrupt. Land agents called *kárdárs* were appointed who parcelled out the land annually, the area of land allotted to each family being regulated by the number of individuals it contained. The State took three-fourths of rice, maize, millets, and buckwheat, and nine-sixteenths of oilseeds, pulses, and cotton. In 1860 the share was reduced to one-half, and villages were made over to contractors called *chakladárs*, who robbed the cultivators and the State. An attempt was made in 1873 to introduce a *ryotwárí* settlement for three years, but the interests of the *chakladárs* and corrupt officials were too strong to allow such an innovation. Abul Fazl, in the *Ain-i-Akbari*, notes that revenue was chiefly paid in kind in Kashmir, and it was not till 1880 that a so-called cash assessment was introduced. This was made by taking the average collections for the previous three years in each village, and adding a considerable proportion, never less than 30 per cent.; but as a matter of fact, it was left to an official to decide how much revenue would be taken in cash, and how much in kind. There was no pretence of inspecting villages, or of distributing the demand fixed for a whole village over separate holdings, and the dislocation caused by the famine of 1877-9 added to the evils of such summary procedure. Two years later a system of auctioning villages was introduced, which led to even greater abuses, while the commutation rates for grain were altered, so as to injure the cultivators.

In 1887 a regular settlement was commenced in the valley by a British officer, lent by Government. It was preceded by a complete survey, and the revenue was fixed for ten years. Villages were classified according to their position, and standard out-turns of produce were calculated. In estimating the produce, allowance was made for walnut-trees, fruit-trees, apricots, and honey. The assessment was also checked by considering the collections in previous years and reports made by former contractors. Its moderation and even distribution are attested by the return of the cultivators who had fled during the disastrous famine. When the settlement was completed in 1893, it had cost 3·4 lakhs and had raised the revenue by 1·9 lakhs annually. A revision was commenced in 1898 and completed in 1905, the methods employed being similar to those followed at the first regular settlement. This has further raised the revenue in the valley from 13·4 to 17 lakhs, or by

27 per cent. The incidence of revenue varies from about 10 annas to Rs. 12 per acre, and represents an all-round rate of about 30 per cent. of the gross produce. Regular settlements have also been completed in other parts of the State, such as Gilgit, Jammu, and Baltistán. The total receipts from land revenue amounted to 38·9 lakhs in 1905–6.

Miscellaneous revenue. Excise.

The Excise department of the State is chiefly concerned with the manufacture and sale of liquor, including wine and brandy, at the Gupkar distillery. In 1900 the administration was examined by an officer lent by the British Government, and as a consequence private distilleries in the province of Jammu were entirely closed. The total receipts in 1900–1 were only Rs. 50,000, but by 1905–6 they had risen to Rs. 1,37,000.

Stamps.

In 1905–6 the total revenue from stamps was 2·22 lakhs, of which 1·6 lakhs represented receipts from judicial stamps.

Customs and octroi.

A considerable income is derived from customs and octroi levied on the trade which passes into the State. The receipts amounted to 9·2 lakhs in 1905–6.

Cesses.

Cesses are levied, amounting to 12½ per cent. on the land revenue, for the following objects: payments to *lambardárs* (village headmen), 5 per cent.; *patwáris* and *zaildárs*, 4½ per cent.; education, ½ per cent.; and roads, 2½ per cent.

Municipalities.

There are two municipal committees in the State, one at Srinagar, and the other at Jammu, presided over by the Chief Medical Officer, Kashmir, and the governor of the Jammu province, respectively. The members are nominated by the Darbár as representatives of different communities. There is no separate municipal fund; the State provides the expenditure for municipal and sanitary purposes, while the receipts, such as octroi, are likewise credited to the general revenues. The expenditure in 1905–6 was Rs. 91,000, of which Rs. 6,400 was met from fees and taxes and the balance by a grant from the State. In other towns conservancy establishments are maintained, which are under the municipal committee of the province in which the town is situated. Great improvements have lately been made in the drainage system of Jammu town.

Public works.

The expenditure on public works in 1905–6 was 30·8 lakhs, and will always be heavy. The maintenance of long lines of communication between Kashmir and India and between Kashmir, Gilgit, and Ladákh, the cost of buildings in Srinagar and Jammu, and the enormous losses which have to be repaired when great floods and earthquakes occur render a large annual outlay inevitable. The road from Kohála to Bíramúla alone

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TABLE IV

Principal Sources of Revenue, Kashmîr

(In thousands of rupees)

	1895-6.	1900-1.	1905-6.
Opening balance	29,53	41,12	38,26
Land revenue	35,73	38,78	38,91
Customs and octroi	4,22	7,61	9,18
Grazing fees	2,37	3,33	4,84
Excise	37	50	1,37
Receipts from State property in India	1,91	42	36
Stamps	1,37	1,75	2,22
Courts of law	27	30	32
Jails	5	7	19
Post Office	11	...	...
Telegraphs	3	6	8
Scientific and minor departments	7,71	2,70	2,22
Sericulture	7	2,67	14,02
Interest	81	1,49	2,98
Forests	8,09	8,83	13,01
Military	25	29	35
Public works	14	48	58
Miscellaneous	3,90	5,28	2,36
Total	67,40	74,56	92,99
Debt and remittances	1,42,70	1,77,04	3,61,73
Grand total	2,39,63	2,92,72	4,92,98

Durand G-3 (1888-93) 1900 AVI Kashmir AVI

482 arrived I found one man carrying it, a large solid leather kit bag, and his own rations. The weight was at the least a hundred and fifty pounds. I was extremely angry, and made it very unpleasant all round, as plenty of coolies had been arranged for.
563 Nothing of the sort ever occurred again, but my orderlies told me, and I saw enough to show that the report was true, that the sepoys treated the coolies like dogs, and beat them as they would a beast of burden. The fact is, the Kashmiri villager proper, to which class our carriers belonged, comes of a race that has been mercilessly oppressed for centuries by
[798] foreign Mahomedan rulers from India. Being a Mahomedan, he has been specially ill-used since Kashmir passed under Hindu rule. The sepoys and officials of all classes are almost to a man Dogras and other Hindus who have absolutely no sympathy
[147] with the Kashmiri. The race is physically fine, great, strong men and well fed, but morally they are, what their oppression has made them, liars and pitiful cowards, who cringe to the stick of the sepoy like
651 spaniels. My coolies said they were never paid when
661 employed on Government work, and that they generally had to supply their own rations. They certainly expected no pay on this occasion, and were delighted and astonished beyond measure when I saw them paid myself. The Durbar made nothing by the transaction when coolies were impressed, it was duly charged for their hire, but the money stuck in the hands of those drawing it. A new era has now opened, owing to the revenue settlement carried out by my friend, Mr Walter Lawrence, a distinguished member of the Indian Civil Service, whose services

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

651 were lent to the Durbar for this purpose by Govern-
661 ment. The villagers are no longer liable to be dragged out for forced labour if they do not satisfy the extortionate demands of tax collectors and plundering officials. But it will take many a long year before the Kashmiri becomes a man.

487 The next few marches are up the valley of the
133 Kishengunga, one of the most beautiful in Kashmir.
137 The road runs for the most part near the river, through fir forest and thickets of deciduous trees and bushes, amongst which the white Persian lilac and wild roses show in great profusion. At the lower end of the valley is a splendid grove of branching poplars, beyond which, near Gurais, are a few miles of open cultivation and stretches of meadow land. The steep hill sides for the most part, however, close in on the river; the slopes facing north covered with forest, those facing south bare of trees but grass grown, as is usual in the Himalayas, where the summer sun burns up the southern exposed slopes too much to permit of young woods growing. The mountains rise in grand peaks, broken into precipices hung with fir and birch, and interspersed with alpine meadows.

133 The height of the Gurais valley is about eight thousand feet, and the climate as near perfection in spring, summer, and autumn as can be found on earth.
000 We habitually marched early for the sake of the coolies, starting any time after four or five, stopping to breakfast at some tempting spot, where we would spend most of the day reading or wandering off the road in search of views and game, and finally reaching camp some time in the afternoon. It was the existence of the nomad, the charm of which once tasted

423 and had since been declared by a competent court to be such. They were granted *assami* rights in subsequent Settlements.

In Ramnagar, Basohli and Mirpur Tehsils of Jammu Province also, almost all lands were owned by the State, but the land-holders were *malguzars*. They enjoyed the right of selling and mortgaging land. In other parts of Jammu Province, some of the lands were held by the Government, and there were numerous occupancy tenants in addition to tenants-at-will. The remaining lands in which the people enjoyed proprietary rights were parcelled out for cultivation to tenants, who had either occupancy rights, or rights of tenants-at-will.

In 1933, His Highness was pleased to grant proprietary rights to *assamis* in Kashmir Province and the Frontier district as well as to occupancy tenants in Jammu Province, in order to create in them a greater sense of self-respect, and self-reliance. The payment of *nazarana* was waived, as a matter of grace. In order, however, to check alienations in favour of non-agricultural classes, the Land Alienation Act and the Right of Prior Purchase Act were enacted, and alienation of land by the land-holder beyond one-fourth of his holding except with the permission of the Wazir Wazarat was prohibited for the first ten years.

No occupancy tenants under the Government exist in Jammu and Kashmir Provinces now. But such tenants exist in the Frontier district, where the *zamindars* were previously allowed to break waste land up to 20 kanals in each individual case. On the recommendation of the Glancy Commission, this limit was removed. Further, lands brought under cultivation prior to S. 1990-91 (October-November 1933) were ordered to be shown as lands held under proprietary rights and lands brought under cultivation subsequent to that date to be shown as lands held under occupancy rights of the cultivators. The *zamindars* of the Frontier district are thus the only occupancy tenants directly under the Government at present.

651 **Settlement.**—The assessment of land revenue, though one of the many functions of the Settlement Department, was perhaps the most important. The standard for fixing revenue in places where the Government did not enjoy

proprietary rights was the same as in the Punjab, namely 651
"half net assets" or half the profits of the proprietor from land cultivated by tenants-at-will. To arrive at the percentage represented by "half net assets," some deductions were made from the gross produce, 8 per cent. to 10 per cent. altogether, on account of customary payments from the common harvest heap before division. This left the divisible produce at about 90 per cent. At the prevailing rent-rate of half the produce, the net profits of the proprietors would be 45 per cent. of the gross produce, which could leave the share of the State at 22½ per cent. Where cash rents were common, which was seldom the case, another set of "half net assets" was obtainable by the simple process of dividing by two the average net cash rent per acre of a given class of land. Where the State held proprietary rights in all land, as in Kashmir, it was in theory entitled to half the gross produce, which it actually took before the first regular Settlement, but this was changed subsequently, and the standard fixed at 30 per cent. of the gross produce.

Record-of-Rights.—The "*Misal-i-Haqqiyat*" or the 423
Record-of-Rights incorporates in a continuous form all 651
facts relating to each holding and field, and these include, among other things, areas, class of soil, source of irrigation, number and kind of trees, rights of holders and tenants, rents, revenue and cesses and statement of special village customs and of rights in irrigation. Details of *jagirs* and other revenue-free grants and genealogical tables of right-holders are also incorporated in the Record-of-Rights. Changes in the Record-of-Rights in respect of revenue or right-holders, are recorded after every four years in what is known as quadrennial or *Charsala Jamabandi*.

Civil Divisions.—For purposes of civil administration, 631
the State is divided into three parts :—

(1) the province of Jammu,
(2) the province of Kashmir, and
(3) the district of Ladakh.

Consequent on the transfer on lease of the Trans-Indus *illaqa* to the Government of India, the Cis-Indus area comprising Tehsil Bunji which was formerly included in the Gilgit district was amalgamated with the Ladakh district during S. 1992-93 (1935-36). It has, however, now been placed under a Revenue Assistant and is included in the province of Kashmir. The heads of the revenue

[651] 631 The heads of the revenue administration in the provinces of Jammu and Kashmir are the two Governors, while the Ladakh district is under a Wazir Wazarat.

Each province is divided into districts called Wazarats and each district is divided into several Tehsils. Some Tehsils also have sub-divisions called Niabats under them. A statement of these divisions is given below :—

Province.	District.	Tehsil.	Niabat.
Jammu	Jammu	1. Jammu.	
		2. Samba.	
		3. Akhnoor.	
		4. Ranbirsinghpura.	
	Mirpur	1. Mirpur	Naushera.
		2. Bhimber.	
		3. Kotli.	
	Udhampur	1. Udhampur.	
		2. Ramban.	
		3. Ramnagar.	
		4. Bhadarwah.	
		5. Kishtwar.	
	Reasi	1. Reasi	Gulabgarh.
		2. Rajouri.	
	Kathua	1. Kathua.	
		2. Jasmergarh.	
		3. Basohli.	
Kashmir	Anantnag	1. Anantnag.	
		2. Kulgam.	
		3. Avantipura.	
		4. Srinagar.	
	Baramulla	1. Baramulla.	
		2. Sripratapsinghpura.	
		3. Uttarmachipura.	Gurez.
			Sopore.

487 Pir Panjal route. In the reign of Maharaja Ranbir Singh, visitors generally used this way. It had been the favourite route of the Mughal emperors and nobles, and the remnants of the Mughal *sarais* are still to be met with almost at every halting place. The nearest railway station for this route is Gujrat. The distance from Gujrat to Bhimber, which was about thirty miles, could be covered by cart. From Bhimber, Srinagar could be reached in 12 marches of 10 to 15 miles each. The high Pir Panjal range had to be crossed on this route. Thana Mandi lay at a distance of 70 miles from Bhimber. A traveller could take the Poonch route from Thana Mandi and complete the journey in 8 marches by way of Uri. This was, however, difficult and not much favoured.

491 It will thus be seen that the construction of the two roads connecting the Punjab with Srinagar was no mean achievement. Lakhs of rupees were spent on the *pucca* bridle road to Gilgit. Another bridle road connected Srinagar with Leh in Ladakh. Considerable expenditure was incurred on the maintenance and repairs of these roads, all of which passed through difficult mountainous countries. In 1894, the postal service of the State was amalgamated with the imperial service, and in 1897, His Highness' Government entered into an agreement for exchange of services between the State and the Imperial telegraph systems.

205 648

651 In 1887, His late Highness requisitioned the services of a British Officer from the Government of India for the purpose of land settlement. But the real credit for the settlement must go to Mr. (afterwards Sir) Walter Lawrence, who was appointed Settlement Commissioner in 1889, and who brought great sympathy and understanding to bear on his task. The first settlements in Jammu and Kashmir were completed in seven years. The settlement of Astore and Gilgit was completed in 1894. The main features of Mr. Lawrence's work which had the complete approval of His late Highness and the State Council were :—

(a) The State demand was fixed for 10 years.

(b) As a first step towards substitution of payment in cash for payment in kind, the proportion of the latter was so fixed as to cause the least hardship to the cultivators and maintain the confidence of the city population.

(c) The sepoys who attended at harvest to coerce 651
the cultivators were removed.

(d) *Begar* in its more objectionable form was abolished, and the cultivators who had abandoned their lands for fear of being impressed under *begar* were recalled and settled on their lands.

(e) Occupancy rights of *zamindars* in undisputed lands were confirmed.

(f) Careful enquiry was made into the status of privileged holders of land. The special rates were continued for the term of the first Settlement, but were made subject to re-assessment. Lands in excess of the sanctioned area were, however, assessed at the ordinary rates, even in the case of privileged holders.

(g) Waste lands were entered as *khalsa*, but preferential right for acquiring such lands was granted to *assamis*.

(h) Permanent but non-alienable hereditary occupancy rights were granted to those who accepted the first assessment so long as the revenue was paid.

(i) All land was carefully evaluated on the basis of the next produce, previous collections and the possibility of irrigation.

Mr. Lawrence's work was followed after him by a succession of Settlement Officers. By 1912, practically every Tehsil and district directly administered by the Government was settled either for the first time or in revision. The State share of revenue was fixed at 30 per cent. of the gross produce:

Elementary education was provided throughout the 871
State. Two first grade colleges and two technical schools besides nearly 50 secondary schools and over 600 primary schools were established. Two *zenana* Hospitals at 743
Srinagar and Jammu and over 60 dispensaries in the *mufassil* were opened. Municipalities were established to 364
look after the sanitation and water supply of the cities. Several irrigation canals were constructed in both the 312
provinces. The longest of these, the Ranbir Canal, now serves an area of over a lakh of acres. Tanks were constructed in the *kandi illaqa* of Jammu. Electric installa- 377
tions for lighting and supply of power to factories and workshops were erected in Kashmir and at Jammu. A Flood Spill Channel for diverting the waters of the Jhelum 312
at the time of floods was constructed. Dredging

practically the whole of the life of the people in different 647
spheres. I shall make an earnest appeal to you to make a 657
response to the command in the spirit in which it has been
issued and to try for yourselves whether co-operation is 185
not more fruitful than mere non-co-operation, when you
are called upon not merely to pass resolutions. But to
recommend definite proposals for the amelioration of your
fellow citizens."

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The status of cultivators of land, whose condition [566]
was little better than that of serfs before the introduction
of Settlement of land, has been improved considerably. 651
The maximum State share of revenue is fixed at 30 per
cent. of the gross produce, and suspensions and remis-
sions are granted from time to time. The term of a
Settlement has been extended to 40 years. Long
before the establishment of the Praja Sabha, His Highness
had studied conditions of life in the interior of the State
by extensive tours. He had also introduced an effective 625
method of keeping in touch with the rural population
through conferences of the representatives of each Tehsil
in Jammu and Kashmir held annually at the headquarters
of the Government. This form of consultation with
popular representatives gave His Highness a more intimate
knowledge of the real needs and requirements of the
masses. As a result of the representations made at these
conferences and the discussions that followed, attention
was directed towards the improvement of means of com-
munication in the villages, improvement of livestock,
grant of cultivable land as *nautor* and provision of more
facilities for education and medical relief in the villages. 426
The Agriculturists' Relief Act was enacted, several years
before the institution of the Praja Sabha, to protect the
agriculturists from the extortion of money-lenders who
charged high rates of interest, and was the first of a series
of legislations for the protection of the agriculturists. It
prescribed the maximum rates of interest and empowered
the courts to examine the accounts of a loan and to fix
instalments for discharging debts on the basis of the paying
capacity of the debtor. Special *ailans* were issued
declaring agricultural holdings, livestock, agricultural imple-
ments, seeds, etc., as non-attachable for redemption of

426 decrees by civil court. About 4,000 co-operative credit societies with a working capital of about Re. 1 crore [646] provide facilities for credit to agriculturists. The Praja Sabha has a good record of progressive laws passed ever 423 since its inception.[1] The Right of Prior Purchase Act has imposed restrictions on the alienation of agricultural lands, and recognized the right of pre-emption among agriculturists in respect of such land. The Land Alienation Act has further protected the interests of the agriculturists, and stopped transfer of agricultural land to non-agriculturists. 426 The agricultural classes have been defined. The Aid to the Agriculturists and Land Improvement Act provides for grants of loans for improvement of land and relief of distress and the repayment of these loans by easy instalments. In special circumstances under this Act, the payment of particular instalments of a loan may be suspended 651 and even free aid may be granted. The *Kahcharai* Act removed inequalities in the incidence of the *kahcharai* tax, and granted exemption to owners of livestock in respect of particular animals of a given age. Before the enactment of this measure, relief had been granted to owners of livestock by executive action in a number of ways. The *nambardari* cess formerly realized on 423 nomadic animals was remitted. Proprietary rights have been conferred on the *assamis* in Kashmir Province and in the Frontier districts, as well as on occupancy tenants in Jammu Province. But the one concession which has substantially added to the resources of village communities throughout the State is the *Rajtilak* boon already mentioned regarding grant of *khalsa* land to the *zamindars* concerned up to cent. per cent. of their holdings. Several *ailans* have been issued to ensure that the boon is properly 313 implemented. Reference has also been made to the extension of rights of the inhabitants of villages in regard to products of forests bordering on these villages. Recently His Highness' Government have further extended these rights on the recommendation of the Forest Enquiry Committee. Millions of cubic feet of timber and fire-wood are every year removed by *zamindars* from the forests free of charge. Forest products are also sold to *zamindars* at concession rates. Forest industries [463] and rearing of cocoons provide employment to tens of thousands in the villages.

* * * * * * *

[1] [in 1934 -- Analyst]

657 To insure against food scarcity that had previously
623 threatened the village areas in Kashmir Province, the *panchayats* in Kashmir Province collected in S. 1999, 60,000 *kharwars* of *shali* and maize on *khush-kharid* basis for use in times of scarcity.

With a view to minimizing the migration of unskilled workers from Kashmir Valley to the plains in the winter for work and finding suitable productive work in the State itself for the men who migrate and as near their homes as possible, the Rural Development Department was entrusted with investigating the matter and preparing lists of men who migrate and the kinds of work suited to them. With the help of the *panchayats*, the Department was able to submit the details to the Government within a very short time of a month and a half. On the basis of this information, the Government appointed a committee for devising schemes calculated to provide labour to such labourers. As a result of the recommendations of the committee, Government sanctioned several schemes for providing employment to large numbers of people.

* * * * * * *

656 Nor have the interests of the masses of the urban population which include manufacturers and traders, artisans and craftsmen, owners of house-boats and boatmen and skilled and unskilled labourers been lost
658 sight of. Primary education for boys has been made free and compulsory in the cities and important towns. As recommended by the Glancy Commission, the fees previously imposed on visitors to the Mughal Gardens near
651 Srinagar were abolished. Taxes on boat-men have in certain cases been reduced or remitted, and sites for mooring of house-boats have been provided either at cheap rates or free of rent. An industrial exhibition
441 has been held at Srinagar annually since 1929. The
543 exhibition attracts a large number of people including visitors, with the result that not only have there been greater sales, but there has been marked improvement in the variety and the finish of the goods produced. In order to provide assistance in the marketing of goods manufactured in the State, an Industrial Museum and Sales Emporium was opened at Srinagar towards the end of 1941. A similar institution has been started at Jammu also.

312 Taking off from the right bank of the Chenab river the canal flows perennially over a total length of 24·15 miles commanding an area of 15,000 acres. It is more of a protective than productive irrigation work and the expectation of a good return has not been fully realized as the zamindars are not keen to utilise canal water in spite of the low *abiana* rates.

312 *Rambir Canal.*—This is the largest and most important canal in the State and was started with a project estimate of Rs. 1,700,000 in 1903 and spread to 1908. Taking off from the left bank of the Chenab near Akhnur and
376 following for the first 4½ miles in the line of the old Shahi canal it flows for 39 miles in the main channel and 212 miles in the distributaries (total 251 miles) and is capable of commanding an area of 108,000 acres. Besides serving as an irrigation channel for 16 miles, propelling the turbines of the Jammu Hydro-Electric installation which supply electricity for lighting the city of Jammu, running the Water Works purifying plant, driving the looms of the Sericulture Department and mills of the city, the canal has greatly ameliorated the condition of the rural population of the Jammu district and has proved a great productive work bringing a fair revenue to the State.

312 *Basantpur Canal.*—Commenced in 1914-15 with a project estimate of Rs. 290,000 and intended to irrigate 7,427 acres the irrigation from the canal has not been satisfactory as the discharge of 120 cusecs which could be taken into it under an agreement with the Punjab Government has proved very inadequate as the land being porous and stony absorbs a large percentage of this supply. The canal takes off from the right bank of the Ravi about 3 miles above the Madhopur Head Works (Kathua) and has a total length of 13 miles. It has no *Rabbi* irrigation since under the agreement water can be drawn into it from 1st of April to 30th September only.

Ujh Canal.—Started in 1915 with a sanctioned cost of Rs. 280,000 the canal was completed only in 1923 *i. e.* during the current decade with a total length of 46 miles. It takes from the river Ujh and serves an area of 1,480 acres of land in the Jasmergarh tehsil of the Kathua district.

Upper Jhelum Canal Distributaries.—These distributaries 8 in number, 15 miles in length and constructed at a cost of a lac of rupees take out from the Upper Jhelum Canal in the area through which the canal passes in the State territory. The total area of Mirpur and Bhimber tehsils expected to be irrigated was 7,600 acres but so far very little irrigation has been received as the seepage from the Upper Jhelum Canal has done considerable damage to this Illaqa.

312 *Revenue Kuhls.*—Besides the above irrigation works the following four
651 *Kuhls* have been constructed to help the irrigaton in the Gilgit Agency and Ladakh Wazarat the income whereof is appropriated by the Revenue Department.

(*i*) *Kurbathang Kuhl* in Kargil tehsil.

(*ii*) *Safed Pari Kuhl.*—A vast tract of uncultivated land near Safed Pari and Chakarkot maidan between miles 18 and 23 of the Bandipur-Gilgit road was thirsting for irrigational facilities in spite of its proximity to the deep Gilgit river. Scarcity of fodder and grain in Bunji and Gilgit and high temperature of the tract invited the attention of officers who in 1912 attempted the construction of a small *Kuhl* through a company of Sappers and Miners but the work was left incomplete. In 1913 construction of *Kuhl* from Sai Nallah on the other side of the hill range about 4 miles above Jagrote village along with its Chakarot branch was started at an estimate of Rs. 30,145 and successfully completed in two years. The *Kuhl*, apart from irrigating 2,000 acres has proved a boon for travelling public by considerably modifying the climate of the district and providing homes for numerous Yagistanis and other people.

(iii) *Naupur Kuhl.*—Owing to insufficiency of water in the old Naupur *Kuhl* a new *Kuhl* taking off from Kargil Nallah was constructed in 1924-25 at an outlay of Rs. 21,174 to irrigate lands of Naupur, Naiku and Burmas villages as also to compensate the zamindars of Burmas village who were promised water in exchange for the Burmas Spring water diverted for Gilgit water supply. 312 651

(iv) *Harban Kuhl.*—The construction of this *Kuhl* in Harmosh Illaqa in Gilgit district which was completed only last year is expected to ameliorate considerably the condition of the Illaqa.

1922-29.—This period which entirely falls within our decade is unique in the history of irrigational development in the State as in his capacity of the Senior and Foreign Member the present Ruler of the State drew up a scheme for the breaking up of the Public Works Department into three separate departments namely (1) Roads and Buildings, (2) Irrigation and (3) Electricity, each under the control of a separate wholetime Chief Engineer who will be able to devote his whole-hearted attention and energies to the development of his particular branch. Since this scheme marks an era in the inauguration of a vigorous policy of development it is only fair to quote briefly the highly beneficient intentions of the Ruler which show the depth of patriotic feelings and irresistible love for the welfare of the people : – 312 653

"Under the present system one State Engineer controls Roads and Buildings, Irrigation and Electricity. In all three branches the State is in a very backward and undeveloped condition and our only hope of progress appears to be in separating these three branches and placing each under the control of a competent and energetic officer who would thus be able to devote his whole time and attention to the development of his particular branch.

Taking each branch separately we find that our communications are exceedingly bad. We have in Kashmir roads leading into the valley, one from Rawalpindi, being long established, is in good order. The road from Jammu is quite unfinished and requires a very great deal of attention. This road being an all-State route, should be developed as rapidly as possible and made into the main trade and passenger artery of the State. When we leave these two main roads we find that outside the actual valley of Kashmir, hardly a road worthy of the name exists in the State. I have lately travelled from Jammu via Batote and Bhaderwah and Kishtwar and over the Simthan Pass into the valley of Kashmir and I can personally certify to the dire necessity of developing our internal communications. Apart from the needs of our people roads are necessary for the development of our great forest properties.

Turning to irrigation, the production of more and more food is necessary because our population continues to increase as a matter of course. All our culturable areas excluded from forests have been brought under the plough, and the production of more food cannot be hoped for from cultivated areas dependent upon rainfall alone. Our only hope lies in extension of irrigation whereby the produce of already cultivated fields would be greatly increased. We are the happy possessors of abundant rivers and streams and it is most discreditable that we have not taken full advantage of this bounty of nature.

In consequence I propose that in future instead of having one State Engineer to control these three branches of our Public Works, we should employ three men".

This resulted in the constitution of the Irrigation Department having two Divisions in Jammu and one in Kashmir showing the following progress during the decade 1921-30.

In Kashmir besides survey work for various irrigation schemes the construction of Zainagir Canal started in 1980/1923 at an estimated cost of rupees eleven lacs has been brought to completion and opened during the year 1987-88/1931. The canal having a total length of 43·8 miles (Main 21·1 and Distributary 22·7) is expected to irrigate an area of 14,200 acres annually out of total commanded area of 18,000. It takes off from Madmati stream. 312

2: Biscoe M-3 (1890-ca. 1920) 1922 AV4 Kashmiri AV4
Kashmir AVi

Kashmir Medical Mission

Ki 539

mounted; and the horse, which could have carried one, became so exhausted under the weight of three, that, on reaching his stable, he died."

The application of the story is obvious enough, and is a good illustration of the natural wit of the Kashmiris.

Kr 708 651 Ki 651

There was another matter which troubled them much, and that was the forced labour on the Gilgit road. Gilgit, an outpost to the north of Kashmir, 200 miles from Srinagar, was garrisoned by Kashmir troops. It is situated in a foodless region, so the troops had to be fed from the Kashmir Valley. No road had been made there, so all the supplies had to be carried by coolies. These men were collected from the villages with the aid of press-gangs. The sepoys always brought in more than were required so that those who had money could buy themselves off their hands.

Kr [708] 567 651 Ki 651 567

At Bandipore they were collected and loaded up. The only rations allowed them was a seer of rice per day; this they had to carry, plus the straw for making their straw shoes, plus their load of food for the garrison. No provision was made for them as they crossed the snow passes, so that many died on the road, and often it happened that when they did reach Gilgit they were sold as slaves to the wild inhabitants of that inhospitable region. The grandfather of one of my servants, who was sent there, was exchanged for a Chinese dog, but later on he escaped.

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Dr Arthur Neve, in his book, *Thirty Years in Kashmir*, writes:

"To the Englishman the word Gilgit should recall the many gallant deeds of the nineties—the capture of Hunza, the relief of Chitral, and the Pamir Commission. During the last half-century Kashmir is the only Indian native state that has increased in area. And the increase

635 Under the Wazīr Wazārat are *tahsīldārs* and sometimes sub-divisional officers. All these officers exercise revenue, civil, [692] and criminal jurisdiction, with regular stages of appeal. In revenue cases the appeal lies to the governor, and from him to the revenue minister. In civil and criminal judicial cases the appeal lies to the Chief Judge of Jammu. From him there is an appeal to the judicial minister, who is virtually the final court, and it is only on rare occasions that an appeal is made from him to the Mahārājā. All death sentences passed by the Chief Judge require the confirmation of the Mahārājā. In 1900-1 there were eighty-one courts of all grades, of which [642] eight exercised criminal jurisdiction only. Although there is a centralized form of government as in British India, the real power rests with the *tahsīldār*, and distance and the absence of easy communications are practically checks on the use or abuse of appeals.

691 Before 1892, when the law of limitation was introduced into Jammu, litigation was not very heavy and the people frequently settled their differences out of court. The improvement in the courts, and the effects of this alteration in the law, are shown by the fact that the number of suits for money or movable property increased from an average of 3,735 during the ten years ending 1890 to 10,766 in the next decade, and was 12,160 in 1900-1. The system of registration for deeds resembles that in British India. In 1900-1 the number of documents registered was 1,348.

674 Crime is not serious in the Jammu province; but there has been an increase in cases of theft, hurt, and mischief, due to the greater activity of the police force, which is being gradually assimilated to the rules and procedure prevailing in British India. In the whole State 17,320 persons were brought to trial in 1900-1, of whom 2,169, or 13 per cent., were convicted.

635 In Kashmīr the *tahsīls* in the valley are superintended by the governor himself, while those of the Muzaffarābād district are in charge of a Wazīr Wazārat subject to the governor and the Chief Judge, whose offices are in Srīnagar.

652 **Finance.** The finances of the State are immediately controlled by an accountant-general, who for some years has been lent by the British Government. The revenue and expenditure for 1895-6, 1900-1, and 1905-6 are shown in tables at the end of this article (pp. 84-5). In the last year the total revenue was 93 lakhs, the chief items being land revenue (38·9 lakhs), forests (13 lakhs), customs and octroi (9·2 lakhs), and scientific and minor departments (2·2 lakhs). The expenditure of one crore included

public works (30·8 lakhs), military (13·8 lakhs), privy purse and courts (10·9 lakhs), scientific and minor departments (2·1 lakhs), and land revenue (6·1 lakhs). The State is very prosperous, and has more than 46 lakhs invested in securities of the Government of India. 652

Currency. 436

The British rupee is now the only rupee used in the State. Previously three coins were current: namely, the *khām* rupee, value 8 annas, bearing the letters J.H.S. (these letters have given rise to many stories, but they were really a mint-mark to indicate Jammu, Hari Singh); the *chilki* rupee, value 10 British annas; the *Nānak shāhi* rupee, value 12–16 British annas.

Weights and measures. 804

The *kharwar* or ass-load, which has for centuries past been the standard of weight, is equivalent to 177⅔ lb. The word is usually abbreviated to *khar*. Land measures are calculated not by length and breadth, but by the amount of seed required by certain areas of rice cultivation. It has been found by measurements that the *kharwar* of land—that is, the rice area which is supposed to require a *kharwar's* weight of rice-seed—exactly corresponds to 4 British acres. For length, the following measure is used:—

1 *gira* = 2¼ inches.
16 *giras* = 1 *gaz*.
20 *giras* = 1 *gaz*, in measuring *pashmina* cloth.

There is no sealed yard measure in Srīnagar, but from frequent experiment it was found that the *gaz* of 16 *giras* is about ½ inch longer than the British yard.

Land revenue. Tenures. 423 651

The land revenue system has been described as *ryotwāri* in ruins. It is probable that the methods of administration introduced under Akbar led to a fictitious joint responsibility, but this was never fully accepted. The land was regarded as the absolute property of the State, and the cultivators were merely tenants holding from year to year, with no rights in the waste land. Within the village, however, the cultivators recognised the acquisition of what may be called a right of occupancy acquired by long prescription (*sirdāri*). At the settlement which commenced in 1887 this custom was accepted by the State, and permanent hereditary rights were conferred on persons who agreed to pay the assessment fixed on the land entered in their names. The right is not alienable by sale or mortgage, and the holder is called an *asāmi*. Besides the ordinary village occupants there were grantees, but these have gradually been converted into *asāmis*.

Settlement. 651

Under the local Sultāns the State share of produce was

27 per cent. The incidence of revenue varies from about 10 annas to Rs. 12 per acre, and represents an all-round rate of about 30 per cent. of the gross produce. Regular settlements have also been completed in other parts of the State, such as Gilgit, Jammu, and Baltistān. The total receipts from land revenue amounted to 38·9 lakhs in 1905–6. 651

Miscellaneous revenue. Excise.

The Excise department of the State is chiefly concerned with the manufacture and sale of liquor, including wine and brandy, at the Gupkar distillery. In 1900 the administration was examined by an officer lent by the British Government, and as a consequence private distilleries in the province of Jammu were entirely closed. The total receipts in 1900–1 were only Rs. 50,000, but by 1905–6 they had risen to Rs. 1,37,000. 655

Stamps.

In 1905–6 the total revenue from stamps was 2·22 lakhs, of which 1·6 lakhs represented receipts from judicial stamps.

Customs and octroi.

A considerable income is derived from customs and octroi levied on the trade which passes into the State. The receipts amounted to 9·2 lakhs in 1905–6. 651

Cesses.

Cesses are levied, amounting to 12½ per cent. on the land revenue, for the following objects: payments to *lambardārs* (village headmen), 5 per cent.; *patwāris* and *zaildārs*, 4½ per cent.; education, ¼ per cent.; and roads, 2½ per cent.

Municipalities.

There are two municipal committees in the State, one at Srīnagar, and the other at Jammu, presided over by the Chief Medical Officer, Kashmīr, and the governor of the Jammu province, respectively. The members are nominated by the Darbār as representatives of different communities. There is no separate municipal fund; the State provides the expenditure for municipal and sanitary purposes, while the receipts, such as octroi, are likewise credited to the general revenues. The expenditure in 1905–6 was Rs. 92,000, of which Rs. 6,400 was met from fees and taxes and the balance by a grant from the State. In other towns conservancy establishments are maintained, which are under the municipal committee of the province in which the town is situated. Great improvements have lately been made in the drainage system of Jammu town. 633 [652] [651]

Public works.

The expenditure on public works in 1905–6 was 30·8 lakhs, and will always be heavy. The maintenance of long lines of communication between Kashmīr and India and between Kashmīr, Gilgit, and Ladākh, the cost of buildings in Srīnagar and Jammu, and the enormous losses which have to be repaired when great floods and earthquakes occur render a large annual outlay inevitable. The road from Kohāla to Bāramūla alone 653

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cost 22 lakhs to construct, and the road from Kashmir to Gilgit cost, in the first instance, 15 lakhs. In 1901 the construction of a cart-road from Jammu to Udhampur was sanctioned. In 1905–6 the utilization of the Jhelum river for a great electric power scheme was taken in hand, and 4·6 lakhs was spent on it. The State Engineer is usually an officer lent by the British Government; and the State is divided into eight divisions, known as Kashmir, Jammu, the Jhelum valley, Gilgit, Udhampur cart-road, Palace, Jhelum power, and Jammu irrigation.

704 [652]

Army.

The expenditure on the army is heavy, amounting to nearly 14 lakhs in 1905–6, but the administration is sound and economical, and there is considerable efficiency. The State has splendid materials for an army, as the Dogrās are, in the opinion of competent authorities, second to none in martial qualities. The commander-in-chief up to the year 1900 was assisted by a British officer as military adviser. The first military adviser was Colonel (afterwards Sir) Neville Chamberlain, to whose energy and tact the State owes its present efficient and well-equipped force. The army consists of two mountain batteries, one horse artillery and one garrison battery, one squadron Kashmir Lancers, one troop body-guard cavalry, 7 regiments of infantry, and 4 companies of sappers and miners, with a total strength of 6,283. Out of this the State maintains a force of 3,370 Imperial Service troops, the remainder being called regular troops. Jammu, the winter capital, has a strong garrison. Imperial Service troops are stationed at Satwāri cantonment, about 3 miles from Jammu, on the opposite bank of the Tāwi river. Two regiments of regular infantry and a garrison battery are stationed at Srīnagar, and small detachments of infantry are detailed from this garrison for Bandipura, Leh, Skārdu, Padar, and various other posts. The troops in Gilgit, the northernmost part of the State, consist of two regiments of Imperial Service infantry, a battery of four mounted guns, and two companies of the Kashmir sappers and miners. Detachments of infantry are supplied to the frontier posts of Gupis, Chilās, &c., and the battery is stationed at Bunji and Ruttoo. The troops at the Gilgit, Ladākh, and Skārdu frontiers are relieved biennially. The Imperial Service infantry regiments are armed with Lee-Metford rifles, and the regular regiments with Enfield-Snider. The mountain batteries are equipped with 2·5 inch guns, and the cavalry are armed with lances and carbines. A number of forts partially armed are scattered all over the country. The State army is commanded by General Rāja Sir Amar Singh, K.C.S.I., younger brother of the Mahārāja.

Serious crime is rare, and the force of regular police is comparatively small. It includes 3 assistant superintendents, 9 inspectors, 297 subordinate officers, and 1,213 constables, costing about 3·2 lakhs annually. The force is controlled by two Superintendents for the chief provinces of Jammu and Kashmir. Police duties in the villages are performed by the *chaukidárs*, who are generally Dums in the Jammu province, and are paid by the villagers. The responsibility of the headman for reporting crime is insisted on. A training school for regular police is maintained, and the system of identifying convicts by thumb impressions has been introduced. In 1904-5, only 1,076 cognizable cases were reported, of which 640, or 30 per cent., ended in conviction. Police. 625 [652] [622]

Central jails are maintained at Jammu and at Srinagar, and seven small jails in outlying places. Both the Central jails are usually overcrowded, the daily average number of prisoners in 1904-5 being 543. The expenditure in the same year was Rs. 47,000 on the Central jails, and Rs. 3,600 on the others; and in 1905-6 a total of Rs. 54,000. Convicts are employed in printing, paper-making, and other minor industries in the Srinagar jail, and in printing, weaving, and manufacturing industries at Jammu. The receipts for jail manufactures in 1905-6 were Rs. 18,000. Jails. 697 [652]

The Census of 1901 showed how little attention was formerly paid to education. In that year only 2 per cent. of the population could read and write. Among males the proportion rises to 3·8 per cent., while among the total female population only 1,060 were literate. Hindus appear to be much better educated than Muhammadans. In 1900-1 the State maintained 87 schools, attended by 6,197 boys. By 1905-6 the number of State schools had risen to 154, including two high schools, a normal school, 7 Anglo-vernacular and 12 vernacular middle schools, and 133 primary schools. Besides these, 3 girls' schools are maintained by the State at Srinagar; and there are one aided girls' school at Jammu, two aided high schools and an aided middle school at Srinagar, and an aided middle school at Jammu. Sanskrit schools attached to the State high schools, one at Jammu and the other at Srinagar, teach up to the Shástri standard. The total number of pupils in all the schools was 11,460. The department is under the control of the foreign minister, who is aided by an inspector and two assistant inspectors of schools. There being no State college, 17 scholarships are annually granted by the Darbár to students for prosecuting their studies at colleges at Lahore. Two scholar- Education. 871 [512] [563]

871 ships of Rs. 4,000 each have also been sanctioned for training State subjects abroad in useful arts, &c. Ten stipends of the value of Rs. 8 a month are granted in the Srinagar normal school, and thirteen of the value of Rs. 1,944 are awarded to students sent up for training in the normal school and training college at Lahore, while two teachers are annually sent to the latter on the full pay of their appointments. The total expenditure on education in 1905-6 was 1·05 lakhs, compared with only Rs. 45,000 in 1900-1.

An Arts college was opened at Srinagar in 1905 by the trustees of the Central Hindu College, Benares, in connexion with the Hindu high school, and the Mahârâjâ has sanctioned a grant-in-aid of Rs. 15,600 per annum for the college and school from the year 1906.

743 Medical. The State maintains at Srinagar two hospitals, two dispensaries with accommodation for in-patients, and a leper asylum, and at Jammu two hospitals for the civil population, besides military hospitals at Jammu and at Sarwâri cantonment. In 1904-5, besides these, forty-three dispensaries were maintained in the State. Two chief medical officers are in charge of the Jammu and Kashmir provinces, and the Agency Surgeon supervises work in Gilgit. The Medical department of the State is under the control of a Superintending Surgeon. In 1904-5 the total number of patients treated was 401,120, of whom 4,338 were in-patients, and 11,830 operations were performed. The expenditure was 1·5 lakhs. In addition to the State institutions, valuable work is being done by the medical mission, which has a large hospital at Srinagar and a hospital at Anantnâg. The leper asylum referred to above is also managed by them for the Darbâr.

751 Vaccination. The staff for vaccination consists of eighteen men, who work in the province of Jammu in winter, and in that of Kashmir in summer. Vaccination is not compulsory, but a good deal of work is done by the exercise of tact and moral persuasion. In 1904-5 the number of persons successfully vaccinated in both provinces was 33,784, while 4,000 vaccinations were also carried out in Gilgit. The people of Ghizar, Yâsin, Ashkuman, and Chilâs districts formerly refused vaccination, but are now accepting it. The total expenditure in 1905-6 was Rs. 5,685. Inoculation is practised by the people in the frontier districts, but not elsewhere.

913 Bibliography. [F. Bernier: *Voyages* (1699).—G. T. Vigne: *Travels in Kashmir, Ladak, Iskardo* (1842).—A. Cunningham: *An Essay on the Arian Order of Architecture as exhibited in the Temples*

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TABLE IV

Principal Sources of Revenue, Kashmîr

(In thousands of rupees)

	1899-6.	1900-1.	1905-6.
Opening balance	99,53	41,11	38,16
Land revenue	35,73	38,78	38,91
Customs and octroi	4,11	7,81	9,18
Grazing fees	1,37	2,33	4,84
Excise	37	50	1,37
Receipts from State property in India	1,91	41	36
Stamps	1,37	1,75	2,11
Courts of law	17	30	31
Jails	3	7	19
Post Office	11	—	—
Telegraphs	3	6	8
Scientific and minor departments	7,71	2,70	2,11
Servailtaus	7	1,17	14,00
Interest	81	1,46	2,98
Forests	8,09	8,83	13,01
Military	25	29	35
Public works	14	45	35
[illegible]	[illegible]	[illegible]	[illegible]
Total	67,40	74,56	91,99
Debt and remittances	1,41,70	1,77,04	3,61,73
Grand total	2,39,63	2,93,71	4,91,98

3c Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

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TABLE V

Principal Items of Expenditure, Kashmir

(In thousands of rupees)

	1895-6.	1900-1.	1905-6.
Land revenue	3,15	4,77	6,12
Customs	...	75	1,30
Forests	2,55	2,95	3,98
Post Office	16	...	...
Telegraphs	77	26	29
Privy purse and courts	9,24	8,46	10,87
General administration	1,78	2,49	3,27
Courts of law	63	88	1,22
Jails	32	47	54
Police	1,48	1,97	2,05
Education	37	50	1,05
Medical	82	1,39	1,57
Political	1,74	2,36	9,38
Scientific and minor departments	72	1,05	2,11
Serishtaus	18	4,63	7,53
Pensions and gratuities	1,10	1,34	1,32
Stationery and printing	20	64	48
Stables, &c.	1,01	1,54	1,47
Refunds	36	25	54
Military	13,44	11,69	13,82
Public works	12,62	15,80	20,80
Miscellaneous	8,57	1,33	1,71
Total	61,23	65,52	1,01,42
Debt and remittance	1,54,27	1,81,52	3,57,03
Total	2,15,50	2,47,04	4,58,45
Closing balance	24,13	45,68	34,53
Grand total	2,39,63	2,92,72	4,92,98

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

000 denied. I studied the maps very carefully, and tried to get information which would settle the point one way or the other, but the phantom always eluded me, and the will-o'-the-wisp led me on: my judgment, backed by the experience of Ney Elia, was against the possibility of the existence of such a pass; still there might be one. Some of the shrewdest Kashmir officials believed in it, and they were most anxious to probe the mystery, for, in case of any further trouble with Hunza, a turning road might be invaluable. Their view was that the road existed, but that the friendship between the Hunza Chief and the local Rajas of Baltistan, who were closely connected, prevented the secret being divulged. It was essential to discover the truth and to set the matter at rest.

148 The Commander-in-Chief in India, Sir Frederick
701 Roberts, come in to Kashmir during my stay there, and the condition of the Kashmir army, and the best
[452] steps to make it efficient, were naturally discussed. It was ascertained that the nominal expenditure on the army the previous year had amounted to twenty-three lakhs, the real expenditure to about twenty-nine, which represented half the revenue of the State, and that the army numbered over seventeen thousand men, with sixty-six guns. The condition of the military machine has been described before. The first thing to be done was to reduce the army, and to organise the portion it was decided to keep up. This, however, did not come within my province; all that concerned me was the number and the condition of the troops which Kashmir was to keep on the frontier.

000 By the middle of June 1889 my preparations were virtually complete, and the passes were open. I had

312 operations were conducted below the town of Baramulla for removal of silt and other barriers. Scientific departments
474 were established. The Co-operative movement was introduced.

648 The assistance rendered to the British Empire in
175 times of emergency and war may also be briefly mentioned. The brilliant services of the State troops in the Black Mountain, Agror Valley and Tirah expeditions met with grateful appreciation of the British Government. The contribution of the State during the Great War in man power was the highest (31,000) among all Indian States.
152 The cost of maintaining the troops sent over-seas came to Rs. 1,11,00,000. In addition, the State contributed three-fourths of a crore to the war loan. Battle Honours were won by the State forces in several fronts in East Africa and Palestine.

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642 The Constitution Act subsequently promulgated embodies the provisions of the proclamation of the 11th February, 1939. Its note-worthy features may be summarized as follows :—

645 (1) Subject to His Highness' inherent legislative, executive and judicial powers in relation to the State and his Government, the Council of Ministers, comprising the Prime Minister and such other Ministers of State as His Highness may appoint, is invested with the power of superintendence, direction and control of Civil Administration and Government of the State ;

(2) provision is made for the appointment of an Advocate General ;

646 (3) the legislature of the State is to consist of His Highness and the Praja Sabha, which comprises 75 members, excluding the President who is appointed by His Highness. The members of the Council are *ex-officio* members of the Praja Sabha and of the remaining members, 40 are elected and the rest nominated. Of the nominated members, not more than 8 (excluding members of the Council) are officials. The Praja Sabha has power to make laws for the whole of the State or any part thereof and for all the subjects of His Highness, wherever they may be.

652 Provision is made for laying before the Praja Sabha in
646 respect of every financial year, a statement of the estimated receipts and expenditure of the State for the year, and so much of the Budget estimate as relates to expenditure not charged to the revenues of the State is to be submitted to the Praja Sabha in the form of demands for grants. The Praja Sabha has the power to assent to or to refuse to assent to any demand or to assent to it subject to a reduction of the amount. The Council, however, has the power to restore the grant refused or reduced by the Praja Sabha, provided it considers that the expenditure is necessary for the carrying on of any department or for the discharge of the Council's responsibility for administration. Besides, His Highness may, in cases of emergency, authorize such expenditure as may in his opinion be necessary for the safety or tranquillity of the State or any part
642 thereof, or for the carrying on of any department.

646 The principal matters reserved from the purview of the Praja Sabha are :—

[643] (a) His Highness or any member of His Highness' family or the management of His Highness' household;

654 The saffron of Kashmir grown in one important locality
242 in the valley, is very famous. The Department has recently made some successful experiments in growing this saffron in Kishtwar in Jammu Province.

The Department also sends peripatetic parties of gardeners to the villages to demonstrate to the *zamindars* the operations connected with orchard laying. Demonstrations are given and the people educated regarding the control of pests. An Act for compulsory spraying of fruit plants has been promulgated. Agriculture, fruit, and flower shows are held annually at several places in the State to arouse the interest of the people in improved methods of agriculture, horticulture and floriculture.

The Department maintains poultry farms in which improved breeds are raised. Eggs and chicks are supplied to *zamindars* from these farms. His Highness' Government are a member of the Imperial Council of Agricultural Research and the Council has provided funds for (1) the San Jose Scale and the Woolly Aphis Research Scheme, (2) the Rice Research Scheme and (3) the Vegetable Seed Production Scheme in the State. A fruit survey scheme has also been sanctioned by the Council.

* * * * * *

657 The establishment of *panchayats*[1] in the villages of the
[647] State under the Panchayat Act has received a great fillip
623 since 1937 with the creation of a separate Department of Rural Development. To start with the Government
[652] sanctioned a lump sum grant of Rs. 40,000 for execution of improvement works. The grant was raised to Rs. 1,00,000 later. Subsequently the grant of Rs. 40,000 provided for the *kandi* water supply was transferred to this Department, raising the total to Rs. 1,40,000 in S. 1996-97. In S. 1999 the grant stood at Rs. 2,00,000. The *panchayats* do not merely decide petty cases. They are engaged in the work of rural reconstruction and are co-operating with the Government in the matter of execution of improvement schemes in rural areas. Besides providing free manual labour for construction of village roads and sinking of wells and similar other works, the *panchayats* have also made cash contributions for these public utility works. Villagers are also contributing towards the purchase of the community Radio sets, digging of wells,

1 [ie, village councils, usually composed of five members -- Analyst]

wooden articles, silver-ware, knitted ware, leather and metal articles etc., are making steady progress. Two private joint stock concerns have taken up the manufacture of pearl barley, jams, oats, etc. A number of minerals like Bentonite, Barytes, Sulphur, Borax, Gypsum, Ochres, China clay etc., are being worked. A canning factory has been constructed and a glass factory is under construction. 471

Tata Sons Ltd., inquired into the condition of the existing power installations in the Jammu and Kashmir Provinces, and the measures necessary for making them function satisfactorily. But, as in the case of newsprint paper, the necessary machinery could not be imported to work out this large scheme. Provision has, however, been made for improving the existing installations, particularly in Jammu area, where the demand for power exceeds the capacity of the present installations. The Government continue to have under consideration the establishment of new sources of power to feed the growing industries of the State. 371

The Jammu and Kashmir Bank started in 1938 has already declared a dividend. It has taken over the treasury at Srinagar and will soon be taking over the treasury at Jammu. It has established branches in a number of towns in the two provinces. 652 453

Because of its natural scenery and cheapness of living, Kashmir has long attracted visitors. A Visitors' Bureau has been in existence for the guidance of visitors. Recently His Highness' Government have turned their attention to the development of the tourist traffic. Small Tourist Bureaus have been established at Rawalpindi, Suchetgarh, Jammu, Domel, Pahalgam, Nagin and Ganderbal to assist visitors on the spot and guide them. A Boulevard has been constructed in Srinagar along the banks of the lake at Gagribal. This road has added to the beauty of Srinagar and provided a good healthy place for morning and evening walks. A programme of providing more amenities to tourists, increasing the attractiveness of places of interest and extending the roads to beauty spots which are not easily accessible is being worked out. A hanging garden has been constructed at Gagribal for recreation of the visitors. The two islands, Rup Lank and Sona Lank, in Lake Dal have been improved. Pahalgam is being developed into an ideal hill station. To provide 484

484 greater housing accommodation for travellers, huts have been constructed at a number of places. It is proposed to construct a chain of huts in Jammu. The existing camping grounds have been improved and new ones provided. A cafe has been established at Kokarnag and a tea shop opened at Patni top. Facilities have been provided for anglers. The rules regarding fishing and shooting in the State are liberal and more and more licences are issued every year.

* * * * * * *

701 Eight Units of the State Army have been placed, one after the other, at the disposal of the Government of India for active service outside the State. Of these, the two Mountain Batteries and the Artillery Training Centre have been transferred to the Indian Army permanently. The demand for recruits is being met, and the Government of India have raised a large number of recruits for the Indian Army from the State.

652 Against the expenditure of Rs. 8,81,500 incurred by the Government on the Army Department in connection with the measures connected with the war during 1939-40, the expenditure for war purposes in the Army Department rose to Rs. 25,62,000 during 1941-42 and Rs. 22,75,000 during 1942-43. The total Army expenditure in 1941-42 amounted to Rs. 76 lakhs. The pay of all ranks serving in the State Army was recently revised, and the rates of Kit and H. M. Allowances were raised from Rs. 50 and Rs. 15 respectively to Rs. 120 and Rs. 50 respectively.

648 The State forces have distinguished themselves in the battles of Keran (Eretrea) and Damascus (Syria). His Highness presented eighteen completely equipped motor ambulances, and also placed a portion of the Kashmir House, Delhi, at the disposal of the Government of India free of rent for the accommodation of Government offices. Recently, His Highness placed his Lock-heed plane at the disposal of the Government of India for use in connection with the war.

747 His Highness has set up an influential War Aid Committee with Her Highness the Maharani Sahiba as President to raise funds for providing comforts for the troops. His Highness subscribes a sum of Rs. 1,000 per mensem

But with the spread of education both academic and technical the progress in trades and crafts, the general awakening and the propagation of information regarding the discoveries of fresh mineral and other resources and the ways of utilising them the conditions have and are progressively improving and with the State lead the people will not be found lacking in the necessary enthusiasm to take up to the industrial modes of life. 433

Although the conversion of the big mineral resources such as Coal, Iron, Bauxite, Copper etc., into liquid wealth which will bring in an era of prosperity and material welfare in His Highness' territories is a question of time and money, yet the following minerals can be taken up for working immediately either through private capitalists or through the department itself and thus prove a source of augmenting the income of the State in some measure and at the same time opening out new careers for youngmen in these days of trade slump and unemployment :— 135

1. Sapphires of Paddar (Kishtwar tehsil).
2. Aquamarines of Dasu (Skardu tehsil).
3. Gypsum, Ochres, Lignite and Steatite.
4. Raw materials whose working will lead to the establishment of profitable Glass and Pottery industry, Cement industry and other chemical industries.

It is needless to mention that prosperity of many advanced countries of the World—Canada, France, Great Britain, Germany etc., has been due to the scientific exploitation of their mineral wealth (especially Coal and Iron occuring in close association with each other) and there is no reason why by working on similar lines the Jammu and Kashmir State which is so rich in mineral wealth and has got both Coal and Iron occuring side by side in the Reasi tehsil where large Hydro-electric power can also be developed from the Chenab river, should not one day assume the role of a big Industrial country redounding to the mutual prosperity of both the Ruler and the ruled. May the Almighty accelerate the advent of that millenium.

25. Forests—*Area.*—During this decade the area under the control of the Forest Department increased from 9·393 square miles to 10·141 square miles. This was due partly to more areas having been demarcated, but more largely to taking over the forests belonging to the Bhadarwah and Langet Jagir at the time of the assimilation by the State of His Highness' Private Domains. 647 652 [185]

Organization.—The main event during this decade was the re-organization of the department in June 1924, when the department was placed under a Chief Conservator with four Conservators for Jammu, Kashmir, Working Plans and Utilization. The number of Forest Divisions was also increased from 14 to 24.

Financial.—The expansion of the department's activities is best shown by the financial results. The following compares the results for 1977 and 1986-87 (in lacs of rupees):—

	1977.	1986-87.
Revenue ...	41·80	71·02
Expenditure ...	16·89	23·22
Surplus ...	24·91	47·80

During this decade the net income derived by the State from its forest estate nearly doubled.

State some measures vital to the advancement of the people, such as the Prevention of Infant Marriage Regulation, raising the age of consent to 14 for girls and 18 for boys and the stoppage of female infanticide amongst Rajputs and prohibition of juvenile smoking. Many of the improvements in trade, industry, communications, education, irrigation, sanitation etc. which have already been dealt with owe their origin to his solicitude to see his subjects happy and prosperous.

The administration is conducted by His Highness through Ministers (now headed by a Prime Minister) who enjoy large powers in their respective portfolios. His Highness has followed a policy of decentralization of powers in all branches of administration consistent with efficiency and good Government.

31. **Courts.**—The stability and growth of society hinges to a large extent on the efficient and speedy administration of justice through the channel of Judicial Courts and on the enactment of laws conducive to the welfare of the masses. The Census Report is not the proper place to record an account of the various salutary laws passed during the decade as the space is naturally limited and no justice can be done to the subject. As regards the Judicial system of the State it is modelled on the British Indian system of administration of justice with certain important differences such as the exercise of civil and criminal jurisdiction by the same judicial officers and the facilities allowed to litigants to appear personally in the High Court to plead their case. The separation for which a vigorous and persistent demand exists in British India is already in operation here.

The decade has witnessed the formation of a High Court Bench consisting of a Chief Justice and two Judges in supersession of the former system of a single Chief Justice of the High Court. His Highness takes a personal interest in the selection of Judges who can consequently compare favourably with their compeers in British India. The judiciary in the subordinate courts is recruited from amongst qualified hands who are either barristers or graduates of law.

The total number of Courts has increased as will be seen in the margin.

	Number of Courts.	
	1921.	1931.
Civil Courts ..	50	64
Criminal Courts ..	122	137
Revenue .. exercising criminal powers ..	98	87
Lawyers including Advocates ..	173	177

The number of suits disposed in 1931 comes to 21,904 while the suits filed number 20,641 which is a sure proof of the fact that justice is not deferred but promptly administered. Moreover the spirit of litigation seems on the decline as the number of suits filed in 1921 was 23,009. The expenditure of the Judicial Department has risen from Rs. 510,938 in 1921 to Rs. 648,246 in 1930. The highest expenditure was incurred in 1928 when it came to Rs. 733,302. The total cost of administration of justice for the decade is Rs. 7,008,725.

32. **Police.**—The decade has witnessed the augmentation of the Police Force in all ranks and a rise in the status and emoluments of these custodians of public peace and safety. The diagram in the margin will convince the reader of the rapid progress made in the State in this direction. The Executive and the Clerical Staff was separated. The total cost of Police Force in 1930 was Rs. 712,588 compared to Rs. 414,621 in 1920, giving an increase of 71·8 per cent. As regards offences, those against State and public tranquility, murders and other offences against person exhibited an increase, while

	1931
Inspector-General of Police ..	1
Deputy Inspector-General of Police ..	2
Superintendents of Police ..	7
Assistant Superintendents of Police ..	6
Inspectors ..	16
Sub-Inspectors ..	80
Head Constables ..	227
Constables ..	2,477

The important constituents of cultivation are :—

162

Non-cultivating proprietors, cultivating owners, tenant cultivators and agricultural labourers.

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Class.	Total strength of earners.	Strength in 1921 of actual workers.	Percentage of total earners under cultivation.
Non-cultivating Proprietors	29,099	29,468	5
Cultivating Owners	324,051	932,040	53
Tenant Cultivators	193,257		34
Agricultural Labourers	11,848	3,862	2

The figures of earners under non-cultivating proprietors compare favourably with those of 1921 and if we add the working dependents of this group the figures will be in excess of those in 1921 by 14,571 *i. e.*, nearly 50 per cent. increase would be exhibited. The non-cultivating proprietors comprise only 5 per cent. of the total earners under cultivation which points to the fact that the holdings of land are generally small and cannot support a big lethargic class. The cultivating owners are the most numerous members of the profession which augurs well for the politico-economic stability of the State and its people as peasant proprietorship is a solid foundation of social structure. A peasant-proprietor evinces a keen interest in his work and is alive to the need of increasing the productivity of land without exhausting the soil, unlike the tenant-cultivator whose main interest is to get maximum yield from the land with minimum outlay or the non-cultivating proprietor who merely acts like a suction pump drawing the highest rent possible. The tenant-cultivators form 34 per cent. of the total earners of this class while agricultural labourers are only 2 per cent. The preponderance of tenant-cultivators is prejudicial to agricultural improvement and it is fortunate that their proportion is not over-whelming. The lowest figures for agricultural labour are probably due to errors of enumeration which have led to an inflation of the figures under general labourers.

652 654 **193 Government Aid to Agriculture.**—As stated in extenso in Chapter I of the Report agriculture is the subject of special concern with His Highness' Government. Irrigation has been extended on a large scale, co-operative societies have been started to finance agriculture, usury has been crushed, Agricultural Department is doing its utmost to introduce new crops and increase the quality and outturn of existing ones though its activities are practically confined to Kashmir Province only, remissions and suspensions of land revenue are frequent, Taccavi advances are made to agriculturists in distress, Veterinary hospitals are provided and some other special concessions have been made. The task so far accomplished is worthy of record though much remains to be done still. The chief drawbacks of agriculture are difficulties of communications and lack of marketting facilities together with the backwardness of people who have no scientific knowledge of the subject. Agricultural education is the first and foremost necessity for a country which has its being bound up with agriculture. The marvellous change that this sort of education can bring about will be clear from the statement of Mr. M. H. Jenkins, in his Report to the Royal Commission on Technical Instruction, wherein he says "the results of agricultural education in Denmark have been something extraordinary. Danish butter is now the best in the world; in 1880 it was described by the British Vice-Consul at Copenhagan as 'execrably bad', the progress since is directly traceable to agricultural education". As circumstances are, the produce of all principal crops per acre is unenviably low compared to that of other countries and in spite of more than 70 per cent. of the population relying on this source of livelihood the State is not self-sufficing in matter of grain produce and has to import food staples in large quantities from outside.

241

1: Drew G-3 (1862-1872) 1875
AV1 Kashmir AV1

monly from 9 to 15 miles. We shall divide the distance into sections according as the characters of the country change.

JUMMOO TO AKHNŪR: ONE MARCH.

The length of this stage is 18 miles; it is a long march, especially for a first day's, and it might be conveniently divided into two; Nāgbanī at 7½ miles would be the intermediate halting-place. The road, however, is easy, being altogether in the plain. For the first few miles from the city we pass through a narrow lane cut in the acacia forest, the lane bounded by tall hedges of *Euphorbia*. The forest abounds with wild pig; passing along at dusk one is sure to see several in the path, and there are spotted deer about, but they are shy and one does not often catch sight of them. Emerging from the forest we find ourselves well clear of the hills also, with the view unconfined by the lower ranges. We see in one glance a great length of the mountains that lie between us and Kashmir extending on the right; the look of them varies something with the time of year; I have made the journey oftener than once, and in different months; we will suppose it to be May, when the heat of the plains and of Jummoo has become oppressive, and one looks forward with delight to enjoy the cool air of the mountains.

In May, then, though the lower snow has melted, there remains much on the Panjāl hills. High up spread fields of white snow, with both rocky peaks and snowy ones projecting from them. In front of them are the dark forest-slopes of the Middle Mountains, which are well seen in the opening of the Chināb and Ans valleys. The outermost low ridges clothed with green make the foreground.

The road goes on, a well-frequented one traversed by both carts and camels; we pass over a fairly cultivated plain, rather dry in soil; we go by some Government gardens and a few hamlets and villages. As we near Akhnūr we come on the line of an important canal the Maharaja is having constructed to bring the waters of the Chināb to the foot of the Jummoo hill. While we were three or four miles away from the foot of the hills the soil

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

27 per cent. The incidence of revenue varies from about 10 annas to Rs. 12 per acre, and represents an all-round rate of about 30 per cent. of the gross produce. Regular settlements have also been completed in other parts of the State, such as Gilgit, Jammu, and Baltistān. The total receipts from land revenue amounted to 38·9 lakhs in 1905–6. 651

Miscellaneous revenue. Excise.

The Excise department of the State is chiefly concerned with the manufacture and sale of liquor, including wine and brandy, at the Gupkar distillery. In 1900 the administration was examined by an officer lent by the British Government, and as a consequence private distilleries in the province of Jammu were entirely closed. The total receipts in 1900–1 were only Rs. 50,000, but by 1905–6 they had risen to Rs. 1,37,000. 655

Stamps.

In 1905–6 the total revenue from stamps was 2·22 lakhs, of which 1·6 lakhs represented receipts from judicial stamps.

Customs and octroi.

A considerable income is derived from customs and octroi levied on the trade which passes into the State. The receipts amounted to 9·2 lakhs in 1905–6. 651

Cesses.

Cesses are levied, amounting to 12½ per cent. on the land revenue, for the following objects: payments to *lambardārs* (village headmen), 5 per cent.; *patwāris* and *zaildārs*, 4½ per cent.; education, ½ per cent.; and roads, 2½ per cent.

Municipalities.

There are two municipal committees in the State, one at Srīnagar, and the other at Jammu, presided over by the Chief Medical Officer, Kashmīr, and the governor of the Jammu province, respectively. The members are nominated by the Darbār as representatives of different communities. There is no separate municipal fund; the State provides the expenditure for municipal and sanitary purposes, while the receipts, such as octroi, are likewise credited to the general revenues. The expenditure in 1905–6 was Rs. 92,000, of which Rs. 6,400 was met from fees and taxes and the balance by a grant from the State. In other towns conservancy establishments are maintained, which are under the municipal committee of the province in which the town is situated. Great improvements have lately been made in the drainage system of Jammu town. 633 [652] [651]

Public works.

The expenditure on public works in 1905–6 was 30·8 lakhs, and will always be heavy. The maintenance of long lines of communication between Kashmīr and India and between Kashmīr, Gilgit, and Ladākh, the cost of buildings in Srīnagar and Jammu, and the enormous losses which have to be repaired when great floods and earthquakes occur render a large annual outlay inevitable. The road from Kohāla to Bāramūla alone 653

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cost 22 lakhs to construct, and the road from Kashmir to Gilgit cost, in the first instance, 15 lakhs. In 1901 the construction of a cart-road from Jammu to Udhampur was sanctioned. In 1905–6 the utilization of the Jhelum river for a great electric power scheme was taken in hand, and 4·6 lakhs was spent on it. The State Engineer is usually an officer lent by the British Government; and the State is divided into eight divisions, known as Kashmir, Jammu, the Jhelum valley, Gilgit, Udhampur cart-road, Palace, Jhelum power, and Jammu irrigation.

704 [652]

Army.

The expenditure on the army is heavy, amounting to nearly 14 lakhs in 1905–6, but the administration is sound and economical, and there is considerable efficiency. The State has splendid materials for an army, as the Dogrās are, in the opinion of competent authorities, second to none in martial qualities. The commander-in-chief up to the year 1900 was assisted by a British officer as military adviser. The first military adviser was Colonel (afterwards Sir) Neville Chamberlain, to whose energy and tact the State owes its present efficient and well-equipped force. The army consists of two mountain batteries, one horse artillery and one garrison battery, one squadron Kashmir Lancers, one troop body-guard cavalry, 7 regiments of infantry, and 4 companies of sappers and miners, with a total strength of 6,283. Out of this the State maintains a force of 3,370 Imperial Service troops, the remainder being called regular troops. Jammu, the winter capital, has a strong garrison. Imperial Service troops are stationed at Satwāri cantonment, about 3 miles from Jammu, on the opposite bank of the Tāwi river. Two regiments of regular infantry and a garrison battery are stationed at Srīnagar, and small detachments of infantry are detailed from this garrison for Bandipura, Leh, Skārdu, Padar, and various other posts. The troops in Gilgit, the northernmost part of the State, consist of two regiments of Imperial Service infantry, a battery of four mounted guns, and two companies of the Kashmir sappers and miners. Detachments of infantry are supplied to the frontier posts of Gupis, Chilās, &c., and the battery is stationed at Bunji and Ruttoo. The troops at the Gilgit, Ladākh, and Skārdu frontiers are relieved biennially. The Imperial Service infantry regiments are armed with Lee-Metford rifles, and the regular regiments with Enfield-Sniders. The mountain batteries are equipped with 2·5 inch guns, and the cavalry are armed with lances and carbines. A number of forts partially armed are scattered all over the country. The State army is commanded by General Rājā Sir Amar Singh, K.C.S.I., younger brother of the Mahārājā.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV I

647 or three times a week at my house and discussed our various schemes, the necessary steps for which were invariably carried out in the name of the Kashmir Durbar and by order of its own officers. Even so the task set one was no easy one—a reformer's rarely is, but patience and courtesy go a long way in the east. Personally my Kashmiri colleagues and I were very good friends, and in the end what was required was
● 153 generally carried through. For the first few months we turned our attention mainly to the re-modelling of the Forts occupied by the troops, with the object of replacing the foul huts in them by proper barracks, and of building suitable granaries and stores. Much time and labour were also spent in improving the irrigation channels in the Gilgit district, on which the food supply of the inhabitants and the troops depended. The whole subject of the grain and other revenue was also gone into, and the question of the improvement of the local communications exhaustively examined.

648 Christmas, 1889, saw the beginning of a series of gatherings of the neighbouring native chiefs, and of their leading men, at Gilgit. I held a formal Durbar, and had as much trouble over the precedence of the different chiefs as might have been expected in India had all the nobles of Hyderabad, Central India, and Rajputana met at once. I took advantage of the opportunity to make a speech, informing all of the intention of Government that the British Agency should be permanent. The doubts on this point, carefully kept alive by interested people, whose power was slipping from their hands, were the main cause of all my
000 initial difficulties. After the Durbar we had a week of sports of all kinds, during which, to our satisfac-

(iii) *Nanpur Kuhl.*—Owing to insufficiency of water in the old Nanpur Kuhl a new Kuhl taking off from Kargil Nallah was constructed in 1924-25 at an outlay of Rs. 21,174 to irrigate lands of Nanpur, Nalin and Burmas villages as also to compensate the zamindars of Burmas village who were promised water in exchange for the Burmas Spring water diverted for Gilgit water supply. 312 651

(iv) *Harbon Kuhl.*—The construction of this Kuhl in Harmosh Ilaqa in Gilgit district which was completed only last year is expected to ameliorate considerably the condition of the Ilaqa.

1932-33.—This period which entirely falls within our decade is unique in the history of irrigational development in the State as in his capacity of the Senior and Foreign Member the present Ruler of the State drew up a scheme for the breaking up of the Public Works Department into three separate departments namely (1) Roads and Buildings, (2) Irrigation and (3) Electricity, each under the control of a separate wholetime Chief Engineer who will be able to devote his whole-hearted attention and energies to the development of his particular branch. Since this scheme marks an era in the inauguration of a vigorous policy of development it is only fair to quote briefly the highly beneficent intentions of the Ruler which show the depth of patriotic feelings and irresistible love for the welfare of the people :— 312 653

"Under the present system one State Engineer controls Roads and Buildings, Irrigation and Electricity. In all three branches the State is in a very backward and undeveloped condition and our only hope of progress appears to be in separating these three branches and placing each under the control of a competent and energetic officer who would then be able to devote his whole time and attention to the development of his particular branch.

Taking each branch separately we find that our communications are exceedingly bad. We have in Kashmir roads leading into the valley, one from Baramulah, being long established, is in good order. The road from Jammu is quite unfinished and requires a very great deal of attention. This road being an all-State route, should be developed as rapidly as possible and made into the main trade and passenger artery of the State. When we leave these two main roads we find that outside the natural valley of Kashmir, hardly a road worthy of the name exists in the State. I have lately travelled from Jammu via Rehsi and Bhaderwah and Kishtwar and over the Shinkun Pass into the valley of Kashmir and I am personally acutely to the dire necessity of developing our internal communications. Apart from the needs of our people roads are necessary for the development of our great forest properties.

Turning to irrigation, the production of more and more food is necessary because our population continues to increase as a matter of course. All our culturable areas excluded from forests have been brought under the plough, and the production of more food cannot be hoped for from cultivated areas dependent upon rainfall alone. Our only hope lies in extension of irrigation whereby the produce of already cultivated fields would be greatly increased. We are the happy possessors of abundant rivers and streams and it is most discreditable that we have not taken full advantage of this bounty of nature.

In consequence I propose that in future instead of having one State Engineer to control these three branches of our Public Works, we should employ three men".

This resulted in the constitution of the Irrigation Department having two Divisions in Jammu and one in Kashmir showing the following progress during the decade 1921-30.

In Kashmir besides survey work for various irrigation schemes the construction of Zainagir Canal started in 1930/1933 at an estimated cost of rupees [illegible] has been brought to completion and opened during the year 1932-33/1931. The canal having a total length of 43½ miles (Main 21½ and Distributary 22) is expected to irrigate an area of 14,200 acres annually out of total commanded area of 18,000. It takes off from Madumati stream. 312

491 of Jammu and Kashmir which was so essential for the development of the State. A long travel through the railway from Jammu to Rawalpindi, a 494 tedious nightly change at Wazirabad Junction, arrangements for transport at Rawalpindi and then a halt on the way either on the British or the State side of Kohala were factors which combined to make the journey a tedious and 491 uninviting one. To remedy this defect the Banihal Cart Road was started in 1909 ● 653 and completed in 1922 at a cost of 43 lacs. It provides a direct link between Jammu and Srinagar (the two capitals of the State) and passing entirely through the State territories it covers a total length of 203 miles rising from Jammu to the Patani Pass at an altitude of 7,000 feet and then after dropping down to the valley of the Chenab at Ramban it rises to the Banihal Pass at an altitude of 9,000 feet whence it drops again to the valley of Kashmir which has a uniform level of over 5,000 feet above sea. The opening of this important road in 1922 imparts to the decade under review a special significance as the work is perhaps the biggest and costliest feat accomplished in the history of the State Public Works Department. The road is progressively gaining in importance and popularity and during the last few years the volume of traffic has so much increased that in 1987-88 (1931) 14,017 motor lorries, 3,612 motor cars, 495 tongas, 63 ekkas, and 197 bullock-carts passed over the road in a single year and the road toll receipts averaged to Rs. 200,000 per annum. The small figures of traffic in the case of tongas, ekkas and bullock-carts is a clear evidence of the facts that these slow means of transport have been almost completely ousted by the motor vehicles and the slight trace still lingering only plies between short stages and not on the entire length of the road journey.

The Srinagar-Ganderbal Road, the Nasimbagh Road and Achhabal-Anantnag Roads were metalled during the decade while general improvement and turring of the Srinagar roads, the widening of the Gupkar Road and the construction of the Boulevard Road from the Gagribal to Sherazibagh round the Dal Lake mark a great step towards advancement. In the Jammu Province the progress during the decade has by no means been slow as is evidenced by the completion of the Mirpur-Chechian Road at a cost of Rs. 251,913 in 1986 (1929) which has greatly helped the development of trade, traffic and the resources of the country. Its utility for military purposes was established during the recent disturbances when it served a very useful purpose in carrying regiments of the State and British Military to quell the agitation in Mirpur and surrounding area.

491 *Samba Road.*—Although only 17 miles out of 21 of this road have been metalled and wire netting has been spread over the sandy portions to facilitate traffic, yet the road is open to lorry traffic and Samba—important stronghold of the Dogra Rajputs—is only at one hour's distance from Jammu now.

Jammu-Kathua Road.—Though only a fair weather road and *katcha* yet its opening has brought the Kathua District Head Quarters (which formerly could only be reached in two days through a circuitous route proceeding upto Pathankote by Railway and then over miles of bad road) into direct touch with the Capital (Jammu). The journey of two days can now be accomplished in four hours in a lorry which also goes to Jasmergarh tehsil. It is hoped that greater attention to this road in future will open out this part of the country which has very good rice producing areas.

Akhnur to Hamirpur Sidhar (length 21 miles).—Passing along the mainline of the Pratap Canal upto its tail it takes a turn to Hamirpur Sidhar. This is a *katcha* road and if it is extended to Manawar, as is proposed, Jammu will be connected with Mirpur through an all-State route leading to greater security and prosperity of His Highness' subjects in Mirpur Wazarat and Akhnur tehsil.

Kathua-Basohli Road.—Formerly a wholly bridle road with a length of 24 miles out of which 18 miles pass almost through hilly tracts has now been made fit for wheeled traffic for the first nine miles and estimate of Rs. 68,000 has been framed to make the whole of it fit for wheeled traffic.

The Government have undertaken the execution of a scheme for improvement of livestock in the State on a systematic basis. A five-year scheme under which a large number of bulls of *Dhani* and *Sindhi* breeds are purchased and distributed among well-to-do *zamindars* in selected centres every year has also been sanctioned. Horse and mule breeding activities also have been started on a small scale, but a more comprehensive scheme is under consideration. Special interest has been taken in sheep-breeding, which is so important for the development of the wool industry in the State. Livestock shows are held at different places in the State every year, with a view to encouraging livestock improvement. More veterinary dispensaries are being opened every year. A laboratory has been established recently at Srinagar, where Goat Tissue vaccine is prepared for the treatment of animals. 232 656

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The Agriculture Department is doing useful work to improve agricultural conditions in the State. The activities of the Department which were at first confined to Kashmir Province only have been gradually extended to Jammu Province also. Agricultural and Horticultural experimental work and the demonstration of improved methods of cultivation of crops and fruit plants are important features of the Department's work. It also distributes improved seeds, grafted fruit plants, implements and manures, gives technical advice to orchardists and agriculturists and fights the San Jose Scale and other pests. Agricultural training is imparted to sons of *zamindars* at Government Farms. The Department has introduced high yielding varieties of wheat and corns including sugarcorns from the U. S. A., Canada and Russia, and several foreign vegetables and fruits. 654 242

The soils of Kashmir Valley are very fertile and irrigation is easy in areas removed from water. The improved seeds distributed by the Agriculture Department have found favour with the *zamindars*. Hand labour in Kashmir Province has been found to compete favourably with agricultural machinery. In Jammu Province, the use of new iron ploughs has been demonstrated and the *zamindars* have purchased such implements for their farms. [134] [312]

654 The saffron of Kashmir grown in one important locality
292 in the valley, is very famous. The Department has recently made some successful experiments in growing this saffron in Kishtwar in Jammu Province.

The Department also sends peripatetic parties of gardeners to the villages to demonstrate to the *zamindars* the operations connected with orchard laying. Demonstrations are given and the people educated regarding the control of pests. An Act for compulsory spraying of fruit plants has been promulgated. Agriculture, fruit, and flower shows are held annually at several places in the State to arouse the interest of the people in improved methods of agriculture, horticulture and floriculture.

The Department maintains poultry farms in which improved breeds are raised. Eggs and chicks are supplied to *zamindars* from these farms. His Highness' Government are a member of the Imperial Council of Agricultural Research and the Council has provided funds for (1) the San Jose Scale and the Woolly Aphis Research Scheme, (2) the Rice Research Scheme and (3) the Vegetable Seed Production Scheme in the State. A fruit survey scheme has also been sanctioned by the Council.

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65] The establishment of *panchayats*[1] in the villages of the
[64] State under the Panchayat Act has received a great fillip
623 since 1937 with the creation of a separate Department of Rural Development. To start with the Government
[651] sanctioned a lump sum grant of Rs. 40,000 for execution of improvement works. The grant was raised to Rs. 1,00,000 later. Subsequently the grant of Rs. 40,000 provided for the *kandi* water supply was transferred to this Department, raising the total to Rs. 1,40,000 in S. 1996-97. In S. 1999 the grant stood at Rs. 2,00,000. The *panchayats* do not merely decide petty cases. They are engaged in the work of rural reconstruction and are co-operating with the Government in the matter of execution of improvement schemes in rural areas. Besides providing free manual labour for construction of village roads and sinking of wells and similar other works, the *panchayats* have also made cash contributions for these public utility works. Villagers are also contributing towards the purchase of the community Radio sets, digging of wells,

1 [ie, village councils, usually composed of five members ... Analyst]

ment for supply of drinking water to the *kandi illaqa* of Jammu Province, and a special allotment is made in the budget for the purpose every year. Tube wells have been constructed at several places, and water supply schemes for a number of localities are under consideration. 657 312

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Reference has already been made to one of the chief industries in the State, viz., the Sericulture industry, which is a Government concern. The silk filature in Srinagar is the largest of its kind in the world. A special quality of raw silk has been produced in Kashmir, which can favourably compete with silk produced anywhere else. It is interesting to note that the rearing of cocoons for silk provides employment for thousands of homes in the villages, exclusive of the labour that finds employment in the factories themselves. Owing to the rise in the price of silk, sericulture has already made a good contribution to the revenue of the State. A scheme for a large expansion of the industry has been taken in hand. A five-year plan for the expansion of the factory at Jammu has already been sanctioned, and it is expected that at the end of five years, the labour employed in the sericulture operations in the factory premises and in cocoon rearing in the province as a whole will show an increase of 150 per cent. High class carpets are manufactured in Kashmir and exported to Europe and America. Owing to the war, however, this industry has suffered a set-back recently. The industry, as stated before, continues to receive a subsidy from the Government. 655 288

A Department of Industries was established in 1923 to develop and foster industries in the State. The chief among the older industries which have become established are a Match Factory, a Santonine Factory, a Tannery, a Pottery Factory and the Shri Karan Singh Woollen Mills. A Government Silk Weaving Factory has been established to produce high class silk fabrics of different kinds. It has recently been developed and expanded to four times its original size to give a further fillip to the silk weaving industry in the State. A Research and Commercial Sheep Breeding Farm with a research and commercial section has been established to develop the sheep breeding 647 655 288 232 654

232 and wool growing industry in the State. For purposes
654 of research work, the Government have granted subsidy to the Farm.

655 Forests which cover about one-eighth of the total area
313 of the State, and Forest industries provide a large field of employment for skilled and unskilled workers, besides yielding a large revenue to the Government. In recent years, the Forest Department has shown particularly good results. The net revenue of the Department for 1942-43 was Rs. 63.46 lakhs, which gives it precedence over other parts of India. The demand for timber grown in the State has increased considerably and owing to war conditions it has brought good prices. Cultivation of pyrethrum has made good progress. The Rosin and Turpentine Factory at Miransahib has done particularly well. The factory has led to the establishment of a number of minor private-owned industries and contributed to the development of Miransahib into what promises to be a new industrial town. The Half-wrought Factory at Baramulla received orders exceeding Rs. 10 lakhs for 1942-43.
284 The feasibility of establishing a newsprint paper industry in the State was investigated by Tata Sons Ltd. with whom the Government have entered into an agreement for a comprehensive investigation of industrial possibilities in the State. But owing to the impracticability of importing heavy machinery in the
742 present conditions, the proposition has to wait. A Drug Research Laboratory has been established under the expert guidance of Sir Ram Nath Chopra, its Director, and it is expected that within a few months it will be in a position to meet a part of the requirements of medical
322 institutions in the State. Another noteworthy industry is Kashmir Willows, which besides manufacturing cricket bats has taken in hand the production of other wooden articles of great utility.

471 The establishment of a sugar mill at Miransahib near Jammu, is in hand and the manufacturing operations are expected to start early. The Shri Karan Singh Woollen Mills and the Indianite Factory which are not State-owned, but in which the Government have a substantial interest, have been kept busy executing orders received from outside the State. Well established cottage industries producing woollen fabrics, like *pattoos*, tweeds, blankets, shawls, *namdas*, *gabbas*, papier-mache and

000 an introductory account of the general industrial expansion of the decade and taking up each item in succession.

654 473 With a view to devote intensive attention to the development of the forest, mineral and industrial resources of the State a new portfolio of Commerce and Industries was provided in the Constitution which came into force during the Samvat year 1979 (1922 A. D.) resulting in the creation of a new Department of Industries under an expert. The department after doing preliminary survey work busied itself with the problem of examining possibilities for the establishment of new industries but for want of a definite industrial policy much progress could not be made especially when the period was one of all round trade slump and falling prices and when necessary capital for outlay in big ventures was not readily forthcoming. Still with all these handicaps the industrial utility of the various minor forest products was ascertained and experiment upon so also the economic value of the various minerals was established by tests in the Government Industrial Laboratory and by certain manufacturing firms of England. During the short period of its existence the department has succeeded in spreading an industrial atmosphere in the State and creating a desire in the people to take to industrial pursuits. Creation of industrial reserve, organization and holding of the State Exhibition, provision for registration of Joint Stock Companies, Patents and Designs, formation of a Civil Supplies Department have all contributed materially towards industrial advancement. Below is recorded a list of some of the important industries established during the decade under review and in these operations are employed on a fairly large scale:—

1. Match Factory.
2. Ink "
3. Tanneries.
4. Shawls Factory.
5. Fruit Preserving Works.
6. Soap Manufacturers.
7. Tent Factory.
8. Oil Factories.
9. Furniture Factories.
10. Willow Works.
11. Silk Weaving Factories.
12. Carpet Factories.

The above shows the fresh industrial ventures of the decade but Kashmir handicrafts and cottage industries too ventures to sustain have side by side made a satisfactory all round progress which is evidenced by the birth of new manufacturing firms of carpets, pashmina, lac, silks, shawls, embroideries, papier mache, wooden, silver-ware and wood-carving, etc. Commercial value of the following raw materials have further been investigated and there is an early possibility of these products being exploited for commercial purposes through the establishment of new industries in the State:—

1. Jute Manufacture.
2. Ink "
3. Wine "
4. Beer Distillation.

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3. Saffron Oil.

4. Extraction of Jasamin, Narcissus and Lilac essences.

7. Shimla Oil (Sweet).

8. Cassia preparation.

9. Paints and Varnishes.

10. Honey Purification.

11. Black board chalk Manufacture.

12. Starch Manufacture.

The famous Silk Industry of the State continued its function although its [288]
income experienced a considerable fall in the latter half of the decade due to the extraordinary fall in the price of the silk.

Cottage Industries.—A propaganda demonstration party employed by 472
Government has done useful work by introducing improved fly-shuttle looms 654
and teaching new patterns and designs to the village weavers. The solicitude of Government for the improvement and welfare of the cottage workers is sufficiently exhibited by the handsome grant of Rs. 75,000 sanctioned for granting small loans to the workers. Further proposals for State aid to industries and establishment of an industrial and commercial bank are also under consideration of the Government.

Birthday Exhibition.—The holding of an annual exhibition at Srinagar 543
of the Industrial and Agricultural products of the State on the auspicious occasion of His Highness' birthday has served to give a wide publicity to the indigenous arts and manufactures through the large mass of visitors who annually flock to the Happy Valley to escape the rigorous heat of the plains as also to enjoy the beauties of nature in Kashmir.

The department has prepared a Statistical Atlas for the State and is 673
engaged in bringing out other useful publications such as the Statistical Abstract, Development Map and a Commercial Directory. A clear proof of the spread of industrial atmosphere will be found in the formation of the following five Joint Stock Companies during the decade while formerly the business on Joint Stock System was much less known than practised in the State :—

	Share Capital.
	Rs.
1. The Dogra Commercial and Industrial Company Limited, Jammu —	[illegible]
2. Jammu and Kashmir Commercial Syndicate Limited —	[illegible]
3. The Lakshmi Trading Company Limited, Srinagar —	[illegible]
4. Kashmir Textiles Limited, Srinagar —	[illegible]
5. Apna Limited, Srinagar —	[illegible]

bond is growing exceedingly popular since on this system the merchants of the Punjab and the State can compete on entirely equal footing and articles imported in bond are sold within the State almost at the same price for which they sell in the Punjab as under this system the State traders have to pay the customs duty at the British Indian Port and no additional duty is levied at the State Frontiers on these imports as the State, under Treaty terms, automatically receives the credit of duties on all such imports made into the State in bond. As regards articles imported from any place in British India into the State, a State customs duty has to be paid which increases the price of the articles for the consumers in the State. The idea of the growth of bonded imports during the decade can be gathered from a survey of the following comparative figures which show an increase of 130 per cent. in the decade. 439

	Imports in Bond.	
	[illegible]	[illegible]
Jammu Province ..	[illegible] Mounds.	[illegible] Mounds.
Kashmir " ..	[illegible] "	[illegible] "
Total ..	[illegible] Mounds.	[illegible] Mounds.

As regards Central Asian Trade the value of which is given above for the purposes of comparison it will be observed that the trade has experienced considerable fall both on the export as well as the import side since the year 1921. The causes of this depression are to be found in the propaganda of the Soviet Government to increase their own trade in Central Asia by ousting the British Indian imports through a process of systematic undersselling of their goods and consequently depriving the British Indian goods from competing on favourable terms. The Inspector General of Customs and Excise thinks that unless the propaganda against imports from British India is counteracted there is hardly any chance for the import trade to show any appreciable improvement.

24. **Mineral Wealth.**—The State possesses extensive Mineral Wealth the scientific development of which will besides meeting the pressing need of augmenting the financial resources of the State materially solve the problem of economic depression and unemployment. The Mineral Survey Department has succeeded in locating a large number of minerals a list of which is given below :— 135 654

Fuels—(1) Coal, (2) Lignite, (3) Possibility of Petroleum.

Metalliferous Minerals—(1) Bauxite, (2) Iron ore, (3) Copper ores, (4) Lead (Silver ores), (5) Zinc, (6) Nickel ore, (7) Manganese, (8) Gold, (9) Antimony, (10) Chromite.

Non-Metalliferous Minerals—(1) Ochre, (2) Gypsum, (3) Graphite, (4) Kaolin, (5) Bentonite, (6) Fullers earth, (7) Marble, (8) Slate, (9) Steatite, (10) Soapstone, (11) Baryte.

Precious and Semi-precious Stones—(1) Corundum (Sapphire and ruby), (2) Beryl and Aquamarine, (3) Tourmaline.

Besides these are other minerals which are suitable as chemical fertilisers (Gypsum and Saltpetre), for glass manufacture, for making refractories and for other chemical industries.

It will be interesting to note that the above Mineral Wealth has been located in 1/17th part of His Highness' Territories which has only been surveyed so far and we have left for the imagination of the reader to fill up the picture when the entire territories have been surveyed.

000 ed so far and we leave it for the imagination of reader to fill up the picture when the entire territories have been surveyed.

316 654 Although a good deal of survey work has been done but actual working has not so far been seriously commenced save in the case of Corrundum Sapphires of which about 50,000 Tolas have been dug out from the Padar Mines and the Aquamarines which have been won from the Skardu Mines. Prospecting licenses for Ochre, Gypsum, Talc and Lignite have been issued to private individuals or firms and applications for grant of prospecting licenses for some other minerals are under consideration. This no doubt shows that some beginning in the exploitation of Mineral Wealth has been made though on a small scale and day by day increasing number of people are getting interested in the business bringing within reach of the Government fresh sources of income. The working of the principal minerals on a commercial scale on which the State can build its hopes especially Bauxite, Iron, Copper, Lignite and Coal is ruled out problem unless communication to the mines situated over high mountains are improved to facilitate their carriage in raw condition to commercial centres to compete in the market or to facilitate the carriage of heavy machinery and engineering plants to the mines for converting the raw material into finished commercial products.

433 For the conversion of these inert resources into actual wealth which will flow into and fill up the coffers of the State in ever-increasing bulk bringing all-round prosperity in the country it is necessary to impart requisite training to the people in industrial development.

None of the minerals have so far been developed and worked on scientific basis for lack of proper communications, public enthusiasm or for other reasons. To derive full advantage of these resources, it is hoped, the State would formulate vigorous industrial policy, grant adequate protection, concessions and other guarantees so that big capitalists might feel encouraged to invest their wealth in large scale ventures. Even for small undertakings working whereof can be immediately taken in hand the following facilities should whenever necessary, be extended to the lessees so that the traditional shyness of the local residents might be won over and sufficient nerve, confidence and spirit of adventure be developed in our youngmen who may feel an instinct for industrial careers in preference to clerical jobs. Some of the more important requisites for industrial development as stated by the Industrial Department are :—

1. Transport facilities,
2. State aid,
3. Protective tariffs during the stage of infancy,
4. Preservation of indigenous manufactures,
5. An efficient and wide-spread Banking System,
6. Organisation of Markets,
7. Scientific researches, and above all
8. The quality of Human Factor.

The present low standard of output and of comfort, the contempt for manual labour, the low vitality, the absence of ambition, the inordinate tendency to borrow for unproductive expenditure are individually or collectively responsible for keeping a large proportion of the State population low in the scale of civilisation and progress. A weak and ignorant population, however, richly endowed with natural resources cannot be made to appreciate the economic possibilities around them and to seize the opportunity for bettering themselves.

245 654 *Silviculture.*—Great progress was made during this decade in silviculture. The establishment of a specialist Working Plan Circle enabled all the valuable commercial forests to be brought under modern methods of management, thus enabling the forests to be fully utilised without impairing their future productivity. Silvicultural research was undertaken for the first time and a special Research Division was formed.

[313] [314] *Commercial Development.*—Considerable progress has been shown in developing the commercial side of the department's activities. The out-turn of timber rose from 11 millions c.ft. to nearly 29 millions. The markets for minor products were developed and extended. The production of crude resin rose from about 4,000 maunds to 55,000 maunds greatly adding to the prosperity of the people in parts of Jammu Province where resin tapping has now become a well established village industry. Kashmir Artemisia has been brought under commercial working and now contributes considerably to the world's supply of Santonin.

General.—The expansion of the Forest Department's activities have very largely benefitted the people of the State. Not only has the larger income produced by the department enabled the Government to spend more money on social services such as education and medicine, but the increasing out-turn of produce has provided a great deal of work for the inhabitants many of whom now rely on forest works to enable them to pay their land revenues.

241 242 **26. Agriculture.**—A glance at Imperial Table X (Occupation), will show that by far the major portion of the inhabitants of the State depend on agriculture for their livelihood. The prosperity of trade and transport is also indissolubly linked with the bright prospects of agriculture for if the purchasing power of the masses goes low on any account a season of depression sets in the trading section of the community. The activities of the Agriculture Department in promoting the interests of farmers by introduction of better varieties of seed, more scientific instruments, better manures and last but not least by awakening a new interest in agriculture by overcoming the apathy of ages are particularly relevant to the Census Report. Any invention or discovery which can double the yield of crops in this country is bound to multiply to the same extent the mouths that feed on it. The activities of the Agriculture Department of the State are, however, unfortunately concentrated in the Kashmir valley only, and the province of Jammu has not derived any material advantage from its existence so far. The extension of the department's activities to that province on a larger scale is apparently necessary.

In the Kashmir valley the Agriculture Department maintains two experimental farms where several varieties of agriculture and vegetable seeds imported from India and foreign countries like America, England, Russia, Italy are tried and recommended for adoption to cultivators after the experiments have met with success on the Government farms. In some cases acclimatised seeds have multiplied the yield by 50 per cent. About 169 varieties of foreign vegetables are also grown on the farm. The seed is distributed twice a year in the valley and demands from other places are met by post.

241 177 *Implements.*—Several implements such as Mexican ploughs, Horse Hoe, Bar Harrow, Chaff Cutter, Maize Huller and Sheller, Automatic Seed Drill have been introduced and though a few only of the zamindars who are enterprising enough have come forward to purchase them and try their utility on their farms an innovation has been started which might prove of considerable value in the future.

543 *Shows.*—Agricultural shows used to be held on the occasions of seed distribution and have now come to form a part of the Industrial Exhibition held annually in Srinagar. The Agriculture Department occupies a separate section where several varieties of different agricultural and horticultural products are exhibited besides the implements and provide a source of valuable information and instruction to the people. In 1929 no agricultural show was held at Jammu

on the occasion of the visit of His Royal Highness the Prince of Wales. Besides imparting education by "shows" Departmental bulletins were also published and circulated. The bulletins dealt with the sowing of Maize, Groundnuts, Soybeans and Beans and the removal of certain crop diseases. 543

Manures.—The Agriculture Department has tried several manures on the farm to test their utility on different crops. 242

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27. **Horticulture.**—The department maintains fruit plant nurseries including ornamental plants. Fruit canning is receiving attention though the industry is still in its incipient stage. A firm known as Kashmir Fruit Preserve Works has been authorised to manufacture fruit beverages, apple-brandy, grape wine and ciders etc. A new nursery has been opened at Achhabal and experiments regarding stock and scion compatibility have been started in all the nurseries and scion wood from Australia has been introduced. The department has been distributing about a lac of young plants annually to the zamindars without any charge.

The only depressing feature of the decade has been the appearance of San Jose Scale disease which has inflicted a very heavy damage on the fruit industry of Kashmir. Remedial and control measures have been adopted to get rid of this pest. [136]

28. **Veterinary.**—For maintenance of agricultural prosperity the maintenance of live-stock in health is essential. Previous to 1923 the system of inoculation did not exist and consequently the mortality among cattle was heavy. There are now 3 Veterinary Hospitals in the State and the outbreaks of rinderpest, Hæmorrhagic Septicæmia and other epidemic diseases were successfully dealt with on modern scientific lines and many animal lives saved. Facilities have been provided by the department for bringing to its notice the outbreak of epidemics and even individual patients. For improvement of cattle several schemes have been under contemplation and awaiting to be put into effect as funds permit. The scrub bull pest is being removed by castration of the scrub bulls. The enclosed table shows the variation in live-stock during the last decade. 232

The important constituents of cultivation are :—

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Non-cultivating proprietors, cultivating owners, tenant cultivators and agricultural labourers.

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Class.	Total strength of earners.	Strength in 1921 of actual workers.	Percentage of total earners under cultivation.
Non-cultivating Proprietors	29,080	28,600	5
Cultivating Owners	354,081	322,040	60
Tenant Cultivators	199,357		34
Agricultural Labourers	11,848	2,502	2

The figures of earners under non-cultivating proprietors compare favourably with those of 1921 and if we add the working dependents of this group the figures will be in excess of those in 1921 by 14,571 *i. e.*, nearly 50 per cent. increase would be exhibited. The non-cultivating proprietors comprise only 5 per cent. of the total earners under cultivation which points to the fact that the holdings of land are generally small and cannot support a big lethargic class. The cultivating owners are the most numerous members of the profession which augurs well for the politico-economic stability of the State and its people as peasant proprietorship is a solid foundation of social structure. A peasant-proprietor evinces a keen interest in his work and is alive to the need of increasing the productivity of land without exhausting the soil, unlike the tenant-cultivator whose main interest is to get maximum yield from the land with minimum outlay or the non-cultivating proprietor who merely acts like a suction pump drawing the highest rent possible. The tenant-cultivators form 34 per cent. of the total earners of this class while agricultural labourers are only 2 per cent. The preponderance of tenant-cultivators is prejudicial to agricultural improvement and it is fortunate that their proportion is not over-whelming. The lowest figures for agricultural labour are probably due to errors of enumeration which have led to an inflation of the figures under general labourers.

652 **189 Government Aid to Agriculture.**—As stated in extenso in Chapter I of the Report agriculture is the subject of special concern with His Highness' Government. Irrigation has been extended on a large scale, co-operative societies have been started to finance agriculture, usury has been crushed, Agricultural Department is doing its utmost to introduce new crops and increase the quality and outturn of existing ones though its activities are practically confined to Kashmir Province only, remissions and suspensions of land revenue are frequent, Taccavi advances are made to agriculturists in distress, Veterinary hospitals are provided and some other special concessions have been made. The task so far accomplished is worthy of record though much remains to be done still. The chief drawbacks of agriculture are difficulties of communications and lack of marketting facilities together with the backwardness of people who have no scientific knowledge of the subject. Agricultural education is the first and foremost necessity for a country which has its being bound up with agriculture. The marvellous change that this sort of education can bring about will be clear from the statement of Mr. M. H. Jenkins, in his Report to the Royal Commission on Technical Instruction, wherein he says "the results of agricultural education in Denmark have been something extraordinary. Danish butter is now the best in the world; in 1880 it was described by the British Vice-Consul at Copenhagen as 'reasonably bad', the progress since is directly traceable to agricultural education". As circumstances are, the produce of all principal crops per acre is unavoidably low compared to that of other countries and in spite of more than 70 per cent. of the population relying on this source of livelihood the State is not self-sufficing in matter of grain produce and has to import food staples in large quantities from outside.

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1: Lawrence. G-3 (1889-1895) 1895 AV4 Kashmir
Kashmir AV1

000 CHAP. II. other hill station of the outer Himalayas, but in February it is apparently damper, and in the remaining months of the winter and spring of about the same character. The humidity is highest in August, when it amounts to about 80 per cent. of saturation. In March the skies are as cloudy as during the rains. In the spring months, from March to May, it rains on an average about one day in three, most frequently in April. The rainfall on each rainy day averaging about one-fourteenth of an inch. Rain is less frequent in June, but increases again in July and August, when about half the days are more or less rainy and the falls heavier than in the spring, averaging three-quarters of an inch on each day of rain. The number of rainy days has varied from 74 only in the dry year 1880, to 123 in 1885, and the total quantity from 39·1 inches in the former to 71·8 inches in the latter year.

'October and November are the clearest months, but even these, and every month up to May, are more cloudy than at Simla or on the plains. On the other hand, in July and August there is less cloud than at Simla or other more easterly stations, as might be expected from the smaller frequency of rain.

132 '*Leh*—Situated 4° further north than Quetta, and 6,000 feet higher, this station in the leading characteristics of its climate represents that of Western Tibet. Its observatory, 11,500 feet above the sea, is ●[654] the most elevated in Asia, and has now furnished a register for twelve years.

133 '*Leh*, the chief town of the province of Ladákh, is situated in the upper 311 valley of the Indus, which is here from six to eight miles across for a distance of forty or fifty miles, and shut in on both sides by portions of the Tibetan plateau, averaging 16,000 feet above sea-level, and bearing some of the loftiest ranges of the Himalayas. The flats and terraces along the banks of the river are all cultivated, and dotted with numerous villages, but for a mile on each side, between the fields and the foot of the hills, is a waste of sand, gravel, and large boulders, similar to that which fringes the much lower hill ranges of Baluchistan, but on a larger scale. The town of [361] Leh nestles under the hills north of the valley, at a distance of some four miles from the river, up a long gentle, gravelly slope.

132 'The atmosphere of the valley is remarkably clear and transparent, and the heat of the sun very great. There is generally a difference of more than 60° between the reading of the exposed sun thermometer in vacuo and the air temperature in the shade, and this difference has occasionally exceeded 90°. It has been mentioned on a former page that Dr. Cayley succeeded in making water boil by simply exposing it to the sun in a small bottle blackened on the outside, and shielded from the air by inserting it in a larger phial of transparent glass. Owing to the diminished pressure of the atmosphere at the elevation of Leh, this would, however, take place

[Notes by Eliot. See category 116, p. 27 for identification of Eliot.— Analyst]

27 per cent. The incidence of revenue varies from about 10 annas to Rs. 12 per acre, and represents an all-round rate of about 30 per cent. of the gross produce. Regular settlements have also been completed in other parts of the State, such as Gilgit, Jammu, and Baltistān. The total receipts from land revenue amounted to 38·9 lakhs in 1905–6. 651

Miscellaneous revenue. Excise.

The Excise department of the State is chiefly concerned with the manufacture and sale of liquor, including wine and brandy, at the Gupkar distillery. In 1900 the administration was examined by an officer lent by the British Government, and as a consequence private distilleries in the province of Jammu were entirely closed. The total receipts in 1900–1 were only Rs. 50,000, but by 1905–6 they had risen to Rs. 1,37,000. 655

Stamps.

In 1905–6 the total revenue from stamps was 2·22 lakhs, of which 1·6 lakhs represented receipts from judicial stamps.

Customs and octroi.

A considerable income is derived from customs and octroi levied on the trade which passes into the State. The receipts amounted to 9·2 lakhs in 1905–6. 651

Cesses.

Cesses are levied, amounting to 12½ per cent. on the land revenue, for the following objects: payments to *lambardārs* (village headmen), 5 per cent.; *patwāris* and *zaildārs*, 4½ per cent.; education, ½ per cent.; and roads, 2½ per cent.

Municipalities.

There are two municipal committees in the State, one at Srīnagar, and the other at Jammu, presided over by the Chief Medical Officer, Kashmīr, and the governor of the Jammu province, respectively. The members are nominated by the Darbār as representatives of different communities. There is no separate municipal fund; the State provides the expenditure for municipal and sanitary purposes, while the receipts, such as octroi, are likewise credited to the general revenues. The expenditure in 1905–6 was Rs. 92,000, of which Rs. 6,400 was met from fees and taxes and the balance by a grant from the State. In other towns conservancy establishments are maintained, which are under the municipal committee of the province in which the town is situated. Great improvements have lately been made in the drainage system of Jammu town. 633 [652] [651]

Public works.

The expenditure on public works in 1905–6 was 30·8 lakhs, and will always be heavy. The maintenance of long lines of communication between Kashmīr and India and between Kashmīr, Gilgit, and Ladākh, the cost of buildings in Srīnagar and Jammu, and the enormous losses which have to be repaired when great floods and earthquakes occur render a large annual outlay inevitable. The road from Kohāla to Bāramūla alone 653

end of 1941. A similar institution has been started at Jammu also. The Sericulture industry which is a Government monopoly and the carpet industry which has in recent years received subsidies provide employment for thousands of labourers. The increased industrial activities of the State have opened new avenues for industrial labour.

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The first Municipal Committees established in the State were purely official bodies, financed by Government and consisted of 24 nominated members in the case of Srinagar and 18 in the case of Jammu. The Governors of the respective Provinces functioned as *ex-officio* Presidents. In 1913, the constitution of the Municipal Committees was revised. The Srinagar Municipality was given 8 elected and 16 nominated members, and the Jammu Municipality 6 elected and 12 nominated members. One elected seat in each municipality was specially reserved for traders. In 1921 the right of election of a Vice-President from among the members of the Committee was granted. 633

The constitution of the Municipal Committees was further revised in 1927-28 and the elected element raised to one-half. In 1936, the franchise qualifications were lowered and brought in line with those prescribed for the Praja Sabha election. The elected element was substantially increased to provide a clear majority. The Municipal Act recently passed provides that unless the Government otherwise direct, the appointed members should not exceed one-fourth of the whole Committee. This Act has also enlarged the scope and powers of the Committees in many respects. A new procedure has been laid down for constituting municipalities and altering units or excluding areas from municipalities, and provision has been made for giving opportunities to the inhabitants of those areas that are proposed to be included in or excluded from the municipal limits to submit their objections within a specified time limit. [111]

To guard against overcrowding in the cities of Jammu and Srinagar, several areas have been notified under the Town Planning Act and schemes for their development are under consideration. The Town 361

491 all the districts and important towns, except those in the frontier, with one another. Two bridges, one over the Chenab at Akhnoor and the other over the Tawi [73] at Jammu, have been built at a cost of about Rs. 8 lakhs. The bridge at Akhnoor is believed to have the largest unsupported span (450 ft.) in India. The bridges over the Jhelum between Muzaffarabad and Domel and those over the Kishanganga between Muzaffarabad and Garhi Habibullah, which had been washed away during the flood of 1929 were replaced at a considerable cost. Following this flood, an elaborate scheme estimated to cost about Rs. 20 lakhs was sanctioned for the prevention of floods in future. The bunds of the river Jhelum have been raised at several places, and it is gratifying to note that there has been no major flood in Kashmir during the last 12 years. The moderately heavy flood of September 1941 passed on with no damage to the city. The Ujh River in Jammu Province is, as an experimental measure, being spanned by a reinforced concrete submersible bridge, the foundations of which are so designed as to safeguard against scour in heavy floods. If the experiment succeeds, similar bridges will be constructed on the large sandy streams.

655 Telegraph, telephone and wireless services have also been developed in recent years, and all important places have been linked up. There are two wireless Radio Stations, one at Jammu Cantonment and the other at Naushera. Proposals for establishment of aeronautical services between British India and the State are under consideration. For irrigation purposes, the P. W. D. maintains 10 canals, five in Jammu Province and five in Kashmir Province. Of the latter, one was completed about 13 years ago, while two have been completed recently.

Water supply in the cities of Srinagar and Jammu has been considerably improved and old pipes have been replaced at several places by new ones. In the remote parts of Jammu Province where there is scarcity of water, efforts have been made to supply drinking water by means of tanks, wells and pipes. Where spring water and other natural sources of supply are available, satisfactory arrangements for drinking water have been made. As has been shown elsewhere in this note, great efforts are being made by the Rural Development Depart-

ment for supply of drinking water to the *kandi illaqa* of Jammu Province, and a special allotment is made in the budget for the purpose every year. Tube wells have been constructed at several places, and water supply schemes for a number of localities are under consideration. 657 312

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Reference has already been made to one of the chief industries in the State, *viz.*, the Sericulture industry, which is a Government concern. The silk filature in Srinagar is the largest of its kind in the world. A special quality of raw silk has been produced in Kashmir, which can favourably compete with silk produced anywhere else. It is interesting to note that the rearing of cocoons for silk provides employment for thousands of homes in the villages, exclusive of the labour that finds employment in the factories themselves. Owing to the rise in the price of silk, sericulture has already made a good contribution to the revenue of the State. A scheme for a large expansion of the industry has been taken in hand. A five-year plan for the expansion of the factory at Jammu has already been sanctioned, and it is expected that at the end of five years, the labour employed in the sericulture operations in the factory premises and in cocoon rearing in the province as a whole will show an increase of 150 per cent. High class carpets are manufactured in Kashmir and exported to Europe and America. Owing to the war, however, this industry has suffered a set-back recently. The industry, as stated before, continues to receive a subsidy from the Government. 655 288

A Department of Industries was established in 1923 to develop and foster industries in the State. The chief among the older industries which have become established are a Match Factory, a Santonine Factory, a Tannery, a Pottery Factory and the Shri Karan Singh Woollen Mills. A Government Silk Weaving Factory has been established to produce high class silk fabrics of different kinds. It has recently been developed and expanded to four times its original size to give a further fillip to the silk weaving industry in the State. A Research and Commercial Sheep Breeding Farm with a research and commercial section has been established to develop the sheep breeding 647 655 288 232 654

232 and wool growing industry in the State. For purposes
654 of research work, the Government have granted subsidy to the Farm.

655 Forests which cover about one-eighth of the total area
313 of the State, and Forest industries provide a large field of employment for skilled and unskilled workers, besides yielding a large revenue to the Government. In recent years, the Forest Department has shown particularly good results. The net revenue of the Department for 1942-43 was Rs. 63.46 lakhs, which gives it precedence over other parts of India. The demand for timber grown in the State has increased considerably and owing to war conditions it has brought good prices. Cultivation of pyrethrum has made good progress. The Rosin and Turpentine Factory at Miransahib has done particularly well. The factory has led to the establishment of a number of minor private-owned industries and contributed to the development of Miransahib into what promises to be a new industrial town. The Half-wrought Factory at Baramulla received orders exceeding Rs. 10 lakhs for 1942-43.
284 The feasibility of establishing a newsprint paper industry in the State was investigated by Tata Sons Ltd. with whom the Government have entered into an agreement for a comprehensive investigation of industrial possibilities in the State. But owing to the impracticability of importing heavy machinery in the
742 present conditions, the proposition has to wait. A Drug Research Laboratory has been established under the expert guidance of Sir Ram Nath Chopra, its Director, and it is expected that within a few months it will be in a position to meet a part of the requirements of medical
322 institutions in the State. Another noteworthy industry is Kashmir Willows, which besides manufacturing cricket bats has taken in hand the production of other wooden articles of great utility.

471 The establishment of a sugar mill at Miransahib near Jammu, is in hand and the manufacturing operations are expected to start early. The Shri Karan Singh Woollen Mills and the Indianite Factory which are not State-owned, but in which the Government have a substantial interest, have been kept busy executing orders received from outside the State. Well established cottage industries producing woollen fabrics, like *pattoos*, tweeds, blankets, shawls, *namdas*, *gabbas*, papier-mache and

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Other Occupations

Supplementary to agriculture proper are sericulture and pastoralism. 231
By 1900 the former activity was decrepit as well as ancient, but the introduction of modern filatures has led to a wide extension of mulberry culture, though not enough cocoons are produced to keep the filatures at Srinagar and Jammu and the weaving factory at Srinagar working to capacity. There is also, of course, a good deal of hand-loom weaving of silk, cotton, and wool; silk is a major export.

The main pastoral activity is sheep-rearing; this is transhumant, the sheep live in winter beneath the human dwellings—adding to their warmth—and in summer are taken by professional shepherds to the high pastures above the tree-line; this is the *marg* common in place-names and strictly equivalent to the Swiss *alp*. Winter feed is willow and dried flag 236
(Iris) leaves. After agriculture, wool production is probably the chief means of livelihood in Kashmir, employing full- or part-time some 300,000 people. The famous Cashmere shawl industry died a languishing death in the 1870s, but there is naturally a large cottage production of woollen clothing, blankets, and rugs; felting is important also, and Srinagar has a large woollens factory. Mineral exploitation is insignificant, though a start has 316
been made on the commercial exploitation of lignite from some of the 549
karewas, which has been used locally by the villagers for years. A minor industry of interest is the manufacture of cricket bats and so on from the willows. But perhaps the most lucrative of all trades—in normal times—is 484
the exploitation of tourists.

Srinagar

For this, of course, the capital Srinagar (207,787) is the centre: "quaint" 369
in itself, with its carved wooden architecture, immediately surrounded by the beautiful Mogul gardens and magnificent lake and river scenery, central for hunting and mountaineering, it is—on the surface—one of the most attractive cities in all Asia. But it has always been liable to fire and to flood, at times to earthquake; its site obviously leaves much to be desired from a sanitary point of view.[17] Nor, if report be true, are its citizens any more virtuous, in any direction, than they need be.

The factories of Srinagar are largely due to state enterprise, and make 498
it the only industrial centre of the slightest note in Kashmir. But craft [455]
industries are more important. Neglecting the obvious tourist lines—silver and copper work, wood-carving, papier-mâché and lacquer—the leading crafts are probably carpet-weaving and leather work: leather gear of various sorts is essential to transport in the mountains, and the products

[17] In the 1892 cholera epidemic 600 people died in one day "and the only shops which remained open were those of the sellers of white cloth for winding sheets." The total mortality was 5781 of a population around 120,000 (*Gazetteer*, 119).

The Government have undertaken the execution of a scheme for improvement of livestock in the State on a systematic basis. A five-year scheme under which a large number of bulls of *Dhani* and *Sindhi* breeds are purchased and distributed among well-to-do *zamindars* in selected centres every year has also been sanctioned. Horse and mule breeding activities also have been started on a small scale, but a more comprehensive scheme is under consideration. Special interest has been taken in sheep-breeding, which is so important for the development of the wool industry in the State. Livestock shows are held at different places in the State every year, with a view to encouraging livestock improvement. More veterinary dispensaries are being opened every year. A laboratory has been established recently at Srinagar, where Goat Tissue vaccine is prepared for the treatment of animals. 232 656

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The Agriculture Department is doing useful work to improve agricultural conditions in the State. The activities of the Department which were at first confined to Kashmir Province only have been gradually extended to Jammu Province also. Agricultural and Horticultural experimental work and the demonstration of improved methods of cultivation of crops and fruit plants are important features of the Department's work. It also distributes improved seeds, grafted fruit plants, implements and manures, gives technical advice to orchardists and agriculturists and fights the San Jose Scale and other pests. Agricultural training is imparted to sons of *zamindars* at Government Farms. The Department has introduced high yielding varieties of wheat and corns including sugarcorns from the U. S. A., Canada and Russia, and several foreign vegetables and fruits. 654 242

The soils of Kashmir Valley are very fertile and irrigation is easy in areas removed from water. The improved seeds distributed by the Agriculture Department have found favour with the *zamindars*. Hand labour in Kashmir Province has been found to compete favourably with agricultural machinery. In Jammu Province, the use of new iron ploughs has been demonstrated and the *zamindars* have purchased such implements for their farms. [134] [312]

657 To insure against food scarcity that had previously
623 threatened the village areas in Kashmir Province, the *panchayats* in Kashmir Province collected in S. 1999, 60,000 *kharwars* of *shali* and maize on *khushkbarid* basis for use in times of scarcity.

With a view to minimizing the migration of unskilled workers from Kashmir Valley to the plains in the winter for work and finding suitable productive work in the State itself for the men who migrate and as near their homes as possible, the Rural Development Department was entrusted with investigating the matter and preparing lists of men who migrate and the kinds of work suited to them. With the help of the *panchayats*, the Department was able to submit the details to the Government within a very short time of a month and a half. On the basis of this information, the Government appointed a committee for devising schemes calculated to provide labour to such labourers. As a result of the recommendations of the committee, Government sanctioned several schemes for providing employment to large numbers of people.

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656 Nor have the interests of the masses of the urban population which include manufacturers and traders, artisans and craftsmen, owners of house-boats and boatmen and skilled and unskilled labourers been lost
658 sight of. Primary education for boys has been made free and compulsory in the cities and important towns. As recommended by the Glancy Commission, the fees previously imposed on visitors to the Mughal Gardens near
651 Srinagar were abolished. Taxes on boat-men have in certain cases been reduced or remitted, and sites for mooring of house-boats have been provided either at
441 cheap rates or free of rent. An industrial exhibition has been held at Srinagar annually since 1929. The
543 exhibition attracts a large number of people including visitors, with the result that not only have there been greater sales, but there has been marked improvement in the variety and the finish of the goods produced. In order to provide assistance in the marketing of goods manufactured in the State, an Industrial Museum and Sales Emporium was opened at Srinagar towards the end of 1941. A similar institution has been started at Jammu also.

747 His Highness 'adopted' 5 Polish refugee children in British India for a period of one year. The War Aid Committee similarly 'adopted' 10 of these children for the same period.

His Highness has also contributed large sums of money from his Privy Purse for particular purposes connected with or arising out of the war.

722 His Highness visited the Middle East in October 1941 and inspected his own as well as other Indian troops there. He broadcast a message from there calling upon the people in this country to put forth further efforts in the war and inspiring them with hope in the ultimate triumph of justice.

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656 435 Long before the regulation of prices of foodstuffs was introduced in many parts of India, His Highness' Government had set up the Food Control Department for the control and distribution of *shali*, the chief staple of the Valley. The arrangement continues to the present day and *shali* is sold to consumers in Srinagar at fixed rates in Government controlled sale centres. Over a year ago, however, the soaring prices of other foodstuffs and the general food situation in the valley, as a whole, caused much anxiety, and His Highness' Government had to adopt several measures to relieve the situation. The measures included the fixation of the maximum sale prices of food-grains, restrictions on the movement of food-grains, restrictions on the export of potatoes, *til*, *sarson*, *alsi* and oil extracted therefrom and the opening of shops in Srinagar and certain towns and villages in the *mufassils*, where the poor classes of people could get grains at fixed rates. Food-grains were made available n deficit areas at low prices, at a considerable loss to the Government. Boards of Food Control, with representatives of different communities and interests, were constituted in both the provinces to deal with questions of policy relating to food-grains. Rationing of other important essentials of life, like fuel and sugar, was introduced. A Department of Supplies was set up.

657 Early in January 1943, His Highness the Maharaja Bahadur placed at the disposal of the Government a sum of Rs. 2,00,000 to serve as the nucleus of a Fund for

CHAPTER IV.—MODERN JAMMU & KASHMIR—1925-43.

With the accession in September 1925 of His Highness Raj Rajeshwar Maharajadhiraj Shri Maharaja Hari Singhji Bahadur, Inder Mahinder, Sipar-i-Saltanat-i-Inglishia to the throne, a new era in the history of the State begins. His Highness is the great-grandson of Maharaja Gulab Singhji and son of the late General Raja Sir Amar Singhji, younger brother of the late Maharaja. Born in 1895, he received education under a number of qualified European and Indian instructors. In 1908, he joined the Mayo College, Ajmer. After completing the full course of studies there, he received training in the Imperial Cadet Corps, Dehra Dun. His late Highness appointed him Commander-in-Chief of State forces in 1915, before he had attained the age of twenty. He took an active part in the training and equipping of the units despatched for service in the Great War and in sending reinforcements to keep them up to the sanctioned war strength. In 1922, he was appointed Senior Member of the then State Council, and a number of reforms were initiated by him in this capacity. 643 159

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On the occasion of the *Rajtilak* ceremony, which was performed at Jammu in February 1926, in the presence of distinguished guests including several Ruling Princes, His Highness announced a number of boons. One of the boons conferred on the land-holders the right to cut down and utilize all royal coniferous trees on areas assessed to land revenue; another extended from 3 months to 12 months in the year the right of the villagers to remove dead and fallen timber; and a third bestowed certain rights on village communities with regard to the land of land-holders dying without issue. The most important of the boons was the bestowal of *khalsa* land on village communities which had no *shamlat* (village commons) up to cent. per cent. of their holdings. His Highness also sanctioned on the occasion the extension of technical education to certain localities in both the provinces; the opening of more schools and hospitals; the provision of a special allotment every year for the supply of 423 [313] 657

657 drinking water in the *bandi illaqa* ; and the reconstruction of the bridge over the Tawi at Jammu. The concessions then announced have materialized, and the beneficent activities of the Government have increased year after year.

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641 During His present Highness' term of office as
647 Senior Member of the then State Council, His late Highness had issued orders to provide for (1) employment of State-subjects only to all ordinary vacancies, and (2) grant of lands for house building and other purposes to State-subjects only ; and a Committee of official and non-official members had been appointed to suggest a definition of the term State-subject for the purpose of these orders. The definition proposed by the Committee was accepted by His Highness, and it protects the children of the soil in the matter of recruitment to Government services and several other privileges against outsiders.

658 A committee had been appointed in 1923 to consider the future requirements of the different departments in technical qualifications and experience, and make proposals for grant of scholarships for training to qualified State-subjects. This committee was reconstituted in 1927 as the Scholarship Selection Board. In recent years, thirty qualified State-subjects selected by the Board have received training in several institutions in Europe and America and British India in Civil Engineering, Architecture and Town Planning, Medicine, Veterinary Science, Pharmaceutics, Horticulture, Sericulture, Forestry, Printing, Law and Public administration ; and most of them are now in Government service. Training, academic and technical, has also been given in Indian institutions to over 275 State-subjects. Lump sum provision has been made in the budget since 1937-38 for grant of loans to persons desirous of prosecuting advanced studies or undergoing advanced or special training in India or abroad and out of this provision, loans of over Rs. 70,000 have been granted so far to a number of State-subjects for training in Forestry, Chemistry, Mathematics, Medicine, Public Health etc., in England and for Accounts, Law and Post-graduate studies in India.

His Highness also impressed upon the Heads of

692 On this day, His Highness the Maharaja Bahadur was graciously pleased to grant Letters Patent to the High Court of Judicature similar to those of High Courts in British India. This gave the court a status and prestige of its own.

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647 In July 1943, His Highness was pleased to appoint a Commission of Enquiry, under the presidentship of
• 667 R. B. Ganga Nath, Chief Justice and President Praja
185 Sabha, consisting principally of non-official members of the Praja Sabha and others representing different interests and communities to ascertain whether the existing constitution of the State had worked well and with a view to formulating a policy for the future and the evolution of an organic scheme for the administration of the State. The Commission has also been required to make recommendations to secure (1) the safety, integrity and security of the State, (2) the efficient and progressive character of the administration, (3) the uninterrupted and harmonious progress of the State with the object of drawing all the communities inhabiting its territories closer to one another in the common service of the State, (4) the development of the economic resources of the State and its people leading to a higher and healthier standard of life, (5) the increasing representation of the State-subjects in the higher offices of the State and the adoption of a policy aiming at the association of State-subjects of all denominations with the administration of the State, (6) the strict enforcement of the policy that appointments under the Government shall be reserved for the subjects of the State except where the possession of expert or technical knowledge or experience unavailable within the State, may make it essential to import outsiders for a temporary period only or except where any special reasons may justify the appointment of an outsider to an administrative post for a definite period, and (7) the adoption of effective measures to stamp out corruption in any shape or form from all departments of the State.

The particular attention of the Commission has been drawn to a number of specific matters, mentioned below :—

(1) provision of nursing and medical facilities particularly in the rural areas;

647 (2) improvement of sanitary conditions in the towns
657 of Jammu and Srinagar;
185 (3) prevention of venereal diseases, specially in Udhampur, Ramnagar and Ramban Tehsils;

(4) provision of water-supply in the entire *kandi* area;

(5) economic rehabilitation of the Frontier districts;

(6) the present position of State industries and their further development;

(7) grant of adequate aid to hereditary State-subjects to establish or promote industries suited to the conditions prevailing in the State territories;

(8) provision for technical, industrial and scientific education;

(9) reforms in the educational system tending to give a practical bias to education in all its stages, primary, secondary and higher, with the object of equipping the youth of the State to earn their livelihood;

(10) taking of practical steps *e. g.*, by the appointment of an Employment Board or any other suitable means to guide and help the youth of the State in securing employment or in adopting profitable careers;

(11) insuring of economic security amongst all classes of people, particularly the peasantry by developing their economic and material strength, securing a better standard of life, improving their health and by fostering co-operative effort directed to their welfare;

(12) investigation into the question of migration of labour from the State into British India and examination of the question whether from the point of view of the people such migration is profitable and deserving of encouragement or whether it is harmful calling for check;

(13) the desirability of stopping the purchase of agricultural and other lands by outsiders either directly, or indirectly through the intervention of the State-subjects;

(14) prevention of illicit traffic in women;

(15) investigation into the question whether the present marriage law is effective or whether it requires amendment;

(16) further intensification of the rural uplift movement;

(17) further measures for the more effective

697 prevention of erosion ;

657 (18) the development of Local Self-Government in cities, towns and the village areas ;

185 (19) preservation and beautification of the country side ;

(20) planned framing of the Budget and apportionment of finance for nation-building activities over a period of years ;

(21) fixing of a suitable ratio between the expenditure on Medical relief, Education and Public Works Departments.

The Commission held its inaugural meeting on the 9th August 1943, when the President read out the following message received from His Highness:—" On this the first day of the sitting of the Commission, I desire to send a personal message of goodwill and encouragement in the arduous task which lies before you. I decided to appoint this Commission and to entrust to you the duty of making a thorough enquiry into matters that affect the well-being of my subjects and of submitting to me a well-considered report containing practical suggestions for the advancement in different spheres of life of the different communities. I shall watch with keen interest the progress of your work. If you work together, not in a narrow and mutually distrustful spirit, but with the fixed resolve to serve the best interests of the State and that loyalty on which I depend, I feel confident that your labours will be fruitful, and add to the moral and material welfare of the inhabitants of this State. I charge you to apply yourselves zealously and wisely to the task that lies before you with a fixed determination to arrive at wise and practical conclusions which would redound to the credit of the State and bring us all greater happiness. Very sincerely and earnestly, I wish you god-speed."

This was followed by a speech from the President in the course of which he said that they were all beholden to His Highness the Maharaja Bahadur for his gracious message. He went on to say : " Luckily, we are working under the aegis of a sovereign to whose heart your happiness, prosperity and progress are very near ; and who, I am assured, is keenly anxious that this Commission should lead to happy results. The terms of reference, I need scarcely remind you, are very wide and they cover

practically the whole of the life of the people in different spheres. I shall make an earnest appeal to you to make a response to the command in the spirit in which it has been issued and to try for yourselves whether co-operation is not more fruitful than mere non-co-operation, when you are called upon not merely to pass resolutions. But to recommend definite proposals for the amelioration of your fellow citizens."

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The status of cultivators of land, whose condition was little better than that of serfs before the introduction of Settlement of land, has been improved considerably. The maximum State share of revenue is fixed at 30 per cent. of the gross produce, and suspensions and remissions are granted from time to time. The term of a Settlement has been extended to 40 years. Long before the establishment of the Praja Sabha, His Highness had studied conditions of life in the interior of the State by extensive tours. He had also introduced an effective method of keeping in touch with the rural population through conferences of the representatives of each Tehsil in Jammu and Kashmir held annually at the headquarters of the Government. This form of consultation with popular representatives gave His Highness a more intimate knowledge of the real needs and requirements of the masses. As a result of the representations made at these conferences and the discussions that followed, attention was directed towards the improvement of means of communication in the villages, improvement of livestock, grant of cultivable land as *nautor* and provision of more facilities for education and medical relief in the villages. The Agriculturists' Relief Act was enacted, several years before the institution of the Praja Sabha, to protect the agriculturists from the extortion of money-lenders who charged high rates of interest, and was the first of a series of legislations for the protection of the agriculturists. It prescribed the maximum rates of interest and empowered the courts to examine the accounts of a loan and to fix instalments for discharging debts on the basis of the paying capacity of the debtor. Special *ailans* were issued declaring agricultural holdings, livestock, agricultural implements, seeds, etc., as non-attachable for redemption of

654 The saffron of Kashmir grown in one important locality
242 in the valley, is very famous. The Department has recently made some successful experiments in growing this saffron in Kishtwar in Jammu Province.

The Department also sends peripatetic parties of gardeners to the villages to demonstrate to the *zamindars* the operations connected with orchard laying. Demonstrations are given and the people educated regarding the control of pests. An Act for compulsory spraying of fruit plants has been promulgated. Agriculture, fruit, and flower shows are held annually at several places in the State to arouse the interest of the people in improved methods of agriculture, horticulture and floriculture.

The Department maintains poultry farms in which improved breeds are raised. Eggs and chicks are supplied to *zamindars* from these farms. His Highness' Government are a member of the Imperial Council of Agricultural Research and the Council has provided funds for (1) the San Jose Scale and the Woolly Aphis Research Scheme, (2) the Rice Research Scheme and (3) the Vegetable Seed Production Scheme in the State. A fruit survey scheme has also been sanctioned by the Council.

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65 The establishment of *panchayats*[1] in the villages of the
[64] State under the Panchayat Act has received a great fillip
623 since 1937 with the creation of a separate Department of Rural Development. To start with the Government
[65] sanctioned a lump sum grant of Rs. 40,000 for execution of improvement works. The grant was raised to Rs. 1,00,000 later. Subsequently the grant of Rs. 40,000 provided for the *kandi* water supply was transferred to this Department, raising the total to Rs. 1,40,000 in S. 1996-97. In S. 1999 the grant stood at Rs. 2,00,000. The *panchayats* do not merely decide petty cases. They are engaged in the work of rural reconstruction and are co-operating with the Government in the matter of execution of improvement schemes in rural areas. Besides providing free manual labour for construction of village roads and sinking of wells and similar other works, the *panchayats* have also made cash contributions for these public utility works. Villagers are also contributing towards the purchase of the community Radio sets, digging of wells,

1 [ie, village councils, usually composed of five members -- Analyst]

paving of village lanes, construction of drains and linking of villages by fair weather roads. In the domain of health and sanitation and anti-epidemic work, *panchayats* have shown especially good results. Cleanliness weeks have been celebrated and houses, compounds, lanes, springs, wells etc., have been systematically cleaned. Latrines and bath rooms have been constructed in a number of villages, thousands of manure and soakage pits have been dug and a large number of drains has been prepared. Cattle pounds have been opened in several *panchayat* areas and vehicle stands and slaughter houses have also been provided. Carefully planned campaigns are being arranged in selected areas with a view to educating the ignorant masses about the causes and prevention of common diseases. A Health and Sanitation campaign in Kashmir Province and an Anti-malaria campaign in Jammu Province have now become regular features of the activities of the Department. The *panchayats* take a prominent part in the distribution of better seeds and poultry to the *zamindars* under the guidance of the Agriculture Department. Extensive work has been carried on by the Rural Development Department in the cause of village uplift. Comprehensive economic surveys have been launched with a view to understanding the causes of the economic, social and cultural backwardness of the rural population. Over 2,700 villages have been surveyed so far.

Among the matters receiving the attention of the Department are the development of decaying village industries and propaganda for adult education. Two schools, one for shoe-making at Neloi and the other for knitting at Jatlan, in Mirpur, are functioning under the guidance of the Department.

The Department has also built tanks, bored deep wells, laid pipes and provided hydrams for water in the *kandi illaqa* of Jammu Province. Experiments in rock boring for drilling wells in the *illaqa* are in hand. During S. 1999, the budget allotment of Rs. 40,000 for supply of drinking water to the *kandi illaqa* was raised to Rs. 75,000. Further, His Highness the Maharaja Bahadur was gracious enough to donate Rs. 25,000 for construction of wells in the *illaqa*. Shri Yuvaraj Karan Singhji also donated Rs. 10,000 for the purpose.

657 To insure against food scarcity that had previously
623 threatened the village areas in Kashmir Province, the *panchayats* in Kashmir Province collected in S. 1999, 60,000 *khurwars* of *shali* and maize on *khushkbarid* basis for use in times of scarcity.

With a view to minimizing the migration of unskilled workers from Kashmir Valley to the plains in the winter for work and finding suitable productive work in the State itself for the men who migrate and as near their homes as possible, the Rural Development Department was entrusted with investigating the matter and preparing lists of men who migrate and the kinds of work suited to them. With the help of the *panchayats*, the Department was able to submit the details to the Government within a very short time of a month and a half. On the basis of this information, the Government appointed a committee for devising schemes calculated to provide labour to such labourers. As a result of the recommendations of the committee, Government sanctioned several schemes for providing employment to large numbers of people.

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543 exhibition attracts a large number of people including visitors, with the result that not only have there been greater sales, but there has been marked improvement in the variety and the finish of the goods produced. In order to provide assistance in the marketing of goods manufactured in the State, an Industrial Museum and Sales Emporium was opened at Srinagar towards the end of 1941. A similar institution has been started at Jammu also.

491 all the districts and important towns, except those in the frontier, with one another. Two bridges, one over
[73] the Chenab at Akhnoor and the other over the Tawi at Jammu, have been built at a cost of about Rs. 8 lakhs. The bridge at Akhnoor is believed to have the largest unsupported span (450 ft.) in India. The bridges over the Jhelum between Muzaffarabad and Domel and those over the Kishanganga between Muzaffarabad and Garhi Habibullah, which had been washed away during the flood of 1929 were replaced at a considerable cost. Following this flood, an elaborate scheme estimated to cost about Rs. 20 lakhs was sanctioned for the prevention of floods in future. The bunds of the river Jhelum have been raised at several places, and it is gratifying to note that there has been no major flood in Kashmir during the last 12 years. The moderately heavy flood of September 1941 passed on with no damage to the city. The Ujh River in Jammu Province is, as an experimental measure, being spanned by a reinforced concrete submersible bridge, the foundations of which are so designed as to safeguard against scour in heavy floods. If the experiment succeeds, similar bridges will be constructed on the large sandy streams.

655 Telegraph, telephone and wireless services have also been developed in recent years, and all important places have been linked up. There are two wireless Radio Stations, one at Jammu Cantonment and the other at Naushera. Proposals for establishment of aeronautical services between British India and the State are under
3/2 consideration. For irrigation purposes, the P. W. D.
657 maintains 10 canals, five in Jammu Province and five in Kashmir Province. Of the latter, one was completed about 13 years ago, while two have been completed recently.

Water supply in the cities of Srinagar and Jammu has been considerably improved and old pipes have been replaced at several places by new ones. In the remote parts of Jammu Province where there is scarcity of water, efforts have been made to supply drinking water by means of tanks, wells and pipes. Where spring water and other natural sources of supply are available, satisfactory arrangements for drinking water have been made. As has been shown elsewhere in this note, great efforts are being made by the Rural Development Depart-

ment for supply of drinking water to the *bandi illaqa* of 657
Jammu Province, and a special allotment is made in the 312
budget for the purpose every year. Tube wells have been constructed at several places, and water supply schemes for a number of localities are under consideration.

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Reference has already been made to one of the chief 655
industries in the State, *viz.*, the Sericulture industry, 288
which is a Government concern. The silk filature in Srinagar is the largest of its kind in the world. A special quality of raw silk has been produced in Kashmir, which can favourably compete with silk produced anywhere else. It is interesting to note that the rearing of cocoons for silk provides employment for thousands of homes in the villages, exclusive of the labour that finds employment in the factories themselves. Owing to the rise in the price of silk, sericulture has already made a good contribution to the revenue of the State. A scheme for a large expansion of the industry has been taken in hand. A five-year plan for the expansion of the factory at Jammu has already been sanctioned, and it is expected that at the end of five years, the labour employed in the sericulture operations in the factory premises and in cocoon rearing in the province as a whole will show an increase of 150 per cent. High class carpets are manufactured in Kashmir and exported to Europe and America. Owing to the war, however, this industry has suffered a set-back recently. The industry, as stated before, continues to receive a subsidy from the Government.

A Department of Industries was established in 1923 647
to develop and foster industries in the State. The chief among the older industries which have become established are a Match Factory, a Santonine Factory, a Tannery, a Pottery Factory and the Shri Karan Singh Woollen Mills.
A Government Silk Weaving Factory has been established 655
to produce high class silk fabrics of different kinds. It 288
has recently been developed and expanded to four times its original size to give a further fillip to the silk weaving industry in the State. A Research and Commercial 232
Sheep Breeding Farm with a research and commercial 654
section has been established to develop the sheep breeding

747 His Highness 'adopted' 5 Polish refugee children in British India for a period of one year. The War Aid Committee similarly 'adopted' 10 of these children for the same period.

His Highness has also contributed large sums of money from his Privy Purse for particular purposes connected with or arising out of the war.

722 His Highness visited the Middle East in October 1941 and inspected his own as well as other Indian troops there. He broadcast a message from there calling upon the people in this country to put forth further efforts in the war and inspiring them with hope in the ultimate triumph of justice.

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656 Long before the regulation of prices of foodstuffs was introduced in many parts of India, His Highness' Govern-
435 ment had set up the Food Control Department for the control and distribution of *shali*, the chief staple of the Valley. The arrangement continues to the present day and *shali* is sold to consumers in Srinagar at fixed rates in Government controlled sale centres. Over a year ago, however, the soaring prices of other foodstuffs and the general food situation in the valley, as a whole, caused much anxiety, and His Highness' Government had to adopt several measures to relieve the situation. The measures included the fixation of the maximum sale prices of food-grains, restrictions on the movement of food-grains, restrictions on the export of potatoes, *til*, *sarson*, *alsi* and oil extracted therefrom and the opening of shops in Srinagar and certain towns and villages in the *mufassils*, where the poor classes of people could get grains at fixed rates. Food-grains were made available n deficit areas at low prices, at a considerable loss to the Government. Boards of Food Control, with representatives of different communities and interests, were constituted in both the provinces to deal with questions of policy relating to food-grains. Rationing of other important essentials of life, like fuel and sugar, was introduced. A Department of Supplies was set up.

• 657 Early in January 1943, His Highness the Maharaja Bahadur placed at the disposal of the Government a sum of Rs. 2,00,000 to serve as the nucleus of a Fund for

157 alleviating the distress of the poor. The gift rendered it possible for the Government to supply food-grains to the poor at Jammu at the cheapest possible rates, viz., 15 seers of food-grains (12 seers of wheat and 3 seers of rice) per head per month, for Rs. 2-8-0 only, when in the adjoining British territory ordinary wheat was selling at Rs. 9-4-0 per maund and ordinary rice at Rs. 17-4-0 per maund. But, as the quota of wheat and gram fixed by the Government of India was drastically reduced, and the relief from His Highness' Fund had to be distributed to the poorer classes living in all parts of the State on an equitable basis, the poor relief shops in Jammu City were closed in August last.

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148 His Highness has played an important part in the joint effort concerning the political future of British India and the Indian States. At the first Round Table Conference, His Highness uttered the following memorable words : " As the Allies of Britain, we stand solidly by the British connection. As Indians and loyal to the land of our birth, we stand as solidly as the rest of our countrymen for our land's enjoyment of a position of honour and equality in the British Commonwealth..... ..... Neither England nor India can afford to see this Conference end in failure. We must resolve to succeed. Difficulties shall not be insuperable. We must exercise patience, tact and forbearance and be inspired by mutual understanding and goodwill ; and we must give and take. If we succeed, England no less than India gains. If we fail, India no less than England loses." His Highness kept in touch with the subsequent conferences in London, and other deliberations held from time to time in connection either with the States or with India as a whole. Before the commencement of the talks of Sir Stafford Cripps with Indian leaders towards the end of March last, His Highness issued an historical statement, in the course of which he said that it was the duty of the Princes to show that as patriots, they were desirous that their countrymen should feel themselves the equals of nationals anywhere in the world. His Highness expressed the view that every autonomous unit of a self-governing India

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28. Co-operation.—"In Co-operation lies the hope of the Agriculturist". Co-operation is a league of the weak against the strong. It has made rapid strides during the decade. The number of Central Societies has risen from 9 to 14, the agricultural societies have similarly gone up from 948 to 2,438 while non-credit societies number 170 and the non-agricultural societies are 248 compared to 40 in 1923. The total membership of these societies is 63,364 nearly 300 per cent. more than it was formerly. The working capital of these societies amounts to Rs. 7,019,190 and is made of share capital, reserve fund, deposits, loans from Government and loans from Central Banks and societies. The loan from Government amounts to Rs. 435,000 only while share capital and deposits stand at Rs. 1,505,386 and 1,804,511 respectively. The objects for which loans are advanced will be clear from the statement given in the margin which will show that purchase of cattle and payment of land revenue stand foremost. 154 societies in Kashmir and 72 in Jammu Province have grown self-sufficient while 187 societies in both the provinces have failed. The Government has granted material concessions to these societies. 75 per cent. rebate is allowed on money order commission, exemption is granted from stamp and registration fees, the money of societies is kept in safe custody in the Government treasuries, the societies are empowered to issue *hundies*. ½ of land revenue of *Kharif* is remitted in favour of sanitation societies besides several other facilities. The Co-operative Department has roused in the people a joint social endeavour to restrict extravagant expenditure on ceremonial occasions and take to education. In 134 villages the department has pursued a scheme of consolidation of holdings and raised the average area per field from 3·40 acres to 22·09 acres. The movement has received a vigorous fillip from the enactment of the Agriculturists Relief Regulation. The Co-operative Department is also knitting together the artisan classes like weavers and others as will be seen from the number of non-agriculturist societies.

Groups of issues, 1931 A. D.

Serial No.	Objects.	Percentage.	
		No. of Issues.	Amounts.
1	Purchase of cattle ..	17·00	17·00
2	Payment of land revenue and debts.	12·12	12·00
3	Purchase of seed ..	·9	·00
4	Mortgage ..	9·01	9·11
5	Payment of Subsidiary debt ..	11·16	10·16
6	Household expenses	4·01	4·00
7	Purchase and repairs of buildings ..	12·07	12·00
8	Purchase of boats ..	·9	·00
9	Trade ..	8·07	9·01
10	Purchase of fodder ..	·09	·17
11	Purchase of cow ...	·00	·00
12	Purchase of seeds of grass ..	·07	·01
13	Redemption of mortgaged lands and houses ..	1·00	1·11
14	Purchase of land and houses ..	·02	1·02
15	Purchase of implements	12·01	0·17
16	Hundies expenses ..	·30	·21
17	Miscellaneous ..	1·10	1·10

29. General Administration.—The saddest event of the decade was the demise of His Highness Lt.-General Shri Maharaja Pratap Singh Ji Bahadur, G. C. S. I., G. C. I. E., G. B. E., LL. D., who passed away on the 23rd of September 1925 at the age of seventy six.

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He was succeeded by His Highness Shri Maharaja Harisingh Ji Bahadur, G. C. I. E., K. C. V. O., who now holds the reins of Government. His accession to the *Gaddi* was a harbinger of number of social and political measures of sweeping importance. The Agriculturists Relief Regulation which has saved the peasantry from the money-lender is a case in point. His Highness has always striven to act in accordance with the wishes of his people and has for the first time established the convention of calling annually the Representatives of the people to the capital in conference to consult them on measures touching their welfare, and the step is one of unique importance in the history of the State as ushering an era of popular Government. Besides the re-organisation of the Kashmir State Forces, constitution of a High Court Bench, re-organization of Police and of several other departments which form the outstanding feature of the period of his reign he has evinced a keen interest in social reform and has placed on the statute book of the

657 State some measures vital to the advancement of the people, such as the Prevention of Infant Marriage Regulation, raising the age of consent to 14 for
642 girls and 18 for boys and the stoppage of female infanticide amongst Rajputs and prohibition of juvenile smoking. Many of the improvements in trade, industry, communications, education, irrigation, sanitation etc. which have already been dealt with owe their origin to his solicitude to see his subjects happy and prosperous.

642 The administration is conducted by His Highness through Ministers (now headed by a Prime Minister) who enjoy large powers in their respective portfolios. His Highness has followed a policy of decentralisation of powers in all branches of administration consistent with efficiency and good Government.

692 31. **Courts.**—The stability and growth of society hinges to a large extent on the efficient and speedy administration of justice through the channel of Judicial Courts and on the enactment of laws conducive to the welfare of the masses. The Census Report is not the proper place to record an account of the various salutary laws passed during the decade as the space is naturally limited and no justice can be done to the subject. As regards the Judicial system of the State it is modelled on the British Indian system of administration of justice with certain important differences such as the exercise of civil and criminal jurisdiction by the same judicial officers and the facilities allowed to litigants to appear personally in the High Court to plead their case. The separation for which a vigorous and persistent demand exists in British India is already in operation here.

The decade has witnessed the formation of a High Court Bench consisting of a Chief Justice and two Judges in supersession of the former system of a single Chief Justice of the High Court. His Highness takes a personal interest in the selection of Judges who can consequently compare favourably with their compeers in British India. The judiciary in the subordinate courts is recruited from amongst qualified hands who are either barristers or graduates of law.

691 The total number of Courts has increased as will be seen in the margin.
692 The number of suits disposed in 1931 comes to 21,904 while the suits filed number 20,641 which is a sure proof of the fact that justice is not deferred but promptly administered. Moreover the spirit of litigation seems on the decline as the number of suits filed in 1921 was 23,009. The expenditure of the Judicial Department has risen from Rs. 510,938 in 1921 to Rs. 648,246 in 1930. The highest expenditure was incurred in 1928 when it came to Rs. 733,302. The total cost of administration of justice for the decade is Rs. 7,008,725.
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	Number of Courts.	
	1921.	1931.
Civil Courts ..	89	66
Criminal Courts ..	122	127
Revenue .. excluding criminal powers ..	98	97
Lawyers including Advocates ..	173	177

625 32. **Police.**—The decade has witnessed the augmentation of the Police Force in all ranks and a rise in the status and emoluments of these custodians of public peace and safety. The diagram in the margin will convince the reader of the rapid progress made in the State in this direction. The Executive and the Clerical Staff was separated. The total cost of Police Force in 1930 was Rs. 712,588 compared to Rs. 414,621 in 1920, giving an increase of 71·8 per cent. As regards offences, those against State and public tranquility, murders and other offences against person exhibited an increase, while
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	1931
Inspector-General of Police ..	1
Deputy Inspector-General of Police ..	2
Superintendents of Police ..	7
Assistant Superintendents of Police ..	6
Inspectors ..	18
Sub-Inspectors ..	88
Head Constables ..	297
Constables ..	2,577

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sect instead of Arya Samaj yet the returns of schedules showed a great preponderance of entries like Samaj, Arya, or Mahasha and it was only in the case of intelligent persons that the entries of Vedic Dharma were found recorded. 795

Separate enquiries were made from the various local branches regarding their activities during the decade but upto the time of writing responses were received only from Mirpur and Srinagar which show that a girl school having a building of its own and a small library is being run by the Mirpur Samaj which has also reclaimed 2,500 Chamars while the Srinagar Samaj is engaged in social and educational propaganda. It maintains a girl school of the middle standard in a building of its own wherein the number of students swells to about 100 in summer. There is a Rainawari Arya Samaj Vanitashram where widows are given lessons in the three Rs and are also taught embroidery and weaving work to enable them to earn a living. The Samaj celebrated half a dozen widow re-marriages and is doing propaganda work to break down the opposition. 794

205. Depressed Classes.—His Highness the Maharaja Bahadur had thrown open the public wells and schools and colleges to the untouchables long ago but to complete the work of their social equalization and uplift, he has very recently made an announcement throwing open all State temples and Devasthans to the depressed classes for 'Darshan' and prayer and this has ushered in a new era in the orthodox Hinduism of the State which will soon adapt itself to the changing conditions and it is hoped that the depressed classes will no longer show an anxiety to stand out of the ranks of the orthodox Hinduism. It is to be seen whether with the fresh stamp of touchability and equality the orthodox Hinduism will be able to recoup its numbers although there seems little doubt that further migration from the Brahmanic into the Arya Samaj would materially cease. 657 178

206. Islam.—Mohammedanism is a monotheistic religion believing in the unity of God, in Mohammed as his messenger and prophet, in Quran as his scripture, in the existence of angels, predestination and resurrection. It also enjoins the performance of some cordinal duties *viz.* "the Saalt (daily prayers), the Saum (fasting in the month of Ramzan), the Haj (Pilgrimage to Mecca) and the Zakat (allotting a certain proportion of ones' income for charitable and religious purposes)". It is readily distinguishable from Hinduism as it has a definite creed and an intensely proselytising mission, its followers in India as well as in Kashmir being made up of foreign immigrants and by conversions from Hinduism. The Muslim population of this State consists mainly of local converts from all castes, *i. e.*, Brahmans, Rajputs, Vaishyas and Shudras who passed into the Muslim ranks at various periods of history. The Imperial Table XVII shows that under Muslims also there are found a number of Hindu castes such as Jats and Rajputs in the Jammu Province, and Bats, Dars, Rainas and Pandits in the Kashmir Province some of whom upto this date retain most of their old ceremonies and customs. The Muslim Rajputs of the Jammu Province still observe the endogamous and exogamous marriage groups. The institutions of child marriage, prohibition of widow re-marriage and payment of fee to Brahmans at marriage show the close affinity in which they still stand to their Hindu brethren. In Kashmir the visitors are quite familiar with the famous shawl merchant Nurdin Pandit the first half of whose name is Muslim while the suffix is purely Hindu. In Ladakh and Frontier Illaqas the inhabitants who were formerly Budhists of the local Mangolian race were muslimised in a wholesale manner although some of them in Ladakh still observe some Budhistic customs. They freely drink chhang—the Budhist beverage and the worship of Budhist Devata Rahto is also performed by some classes. 779

The total Muslim population as enumerated at the present Census is 2,817,636 persons against 2,548,514 of the 1921 Census the increase amounting to 10·5 per cent. against 5·1 per cent. of the previous decade which shows a very satisfactory record. Their proportion per 10,000 of the population has also risen from 7,675 to 7,727. The Subsidiary Table I shows that amongst the Natural Divisions the percentage variation continues to be the highest in the Kashmir Province (11·6) as at the last Census which establishes the high fecundity of the Kashmiri 162*

1/1 [Errata: cf. category 116, p. 330 for corrections—Analyst]

657 drinking water in the *kandi illaqa* ; and the reconstruction of the bridge over the Tawi at Jammu. The concessions then announced have materialized, and the beneficent activities of the Government have increased year after year.

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641 During His present Highness' term of office as
647 Senior Member of the then State Council, His late Highness had issued orders to provide for (1) employment of State-subjects only to all ordinary vacancies, and (2) grant of lands for house building and other purposes to State-subjects only ; and a Committee of official and non-official members had been appointed to suggest a definition of the term State-subject for the purpose of these orders. The definition proposed by the Committee was accepted by His Highness, and it protects the children of the soil in the matter of recruitment to Government services and several other privileges against outsiders.

658 A committee had been appointed in 1923 to consider the future requirements of the different departments in technical qualifications and experience, and make proposals for grant of scholarships for training to qualified State-subjects. This committee was reconstituted in 1927 as the Scholarship Selection Board. In recent years, thirty qualified State-subjects selected by the Board have received training in several institutions in Europe and America and British India in Civil Engineering, Architecture and Town Planning, Medicine, Veterinary Science, Pharmaceutics, Horticulture, Sericulture, Forestry, Printing, Law and Public administration ; and most of them are now in Government service. Training, academic and technical, has also been given in Indian institutions to over 275 State-subjects. Lump sum provision has been made in the budget since 1937-38 for grant of loans to persons desirous of prosecuting advanced studies or undergoing advanced or special training in India or abroad and out of this provision, loans of over Rs. 70,000 have been granted so far to a number of State-subjects for training in Forestry, Chemistry, Mathematics, Medicine, Public Health etc., in England and for Accounts, Law and Post-graduate studies in India.

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361 Planning Department advises the Town Area Committees with regard to their Town Planning problems. Special surveys for the development of important holiday centres like Sonamarg in Kashmir Province and Sanasar in Jammu Province are being carried out.

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658 Education has made very great advance in recent years. University education is received by over 2,400 pupils including a number of girls, in the colleges maintained by the Government at the capital cities, and is very cheap. The Sri Pratap College, Srinagar, has been split into two separate colleges, viz., an Intermediate College and a Degree College, in order to remove congestion and improve the standard of the teaching. Pre-University education has been practically free. The Compulsory Primary Education Act was passed in 1930 and as stated above, primary education for boys is free and compulsory in cities and important towns. Books are supplied free to boys of primary classes throughout the State on a very generous scale. Secondary education is free, except in a few High Schools in the capital cities and Mirpur town, and even in these schools, only about 33 per cent. of the boys pay fee and the rest are free scholars. Liberal scholarships have been provided to encourage education. In addition to this, special grants are included in the budget every year for scholarships to pupil belonging to educationally backward or poorer communities. Special scholarships have also been ear-marked for students from the Frontier district who read in the high schools or the colleges at Srinagar and for girl students reading in colleges within the State or outside.

Since 1925, the number of pupils in Government and aided educational institutions has increased from 44,601 by about 165 per cent., to over 1,18,000; the number of the institutions from 706 by over 167 per cent. to 1,888 and the expenditure on education from Rs. 10.75 lakhs by over 144 per cent. to Rs. 26.24 lakhs. Although the pace of education has thus been accelerated, much still remains to be done, and His Highness' Government are quite alive to their responsibilities in the matter. Following the publication of the report of the Basic Education Committee (popularly known as the Wardha Committee),

His Highness' Government appointed an Educational Reorganization Committee under the presidentship of Mr. K. G. Saiyidain, Director of Education and an eminent educationist who had served on the Basic Education Committee and with Dr. Zakir Hussain, who was the Chairman of that Committee as one of the members, to examine the suitability and adequacy of the existing system of primary and secondary education in the State and make recommendations for its improvement. The new schemes recommended by the Committee included besides acceleration of the pace of educational expansion at the primary stage, the introduction of Basic education in which craft teaching and book learning are closely integrated. 658

In pursuance of the scheme for the introduction of Basic education, a number of ordinary Primary schools were converted into Basic schools.

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A well-equipped Medical Department is rendering medical aid to the people. In recent years, several qualified doctors were deputed for higher training in different branches of medicine and surgery to British Universities and the medical staff today includes doctors with high specialized and general qualifications. The number of civil hospitals and dispensaries wholly maintained by the Government is 92. Besides, there are 4 Mission hospitals which receive aid from the Government. A grant-in-aid was also sanctioned by the Government in favour of the Kashmir National Hospital and Maternity Home in Srinagar. To supplement the existing arrangements for providing medical relief to the people, the Government have undertaken the appointment of subsidized practitioners in rural areas. Under this scheme, there are at present 70 practitioners practising in rural areas and receiving subsidies from the Government. Recently the construction of 2 new hospitals, one at Srinagar and the other at Jammu, was started. The hospital at Jammu was completed at the close of the last year at a cost of over Rs. 8 lakhs, and opened by His Highness in April 1943. His Highness also opened a well-equipped hospital at Mirpur. The hospital at Srinagar, estimated to cost over 744

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

misfortune came in another form. It was a very snowy year. From the side of the valley opposite to that on which the village stood, from the left bank, came down an avalanche, and this was able, from the bottom of the valley of the river being so filled up, to reach across to the village. The village would have been safe had the original form of the valley been retained, but with the hollow bridged, as it were, with the gravel deposit, the avalanche spread over and made a great plain of thick snow (beneath which the river found its way), and completely buried the houses. It was night time, and all the people were at rest; the headman managed to dig his way out and call aid from other villages. In about twenty hours all the inhabitants of Hamūrī were excavated alive, though some were insensible from the confinement of the air. The people love to relate how that more came out than had been buried, for during the night a child had been born beneath the snow. 231 133x

Hamūrī was fated to undergo further alarms. Not long after the last event an earthquake brought down a great mass of rock from the cliff that overlooks the place. This landslip destroyed some of the fields and knocked in one or two of the houses, which, however, were empty at the time; so here, too, the Hamūrī people had less ill-fortune than was threatened. But now they concluded that it was time to leave a spot of such danger, and they begged the authorities to give them land elsewhere; but since the keeping up of settlements in these high parts is almost necessary for the aid of travellers between Pādar and Zānskār, they were persuaded to stay, with the relief of some reduction of their land-tax; so they built a new village higher up, but they could find no site that is quite free from the danger of avalanches. [485] [659]

A little before coming to Hamūrī we had passed two cascades, on the left bank, made by two streams, near together, tumbling over successive ridges of rock; the whole fall of each was some 1500 feet. In a ravine nearer Hamūrī, where the foot of a glacier that is embosomed high in the mountain comes to the edge of a steep cliff, the water from it comes over in a fall of several hundred feet. 133x

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1
Kashmiri AV4

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surprising. The industry is no longer confined to Kothar, but has spread all over the valley, and its further progress depends on the maintenance and extension of mulberry trees.

Ten filatures have been built, containing 1,800 basins for reeling cocoons, fitted with Italian machinery and giving employment to over 5,000 people in Srīnagar. The quality of the silk steadily improves, and it now commands a price very slightly below Italian silk. In 1897 only 406 ounces of eggs were imported, while in 1906 the import was 27,500 ounces. The number of *zamīndārs* taking seed has risen in the same period from 150 to 14,000, and the weight of cocoons reared from 375 to 21,400 maunds, while the payments to the rearers increased from Rs. 4,300 to Rs. 3,28,500, all the eggs and mulberry leaf being given free of cost. The total production in 1905–6 was 109,072 pounds of raw silk, and 43,349 pounds of silk waste. The profits since 1897, when the industry was started on a scientific basis, have been 15·4 lakhs, of which 4·6 lakhs were made in 1905–6. The total capital outlay has been Rs. 7,25,000, while the working expenses are about 7 lakhs a year.

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Forests. The forests of the State are extensive and valuable, and their conservation is of great importance in the interests of the country drained and irrigated by the rivers passing through them. Including the Bhadarwāh *jāgīr*, which contains the finest quality of timber, the area is reported as 2,637 square miles of all kinds, comprising *deodār*, firs, pines, and broad-leaved species. This may be divided into the drainage areas of the Jhelum (1,718 square miles), Chenāb (806), and Rāvi (113). The *deodār*, which is the most valuable species, extends between 5,000 and 9,000 feet above sea-level, and is at its best between 6,000 and 9,000 feet. The blue pine appears at about 6,000 feet, and extends to nearly 10,000 feet, the finest specimens being found mixed with *deodār*. A zone between 8,000 to 11,000 feet is occupied by silver fir, which occurs pure in dense forests at the lower elevation and is mixed at greater heights, first with maple and then with birch. Forest vegetation above 11,000 feet consists of dwarf rhododendron and juniper.

Deodār. The total area under *deodār* is about 543 square miles. In the Kashmīr Valley it is found principally, indeed almost entirely, in the north-west—that is, the district known as Kāmrāj—and the largest areas are in the Utr Machipur *taḥsīl*. In Udhampur district, which includes the Kishtwār and Padar *taḥsīls*, there are 198 square miles of *deodār*-bearing tracts situated on the Chenāb and its affluents. These forests are of

6: India AV1 Kashmir AV1

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/For information on census taking--training of enumerators, organization and presentation of results, definitions of terms, conduct of the census, critiques of previous censuses, interpretations of trends, and all other aspects--see category 116, pp. vii-x, 11-13, 48, 66-68, 75-78, 89, 93-95, 115-117, 121-124, 134, 147-148, 166-167, 184-185, 197-204, 206, 215, 249-250, 275-277, 288-289, 310-314, and 318./

6:India G-3 (1931)1933 AVI Kashmir AVI

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REPORT

ON THE

CENSUS OF JAMMU & KASHMIR

1931.

CHAPTER I

DISTRIBUTION AND MOVEMENT OF POPULATION.

131 1. The big patch of yellow lying upon the top of the pink map of India (between 32°17′ to 36°58′ North Latitude and 73°26′ to 80°30′ East Longitude) represents the territories known as the Jammu and Kashmir State which originating upon the northern borders of the great Punjab plain stretch extensively northwards to the meeting point of the three empires of Britain, China and Russia. Situated on the north-western extremity of India the State occupies a unique position in the Political Geography of the Indian Empire forming a part of the Frontier of India controlling as it does a boundary line of several hundred miles of Frontier touching Tibet, Chinese Turkestan and Russian Turkestan from which countries it is securely isolated and protected by several chains of parallel Himalayan Ranges whose snow-covered peaks render foreign ingress very difficult if not altogether impossible. It is bounded on the north by the Pamirs (the "Roof of the World") and Chinese Turkestan from which it is completely segregated by the eastern off-shoots of the Hindu Kush and the Mustagh or Karakoram mountains which lend an opening into the interior of the Eastern Turkestan through the Karakoram Pass at a height of 18,000 ft. above sea level and own Mount Godwin Austin the second highest peak of the world having an altitude of 28,265 ft. above sea level. The eastern and the western boundaries of the State are made up by the Chinese Tibet and the North-Western Frontier Provinces respectively while on the south it is bounded by the Punjab districts of Jhelum, Gujrat, Sialkot and Gurdaspur, the Chamba State, Spiti and Lahol.

659 In no country of the world are there such magnificient masses of the[1] snow-covered mountains rising to heights before which the Alpine giants will simply dwindle into insignificance.

2. **Natural Divisions.**—The dismemberment of a country into smaller administrative units such as Provinces, Districts and Tehsils being chiefly based on administrative and political considerations does not always provide a satisfactory basis of division for proper presentation and sound analysis of demographic statistics essential requisites of which demand comparison of like with like and scrupulous avoidance of wide generalisation.

Another mode of division of a country would be to partition it into regions possessing more or less similar characteristics based on the similarity of the soil or geographical, geological or meteorological conditions. For the purposes of Census the essential characteristics of physical conformation, climate and rainfall which influence to a very considerable degree the character, distribution and

1 [Errata: delete "the"; cf Errata Sheet, p. 229, category 116 -- Analyst]

6:India G-3 (1931)1933 AVI Kashmir AVI

659 standard of living of population in general, and of India (which is 80 per cent. agricultural, depending upon the mercy of timely monsoons) in particular would constitute a fairly good criterion for natural divisions.

But from the practical viewpoint neither of the above two criteria would by itself be sufficient as the presentation of results merely by the natural divisions will defeat the very objects for which a Census is taken by the Government who want to know the distribution of people and their condition in each administrative unit of the country to enable their provincial Governors, District officers, and Tehsildars to take necessary steps for the improvement of conditions in their respective jurisdictions. Experience has shown that it is always wiser to steer the middle course and accept a compromise between the two criteria by following both the methods in exhibiting the conclusions of the Census. The facts should therefore be stated by administrative divisions and the theory based on natural divisions whenever possible. Nowhere is the task of formation of natural divisions fraught with greater difficulties and complications than in the Jammu and Kashmir State where vicissitudes of climate and rainfall and variation of altitude are so pronounced that it is well nigh impossible to find fairly large tracts possessing homogeneous characteristics to enable sound grouping into distinct natural divisions. Not to say of homogeneity of physical features in a province it is rather difficult to find a district possessing same characteristics throughout. Speaking of the Kashmir Valley Sir Walter R. Lawrence has observed:—

"Every hundred feet of elevation brings some new phase of climate and of vegetation and in a short ride of thirty miles one can pass from the overpowering heat to a climate delightfully cool, or can escape from wearisome wet weather to a dry and sunny atmosphere."

If these remarks are true of the great valley a level stretch of country; they are applicable with much greater force to the Frontier Districts having ranges with perpetual snows ensconsing within their folds a large number of valleys and places enjoying the driest climate in the world with practically no rainfall. In view of the aforesaid difficulties it would be futile to attempt any fresh classfication of the natural divisions of the State and consequently we adopt the scheme of Natural Divisions propounded by Fredric Drew Esquire, F. R. G. S., F. G. S., in his "The Jammu and Kashmir Territories" (a geographical account) published in 1875 A. D. with necessary modifications made by Khan Sahib M. Matiuzuman Khan, the Superintendent of Census of this State in 1911, to suit the special requirements of the Census. Sticking to the old divisions has the further advantage of judging the comparative values of the figures with a great degree of accuracy than would otherwise be possible.

The Four Natural Divisions are:—(*i*) *The Sub-montane and the Semi-mountainous Tract.*—This is partly plain and partly broken Kandi country skirting the mountain ranges of the Himalayan series, and consists of tehsils Kathua and Jasmergarh of the Kathua district, the entire district of Jammu comprising Samba, Ranbirsinghpura, Jammu and Akhnoor tehsils, and tehsils Bhimber and Mirpur of the Mirpur district. The southern portions of these tehsils bordering upon the Punjab districts of Jhelum, Gujrat, Sialkot and Gurdaspur possess fertile tracts growing rice, wheat, maize and other crops. This region has been designated by Mr. Drew as "The plain in front of the hills" through which flow the three great rivers of the Punjab namely the Ravi, Chenab and Jhelum as also some perennial streams flowing with sufficient water throughout the year. The irrigation of this tract is carried out partly by canals drawn out of the big rivers (The Ranbir Canal, the Upper Jhelum Canal, the Basantpur and the Ujh Canal) and partly by small *Zimindari Kuhls*. The Ranbirsinghpura tehsil is the most fertile tract in this region having the best soil and receiving sufficient water from the Ranbir Canal; while Samba is the poorest with sandy soil thirsting for water. The northern portions of the above tehsils called "Kandi" being located at a higher level 1,100 to 1,200 ft., has stony and sandy soil where cultivation is meagre and uncertain mostly

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*[Errata: read 'have' for 'has'; cf errata sheet, p. 329, Category 116 -- Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

175 642 631 out Ranjīt Singh's efforts for the settlement of the hill districts, we come in contact with the family who exerted for so many years an important influence in the Lāhor state—an influence which much affected the English in their dealings with it—and between whom and the English Government the relations that were entered on constitute the foundation of the present political constitution of the territories we speak of.

557 175 642 631 159 J. D. Cunningham, in his 'History of the Sikhs,'* shows that from a brother of Ranjīt Dev, Raja of Jummoo, were descended, in the third generation, three brothers, Gulāb Singh, Dhiyān Singh, and Suchet Singh. These three were young men at the time when Ranjīt Singh's rise to chief power at Lāhor made that the most likely place for the advancement of those whose only trade was fighting. The two elder brothers, Gulāb Singh and Dhiyān Singh, came to Ranjīt Singh's court with the object of pushing their way as soldiers of fortune. Gulāb Singh first became a *sawār*, or trooper, under Jemadār Khushiāl Singh, a trusted servant of Ranjīt Singh's. I do not know what was Dhiyān Singh's first step; but it was not long before he attracted the attention of the ruler, for he was a young man of considerable gifts of person as well as mental talents. He obtained the special favour of Ranjīt Singh, and before long was advanced to the important post of deodhīwālā or deorhīwālā, that is to say, chief [661] door-keeper. In a native court, a place of personal government, the door-keeper, possessing as he does the power of giving or restraining access to the chief, has considerable influence; this influence Dhiyān Singh now exerted in "making a party," so as by this means, as well as by his own exertions with the Maharaja Ranjīt Singh, to advance his family. The personal qualifications of the brothers at the same time helped, and it was not long before the fortunes of all three—for Suchet Singh had joined his elder brothers—became well founded.

Gulāb Singh rose to the independent command of a troop, and in one of the hill wars he distinguished himself by taking

* I have repeated in Appendix VI. the genealogy given by Cunningham.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

One of his chief faults was an unscrupulousness as to the means 159
of attaining his own objects; he did not draw back from the exer- 643
cise of cruelty in the pursuit of them, but he was not wantonly 175
cruel. An avariciousness always distinguished him; in the in- [661]
dulgence of the passion he was unable to take the wide view
by which his subjects' wealth would be found compatible with the
increase of his own.

Some qualities had Gulāb Singh which mitigated the effects of an administration worked on the principles above denoted. He was always accessible, and was patient and ready to listen to complaints. He was much given to looking into details, so that the smallest thing might be brought before him and have his consideration. With the customary offering of a rupee as *nazar* anyone could get his ear; even in a crowd one could catch his eye by holding up a rupee and crying out "*Mahārāj, 'arz hai!*" that is, "Mahārāja, a petition!" He would pounce down like a hawk on the money, and having appropriated it would patiently hear out the petitioner. Once a man after this fashion making a complaint, when the Mahārāja was taking the rupee, closed his hand on it and said, "No, first hear what I have to say." Even this did not go beyond Gulāb Singh's patience; he waited till the fellow had told his tale and opened his hand; then taking the money he gave orders about the case.

The rise from comparatively low station to high position did [565]
not spoil him; that is to say, he did not become stuck-up with pride, nor did he often stand greatly on his dignity; indeed, he was ordinarily familiar and free with all classes, and was distinguished by that quality which in a ruler otherwise respected goes so far to conciliate the natives of India, that which they call *bhalamānasī*, which may be translated "bonhomie." This is the more noteworthy as those faults he was free from are the ones most generally contracted by people of his caste who raise themselves in social rank.

This picture of Gulāb Singh's character is different from some accounts of him that have appeared in books that tell of the late history of the Panjāb. I have written from the impression I received from all I heard of him from servants or from subjects of

4z Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

482 arrived I found one man carrying it, a large solid leather kit bag, and his own rations. The weight was at the least a hundred and fifty pounds. I was extremely angry, and made it very unpleasant all round, as plenty of coolies had been arranged for. 563 Nothing of the sort ever occurred again, but my orderlies told me, and I saw enough to show that the report was true, that the sepoys treated the coolies like dogs, and beat them as they would a beast of burden. The fact is, the Kashmiri villager proper, to which class our carriers belonged, comes of a race that has been mercilessly oppressed for centuries by [798] foreign Mahomedan rulers from India. Being a Mahomedan, he has been specially ill-used since Kashmir passed under Hindu rule. The sepoys and officials of all classes are almost to a man Dogras and other Hindus who have absolutely no sympathy [147] with the Kashmiri. The race is physically fine, great, strong men and well fed, but morally they are, what their oppression has made them, liars and pitiful cowards, who cringe to the stick of the sepoy like 651 spaniels. My coolies said they were never paid when 661 employed on Government work, and that they generally had to supply their own rations. They certainly expected no pay on this occasion, and were delighted and astonished beyond measure when I saw them paid myself. The Durbar made nothing by the transaction when coolies were impressed, it was duly charged for their hire, but the money stuck in the hands of those drawing it. A new era has now opened, owing to the revenue settlement carried out by my friend, Mr Walter Lawrence, a distinguished member of the Indian Civil Service, whose services

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV I

651 were lent to the Durbar for this purpose by Govern-
661 ment. The villagers are no longer liable to be dragged out for forced labour if they do not satisfy the extortionate demands of tax collectors and plundering officials. But it will take many a long year before the Kashmiri becomes a man.

487 The next few marches are up the valley of the
133 Kishengunga, one of the most beautiful in Kashmir.
137 The road runs for the most part near the river, through fir forest and thickets of deciduous trees and bushes, amongst which the white Persian lilac and wild roses show in great profusion. At the lower end of the valley is a splendid grove of branching poplars, beyond which, near Gurais, are a few miles of open cultivation and stretches of meadow land. The steep hill sides for the most part, however, close in on the river; the slopes facing north covered with forest, those facing south bare of trees but grass grown, as is usual in the Himalayas, where the summer sun burns up the southern exposed slopes too much to permit of young woods growing. The mountains rise in grand peaks, broken into precipices hung with fir and birch, and interspersed with alpine meadows.

133 The height of the Gurais valley is about eight thousand feet, and the climate as near perfection in spring, summer, and autumn as can be found on earth.
000 We habitually marched early for the sake of the coolies, starting any time after four or five, stopping to breakfast at some tempting spot, where we would spend most of the day reading or wandering off the road in search of views and game, and finally reaching camp some time in the afternoon. It was the existence of the nomad, the charm of which once tasted

4: Durand G-3 (1888-93) 1900 AVI Kashmir AVI

701 condition, mostly composed of worn-out old men or of boys, and half the force existed only on paper. I calculated that of all the troops fully seventy-five per cent. were unfit to serve.

705 A couple of days gave me time to consider what steps were most urgently required to put the fort in a proper state for defence, and to go into the most pressing question regarding the increase in the water-supply. On increased water-supply depended increased cultivation, and on this hinged the question of feeding the troops. An inspection of the available positions for a new and safer ferry over the Indus followed, and an afternoon's fishing at the mouth of a stream running into the Indus, where we got fairly good sport. The Indus itself was in high flood, and full of snow water, so we failed to move any big fish, but later in the year it would repay fishing.

A few more days saw us in Gilgit, where I spent a fortnight waiting for my stores and baggage, getting in to touch with the local authorities, and
701 in preparing for my visit to Hunza and Nagar. I
661 had received a letter while on the road from the Resident, asking me, in the name of the Kashmir Council, to receive a large sum of money which was being sent up, and to see myself personally to the payment of the troops. This was a fairly strong reflection on the honesty of the Kashmir official to come from the Durbar itself, and irksome though the
648 work was, I welcomed the opportunity offered. For me there were several advantages. The people of the country and the troops would see that money and power were on our side; that the Kashmir Government trusted us; that we were not above seeing to

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

648 things ourselves; and, finally, that when it came to paying out money, none of it would stick in our hands.

661 The local authorities were, of course, furious at being deprived of the grand opportunity for plunder, which the passage of twenty-five thousand pounds through their fingers would have given, and opposition to the Agency, and to the orders and interests of their own Government, began at once. The treacherous official, who had betrayed the Kashmir troops into the hands of the enemy the year before, was still occupying a very strong position at Gilgit, and intrigued against me at every turn. I found that under his auspices endless lies were being disseminated about me, and every difficulty put in the way of my work; the neighbouring chiefs were warned against having any dealings with me; told that the Agency was not to be re-established, and threatened with the vengeance of this scoundrel and his confederates the moment we left. Cringing in my presence, he was a little too incautious behind my back, insolent to my men, and abusive about his masters in Kashmir. Finally my chance came, and I sent him off to Astor to see to some work there. Confident in his own power, he went straight through to Kashmir, where, to his surprise and disgust, he met with a very bad reception, and found himself banished to an outlying district. I found strong evidence both in Hunza and Nagar that this scoundrel, besides being a traitor, had been largely interested in the slave trade, and instrumental in handing over Sepoys and Balti coolies to the Hunza people to sell across the border.

000 Besides being engaged in a duel with the very

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

halted a couple of days at Chalt to pay the troops there and at Chaprot, and to write my report on the proceedings of the Mission.

Manners-Smith now left me to ride back to Astor and pay the troops there and at Bunji, and I marched into Gilgit, paying the troops at Nomal *en route*. I paid several hundred men with my own hands. Many of them had seen no pay for two years, but I received few complaints as to the correctness of their accounts. The Artillery to a man objected to having to pay extra for greatcoats, in addition to being mulcted for uniform, most of which they had never received, and I sympathised with them. The whole thing was a delightful example of red tape administration, the returns of uniform and pay were accurate and full, the only slight defect being that the uniforms were not forthcoming, and that the men were never paid. I found several men ill at Nomal, and not the slightest attempt made to do anything for them. The General had given orders that no sick men were to be sent into Gilgit, so that the want of medical arrangements might not be too glaringly apparent. But he had not counted on the unpleasant English habit of searching personal inspections. The want of humanity in the treatment of the troops did not strike the high-caste Hindu. You might not kill a cow in the country, but thousands of troops might be left to rot in foul barracks, with no medical arrangements for their care or healing, without a word of protest, or an attempt at alleviation. Kashmiri mal-administration was maddening, the covert opposition, obstinacy, and callousness of the officials were disheartening, but I could make allow-

4: Durand G-3 (1888-93) 1900 -AV1 Kashmir AV1
Dard AV3

D has to seize the neck and drink the spouting blood.
791 If successful in this, he or she is at once recognised as inspired. If the ordeal is too much, then a contemptuous pity is extended to the aspirant, as to one who has been on the verge of attaining to great things, but has failed owing to personal defect. Those who cannot fulfil the conditions are said invariably in the end to go mad.

D The Bagrot valley, where we saw the Dainyal,
135 was further of interest in that about the best gold
316 of the country is found in its bed, and in the Gilgit river below where the Bagrot stream runs in. Every year, after the summer floods are over, the deposits in back waters and sand-banks are carefully washed, and a fair amount of gold, considering the rough methods and unskilled labour of the prospectors, is collected.
K When we first went to Gilgit pure gold was selling
661 there at two-thirds its price in Srinagar, and the Kashmir officials and soldiers were doing a profitable trade. The amount collected by the officials each year must have been considerable. Every petitioner or visitor, as a rule, presented his little *nazzar*—the complimentary offering from an inferior to a superior
K always given in the East—in gold dust. The gold
436 was poured into the blossom of a dried flower like a lupin, of a very tough texture. The mouth of the flower was screwed together, and the tiny packet was popped into another flower, and again screwed
K up, each packet containing a recognised weight. I
661 have had double handfuls of the little packets poured on to my table by an anxious royal petitioner, an unsatisfactory arrangement so far as I was concerned, for my *nazzars* were returned to the donors. A

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

native gentleman naturally keeps the offerings, and the amount of gold which left Gilgit when a Governor was changed, or his confidential man went to Kashmir, was pretty considerable. We had rather an amusing instance of the differences of method after I had been at Gilgit for a couple of years, and the local chiefs had become accustomed to having, in official language, their offerings "touched and remitted" instead of kept. One of the Kashmir princes, Raja Ram Singh, came to Gilgit, and I had summoned all the neighbouring chiefs and leading men to a Durbar held in his honour. As each man came forward he produced, according to custom, gold or silver, and the looks of horror and bewilderment which followed when the Raja with a graceful movement of his hand indicated that the offerings were to be put down and left were most entertaining. The word was soon passed, however, and the presents fell off in value with extraordinary rapidity. The disgust of the donors when their offerings were collected and sent to the Government Treasury afforded us all, even the victims, considerable amusement.

But if we could not collect gold, we set ourselves to collect heads. The sport round Gilgit was magnificent for those who could get time for it. Personally, I only managed twice to get away for any length of time, once during my last months at Gilgit, when I got the best ten days in the year, when the ibex in the spring are just off the snow enjoying the fresh spring grass, and once in winter, when I went a little way down the Indus valley after markhor.

This was within an ace of being my last shoot, for I left my escort a march below Bunji, and made a

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

499 noitring lines of road along the cliffs between Gilgit and Bunji, and in laying out the approaches and collecting material for the bridge over the Indus.

000 My time was now fully occupied at Gilgit. The year before I had drawn up complete schemes for putting the postal and transport arrangements on a proper footing. Both had, of necessity, been shelved, and the matter had to be gone into again. The first difficulty was finally solved by including Kashmir in the Imperial postal system of India, the second by placing the whole of the commissariat and transport arrangements under an officer of the Indian Commissariat Department. These changes were not, however, carried out for another two years, and I had to struggle on as before.

661 On going into the question of supply I found
705 that the figures given me the year before by the Governor of Gilgit, with reference to the grain revenue, were incorrect. There was a deficit of over a hundred and forty tons of grain, no light matter with no surplus grain in the country, and a brigade of troops and a mule battery to feed. By dint of the most careful supervision the troops were fed, but at the beginning of June 1891, when the first crop was cut, I had but a week's consumption left in hand. It was most anxious work. My enquiries into the management of the grain stores—the whole revenue of the district was paid in grain—showed that extensive peculation was going on. After weeks of patient investigation, I found that the Governor's right-hand man was the chief culprit. I handed over the papers proving the case up to the hilt against this man to the Governor, who acknowledged his servant's guilt,

4: Durand G-3 (1888-93) 1900 AV1 Kashmir A✓ |

but informed me that he would do all he could to prevent his being punished, and that, if necessary, he would spend five hundred pounds in Kashmir to ensure his acquittal. 661 705

The troops were now well and regularly fed so far as their grain ration went, but they received no issue of salt, clarified butter, etc., and I had another year's struggle with the Durbar before this was righted. In Kashmir the grain issue might have sufficed; the men could buy salt, ghi, and vegetables for a trifle, but these necessaries were ruinously dear and very scarce in Gilgit. We did our best for the men by getting up vegetable seeds from India and starting gardens for them, but this was merely a palliative. Every year, towards the beginning of spring, scurvy broke out, and the troops suffered seriously, until, when my cultivation had spread, I was able to check it by issuing Lucerne grass to the men to eat as a vegetable. 705

The investigation of the supply difficulty showed that for my next year's consumption I should require, in addition to what the Gilgit district supplied, a little over five hundred tons of grain to be landed at Astor from Kashmir, of which four hundred and eighty tons must come on to Bunji, and of this again three hundred and sixty tons to Gilgit. This was a terrible prospect with no mule road beyond Astor, and the serious result of the road contractors and their workmen not having crossed the passes became every day more evident. It was in no way their fault, but that of the authorities in Kashmir. The latter, however, were, I knew, heavily handicapped, owing to changes in the administration of the country, and to embarrassed finances.

2: Biscoe M-3 (1890-ca. 1920) 1922 AV4 Kashmiri
Baiti AV2
Kashmir AV1

A Trip to Ladakh

and arrived at the Commissioner's camp at Kargil in time for a late breakfast. His party consisted of Mr and Mrs Beech (Beech stood six feet six inches, a giant of a man); Mrs Darrah, whose husband, a great sportsman, was awaiting her in Leh; Jack Phelps and P. H. Church, who were on a long expedition to the district of the Pang Gong Lake, a salt lake 100 miles in length, and the Chang Chenmo, after "ovis ammon" and "ovis poli." I received a hearty welcome and a real good breakfast, which I much enjoyed after my forced march to catch up this party. 000

Kargil is the capital of a district called Purik, and is inhabited by Mohammedans of the Shiah sect. Colonel Ward mentions a curious custom in connection with the burial of their dead. An aperture is left in the earth over the grave, and a rectangular box of masonry is built over this, with a small door and window. Flour is dropped down on the body; this is done at intervals for a period of three moons. Afterwards the hole above the body is closed, as also the door and window. B 764

That morning the Governor of the Province called on us. He was a Kashmiri Brahman, a little man, but from the size of his lower chest he evidently had done himself well. Captain Trench asked him to show him his statement of grain accounts, as there was a threatened shortage of food that autumn. He had received orders to keep large stores of grain in case of emergencies, the old fort on the hill having been requisitioned for such a purpose. The books were brought, and from them Captain Trench saw that his orders had been faithfully obeyed, and the fort was just bulging with grain, like the Governor's lower chest. Captain Trench was so pleased to hear of the great supplies that he told the Governor he would like to see how he had managed to store so K 648 [635] 661

2: Biscoe M-3 (1890-ca. 1920) 1922 AV4 Kashmir
Kashmir AV1

A Trip to Ladakh

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much, and would visit the fort that very afternoon at three P.M.

At two-thirty the Governor with his suite arrived at our camp again, to invite the Commissioner Sahib and all his party to take tea with him at his house, but as it was such a hot day surely it would be more comfortable for the ladies if they and all the party came up later, say four-thirty P.M. Captain Trench accepted for the whole party, but said that he at any rate would visit the fort first and afterwards come on to tea. So we all climbed the hill towards the fort, and as we neared it the Governor again pressed Captain Trench to come straight to his house for tea and afterwards visit the fort, for was it not very hot?—and the evening-time would be cooler, etc. Captain Trench would not give in, and made straight for the fort, we all following him.

When we all entered through the large gateway into the quadrangle Captain Trench asked the Governor where the store-rooms were. The Governor pointed towards a certain door. Captain Trench asked the Governor to have the door opened, whereupon he called to a chaprasi to go and bring the keys. The chaprasi remained absent a long time, so the Governor again asked Captain Trench to come to his house for tea while the keys were being fetched. But no, Captain Trench was firm on the point, he would see the store first, and asked the Governor to hurry up his chaprasi. So another man was sent after the first. At last the servant arrived, breathless, with a huge bunch of large keys, and commenced trying to—or, to be truthful, pretending to—open the great lock. He went through the whole lot, but no key would fit it. So the Governor again broached the subject of tea, and apologised for the foolishness of his servant, explaining that the man with the right set of keys had left the

2: Biscoe M-3 (1890-ca. 1920) 1922 AV4 Kashmiri
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office with the keys. So Captain Trench asked the Governor to send a man after him and fetch the keys. He said that he would, but this servant with the keys lived a long way off, and it would all take time, and again mentioned tea first. 648 661

Captain Trench's patience was beginning to give out, and he said: "Do not bother about the keys: we will soon burst that door open with that big beam," pointing to one leaning against the wall.

The Governor begged him not to do that, for he would send a man running to fetch the right keys. In an extraordinarily short time, considering the great distance this man was supposed to have covered, the man arrived, puffing and blowing, playing his part well, with another (?) great bunch of keys, though uncommonly like the first bunch which had proved useless.

The keys were applied, but the lock refused to be opened. Again the Governor expressed his sorrow for the delay, and was about to suggest tea once more, when the battering-ram again was mentioned, and Captain Trench made a move towards it. Then the Governor, seeing his game was up, gave a sign, and the key turned the lock and the door swung open. Captain Trench went in; the great store-room was entirely empty: not one single sack of grain was there.

Captain Trench came out and said to the Governor: "Why did you bring me to this empty store-room? I want to see your stores of grain, and not empty rooms. The Governor apologised to Captain T., and swore at his servants for having made fools of them all, and ordered them at once to open those store-rooms where the grain was. The servants' faces were a study, and their hands and knees literally shook, as they did not know which orders they were to obey—the ones given by the Governor

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before the arrival of Captain Trench or the ones now given. However, the Governor pointed to another door, and ordered it to be opened. Again there was going to be the same waste of time over the keys, when Captain T. cut it short by stepping towards the battering-ram and asking me to help him.

Then the door was opened, and we found this store-room also absolutely empty. At last the play was over —the chief actor, forgetting all his greatness, fell on his knees before Captain T., and with hands in the attitude of prayer pleaded for mercy. Captain Trench told him to go home, and he would see him at the Public Durbar next day. So our tea with the Governor was off, and we went back to camp with much to think about. Captain Trench had caught out this scoundrel properly, but how about providing grain for the people under his care with an empty store-house? Next day was a very great day. Officials of all sorts came pouring in from all sides on their ponies—some from villages 100 miles or more distant. There were Chaukidars, Chakdars, Lambardars, Zaildars, Tehsildars, Thanidars, and I do not know how many other dars and small rajas and wazirs, with their retainers, all in their best clothes. It was a great sight. All were on the tiptoe of excitement, for they had heard how the Sahib had caught out the Brahman Governor. A few were anxious and sad, for had they not worked with him and shared in some of the loot; but the great majority had known of this wholesale robbery, but had not dared to mention it, for was not the Governor a great man, of a noble family, and in high favour at Court.

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Captain Trench soon made it plain what he thought of this great scoundrel. It was a treat watching the faces of the multitude as this villain received his deserts. I

6:Spate N-4 (no date)1954 AW1 India
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433 have a high standard of durability. The supply of hides and skins was large, as the Hindu orthodoxy of the ruling house prohibited cow-slaughter and so inflated the numbers of cattle. The production of high-grade rag paper was once important, but has declined before the growth of the Indian mill
505 industry. Finally we may note the importance of water-borne traffic: much of the provisioning of the city is done by flat-bottomed boats, 50–60 ft long and drawing 2 ft or so, which can carry up to 30 tons of cargo. The boatmen, particularly those who man the tourist house-boats, have a reputation for supplementing licit earnings by following the world's second oldest trade.

487 Much of the importance of the Vale, and hence of Srinagar, lies in its function as a staging-base on the Himalayan routes. The Sn entries have already been mentioned; to the NW the road to Gilgit and the Oxus lies across the Raj Diangan Pass (11,800 ft) into the Kishen Ganga Valley and then by the Burzil (13,755) into Astor; both these passes not without danger in winter. But the most important trade route, leading either up the Indus into Tibet or across the Karakoram into Sinkiang, is that to the NE by the Zoji La. At 11,578 ft this is the lowest col on the main W Himalayan axis, a pass of the Maloja type with the steep ascent on the S: this is due to the Sind cutting back into the headwaters of the Dras, which lies on the drier side of the mountains and has much farther to go before it reaches 5200 ft, the local base-level of the Sind.

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439 *Rasselas*, it is the Vale of Kashmir; but however pleasant the prospects, the
661 human history of the region has been, on the whole, vile. To begin with, it is probably over-populated; density in Anantnag (Srinagar) Dt is 303 (and of course far higher in relation to cultivated area), and it is significant that sugar and grain come next to cotton goods in the Kashmiri import list. Beyond this it is hardly an exaggeration to say that the whole history of Kashmir for the last few centuries has been one of misgovernment and oppression, often deliberate, of the peasantry for the benefit of narrow Court cliques; nor was this tradition dead in this century. At this point it is probably appropriate to discuss the present Indo-Pakistani conflict.

THE KASHMIR DISPUTE

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668 lation 77% Muslim was ruled by a family of the strictest Hindu orthodoxy, descendants of a particularly able and ruthless *condottiere* under the Sikhs, Gulab Singh of Jammu, who 'mediated' between British and Sikhs to his own profit. It is safe to say that at no time in the century's existence of the state have relations between the dominant Dogra Rajputs of Jammu and the Muslim majority been other than those of exploiters and exploited, to such an extent that until quite recently agricultural progress was still

Another step then taken was the removal of restrictions that existed on the freedom of the press and the platform. The Press laws in the State were brought in line with those of British India. To-day there are in existence in the State over 60 newspapers and periodicals. 204

After the enquiry into grievances had been completed, a reforms conference with Mr. Glancy as President was held to give effect to His Highness' desire to associate his people with the administration of the State. The result of the recommendations made by the conference and the Franchise Commission under the chairmanship of the late Sir Barjor Dalal, Kt., I. C. S. (Retired), was the establishment in 1934 of the Jammu and Kashmir Praja Sabha. A very low set of franchise qualifications was adopted, and the right of vote was at once given to about 6 per cent. of the population, including a number of women. 642 646 666

The Constitution then introduced permitted the asking of questions, moving of resolutions, introduction of Bills as also discussion of the State Budget. The Sabha consisted of 75 members, over 60 of whom were non-officials, 33 of them being elected. This Constitution remained in force until 1939, when His Highness the Maharaja Bahadur was pleased of his own accord, to sanction further constitutional advance by a proclamation issued on the 11th of February 1939.

The main features of the new constitutional advance were that :—

(a) the elected element in a house of 75 members was raised from 33 to 40 ;

(b) the Sabha was given the right of electing a Deputy President from amongst its non-official members ;

(c) provision was made for the appointment of non-official members as Under Secretaries to work with His Highness' Ministers and ensure closer association between the Government on the one side and the members of the Praja Sabha and the constituencies on the other ; [645]

(d) the Sabha was given the right to vote, except with regard to a few non-votable items, on the demands made by Government for Budget appropriations ; and

(e) the Sabha was given the right of passing all legislation pertaining to taxes, as distinguished from fees and penalties.

[i.e. after an outbreak of communal troubles in 1931 -- Analyst]

end of 1941. A similar institution has been started at Jammu also. The Sericulture industry which is a Government monopoly and the carpet industry which has in recent years received subsidies provide employment for thousands of labourers. The increased industrial activities of the State have opened new avenues for industrial labour.

* * * * * * *

The first Municipal Committees established in the State were purely official bodies, financed by Government and consisted of 24 nominated members in the case of Srinagar and 18 in the case of Jammu. The Governors of the respective Provinces functioned as *ex-officio* Presidents. In 1913, the constitution of the Municipal Committees was revised. The Srinagar Municipality was given 8 elected and 16 nominated members, and the Jammu Municipality 6 elected and 12 nominated members. One elected seat in each municipality was specially reserved for traders. In 1921 the right of election of a Vice-President from among the members of the Committee was granted.

The constitution of the Municipal Committees was further revised in 1927-28 and the elected element raised to one-half. In 1936, the franchise qualifications were lowered and brought in line with those prescribed for the Praja Sabha election. The elected element was substantially increased to provide a clear majority. The Municipal Act recently passed provides that unless the Government otherwise direct, the appointed members should not exceed one-fourth of the whole Committee. This Act has also enlarged the scope and powers of the Committees in many respects. A new procedure has been laid down for constituting municipalities and altering units or exluding areas from municipalities, and provision has been made for giving opportunities to the inhabitants of those areas that are proposed to be included in or excluded from the municipal limits to submit their objections within a specified time limit.

To guard against overcrowding in the cities of Jammu and Srinagar, several areas have been notified under the Town Planning Act and schemes for their development are under consideration. The Town

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inhibited by the peasant's simple reflection that, if any profit resulted, the tax-gatherer would seize it. 631 668

With the removal of British rule the throne of Kashmir became more than shaky; it is ironic to reflect that, while Congress had frequently proclaimed that only British bayonets kept the Princes on their thrones, *Indian* bayonets were not backward to support the least reputable of the major ruling houses.[18] Legally the ruler's right of adherence to *India* is unquestionable, and this is the basis of the *Indian* claim. Pakistan, of course, points to *Indian* inconsistency in apparently refusing the same right of option—or even of abstaining from option—to the Nizam of Hyderabad. It is not difficult, however, to put forward a reasonable justification of *India's* action in Hyderabad, and moreover Pakistanis are not really entitled to make this point, since shortly before the Kashmir crisis exploded they were seemingly prepared to accept the adherence of the Muslim ruler of Hindu Junagadh, which is not even contiguous with Pakistan.[19] The Pakistani case was still further weakened by complicity in the invasion of NWFP tribesmen; but the alternative might well have been an incursion into the Punjab, and they could only have been restrained by force of Muslim against Muslim: in the summer of 1947 this would have been beyond human nature. The respective proportion of looting and liberation in this tribal incursion cannot be evaluated, and the situation was worse confounded by the virtual war-within-a-war of the Punchis in support of their own ruler against the Dogras of Jammu. It seems that at first many 'Azad Kashmir' troops were genuine volunteers from the Pakistan army, returning on leave (rather freely granted) to their homes in Punch. Later, however, Pakistani intervention was avowed, and this has given *India* her strongest diplomatic weapon. On the *Indian* side much has been made of the democratic nature of Shaik Abdullah's 'People's Government' and its programme of reforms such as the expropriation of (mainly Hindu) landlords. It is impossible to reach any firm judgement. At present there is an uneasy truce along a cease-fire line which leaves *India* holding Jammu and part of Punch, all the Vale, and most of Ladakh W of the Burzil Pass. The charges of oppression from both sides of this line are too probably true, and again it is impossible to assess fairly the work of the rival governments; either territory is in the full swing of rehabilitation and social reform, or stagnant and starving, according to the source of information so liberally supplied by either party.

Leaving these legal and moral issues aside, as appearing to the candid outsider pretty fairly balanced, it would seem that if economic geography should count for anything, then Pakistan's case is stronger than 433 668

[18] It must be admitted, however, that His Highness has been relegated to an obscurity more decent than his previous fame. It is sad to reflect that this tragedy is in the last resort the result of the decision of one man placed in his position by the historic accident of a century ago.

[19] And the Junagadh question is still not entirely dropped.

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433 668 *India's*. The importance of Kashmir water to W Punjab, for both irrigation and power, has been stressed already; Kashmiri timber was also very important to W Punjab, and conversely had its main outlet there, since exploitation depended largely on rafting down the rivers which all flowed into *W* Punjab. The Sialkot sports goods industry used Kashmir willow and resin. The import of salt for the Kashmir tanneries is also more costly from *India* than from the Salt Range mines, and Pakistan would obviously find it easier to supply the food deficit than would *India*. Oil is essential for transport into the Vale, and Pakistanis claim that the natural supply would be from Attock or SW Asia through Karachi.

491 The natural links of Kashmir are mainly with W Punjab. All roads are difficult to maintain, but the Jhelum route is really the only all-weather one. It is only 185 miles from Srinagar to Rawalpindi, 250 to Amritsar, and the *Indian* route is badly snow-bound (or at least impeded) for three months on the Banihal Pass, while its sub-Himalayan stretch lies athwart the drainage of an area notoriously liable to gullying and landslips. Fruit and timber were the largest exports from Kashmir, and while Pakistan has far more potential resources in temperate fruits than has *India*, the timber situation is the reverse.

631 668 Six years after the original outbreak no solution of this not so cold war was remotely in sight. At this stage Shaik Abdullah showed signs of playing his own hand and was obviously reluctant to enter the *Indian* union on the same terms as the other states; indeed he secured substantial constitutional concessions. His supersession further inflamed Pakistani feeling, fearful of a *fait accompli*; but at the same time the crisis held a clear warning that *India* also could overplay her hand *vis-à-vis* the Kashmiris. Hence the dramatic suddenness with which, in August, 1953, both countries agreed at last on a time limit—twelve months—for the ever-receding plebiscite.

But the organisation of it will raise difficulties. Is it to be a simple yes or no, *India* or Pakistan? If the Kashmiris are to decide, it might be that they should have the option of opting for neither, risky as that might be. *India* and Pakistan are likely to be at one in vetoing this, if in nothing else. Then again neither side, for internal political reasons, could well accept complete cession as a result of a possibly narrow adverse majority. However unsatisfactory, and however difficult it is to decide on the basic units, partition seems the only way out.

Indus Kohistan and Gilgit

Nanga Parbat and the Gorges

133 Nanga Parbat, the mighty NW pillar of the Great Himalaya, is almost separated from the main mass by the valleys of the Kishen Ganga and the

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

But now comes the second treaty, dated 16th March, 1846. This was made between the British Government, represented by the Governor-General as before, and Maharaja Gulāb Singh, the higher title of Maharaja being by this very mention conferred. Its effect is this, that "the British Government transfers and makes over for ever, in independent possession, to Maharaja Golab Singh and the heirs male of his body, all the hilly or mountainous country, situated to the eastward of the river Indus and westward of the river Ravee,"* in consideration of which, by another article of the treaty, Maharaja Gulāb Singh agrees to pay to the British Government the sum of 75 lakhs of rupees—about 750,000*l.* 175 642 631 648 557

The result of this treaty (of which the other provisions can be learnt from the Appendix) was to place Gulāb Singh in a far better position than he had ever had before. He exchanged for the Sikhs, whose attitude to him was ever varying according to the favour in which he might be held by those who for the time were leaders of them, a nation whose boast it is that they hold treaties sacred, and who had now contracted with him a treaty, the provisions of which fairly carried out could not fail to be agreeable to him. Lastly he gained, in addition to his former acquisitions, the coveted country of Kashmir.

The handing over of Kashmir was not effected without some trouble. Maharaja Gulāb Singh sent a trusted officer with some troops to take over charge; he, however, was opposed by Shekh Imām-ud-dīn, the Sikh governor, who was supported in, or rather incited to, this course by a faction in the Lāhor Darbār who were adverse to the British. Gulāb Singh's troops were defeated at the outskirts of Sirīnagar and many were slain; a remnant, however, threw themselves into the fort called Hari Parbat and there held out. On this Gulāb Singh appealed to the British to carry out the provisions of the treaty, and action was at once taken. A force partly of British and partly of Sikh troops was put in motion, and they had even made one march within the hills from Bhimbar, when events turned in such a way that their advance was no longer necessary. 175 648 669

* For some remarks as to the effect of these words see Chap. XIX.

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

175 669 648 For at this juncture Colonel Lawrence reappeared, having been absent from the Panjāb for some months on leave, and his diplomatic management staved off the collision that was imminent. Colonel Lawrence entered into correspondence with Shekh Imām-ud-dīn, the result of which was that the Shekh gave up the game and came away from Kashmir in peace, meeting on the road, at Thanna, Colonel Lawrence and Gulāb Singh, who then proceeded to Sirīnagar. The transfer of the country was thus completed without further disturbance.

175 648 One great object which the Governor-General had in view when he made this arrangement for the Jummoo and Kashmir territories was to lessen the force of the Sikhs by establishing on their flank a power independent of them and inclined to the British. This object may be said to have so far succeeded that, on the next and final trial of strength between the Sikhs and the British (which occurred two or three years later), Gulāb Singh's aid was withheld from the nation to which formerly belonged his allegiance. But the result of this last struggle, which was nothing less than the absorption of the Panjāb into the British Empire in India, rendered that object useless or superfluous. Hence some have been led to think that it was a great pity, a great mistake, to have made the treaty that separated Kashmir from the Panjāb, since, but for that, the oft-coveted country would have fallen into our hands at this time, namely in 1849. As far as this is a criticism of policy, and not merely regret at the loss of a possible piece of good fortune, it is enough to point out that in 1846 no one expected that the Panjāb would fall into our hands in 1849. At that former date we were arranging for the government of the Panjāb by its own native rulers—by the young Maharaja Dhulcep Singh and the Darbār or Council of Ministers. Our Government was hoping to form a stable government at Lāhor, and not reckoning on its downfall or its absorption by ourselves. Not till two years after the treaty had been entered into with Gulāb Singh did those events, at that time unforeseen, occur which are brought forward as reasons for not entering into that engagement.

Later political events have not largely affected the status of

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

the territories, nor much altered their boundaries. On the outbreak of the mutiny of 1857, Maharaja Gulāb Singh chose his side and threw in his lot with the British, moving down a force to aid in the siege of Delhi. Hardly had he done this when death overtook him. His surviving son, the present Maharaja, Ranbīr Singh, who was then on his way to the Panjāb with the troops, returned to take his place in the government of the country, while another commander proceeded to Delhi with the force.

Since that time all has been quiet, except on the north-west frontier, which has been the scene of oft-recurring small wars, some of which are recounted in Chapter XIX., on Dārdistān History. One other treaty has been made between the British Government and the Maharaja, which is given in full in Appendix V. This was done in 1870. It is a commercial treaty designed to open a particular route between the British hill-districts and the Yārkand country through a portion of the Maharaja's territory, which is necessarily traversed.

The countries thus acquired, and, by the political events of 1846, solidly compacted, are divided up for the purposes of government into regions whose limits correspond in some measure, but not altogether, to the old boundaries. In the "Political Map" I have indicated these administrative subdivisions, and in the explanation of it in Chapter XXII. I have shortly described the kind of authority established in each.

I should hardly complete this Introduction without saying a word as to myself—as to how it was that I came to travel over this country, to penetrate into corners of it that, if they have each been visited by different Europeans, have never so many been seen by anyone of that race, or even, I believe, by any native of any of those countries.

In 1862 I entered the Maharaja of Kashmir's service, leaving for it the Geological Survey of Great Britain, to which I then belonged, and came to his Court at Jummoo. My duties for some years were confined to geological investigation, or, more exactly, to looking for minerals. This pursuit naturally led me over many of the

635 Under the Wazīr Wazārat are *tahsīldārs* and sometimes sub-divisional officers. All these officers exercise revenue, civil, and criminal jurisdiction, with regular stages of appeal. In [692] revenue cases the appeal lies to the governor, and from him to the revenue minister. In civil and criminal judicial cases the appeal lies to the Chief Judge of Jammu. From him there is an appeal to the judicial minister, who is virtually the final court, and it is only on rare occasions that an appeal is made from him to the Mahārājā. All death sentences passed by the Chief Judge require the confirmation of the Mahārājā. In 1900–1 there were eighty-one courts of all grades, of which [642] eight exercised criminal jurisdiction only. Although there is a centralized form of government as in British India, the real power rests with the *tahsīldār*, and distance and the absence of easy communications are practically checks on the use or abuse of appeals.

691 Before 1892, when the law of limitation was introduced into Jammu, litigation was not very heavy and the people frequently settled their differences out of court. The improvement in the courts, and the effects of this alteration in the law, are shown by the fact that the number of suits for money or movable property increased from an average of 3,735 during the ten years ending 1890 to 10,766 in the next decade, and was 12,160 in 1900–1. The system of registration for deeds resembles that in British India. In 1900–1 the number of documents registered was 1,348.

674 Crime is not serious in the Jammu province; but there has been an increase in cases of theft, hurt, and mischief, due to the greater activity of the police force, which is being gradually assimilated to the rules and procedure prevailing in British India. In the whole State 17,320 persons were brought to trial in 1900–1, of whom 2,169, or 13 per cent., were convicted.

635 In Kashmīr the *tahsīls* in the valley are superintended by the governor himself, while those of the Muzaffarābād district are in charge of a Wazīr Wazārat subject to the governor and the Chief Judge, whose offices are in Srīnagar.

652 **Finance.** The finances of the State are immediately controlled by an accountant-general, who for some years has been lent by the British Government. The revenue and expenditure for 1895–6, 1900–1, and 1905–6 are shown in tables at the end of this article (pp. 84–5). In the last year the total revenue was 93 lakhs, the chief items being land revenue (38·9 lakhs), forests (13 lakhs), customs and octroi (9·2 lakhs), and scientific and minor departments (2·2 lakhs). The expenditure of one crore included

657 State some measures vital to the advancement of the people, such as the
642 Prevention of Infant Marriage Regulation, raising the age of consent to 14 for girls and 18 for boys and the stoppage of female infanticide amongst Rajputs and prohibition of juvenile smoking. Many of the improvements in roads, industry, communications, education, irrigation, sanitation etc. which have already been dealt with owe their origin to his solicitude to see his subjects happy and prosperous.

642 The administration is conducted by His Highness through Ministers (now headed by a Prime Minister) who enjoy large powers in their respective portfolios. His Highness has followed a policy of decentralisation of powers in all branches of administration consistent with efficiency and good Government.

692 **21. Courts.**—The stability and growth of society hinges to a large extent on the efficient and speedy administration of justice through the channel of Judicial Courts and on the enactment of laws conducive to the welfare of the masses. The Census Report is not the proper place to record an account of the various salutary laws passed during the decade as the space is naturally limited and no justice can be done to the subject. As regards the Judicial system of the State it is modelled on the British Indian system of administration of justice with certain important differences such as the exercise of civil and criminal jurisdiction by the same judicial officers and the facilities allowed to litigants to appear personally in the High Court to plead their case. The separation for which a vigorous and persistent demand exists in British India is already in operation here.

The decade has witnessed the formation of a High Court Bench consisting of a Chief Justice and two Judges in supersession of the former system of a single Chief Justice of the High Court. His Highness takes a personal interest in the selection of Judges who are consequently compare favourably with their compeers in British India. The judiciary in the subordinate courts is recruited from amongst qualified hands who are either barristers or graduates of law.

691 The total number of Courts has increased as will be seen in the margin.
692 The number of suits disposed in 1931 comes to 21,904 while the suits filed number 30,641 which is a sure proof of the fact that justice is not delayed but promptly administered.
652 Moreover the spirit of litigation seems on the decline as the number of suits filed in 1921 was 23,038. The expenditure of the Judicial Department has risen from Rs. 310,978 in 1921 to Rs. 646,346 in 1931. The highest expenditure was incurred in 1928 when it came to Rs. 733,932. The total cost of administration of justice for the decade is Rs. 7,038,723.

	Population of Courts	
	1921.	1931.
Civil Courts ..	20	20
Criminal Courts ..	100	100
Revenue .. including criminal powers ..	20	20
Lawyers including Advocates ..	150	200

625 **22. Police.**—The decade has witnessed the augmentation of the Police
652 Force in all ranks and a rise in the scope and complexity of those constituents of public peace and safety. The diagram in the margin will convince the reader of the rapid progress made in the State in this direction. The Executive and the Clerical Staff was augmented. The total cost of Police Force in 1930 was Rs. 712,588 compared to Rs. 414,621 in 1920, giving an increase of 71·9 per cent.
674 As regards offences, those against State and public tranquility, murders and other offences against person exhibited an increase, while

	1931.
Inspector-General of Police ..	1
Deputy Inspector-General of Police ..	1
Superintendents of Police ..	7
Assistant Superintendents of Police ..	6
Inspectors ..	10
Sub-Inspectors ..	10
Head Constables ..	20
Constables ..	1,000

674 dacoities, thefts and house-trespasses suffered a decline. In murders, dacoities and other offences against person the district of Mirpur holds an unenviable position while in theft the Srinagar district stands out first. In house-breaking and trespass the Jammu district seems abnormally adept. The total number of offences reported during the decade came to 31,813, while 4,891 offences came at a legacy of the previous years. The number of accused arrested during the decade was 36,302.

VI. THE MOVEMENT OF THE POPULATION.

161 32. In the preceding pages the conditions of the decade have been recorded in somewhat detail and we are now in possession of fairly enough data to trace the causes of the growth of population in the different parts of the country during the closing decade. With the exception of the floods which made appearance towards the close of the decade, the decennium has been one of all round peace and progress, as it enjoyed freedom from virulent epidemics. The influenza which carried away about 45,000 souls during the last decade, and from were requiring the removal of a large amount of adult population from the country giving rise to factors which reduced the birth rate considerably. On the other hand maintenance of peace and order and development of irrigation, communications, trade and industry were factors helpful to the growth of population which consequently has registered an increase of 325,725 souls or 9·8 per cent. during the decade as against 3·1 per cent. increase of 1921 and 8·09 of 1911. The percentage increase i. e. 9·8 is highly satisfactory as it is almost on par with the increase for the whole of India which comes to 10·6 per cent. The increase is also quite in level with the increase in Mysore (9·7 per cent.), Gwalior (10·3 per cent.) and Punjab States (11·2 per cent.) although the Baroda and Hyderabad States show a big jump of 14·9 per cent. and 13·8 per cent. increases between 1921 and 1931 as against the 4·6 per cent. increase in case of Baroda and 0·8 per cent. decrease in Hyderabad in the decade 1911-1921.

Of the British Indian Provinces the percentage increases are :—

Bengal (7·3), Bihar Orissa (10·8), Bombay (13·3), Burma (11), Central Provinces (11·3), Madras (10·4) North-West Frontier Province (7·7), United Provinces (9·7) and Punjab (14·0).

The average density per square mile has also increased to 43 from 39 of the last Census and as already observed from 147 to 162·5 in case of the Jammu and Kashmir Provinces excluding the Frontier Districts.

163 165 34. Vital Statistics.—The adjoining table shows the vital statistics for the ten years and it may be stated without any fear of contradiction that the accuracy of these statistics continues to be full of suspicion and the results are so faulty that it would be simply wasting time to attempt to build up the birth and death rates from these unreliable data.

Name of Districts		Number of deaths in the decade 1921-1930	Number of births in the decade 1921-1930	Excess of deaths over births	Excess of births over deaths	Increase or decrease in the population between 1921-1931
[illegible]	..	[illegible]	[illegible]	[illegible]	—	+ [illegible]
[illegible]	..	[illegible]	[illegible]	—	[illegible]	+ [illegible]
[illegible]	..	[illegible]	[illegible]	—	[illegible]	+ [illegible]
[illegible]	..	[illegible]	[illegible]	—	[illegible]	+ [illegible]
[illegible]	..	[illegible]	[illegible]	[illegible]	—	+ [illegible]
[illegible]	..	[illegible]	[illegible]	[illegible]	—	+ [illegible]
[illegible]	..	[illegible]	[illegible]	[illegible]	—	+ [illegible]
[illegible]	..	[illegible]	[illegible]	[illegible]	—	+ [illegible]
Total State	..	[illegible]	[illegible]	[illegible]	[illegible]	+ [illegible]

499

that the old bridges had weathered many a serious flood. Not long ago two of the bridges, the Habba Kadal and the Zaina Kadal, had rows of shops on them reminding one of Old London Bridge, but these have now been cleared away.

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Srinagar to Gilgit.

The distance by road from Srīnagar to Gilgit is 228 miles, and the traveller can reach Bandipura at the head of the Wular Lake by boat or by land. The Gilgit road, which cost the Kashmīr State, in the first instance, 15 lakhs, is a remarkable achievement, and was one of the greatest boons ever conferred on the Kashmīri subjects of the Mahārājā. Previous to its construction supplies for the Gilgit garrison were carried by impressed labourers, many of whom perished on the passes, or returned crippled and maimed by frost-bite on the snow or accident on the goat paths that did duty for roads. The journey to Gilgit before 1890 has been aptly compared with the journey to Siberia. Now, supplies are carried on ponies and the name Gilgit is no longer a terror to the people of Kashmīr.

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From Bandipura a steep ascent leads to the Raj Diāngan pass (11,800 feet), a most dreaded place in the winter months, when the cold winds mean death to man and beast. Thence through a beautifully wooded and watered country, past the lovely valley of Gurais, down which the Kishangangā flows, the traveller has no difficulties till he reaches the Burzil pass (13,500 feet), below which the summer road to Skārdu across the dreary wastes of the Deosai plains branches off to the north-east. This is a very easy pass in summer, but is very dangerous in a snowstorm or high wind.

Descending from the Burzil the whole scene changes. The forests and vegetation of Kashmīr are left behind, the trees are few and of a strange appearance, and the very flowers look foreign. It is a bleak and rugged country, and when Astor (7,853 feet) is left the sense of desolation increases. Nothing can be more dreary than the steep descent from Doian down the side of the arid Hattu Pīr into the sterile waste of the Indus valley. It is cool at Doian (8,720 feet); it is stifling at Rāmghāt (3,800 feet), where one passes over the Astor river by a suspension bridge. The old construction was a veritable bridge of sighs to the Kashmīr convicts who were forced across the river and left to their fate—starvation or capture by the slave-hunters from Chilās. A little cultivation at Bunji relieves the eye; but there is nothing to cheer the traveller until the Indus has been crossed by a fine bridge, and 30 miles farther the pleasant oasis of Gilgit is reached.

[681]

596 army service. During the time that these Poonch men have
434 been away they have kept touch with their homes by sending back amounts from their pay; small sums they would seem to be outside Poonch, but of greater value there, where much of the
837 food is grown, and the necessities of life are small. These men of Poonch—and this applies to Gilgit men also—will sometimes remain away from their wives and families for five or six years, the old father or even the wife tending the land, a small portion of which most of them own and return to for a few weeks to see their families; the wives will have remained
[595] faithful, for the women of Poonch have always been held to a high moral standard. Although the men of Poonch may,
[582] when away, contract a temporary marriage—in any case the Muslims amongst them being permitted four wives—they demand of their women that they should behave as though their husbands were at home, the humiliation brought upon him in the event of his wife's adultery being so great that he
●684 will demand the most severe penalty of the woman. Only recently I had personal knowledge of a sepoy who had been away from his wife for some years. His brother had written telling him that his wife was becoming loose in her morals, then that she was pregnant. The husband returned home on leave, saw his brother, next the brothers of his wife, and then his wife; she was in the kitchen sitting before the stove when he entered, as she stood up to greet him he saw her condition, and without a word fired a burst from his sten gun; she staggered forward to fall at his feet, and well knowing why he had done this, with her dying gasp begged his forgiveness. Her brothers and her father knew why he had taken this dramatic step; they made no protest; in their eyes he had only done as they would have with one of their wives under such circumstances, and he was allowed to flee back to his unit.

296 In the villages or close to the few houses round the farms there is always to be seen a man or woman washing clothes in the manner of the place, by stamping the dirt out of them in a
252 water-filled, hollowed-out stone by the stream. In that part
887 there are also to be found the little round huts, often built of straw, housing the large mill-stones which grind the corn grown thereabouts. These are usually attended to by the old man who has retired from active work, his charge for grinding being a percentage of the flour.

635 Under the Wazīr Wazārat are *tahsīldārs* and sometimes sub-divisional officers. All these officers exercise revenue, civil, and criminal jurisdiction, with regular stages of appeal. In [692] revenue cases the appeal lies to the governor, and from him to the revenue minister. In civil and criminal judicial cases the appeal lies to the Chief Judge of Jammu. From him there is an appeal to the judicial minister, who is virtually the final court, and it is only on rare occasions that an appeal is made from him to the Mahārājā. All death sentences passed by the Chief Judge require the confirmation of the Mahārājā. In 1900–1 there were eighty-one courts of all grades, of which [642] eight exercised criminal jurisdiction only. Although there is a centralized form of government as in British India, the real power rests with the *tahsīldār*, and distance and the absence of easy communications are practically checks on the use or abuse of appeals.

691 Before 1892, when the law of limitation was introduced into Jammu, litigation was not very heavy and the people frequently settled their differences out of court. The improvement in the courts, and the effects of this alteration in the law, are shown by the fact that the number of suits for money or movable property increased from an average of 3,735 during the ten years ending 1890 to 10,766 in the next decade, and was 12,160 in 1900–1. The system of registration for deeds resembles that in British India. In 1900–1 the number of documents registered was 1,348.

674 Crime is not serious in the Jammu province; but there has been an increase in cases of theft, hurt, and mischief, due to the greater activity of the police force, which is being gradually assimilated to the rules and procedure prevailing in British India. In the whole State 17,320 persons were brought to trial in 1900–1, of whom 2,169, or 13 per cent., were convicted.

635 In Kashmīr the *tahsīls* in the valley are superintended by the governor himself, while those of the Muzaffarābād district are in charge of a Wazīr Wazārat subject to the governor and the Chief Judge, whose offices are in Srīnagar.

652 **Finance.** The finances of the State are immediately controlled by an accountant-general, who for some years has been lent by the British Government. The revenue and expenditure for 1895–6, 1900–1, and 1905–6 are shown in tables at the end of this article (pp. 84–5). In the last year the total revenue was 93 lakhs, the chief items being land revenue (38·9 lakhs), forests (13 lakhs), customs and octroi (9·2 lakhs), and scientific and minor departments (2·2 lakhs). The expenditure of one crore included

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691 The total number of Courts has increased as will be seen in the margin.

692
652

	Number of Courts.	
	1921.	1931.
Civil Courts ..	50	64
Criminal Courts ..	122	127
Revenue " exercising criminal powers ..	88	97
Lawyers including Advocates ..	173	177

The number of suits disposed in 1931 comes to 21,904 while the suits filed number 20,641 which is a sure proof of the fact that justice is not deferred but promptly administered. Moreover the spirit of litigation seems on the decline as the number of suits filed in 1921 was 23,009. The expenditure of the Judicial Department has risen from Rs. 510,938 in 1921 to Rs. 648,246 in 1930. The highest expenditure was incurred in 1928 when it came to Rs. 733,302. The total cost of administration of justice for the decade is Rs. 7,008,725.

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	1931
Inspector-General of Police ..	1
Deputy Inspector-General of Police ..	2
Superintendents of Police ..	7
Assistant Superintendents of Police ..	6
Inspectors ..	16
Sub-Inspectors ..	30
674 Head Constables ..	327
Constables ..	2,677

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175 to forgo all duty on the trade between Central Asia and
439 British India, in return for the same concession made by the Indian Government for goods imported into the State through British India.

175 Maharaja Ranbir Singh was a great patron of letters and art. He encouraged research and gathered a good library of Sanskrit and Persian manuscripts.

In 1872, there occurred a fierce clash between the Shia and Sunni Muslims in Kashmir. The disturbances were put down and the Maharaja gave Rs. 3 lakhs to the Shias for relief. The great famine of 1877 followed, when owing to excessive rains, much of the harvest was washed away. The misery of the people became unbearable: whole villages were in ruins, fields were deserted and trade became extinct. The calamity marked the end of the old system. During the last five years of Maharaja Ranbir Singh's reign, the assessment of revenue was revised, and the cart road connecting Rawalpindi with Srinagar was commenced.

[692] In 1872, a mixed court of British and State officials
648 was set up for the decision of civil suits between European
175 British subjects and their servants on the one hand and the subjects of His Highness the Maharaja on the other. Political relations between the State and British India were conducted through the Punjab Government up to 1877, when the Officer on Special Duty was placed directly under the Government of India. In the Afghan War of 1878-80, the Maharaja sent a contingent of troops and artillery to assist the British Government.

175 **Maharaja Pratap Singh (1885-1925).**—Maharaja
648 Ranbir Singhji died in 1885 and was succeeded by his
643 eldest son, Maharaja Pratap Singhji. After the new Maharaja's accession, a British Resident was appointed in place of the Officer on Special Duty. The mixed court appointed in 1872 was abolished, and the Resident and his assistants were invested with powers to dispose of civil suits in which both parties were British subjects, or the defendant was a British subject or an Indian subject of His Majesty. A Council was constituted for the administration of the State with Raja Sir Amar Singh, the Maharaja's younger brother, and two selected officers from the Government of India as members. Raja Sir Amar Singh played a very large part in the administration till his death in 1907. He was keenly interested in the development of

family or the management of His Highness' household; 642

(b) relations, treaties, conventions or agreements 646
between the State and His Majesty the King Emperor of India or the Government of India or with the Foreign Powers or the Government of any State in India;

(c) matters of frontier policy;

(d) organization, discipline and control of the State Army;

(e) the provisions of the Constitution Act and the rules made thereunder.

The Praja Sabha has constituted Standing Committees [647]
for Finance, Industries, Public Health, Agriculture, Co-operation and Education.

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A High Court comprising a Chief Justice and two 692
puisne Judges was established by His Highness the Maharaja Bahadur in March 1928. The Judges of the High Court hold office during the pleasure of His Highness. In 1930, in view of the marked improvement in the judicial administration of the State, the jurisdiction exercised by Residency courts in certain categories of civil cases was ceded to the State courts. Almost all the judicial [693]
officers in the State are either barristers or graduates in law. Rules similar to those in British India govern the enlistment of pleaders and advocates in the State. Generally speaking, the civil and criminal laws of the State are similar to and modelled upon the British Indian laws. Recently, the jurisdiction of the High Court of Judicature has been extended to Poonch and Chenani *Jagirs*. Altogether there are 150 civil and criminal courts in the State. The total number of legal practitioners including advocates practising in all the courts is 319.

As provided by the new Constitution Act, a Judicial Advisory Board was established to advise His Highness in regard to the disposal of judicial cases going up to him. The Board discharges the same functions in the State as are performed by the Privy Council in the case of British India. Last year, the Board consisted of three retired Judges of the High Court of Allahabad.

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The 10th of September 1943 was a red letter day in the history of the administration of justice in the State.

692 On this day, His Highness the Maharaja Bahadur was graciously pleased to grant Letters Patent to the High Court of Judicature similar to those of High Courts in British India. This gave the court a status and prestige of its own.

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647 In July 1943, His Highness was pleased to appoint a Commission of Enquiry, under the presidentship of
657 R. B. Ganga Nath, Chief Justice and President Praja
185 Sabha, consisting principally of non-official members of the Praja Sabha and others representing different interests and communities to ascertain whether the existing constitution of the State had worked well and with a view to formulating a policy for the future and the evolution of an organic scheme for the administration of the State. The Commission has also been required to make recommendations to secure (1) the safety, integrity and security of the State, (2) the efficient and progressive character of the administration, (3) the uninterrupted and harmonious progress of the State with the object of drawing all the communities inhabiting its territories closer to one another in the common service of the State, (4) the development of the economic resources of the State and its people leading to a higher and healthier standard of life, (5) the increasing representation of the State-subjects in the higher offices of the State and the adoption of a policy aiming at the association of State-subjects of all denominations with the administration of the State, (6) the strict enforcement of the policy that appointments under the Government shall be reserved for the subjects of the State except where the possession of expert or technical knowledge or experience unavailable within the State, may make it essential to import outsiders for a temporary period only or except where any special reasons may justify the appointment of an outsider to an administrative post for a definite period, and (7) the adoption of effective measures to stamp out corruption in any shape or form from all departments of the State.

The particular attention of the Commission has been drawn to a number of specific matters, mentioned below:—

(1) provision of nursing and medical facilities particularly in the rural areas;

657 State some measures vital to the advancement of the people, such as the Prevention of Infant Marriage Regulation, raising the age of consent to 14 for
642 girls and 18 for boys and the stoppage of female infanticide amongst Rajputs and prohibition of juvenile smoking. Many of the improvements in trade, industry, communications, education, irrigation, sanitation etc. which have already been dealt with owe their origin to his solicitude to see his subjects happy and prosperous.

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2: Biscoe M-3 (1890-ca.1920) 1922 AV4 Kashmiri
Kashmir AV

A Trip to Ladakh

648 before the arrival of Captain Trench or the ones now
661 given. However, the Governor pointed to another door, and ordered it to be opened. Again there was going to be the same waste of time over the keys, when Captain T. cut it short by stepping towards the battering-ram and asking me to help him.

Then the door was opened, and we found this store-room also absolutely empty. At last the play was over —the chief actor, forgetting all his greatness, fell on his knees before Captain T., and with hands in the attitude of prayer pleaded for mercy. Captain Trench told him to go home, and he would see him at the Public Durbar next day. So our tea with the Governor was off, and we went back to camp with much to think about. Captain Trench had caught out this scoundrel properly, but how about providing grain for the people under his care with an empty store-house? Next day was a very great day. Officials of all sorts came pouring in from all sides on their ponies—some from villages 100 miles or more distant. There were Chaukidars, Chakdars, Lambardars, Zaildars, Tehsildars, Thanidars, and I do not know how many other dars and small rajas and wazirs, with their retainers, all in their best clothes. It was a great sight. All were on the tiptoe of excitement, for they had heard how the Sahib had caught out the Brahman Governor. A few were anxious and sad for had they not worked with him and shared in some of the loot; but the great majority had known of this wholesale robbery, but had not dared to mention it, for was not the Governor a great man, of a noble family, and in high favour at Court.

648 Captain Trench soon made it plain what he thought of
695 this great scoundrel. It was a treat watching the faces of the multitude as this villain received his deserts.

2: Biscoe M-3 (1880-ca. 1920) 1922 AV4 Kashmiri
Kashmir AV1

A Trip to Ladakh

648 would not have missed that Court of Justice for anything.
695 There we all were, in a circle, sitting in an orchard near the rushing river, and surrounded by the great mountains as silent witnesses at the great Court of Justice.

000 Captain Trench must have been very tired after it all, but he possessed a great heart, and was always brimming over with spirits and humour, so I don't think he had a sleepless night. He had done an unpleasant duty uncommonly well, and he had reason to be proud of it.

That night must have been a very unpleasant one for the Governor, but it was also an exciting one for our camp near the river, for we were wakened by a tremendous gale of wind. We were all soon out of bed trying to hold our tents up, and hang on to our property. I was myself soon sprawling on my bed with my tent on the top of me, and there remained until the wind had blown itself out. It was somewhat annoying to find myself defeated in this manner, but it had its amusing side also.

The following day we commenced our march towards Leh. Two of the marches were overlong and very hot, as there was no shade, and the reflection of light and refraction of heat from the wall of the rocks we passed made it rather trying. One was very thankful to have dark glasses. We started at four-thirty punctually every morning, and marched till ten A.M. to some shade, where we stayed till the evening, and then finished the march in the cool.

It was an interesting sight to watch the caravans from Central Asia and China passing, with the loads carried often on yaks, and some even on sheep's backs, the sort of sheep which grows a broad fat tail, which swings about most uncomfortably as the animal walks. The idea of loading sheep is a very practical one, for when

Serious crime is rare, and the force of regular police is comparatively small. It includes 3 assistant superintendents, 9 inspectors, 197 subordinate officers, and 1,213 constables, costing about 7·2 lakhs annually. The force is controlled by two Superintendents for the chief provinces of Jammu and Kashmir. Police duties in the villages are performed by the *chaukidārs*, who are generally Dums in the Jammu province, and are paid by the villagers. The responsibility of the headman for reporting crime is insisted on. A training school for regular police is maintained, and the system of identifying convicts by thumb impressions has been introduced. In 1904–5, only 2,076 cognizable cases were reported, of which 640, or 30 per cent., ended in conviction. Police. 625 [652] [622]

Central jails are maintained at Jammu and at Srīnagar, and seven small jails in outlying places. Both the Central jails are usually overcrowded, the daily average number of prisoners in 1904–5 being 543. The expenditure in the same year was Rs. 47,000 on the Central jails, and Rs. 3,600 on the others; and in 1905–6 a total of Rs. 54,000. Convicts are employed in printing, paper-making, and other minor industries in the Srīnagar jail, and in printing, weaving, and manufacturing industries at Jammu. The receipts for jail manufactures in 1905–6 were Rs. 18,000. Jails. 697 [652]

The Census of 1901 showed how little attention was formerly paid to education. In that year only 2 per cent. of the population could read and write. Among males the proportion rises to 3·8 per cent., while among the total female population only 1,260 were literate. Hindus appear to be much better educated than Muhammadans. In 1900–1 the State maintained 87 schools, attended by 6,197 boys. By 1905–6 the number of State schools had risen to 154, including two high schools, a normal school, 7 Anglo-vernacular and 12 vernacular middle schools, and 133 primary schools. Besides these, 3 girls' schools are maintained by the State at Srīnagar; and there are one aided girls' school at Jammu, two aided high schools and an aided middle school at Srīnagar, and an aided middle school at Jammu. Sanskrit schools attached to the State high schools, one at Jammu and the other at Srīnagar, teach up to the Shāstri standard. The total number of pupils in all the schools was 11,460. The department is under the control of the foreign minister, who is aided by an inspector and two assistant inspectors of schools. There being no State college, 17 scholarships are annually granted by the Darbār to students for prosecuting their studies at colleges at Lahore. Two scholar- Education. 871 [512] [563]

late Mahārāja Ranbīr Singh, but now it is merely the residence of the ruling family and the officials of the State. The governor (Hākim-i-Ala) of the province with his revenue office, the Chief Judge, the Sub-Judge and two magistrates of the first class, the Wazir-i-Wazirat of the Jammu district, the Superintendent of police, Jammu province, the chief medical officer, and the heads of various departments all live in Jammu, together with the staff of their several offices. A large hall called the Ajaibghar was erected by the late Mahārāja for the accommodation of the present King-Emperor, when he visited Jammu as Prince of Wales in the year 1875. The Mandi Mubārak palaces and the palace of Rāja Sir Amar Singh, situated on the Rāmnagar hill, towards the north of the town, are the chief attractions. The Central jail has a daily average of 268 prisoners, and costs about Rs. 20,000 per annum. The State high school is located in a large building, and is doing fairly efficient work. It contains about 800 pupils. A college to be named after the Prince of Wales is shortly to be opened. A State hospital is maintained, costing annually Rs. 14,800. Great improvements have been made in the drainage system of the town, which is managed by a municipal committee, and more improvements in this respect are under consideration.

Kathua.—An overgrown village in the Jasrota district, Jammu province, Kashmir, situated in 32° 22′ N. and 75° 32′ E., on the right bank of the Rāvi and between it and the Ujh river. Population (1901), 5,801. Kathua possesses no points of interest. The buildings are mean and dilapidated, and the place has no past and no future. The climate is unhealthy, and the water-supply scanty and bad.

Mirpur.—Town in the Bhimber district, Jammu province, Kashmir, situated in 33° 11′ N. and 73° 49′ E., at an elevation of 1,236 feet above sea-level. It lies 22 miles north of the British cantonment of Jhelum, and is said to have been founded about 200 years ago by the Gakhars, Mīrān Khān and Sultān Fateh Khān. It is situated on high ground on the edge of the Kanāl Kas, from which drinking-water is easily procured. There are several rather picturesque temples, the chief being the Sukkar Mandir, built by Mahārāja Gulāb Singh, the Raghunāthji, and the temple of Dewān Amar Nāth. The town contains 330 shops, forming a long lane running east and west. Apart from the shop-keeping class, Brāhmans and Sikhs, of whom many are settled in Mirpur, the inhabitants are mostly of the artisan or menial classes. There is a flourishing

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

some contact with it occurred indeed during the time from the sixteenth century onwards from the passage near, if not through, the country of the Mughal Emperors of Delhi towards Kashmir; or again when one of the Western invaders of India swept along at the foot of the hills, and the hill-men were able to annoy his armies while congratulating themselves on the rugged character of their own country, which made it by its poverty unattractive and by its difficulty of access even repulsive to those bent on rapid conquest and plunder. A little after the middle of the last century we find that the power of the Jummoo ruler, exercised either directly or by feudatory chiefs owing allegiance, extended eastwards to the Rávi River or nearly so, westwards to some miles beyond the Chinâb, southwards for some little way into the plains, and northwards as far as the beginning of Middle Mountains. The feudatory chiefs, those for instance of Akhnûr, Dalpatpûr, Kiramchi, &c., governed their own subjects, but to the ruler of Jummoo they paid tribute and did military service. During a portion of the year they would be present at Jummoo itself, attending the court of the ruler and holding separate ones themselves. At this day various spots in that town are remembered where each of these tributaries held his court on a minor scale. Doubtless there was some petty warfare, resulting sometimes in an extension and sometimes in a contraction of the power of the central ruler; but usually the chiefs were more occupied in sport than in serious fighting, and the various families continued in nearly the same relative positions for great lengths of time.

The rest of the Outer Hills and some of the Middle Mountain tract were thus occupied:—Eastward of Jummoo there were independent rulers at Basoli and Kishtwár, of Rájpût caste, some few details of whose history will be given as we come in our geographical survey to each of those places. North-westward of Jummoo were the two small states of Bhimbar and Rájáori, whose rulers were Muhammadans, Muhammadanised descendants of Rájpût Rajas, still bearing the Hindû title of Raja and still recognised as belonging to certain subdivisions of the Rájpût caste. These two had, I think, become more closely connected

4: Durand G-3 (1888-93) 1900 AVI Kashmir AVI

114 troops and the advice of His Highness's local authorities.

721 The occupation of the Gilgit district had never paid. The Dogras had suffered heavy loss in it again and again, but the honour of the Kashmir Durbar (the title usually applied to the government of a native state), would not for a moment permit of withdrawal. Moreover, withdrawal would not have answered the purpose of securing peace; it would merely have opened, by uncovering the right bank of the Indus, a road constantly used in former days for raiding into Baltistan or Little Thibet, the next province on the north-east belonging to Kashmir. The remedy would have been worse than the disease; a State which begins retiring is in the East the natural and lawful prey of its adventurous neighbours. I found no question of withdrawal being discussed; the attention of the Durbar was entirely turned to securing its position on the frontier, and to retaking the Fort of Chaprot. Throughout the winter nothing could be done, the passes leading to Gilgit were closed by snow, but with the return of spring every nerve had been strained to accomplish this object.

701 The Durbar was immensely proud of its army, which at this time was very numerous and costly. It was quite ignorant of the fact that the army was without the very rudiments of organisation, that it was merely an unwieldy agglomeration of units, and that its leaders, men for the most part of good family and of fighting instincts, were one and all as innocent as the babe unborn of the art of war. Trusting to the numbers of their troops and to the

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

well-known gallantry of the Dogra race, the rulers in Kashmir seemed determined to restore order on the frontier, and to wipe out the disgrace which had been inflicted on their arms. 701

Ignoring the enormous natural difficulties of the country, the villainous state of the existing tracks —roads there were practically none, when once the valley of Kashmir was left—and the conditions under which an expedition on its frontier must be carried on, the Durbar all through the spring and summer of 1888 poured thousands of men towards Gilgit. The army was without a trained general, had no staff, no proper transport, commissariat, medical, or ordnance departments, and was in short a mass of armed men without the semblance of organisation. The operations at Gilgit against the Hunza-Nagar tribesmen were to be directed by a committee of generals and sirdars, assisted by the Governor of Gilgit. Such an arrangement would elsewhere have been recognised as ensuring the failure of any military operations. As a matter of fact there was in the end no fighting, which was a mercy, considering the condition of the Kashmir army. The Durbar built a golden bridge for its revolted vassals, peace on the frontier was temporarily patched up, and the Kashmir troops, with the exception of the usual garrison, were withdrawn from Gilgit by the autumn. 701 721 [487]

After paying a farewell visit to the Maharaja, we started in one of His Highness's house-boats for Bandipur, the place on the Woollar Lake from which the road to Gilgit starts. The distance between Bandipur and Gilgit is about a hundred and ninety miles. 487

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

000 denied. I studied the maps very carefully, and tried to get information which would settle the point one way or the other, but the phantom always eluded me, and the will-o'-the-wisp led me on: my judgment, backed by the experience of Ney Elia, was against the possibility of the existence of such a pass; still there might be one. Some of the shrewdest Kashmir officials believed in it, and they were most anxious to probe the mystery, for, in case of any further trouble with Hunza, a turning road might be invaluable. Their view was that the road existed, but that the friendship between the Hunza Chief and the local Rajas of Baltistan, who were closely connected, prevented the secret being divulged. It was essential to discover the truth and to set the matter at rest.

648 The Commander-in-Chief in India, Sir Frederick
● 701 Roberts, come in to Kashmir during my stay there, and the condition of the Kashmir army, and the best
[652] steps to make it efficient, were naturally discussed. It was ascertained that the nominal expenditure on the army the previous year had amounted to twenty-three lakhs, the real expenditure to about twenty-nine, which represented half the revenue of the State, and that the army numbered over seventeen thousand men, with sixty-six guns. The condition of the military machine has been described before. The first thing to be done was to reduce the army, and to organise the portion it was decided to keep up. This, however, did not come within my province; all that concerned me was the number and the condition of the troops which Kashmir was to keep on the frontier.

000 By the middle of June 1889 my preparations were virtually complete, and the passes were open. I had

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
Dard AV3

and the water poisonous, but no one seemed to mind. K
We found a splendid site for hutting troops three 712
miles above the fort, in a large alpine meadow. It was a natural parade-ground, surrounded by splendid fir forests, watered by pure streams which welled out from the foot of a moraine, behind which a glacier stretched up into the mass of Nanga Parbat. There was ample room for barracks and officers' huts, and it was an ideal summer cantonment; but the exigencies of the work that came upon us later forced me to keep the troops nearer Gilgit, and prevented my utilising the place, which remained undesecrated by the shout of the drill-sergeant and the crack of the rifle on the range.

There was nothing new about the march to Bunji, D 361
which place we reached in due course. I inspected the troops and fort here, and found forty per cent. of the former useless, and the latter wholly so. The K 712
housing of the men, the sanitary arrangements, the 701
warehouses for stores and supplies, were hopelessly bad, while against any serious attack the fort was impossible to defend. The men were terribly ill-fed, and all from eighteen months to two years in arrears of pay; in many cases they had drawn absolutely not a penny for eight months, and for some time previous to that an equivalent in English money of only two shillings a month. Most of them had received no uniform for several years, though stoppages had regularly been made from their pay for its supply. It was a marvel how the troops K
existed, but the Dogra is the most patient of men, 701
and there was nothing to be gained by deserting. The irregular regiments were in the most terrible

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

701 condition, mostly composed of worn-out old men or of boys, and half the force existed only on paper. I calculated that of all the troops fully seventy-five per cent. were unfit to serve.

705 A couple of days gave me time to consider what steps were most urgently required to put the fort in a proper state for defence, and to go into the most pressing question regarding the increase in the water-supply. On increased water-supply depended increased cultivation, and on this hinged the question of feeding the troops. An inspection of the available positions for a new and safer ferry over the Indus followed, and an afternoon's fishing at the mouth of a stream running into the Indus, where we got fairly good sport. The Indus itself was in high flood, and full of snow water, so we failed to move any big fish, but later in the year it would repay fishing.

A few more days saw us in Gilgit, where I spent a fortnight waiting for my stores and baggage, getting in to touch with the local authorities, and
701 in preparing for my visit to Hunza and Nagar. I
661 had received a letter while on the road from the Resident, asking me, in the name of the Kashmir Council, to receive a large sum of money which was being sent up, and to see myself personally to the payment of the troops. This was a fairly strong reflection on the honesty of the Kashmir official to come from the Durbar itself, and irksome though the
648 work was, I welcomed the opportunity offered. For me there were several advantages. The people of the country and the troops would see that money and power were on our side; that the Kashmir Government trusted us; that we were not above seeing to

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
Dard AV3

K 648 701 D 361

Besides being engaged in a duel with the very people who ought to have been helping me, I had plenty of work. The fort,[1] the strongest in the Hindu-Kush in some ways, had to be thoroughly overhauled, and a scheme worked out for hutting the troops, who were huddled together in pitch dark hovels in which it was impossible to stand upright, and in which the stench could be cut with a knife. The drainage and water-supply of the fort had to be gone into, the head-waters of the canal which irrigated the Gilgit oasis visited, and some plan for its improvement devised; a good house for a hospital had to be found, and the drugs and paraphernalia stored, to be useless, alas! for a whole year, and lastly, my own house had to be put in order. The envoys from Hunza and Nagar had to be interviewed, and the details of my visit to these States arranged. I entirely declined to ask for hostages, as had formerly been the custom, and dismissed the hostages sent by Hunza, with handsome presents. Nagar, I felt, would give no trouble. Hunza was different, and was none too safe, but I did not believe that the presence of a relation of the chief's in Gilgit would prevent our throats being cut; and it seemed to me more dignified not to bargain for our safety, but to trust to straightforward dealing on the spot, and to dry powder. The Governor of Gilgit was horrified at my manner of doing business, and took, I heard, a most gloomy view of the situation; it was in so many people's interest apparently to incite an attack upon us, and an attack on a small party like ours, in a country with the natural difficulties offered by Hunza, could have but one result—we should have been wiped out to a man.

K 648

[1] [At Gilgit -- Analyst]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

000 halted a couple of days at Chalt to pay the troops there and at Chaprot, and to write my report on the proceedings of the Mission.

701 Manners-Smith now left me to ride back to Astor
661 and pay the troops there and at Bunji, and I marched into Gilgit, paying the troops at Nomal *en route*. I paid several hundred men with my own hands. Many of them had seen no pay for two years, but I received few complaints as to the correctness of their accounts. The Artillery to a man objected to having to pay extra for greatcoats, in addition to being mulcted for uniform, most of which they had never received, and I sympathised with them. The whole thing was a delightful example of red tape administration, the returns of uniform and pay were accurate and full, the only slight defect being that the uniforms were not forthcoming, and that the men were never paid. I found several men ill at Nomal, and not the slightest attempt made to do anything for them. The General had given orders that no sick men were to be sent into Gilgit, so that the want of medical arrangements might not be too glaringly apparent. But he had not counted on the unpleasant English habit of searching personal inspections. The want of humanity in the treatment of the troops did not strike the high-caste Hindu. You might not kill a cow in the country, but thousands of troops might be left to rot in foul barracks, with no medical arrangements for their care or healing, without a word of protest, or an attempt at alleviation.
000 Kashmiri mal-administration was maddening, the covert opposition, obstinacy, and callousness of the officials were disheartening, but I could make allow-

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

CHAPTER IX

ADMINISTRATION AND WAR

648 701 643 OUR first years in Gilgit passed in peace and hard work, tempered by "excursions and alarms," born of the wild and ever-varying plots and intrigues indulged in by my native friends on all sides.

My position presented some of the curious anomalies to which the Indian Administrator on the frontier is accustomed. I was the representative of the British Government on the frontier, and the external relations with the neighbouring States were under my control. But the rule within the Gilgit border was in the hands of the Kashmir Governor, while the command of the forces rested with the Kashmiri General, with the proviso that no important move of troops should be undertaken without my sanction. It was a difficult position, for every one recognised that, in addition to my own responsibilities, I was really answerable for the proper government and progress of the Gilgit district, and for the discipline and control of the troops.

647 The difficulty was solved by the formation of an unrecognised Committee of Public Safety composed of the Governor, the General, and myself. We met two

4: Durand G-3 (1888-93) 1900 AVI Kashmir A V I

to get up a better case if he wished to make mischief 000
between his Commander-in-Chief and myself.

In consequence of my reports as to the condition of the frontier, and of the difficulties likely to arise with Hunza and Nagar, war with which had only been averted by my dash to Chalt, I had been summoned to Simla. Taking leave therefore of Raja Ram Singh, who extended his tour to Nomal, I started for India. During my absence the frontier was much excited by the military promenade of the Russians on the Pamirs, portions of which they annexed, and by their arresting Captain Younghusband on them, and marching him back to the limits of their newly acquired territory. On my 701
arrival in Simla the whole question of the Gilgit frontier was exhaustively examined, and the Government of India decided to reinforce the Kashmir troops in the Gilgit Agency by a detachment of two hundred men belonging to the 5th Gurkha regiment, and by two guns of one of our native mountain batteries.*

Further, in consideration of the fact that the 648
Hunza ruler had broken all his engagements with us, that an attack on the Kashmir garrison of Chalt had only just been prevented, and that it was more than likely that a further attempt would be made in the autumn by the tribesmen, the Government of India decided to order me to move troops to Chalt in October, to built a small fort there, and to improve the road between that place and Gilgit. I was instructed, when I moved the troops to Chalt,

* Blue Book. Correspondence relating to the operations in Hunza-Nagar, 1892.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

705 place, and scattered others along the road to act as transport officers. All responded well to the calls I made on them, and in little over a month I had a sufficiency of grain and stores landed at Gilgit, at the expense of tremendous exertions on the part of officers and men, and of considerable suffering to coolies and transport animals. For the third year in succession I cursed the ignorance and mismanagement of the authorities in Kashmir.

000 Before leaving Astor I received bad news. The detachment of Gurkhas, crossing the Burzil in cloudy weather, had been caught in fresh snowstorms, and eighty men and coolies were seriously frost-bitten. Among the sufferers was their Commanding Officer, Captain Barrett. Many of the unfortunate men died, and many more were maimed for life. Having made the best arrangements possible for the relief of the sufferers, I pushed on rapidly to Gilgit, and was not altogether pleased with the news which awaited me there. There were fresh persistent rumours of an intended attack on Chalt, and the garrison of that post had been allowed to fall short of food supplies. Foreseeing the necessity which might arise for rapidly preparing flour for the troops, I had given orders for a number of water-mills to be constructed; not one had been built. However, if there were shortcomings on the one hand, on the other there was cause for
701 satisfaction. The two best Kashmir regiments, under
648 the careful instruction of my staff officer, Captain Twigg, and of Captain Townshend, now Lieutenant-Colonel Townshend, C.B., D.S.O., of Chitral fame, had made rapid strides, and were in fairly efficient condition.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
Darel AV3
Chitral

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offensive, and much in fear of the Chilasis, who in any raids in the Gilgit direction had to pass through their territory. The fighting force of Gor was insignificant, and the little state was tributary to Kashmir. The next republic was Darel; it was more important than Gor, and could turn out from a thousand to fifteen hundred men. The Durbar troops had in 1866 penetrated into the country, the people of which had made submission, and every year hostages were sent in to Kashmir, and a small tribute paid. Tangir, which lay next, was about equal in importance to Darel, and paid tribute to the rulers of Yasin. Below these tribes stretched a band of country inhabited by Kohistanis of different clans until the Pathan border was reached.

K [701]

I found on my arrival at Gilgit that the Gor headmen had expressed their anxiety to come more directly under the protection of Kashmir. They were anxious to avoid being drawn into trouble should the Chilasis, as seemed likely, create disturbances, and to throw in their lot openly with Kashmir seemed to offer them the best chance of security. In a few days their representative deputation arrived, and after listening to their views I dismissed them to their homes with suitable presents, pointing out that they had nothing to fear from our side.

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Rather disturbing news now began to come from Chitral. Umra Khan of Jandol had moved over his border, and occupied a portion of Chitral territory, and Afzul-ul-Mulk clamoured for the despatch of the mission. The arrival of a mission and his recognition as Mehtar by the Government of India would

4: Durand G-3 (1888-93) 1900 .V1 Kashmir Av1

The changes
five years had wrought were great; the Kashmir 701
troops on the frontier, instead of an ill-paid, undisciplined and ill-armed rabble, were an efficient body of troops regularly paid and well fed, who had given their proofs in severe fighting; good roads existed in 491
the place of tracks torturing alike to baggage animals and ladar men using them, and the rivers were bridged; extensive irrigation schemes, which were to 312
prove of inestimable value to the people, were in hand; the authority of the Kashmir Government was 648
firmly established on its frontier, and the influence of the British Government was paramount in the tract of country immediately south of the Hindu Kush.

I do not mean for a moment to infer that the 000
work was complete, that perfection was attained, or that what credit there may have been was due to us on the frontier alone. The Kashmir troops, for instance, were but part of the great force of Imperial Service troops put at the disposal of the British Government in India by the Native Chiefs, but under us they had received their baptism of fire. It had been a great source of pride to me, who had followed the novel experiment with such cordial interest, to command Imperial Service troops at Nilt on the first occasion they had been in action, and to see them later in Chilas and elsewhere side by side with our own troops earning the admiration of all, and justifying their existence and the wisdom of the policy which had called them into being.

But some success we had achieved, and the object of the Government of India in establishing the

484 greater housing accommodation for travellers, huts have been constructed at a number of places. It is proposed to construct a chain of huts in Jammu. The existing camping grounds have been improved and new ones provided. A cafe has been established at Kokarnag and a tea shop opened at Patni top. Facilities have been provided for anglers. The rules regarding fishing and shooting in the State are liberal and more and more licences are issued every year.

* * * * * * *

701 Eight Units of the State Army have been placed, one after the other, at the disposal of the Government of India for active service outside the State. Of these, the two Mountain Batteries and the Artillery Training Centre have been transferred to the Indian Army permanently. The demand for recruits is being met, and the Government of India have raised a large number of recruits for the Indian Army from the State.

652 Against the expenditure of Rs. 8,81,500 incurred by the Government on the Army Department in connection with the measures connected with the war during 1939-40, the expenditure for war purposes in the Army Department rose to Rs. 25,62,000 during 1941-42 and Rs. 22,75,000 during 1942-43. The total Army expenditure in 1941-42 amounted to Rs. 76 lakhs. The pay of all ranks serving in the State Army was recently revised, and the rates of Kit and H. M. Allowances were raised from Rs. 50 and Rs. 15 respectively to Rs. 120 and Rs. 50 respectively.

648 The State forces have distinguished themselves in the battles of Keran (Eretrea) and Damascus (Syria). His Highness presented eighteen completely equipped motor ambulances, and also placed a portion of the Kashmir House, Delhi, at the disposal of the Government of India free of rent for the accommodation of Government offices. Recently, His Highness placed his Lock-heed plane at the disposal of the Government of India for use in connection with the war.

747 His Highness has set up an influential War Aid Committee with Her Highness the Maharani Sahiba as President to raise funds for providing comforts for the troops. His Highness subscribes a sum of Rs. 1,000 per mensem

4: Durand G-3 (1888-93) 1900 AVI Kashmir AV 1
Dard AV3

men using the upper path could reach Nomal. There were ominous mutterings of a coming storm brewing in Hunza and Nagar, and it was imperative that I should be able to move troops to Nomal and reinforce the garrison at a moment's notice. The road was therefore taken in hand in November 1890, and in a couple of months we had driven a good six-foot road through the bad piece. It was not a pleasant road to ride over when it was finished, for there were sheer drops of two and three hundred feet into the river below, but it sufficed. The last hundred yards of the worst bit of cliff nearly broke our hearts. The hillside was formed of alternate layers of sand and loose water-worn stones, and, cut back as we would, we could not get to firm ground. Four times our carefully-built supporting walls went with a run. The men were in despair, even my ever-cheery Major Gokul began to despond. Then, at the men's request, we sacrificed a goat, and made offerings to the god whose business it was, erected a little cairn with a duly consecrated flag, rebuilt our walls with layers of brushwood between the stones, and our road stood. I could now sleep in peace so far as Nomal was concerned, and I turned my attention to the bad cliffs between Gilgit and Bunji, and to the road further back.

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D [782]

The labour question was an incessant difficulty. The people of the country were very bad at road-making, and, moreover, had already plenty of work, and I had not enough tools to employ, or money to pay, large numbers. The men of the Kashmir Imperial Service Troops could not be taken away from their drills, musketry, and hut-building. They

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4: Durand G-3 (1888-93) 1900 AVI Kashmir AVI
Dard AV3

had come up the autumn before made up into regiments it is true, but they had received no instruction in the use of their arms, and were useless from the military point of view when they arrived. Willing as they were, they had to be licked into shape, and taught everything from the beginning. It was out of the question to use them for road-making. I had therefore nothing but my company of sappers, and for ten months they worked on the roads practically every day, except on Sundays. It was hard on the men, for road work is very severe, but it was absolutely necessary, and I did my best by giving them extra food and pay to make it easy for them. The result was excellent; before the passes opened we had made the road to Nomal, opened a mule road between Gilgit and Bunji, a distance of thirty miles, and run a track practicable for laden animals up most of the six thousand feet of the dreadful Hattu Pir Mountain, besides improving some bridges on the road to Astor. Luckily much of the thirty miles between Gilgit and Bunji was open ground, but there were many miles of bad going, and to open a mule track through this was a triumph for my men, vile as I must admit the road was to the uninitiated. All this work kept me pretty busy, and I was in the saddle almost every day, riding backwards and forwards to inspect the work.

With the spring of 1891 from all directions came renewed rumours of trouble. The Indus valley tribes, and indeed most of my neighbours, habitually spent the winter, when there was no agricultural work to do, in discussing the advantages and disadvantages of resuming their raids on Kashmir

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

territory, or of attacking each other, and in weaving plots. Embassies passed from republic to republic, and from ruler to ruler, suggesting combinations and general risings. It was the custom of the country, and as a rule it meant but little, but this year, as the scraps of information from all sides reached me, and were collated and pondered over, it seemed to me that all tended to show that real mischief was brewing. The threads I held in my hands persistently wove themselves into one pattern, and that pattern meant war.

However, it was no business of mine to meet my troubles half way, and we went about our work as usual. Thinking it would do the troops good, I moved in April with a couple of guns and some infantry to Gakuch in Punyal, forty miles from Gilgit. The road I have described before; it was an education to the officers and men of the mule battery, and also taught the infantry much that was useful. The marches, short as they were, were very severe. The Governor of Gilgit and the Kashmiri General accompanied the party, of which I was very glad. We, of course, never left the troops, and saw them over the difficult pieces. I gave the men meat rations occasionally, and we saw to their comfort ourselves. This may seem not worth mentioning, but it was a revelation to the Kashmiri officers. Most of the regimental officers and the men were already with us, grateful for the increased comfort of their quarters, for the punctual issue of pay, and for the good quality of their rations, but one and all were unaccustomed to being cared for on the march by their superiors, and appreciated

4: Durand G-3 (1888-93) 1900 AVI Kashmir AVI
Burushe AV7

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703 Gilgit it was much discussed, and I heard with satisfaction that the Governor himself, in an assembly of the senior officers at his house, had pointed the moral. "Which of you," he said, "would have remained out in the sun on the march, and come into camp with the men? Not one. You would have all ridden on and made yourselves comfortable in camp, and left the men to look after themselves. It is the same all through; no wonder that the 'ikbal' (the fortune) of the English Government is great, and that they rule India."

000 In the beginning of May, as the snow was now melting and the forests were approachable, we began to fell timber, and to bring it down for the new quarters being built for the troops. The labour was very severe, for the mountain torrents were too violent to admit of floating logs down, and the whole of the wood had to be carried for ten miles by the men. The work was hardly completed by the autumn. We found good timber and a site for a summer camp a couple of hours' ride from my house, up a narrow valley at the head of which was a pass leading to Darel. I went up there one day in May to look at the timber, and to see if we could manage to erect a saw-mill, for we had nothing of the kind, and all sawing had to be done by hand. On my way down I heard that the expected storm had broken in Nagar.

B The old chief of Nagar had a favourite son named
661 Gauri Tham, who was married to the daughter of the Raja of Astor. I had met the boy there,

4: Durand G-3 (1888-92) 1900 AVI Kashmir AVI
Dard AVJ

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cost 22 lakhs to construct, and the road from Kashmīr to Gilgit cost, in the first instance, 15 lakhs. In 1901 the construction of a cart-road from Jammu to Udhampur was sanctioned. In 1905–6 the utilization of the Jhelum river for a great electric power scheme was taken in hand, and 4·6 lakhs was spent on it. The State Engineer is usually an officer lent by the British Government; and the State is divided into eight divisions, known as Kashmīr, Jammu, the Jhelum valley, Gilgit, Udhampur cart-road, Palace, Jhelum power, and Jammu irrigation.

704 [652]

Army. The expenditure on the army is heavy, amounting to nearly 14 lakhs in 1905–6, but the administration is sound and economical, and there is considerable efficiency. The State has splendid materials for an army, as the Dogrās are, in the opinion of competent authorities, second to none in martial qualities. The commander-in-chief up to the year 1900 was assisted by a British officer as military adviser. The first military adviser was Colonel (afterwards Sir) Neville Chamberlain, to whose energy and tact the State owes its present efficient and well-equipped force. The army consists of two mountain batteries, one horse artillery and one garrison battery, one squadron Kashmīr Lancers, one troop body-guard cavalry, 7 regiments of infantry, and 4 companies of sappers and miners, with a total strength of 6,283. Out of this the State maintains a force of 3,370 Imperial Service troops, the remainder being called regular troops. Jammu, the winter capital, has a strong garrison. Imperial Service troops are stationed at Satwāri cantonment, about 5 miles from Jammu, on the opposite bank of the Tāwi river. Two regiments of regular infantry and a garrison battery are stationed at Srīnagar, and small detachments of infantry are detailed from this garrison for Bandipura, Leh, Skārdu, Padar, and various other posts. The troops in Gilgit, the northernmost part of the State, consist of two regiments of Imperial Service infantry, a battery of four mounted guns, and two companies of the Kashmīr sappers and miners. Detachments of infantry are supplied to the frontier posts of Gupis, Chilās, &c., and the battery is stationed at Bunji and Ruttoo. The troops at the Gilgit, Ladākh, and Skārdu frontiers are relieved biennially. The Imperial Service infantry regiments are armed with Lee-Metford rifles, and the regular regiments with Enfield-Sniders. The mountain batteries are equipped with 2·5 inch guns, and the cavalry are armed with lances and carbines. A number of forts partially armed are scattered all over the country. The State army is commanded by General Rājā Sir Amar Singh, K.C.S.I., younger brother of the Mahārājā.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
Dard AV3

D 643 576

frontier. It was a motley crowd and picturesque, but I was glad when, after passing the fort, we were conducted to the house built in Major Biddulph's day, and left there in peace.

D 643 K 704

The next few days were spent in making acquaintance with the Governor and the members of the Committee, which consisted of the General commanding at Gilgit, the General commanding the regular reinforcements, the Sunadés or officer commanding the irregular troops, and of a couple of high civil officials, the most important of all being Mehta Sher Singh, an old gentleman of high family and position in Kashmir. The ablest among these gentlemen was, perhaps, the Governor, who had held his post for eight years, was heartily sick of it, and was most anxious to settle matters with Hunza and Nagar somehow, and to be permitted to return to Kashmir. He was an adept at intrigue, the threads of all the frontier affairs were in his hand, and the puppets on both sides of the border generally danced at his bidding.

K 648

My position was difficult; I had distinct orders not to give advice, but I could see very well that, if the negotiations going on failed, the Committee would come to me for it, and that whatever decision they came to, the onus would be thrown on me. Every endeavour was of course made to throw dust in my eyes, and to prevent my getting information as to what had really happened, why the tribes had broken out, what was going on at the moment and as to the condition of the troops. I was told, however, and I knew the information was true, that between Astor and Nomal, the fort eighteen miles

K 712 704

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

712 north of Gilgit, then the last Kashmir outpost
704 towards Hunza and Nagar, the Durbar had a force
[705] of eight thousand men. I knew, what I was not intended to know, that the men were half starved, fed on the worst form of grain, the food-grain which ought to have been in the granaries having been fraudulently made away with, and that there was only a month's food for the troops on the Gilgit side of the Indus, and no carriage to bring on any more. The Durbar had poured hundreds of tons of grain into Astor, which was easy enough to do, but had left it to the local authorities to forward this to Gilgit, a task, with their then resources, impossible of accomplishment.

704 I have before described the want of system which
705 existed, so I was not surprised at what I saw *en*
[164] *route* and at Gilgit. Here I found the Kashmir regiments scattered all about the valley in orchards, a sensible enough measure, as they had suffered considerably from cholera, but without a semblance of military precautions being taken. The senior officers never visited their men, not once were the troops under arms during my stay, and I do not think they had ever been properly fallen in since they had left Kashmir. Some days after my arrival at Gilgit nine hundred men were despatched unarmed, without an escort even, and without one single superior officer, four marches back, to fetch up for themselves a month's grain. The day before I arrived the troops were issued a day's supply of good flour to disarm enquiry on my part, but, as a rule, their food was vile, and the men received nothing but two pounds of unground grain, absolutely no extras, not even salt.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
Dard AV3

What could be done with troops so treated? The men were well enough, and, poor wretches, looked eagerly to my coming to relieve them of their misery. Some of the officers were keen, but peculation and corruption were rampant; the honest men, if they existed, had no chance, and the condition of the force was deplorable. K 704 705 [703]

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4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

had been marching steadily for four months and a half from the time we left Kashmir, and had covered nearly a thousand miles. 000

In a few days Robertson passed through on his way to India, Younghusband followed him shortly after, having safely accomplished the object of his mission, and Manners-Smith and I settled down to our first winter in Gilgit. Within a month[1] the first heavy snowfall of the year came down, hermetically sealing the passes in our rear, and we were left, two solitary Englishmen, shut up in the wilds of Hindu-Kush. For weeks at a time no letters were to reach us; for six months the great snow barrier would prevent all possibility of help from India in case of trouble, and all that I had to rely on in the shape of an armed force was a body of two hundred Gurkhas of the newly-organised Kashmir Imperial Service Troops. Though of excellent material this little body was entirely undisciplined, untrained, and ignorant of the use of the rifles served out to it. The outlook was, however, peaceful, and I relied with confidence on the result of my visits to the neighbouring states. My confidence was not misplaced, and the winter passed quietly. [132] 704

1 [In December -- Analyst]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

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4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

701 condition, mostly composed of worn-out old men or of boys, and half the force existed only on paper. I calculated that of all the troops fully seventy-five per cent. were unfit to serve.

705 A couple of days gave me time to consider what steps were most urgently required to put the fort in a proper state for defence, and to go into the most pressing question regarding the increase in the water-supply. On increased water-supply depended increased cultivation, and on this hinged the question of feeding the troops. An inspection of the available positions for a new and safer ferry over the Indus followed, and an afternoon's fishing at the mouth of a stream running into the Indus, where we got fairly good sport. The Indus itself was in high flood, and full of snow water, so we failed to move any big fish, but later in the year it would repay fishing.

A few more days saw us in Gilgit, where I spent a fortnight waiting for my stores and baggage, getting in to touch with the local authorities, and
701 in preparing for my visit to Hunza and Nagar. I
661 had received a letter while on the road from the Resident, asking me, in the name of the Kashmir Council, to receive a large sum of money which was being sent up, and to see myself personally to the payment of the troops. This was a fairly strong reflection on the honesty of the Kashmir official to come from the Durbar itself, and irksome though the
648 work was, I welcomed the opportunity offered. For me there were several advantages. The people of the country and the troops would see that money and power were on our side; that the Kashmir Government trusted us; that we were not above seeing to

4: Durand G-3 (1888-90) 1900 AV1 Kashmir AV1

499 noitring lines of road along the cliffs between Gilgit and Bunji, and in laying out the approaches and collecting material for the bridge over the Indus.

000 My time was now fully occupied at Gilgit. The year before I had drawn up complete schemes for putting the postal and transport arrangements on a proper footing. Both had, of necessity, been shelved, and the matter had to be gone into again. The first difficulty was finally solved by including Kashmir in the Imperial postal system of India, the second by placing the whole of the commissariat and transport arrangements under an officer of the Indian Commissariat Department. These changes were not, however, carried out for another two years, and I had to struggle on as before.

661 On going into the question of supply I found
705 that the figures given me the year before by the Governor of Gilgit, with reference to the grain revenue, were incorrect. There was a deficit of over a hundred and forty tons of grain, no light matter with no surplus grain in the country, and a brigade of troops and a mule battery to feed. By dint of the most careful supervision the troops were fed, but at the beginning of June 1891 when the first crop was cut, I had but a week's consumption left in hand. It was most anxious work. My enquiries into the management of the grain stores—the whole revenue of the district was paid in grain—showed that extensive peculation was going on. After weeks of patient investigation, I found that the Governor's right-hand man was the chief culprit. I handed over the papers proving the case up to the hilt against this man to the Governor, who acknowledged his servant's guilt,

4: Durand G-3 (1888-93) 1900 AV1 Kashmir A✓ |

but informed me that he would do all he could to prevent his being punished, and that, if necessary, he would spend five hundred pounds in Kashmir to ensure his acquittal. 661 705

The troops were now well and regularly fed so far as their grain ration went, but they received no issue of salt, clarified butter, etc., and I had another year's struggle with the Durbar before this was righted. In Kashmir the grain issue might have sufficed; the men could buy salt, ghi, and vegetables for a trifle, but these necessaries were ruinously dear and very scarce in Gilgit. We did our best for the men by getting up vegetable seeds from India and starting gardens for them, but this was merely a palliative. Every year, towards the beginning of spring, scurvy broke out, and the troops suffered seriously, until, when my cultivation had spread, I was able to check it by issuing Lucerne grass to the men to eat as a vegetable. 705

The investigation of the supply difficulty showed that for my next year's consumption I should require, in addition to what the Gilgit district supplied, a little over five hundred tons of grain to be landed at Astor from Kashmir, of which four hundred and eighty tons must come on to Bunji, and of this again three hundred and sixty tons to Gilgit. This was a terrible prospect with no mule road beyond Astor, and the serious result of the road contractors and their workmen not having crossed the passes became every day more evident. It was in no way their fault, but that of the authorities in Kashmir. The latter, however, were, I knew, heavily handicapped, owing to changes in the administration of the country, and to embarrassed finances.

4: Durand G-3 (1888-93) 1900 AVI Kashmir AVI
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Feeling that the whole secret of supply for the Gilgit troops lay in extending cultivation, I had turned my energies to making water channels which would bring thousands of acres of waste land under the plough. To this end I had obtained the services of a company of Kashmir sappers under a most excellent and well-trained officer, Major Gokul Chand. His men were badly equipped, but willing, and he was a tower of strength. We had done a good deal towards improving the irrigation of the valley before I realised the full extent of my coming difficulties in supplying the troops. When I found out exactly how we stood I took off every available man from this most necessary work, and turned all my strength on to the still more urgent task of improving the existing tracks into paths fit for mule traffic. The necessity for this was evident. Over bad roads coolies can only carry a load of from sixty to eighty pounds, in addition to five days' food for themselves. After the first few days they begin to consume what they carry, and bad roads make short marches. Mules carry four and five times as much as men, and only eat twice as much. Roughly stated, that is the whole problem of supply over frontier roads.

K [482]

K 712 D 487

Eighteen miles from Gilgit was the fort of Nomal, which the tribesmen had besieged three years before. For fourteen miles the road was fairly practicable for mules, but four miles were impassable in summer. In winter the road ran down into the bed of the river, and mules could use it, but when the snows began melting and poured their floods down the valleys the lower road became impassable, and only

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

that the supply of the Gilgit force was in a bad way. How bad matters were I did not discover until I had crossed the passes. We crossed the Burzil in a heavy snowstorm, which entailed some danger and two days of extreme discomfort, and which boded ill for the troops coming up behind us, and for the transport on the road. The shelter houses on each side of the pass, the construction of which I had unavailingly urged, were not completed, and the lives of many men were in consequence sacrificed.

On arrival at Astor the full measure of my difficulties disclosed itself. The arrangements for the supply of the Gilgit force had this year been put by the Durbar into the hands of a great contractor in the Punjab, totally ignorant of the conditions existing on the frontier, and of the nature of the roads over which transport had to work. His arrangements had absolutely broken down, nine-tenths of the grain and stores were lying at Astor, eighty miles from Gilgit, and the contractor's agent was waiting my arrival at Astor utterly helpless. Again I was thrown on to my own resources, but this year the difficulties to be solved were greater than usual. War on the frontier was almost a certainty, and in addition to the Kashmir brigade I had to feed two hundred of our own men, a section of a mule battery, and some thousands of coolies. I spent a few days at Astor trying to evolve order out of chaos. I ordered Manners-Smith from Gilgit to Skardu in Baltistan to collect coolies and send them to Astor, placed an officer in charge of the transport, granaries, and stores at the latter

4: Durand G-3 (1888-93) 1900 AVI Kashmir AVI

705 place, and scattered others along the road to act as transport officers. All responded well to the calls I made on them, and in little over a month I had a sufficiency of grain and stores landed at Gilgit, at the expense of tremendous exertions on the part of officers and men, and of considerable suffering to coolies and transport animals. For the third year in succession I cursed the ignorance and mismanagement of the authorities in Kashmir.

000 Before leaving Astor I received bad news. The detachment of Gurkhas, crossing the Burzil in cloudy weather, had been caught in fresh snowstorms, and eighty men and coolies were seriously frost-bitten. Among the sufferers was their Commanding Officer, Captain Barrett. Many of the unfortunate men died, and many more were maimed for life. Having made the best arrangements possible for the relief of the sufferers, I pushed on rapidly to Gilgit, and was not altogether pleased with the news which awaited me there. There were fresh persistent rumours of an intended attack on Chalt, and the garrison of that post had been allowed to fall short of food supplies. Foreseeing the necessity which might arise for rapidly preparing flour for the troops, I had given orders for a number of water-mills to be constructed; not one had been built. However, if there were shortcomings on the one hand, on the other there was cause for
701 satisfaction. The two best Kashmir regiments, under
648 the careful instruction of my staff officer, Captain Twigg, and of Captain Townshend, now Lieutenant-Colonel Townshend, C.B., D.S.O., of Chitral fame, had made rapid strides, and were in fairly efficient condition.

4c Durand G-3 (1889-92) 1900 AVI Kashmir AVI
DARD AV3

this year, a couple of boat-loads of men being lost. Two years afterwards Robertson lost the whole of his kit, specially got together for his exploration of Kafiristan, a couple of horses and about twenty men going down at the same time, owing to the officer in charge having allowed the boat to be overloaded. Luckily for Robertson he was not there, having gone up-stream to look at a bridge site for me, but it was an expensive way of having the lesson rubbed in that you should never in wild countries permit other people, however well-meaning, to take charge of your baggage.

The road led up from the Indus through a bare plain to the Sai valley and passed through thousands of acres of once cultivated land, now almost entirely abandoned. We halted to breakfast and to pass the heat of the day at Damot, a village at the mouth of the Damot nullah, famous for its markhor ground, in an orchard which was a great natural arbour bound together by countless vines. Amongst these, making at a distance a lovely picture, little naked boys played and swung on loops of vine; close at hand they were too dirty to be even picturesque.

We passed on the road a group of Balti coolies, who threw themselves at my horse's feet in a body, and prayed for help. There was nothing I could do for them at the moment, though the mere fact that I enquired into their grievances had, as I afterwards heard, a good effect, and got them dismissed to their homes, but Robertson stopped behind to see what a little doctoring could do. It was not much; the men, fifty-three in number, were the remains of a body of a hundred coolies who had left Baltistan six

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months before, impressed by the Kashmir authorities as transport for the army assembling at Gilgit; they were, to a man almost, suffering from diarrhœa and dysentery brought on by over-work and bad food, and several were dying, the worst cases being placed by the runnel of an irrigation channel, close enough to reach the water with their hands. This was all the help their companions could give them. Forty men of the original band were said to have died, the remainder were being slowly worked to death, and were then being taken to Bunji to bring up grain to Gilgit for the troops. One poor wretch had a hole in his back where his load had worn away the flesh. The whole thing was sickening; war is bad enough at any time, but mismanaged war is hell.

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In the evening we moved further up the Sai stream to Chakarkot, another pretty little camp in the village orchards.

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The next three marches to Gilgit were at that time horrible, through a howling wilderness; for nearly twenty miles there was not a drop of water, except when the road dipped right down to the bank of the Gilgit river, and that was running thick and slab like gritty cocoa. Up and down over spurs of hills, into gaping ravines, now at the level of the river, now a thousand feet up, along cliffs glaring and blazing in the sun, the miserable path ran on. Going free and comfortable as we were, it was easy to realise what such a road meant to laden coolies or troops. Once we had some rain at night, and were treated on a small scale to one of the most curious phenomena to be met with in this weird country, namely, the mud flow, which forms the alluvial fan.

mounted; and the horse, which could have carried one, became so exhausted under the weight of three, that, on reaching his stable, he died."

The application of the story is obvious enough, and is a good illustration of the natural wit of the Kashmiris.

There was another matter which troubled them much, and that was the forced labour on the Gilgit road. Gilgit, an outpost to the north of Kashmir, 100 miles from Srinagar, was garrisoned by Kashmir troops. It is situated in a foodless region, so the troops had to be fed from the Kashmir Valley. No road had been made there, so all the supplies had to be carried by coolies. These men were collected from the villages with the aid of press-gangs. The sepoys always brought in more than were required so that those who had money could buy themselves off their hands.

At Bandipore they were collected and loaded up. The only rations allowed them was a seer of rice per day; this they had to carry, plus the straw for making their straw shoes, plus their load of food for the garrison. No provision was made for them as they crossed the snow passes, so that many died on the road, and often it happened that when they did reach Gilgit they were sold as slaves to the wild inhabitants of that inhospitable region. The grandfather of one of my servants, who was sent there, was exchanged for a Chinese dog, but later on he escaped.

Dr Arthur Neve, in his book, *Thirty Years in Kashmir*, writes:

"To the Englishman the word Gilgit should recall the many gallant deeds of the nineties—the capture of Hunza, the relief of Chitral, and the Pamir Commission. During the last half-century Kashmir is the only Indian native state that has increased in area. And the increase

1: Drew G-2 (1862-1872) 1875 AVI Kashmir AVI

it a bouldery river-bed a mile or more wide. There are remains 361
of towers and walls that protected the place, some towards the 175
jungle, some at the edge of the cliff that overhangs the stream-bed, and there is an old gateway at the top of the slope that gave access from below. These, as well as the Mahal, that is to say palace or mansion, the remains of which show it to have been substantially built though not large, were the work of the Balkwar Rajas. One other building there is that still has repute; this is [346] an old Shivdwára, or Hindú temple, much ornamented with carvings, in the sandstone that is the material for all the buildings. Of this temple one side has fallen, and the rest seems ready to follow, while the remnants scattered about of columns and other pieces of masonry show that the buildings were formerly more extensive; the space around the temple is now all shaded by large banyán trees. Balkwar, as at present inhabited, is no more than a village.

Pudá is a place of name a few miles from Balkwar, of name 361
because it also was the seat of a separate rule, whose Rajas were 175
of one caste (a subdivision of the Rájpúts called Pál) with those 442
of Kulú, Bhadarwáh, and Balkwar, or Basoli; the four, being so allied, were often at war with each other. The last five Rajas of Pudá, I hear, were—

Pur Nepál.	Avtár Singh (in the time of Ranjít Singh of Lahor).
Prithí Pál.	Umed Singh.
Jy Singh.	

Rámkot is a place some miles west, where used to live a family of feudal power, whose lords were the Jummoo Rajas. Its original name was Mánkot, and the family of Mána who held it are called Mánkotiá Mána. It is not long since the new name was given to the place. There is a large fort, which has [912] been handed over to the Maharaja's new son-in-law for a dwelling-place.

Rámnagar, some miles north of Rámkot, is where the Outer Hills join the Middle Mountains. It is built at a height of 2700 feet above the sea, on a small triangular plateau, which is cut

Lt Dwo G-3 (1861-1872) 1875 AVI Kashmir A VI

Singh, his brother, succeeding him at Pūnch, now rules there in obedience to the Maharaja. 636 175

Pūnch is a compact town, with a good bazaar; it is situated at the meeting of two valleys, which make a wide opening among the hills; the valley itself being somewhat over 3000 feet above the sea, we are here in a part that may be reckoned to belong either to the Outer Hills or to the Middle Mountains. There are here a fort and palace, lately added to and improved with much taste by Raja Mott Singh. 361

A word or two as to the hill-forts of this region. 712

All over the low hills, on both sides of the Chināb, they are in extraordinary number. They were built at the time when each little tract had its own ruler, and each ruler had to defend himself against his neighbour. These forts are commonly on the summit of some rocky hill, with naturally-scarped face; by their position, and by the way they were planned, they are well protected against escalade. Though now they have all come into the hands of one ruler, they are still kept up, that is so far that a small garrison—may be only of a dozen men—is kept in each. Some of the most known are Mangla, on the Jhelam; Mangal Dev, near Naushahra; and Truch, near Kotli; these are each on the summit of a rocky precipitous hill most difficult of access.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

These characteristics, combined with the presence of numbers 563
of Kashmîrî people who live in the town, have gained for it the 166
name "Chotâ Kashmîr," or Little Kashmir.*

More than half of the inhabitants of Bhadarwâh itself are Kashmîrî; these quite throw into the shade the original Hindû inhabitants; they have adopted almost all kinds of employment, numbers of them are shopkeepers, and numbers more are occupied in making shawls, on orders from Amritsar and Nurpûr. Some Kashmîrîs have land, and cultivate it themselves; some, indeed, do this for half the year, and follow shawl-weaving for the other half—during the long snowy winter. Around are several villages of Kashmîrîs; but here, outside the town, they are much outnumbered by the Bhadarwâhîs, the older inhabitants. I could not find out at what time so many Kashmîrîs settled here, but, from the absence of any distinct tradition on the subject, we may conclude that it was at least three or four generations ago.

An elevation of 5400 feet above the sea gives the place at 132
this time of the year an agreeable temperature, that makes it a favourite with many. Sometimes Gurkhâs from the British regiment at Bakloh, bringing their wives and families, spend their leave at Bhadarwâh, where they can get the advantages of fine air and cheap living.

On a spur, some 300 feet above the town, is the Fort, a square 712
building of combined wood and stone, with bastions of masonry 361
work. Near by are some remains of the former residence of the 175
old Rajas. The Rajas of Bhadarwâh were Miân Râjpûts; they were allied, as to caste, with the families that ruled over Basolî and Kulu. This old family was dispossessed about the year 1810 by the Chamba family, who thus combined Bhadarwâh and Chamba. These others held it for twenty or thirty years only, when, through two or three stages of transfer, it fell into the hands of Gulâb Singh, of Jummoo.†

* Another name (which the Hindûs sometimes give to it) is *Bhadarkâlî*, derived, I think, from the sacredness of a shrine there is on the river-bank opposite.

† One account shows Bhadarwâh to have passed from the Chamba family, by way of dowry for one of the daughters of that family, to Raja Hîra Singh, nephew to Raja Gulâb Singh. A short interregnum followed on Hîra Singh's violent death;

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133 in a very sinuous course between steep inaccessible rocks; great eddies are produced in the curves of it. For several miles the gorge is impassable in any other way than on a raft of two or three large logs lashed together, and this is by no means a secure mode of traversing it. I heard of one or of two men, I forget which, who, in following their calling of collecting timber, had ventured into the gorge, and their raft had been caught in one of the eddies, and been carried round and round between the impracticable cliff and the main current, in such a way that no efforts of the men could disentangle it; and so for days the raft went round bearing its helpless burden, who, at last, when nearly exhausted, were saved by the chance arrival of some others of their trade, by whose aid the first were freed from their watery prison.

361 133 On one of the projecting rocks, nearly surrounded by the deep waters of the river, is built a fort called Dhiyāngarh, named after [7/3] Raja Dhiyān Singh, and farther up are the forts of Salāl and Arnās, on opposite sides. Above the falling in of the Ans River the banks are more accessible; the footpaths that connect the villages, which at intervals occur in the valley, sometimes go along near the water-side, and sometimes have to leave it for a bit where rock-cliffs some hundreds of feet in height bound it.

I have not passed along the whole of the course of the river, but have crossed or touched it at various points. Rāmban is a place near where the Jummoo and Kashmir road crosses it by a wooden bridge of considerable span. Here the river is about 2400 feet above the sea; the village is on a terraced plateau a few hundred feet above it. Above Rāmban the mountains rise boldly on both sides of the river, with sometimes a rocky and sometimes a grassy slope; the stream flows in a narrow channel between them, often with a great depth of water. In this part is Gajpat Fort, a small work on the right bank, crowning a sugar-loaf hill whose sides have a slope of 40° or 45°. Farther on is Doda, fort and village; a place I have never seen.

133 The character of the mountains on the north side of the Chināb can be seen in one view from the opposite mountain. As one climbs this, on the south side of the river, and at successive

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

133 in and display the strange hues of their bodies through the shower. The cascade is in greatest force in the spring, on the melting of the snows above, and it was thus I saw it; from that time it diminishes, but it is again increased when heavy rain falls in the rainy season, that is, the late summer; in winter it is least.

361 [366] The small town of Kishtwār is dirty and dilapidated. There are about 200 houses, including a bazaar with some shops; but there was a complete absence of life, of the busy cheerfulness one sees in some bazaars. The people seem to have been brought to a low stage of poverty from having in former years been given over to the Wazīr family, which still holds much influence here. Two large houses, built after the fashion of the houses of the richer people in Kashmir, which belong to that family, are exceptions to the general state of decay. There is an old fort, on a [712] little rising ground, oblong, with corner towers and other projecting buildings: it is manned by some thirty men.

563 [564] The inhabitants are more than half Kashmīrī; the rest are Hindūs of the Thakar, Krār, and and other castes. The Kashmīris here, too, carry on their shawl work; there are some twenty workshops for it in the town. In this place, as in Bhadarwāh, they seem to have settled for some generations.

132 The climate of Kishtwār is something like that of Bhadarwāh, but it is somewhat warmer, and must have a less fall of rain and snow. Snow falls during four months, but it does not continually stay on the ground; it may do so for twenty days at a time. On the slope towards the river, 1000 or 1500 feet below, it stays but a day. The fruits produced are apple, quince, three kinds of pear, plum, a few apricots, cherry, peach, grape, mulberry, and walnut.

KISHTWAR HISTORY.

175 Kishtwār was governed by Rājpūt Rajas, who in early times probably ruled independent of all others.

The first whose name I can hear of is Raja *Bhagwān Singh*, who must have lived 200 years or more ago, as he was seven generations back from the one who was ruler fifty years ago.

1a Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133x Pādar is surrounded, we might almost say enclosed, by mountains bearing perpetual snow; these give rise to glaciers, which end off at too high a level for them to project into the main valley. Most of the mountains in sight from below are either the rocky or the forest-covered lower slopes. The cultivated part is very small in extent; there is the collection of villages in the four miles below Atholī, where is the widest opening in the whole tract; and there are some small villages at intervals farther up the two valleys. All these together have 400 houses.

131 Atholī, which may be counted the chief place in Pādar, is on an alluvial plateau, 6360 feet above the sea and 200 feet above the river; on the opposite bank is a wider plain, some 60 feet lower in level. At the very point of the meeting of the Bhutnā River with the Chīnāb, only 40 or 50 feet above the water, is the present fort, a little toy-looking affair; it is a square work with round corner towers, built, in the manner of the country, of alternate courses of stone and timber, and plastered over; it is garrisoned by ten or twelve men. Behind the fort are remains of the former town of Chatargarh; these are linear heaps of stones, arranged, on the whole, in a square form. On the same plateau are groups of trees, sheltering some wooden temples and shrines.

133x The Chīnāb, which flows between the two plateaus, comes from the direction of Pāngī through a rock-bounded gorge, in a narrow deep stream; then widening out it sweeps along below Atholī. At the beginning of June, when the sun was fast melting the snows, and the glacier-water was bringing down in suspension a fine light drab mud that coloured the whole river, the rate of the current at this spot was 6½ miles an hour. It is here spanned by a rope bridge; a wooden bridge that for some years had existed, was carried away by a flood about 1865; this probably was the flood which I heard of as having been brought about by a natural damming of the river in Lāhol far away up; the breaking of the dam made the waters rise at Atholī to something like 100 feet above their winter level.

132 The climate of Pādar is severe. From its elevation, and the considerable moisture of its air, there is a great fall of snow in

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133+ was loamy and nearly free from stones, but now, coming up northwards and again nearing their edge, we get on pebbly ground, and soon, from a gravelly bank, we look across the Chinâb River on to the fort and town of Akhnûr.

491 The river is at this time swollen with the melting snows. Every day of bright sunshine on the higher mountains makes itself felt, raises the level of the water and widens the spread of it, and increases the force of the current. The passage across by the ferry-boat comes to be a serious matter; scores of people, who have been waiting hours for the opportunity, rush in on her coming to the bank, and with the cattle, ponies, and camels that have been forced on board over the bulwarks, soon fill her to overcrowding. When she puts off, weighed down and unmanageable as she is, the force of the current carries her a good half mile away in crossing the few hundred yards. Then, emptied of her freight, the boat is laboriously tracked up again for another trip. Two such journeys each way is as much as can be done in the day's work.

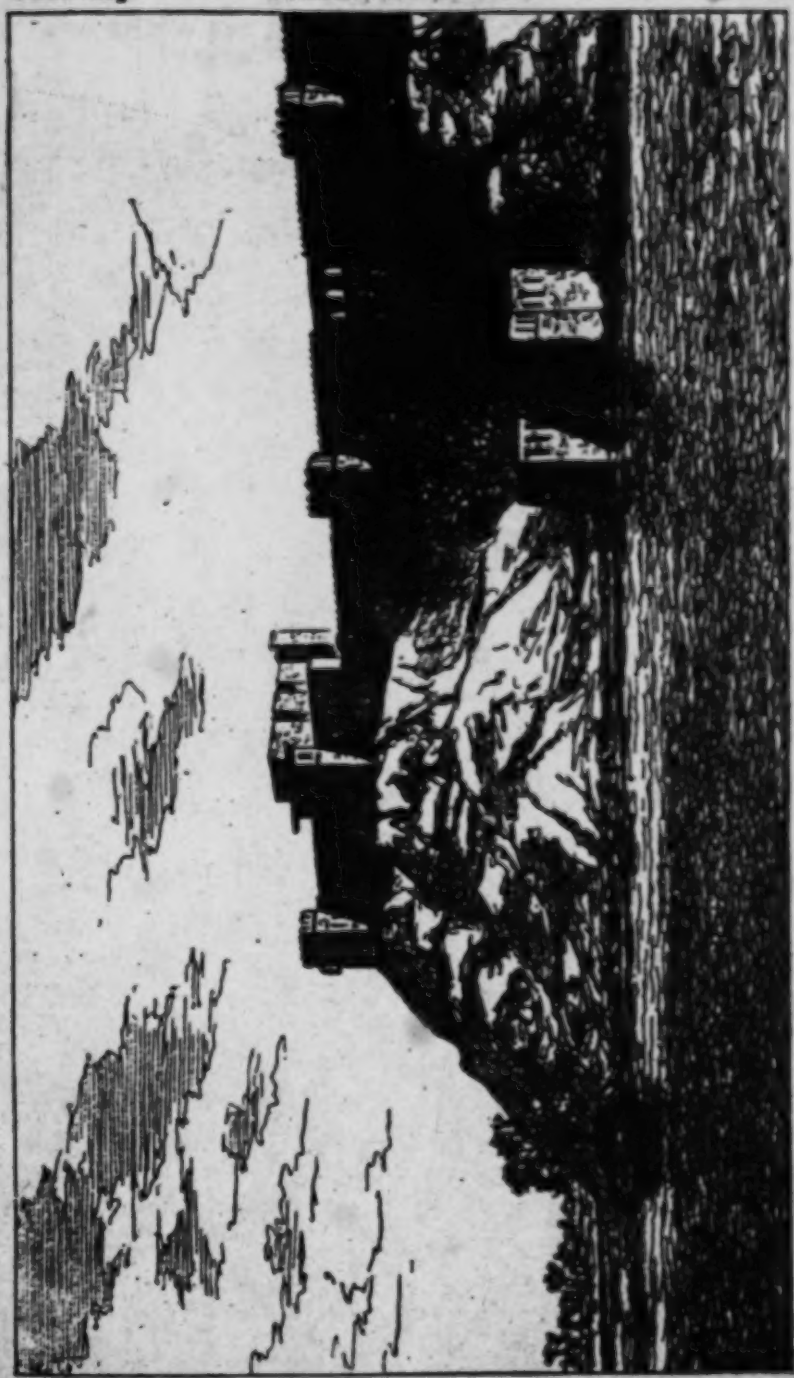
712 361 The appearance of Akhnûr from the left bank of the river is striking. The chief object is the fort, of which a sketch is given. It is a building of lofty walls enclosing a square of over 200 yards, with one entrance gate by the river and another on the land side. The walls are crowned with battlements of the same form as one sees in the Mughal forts throughout Hindostân. The fort was built 90 or 100 years ago by Miân Teg Singh, who held under Jummoo a jâgîr, here and at Sol, a place in the hills a few miles off. It is now occupied by troops of the Central Government, but the same family, descendants of Teg Singh, retain some of the estates and have their house in the town below.

361 Akhnûr is but just below where the river struggles out of the hills, and just above that part of the plains where the ground is so little above its surface that the channel divides into many. The town is built on a terrace above the river, which is overlooked by a few houses of the better sort, while the part behind is mean and dirty.

A little above the fort, on the slope of the river bank, are found traces of a former city; one sees large well-made bricks on

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

712



AKHNÚR FORT, ON THE CHENÁB.

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

132 no longer does one sweat and lie restless on the bed. Of that part Bernier wrote in his letters of far back in 1660, "I find myself transported on a sudden from a torrid to a temperate zone, the mountains we were traversing being covered with every one of our plants and shrubs; I had almost imagined myself in the mountains of Auvergne". And of this journey Arthur Neve commented in his book, *Picturesque Kashmir*, in 1899, "Early in April, when the wheat is ripening in Domel, it is at Chakoti only in the ear, at Uri, though the fields are green, the deciduous trees are almost leafless and at Baramula snow may be lying in the hollows, the fields are bare, and there are all the signs of early spring". It is surprising to find poles fixed upright to the four corners of the bed, for mosquitoes are often found here, and in the autumn can be a pest to those who have not brought a net to cover the bed.

133 Between here and Uri there is some really lovely scenery, much of which is truly magnificent, with lofty peaks towering up on either side, the road at times snaking its way through narrow gorges in which the river Jhelum flows, at times placid and with great swirling pools of brownish water, at others foaming and rushing as it escapes through some close held ravine of rock, rock which is so hard that the centuries of wear has not widened it, so hard that it will turn an ordinary chisel with ease.

361 Uri has a delightful old rest house with electricity for lights and fans, a luxury the visitor had thought might be unknown
• 712 in Kashmir after the smoking oil lamps and hand fans of late. The gorge of the river before Uri is reached is so narrow that it is easy to cast a stone across it; the rocks drop vertically down to the water, the mountain sides are just like great castle buttresses of rock which rise from the rushing Jhelum. The town stands on a triangular plateau which is several hundred feet above the river, and as one nears it, especially when the river is low, there are to be seen several of those sloping, plateau-like, great alluvial fans which run down to the water. Uri is nearly four thousand five hundred feet above sea level; once it was of importance, having its own Raja; now of no importance, the town has become little more than a large village. The fort is interesting though; its founder was at one

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

time said to have been a common khidmutgar—that, is a table bearer. He had been taken under the care of Ranjit Singh as a boy of seven, became one of his generals and is credited with having overcome the Afghans, "whose women so feared him that to frighten their children they quoted his name in a low deep voice. He was a tyrant in Kashmir, from where he was called after his two years' service from 1820." So the fort is not really very old. It became the home of the Raja from that time on.

Rampur, thirteen miles off, is the next stage of the journey. The road makes a great detour because of the gradient, and follows the contours of the mountains, so avoiding having to cross the large precipitous-sided nullah; after two or three miles you are astonished to find yourself almost back to where you started, the rest house lying across it, being but an arrow-shot away. The hillsides are mostly covered with loose shale, which is a menace at all times, for the rains wash it down on to the road, whilst later when it is all dried out in the sun, the moisture which bound it no longer has its hold, and it slips, a single stone soon collecting tons of the stuff as it tumbles down the mountain side. Although one does get a few seconds' warning of its descent by the terrifying swish and rumbling of the greater boulders, that is of little use for with the echoes of the hills it is difficult to decide, in the short time, from where the sound comes. The yellowish to purple-brown rocks which have been seen all the way from Domel, have now changed to slaty schists; later along the road they are replaced by limestone, and with it the scenery changes; there is now a wild beauty, with glorious forest trees, the ground spread with ferns and flowering bushes; the hills recede, the more gentle slopes being covered with tall deodar trees, standing straight and firm. Great precipices of limestone rise up from pine forests; here and there a fir or pine will have found a roothold on some small ledge and clinging tightly bends out and upwards as though searching for its sisters who crown the hill; here the countryside is truly lovely, and as such has been mentioned right from the earliest writers. Here it is that the gallery—or flume—six miles long, carries the water which, dropping four hundred feet, powers the turbines generating electricity for the Valley. On the way there

4a Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
Dard AV3

D 643 576 frontier. It was a motley crowd and picturesque, but I was glad when, after passing the fort, we were conducted to the house built in Major Biddulph's day, and left there in peace.

D 643 The next few days were spent in making acquaintance with the Governor and the members of the Committee, which consisted of the General commanding at Gilgit, the General commanding the regular reinforcements, the Sunadés or officer commanding the irregular troops, and of a couple of high civil officials, the most important of all being Mehta Sher Singh, an old gentleman of high family and position in Kashmir. The ablest among these gentlemen was, perhaps, the Governor, who had held his post for eight years, was heartily sick of it, and was most anxious to settle matters with Hunza and Nagar somehow, and to be permitted to return to Kashmir. He was an adept at intrigue, the threads of all the frontier affairs were in his hand, and the puppets on both sides of the border generally danced at his bidding.

K 704

K 648 My position was difficult; I had distinct orders not to give advice, but I could see very well that, if the negotiations going on failed, the Committee would come to me for it, and that whatever decision they came to, the onus would be thrown on me. Every endeavour was of course made to throw dust in my eyes, and to prevent my getting information as to what had really happened, why the tribes had broken out, what was going on at the moment, and as to the condition of the troops. I was told, however, and I knew the information was true, that between Astor and Nomal, the fort eighteen miles

K 712 704

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

712 north of Gilgit, then the last Kashmir outpost
704 towards Hunza and Nagar, the Durbar had a force
[708] of eight thousand men. I knew, what I was not intended to know, that the men were half starved, fed on the worst form of grain, the food-grain which ought to have been in the granaries having been fraudulently made away with, and that there was only a month's food for the troops on the Gilgit side of the Indus, and no carriage to bring on any more. The Durbar had poured hundreds of tons of grain into Astor, which was easy enough to do, but had left it to the local authorities to forward this to Gilgit, a task, with their then resources, impossible of accomplishment.

704 I have before described the want of system which
705 existed, so I was not surprised at what I saw *en*
[64] *route* and at Gilgit. Here I found the Kashmir regiments scattered all about the valley in orchards, a sensible enough measure, as they had suffered considerably from cholera, but without a semblance of military precautions being taken. The senior officers never visited their men, not once were the troops under arms during my stay, and I do not think they had ever been properly fallen in since they had left Kashmir. Some days after my arrival at Gilgit nine hundred men were despatched unarmed, without an escort even, and without one single superior officer, four marches back, to fetch up for themselves a month's grain. The day before I arrived the troops were issued a day's supply of good flour to disarm enquiry on my part, but, as a rule, their food was vile, and the men received nothing but two pounds of unground grain, absolutely no extras, not even salt.

4: Durand G-9 (1888-93) 1900 AVI Kashmir AVI
Durd AVJ

D 137

and got on to the bare slopes again, but even here there was beauty on all sides, and we passed through masses of a flower like a hollyhock, mostly of delicate white, but some of a lovely pink.

000

At Astor we were met by Raja Bahadur Khan and conducted to our camp. Here I found a collection of letters, and spent a couple of days resting my camp, working off arrears of official correspondence, and inspecting the Kashmir troops, whose condition was deplorable. Robertson rejoined me here, wild to go into Kafiristan, and utterly dissatisfied with the appointment at Gilgit, to his holding which we had both looked forward with so much pleasure. He proposed, if Government agreed to his going, that some young doctor should be sent up to Gilgit to take his place. I was, naturally, much disappointed, but could not stand in his way, and we parted, two months later, in Chitral.

No other doctor was sent up that year, owing to official delays, and the result was that we were left with no one to look after the hundreds of troops in the Gilgit Command, to organise dispensaries and medical arrangements in the country, a thing to which I attached the greatest importance, or to take care of the *personnel* of the Agency. The medical work was retarded by a year, and there was unnecessary suffering among the troops, for the hospitals, such as they were, were useless.

D [36] K 712

I remained a few days at Astor to make myself acquainted with the local conditions, inspected the fort and the grain stores, and explored the hillsides for the site of a summer camp. The barrack accom-

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
Dard AV3

and the water poisonous, but no one seemed to mind. K
We found a splendid site for hutting troops three 712
miles above the fort, in a large alpine meadow. It was a natural parade-ground, surrounded by splendid fir forests, watered by pure streams which welled out from the foot of a moraine, behind which a glacier stretched up into the mass of Nanga Parbat. There was ample room for barracks and officers' huts, and it was an ideal summer cantonment; but the exigencies of the work that came upon us later forced me to keep the troops nearer Gilgit, and prevented my utilising the place, which remained undesecrated by the shout of the drill-sergeant and the crack of the rifle on the range.

There was nothing new about the march to Bunji, D 361
which place we reached in due course. I inspected the troops and fort here, and found forty per cent. of the former useless, and the latter wholly so. The K 712
housing of the men, the sanitary arrangements, the 701
warehouses for stores and supplies, were hopelessly bad, while against any serious attack the fort was impossible to defend. The men were terribly ill-fed, and all from eighteen months to two years in arrears of pay; in many cases they had drawn absolutely not a penny for eight months, and for some time previous to that an equivalent in English money of only two shillings a month. Most of them had received no uniform for several years, though stoppages had regularly been made from their pay for its supply. It was a marvel how the troops K
existed, but the Dogra is the most patient of men, 701
and there was nothing to be gained by deserting. The irregular regiments were in the most terrible

4: Durand G-3 (1888-93) 1900 AVI Kashmir AVI
Dard AVJ

D 132 361 K 712

It was the middle of August before we left Gilgit, and the heat was very great. The first march to Nomal presented nothing but the normal difficulties, and was on the whole good. The fort, which had been besieged the year before, was a fairly strong one, but was commanded on three sides by modern rifle fire, and was as usual insanitary and crowded. The next two marches to Chalt, the actual frontier post, were very trying; the road ran between great cliffs in a narrow gorge worn by the raging river, and the heat was intense. The parris were the worst we had seen, so bad indeed that we could not take our horses with us. The Chaichar Parri, the last before we reached Chalt, was a famous position, the outpost to the Hunza-Nagar valley, and one which had never been forced. No horse had ever been taken over the cliff, which had been purposely left in its impassable state, the path running across a hideous precipice on the narrowest possible shelf only a few inches wide. Biddulph describes this piece of road as worse than any ground he had ever crossed when stalking in the mountains, and it certainly was pretty bad. We were met on the far side by a deputation from Nagar, with horses for our use. The Chalt fort had only been held on sufferance by the Kashmir troops; it was a miserable square enclosure, with no proper command over its water-supply, and was dominated by another fort occupied by the Nagar people, and situated within a couple of hundred yards.

D [487] D [361]

D 643

I was joined on my march by Raja Bahadur Khan of Astor, who was closely connected by marriage with both the Hunza and Nagar ruling families, and by Raja Akbar Khan of Punyal. I was anxious to show

4: Durand G-3 (1888-93) 1900 AVI Kashmir AVI
Dard AVJ

K 705

Feeling that the whole secret of supply for the Gilgit troops lay in extending cultivation, I had turned my energies to making water channels which would bring thousands of acres of waste land under the plough. To this end I had obtained the services of a company of Kashmir sappers under a most excellent and well-trained officer, Major Gokul Chand. His men were badly equipped, but willing, and he was a tower of strength. We had done a good deal towards improving the irrigation of the valley before I realised the full extent of my coming difficulties in supplying the troops. When I found out exactly how we stood I took off every available man from this most necessary work, and turned all my strength on to the still more urgent task of improving the existing tracks into paths fit for mule traffic. The necessity for this was evident. Over bad roads coolies can only carry a load of from sixty to eighty pounds, in addition to five days' food for themselves. After the first few days they begin to consume what they carry, and bad roads make short marches. Mules carry four and five times as much as men, and only eat twice as much. Roughly stated, that is the whole problem of supply over frontier roads.

K [482]

K 712 D 487

Eighteen miles from Gilgit was the fort of Nomal, which the tribesmen had besieged three years before. For fourteen miles the road was fairly practicable for mules, but four miles were impassable in summer. In winter the road ran down into the bed of the river, and mules could use it, but when the snows began melting and poured their floods down the valleys the lower road became impassable, and only

4: Durand G-3 (1888-93) 1900 AVI Kashmir AVI
Burnsi AV 7

B 661 time that Uzr Khan was desperately jealous of the boy, who was his father's favourite, and very popular with the people, that he hated his brother with added bitterness for his popularity with us, and that in his ignorant and suspicious mind lurked the fear that on the old chief's death we should support his young brother, should he attempt to gain possession of the little kingdom. Yet I had been obliged to advise the boy to act as his father wished, and this was the result.

K 712 The murder did not affect the position on the frontier, but the news which came at the same time that I heard of it did so very seriously. Twelve miles beyond Nomal lay Chalt, a small fort held by Kashmir troops under an agreement with the Nagar Chief. Close to it lay Chaprot, in which also there was a detachment of Kashmir troops. B 662 721 Uzr Khan was now collecting his forces, and preparing to attack both Chalt and Chaprot. He would have moved the moment the murder was committed, but that he was not quite sure of what his father would do, and that he was in correspondence with the Hunza Chief and not in complete accord with him. Two young nephews of his were in Hunza, and he had sent to the Thum and asked that they might also be killed. The Hunza Chief had declined; he was apparently of opinion that they might be useful later in case of trouble with Nagar, being nearer in succession than Uzr Khan, and, moreover, they were his sister's boys. So he declined with indignation, and relations for a few days were strained between the two scoundrels.

K 658 721 There was not much time to think; moreover, I naturally had in mental pigeon-holes plans to

G-6 (1200-00) 1000 AYS Kodacolor AVI

712

VIEW UNKNOWN VALLEY, FROM THE PLATEAU OF THE DEAD.

[facing p. 242]

4c Dorset G-8 (1888-92) 1900 AVI Kashmir Avi

eventually decided to retain it. Its position on the flank of the Gilgit-Kashmir road made it of considerable military importance, and a force stationed there effectually barred the way to any incursion of the Indus valley tribes. Moreover, it gave us command of new and shorter road to British territory crossing only one pass, the Babosar, and leading through the uplands of Kaghan to Abbotabad in the Punjab.

In the month of May I left Gilgit for India, as it turned out for good, Robertson, who reached Gilgit a few days after I left, taking over the work of the Agency. My last official act was of a pleasing and peaceful character, and consisted in unlocking with a silver key the gates of the completed Indus Bridge, which was declared open and named after His Highness the Maharaja of Kashmir.

I spent some weeks at Simla, during which the affairs of the Gilgit frontier were again gone into. It was decided that a regiment of British Indian troops, one of the Pioneer battalions, should be sent up, and some other modifications were made in the arrangement of the frontier garrisons. The whole of the troops were to be placed formally under my command. Matters having been settled satisfactorily, I took three months' leave and went home, intending to return again in the autumn. But the fates decreed otherwise, and I did not rejoin my appointment.

And so I parted without formal leave-taking from the people I had learnt to love so well, from the work into which I had for five years thrown my whole heart, and from the great mountains whose fascination can never be forgotten. The change

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1412
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A BALTI [illegible]
(The Balti are used as Coolies by the Kashmir Sappers)

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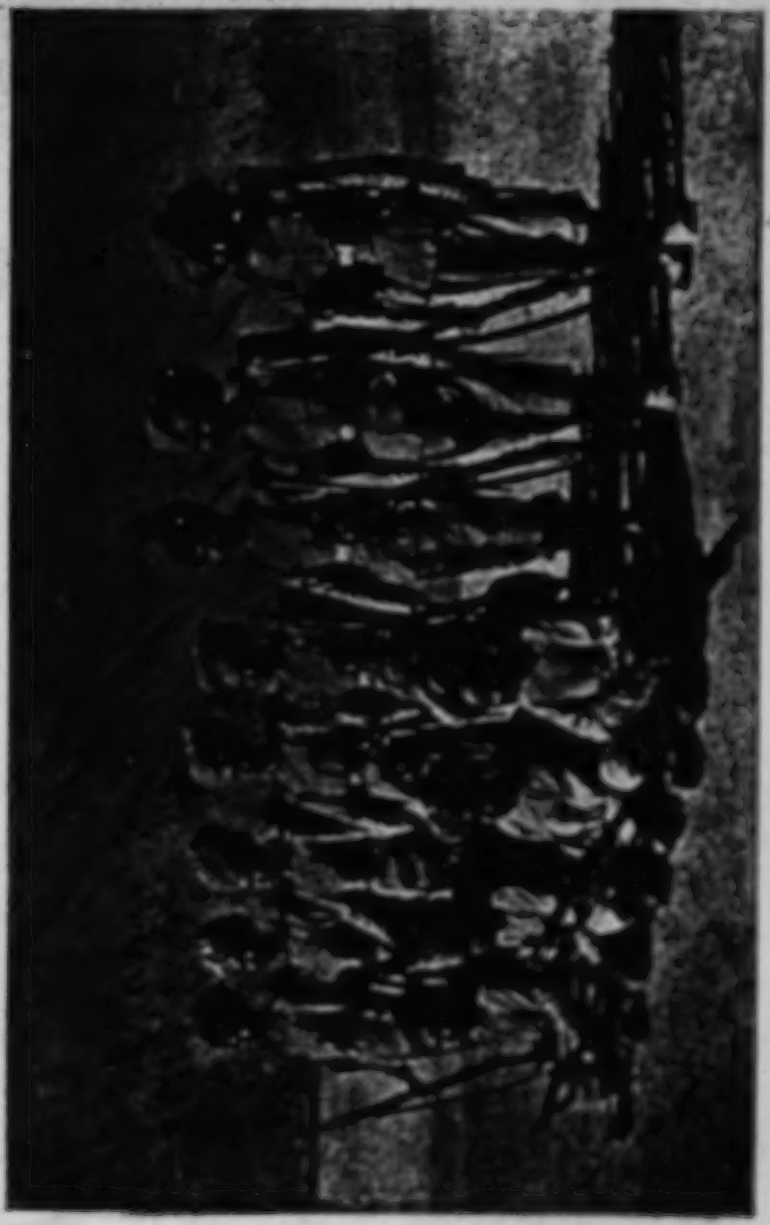
411
714

KASHMIR SOLDIER (MUSLAPORE)
(Wearing a Cross Lama's Hat)

[facing p. 77]

4c Durand G-8 (1889-90) 1900 AVI Kodak A√1

714



[facing p. 284]

2; Gervis T-3 (no date) 1954 AV1 Kashmir AV1
Dard AV3

making of a road; but despite all the difficulties it was completed. Much of the work and fighting undertaken in its making was described by Knight in his *Where Three Empires Meet*, a book which became a favourite prize for schoolboys in the Victorian age for no less than three Victoria Crosses were won in the expedition which he describes so vividly.

"On the completion of the road the large, ill-disciplined, ill-equipped garrison that was maintained at enormous expense by the Kashmir State, was supplanted by a small but extremely efficient force under British officers," he says and goes on, "Since then the tribesmen have been reduced to subjection, the Pax Britannica has been extended to the furtherest corners of the Gilgit Agency, and the influence of Britain far beyond."

It had culminated with the subjection of the Hunza-Nagars, tribes of raiders who had lived by pouncing on the caravans which passed from Kashgar and Yarkand, to be followed by a small expedition subduing the Chilas.

The country, like Ladakh and Baltistan, again covers about one hundred and fifty miles on each side of the great River Indus.

Even to this day, because of the heavy snowfalls and danger of avalanches, the road is closed to pack animals during the winter and spring months. Up to the Burzil or Kamri passes the country is well wooded and reasonably fertile with some glorious views from the tops of the passes, and on the way, especially at Gurais, some delightful camping grounds are to be found, among flowering meadows near firs and pines, with fishing and a fair chance of bagging a red bear. Until long after the British garrison was established there no European ladies were permitted to go beyond these two passes, not even when accompanied by their husbands. Over the 13,500 feet high Burzil pass and the road to Astor, the country is immediately arid and bare, with high, precipitous mountains, again a sportsman's country with magnificent markhor and fine ibex. Most of the marches are now over rough rock wastes which, during the summer months, radiate the terrible heat of the sun; there is no wonderful scenery to relieve the landscape; you find yourself thinking back to stories of the "beggar" coolies who would have trodden this road with heads down,

4c Durand G-3 (1888-93) 1900 AVI Kashmir AVI

114 troops and the advice of His Highness's local authorities.

721 The occupation of the Gilgit district had never paid. The Dogras had suffered heavy loss in it again and again, but the honour of the Kashmir Durbar (the title usually applied to the government of a native state), would not for a moment permit of withdrawal. Moreover, withdrawal would not have answered the purpose of securing peace; it would merely have opened, by uncovering the right bank of the Indus, a road constantly used in former days for raiding into Baltistan or Little Thibet, the next province on the north-east belonging to Kashmir. The remedy would have been worse than the disease; a State which begins retiring is in the East the natural and lawful prey of its adventurous neighbours. I found no question of withdrawal being discussed; the attention of the Durbar was entirely turned to securing its position on the frontier, and to retaking the Fort of Chaprot. Throughout the winter nothing could be done, the passes leading to Gilgit were closed by snow, but with the return of spring every nerve had been strained to accomplish this object.

701 The Durbar was immensely proud of its army, which at this time was very numerous and costly. It was quite ignorant of the fact that the army was without the very rudiments of organisation, that it was merely an unwieldy agglomeration of units, and that its leaders, men for the most part of good family and of fighting instincts, were one and all as innocent as the babe unborn of the art of war. Trusting to the numbers of their troops and to the

4: Durand G-2 (1888-93) 1900 AV1 Kashmir AV1

well-known gallantry of the Dogra race, the rulers in Kashmir seemed determined to restore order on the frontier, and to wipe out the disgrace which had been inflicted on their arms. 701

Ignoring the enormous natural difficulties of the country, the villainous state of the existing tracks —roads there were practically none, when once the valley of Kashmir was left—and the conditions under which an expedition on its frontier must be carried on, the Durbar all through the spring and summer of 1888 poured thousands of men towards Gilgit. The army was without a trained general, had no staff, no proper transport, commissariat, medical, or ordnance departments, and was in short a mass of armed men without the semblance of organisation. The operations at Gilgit against the Hunza-Nagar tribesmen were to be directed by a committee of generals and sirdars, assisted by the Governor of Gilgit. Such an arrangement would elsewhere have been recognised as ensuring the failure of any military operations. As a matter of fact there was in the end no fighting, which was a mercy, considering the condition of the Kashmir army. The Durbar built a golden bridge for its revolted vassals, peace on the frontier was temporarily patched up, and the Kashmir troops, with the exception of the usual garrison, were withdrawn from Gilgit by the autumn. 701 721 [487]

After paying a farewell visit to the Maharaja, we started in one of His Highness's house-boats for Bandipur, the place on the Woollar Lake from which the road to Gilgit starts. The distance between Bandipur and Gilgit is about a hundred and ninety miles. 487

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
Dard AV3
Burushó AV7

D this rather ungrateful at the time, till I found that,
112 with the Governor's connivance, Wazir Ghulam Haidar had previously seized his best house and lands. It was double-dealing of this kind which had brought on the troubles for the Durbar, a mixture of weakness and bullying, fear and swagger, which had half-frightened and half-exasperated the tribesmen into attack. There was also a Helen in the case.

K A fortnight at Gilgit put me in full possession of
721 the leading facts bearing on the existing difficulties, which may be summarised as follows:—Hunza was extremely difficult of attack, and practically could have but little pressure brought to bear on it, having
B exits to the north on to the Pamirs. It could get
[439] all its luxuries from Kashgar and Yarkand, and had
[648] some connection with China; an Amban being at the time I was in Gilgit, or shortly before, in Hunza, to enquire as to the cause of the trouble. He was plundered and practically sent naked away, but that is another story. Nagar being a *cul-de-sac*, and depending for its salt and other luxuries on Gilgit, could be squeezed, and was, moreover, supposed to be easier of access. The Durbar, while jealous of its military reputation, and ostensibly making great preparations for war, really wished to avoid fighting, and was anxious to arrive at peace by any means in its power. The Committee at Gilgit fully recognised the difficulties of supply and carriage, and
K were also most anxious to come to some *modus*
721 *vivendi*. The Hunza-Nagar people were sick of the
B game, and wanted to make peace, so that the men
721 might look after the crops instead of spending the

4: Durand G-3 (1888-93) 1900 AV1 Kashmir Av 1
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best part of their time sitting like vultures on the tops of cliffs on the look-out for the Kashmir army of invasion. With things in this condition, and nothing much more to be learnt, there was no use in my staying longer, and I welcomed the invitation I now received from the Mehtar of Chitral, and prepared to start for that country.

000

And here, perhaps, will be a fitting place to point out more clearly the importance of Gilgit. It is a poor valley, separated from India by snow passes, situated on the far side of the Indus at the extreme verge of Kashmir territory. Why, it has been asked, should it be worth our while to interfere there whatever happened? The answer is, of course, Russia. She had advanced practically to the Hindu-Kush; it was necessary to see that she did not cross it. No man in his senses ever believed that a Russian army would cross the Pamirs and attack India by the passes of Hunza and Chitral, but we could not overlook the fact that in 1885, when war hung in the balance, some thousands of her troops were moved down towards the Pamirs. What was this for?—hardly for change of air or to shoot big game, as the British public were asked to believe later, when similar moves were made. The object was to get a footing on the south side of the Hindu-Kush, and to paralyse numbers of our troops who would have to be kept in observation of possible Russian lines of advance. Further, I have no hesitation in saying, and I know every inch of the country, and every important man in it, that at the time of which I am now writing, had war broken out between us and Russia, there was absolutely nothing

4: Durand G-3 (1888-93) 1900 AVI Kashmir AVI
Dard AV3
Dard AV3

had come up the autumn before made up into regiments it is true, but they had received no instruction in the use of their arms, and were useless from the military point of view when they arrived. Willing as they were, they had to be licked into shape, and taught everything from the beginning. It was out of the question to use them for road-making. I had therefore nothing but my company of sappers, and for ten months they worked on the roads practically every day, except on Sundays. It was hard on the men, for road work is very severe, but it was absolutely necessary, and I did my best by giving them extra food and pay to make it easy for them. The result was excellent; before the passes opened we had made the road to Nomal, opened a mule road between Gilgit and Bunji, a distance of thirty miles, and run a track practicable for laden animals up most of the six thousand feet of the dreadful Hattu Pir Mountain, besides improving some bridges on the road to Astor. Luckily much of the thirty miles between Gilgit and Bunji was open ground, but there were many miles of bad going, and to open a mule track through this was a triumph for my men, vile as I must admit the road was to the uninitiated. All this work kept me pretty busy, and I was in the saddle almost every day, riding backwards and forwards to inspect the work.

With the spring of 1891 from all directions came renewed rumours of trouble. The Indus valley tribes, and indeed most of my neighbours, habitually spent the winter, when there was no agricultural work to do, in discussing the advantages and disadvantages of resuming their raids on Kashmir

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

territory, or of attacking each other, and in weaving plots. Embassies passed from republic to republic, and from ruler to ruler, suggesting combinations and general risings. It was the custom of the country, and as a rule it meant but little, but this year, as the scraps of information from all sides reached me, and were collated and pondered over, it seemed to me that all tended to show that real mischief was brewing. The threads I held in my hands persistently wove themselves into one pattern, and that pattern meant war.

However, it was no business of mine to meet my troubles half way, and we went about our work as usual. Thinking it would do the troops good, I moved in April with a couple of guns and some infantry to Gakuch in Punyal, forty miles from Gilgit. The road I have described before; it was an education to the officers and men of the mule battery, and also taught the infantry much that was useful. The marches, short as they were, were very severe. The Governor of Gilgit and the Kashmiri General accompanied the party, of which I was very glad. We, of course, never left the troops, and saw them over the difficult pieces. I gave the men meat rations occasionally, and we saw to their comfort ourselves. This may seem not worth mentioning, but it was a revelation to the Kashmiri officers. Most of the regimental officers and the men were already with us, grateful for the increased comfort of their quarters, for the punctual issue of pay, and for the good quality of their rations, but one and all were unaccustomed to being cared for on the march by their superiors, and appreciated

4: Durand G-3 (1888-92) 1900 AVI Kashmir AVI
Durand AV 7

B 661 time that Uzr Khan was desperately jealous of the boy, who was his father's favourite, and very popular with the people, that he hated his brother with added bitterness for his popularity with us, and that in his ignorant and suspicious mind lurked the fear that on the old chief's death we should support his young brother, should he attempt to gain possession of the little kingdom. Yet I had been obliged to advise the boy to act as his father wished, and this was the result.

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4: Durand G-3 (1888-93) 1900 AVI Kashmir AVI

meet emergencies, and I decided at once to make a dash for Chalt. I thanked my stars for Major Gokul and his sappers, and for our new road to Nomal. I gave the order at three in the afternoon, and by dusk two hundred men of the Kashmir Body Guard regiment, little Gurkhas and Dogras, were over the rope bridge and on their way, with their full complement of ammunition and rations. It could not be done quicker, for not more than half a dozen men at most could be on the bridge at one time.

To cross the guns was a more difficult matter. The Gilgit river was in full flood, a hundred and fifty yards wide, and running like a mill race. The mules we swam over, their kit and ammunition crossed by the rope-bridge, but we had to make a raft and cross the guns on that. It was ticklish work, but by two in the morning the detachment of two guns was safely over.

There were other things to think of, and selecting a couple of men I could trust I started them off as hard as they could go to Chalt, with orders to cut the rope bridges over the Hunza river and over a stream which ran into it just above Chalt from the Hunza side. If they succeeded in doing this before Uzr Khan moved I knew that I should forestall him, for I calculated that he would not dare to cross on rafts even if he could, and that it would take several days to repair the bridges. At the same time I sent an express to Raja Akbar Khan of Punyal, calling on him to turn out his merry men, and to move across the hills and join me at Nomal. We had organised a couple of hundred Punyali levies, who on this and subsequent occasions did

4: Durand G-3 (1888-93) 1900 AVI Kashmir AVI

641 yeoman's service. The moment I decided to move
721 I also sent off a handful of local levies to seize the Chaichar Parri, a terrible cliff position on the Gilgit side of Chalt, the possession of which was rightly held by the Hunza-Nagar people, and by the inhabitants of the neighbouring states, to be of the utmost value. Once this was in our hands our march to Chalt could not be disputed, though a column might be harassed by fire from the left bank of the Hunza river. Knowing the nature of the road between Nomal and Chalt I sent an urgent order to Major Gokul to leave all standing on the Hattu Pir, on which he was at work, and to bring his sappers up by forced marches. Finally, having set everything going, I reported by letter my proceedings to the Resident in Kashmir, and started after the troops.

[24] This was one of the numerous occasions on which the absence of a telegraph line was a godsend. A man must be able to take responsibility on the frontier, and so long as he honestly sticks to the spirit of his general instructions, it is much better that he should have a fairly free hand.

A couple of hours' canter in the early morning carried me to Nomal, where I found my little army in high feather, and full of fight. I had left the Governor of Gilgit wringing his hands and prophesying disasters, but the General girded on his sword and came cheerfully along, confident in my star. At Nomal I heard that the Chaichar Parri was in my hands, and in the afternoon we pushed on another six miles before halting for the night. The last part of the road had been so bad that I could not

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1 Burusho AV1

bring on the guns, but I turned out every available man of the Nomal garrison and set them to work to improve it, and arranged for the guns to be brought on later. Early next morning we pushed on, being caught up half-way by Raja Akbar Khan and the Punyali levies under their chiefs, mostly the Raja's cousins and brothers, and after a severe march reached Chalt in the afternoon. I found that my men had cut the bridge, and that my arrival was totally unexpected. I made the best dispositions feasible for my little force, and sat down to wait events. An attack was threatened the first and second nights, but it did not come off. I heard afterwards that my move had come as a complete surprise on Uzr Khan, who was collecting his forces at Nilt, eight miles off.

K 648 721

The next few days were a little anxious, but each day that passed without my being attacked made for peace. Uzr Khan wanted war, but feared to make it, and his old father and the more sensible men of the country were against fighting. Every hour's delay saw us strengthened, and the chances of an attack on Chalt by the Nagar forces being crowned with success rapidly diminished. The guns got through on the third day after my arrival, though getting over the Chaichar Parri was difficult work. The mules had to be swum across the river below the great cliff, and recrossed again above it, a reach of fairly smooth water making this possible. It was dangerous work at the best, and some of the men had narrow escapes of being carried down the river and drowned. The arrival of the guns strengthened my position very much, and I awaited events with equanimity,

B 721 K 648 721

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
Burush. AV7

K 648 721

utilising every moment to improve the road behind me. When we marched up there were eight places where mules had to be unladen in as many miles, on our return, three weeks later, there was a practicable mule road open right through from Chalt to Gilgit, a distance of thirty miles.

K 648 B 721

After ten days or so of *pourparlers* the Hunza-Nagar envoys came to my camp in a suitable frame of mind, and we discussed the situation. Both states were for the moment honestly anxious to avoid war. Uzr Khan's contemplated coup had completely failed, and the boot was on the other leg very completely. The fort of Chalt, though contemptible from the military point of view, was now three times as strong as we had found it; it was garrisoned by picked Kashmir troops amply provisioned, and last, but not least, we had driven a road through the Chaichar Parri. I had been told that any attempt to make a road, or to strengthen the fort, would inevitably lead to war, that the tribes looked on Chalt "as on the strings of their wives' paijamas," and by a timely move I had prevented war, strengthened the hold of Kashmir on its frontier posts, and made it easy to reach them. The first and most important step towards curbing the tribesmen and barring the road to their raids had been taken, and without firing a shot.

Having come to an understanding with the envoys, and given them some advice which I much doubted their taking, and a plain warning that any attempt to occupy the Kashmir frontier posts, or to hold the road between them and Nomal, would be taken as an "unfriendly act,"

4: Durand G-3 (1888-93) 1900 AVI Kashmir A VI

000 officers working behind him, piled the landing stages with mounds of grain and munitions of war. But even his ceaseless activity could not have conquered the difficulty of crossing convoys over the Indus in barges that had to be rowed, and of landing the stores in Gilgit in time. The establishment of the wire-rope ferry over the great river solved the question. A good Royal Engineer officer on the frontier is worth his weight in gold, and Aylmer was one of the best. He was invaluable; without him my force would have been paralysed.

By the middle of November all was ready. The necessary troops were collected at Gilgit, and I had a month's supply in hand, and more coming in daily. It was a month later than the Government had meant me to move, but that was not my fault. The position was not without elements of risk. To the south the Indus valley tribes, as usual on the approach of winter, were discussing the advisability of forming a strong coalition, and of attacking Bunji.
•721 If we failed in Hunza, I knew that the attack would come off. I had, therefore, to leave one Kashmir regiment at Bunji, and on the road near it, guarding the line of communication with Astor, where my grain reserves were, and holding the posts at bridges and ferries. Chitral was uneasy, and my friend Prince Hal, from his headquarters in Yasin, was in communication with the Indus valley tribes, and was ready for a dash at Gilgit in case we came to grief.

No one on the frontier believed in the possibility of a peaceful settlement of our differences with Hunza and Nagar. These states were arming. Confident

4c Durand G-3 (1888-93) 1900 AVI Kashmir A V I

in the strength of their defiles, and of their power to seize Chalt, and to defeat Kashmir troops as of yore, they meditated seizing the Chaichar Parri, and possibly besieging Nomal. A spy of theirs had been captured near Nomal, and gave valuable information as to the intended move. The tribesmen were collecting for a dash, and the time was come to advance. The detachment of the 5th Gurkhas, reduced by losses from frost bite to a little over a hundred and eighty men, and the two guns of the Hazara mountain battery were accordingly moved to Chalt, and the improvement of the road behind them was undertaken. Mr Spedding, the head of the firm of contractors which was making the road from Gilgit to Kashmir, had placed his European staff and a body of picked Pathan labourers at my disposal, and they did splendid work on the road, and subsequently advanced with the force as far as Nilt.

A few days before I started the remainder of my force to the front George Robertson rejoined me from Kafiristan. We had much to talk over. Having a presentiment that I should not see the little campaign through, and feeling that the next senior officer, from his ignorance of the people and country, would not be in a position to deal with the chiefs when opposition was over, I wrote an order appointing Robertson chief political officer to the force, in the event of the command passing out of my hands. I had reason later to congratulate myself on having done so.

By the end of November my troops were concentrated at Chalt, and I moved there myself. I had for some time been in constant

747 His Highness 'adopted' 5 Polish refugee children in British India for a period of one year. The War Aid Committee similarly 'adopted' 10 of these children for the same period.

His Highness has also contributed large sums of money from his Privy Purse for particular purposes connected with or arising out of the war.

722 His Highness visited the Middle East in October 1941 and inspected his own as well as other Indian troops there. He broadcast a message from there calling upon the people in this country to put forth further efforts in the war and inspiring them with hope in the ultimate triumph of justice.

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656 Long before the regulation of prices of foodstuffs was
435 introduced in many parts of India, His Highness' Government had set up the Food Control Department for the control and distribution of *shali*, the chief staple of the Valley. The arrangement continues to the present day and *shali* is sold to consumers in Srinagar at fixed rates in Government controlled sale centres. Over a year ago, however, the soaring prices of other foodstuffs and the general food situation in the valley, as a whole, caused much anxiety, and His Highness' Government had to adopt several measures to relieve the situation. The measures included the fixation of the maximum sale prices of food-grains, restrictions on the movement of food-grains, restrictions on the export of potatoes, *til*, *sarson*, *alsi* and oil extracted therefrom and the opening of shops in Srinagar and certain towns and villages in the *mofassils*, where the poor classes of people could get grains at fixed rates. Food-grains were made available in deficit areas at low prices, at a considerable loss to the Government. Boards of Food Control, with representatives of different communities and interests, were constituted in both the provinces to deal with questions of policy relating to food-grains. Rationing of other important essentials of life, like fuel and sugar, was introduced. A Department of Supplies was set up.

657 Early in January 1943, His Highness the Maharaja Bahadur placed at the disposal of the Government a sum of Rs. 2,00,000 to serve as the nucleus of a Fund for

lower costs. The Shalimar canal was thrown open in the Jammu Province but its effect on population was scarcely perceptible. Accelerations in the subsequent decades. Percentage increases of 21 and 17.3 for Jammu and Kashmir Provinces and 9.6 for the entire State for the decade is quite reasonable and reliable. 161 132

Irrigation.—The annual rainfall was generally better than in the previous decade. The conditions of crops in the State during the decade was about the average on the whole with the exception of the extraordinarily dry year 1920 which caused serious distress in some wholes of the Jammu Province. The greatest suffering was experienced in the tehsils of Kotli, Mirpur, Samba and Poonch Ilaqas and to a slightly lesser degree in the tehsils of Kishtwar, Bhaderwar, Bhadoon of the Udhampur district. Liberal Tacavi advances were made through the Co-operative Department in the district of Mirpur for purchase of grain and cattle, among whom the mortality was very heavy, owing to dearth of fodder and desertion of the population to neighbouring districts in search of livelihood. State efforts supplemented by private charity succeeded in partially easing the situation, but the adverse effects of this long drawn suffering had an important bearing on the movement of population in the affected tracts. The total amount of Revenue suspended during the decade was Rs. 196,987 of which Rs. 120,750 was suspended in the Jammu Province".

The suspensions in the Frontier Districts and Kashmir Province amounted to Rs. 1,023 and Rs. 75,000 respectively while remissions throughout the State aggregated to Rs. 21,000.

Irrigational Extensions.—The decade witnessed an increase in the number of canals by 2, in total mileage by 60 and in irrigated area by 15,652 acres which is a fairly satisfactory record of demand improvement, greater share of improvement falling to the lot of Jammu Province as in Kashmir the natural water courses had by seven centuries little further help by artificial means. In Jammu the Bhadar canal with 4 distributaries was completed in 1912; the Dhanagar canal in Kathua district was completed in 1917 and Ujh canal was started in 1919, while 8 distributaries from Upper Jhelum canal were laid out in Mirpur in 1916. 161 312 [487]

Public Health.—Out of the total 88,204 deaths during the decade Influenza levied the heaviest toll (44,314 deaths) by causing 50 per cent. of the total mortality in 1918 and the disease held sway over both the provinces. Kashmir was free from Plague while Jammu had 9 visitations of this epidemic resulting in the total mortality of 5,134 persons in the decade. Cholera did its usual havoc in Kashmir and took away 18,264 lives—the 1919 attack being the most virulent. Small-Pox inflicted considerable mortality both in Jammu and Kashmir Provinces, the total number of deaths being 16,405. It is regretted that the absence of reliable vital statistics renders comparison with the past Census difficult. 161 169

Prices and Wages.—The exceptional feature of the decade was the abnormal rise in prices and wages during the War and the Post-War years as against the easy prices and steady conditions prevailing prior to 1914. The prices of food stuffs increased by 150 to 200 per cent. on account of the War and the wages of artisans and labourers were universally more than doubled. A mason who received a daily wage of -/8/- could not be had for less than Rs. 1 or even Rs. 1/4/-. 458

Apprehending that the export of large quantities of food grains from the State to outside places where higher prices were obtainable will lead to intolerable famine conditions the State had to place an embargo on the export of wheat, maize and rice. It is, however, unfortunate that the number of deaths in the War is not given in the Report on the absence of the able bodied population from their homes for a period of five years and the deaths of 161 722

[Errata: add "go" before "show"; cf. errata sheet, p. 329, category 116 -- Analyst]

241 people in the prime of their lives constitute very strong factors in relieving the burden and the effects of War would certainly have been most disastrous on the population of the Jammu Province which supplies the main of the State Military. This factor greatly accounts for the small percentage increase of only 27 per cent. in the Jammu Province during the decade 1931-1941. In view of the above circumstances, the increase of 31 per cent. for the whole State during the decade was fairly satisfactory as compared with the average increase of 12 per cent. for the whole of India.

V. THE CONDITIONS OF THE PAST DECADE 1931-1941.

132 13.—From a survey of the census year we turn our attention to the closing decade 1931-1941 with which our Report is principally concerned and deal with a general review of the agricultural, economic and sanitary conditions of this period in more greater detail upon these matters a sufficient reference was the growth of population. The quantity of annual rainfall during the decade has already been shown by detailed in the Subsidiary Table I and by which in the marginal table under the paragraph dealing with Density and Rainfall. What remains part is to trace the course of rainfall during the six years drawing attention to the proportionate dry years as also to the good rainfall periods. Instead of giving a general account of these conditions for the whole decade it would be more advantageous to discuss them from year to year so far as possible in order to single out the good and bad years and avoid the confusion which the mixing account of such a long period involves. In preparing this brief account frequent help has been taken from authoritative records such as the Annual Administration Reports of the State as also the Departmental notes obtained from the Heads of the State Departments for purposes of the Census.

The 1931 Census having been taken on the 18th of March 1931 corresponding to the Bikrami date 1988 (Chet 1977) our review should commence with the Bikrami year 1978 but as only one combined Administration Report of the State was issued for three years 1977, 1978 and 1979, it will be advantageous to take these three years together and so also the subsequent [illegible] period till the adoption of Fasli year by the Highness' Government with effect from the 1st of Kartik 1986.

Triennium 1977, 1978 and 1979 (1931, 1932 and 1933)—*Winter crops and general conditions of the people*—In the Jammu Province the rainfall was untimely and deficient during 1977 causing damage to both the *Rabbi* and *Kharif* crops, but in 1978 and 1979 it was fairly distributed, timely and sufficient and in the last year the condition of crops was well above the average. In Kashmir the rainfall in 1977 was below normal and not well distributed partially damaging the *Rabbi* crops; in 1978 also unfavourable distribution damaged the *Kharif* crops; but in 1979 conditions of the crops improved by the advent of timely and sufficient rains. In Gilgit the abnormal rainfall and early snowfall of 1977 brought considerable misfortune to the *Rabbi* and *Kharif* crops though this very year gave equal distribution of rain and snowfall resulting in a good crop in Ladakh. 1978 proved, however, inappropriate or insufficient rainfall brought about a scarcity of food stuffs in Gilgit while in Ladakh crops suffered from excessive rainfall.

241 *Cultivated area*—The total cultivated area in the State fell, from 2,036,280 acres in 1976 to 2,031,801 acres in 1977 and 2,031,424 acres in 1978 but rose to 2,036,254 acres in 1979.

164 435 *General conditions of the people: Kashmir Province*—The general health of the people was fairly good as there was no epidemic and the birth-rate was higher than the death rate. Prices ruled high in 1977 and experienced a slight fall in subsequent years 1978 and 1979. The rise in wages benefitted the members who, when free from agriculture took to labour. The number of live-stock increased.

4: Durand G-3 (1888-92) 1900 AVI Kashmir AVI

Mr Chichele-Plowden, then Resident in Kashmir, very kindly put us up in Srinagar. The first thing to be done was to pay my respects to the Maharaja, which I did in company with the Resident. My reception was exceedingly warm and cordial; an old-established friendship of many years' standing had existed between the Maharaja's father and mine, and this was extended at once to the next generation. I found the Maharaja's brothers, Raja Ram Singh, the Commander-in-Chief of the Kashmir State, and Raja Amar Singh, who shortly after became Prime Minister and President of the State Council, equally disposed to be friendly. The acquaintance so auspiciously begun, ripened, I am glad to think, into warm regard and friendship, and during the five years I was connected with the affairs of Kashmir I received, however inconvenient my demands may have sometimes been, the heartiest assistance.

I found the Maharaja quite satisfied with the idea of my going to Gilgit, and, if necessary, on to Chitral, but he was very averse to my going to Chaprot. This was the frontier fort out of which the Kashmir garrison had been turned by the Hunza-Nagar combination during the preceding winter, and the Maharaja had not yet heard of its having been re-occupied by his forces. He was very averse, therefore, to my adventuring myself north of Gilgit, and as I, on my part, had not the least anxiety to have my throat cut, or to fall a prisoner into the hands of the tribesmen and to bring difficulties on Government, it was agreed that my movements, after my arrival at Gilgit, should depend on the position of the Maharaja's

Jr Dew G-3 (1862-1872) 1873 AVI Kashmir AVI

133 Farther up is another such closing of the river from the side and widening above.

These semi-lakes had apparently been quite lately formed, as there were trees upright some feet in the water, which therefore had been brought to its present high level by damming since the growth of the trees. But, again, there was something to show that the water had been yet higher before now—sandy alluvial beds some 15 feet above the present surface. These things prove that at different times the same event occurred; that the lake and accompanying lake-deposits had been formed, that the water had drained away to a lower level by a channel being cut through the dam, and that a later increase of the dam had caused the action to be repeated, though not quite to the same degree as before.

183 As we approach Hamûrt the valley has a more stony look; 231 the masses of rock that have fallen from the cliffs above, or have been carried down in snow-falls, are very conspicuous. Hamûrt itself, a little village in the valley, 8800 feet above the sea, interested me on account of the evidence it gave of certain recent physical events. Some twelve years before, about 1857, a rush of snow down the two ravines a little below the village, one on each side of the main valley, advanced the taluses so much that these completely dammed up the river; the waters of it rose to the level of the village as it was then situated, and came over some of the fields; the people left their houses for fear of inundation, but soon the waters cut for themselves a small channel, and the level of them was lowered some 30 feet, but still remained 60 feet higher than at first. From the dam downwards was formed a great and violent cascade; but above, at the time I am speaking of, there was formed as it were a lake, where the water was quite calm, and, from its depth, flowed very slowly. In the space of three years the greater part of this depth (which must have been 60 or 70 feet, plus the original depth of the stream) was filled up with sediment of sand and pebbles. The point of interest here is the great rapidity of formation of this lacustrine or semi-lacustrine deposit.

For a year or two the village remained undisturbed; then

Ia Drew G-3 (1872-1873) 1874 AVI Kashmir AVI

misfortune came in another form. It was a very snowy year. 731
From the side of the valley opposite to that on which the village 133
stood, from the left bank, came down an avalanche, and this was able, from the bottom of the valley of the river being so filled up, to reach across to the village. The village would have been safe had the original form of the valley been retained, but with the hollow bridged, as it were, with the gravel deposit, the avalanche spread over and made a great plain of thick snow (beneath which the river found its way), and completely buried the houses. It was night time, and all the people were at rest; the headman managed to dig his way out and call aid from other villages. In about twenty hours all the inhabitants of Hamtrt were excavated alive, though some were insensible from the confinement of the air. The people love to relate how that more came out than had been buried, for during the night a child had been born beneath the snow.

Hamtrt was fated to undergo further alarms. Not long after [485]
the last event an earthquake brought down a great mass of rock [659]
from the cliff that overlooks the place. This landslip destroyed some of the fields and knocked in one or two of the houses, which, however, were empty at the time; so here, too, the Hamtrt people had less ill-fortune than was threatened. But now they concluded that it was time to leave a spot of such danger, and they begged the authorities to give them land elsewhere; but since the keeping up of settlements in these high parts is almost necessary for the aid of travellers between Pídar and Zánskár, they were persuaded to stay, with the relief of some reduction of their land-tax; so they built a new village higher up, but they could find no site that is quite free from the danger of avalanches.

A little before coming to Hamtrt we had passed two cascades, 133
on the left bank, made by two streams, near together, tumbling over successive ridges of rock; the whole fall of each was some 1500 feet. In a ravine nearer Hamtrt, where the foot of a glacier that is embosomed high in the mountain comes to the edge of a steep cliff, the water from it comes over in a fall of several hundred feet.

considerable importance for cultivation in the valley. From June to November heavy rain falls on the Pir Panjál range, and in Jammu chiefly in the months of July, August, and September. The rainfall at Jammu and Pinch is comparable with that of the submontane Districts of the Punjab. It is more moderate in amount in the valley, which receives a total of 9·4 inches, as compared with 35·7 inches at Pinch and 16·8 inches at Dussú. The precipitation is very light to the east of the first line of the snows bordering the valley on the east, and is about 2 inches in total amount at Gilgit, Skárdu, Kargil, and Leh. Thus the south-west monsoon is the predominant feature in Jammu and Kishtwár, while in Ladákh, Gilgit, and the higher ranges the cold-season precipitation is more important. The tables on p. 82 show the average temperature and rainfall at Srinagar and Leh for a series of years ending with 1903.

Earthquakes and floods.

Earthquakes are not uncommon, and eleven accompanied by loss of life have been recorded since the fifteenth century. In 1885 shocks were felt from the end of May till the middle of August, and about 3,500 people were killed. Fissures opened in the earth, and landslips occurred. Floods are also frequently mentioned in the histories of the country, the greatest following the obstruction of the Jhelum by the fall of a mountain in A.D. 879. The great flood of 1841 in the Indus caused much loss of life and damage to property. In 1893 very serious floods took place in the Jhelum owing to continuous rain for 50 hours, and much damage was done to Srinagar. An inundation of a yet more serious character occurred in 1903.

History. Sources.

The early history of Kashmír has been preserved in the celebrated *Rájataranginí*, by the poet Kalhana, who began to write in 1148. He gives a connected account of the history of the valley, which may be accepted as a trustworthy record from the middle of the ninth century onwards. Kalhana's work was continued by Jonarája, who brought the history through the troubled times of the last Hindu dynasties, and the first Muhammadan rulers, to the time of the great Zain-ul-abidín, who ascended the throne in 1420. Another Sanskrit chronicler, Srivara, carries on the narrative to the accession of Fateh Shah in 1486; and the last of the chronicles, the *Rájavalipataka*, brings the record down to 1586, when the valley was conquered by Akbar.

Legends.

The current legend in Kashmír relates that the valley was once covered by the waters of a mighty lake, on which the

776 The only railway at present is a short length of 16 miles, constructed at the cost of the State, which is included in a branch of the North-Western State Railway from Wazírábád through Sialkot. It cost 96 lakhs, and has usually earned a net profit of 1 to 2½ per cent., in addition to the rebate allowed from traffic exchanged with the North-Western Railway. A line has been surveyed along the Jhelum valley route, and it is proposed to work this by electricity derived from the river.

205 Post Office. 691 The State is included for postal purposes in the circle administered by the Postmaster-General of the Punjab and North-West Frontier Province. Formerly Kashmir had its own postal service and used its own postage stamps, but as far back as 1876 there were British post offices in Srinagar and Leh. The State stamps were used only for local purposes, and letters and other postal articles passing between the State post offices and British India were charged with both Kashmir and Indian postage. In 1894 the State posts were entirely amalgamated with the Indian postal system. The following statistics show the advance in postal business since 1880–1 :—

	1880–1.	1890–1.	1900–1.	1904–5.
Number of post offices . .	2	2	81	78
Number of letter boxes . .	—	—	199	207
Number of miles of postal communication . . .	—	—	1,488	1,678
Total number of postal articles delivered :—				
Letters	48,126	138,216	1,414,140	1,519,674
Postcards	2,406	16,858	1,209,182	1,833,430
Packets	830	16,146	96,356*	166,400
Newspapers	42,978	70,206	193,414†	246,974
Parcels	1,740	4,914	32,795	72,401
Value of stamps sold to the public . . . Rs.	‡	‡	81,030	1,06,018
Value of money orders issued Rs.	‡	‡	3,10,991	16,37,787

* Including unregistered newspapers. † Registered as newspapers in the Post Office. ‡ The figures are included in those of the Punjab.

731 Famine. The accounts of early famines are vague, but it is known that they occurred. While Sher Singh was governor (1831–3) severe distress was felt and many people fled, but the next governor, Mían Singh, did much to restore prosperity by importing grain. It is said that the population was reduced to a quarter in that famine. In 1877–9 a worse disaster was experienced and the loss of life was enormous. Famines in Kashmir are not caused by drought, as in India, because the

rice crop is generally protected by irrigation. The greatest distress is due to the fall of rain or snow while the rice and maize are ready for harvest. The famine of 1832 was caused by early snow, and was aggravated by the floods which followed. In 1877 rain fell almost continuously for three months, and the old system of collecting revenue in kind prevented cultivators from gathering their crops when opportunity served. Food-grain was not to be had; and when imports were made at the expense of the State, the corrupt officials were the chief persons to profit. It is improbable that such distress can be experienced again, owing to the construction of a cart-road, and the change in the method of collecting revenue. 731

The State is in direct relationship with the Government of India, who is represented by an officer of the Political department, styled the Resident. His head-quarters are at Srinagar. At Gilgit a Political Agent exercises some degree of supervision over the Wazir Wazārat, and is directly responsible to the Government of India for the administration of the outlying petty States. A British officer is stationed at Leh to assist in the supervision of Central Asian trade. Political relations. 648

On his accession to the *gaddi* in 1885, the present Mahārājā was entrusted with the administration of the State, aided by two ministers: but in 1887, at his own request, he was relieved from all part in the administration, which was then placed, subject to the control of the Resident, in the hands of a Council consisting of His Highness's brother and two selected officials from the British service. In 1891 the Mahārājā assumed the presidentship of the Council, while his brother, Rājā Sir Amar Singh, K.C.S.I., became vice-president. The Council was abolished in 1905, and its powers were conferred on the chief himself. Under the new arrangements the Mahārājā administers the State. There are three ministers, in charge of the revenue, judicial, and home departments; but business requiring the orders of the Mahārājā is laid before him by the chief minister, Rājā Sir Amar Singh. For some time past the departments of finance, revenue settlement, forests, and public works have been in charge of British officers, whose services have been temporarily placed at the disposal of the Darbār. Administration. 643 645

The four chief executive officers are: the governor or Hākim-i-Ala of Jammu, the governor of Kashmīr (each aided by a general assistant), the Wazīr Wazārat of Gilgit, and the Wazīr Wazārat of Ladākh.

In Jammu there are five districts, each in charge of a Wazīr Wazārat, an official whose average salary is Rs. 250 a month. 635

4: Durand G-3 (1888-93) 1900 AVI Kashmir AVI

133 clothed with forest, at one time through the terraced
491 fields of rich rice cultivation, at another through thickets of lilac, barberry, and hazel, and at another through the forest itself, here composed of magnificent deodars.
172 Ruins of Buddhist temples by the roadside—some of them of great interest, and in a fair state of preservation—bear witness here, as do other remains on every well-known natural line of communication throughout the Hindu-Kush and Northern India, to the widespread power of the creed once ruling from Kandahar and Kabul to Bengal, of which now, throughout the continent of India, scarcely a trace remains, except in time-worn stones.

133 The valley of Kashmir, which is about eighty miles long by twenty broad, contains and leads to some of the most beautiful scenery in the world. Shut in by a great circle of snowy mountains, traversed by a fine river running through richly cultivated lands, adorned by a chain of lovely lakes, watered by a thousand streams, covered with numerous villages embowered in every species of fruit-tree, with lake and stream bordered by plane-trees, the magnificent "chenar," dear to the Mogul Emperors, and planted by them wherever they loved to dwell, the vale of Kashmir is, outwardly at least, the earthly paradise of the East.

133 The traveller generally leaves Baramulla in the
501 evening, and his barge is paddled and towed up by
●731 sunset to a spot where boats tie up for the night. From this point, at early dawn, a start is made to cross the Woollar Lake. This great stretch of water has an evil name among the boatmen, for it is subject to swift and terrible storms, against which the keel-

4: Durand G-3 (1888-92) 1900 AVI Kadmir AVI

less boats, with their heavy top lamper of mat roofs, cannot possibly make head. It is an unpleasant experience to be caught in a storm on the lake. All that is feasible in this case is to drift with the wind, paddling as rapidly as possible towards the nearest reed bed, and to tie up there till the storm is past; but many a boat caught in the open lake has been swamped, and the boatmen are full of tales of shipwreck. By starting before sunrise it is possible, however, to cross by mid-day to the other side of the lake, where the river flows into it, and storms as a rule do not come down till after-noon.

The scene as your boat steals out into the lake an hour or more before sunrise is one never to be forgotten; many a time did I get up to enjoy it, and each time new beauties revealed themselves. It always reminded me of a picture of the Dutch School in varying gradations of pearly greys. The night has passed, and the cold, clear light of dawn steals over every feature of the scenery. The great snow mountains stand out white and pure against the cloudless sky, in which the morning star still burns; not a touch of pink has yet warmed their silent summits. Reed beds, swathed in gently-moving mist, and long grassy promontories, on which stand motionless cattle, project into the lake in ever-varying outline as the boat glides on, all showing grey in the yet sunless light. The weird call of the water-pheasant sounds on all sides, as the black and white birds, disturbed by the sound of the paddles, wheel over the marshes; and for miles around you stretches the great expanse of water, cool and grey, swept here and there with washes of pale blue, or dark-blue greys where the lake shallows.

all the districts and important towns, except those in the frontier, with one another. Two bridges, one over the Chenab at Akhnoor and the other over the Tawi at Jammu, have been built at a cost of about Rs. 8 lakhs. The bridge at Akhnoor is believed to have the largest unsupported span (450 ft.) in India. The bridges over the Jhelum between Muzaffarabad and Domel and those over the Kishanganga between Muzaffarabad and Garhi Habibullah, which had been washed away during the flood of 1929 were replaced at a considerable cost. Following this flood, an elaborate scheme estimated to cost about Rs. 20 lakhs was sanctioned for the prevention of floods in future. The bunds of the river Jhelum have been raised at several places, and it is gratifying to note that there has been no major flood in Kashmir during the last 12 years. The moderately heavy flood of September 1941 passed on with no damage to the city. The Ujh River in Jammu Province is, as an experimental measure, being spanned by a reinforced concrete submersible bridge, the foundations of which are so designed as to safeguard against scour in heavy floods. If the experiment succeeds, similar bridges will be constructed on the large sandy streams.

Telegraph, telephone and wireless services have also been developed in recent years, and all important places have been linked up. There are two wireless Radio Stations, one at Jammu Cantonment and the other at Naushera. Proposals for establishment of aeronautical services between British India and the State are under consideration. For irrigation purposes, the P. W. D. maintains 10 canals, five in Jammu Province and five in Kashmir Province. Of the latter, one was completed about 13 years ago, while two have been completed recently.

Water supply in the cities of Srinagar and Jammu has been considerably improved and old pipes have been replaced at several places by new ones. In the remote parts of Jammu Province where there is scarcity of water, efforts have been made to supply drinking water by means of tanks, wells and pipes. Where spring water and other natural sources of supply are available, satisfactory arrangements for drinking water have been made. As has been shown elsewhere in this note, great efforts are being made by the Rural Development Depart-

Jammu Province—Provinces of severe famine in Samvat 1977 followed by diseases of various kinds increased the death rate and it was not possible for the population of the Kandi Illaqas to recover from the evil effects till Samvat year 1979 when the season took a favourable turn resulting in good crops. The abolition of *forced labour* or begar also proved a great boon for the cultivators. 731 141

Frontier Districts—Prices were high and prevalence of famine conditions in 1978 and 1979 rendered the people distress in Gilgit although in Ladakh the health of the people was better and the birth rate higher than the death rate. The burden of begar enforced for the sake of Supply and Transport Department is a sore vexation to the people and an impediment to agricultural operations.

Four and a half year's period—1976-1980-1979-1980 and first half of 1981 (1976-1980-1979-1987 and part of 1988)—Seasons.—In the year 1980 the rainfall in the Jammu Province was sufficient and well distributed there being no complaint even in Kandi tracts, while Nature caused bumper savings in 1981 but the position was reversed in 1982 which gave sufficient and well distributed precipitation all over the province excepting portions of Rawi and Kathua districts where excessive and untimely hailstorms affected the *Kharif* crops. In 1983 and first 6 months of 1984 the rainfall was irregular, the Mirpur and Kathua districts suffering from insufficiency of rain while abnormal rains in these districts wrought much damage to life and property. 132

In the Kashmir Province the excessive rainfall in 1980 gave bumper harvests excepting the Anantnag tehsil, in 1981 the rainfall was comparatively much less but the deficiency was made up by sufficient snowfalls maintaining a richer and continuous flow in the irrigation channels and streams. In 1982 and 1983 and first 6 months of 1984 the precipitation was again sufficient and well distributed.

The Frontier Districts experienced scarcity of rains in 1980 especially in wheat Kharif of the Ladakh district where the cultivated area decreased by 340 acres. In 1981 the fall was again not good but there was an increase of 344 acres in Gilgit and 58 acres in Ladakh in the area irrigated by *Kahls*. In 1982 there was again shortage of both rainfall and snowfall but fortunately the crops which have do not depend so much on rain as on artificial irrigation did not suffer there being no decrease in the cultivated area. In 1983 and the first 6 months of 1984 the snowfall was heavier in the Gilgit district and the cultivated area increased by 600 acres.

Cultivated area.—The following table shows the variation in cultivated area during the 4½ years under review:— 241

Year.		Total area cultivated.	Variation.
1979	...	2,050,054	.....
1980	...	2,049,793	—261
1981	...	2,039,206	—10,587
1982	...	2,037,220	—1,986
1983	...	2,045,267	+8,047

It will be apparent that the figures of area under cultivation had suffered a continuous fall since 1979 and it was only in the last year *i. e.*, 1983 that an upward tendency began to demonstrate itself by an increase of 8,047 acres. The area cropped also decreased during these years from 2,089,113 in 1980 to 1,945,599 in 1981 ; and to 1,936,819 in 1982.

The General conditions of the people: *Jammu Province*.—The favourable season and good harvests of 1980 materially improved the condition

241 of people who for the past years were subjected to the ravages of famine and scarcity conditions. There was enough grain and to spare for exportation. The opening of Banihal Cart Road which is the one all-State route connecting the two provinces of Jammu and Kashmir was the greatest work of the decade. The health was generally good save in the Jammu 164 district where Plague caused much mortality. In 1981 the condition was 435 practically the same but there was no epidemic while in 1982 the general economic condition was slightly better owing to the general fall in the prices 241 of cloth, sugar, tea and salt which are the main commodities for which the zamindar is dependent on the market. The higher prices of food stuffs also brought gain to the agriculturist. There was not much improvement in 1983 excepting the slight rise in prices of food grains.

Kashmir Province.—In Kashmir the year 1980 was responsible for good harvests, high wages, absence from epidemics, decrease in forced labour, flourishing condition of people and prohibition of import of Shali into Srinagar and permission for its export to British India by Private Agencies. In 1981 with the exception of a Cholera outbreak the province had fair harvests, nice weather and good economic conditions which but for the feeble outbreaks of Cholera and Plague in 1982 were well maintained during 1982 and 1983.

Frontier Districts.—But for a mild attack of Influenza in Gilgit, the year 1980 proved to be a healthy year being free from disease and attended with satisfactory conditions. The people no doubt are generally poor which is due not only to the labour being unskilled and unable to fetch high wages but want of any industry or a brisk trade, the whole population being engaged in agriculture which unfortunately has no further land for expansion. The remaining years 1981, 1982 and 1983 were normal.

Fasli year 1984-85.—It is necessary to explain here the fact that His 805 Highness' Government ordered the abandonment of the old Bikram year and adoption in its stead of the Fasli year which commences with the seventh month of the Bikram year namely on 1st of Katik and closes with the month of Assuj. The first Fasli year 1984-85 started with the 1st of Katik 1984 (about the middle of October) and is represented in duplicate figures as shown above and consequently the conditions for the years after 1983 are represented by the Fasli years instead of Bikrami years.

● 731 *Character of the Seasons.*—The years 1984-85 proved very inauspicious 132 for Kashmir Province as the unprecedented and heavy rainfall continuing incessantly for well over two days brought disastrous floods which besides flooding the valley inflicted terrible destruction on crops and cattle alike. All communications with the outside world were cut off and the Kashmir valley was for several days completely isolated. Although the crops in Muzaffarabad district did not, on account of high elevation, suffer so much from floods as through excessive rainfall yet the washing away of the Kishenganga and Domel bridges by the unprecedented floods both in the Jhelum and the Kishenganga rivers brought about a serious dislocation of the trade of the district by cutting off the transport communications between Abbottabad and Domel. During the winter when the snows block the Murree road all traffic between Srinagar and the Punjab is diverted to this road which is free from snow throughout the year but loss of the above two bridges rendered the use of this route by wheeled traffic impossible. The bridges have, however, been reconstructed now in 1932 i.e. after 4 years of their destruction and consequently this period was not favourable for the flow of the trade of this district. The tehsils of Muzaffarabad district continued under the Settlement operations. The province was free from epidemic diseases but for the Small-Pox outbreak in Srinagar city in 1985 resulting in 1,002 deaths.

The annual Amarnath pilgrimage started in good weather from Srinagar but was overtaken by heavy incessant rains accompanied by snows in high alti-

4 [Errata: read "free" for "three", cp. errata sheet, p. 329, category 116 "Analysis"]

tudes. Although many pilgrims were detained by the authorities still many Sadhus and other enthusiastic pilgrims proceeded despite warnings and met with untold miseries and privations. Some lives were lost due to extreme cold and starvation. 731 132

In the Jammu Province, the vagaries of heavens displayed themselves at their worst during this year when the rains which hailed the hopes of the tiller at the time of the sowing season descended on earth in unprecedented fury in the month of Bhadon 1985 causing every river, stream, rivulet and nallah to rise to undreamt of heights bringing wholesale destruction to all life and property that came before the fatal current. The loss was immense. Crops were washed away, cattle drowned, bridges and buildings destroyed and some human life swallowed up by the furious floods.

The *Rabbi* crops had a severe blast in the bargain. The general condition of the people was on the whole average, public health being comparatively better on account of absence of any epidemic excepting the usual malarial fever which is regarded an every day affair and not viewed as a serious thing. The prices of food staples continued stationery and import of grains into Mirpur district was kept free of customs duty. 164

Fasli year 1985-86.—For the Kashmir Province the year 1985-86, however, started with propitious signs and the rainfall being sufficient and well distributed in the earlier part of the year resulted in good crops all round and bade fair to make up for the misfortunes of the previous year, but Heavens intervened and all hopes were blighted by heavy rains in Bhadon bringing in their train floods of the same magnitude as of the last year followed by immense loss to crops, cattle, and houses. Scarcity of fodder caused much suffering to the livestock. Muzaffarabad district had well distributed rains with fairly good crops. Relief measures necessitated by two consecutive floods of 1985 and 1986 were continued by the Government by sanction of liberal grants for Taccavi (Rs. 167,613), restoration of the means of communications and relief works. The Government also obtained on loan the services of a flood expert whose scheme involving an expenditure of 24 lacs has been sanctioned by the Government. 731 132

The prices of *Kharif* crops continued high while those of the *Rabi* suffered some reduction. The prices of food stuffs are generally dependent in this province on the price of Shali which is the staple food of the Kashmiries. Since the same price of Shali for the city requirement which is the only market of grain is authoritatively fixed by the Granaries Department; the rates of food stuffs in general remained normal in the face of the embargo laid on the export of food stuffs. The province had no epidemic during the year. [262] 435 164

In the Jammu Province prices were lower and import of grain into Mirpur continued free of customs duty. Timely and sufficient rains yielded good crops although the floods repeated their visit on a smaller scale in Bhadon 1986. The visitation of locusts in Kathua, Udhampur and Mirpur districts was a great menace as it destroyed 378 acres of crop in Mirpur tehsil although no appreciable damage was done in other tehsils. Special measures adopted by the Government aided by the willing co-operation of the zamindars went a great way in minimising the damage. The public health was comparatively better as there was no epidemic outbreak.

Government measures continued to check the growth of venereal diseases in the hilly tehsils of Jammu. The Government besides specially holding the Zaildars, Lambardars and Chowkidars responsible for keeping a strict watch over cases of abduction of women also deputed religious preachers to enlighten the public opinion against such immoral practices. The prices of grains remained gradually higher. With the inauguration of Agriculturists Relief Regulation the lot of the zamindars underwent a considerable improvement.

Fasli year 1986-87.—In Kashmir valley the rainfall was excessive compared with the preceding year resulting in water logging of considerable areas in the 132

4. [Errata of category 116, p. 329 for corrections—Analyst]

132 Sailaba Circle, which told heavily on *Rabbi* and *Kharif* crops. The Muzaffarabad district had well distributed rainfall and good crops. Hailstorms did some damage in certain places. The year was immune from epidemics except-
[164] ing an outbreak of Cholera claiming 133 victims. There was a disastrous fire at Muzaffarabad and with the exception of the Treasury all State office buildings the Tehsil, Wazarat and the Court were burnt down.

435 Prices of *Rabbi* crops remained generally higher. The Shali situation was under full control. The general condition of the people was good. The fresh land revenue assessment of the Uri tehsil was announced during the year and was received well by the zamindars.

731 With the exception of Mirpur and Bhadarwah tehsils the Jammu Province had timely and sufficient rains and good harvests. The visitation of locusts constituted a great nuisance throughout the province including the Jammu city where as if to give a demonstration of their strength they one day invaded even the Government offices and in a minute the walls, the doors electric posts and trees were literally blackened by their swarming numbers and their flying legions outside actually clouded the sun from view. The Government spent considerable amounts in the destruction of the pests by actually offering price per maund of the eggs destroyed by the zamindars. The Revenue officers had a busy time and the visits of high officers and the interest taken by the Minister went a great way in freeing the country from the locusts.

241 Inscrutable are the purposes of heaven as instead of anticipated scarcity and starvation fields yielded bumper crops and the over-flowing of grain markets lowered the prices so much that they touched the bottom and the agriculturists began to find it difficult to adjust themselves to the changed conditions.

164 General condition of the people was on the whole average the year being immune from diseases. The import of grain free of duty continued as also the measures against venereal diseases and abduction of women.

132 **Fasli year 1937-38 (upto end of 1937).**—Although the Fasli year is styled 1937-38 our account ends with the close of Bikram year 1937 when the final
435 Census was taken.

Jammu district had well distributed rain attended with fair harvests; Mirpur had scarcity at *Rabbi* and excess at *Kharif* thus adversely affecting crops; Riasi and Udhampur districts had less rainfall than the previous year while Kamah had sufficient and timely rains. On the whole the rains were less favourable than of the past year.

The prices of grains showed a downward tendency due to the world slump; and fall in prices in the contiguous districts prevented the prices from rising here. Import of grain in Mirpur and Kathua continued free of customs duty. The general health of the people was satisfactory as there was no epidemic.

In the Kashmir Province the rains were scarce although better than the last year. There were no accidental calamities and no appreciable difference in prices. The general condition of the people continued good till end of 1937 as the political agitation started in the month of Har 1938 which does not fall within our decennium.

The condition of the zamindars is one of steady progress. The abnormal fall in prices in British India did not affect the Kashmir zamindars who obtained fixed prices from the Food Control Department which has proved a great boon both to the urban and rural population.

312 **18. Extension of Irrigation.**—Having discussed the character of the seasons, the condition of crops and the general economic condition of the people
4/4 [Errata: read "menace" for "nuisance". Cf. errata sheet, p. 229, category 116 -- Analysis]

*659 The danger of wilful concealment is greatest in the case of leprosy when the infirm is a woman belonging to a respectable family.

It has long since been recognised that the collection of such information is one of the most unsatisfactory and inaccurate feature of every Indian Census, yet as the errors are to some extent constant, the statistics of distribution and variation are not altogether devoid of comparative value.

Wrong entries such as deaf-mute, lame, white leprosy etc., were, however, found recorded in the schedule as in previous Censuses but these were detected and eliminated during the process of slip-copying. The infirmities were separately extracted from the schedules on slips by a special gang of copyists, whose work was carefully examined and supervised by the inspecting staff. The tabulation having been scrupulously scrutinised, there is little doubt that the compilation of the Infirmity Table has been very accurately accomplished.

The collection of a scientifically accurate data of infirmities can be done in a suitable manner only by trained staff working under the instructions of the Medical officers.

158 **158. General comparison with previous Censuses.**—The actual number of persons suffering from each infirmity being not available for 1891 Census at which infirmities were recorded for Europeans and Anglo-Indians only, statistics of the four Censuses only are detailed in the marginal table. It is quite evident from the statement that the total number of afflicted persons has increased by 3,005 during the decade under report, which means an increase of 25·18 per cent. in the population of the infirms, compared to an increase of 9·8 per cent. in the total population. The percentage of increase in the number of the afflicted persons in 1911-1921 amounted to 15 per cent. against a corresponding increase of 5·1 per cent. in the total population, and 6·8 per cent. against 9·7 per cent. in the decade 1901-1911. The progressive increase in the number of infirms since 1911 may be ascribed, in part, to the greater accuracy of this Census and partly to the inclusion of weak-minded as insane and of those who are hard of hearing and dim-sighted as deaf-mute and blind through inaccurate diagnosis or the over-zeal of the enumerating agency.

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Infirmity.		1921	1911	1901
Insanity	..	1,434	1,394	1,220	1,410
Deaf-mutism	..	5,797	4,813	3,043	3,340
Blindness	..	5,020	4,849	4,747	3,004
Leprosy	..	2,036	1,446	1,382	1,697
Total	..	14,836	11,502	10,379	9,449

The proportion of infirms per 100,000 of the population for the last three decades is noted in the margin from which it is obvious that in the case of insanes, the present decade keeps pace with the past although the other infirmities show a progressive increase during this decade. All the three provinces register an increase in the number of afflicted persons which seems partly due to the more careful enumeration at the present Census and partly due to the amplification of the definitions of leprosy, deaf-mutism since 1911 Census.

Decade.	Proportion of infirms per 100,000 of the population.			
	Insanity.	Deaf-mutism.	Blindness.	Leprosy.
1921-1931 ..	99	189	150	58
1911-1921 ..	90	136	143	46
1901-1911 ..	46	96	133	44

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158. Co-incident Infirmities.—In 1921 Census, cases of double infirmities were almost negligible but at the present Census, these cases of cumulative misfortunes are numerous. The marginal table shows that 155 persons were returned as afflicted with double infirmities, out of which 10 were insane and blind; 4 insane and lepers and 26 blind and leper while 115 deaf-mutes had additional infirmity associated with them. Leprosy and blindness are both diseases associated with filthy conditions of living and such cases frequently occur in combination.

Infirmity.	Total.	Males.	Females.
Insanity and deaf-mutism ..	44	34	10
Insanity and blindness ..	10	8	2
Insanity and leprosy ..	4	1	3
Deaf-mutism and blindness ..	48	38	10
Deaf-mutism and leprosy ..	26	16	9
Blindness and leprosy ..	23	12	11
Total of double infirmities ..	155	102	53

III. INSANITY.

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160. Main Figures.—As already stated in the foregoing paragraphs, the total number of persons returned as insane is 1,424 as compared to 1,228 of the 1921 Census. There are thus 39 insane persons per 100,000 of the general population. The marginal table gives the main comparative figures of the prevalence of insanity since 1901. There is an increase of one per 100,000 of population amongst females since 1921 which is just balanced by a corresponding equal ratio of decrease in males.

Year.	Males.	Females.
1901 ..	60	37
1911 ..	48	30
1921 ..	51	37
1931 ..	50	38

161. Insanity by Locality.—The Jhelum Valley tops the list by reporting a proportion of 80 male insanes per 100,000 of population followed by the Outer Hills (40), the Sub-montane and Semi-mountainous Tract (29) and the Indus Valley (26) in order of succession. The largest proportion of female insanes (33) is again reported in the Jhelum Valley Division which is succeeded by the Outer Hills (30) and the Indus Valley (24); but the Sub-montane and Semi-mountainous Tract (15) bottoms the list. Coming to the districts, the small Jagir of Chenani records the highest proportion (118) among males though it stands second in respect of females as will appear on a reference to Subsidiary Table I, appended at the close of the chapter. The highest prevalence of insanity among females is in the hilly district of Gilgit. The difference between the sexes is the least where the female sex comes out to join the male population freely in performing the outdoor occupation. From this point of view, in Reasi district, Poonch Jagir and Ladakh and Gilgit districts of the Indus Valley, where both males and females take an equal share in the struggle for existence, the sexes approach equality in their proportion of insanes to the total population.

162. Insanity by Age and Sex.—Subsidiary Tables II and III record the proportions of the infirms at each age-period by 100,000 and 10,000 of each sex. Hence it would suffice to discuss the figures relating to certain typical age-groups. The first and the last age-periods show a remarkable decrease when compared to 1921 Census as is shown by the marginal statement. The reason for this large decrease under 0-10 can be ascribed partly to the greater accuracy of the statistics collected and partly to better diagnosis on the part of the enumerating agency to whom detailed vernacular instructions to differentiate between

Age-period.	Number of insane per 10,000 of each sex.			
	Males.		Females.	
	1931	1921	1931	1921
0—10 ..	850	910	1,278	1,604
10—20 ..	1,000	2,037	2,273	2,703
20—40 ..	4,700	4,194	4,194	3,195
40—60 ..	1,042	2,000	1,000	1,022
60 and over ..	450	684	530	861

158 the various types of infirmity were issued before-hand, while the deficiency in the case of persons aged 60 and over, can be attributed to the fact that infirms do not live long. Another reason usually assigned for the deficit among females is the concealment on the part of ladies who are generally unmarried and the same holds good as far as 0-10 age-period is concerned, because insanity is not a disease of infancy.

163. Insanity by Caste.—State Table III deals with the infirmities by selection castes from which the marginal statement showing insanity by some principal castes has been extracted.

Caste or Community.	Population dealt with.		Actual No. of insanes.		No. of insanes per 100,000 of each sex.	
	Males.	Females.	Males.	Females.	Males.	Females.
I. Muslim ..	1,353,022	1,182,634	723	404	57	34
II. Hindu ..	312,950	279,581	175	59	56	21
III. Buddhist ..	17,882	17,972	1	4	6	22
Caste:—						
Jat ..	12,287	11,084	31	19	252	90
Brahmans (excluding Mohyals and Kashmiri Pandits) ..	94,831	90,200	67	15	71	17
Kashmiri Muslim ..	730,769	622,052	394	176	53	28
Doom ..	18,400	18,829	9	3	49	16
Mahajan ..	10,972	10,038	5	..	45	..
Gujjar ..	218,958	188,823	89	41	41	22
Rajput ..	87,229	71,119	35	16	40	22
Bafinda ..	17,879	16,199	7	7	39	43
Megh ..	37,082	32,948	14	7	38	21
Khatri ..	11,254	9,302	4	..	36	..
Chamar ..	21,872	19,517	5	5	23	26
Arain ..	12,737	10,196	1	1	8	9

The figures of the main religions show that the proportion of insane males is higher among Muslims and the lowest among the Budhists.

It is seen that the Brahmans are the highest sufferers (71) from this disease due to the literary brain work involving excessive mental strain as compared to low incidence amongst the Chamars (23) who are engaged in manual work.

The proportion amongst Mahajans, Khatris, Rajputs, Meghs and Dooms are 45, 36, 40, 38 and 49 respectively.

Amongst the Muslims the highest incidence is noticed in the Kashmiri Muslim (53) and the lowest amongst the Arains (8 males).

IV. DEAF-MUTISM.

732 **164. Main Figures.**—The total number of sufferers from deaf-mutism recorded at the present Census is 5,787 as compared to 4,513 of 1921 and 3,043 in 1911 Census, which gives the proportion of 159 persons per 100,000 of the population. The marginal table gives comparative figures for deaf-mutes by sex for the last four Censuses.

Year.	Proportion per 100,000 of population.	
	Males.	Females.
1901	136	92
1911	107	87
1921	153	122
1931	160	139

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165. Local Extent.—(*i*) *By Natural Divisions.*—The Indus Valley tops the list by registering the proportion of (373) males per 100,000 of the population and is succeeded by the Outer Hills (174). The Sub-montane and Semi-mountainous Tract stands third with (166) while the Jhelum Valley falls to the bottom as will appear from the marginal statement. On the female side, as well, the Indus Valley takes the lead and the other divisions follow the same order in which they stood in case of males. The Indus Valley Division reports the highest proportion as in 1921 leading us to the definite conclusion that the climatic and physical conditions of this hilly region are favourable to the growth of this disease.

Natural Division.	Proportion per 100,000 of population.	
	Males.	Females.
I. Indus Valley	373	261
II. Outer Hills	174	134
III. The Sub-montane and Semi-mountainous Tract	166	112
IV. Jhelum Valley	154	96

(*ii*) *By Districts.*—On a reference to Subsidiary Table I, the reader will at once make out that the mountainous districts of Ladakh and Gilgit show a comparatively larger proportion and are followed by the Udhampur district. These proportions working out to 1,082 males and 1,060 females in Gilgit, 378 males and 372 females in Ladakh and 310 males and 256 females in the Udhampur district, again lead us to the inference that this disease greatly prevails in the mountainous regions.

166. Age and Sex.—Deaf-mutism is usually a congenital defect and its sufferers are comparatively short-lived. This infirmity shows a greater incidence on the males than among females, the number of female sufferers per 1,000 men suffering from the infirmity being 662. The marginal statement and the accompanying diagram shows at a glance the preponderance of males at all age-periods since the lengths of male lines on the left are much greater than that of their female counter-parts shown on the right. The difference is most marked at the age-group 40-50 which has 509 female deaf-mutes to every one thousand males. The comparatively larger proportion of females (782 to 1,000 male sufferers) in the earlier age-groups at the present Census is due to better registration of female deaf-mutes and the fairly progressive decrease in the sex-ratio of the sufferers indirectly lends support to the theory that deaf-mutism is a disease of early age.

Age-group.	No. of females afflicted per 1,000 males.
0—5 ..	782
5—10 ..	701
10—20 ..	782
20—30 ..	647
30—40 ..	561
40—50 ..	509
50—60 ..	606
60 & over ..	490

The Subsidiary Table II (number afflicted per 100,000 persons of each age-period) exhibiting the extremely low proportion of infants below 5 in both the sexes discloses the inability of the parents to detect the infirmity in its initial stage who treat the defect as a retarded growth of the powers of hearing and speech. It further shows a gradual rise upto 15-20 age-group, after which a steady decrease in both the sexes is registered excepting the age-group 60 and over which is not a quinquennial age-period but has all subsequent age-periods clubbed under it. The higher proportion at age-group 60 and over is also partially the result of erroneous conclusion amongst deaf-mutes of the old persons whose faculty of speech and hearing generally becomes defective due to their advanced age.

167. Deaf-mutes by Caste or Community.—Deaf-mutes are preponderant among Baltis who record 1,297 males and 1,176 females per 100,000 of population. With 805 males and 721 females, Jats occupy the second position. Pro-

DIAGRAM SHOWING NUMBER OF INFIRMS
AT CERTAIN AGE PERIODS

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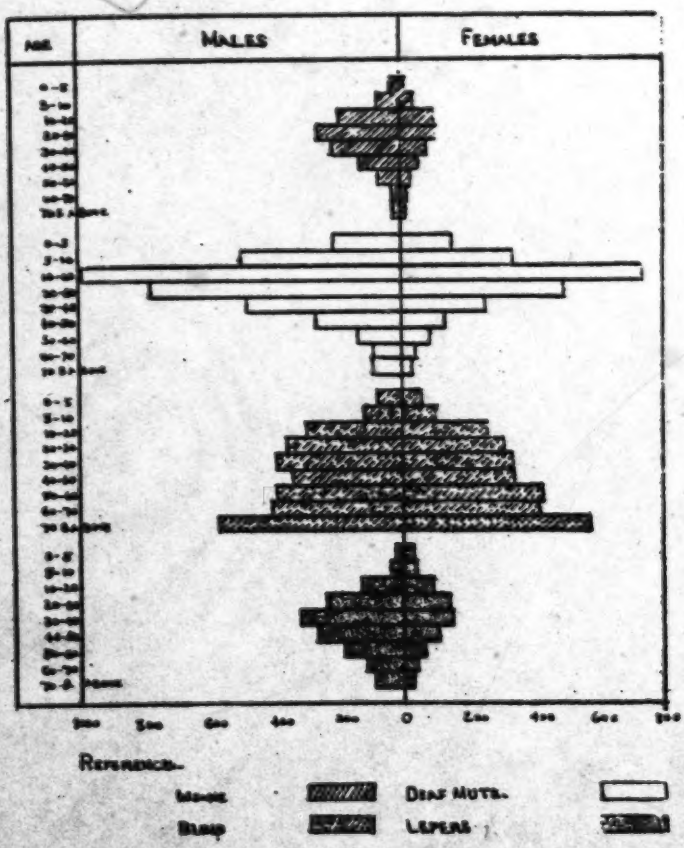

[Facing p. 198]

732 portion in other castes also exhibited in the margin. Balti and Yashkun, the Frontier races, return a large proportion occupying the first and the second position which can be ascribed to the severe climatic conditions of the Indus Valley region which is located at several thousand feet above the sea level. The chilly winds and snow storms which characterize the winter of this region inflict great injury on the organ of hearing and promote this infirmity. The Brahmans (257 males and 116 females), Rajput (162 males and 104 females) and Kashmiri Muslim (159 males and 118 females) record comparatively low proportions.

Caste.	Population deaf mute.		Annual No. of deaf-mutes.		Deaf-mutes per 100,000 of population.	
	Males.	Females.	Males.	Females.	Males.	Females.
Balti ..	22,574	24,022	302	283	1,297	1,176
Jat ..	12,287	11,084	93	80	505	721
Yashkun ..	18,091	17,069	129	99	618	580
Megh ..	37,062	32,988	114	72	307	218
Brahman ..	94,931	90,290	244	105	257	116
Rajput ..	87,230	71,118	141	74	162	104
Kashmiri Muslim.	730,769	622,033	1,166	734	159	118

V. BLINDNESS.

168. Local Distribution of Blindness.—The total number of sufferers from blindness reported during the present Census is 5,699 persons against 4,649 in 1921 which shows an increase of 1,050 persons during the decade under report. The proportion per 100,000 of population varies from 142 males and 140 females in 1921 to 149 males and 165 females in 1931. The comparative proportions by provinces are shown in the margin. Jammu and Kashmir Provinces register an increase in the proportions while the Frontier Districts return a decrease in both the sexes when compared to 1921.

Province.	Proportion per 100,000 of population.			
	Males.		Females.	
	1931	1921	1931	1921
State ..	149	142	165	144
Jammu Province.	156	135	177	122
Kashmir ,, ..	134	131	123	105
Frontier Districts.	191	212	303	439

Subsidiary Table I shows that the highest proportion of blindness (191 males and 303 females) is returned by the Indus Valley Division comprising the hilly districts of Ladakh and Gilgit. The prevalence of blindness in Gilgit and Ladakh is mostly responsible for this abnormal rise. The inhabitants of the Frontier Illaqas who generally stay at home and remain enclosed within the four walls of dark and unhygienic houses to save themselves from the rigours of severe winter are more apt to catch this disease. The glare produced by the play of the blazing rays of the sun on the mountain's peaks and the valleys all silvered with snow injuriously affects the eye-sight and increases blindness.

[164] **169. Connection with Small-pox.**—Small-pox, though it exerts a secondary influence over blindness, cannot be omitted from discussion altogether. In certain localities where small-pox predominates, ratio of blindness must naturally be high. In 1928, virulent small-pox entering from Kashmir, broke out in Gilgit district involving several villages which can be held responsible to some degree for the highest proportion of sufferers from blindness in the Indus Valley Division.

170. By Age and Sex.—The diagram is so simple that the reader for himself can form an idea as to which of the sex is more susceptible to suffer most. Blindness is pre-eminently a disease of old age, of which the steady rise in the ratio of both males and females with a minimum of 23 males and 18 females per 100,000 of persons at 0-5 age-period and a mixmum of 1,097 males and 1,502 females at the age-period 60 and over is a convincing testimony. The greater incidence

4 [Errata: read "maximum"; cf. errata sheet p. 330 category 116 -- Analyst]

732 of this infirmity in old age lends further support to the fact that the statistics collected at the present Census are more accurate and reliable when compared to the previous one.

Number of females afflicted per 1,000 males stands highest (1,154) at the age-period 55-60 and the minimum (765) is returned by 0-5 age-group which further reflects the accuracy of the infirmity figures at the 1931 Census. It seems that women in their old ages are more liable to loss of the power of vision due to the drudgery of housekeeping. Cooking which requires six hours daily dealing with fire and smoke prejudicially affects the vision, so also the needle work.

171. **Distribution of Blindness by Caste.**—The marginal statement shows the actual number of sufferers from blindness and also proportion per 100,000 of the population afflicted. Balti males supersede Jat males by 255 while Jat females to counterbalance the proportion show an increase of 728 over Balti females. The literate classes like Brahmans among whom this infirmity should have a large number of victims return small proportions (204 males and 239 females) per 100,000 of the afflicted population which is a healthy sign. Baltis supersede all castes in this respect and the Mangriks too show an abnormal proportion. The Baltis and the Mangriks living in the Frontier Districts of Ladakh where the severity of the winter requires successive use of fire and close association with smoke packed as they are in small rooms heated with fire naturally show a much higher proportion of blindness than the other castes who reside in milder climates. The dazzling reflection of the sun from the white snows all round is another cause which injures the eye-sight. The Chamar and Bafinda castes whose avocations call for a closer application of the eye-sight may rightly have a large number of such sufferers among them. As regards the high proportion among Jats, it is a matter of common knowledge that the life of a Jat is cast into a very hard mould. From morning till night, he is engaged in some operation relating to agriculture. The scorching heat of summer when even birds and beats are afraid of stirring out into the open country, is the time when the Jat and his family is out in the field reaping corn. The glare of the tropical sun and the dust of the field are enough to weaken eye-sight and the absence of prompt treatment ultimately renders it useless. Similarly the profession of a Julaha (Bafinda) requires constant attention to a minute work like the spinning of thread and the strain falling on his eyes greatly weakens the eye-sight. In short this infirmity is largely dependent on mode of living, occupation and climatic conditions.

Caste.	Blind per 100,000 of the population afflicted.			
	Actual No.			
	Males.	Females.	Males.	Females.
Brahmans ..	194	216	204	239
Jat ..	136	141	1,070	1,272
Chamar ..	44	43	203	230
Balti ..	170	215	1,353	544
Mangrik ..	41	42	242	244
Bafinda ..	16	20	90	185

VI. Leprosy.

164 172. **Definition.**—Leprosy is an infectious disease of marked chronicity which is caused by B-laprae, non-motile bacillus as discovered by Hansen in 1871. It is most frequent in India. But the slow progress of the disease and immunity of animals from this infirmity have rendered investigation of modes of infection difficult.

173. **Leprosy locally distributed**—The total number of lepers in the State returned at the present Census is 2,026 persons (1,381 males and 645 females), out of which the highest number of lepers (792 males and 326 females) is reported by the Jammu Province and 500 males and 232 females are claimed by the Kashmir Province, the Frontier Districts with 89 males and 87 female lepers standing the last. The proportion per 100,000 persons of the population works out to 71 males and 37 females against 60 females in 1921 and 59 males and 26 females

[Errata: cf. category III, p-330 for corrections-- Analyst]

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SUBSIDIARY TABLE I.

NUMBER AFFLICTED PER 100,000 OF THE POPULATION AT EACH OF THE LAST FOUR CENSUSES.

District and Natural Division.	Insane.								Deaf-mute.								Blind.								Lepers.							
	Males.				Females.				Males.				Females.				Males.				Females.				Males.				Females.			
	1931	1921	1911	1901	1931	1921	1911	1901	1931	1921	1911	1901	1931	1921	1911	1901	1931	1921	1911	1901	1931	1921	1911	1901	1931	1921	1911	1901	1931	1921	1911	1901
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
Jammu and Kashmir State ..	55	54	46	60	26	27	30	37	180	128	107	136	135	172	97	92	149	142	154	115	165	144	123	87	71	60	50	72	37	30	26	36
I. The Sub-montane and Sub-mountainous Tract ..	29	32	41	..	15	13	39	..	206	148	121	..	119	123	89	..	177	165	216	..	193	143	192	..	24	29	24	..	8	6	7	..
Jammu District ..	25	30	37	..	13	14	38	..	187	126	80	..	107	113	48	..	149	147	198	..	143	129	186	..	14	16	29	..	9	5	5	..
Kathua District (Jasrota and Kathua tehsils only) ..	36	33	37	..	18	10	51	..	251	167	156	..	111	117	108	..	200	155	216	..	260	144	205	..	8	14	13	..	..	..	3	..
Mirpur District (Mirpur and Bhimber tehsils only) ..	35	25	41	..	30	25	38	..	154	190	171	..	119	139	136	..	214	185	208	..	242	161	182	..	17	26	28	..	12	11	11	..
II. The Outer Hills ..	49	52	39	..	30	30	22	..	176	180	110	..	143	152	92	..	142	114	105	..	167	109	84	..	132	104	119	..	52	48	41	..
Kathua District (Bandhi tehsil only) ..	11	32	68	..	29	39	35	..	135	221	138	..	75	165	111	..	230	168	161	..	233	190	163	..	91	133	174	..	47	41	41	..
Mirpur District (Kotli tehsil only) ..	38	23	30	..	14	24	26	..	184	200	98	..	151	202	82	..	142	95	103	..	187	106	80	..	55	57	101	..	31	26	25	..
Udhampur District ..	48	51	34	..	32	36	20	..	310	254	243	..	266	211	208	..	176	163	185	..	254	182	123	..	170	136	128	..	78	78	57	..
Rural District ..	27	26	12	..	25	17	7	..	144	116	46	..	109	78	30	..	186	137	73	..	175	121	50	..	120	109	51	..	61	47	18	..
Poonch Jagir ..	37	36	37	14	35	22	25	7	105	61	48	31	90	65	43	22	92	58	78	13	90	36	56	12	136	84	153	37	47	33	40	17
Chenani Jagir ..	118	..	..	..	40	..	..	..	135	..	..	..	162	..	..	..	236	..	..	..	240	..	..	..	210	..	..	..	160	..	..	..
Jammu Province ..	38	32	36	45	24	25	29	24	172	159	115	142	131	126	91	94	156	125	151	87	177	122	129	71	86	70	80	60	39	33	27	27
III. The Jhelum Valley ..	59	79	65	57	33	38	34	47	164	107	80	123	96	79	62	78	134	131	140	157	123	105	138	123	59	48	41	94	32	25	29	47
Baramula ..	59	51	55	..	36	35	29	..	123	98	64	..	91	67	49	..	139	130	168	..	136	107	155	..	56	43	57	..	27	18	30	..
Srinagar ..	74	82	90	..	31	29	39	..	175	113	98	..	108	71	77	..	180	133	162	..	124	106	146	..	63	30	23	..	34	26	25	..
Maripur-Anbal ..	66	73	27	39	32	49	29	40	137	111	61	136	69	100	54	103	70	101	66	89	99	96	68	80	94	116	58	121	38	42	24	43
IV. The Indus Valley ..	29	49	34	35	24	38	18	29	373	335	224	153	361	335	205	140	191	212	211	73	303	429	399	114	69	45	16	38	62	34	20	29
Ladakh District ..	29	47	33	..	27	16	18	..	376	287	165	..	372	380	165	..	276	303	226	..	419	395	427	..	80	64	16	..	63	48	11	..
Gilgit District ..	67	66	38	..	68	31	19	..	1082	734	496	..	1060	786	653	..	268	126	108	..	109	187	150	..	68	31	15	..	49	4	..	..

Corrected proportions for 1931 of Jammu and Srinagar districts after deducting numbers of inmates in the Lunatic and Leper Asylums drawn from outside districts are:—

Districts.	Insane.		Lepers.	
	Males.	Females.	Males.	Females.
Jammu ..	21	12	7	1
Srinagar ..	74	31	38	29

SUBSIDIARY TABLE II.

Number afflicted per 100,000 persons of each age-period and number of females afflicted per 1,000 males.

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Age.	Number afflicted per 100,000.								Number of females afflicted per 1,000 males.			
	Insane.		Deaf-mutes.		Blind.		Lepers.					
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Insane.	Deaf-mutes.	Blind.	Lepers.
1	2	3	4	5	6	7	8	9	10	11	12	13
0—5 ..	7	4	60	55	22	19	7	7	571	782	793	982
5—10 ..	22	21	186	161	47	43	13	14	793	701	224	922
10—15 ..	20	20	226	208	62	61	23	18	670	746	827	841
15—20 ..	32	26	281	264	83	79	41	20	831	779	923	889
20—25 ..	39	26	240	166	92	88	38	35	804	690	947	900
25—30 ..	74	23	200	127	126	86	86	45	411	595	823	497
30—35 ..	75	25	179	116	217	115	102	56	388	561	825	453
35—40 ..	77	30	170	116	152	194	132	76	430	541	1,015	450
40—45 ..	73	45	172	110	173	217	148	80	480	500	1,000	410
45—50 ..	76	30	152	120	263	227	170	70	407	515	1,000	348
50—55 ..	73	30	126	100	300	400	170	82	323	504	1,047	304
55—60 ..	81	30	158	111	430	740	180	78	300	640	1,184	377
60 and over ..	89	36	171	112	1,027	1,002	212	98	545	650	1,026	362

SUBSIDIARY TABLE III.

Distribution of the Infirm by Age per 10,000 of each Sex.

Age.	Insane.								Deaf-mute.							
	Males.				Females.				Males.				Females.			
	1931	1921	1911	1901	1931	1921	1911	1901	1931	1921	1911	1901	1931	1921	1911	1901
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
0—5 ..	221	169	222	402	194	206	271	420	580	638	680	582	686	682	626	729
5—10 ..	699	757	916	1,204	974	1,000	793	1,060	1,422	1,490	1,817	1,399	1,606	1,790	1,897	1,626
10—15 ..	800	1,007	1,107	1,227	1,102	1,250	1,218	1,480	1,534	1,381	1,886	1,204	1,722	1,648	1,740	1,346
15—20 ..	1,197	1,030	1,231	1,164	1,271	1,418	972	940	1,207	1,290	1,448	1,004	1,013	1,488	1,391	1,236
20—25 ..	1,204	920	1,209	1,001	1,306	804	1,287	1,120	1,291	1,088	1,295	914	1,314	1,104	1,230	880
25—30 ..	1,308	984	912	1,040	1,060	720	860	980	987	902	832	1,014	820	623	909	880
30—35 ..	1,220	1,204	1,112	1,024	974	827	1,002	920	770	904	934	781	690	770	866	801
35—40 ..	805	920	640	807	794	624	679	880	889	666	800	634	481	412	421	600
40—45 ..	704	880	902	480	689	707	908	800	454	884	617	807	343	803	481	853
45—50 ..	807	482	407	272	486	364	482	120	310	283	164	300	247	180	123	300
50—55 ..	441	681	338	482	297	797	543	580	234	302	209	433	191	284	172	806
55—60 ..	281	197	140	100	233	34	130	220	164	128	185	99	180	80	56	128
60 and over ..	482	294	630	300	510	981	701	600	434	814	238	919	321	482	320	727

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SUBSIDIARY TABLE III—(*concluded*).

Distribution of the Infirm by Age per 10,000 of each Sex.

Age.	Blind.								Lepers.							
	Males.				Females.				Males.				Females.			
	1931	1921	1911	1901	1931	1921	1911	1901	1931	1921	1911	1901	1931	1921	1911	1901
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
0—5 ..	235	231	245	250	185	263	187	289	122	155	61	127	210	281	107	224
5—10 ..	412	589	442	712	349	390	461	525	248	299	105	481	468	504	507	448
10—15 ..	499	549	619	787	425	378	434	799	383	497	317	503	527	702	720	632
15—20 ..	549	471	616	718	487	489	610	700	535	480	573	578	791	943	987	750
20—25 ..	595	524	675	672	566	681	791	680	702	671	614	587	992	943	1,360	653
25—30 ..	657	611	588	741	539	458	547	715	1,023	884	829	777	1,101	614	826	578
30—35 ..	634	681	663	716	527	630	547	716	1,188	1,000	911	994	1,147	821	1,380	1,000
35—40 ..	654	549	488	621	662	569	486	464	1,180	985	1,054	902	1,132	778	667	837
40—45 ..	647	694	694	697	852	678	704	608	984	1,089	1,443	1,372	984	1,260	1,200	816
45—50 ..	530	565	470	447	648	652	869	319	919	851	800	687	883	848	813	449
50—55 ..	590	564	539	713	640	902	750	562	731	1,147	1,209	1,042	856	700	800	728
55—60 ..	741	292	229	387	678	236	221	327	661	360	195	180	403	339	107	294
60 and over ..	2,351	2,098	2,445	2,708	2,532	2,919	3,060	2,991	1,394	2,730	1,863	1,860	2,608	1,401	1,066	2,386

*162 disfavour display a decrease of 8,738 workers, being 4,284 against 13,022 of 1921. Monks, nuns and religious mendicants have also suffered a decrease of 4,394 workers, being 1,140 compared to 5,534 of 1921 showing invitably how the austere and ceremonial side of religion is gradually losing ground. The votaries of law also record a decrease and instead of 336 record 124 workers only. The petition-writers and the smaller fry record an increase.

The medical profession has 1,127 workers. The number of registered practitioners is 276 compared to 392 of non-registered practitioners who are Ayurvedic and Unani physicians and include a number of mountebanks living on the credulity of the simple-folk. Professors and teachers of all sorts who numbered 1,168 in 1921 are 1,394 now. The increase is inevitable as education is spreading like prairie fire in the country.

199. Persons living on their income.—The descent from teachers and professors to persons of independent means is rapid and slips over several groups which are manned so thinly that they need not detain us. This group has a total strength of 2,672 earners and working dependents against 1,407 of 1921 which shows that this class is on the increase. The total earners of this class are, however, only 2 per cent of the total earners for all occupations and do not deserve any special consideration. If this constitutes the capitalist class capitalism cuts a very sorry figure in the State and the world-wide denunciation of exploitation of labour by capital is a scourge to which we are happily immune.

200. Domestic Service.—There is no comparison between the figures of 1931 and 1921 Census as regards domestic service. Every woman is an unpaid domestic servant and that the women have been correctly shown in this occupation is clear from the fact that the female working dependents under it number 540,183. The large number under earners is easily understood when we remember that the inhabitants of the State who periodically emigrate to British India are usually occupied with the duties of a domestic servant abroad as they have no technical training to enable them to work in organised factories.

201. Insufficiently described Occupations.—This sub-class is the last resort of the perplexed and apathetic enumerator. Labourers and workmen otherwise unspecified have a huge working dependency especially amongst females, the number being 331,177 which is unimaginable. It is quite likely that women who assist their husbands in agricultural operations and would have ordinarily gone to form agricultural labourers have been lumped together in this group. This explains the disparity between the number of agricultural workers at the 1931 and 1921 Censuses.

[735] **202. Unproductive.**—Beggars and vagrants, return 10,014 earners and 1,058 working dependents, making a total strength of 11,072 workers preying upon the honest inhabitants. Their number in 1921 was 9,385. Social parasitism has thus increased.

This is probably due to economic distress which has enveloped the country as a consequence of world-wide depression driving the population to beggary and vagrancy which presuppose no initiation into technical secrets except self-humiliation which can be had in plenty when the stomach is crying for food. The procurers and prostitutes number 463 against 412 of 1921. The slight increase in their number does not deserve comment.

II. Points of Special Interest.

203. Occupations of Females.—Female working dependents and non-working dependents have already been discussed. In the present paragraph only female earners will be dealt with. The total number of female earners is 56,045 being hardly 7 per cent. of total earners and bearing a slightly varying proportion

232 and wool growing industry in the State. For purposes
654 of research work, the Government have granted subsidy to the Farm.

655 Forests which cover about one-eighth of the total area
313 of the State, and Forest industries provide a large field of employment for skilled and unskilled workers, besides yielding a large revenue to the Government. In recent years, the Forest Department has shown particularly good results. The net revenue of the Department for 1942-43 was Rs. 63.46 lakhs, which gives it precedence over other parts of India. The demand for timber grown in the State has increased considerably and owing to war conditions it has brought good prices. Cultivation of pyrethrum has made good progress. The Rosin and Turpentine Factory at Miransahib has done particularly well. The factory has led to the establishment of a number of minor private-owned industries and contributed to the development of Miransahib into what promises to be a new industrial town. The Half-wrought Factory at Baramulla received orders exceeding Rs. 10 lakhs for 1942-43.
284 The feasibility of establishing a newsprint paper industry in the State was investigated by Tata Sons Ltd. with whom the Government have entered into an agreement for a comprehensive investigation of industrial possibilities in the State. But owing to the impracticability of importing heavy machinery in the
742 present conditions, the proposition has to wait. A Drug Research Laboratory has been established under the expert guidance of Sir Ram Nath Chopra, its Director, and it is expected that within a few months it will be in a position to meet a part of the requirements of medical
322 institutions in the State. Another noteworthy industry is Kashmir Willows, which besides manufacturing cricket bats has taken in hand the production of other wooden articles of great utility.

471 The establishment of a sugar mill at Miransahib near Jammu, is in hand and the manufacturing operations are expected to start early. The Shri Karan Singh Woollen Mills and the Indianite Factory which are not State-owned, but in which the Government have a substantial interest, have been kept busy executing orders received from outside the State. Well established cottage industries producing woollen fabrics, like *pattoos*, tweeds, blankets, shawls, *namdas*, *gabbas*, papier-mache and

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

871 ships of Rs. 4,000 each have also been sanctioned for training State subjects abroad in useful arts, &c. Ten stipends of the value of Rs. 8 a month are granted in the Srīnagar normal school, and thirteen of the value of Rs. 1,944 are awarded to students sent up for training in the normal school and training college at Lahore, while two teachers are annually sent to the latter on the full pay of their appointments. The total [652] expenditure on education in 1905–6 was 1·05 lakhs, compared with only Rs. 45,000 in 1900–1.

An Arts college was opened at Srīnagar in 1905 by the trustees of the Central Hindu College, Benares, in connexion with the Hindu high school, and the Mahārājā has sanctioned a grant-in-aid of Rs. 15,600 per annum for the college and school from the year 1906.

743 **Medical.** The State maintains at Srīnagar two hospitals, two dispensaries with accommodation for in-patients, and a leper asylum, and at Jammu two hospitals for the civil population, besides military hospitals at Jammu and at Satwāri cantonment. In 1904–5, besides these, forty-three dispensaries were maintained in the State. Two chief medical officers are in charge of the Jammu and Kashmīr provinces, and the Agency Surgeon supervises work in Gilgit. The Medical department of the State is under the control of a Superintending Surgeon. In 1904–5 the total number of patients treated was 401,120, of whom 4,338 were in-patients, and 11,830 operations were performed. The expenditure was 1·5 lakhs. In addition to the State institutions, valuable work is being done by the [797] medical mission, which has a large hospital at Srīnagar and a hospital at Anantnāg. The leper asylum referred to above is also managed by them for the Darbār.

751 **Vaccination.** The staff for vaccination consists of eighteen men, who work in the province of Jammu in winter, and in that of Kashmīr in summer. Vaccination is not compulsory, but a good deal of work is done by the exercise of tact and moral persuasion. In 1904–5 the number of persons successfully vaccinated in both provinces was 33,784, while 4,200 vaccinations were also carried out in Gilgit. The people of Ghizar, Yāsīn, Ashkuman, and Chilās districts formerly refused vaccination, but are now accepting it. The total expenditure in 1905–6 was Rs. 5,685. Inoculation is practised by the people in the frontier districts, but not elsewhere.

113 ***Bibliography.*** [F. Bernier: *Voyages* (1699).—G. T. Vigne: *Travels in Kashmir, Ladak, Iskardo* (1842).—A. Cunningham: *An Essay on the Arian Order of Architecture as exhibited in the Temples*

3: Imperial Gazetteer G-3 (1889-95) 1909 AVI Kashmir AVI

late Mahārājā Ranbīr Singh, but now it is merely the residence of the ruling family and the officials of the State. The governor (Hākim-i-Ala) of the province with his revenue office, the Chief Judge, the Sub-Judge and two magistrates of the first class, the Wazīr-i-Wazārat of the Jammu district, the Superintendent of police, Jammu province, the chief medical officer, and the heads of various departments all live in Jammu, together with the staff of their several offices. A large hall called the Ajaibghar was erected by the late Mahārājā for the accommodation of the present King-Emperor, when he visited Jammu as Prince of Wales in the year 1875. The Mandi Mubārak palaces and the palace of Rājā Sir Amar Singh, situated on the Rāmnagar hill, towards the north of the town, are the chief attractions. The Central jail has a daily average of 268 prisoners, and costs about Rs. 20,000 per annum. The State high school is located in a large building, and is doing fairly efficient work. It contains about 800 pupils. A college to be named after the Prince of Wales is shortly to be opened. A State hospital is maintained, costing annually Rs. 14,800. Great improvements have been made in the drainage system of the town, which is managed by a municipal committee, and more improvements in this respect are under contemplation.

Kathua.—An overgrown village in the Jasrota district, Jammu province, Kashmīr, situated in 32° 22′ N. and 75° 32′ E., on the right bank of the Rāvi and between it and the Ujh river. Population (1901), 5,801. Kathua possesses no points of interest. The buildings are mean and dilapidated, and the place has no past and no future. The climate is unhealthy, and the water-supply scanty and bad.

Mīrpur.—Town in the Bhimber district, Jammu province, Kashmīr, situated in 33° 11′ N. and 73° 49′ E., at an elevation of 1,236 feet above sea-level. It lies 22 miles north of the British cantonment of Jhelum, and is said to have been founded about 200 years ago by the Gakhars, Mīrān Khān and Sultān Fateh Khān. It is situated on high ground on the edge of the Kareli Kas, from which drinking-water is easily procured. There are several rather picturesque temples, the chief being the Sarkāri Mandir, built by Mahārājā Gulāb Singh, the Raghunāthji, and the temple of Dīwān Amar Nāth. The town contains 550 shops, forming a long bazar running east and west. Apart from the shop-keeping class, Brāhmans and Sikhs, of whom many are settled in Mīrpur, the inhabitants are mostly of the artisan or menial classes. There is a flourishing

(c) The sepoys who attended at harvest to coerce 651
the cultivators were removed.

(d) *Begar* in its more objectionable form was abolished, and the cultivators who had abandoned their lands for fear of being impressed under *begar* were recalled and settled on their lands.

(e) Occupancy rights of *zamindars* in undisputed lands were confirmed.

(f) Careful enquiry was made into the status of privileged holders of land. The special rates were continued for the term of the first Settlement, but were made subject to re-assessment. Lands in excess of the sanctioned area were, however, assessed at the ordinary rates, even in the case of privileged holders.

(g) Waste lands were entered as *khalsa*, but preferential right for acquiring such lands was granted to *assamis*.

(h) Permanent but non-alienable hereditary occupancy rights were granted to those who accepted the first assessment so long as the revenue was paid.

(i) All land was carefully evaluated on the basis of the next produce, previous collections and the possibility of irrigation.

Mr. Lawrence's work was followed after him by a succession of Settlement Officers. By 1912, practically every Tehsil and district directly administered by the Government was settled either for the first time or in revision. The State share of revenue was fixed at 30 per cent. of the gross produce.

Elementary education was provided throughout the 871
State. Two first grade colleges and two technical schools besides nearly 50 secondary schools and over 600 primary schools were established. Two *zenana* Hospitals at 743
Srinagar and Jammu and over 60 dispensaries in the *mufassil* were opened. Municipalities were established to 364
look after the sanitation and water supply of the cities. Several irrigation canals were constructed in both the 312
provinces. The longest of these, the Ranbir Canal, now serves an area of over a lakh of acres. Tanks were constructed in the *kandi illaqa* of Jammu. Electric installa- 377
tions for lighting and supply of power to factories and workshops were erected in Kashmir and at Jammu. A Flood Spill Channel for diverting the waters of the Jhelum 312
at the time of floods was constructed. Dredging

164 carried away about 45,000 souls or other curses like the War or the big famines. The attacks of plague and cholera enumerated above have also been fewer and
744 of lesser intensity and much loss of life was averted by the prompt and effective measures taken by the Medical and Health Departments.

Venereal Diseases.—Although the mortality figures under venereal diseases are not separately available for absense of a separate column in the death registers yet it is an established fact that these diseases are working great havoc amidst the population of Ramnagar, Basohli and other hilly tehsils of the
[743] Jammu Province, where the rate of increase in population is comparatively much lower. In order to prevent the further spread of this highly contagious disease and also to eradicate it in the localities where it holds away at present His Highness' Government opened a Venereal Diseases' Hospital under the charge of an Assistant Surgeon in the Ramnagar tehsil which has been treating the sufferers on Western lines and the ignorant rural population which formerly looked askance at the modern methods of treatment has now grown accustomed and shows considerable eagerness to avail themselves of the treatment. The work done by the hospital during the last 4 years is recorded in the following statement. The Chief Medical Officer, Jammu states that probably 80 per cent. of the adult population or less are tainted with syphilis and about 28 per cent. with gonorhea, which seems to be an exaggerated view.

Year.	Syphilis.	Gonorhea.	No. of injections given by Neo-Salvarsan.
1934-35 ..	549	81	866
1935-36 ..	1,158	90	1,143
1936-37 ..	912	125	1,164
1937-38 ..	2,006	181	2,273

During the decade under review the Government has been contributing in a greater measure towards the extension of the Medical Department and the annual expenditure which stood at Rs. 295,711 in 1921 rose to Rs. 469,397 in 1930 which gives an expenditure of 2 annas per head of population against 0-1-7 of 1921 and 0-0-10 of 1911.

Expenditure per head of population, 1937.

	Rs. a. p.
State ..	0 2 0
Jammu Province ..	0 1 7
Kashmir " ..	0 2 0

743 The number of hospitals and dispensaries has increased from 76 in 1921 to 91 in 1930 and the increasing popularity of these institutions is evidenced by the regular increase in the number of out-patients from year to year. In 1921 the number of out-patients was 735,395 while in 1930 the number went up to 1,130,412 giving an increase of about 4 lacs or 56 per cent. in ten years. The number of operations (major and minor) rose from 22,309 in 1920 to 58,392 in 1930 *i. e.* an increase of over 200 per cent. in the decade.

744 **20. Sanitation.**—The expenditure on sanitation has also increased from Rs. 49,067 in 1921 to Rs. 67,552 in 1930 and the decade has been particularly
364 favoured by attachment of greater attention of the authorities towards sanitary improvement. It has witnessed the inauguration of three new Notified Area Committees in Sopore, Udhampur and Mirpur towns, sanitation whereof is now entrusted to these Committees which receive a handsome contribution from the Government and also raise further funds by taxation. The two Municipalities in the cities of Jammu and Srinagar are of course looking after their respective sanitation through technical experts and sanitary staff. The various schemes of sanitary improvement particularly the Drainage and City Extension Schemes of Srinagar are already being put in proper shape and other schemes will it is hoped also receive sympathetic treatment in due course.

164 male lepers per 100,000 of afflicted against 68 of the Brahmans and 93 of the Rajputs. The apparent reason for the favourable position of the higher castes seems to lie in better and more hygienic conditions of living and partially also in the intentional concealment of the disease especially among the females.

176. To sum up, it may be remarked that physical environments, climatic conditions and social customs (*i. e.*, inter-breeding, modes of living) are some of the principal factors responsible for the growth of infirmities discussed above.

743 158 177. **Activities of the Lunatic and Leper Asylums in the State : Lunatic Asylums.**—Only two Lunatic Asylums (one at Srinagar and the other at Jammu) exist in His Highness' territories which are being separately controlled by the Jail Superintendents. It is regretted that for want of detailed information nothing in particular can be discussed regarding these Asylums except that the total number of inmates in the two Asylums was 22 and 7 respectively on the final Census night. In Srinagar all the 22 belonged to the same district but in case of Jammu Asylum, 6 were the residents of the State while the 7th was an immigrant from Meerut.

The total number of admissions in the Srinagar Lunatic Asylum during 1986-87 and 1987-88 was 60 out of which 11 were discharged as cured, 9 discharged otherwise, 10 relieved and 5 dead. Similarly the total admissions to the Jammu Asylum during 1986-87 and 1987-88 were 36 out of which 19 were discharged as cured and 9 discharged otherwise.

There is no up-to-date Lunatic Asylum in the proper sense of the word. In Srinagar though a separate building is provided by the State yet it is not quite adequate for the needs of the Asylum.

743 164 178. **Leper Asylums.**—Four Leper Asylums at different centres namely Jammu, Srinagar, Leh and Poonch are being run by the State for the welfare of its people. The total figures of lepers on roll, on the final Census night was 28 at Jammu and 117 in Srinagar. Out of 28 in case of Jammu 27 belonged to the Muslim community while one was returned as Hindu. 14 immigrants from Agra (U. P.), Badayun (U. P.), Gaya (Bihar) and Calcutta (Bengal) are responsible for raising the number to such an extent although the rest of the sufferers had migrated to this province from the Jhelum Valley.

The detail of 117 lepers reported from Srinagar runs thus :—

78 males and 39 females of the different communities comprised of 3 male immigrants from Yagistan, Kagan and Hoshiarpur (Punjab), 3 males and 2 females and 4 males 3 females from Kishtwar and Reasi respectively while the rest were the residents of the Kashmir Province and the Indus Valley.

Only a care-taking cook is attached with the Leper Asylum at Leh and arrangements at Jammu are not quite satisfactory. But the Leper Asylum at Srinagar is to some extent helpful in the treatment of this infirmity to the public.

The total number of persons admitted in both the Asylums, during the decade 1921-1931, as available from the Administration Reports of the Medical Department comes to 1,140 (Srinagar 880 and Jammu 260). Figures of expenditure on average diet per patient per day for each year are detailed in the margin. The total cost of maintenance of these Leper Hospitals comes to Rs. 228,301-14-9 (Srinagar Rs. 188,146-10-4 & Jammu Rs. 40,155-4-5 ‡ during the decade which works to an average annual expenditure of Rs. 26,952-6-4 and Rs. 5,736-7-5 ‡ for Srinagar and Jammu asylums separately.

Year.	Cost of average diet per patient, per day.		
	Rs.	As.	Ps.
1970 ..	0	4	4½
1971 ..	0	4	7 1/7
1972 ..	0	4	6½
1973 and first six months of 1974	0	4	2 1/16
1974-75 ..	0	4	4½
1975-76 ..	0	4	6½
1976-77 ..	0	4	8½

‡ [Errata: add brackets, cf. errata sheet, p. 330, category 116 -- Analyst]

His Highness' Government appointed an Educational Reorganization Committee under the presidentship of Mr. K. G. Saiyidain, Director of Education and an eminent educationist who had served on the Basic Education Committee and with Dr. Zakir Hussain, who was the Chairman of that Committee as one of the members, to examine the suitability and adequacy of the existing system of primary and secondary education in the State and make recommendations for its improvement. The new schemes recommended by the Committee included besides acceleration of the pace of educational expansion at the primary stage, the introduction of Basic education in which craft teaching and book learning are closely integrated. 658

In pursuance of the scheme for the introduction of Basic education, a number of ordinary Primary schools were converted into Basic schools.

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A well-equipped Medical Department is rendering medical aid to the people. In recent years, several qualified doctors were deputed for higher training in different branches of medicine and surgery to British Universities and the medical staff today includes doctors with high specialized and general qualifications. The number of civil hospitals and dispensaries wholly maintained by the Government is 92. Besides, there are 4 Mission hospitals which receive aid from the Government. A grant-in-aid was also sanctioned by the Government in favour of the Kashmir National Hospital and Maternity Home in Srinagar. To supplement the existing arrangements for providing medical relief to the people, the Government have undertaken the appointment of subsidized practitioners in rural areas. Under this scheme, there are at present 70 practitioners practising in rural areas and receiving subsidies from the Government. Recently the construction of 2 new hospitals, one at Srinagar and the other at Jammu, was started. The hospital at Jammu was completed at the close of the last year at a cost of over Rs. 8 lakhs, and opened by His Highness in April 1943. His Highness also opened a well-equipped hospital at Mirpur. The hospital at Srinagar, estimated to cost over 744

744 Rs. 17 lakhs, is in progress. His Highness' Government were among the first in India to set up a special organization for T. B. diseases. The Tuberculosis Department now maintains 5 institutions, 3 in Kashmir and 2 in Jammu, including a well-built and properly staffed Sanatorium at Tangmarg in Kashmir. Special staff is maintained for fighting epidemic diseases. Jammu Province was perennially afflicted with considerable outbreaks of plague in certain areas. An anti-plague scheme was tried in Jammu some years ago and since then this Province has been comparatively free from the disease. The magnitude of work done by the special epidemic staff may be judged from the fact that during the cholera epidemic of 1935, 13,00,000 inoculations were performed in Kashmir Province. This is believed to be the record number of mass inoculations performed anywhere at one time. In August 1941, there was another outbreak of cholera in Kashmir Province, but it was soon brought under control. Special measures to combat malaria in Jammu Province are under consideration. Active measures have been taken to meet the danger of venereal diseases that are particularly prevalent in certain areas in Jammu Province. Special dispensaries have been maintained for the treatment of these diseases. In addition, educational propaganda is being carried on so that enlightenment may lead to the prevention of these diseases. A Committee has been set up to consider the adoption of further measures to check these diseases.

The Medical Department has recently been reorganized with the object of extending the range and quality of medical relief to the people. The staff has been strengthened and medical officers appointed in each district to supervise the medical and health work in the districts concerned.

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491 In a mountainous country like Jammu and Kashmir State, the problem of communications is very important. The two principal roads that link the State with British India are (1) the Jhelum Valley Road and (2) the Banihal Cart Road. Both are metalled. The length of the Jhelum Valley Road is 132 miles, of which about half is

312 In Jammu the extension of the Ujh Canal was started at an estimated cost of Rs. 695,422 in the year 1924 and major portion of the work is nearly finished. Moreover extension to Distributary No. 9 of the Ranbir Canal has also been carried out at a cost of Rs. 140,032.

During the decade under report the length of the canals has increased from 325·21 miles to 460·78 miles giving a net increase of 135·49 miles in length and increase of 46,965 acres in area which no doubt is a record of good progress. Out of a total expenditure of Rs. 11,813,000 incurred on irrigation works from 1902-03 upto end of 1928-29 Rs. 3,496,361 were spent during the last decade. The expenditure on irrigation works from 1921 to 1929 amounts to Rs. 3,486,361 while the receipts come to Rs. 2,643,964. The position may be summed up in the words of the Chief Engineer, Public Works Department as follows :—

"Looking at either from the point of view of the revenue realised by the State or the prosperity of the Illaqas in which the various canals pass there can be no doubt that they have more than amply fulfilled the expectations with which they were started. Vast areas in the Jammu and Kashmir Provinces have now been made fertile. Places which at one time appeared wilderness and uninhabitable and suffered even from want of drinking water are now full of green fields and well grown fruit gardens. The price of the land has considerably increased and the inhabitants are now in a comparatively prosperous condition".

133 164 **19. State of Public Health.**—In a vast country like Jammu and Kashmir State with no homogeniety of climate and seasonal conditions, the factors governing public health are so varied that it is difficult to form a correct estimate for the entire country as to the propitiousness or otherwise of the individual years much less of a decade. The big mountain barriers divide the territory into distinct water tight compartments each possessing separate traits of climate with the result that while the Jammu Province might be passing through a severe epidemic of Plague the province of Kashmir is found to be immune from the touch of the epidemic, and on the other hand prevalence of Cholera in Kashmir in particular years has little effect upon Jammu, not to say of the far-flung Frontier regions.

164 744 This view derives ample support from the survey of the various epidemics during the last decade. During the period of ten years 1921-30 there have been 9 annual visitations of Plague in the Jammu Province more especially in the Jammu district while Kashmir Province enjoyed complete immunity for all these years with the exception of 1926 when in the month of November Plague broke out in the Awantipura and Kulgam tehsils claiming 38 victims. As regards Kashmir Cholera has visited the province in 1924, 25, 27, 29 and 30 but with the exception of 1929 when 70 persons died of Cholera in Basohli tehsil the Jammu Province has been almost free from the disease. The total mortality from the infectious diseases is given in the following table :—

Cholera	... 19,857
Small-pox	... 15,546
Plague	... 5,251

Plague.— The total deaths from plague in the Jammu Province came to 5,222 as against 9,134 of the last decade which shows that although the visitations of the epidemic have been frequent and regular the loss of life has been reduced by almost 50 per cent. which is due to the prompt and effective measures taken to combat the disease by the Health and Medical Departments in the shape of systematic trapping of rats, disinfection of houses and anti-plague inoculations. With the exception of the epidemic of 1924 which levied a toll of 2,242 lives the course of the disease has been sporadic and unperceived.

The only exceptional turn taken by the disease was to make its appearance in the Kashmir Province in 1926 when the Kulgam and Awantipura tehsils

were affected by it where out of 81 seizures 69 died. Prompt and effective measures such as prevention of outside intercourse, vacating and actual burning of 18 infected houses after payment of compensation of Rs. 8,045 to the villagers, inoculation of 1,882 persons, segregation of the sick, destruction of the rats succeeded in completely stamping the disease out of the province as the subsequent years have fortunately been quite free from its recrudescence. 164 744

Cholera.—The next disease of epidemic nature is cholera which may be said to have localized in Kashmir. The total mortality inflicted by it during the decade comes to 19,857 of which 12,952 deaths occurred in the Kashmir Province and 5,249 in Poonch. The opening three years of the decade 1921, 22, 23 were practically free from the disease till 1924 when Uri, Uttarmachhipura, Baramulla tehsils and four villages of the Srinagar tehsil suffered from a mild attack resulting in 135 deaths in all. The year 1925, however, saw the outbreak of cholera in a virulent and widespread form in the valley which was responsible for a mortality of 11,597 souls out of a total of 12,952 for the decade in the Kashmir Province. Anti-cholera inoculation was carried out on a large scale and met with an unprecedented success, 83,996 being inoculated with the first dose and 57,366 with both doses of cholera vaccine which cost the State Rs. 30,000 during this year. The year 1927 and 1928 passed off peacefully and in 1929 the disease made another appearance but was soon driven out with the help of prompt and energetic measures. Out of 227 cases only 125 proved fatal. Out of a total of 5,249 deaths from cholera in Poonch as many as 3,472 took place in 1978 (1922-23) the remaining 700 being divided between nine years.

The number of deaths from cholera in the Kashmir Province has fallen from 17,358 in the last decade to 13,255 which no doubt shows an improved state of affairs. The slight increase in the State totals however is due to a heavy mortality of 5,249 in Poonch as against 196 of the past decade.

Small-pox. The total mortality for the State is 15,546 as against 16,405 of the last decade which shows that there has been a decrease but the decrease is not commensurate with the progress of the times. Although a good deal of progress has been made in the vaccinating arrangements in the cities it is apparent that efforts on a much wider scale are necessary in the Moffusil to stop mortality from such preventible causes. The disease has a severer hold on the Kashmir Province than on the Jammu. The mortality in the Moffusil was abnormal during the year 1923 when 1,972 deaths occurred from small-pox while for the city of Srinagar the years 1982 and especially 1984-85 were exceptionally bad being responsible for 803 and 1,051 deaths (total 1,854). Out of total deaths of 2,324 that took place within Srinagar Municipal limits during these years 1,854 deaths *i. e.*, 80 per cent. occurred during these two years, the remaining 20 per cent. deaths being distributed over 8 years. The figure of 5 and 1 deaths in the city during 1984-85 and 1985-86 given by the Health Officer, Srinagar would (if reliable) represent an ideal state and absolute control over the disease provided this is continued in subsequent years. There can be no denial that the expansion of the vaccination activities throughout the city by appointing vaccinators by the Municipality in each ward has done a good deal to stamp out this curse and if cases still happen the responsibility lies with the citizens who do not avail of the facilities offered.

Of the remaining diseases fevers are responsible for 388,478 deaths but it would not be of much use to examine this cause which is so very indefinite, as each and every death is attributed by the non-technical village agency responsible for record of vital statistics to fever. Influenza made appearance in the Frontier Districts but did not do much damage and cases of Typhus occurred in Kashmir Province.

To sum up it may be safely concluded that the decade has been exceptionally fortunate and propitious as compared to its predecessor on account of its enjoying complete immunity from the hellish visitation of Influenza which

164 carried away about 45,000 souls or other curses like the War or the big famines. The attacks of plague and cholera enumerated above have also been fewer and
744 of lesser intensity and much loss of life was averted by the prompt and effective measures taken by the Medical and Health Departments.

Venereal Diseases.—Although the mortality figures under venereal diseases are not separately available for absense of a separate column in the death registers yet it is an established fact that these diseases are working great havoc amidst the population of Ramnagar, Basohli and other hilly tehsils of the Jammu Province, where the rate of increase in population is comparatively
[743] much lower. In order to prevent the further spread of this highly contagious disease and also to eradicate it in the localities where it holds away at present His Highness' Government opened a Venereal Diseases' Hospital under the charge of an Assistant Surgeon in the Ramnagar tehsil which has been treating the sufferers on Western lines and the ignorant rural population which formerly looked askance at the modern methods of treatment has now grown accustomed and shows considerable eagerness to avail themselves of the treatment. The work done by the hospital during the last 4 years is recorded in the following statement. The Chief Medical Officer, Jammu states that probably 80 per cent. of the adult population or less are tainted with syphilis and about 28 per cent. with gonorhea, which seems to be an exaggerated view.

Year.		Syphilis.	Gonorhea.	No. of injections given by Neo-Salvarsan.
1924-25	..	849	81	866
1925-26	..	1,156	90	1,143
1926-27	..	912	125	1,164
1927-28	..	2,005	181	2,273

During the decade under review the Government has been contributing in a greater measure towards the extension of the Medical Department and the annual expenditure which stood at Rs. 295,711 in 1921 rose to Rs. 469,397 in 1930 which gives an expenditure of 2 annas per head of population against 0-1-7 of 1921 and 0-0-10 of 1911.

Expenditure per head of population, 1931.	Rs. a. p.
State	.. 0 2 0
Jammu Province	.. 0 1 7
Kashmir "	.. 0 2 0

743 The number of hospitals and dispensaries has increased from 76 in 1921 to 91 in 1930 and the increasing popularity of these institutions is evidenced by the regular increase in the number of out-patients from year to year. In 1921 the number of out-patients was 735,395 while in 1930 the number went up to 1,130,412 giving an increase of about 4 lacs or 56 per cent. in ten years. The number of operations (major and minor) rose from 22,309 in 1920 to 58,392 in 1930 *i. e.* an increase of over 200 per cent. in the decade.

744 **20. Sanitation.**—The expenditure on sanitation has also increased from Rs. 49,067 in 1921 to Rs. 67,552 in 1930 and the decade has been particularly
364 favoured by attachment of greater attention of the authorities towards sanitary improvement. It has witnessed the inauguration of three new Notified Area Committees in Sopore, Udhampur and Mirpur towns, sanitation whereof is now entrusted to these Committees which receive a handsome contribution from the Government and also raise further funds by taxation. The two Municipalities in the cities of Jammu and Srinagar are of course looking after their respective sanitation through technical experts and sanitary staff. The various schemes of sanitary improvement particularly the Drainage and City Extension Schemes of Srinagar are already being put in proper shape and other schemes will it is hoped also receive sympathetic treatment in due course.

The total expenditure incurred by the Jammu Municipality during the decade is as under :— 744 364

	Rs.
Expenditure on Public Health ...	339,849
" " Sanitation and Sanitary improvements ...	165,239
" " Public Instruction ...	5,921

86 streets were paved and drained, 43 were drained only, one new road and one nullah were constructed, 2 roads were remetalled, and 399 lights were added.

21. **Improvement in Communications.**—The principal requisites for the material prosperity of a country is a sound system of communications by land, by water and during the recent progressive times also by air. By breaking up the isolation of the different parts of a country, bringing into closer and immediate contact the village and the town and enabling the speediest development of the agricultural, mineral and other industrial resources of the country a backward tract is soon brought to the front rank of civilized and advanced countries through the blessings of improved systems of transport and communications. 491 494

Want of suitable communications and transport facilities have proved great obstacles to the political and economic development of India and constitute still greater impediments in the case of our State. In India a large part of deficiency has been made up by the various systems of Railways and Roads which have worked great economic and social improvement by breaking up the isolation of the village, the immobility of labour and the conservatism of the people.

Unfortunately due to the hilly character of the country the average height of which is 5,600 feet above sea level and the mountain barriers that dismember it, the work of improvement is not so easy and the progress cannot be expected to be as speedy as in the plains. In 1889 there was no continuous road to drive through in Kashmir although there existed patches of small lengths between different towns. The routes were difficult and passed over dangerous ascents and descents rendering the journey to Kashmir valley very difficult. Thanks to the generous grants expended by His Highness' Government on improvement of communications from year to year that during the short space of 40 years we find that marvellous progress has been made in this direction. The following are the principal road systems :—

The Jhelum Valley Road.—This road has a length of 132 miles from Srinagar to the Kohala Bridge where a further length of 64 miles of Kohala-Murree-Pindi route of the British territory connects the valley with the Punjab. Till the year 1922 this was the only road for vehicular communication between the Punjab and Kashmir. This road has no doubt opened up the country to a great extent and given great impetus to export and import trade which during the last decade has considerably increased in volume. The old-type ekkas and bullock-carts a delaysome and costlier means of transport have been replaced by modern means of cheap and speedy transport by motor lorries. The increase of trade and traffic is evidenced by the increased revenue from the road toll which amounts to 3 lacs a year.

Garhi-Habibullah Road from Domel.—This road with a length of 12 miles links up the State with the Hazara border at Ramkot from where vehicular traffic passes over the Garhi-Habibullah road in the British territory till it joins Railway at Abbotabad. During the decade improvements costing Rs. 97,524 were effected on this road.

The Banihal Cart Road.—Both the above routes to Srinagar being lengthy and tedious did not bring that close touch between the two provinces

484 greater housing accommodation for travellers, huts have been constructed at a number of places. It is proposed to construct a chain of huts in Jammu. The existing camping grounds have been improved and new ones provided. A cafe has been established at Kokarnag and a tea shop opened at Patni top. Facilities have been provided for anglers. The rules regarding fishing and shooting in the State are liberal and more and more licences are issued every year.

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701 Eight Units of the State Army have been placed, one after the other, at the disposal of the Government of India for active service outside the State. Of these, the two Mountain Batteries and the Artillery Training Centre have been transferred to the Indian Army permanently. The demand for recruits is being met, and the Government of India have raised a large number of recruits for the Indian Army from the State.

652 Against the expenditure of Rs. 8,81,500 incurred by the Government on the Army Department in connection with the measures connected with the war during 1939-40, the expenditure for war purposes in the Army Department rose to Rs. 25,62,000 during 1941-42 and Rs. 22,75,000 during 1942-43. The total Army expenditure in 1941-42 amounted to Rs. 76 lakhs. The pay of all ranks serving in the State Army was recently revised, and the rates of Kit and H. M. Allowances were raised from Rs. 50 and Rs. 15 respectively to Rs. 120 and Rs. 50 respectively.

648 The State forces have distinguished themselves in the battles of Keran (Eretrea) and Damascus (Syria). His Highness presented eighteen completely equipped motor ambulances, and also placed a portion of the Kashmir House, Delhi, at the disposal of the Government of India free of rent for the accommodation of Government offices. Recently, His Highness placed his Lock-heed plane at the disposal of the Government of India for use in connection with the war.

● 747 His Highness has set up an influential War Aid Committee with Her Highness the Maharani Sahiba as President to raise funds for providing comforts for the troops. His Highness subscribes a sum of Rs. 1,000 per mensem

747 from his Privy Purse towards the aims and objects of the Committee. The rest of the members of His Highness' family contribute Rs. 850 per mensem. In addition to the monthly contributions, His Highness has been making big donations to the funds of the Kashmir War Aid Committee from the savings effected by curtailment of expenditure on a number of ceremonies in connection with His Highness' person. Government servants also contribute voluntarily one per cent. of their monthly gross salaries to the funds of the War Aid Committee. Provincial District and Tehsil War Aid Committees affiliated to the Central Committee, have been formed to collect funds in aid of the war and to disseminate correct information regarding happenings in connection with the war. The total receipts of the War Fund up to the end of June 1943 amounted to Rs. 6,91,586 of which Rs. 5,46,213 have been spent in providing amenities to troops and other activities calculated to contribute towards winning the war. A goodly collection of trinkets was collected and forwarded to Her Excellency the Marchioness of Linlithgow for her Silver Trinket Fund by Her Highness the Maharani Sahiba who issued an appeal for trinkets of gold or silver, broken bits of gold or silver ornaments, toys, etc., and old *sari* borders of brocade. Ladies' Working Parties have been organized and the co-operation of boys' and girls' schools and Hospitals as well as of private medical practitioners and medical officers in Government employ has been secured for the purpose of assisting in the production of articles required for the troops at the front. As a result of the labours of Ladies' Working Parties, the War Aid Committee has sent parcels of goods for the use of forces overseas. In addition to knitted woollen garments, gramophones with records and needles, cigarettes and other articles are being sent from time to time.

648 To commemorate the visit to India of Generalissimo Chiang Kai-Shek and Madam Chiang, China Day was celebrated throughout the State on the 7th March 1942. On this occasion, a sum of Rs. 20,393-4-0 was collected in voluntary contributions in aid of China War Charities and the War Aid Committee added a sum of Rs. 5,000 to this amount and sent a cheque for Rs. 25,393-4-0 to Madam Chiang.

747 In response to His Excellency the Viceroy's appeal,

747 His Highness 'adopted' 5 Polish refugee children in British India for a period of one year. The War Aid Committee similarly 'adopted' 10 of these children for the same period.

His Highness has also contributed large sums of money from his Privy Purse for particular purposes connected with or arising out of the war.

722 His Highness visited the Middle East in October 1941 and inspected his own as well as other Indian troops there. He broadcast a message from there calling upon the people in this country to put forth further efforts in the war and inspiring them with hope in the ultimate triumph of justice.

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656 Long before the regulation of prices of foodstuffs was introduced in many parts of India, His Highness' Govern-
435 ment had set up the Food Control Department for the control and distribution of *shali*, the chief staple of the Valley. The arrangement continues to the present day and *shali* is sold to consumers in Srinagar at fixed rates in Government controlled sale centres. Over a year ago, however, the soaring prices of other foodstuffs and the general food situation in the valley, as a whole, caused much anxiety, and His Highness' Government had to adopt several measures to relieve the situation. The measures included the fixation of the maximum sale prices of food-grains, restrictions on the movement of food-grains, restrictions on the export of potatoes, *til*, *sarson*, *alsi* and oil extracted therefrom and the opening of shops in Srinagar and certain towns and villages in the *mufassils*, where the poor classes of people could get grains at fixed rates. Food-grains were made available n deficit areas at low prices, at a considerable loss to the Government. Boards of Food Control, with representatives of different communities and interests, were constituted in both the provinces to deal with questions of policy relating to food-grains. Rationing of other important essentials of life, like fuel and sugar, was introduced. A Department of Supplies was set up.

657 Early in January 1943, His Highness the Maharaja Bahadur placed at the disposal of the Government a sum of Rs. 2,00,000 to serve as the nucleus of a Fund for

871 ships of Rs. 4,000 each have also been sanctioned for training State subjects abroad in useful arts, &c. Ten stipends of the value of Rs. 8 a month are granted in the Srīnagar normal school, and thirteen of the value of Rs. 1,944 are awarded to students sent up for training in the normal school and training college at Lahore, while two teachers are annually sent to the latter on the full pay of their appointments. The total expenditure on education in 1905–6 was 1·05 lakhs, compared with only Rs. 45,000 in 1900–1.

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An Arts college was opened at Srīnagar in 1905 by the trustees of the Central Hindu College, Benares, in connexion with the Hindu high school, and the Mahārājā has sanctioned a grant-in-aid of Rs. 15,600 per annum for the college and school from the year 1906.

743 **Medical.** The State maintains at Srīnagar two hospitals, two dispensaries with accommodation for in-patients, and a leper asylum, and at Jammu two hospitals for the civil population, besides military hospitals at Jammu and at Satwāri cantonment. In 1904–5, besides these, forty-three dispensaries were maintained in the State. Two chief medical officers are in charge of the Jammu and Kashmīr provinces, and the Agency Surgeon supervises work in Gilgit. The Medical department of the State is under the control of a Superintending Surgeon. In 1904–5 the total number of patients treated was 401,120, of whom 4,338 were in-patients, and 11,830 operations were performed. The expenditure was 1·5 lakhs. In addition to the State institutions, valuable work is being done by the medical mission, which has a large hospital at Srīnagar and a hospital at Anantnāg. The leper asylum referred to above is also managed by them for the Darbār.

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751 **Vaccination.** The staff for vaccination consists of eighteen men, who work in the province of Jammu in winter, and in that of Kashmīr in summer. Vaccination is not compulsory, but a good deal of work is done by the exercise of tact and moral persuasion. In 1904–5 the number of persons successfully vaccinated in both provinces was 33,784, while 4,200 vaccinations were also carried out in Gilgit. The people of Ghizar, Yāsīn, Ashkuman and Chilās districts formerly refused vaccination, but are now accepting it. The total expenditure in 1905–6 was Rs. 5,685. Inoculation is practised by the people in the frontier districts but not elsewhere.

113 **Bibliography.** [F. Bernier: *Voyages* (1699).—G. T. Vigne: *Travels in Kashmir, Ladak, Iskardo* (1842).—A. Cunningham: *An Essay on the Arian Order of Architecture as exhibited in the Temples*

*162

181. The Preponderance of the Widows.—The current Census has enumerated 114,105 widowers and 183,308 widows which establishes the characteristic preponderance of the widows over the widowers. The proportion for the entire State works to 5·4 per cent. widowers and 10·7 per cent. widows as against 3·4 per cent. widowers and 8·2 per cent. widows recorded by the Census of England and Wales in 1921. The contrast will be brought home by the fact that while in the State out of 183,308 widows there are 10,525 widows at ages below 25, the English Census of 1921 on the other hand discloses only 6,000 such widows in the total population of 1,022,000 widows which yields a proportion of 5 per cent. for the State and ·3 per cent. for England leading to the conclusion that widowhood before 25 is practically non-existent among the English women.

While 905 per 1,000 females are married and 75 widowed in the age-period 20-40, it will be a sad surprise to find the matrimonial ratio undergoing change in the next age-group 40-60 which has only 564 married females and 410 widows per mille and in the next higher group 60 and over the widows proportion increases to 775. In this connection the widowed state amongst the males increased from 83 to 226 in the group 40 to 60 and 320 in 60 and over. This preponderance of the widows over the widowers is a common feature of the Indian Census and arises from the comparative longevity of females but mainly from the greater freedom of marriage amongst the widowers and prohibition of widow re-marriage amongst the Hindus and only partial prevalence of the custom in other communities.

A reference to Subsidiary Table I reveals a sudden jump into widowhood as the females pass from 20-40 group into 40-60. In the 20-40 group there are only 75 widows per 1,000 while in the 40-60 group there is a sudden expansion of the widows proportion to 410 per 1,000 which is almost six-times higher than the preceding group. The increase in the case of males proceeds more gradually from 83 in the group 20-40 to 226 in the group 40-60 and 360 in 60 and over.

The explanation for the larger proportion of widows is to be found in the custom of child marriage coupled with the evil of pre-puberty intercourse which inflicts serious physical injuries upon the immature parents, and ups in the bud the life of many a young hundred dooming the poor child-wife to perpetual widowhood. The practice of marriage of old men (especially of the moneyed class) who already stand upon the brink-hold of the next world with young virgins in the bloom of life further increases the proportions of the widows since the mysterious hand of death soon falls upon the bridegroom who is soon called upon to exchange the warmth of the nuptial bed for the icy chillness of the tomb. The third and the strongest factor responsible for the superabundance of widows, which is chiefly contributed by the Hindus, is the injunction of the Hindu Shastras which enjoin enforced widowhood and prohibit re-marriage of the widows of the first three castes—The Brahmanas, the Kshatriyas and the Vaishyas. Neither remarriage nor widow re-marriage is possible. The wife is enjoined to look upon her husband as an embodiment of God and offer complete submission to his will and decisions during life and in the case of his death the widow is enjoined a religious life of the complicated chastity and prayer and is not to think of a fresh union but to practise fasts and austerities. The sacredness of the perpetual union led to the practice of 'Sati' whereunder the widows burnt themselves on the funeral pyres of their husbands to maintain unsullied the sacred bond of marriage even in death. Such being the religious sanctions it was only natural that observance of this institution should be followed with great strictness by the followers of Hinduism and in spite of the law permitting widow re-marriage and the activities of various social organizations especially the Arya Samaj, the Hindu society has not been able to shake off the shackles although one meets with a few instances of widow re-marriage here and there. The Hindus and Jains and even some Muslim castes of the State observe the prejudice against widow marriage although in the interior of the Dungar country among the Thakkar and some other castes of the hills, some laxity prevails and the widows are taken over as wives by the brothers of the deceased husband. The Muslims and Buddhists of the State also do not practise it on a large scale though their religion permits such marriages.

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4 [Errata: read 'upon'; cf errata sheet, p. 330, category 86 -- Analysis]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

564 an entire village of these near the fort. There are a few Mu-
101 hammadans who probably are converted Thakars. The Thakars have just those characteristics by which we described the Pahāris generally.

563 Besides the Hindūs and Muhammadans, there are two or three
166 hamlets towards the head of Bhutnā, eleven houses in all, inhabited by Bhots or Buddhists from Zānskār, on the farther side of the great range. I here only mention their occurrence; the characters of that Tibetan race they belong to will be given farther on, under the heading of Ladākh.

771 The people of Pādar seem a good deal given to serpent worship; they do not, however, separate it from their observance of the rites of the Hindū religion; the serpent is reckoned among the many devtas or gods recognised by that faith; one sees temples raised to different *nāg-devtas*, or serpent-gods, which are adorned with wood-carvings of snakes in many forms.*

175 The earliest state of Pādar that I can hear of is in a period
564 that ended more than two hundred years ago; then the chief
643 men, or the rulers, or the ruling caste, were Rānās. Rānā is an old Hindū word for a ruler who (in these parts, at all events) is less in power than a Raja. The Rānās of Pādar were Rājpūts; every village or every two or three villages had its Rānā, an independent ruler, who used to make war against his neighbour the next-door Rānā. The district of Pāngī was, I believe, in the same
[241] state. There are descendants of these Rānās in Pādar to this
[582] day; they have taken to cultivation and till the bit of land that has been preserved to them; but they still keep their caste distinct; they will marry the daughters of Thakars, but will not give theirs to them in marriage.†

175 That state of things, so pleasant for the Rānās, was broken in upon by Raja Chatar Singh, of Chamba, who was eight generations back from Raja Sri Singh, who was ruler in 1869; the time

* One of these temples is where there comes out a hot spring of considerable volume which has a temperature of 131°; bubbles of sulphuretted hydrogen escape from it. Here a bathing-place has been built, and a dharmsāla or resting-place for faqīrs.

† Rānās are met with also in Bhadarwāh.

6:Spate N-4 (no date)1954 AW1 India
Kashmir/AW1
Baltistan

133 The Indus furrow is in general broken, rocky, barren, and dry. But every snow-fed tributary builds its fan, and where there is enough water the stream is split into radiating channels: "the living greens of apricots, willow trees, and little fields of barley make the surrounding desert appear uniformly parched and brown." E of Leh the Indus flows for 20 miles along a fault which brings it against the softer Eocene rocks; here there is a little alluvial plain and the fans "end abruptly against swampy fields, so that a man can stand with one foot in a desert and the other on damp green [161] grass". This is perhaps the best-peopled part of the region, which has an average density of 4. The plain is dominated by Hemis Gompa, the most important Buddhist monastery of Little Tibet.

241 Beardless *grim* barley is the dominant crop, and can be grown to nearly 15,000 ft; at lower altitudes two crops a year may be possible, as the plant matures very quickly. Wheat, buckwheat, pulses, roots, and lucerne are grown in sandy carefully-manured soils; new soil is brought to the fields from hill-side pockets, or sprinkled on the snow to melt it when it lies late. Ploughing and transport are mostly by the *dzo*, the offspring of the cow and the yak bull. The grain is ground by water-mills of rough but ingenious construction.[34]

221 511 771 The people are in part nomadic—the Champa herders of sheep and yaks —but the Ladakhis proper are for the most part settled agriculturalists. Although they are often in debt to the monasteries, these are apparently very amenable creditors, and the peasantry is on the whole much more prosperous than the Muslim Baltis down-river; there seems little doubt that this is mainly due to the check on population provided by polyandry and monasticism. The whole atmosphere is Mahayana Buddhist, and the most prominent features of the cultural landscape, after the irrigated fans, are the monasteries, the innumerable *chorten* shrines, prayer wheels, fluttering streamers to affright the demons, and the long piles of *mani* stones on the approaches to villages: "heaps of rubble, shaped like sheds, with a width of twenty feet, a height of five or six, and a length of from fifty to a thousand . . . covered with hundreds of flat stones on each one of which the lamas had inscribed the universal prayer" *om mani padme hum*.[35] Hard as life is, swayed by the most fantastic demonolatry, the people have their full share of the usual Buddhist—or Mongol—cheerful good-fellowship, and are not without amenities: festivals in the winter and, in the short slack season as the barley grows, a living and intricate religious art of painting and dance.

491 433 In normal times the transit trade was an important source of income: through Skardu lies the trail to the Muztagh Pass and Kashgar; at Leh, a

[34] Details and illustration in Hutchinson, *op. cit.*, 91–94.
[35] E. Huntington, *The Pulse of Asia* (1907), 58–60; cf. G. Dainelli, *Buddhists and Glaciers of Western Tibet* (1933), 41–90, an admirably vivid description.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

361 building; this must have been a predisposing cause of the lateral
346 shifting of some of the stones one upon the other which is to be
341 observed, the moving cause being, I take it, earthquakes. The other neighbouring ruins have a great resemblance to this first, but they are not all three equally ornamented.

[776] These old temples, though clearly devoted to the same worship as what is now followed—Ganesha for instance, the elephant-headed god, being among the prominent figures—are quite neglected by and hardly known to the people around.[1] But we will now go to a spot that is in the bloom of repute as a holy place, that is resorted to on certain days both by the people of the hills and by many from afar.

361 This is *Parmandal*, a place of pilgrimage that the Hindûs visit
783 for the purpose of obtaining a moral cleansing by bathing in its
788 waters. It is situated in a nook among the low hills, far up one of the ravines that drain down to the plain. I went there with the Maharaja when he and all his Court made the pilgrimage—if so it can be called—on I forget what special day. It is two marches from Jummoo, and we went with a large camp, nor were we intent wholly on the religious ceremonies, for on the way the jungles were beaten and some good pig-sticking rewarded us.

We entered the hills by the winding valley of the Devak stream, the name of which denotes a sacred character. We encamped at Utarbain, which is a place but next in religious importance to the one that was our goal; here were two gilt-domed temples surrounded by cells for Brahmans to live in. The Maharaja gave food this day to all Brahmans who might come; a large number were collected in the quadrangle to partake of it, and presents were given—quantities of flour and other provisions, and money as well—to those Brahmans who permanently stay here. From Utarbain we made the journey to Parmandal and back in an afternoon; we continued up the sandy bed of the same stream; as we went on the valley became more confined and its sides more rocky; thus winding up we suddenly came at one of the turns in sight of a strange collection of buildings strangely situated. A double row of lofty and handsome buildings with

[1] [i.e. temple ruins in the town of Babor--Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

one whose boundary with the Outer Hills is so well defined as is the case on the east. 133X

As so much time has been spent over the eastern tract, I will now do little more than point out where on the west similar spaces occur.

Just west of the Chināb, behind Paunī, a ridge, which corresponds to the one we traced as far as that river from the east, rises suddenly and towers above the Outer Hills which lie to the south of it. This is called Dragarī Thār, being sacred to a devta[1] whose name is Dragar. The south face of it is a great escarpment; it has a line of precipitous limestone cliffs, of which the part vertical is about 1000 feet, and far down beneath that a talus-slope continues; the ridge is narrow and the ground inclines quickly, but not precipitously, down to the north. [778]

Looking in that direction from the summit, we get a general view of this mountain-tract which shows it to have the same characters as that around Rāmban and Bhadarwāh. We see a number of ridges, some parallel for a short distance, some branching, spreading out in innumerable spurs in every direction. The lower parts are dotted with chīl-trees and with patches, or, as they appear in the distance, specks of cultivated ground. The higher ridges bear thick forest of the other pine. These mountains are in the tract called Budil, which is drained by the Ans River. I have never been over it, but, from accounts, believe it to be very similar to what was described behind Rāmban, and to have for inhabitants the same Pahārī race. Beyond appears the snowy Panjāl, the southern boundary of Kashmir, which at this part is a complete ridge, nowhere broken by a gap, only jagged by rocky peaks standing up out of the snowy mass. In the beginning of May, when I saw the range from this spot, snow was covering a great vertical height of the mountains, but by August or September all melts away, except a few beds that have collected to a thickness by snow-slips.

The neighbourhood around Dragarī Thār produces iron, which is smelted by the caste called *Dhiyār*. These men, at the starting of a new furnace or the beginning of any other important business, go to a spot on the ridge where there is an altar raised 326 776 [564] 782

1 [a Hindu god — ANALYST]

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

326 to the devta Dragar, and there sacrifice. They kill a goat
776 and burn some *ghi* before the altar. The ghī burnt, they eat
782 the goat themselves, not, I think, sparing even the head to the flames. The iron spoon the ghī was burnt in is left. There were something like a hundred iron spoons accumulated, and around some iron tridents were placed, and a collection of strangely-shaped stones.

133+ The next part that I know of these mountains is the country between Rājāorī and the Pīr Panjāl Pass. If we leave the main road to Kashmir and go up the Darhāl valley, we find ourselves at first between hills of the character of those which we have classed as "Outer Hills," but in about six miles they take the character of those of the "Pahār;" this is partly due to change of geological formation—for we have here come upon older rocks—and partly to increased height. The slopes are more continuous; they are unbroken by parallel jutting beds; their surface is better suited for the growth of forest trees. At the village called Barī Darhāl, a few miles farther up, we are quite among mountains of this kind; they are all clothed with thick wood, in the lower part of deciduous trees, while, above, the forest suddenly changes to fir, which extends far up the slope till replaced at the last by birch. These mountains belong to the Ratan Ridge, which not far from here branches from the Panjāl Range; the ridge itself, with its spurs and the space included between it and the high range, extending towards Pūnch, make another wide tract of "Middle Mountains." We shall come again to the Ratan Ridge on our march to Kashmir.

There is another long ridge, similar in many respects to the Ratan Ridge. It branches off from the Panjāl Range farther to the north-west, and runs in a general way from east to west, for 50 miles straight, or nearly 70 measured along its course. This, with its branches and spurs, occupies an area between the latitude-parallel of Pūnch and the Jhelam river, which area also we must count to belong to the tract.

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

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1 [illegible] a Hindu god [illegible]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

of hills, such as we have all along called the "Middle Mountains"; at Thanna we have reached to the foot of the slope of the Ratan Ridge itself. 133 487

In the march from Thanna to Baramgalla we go over the Ratan Pīr.* It is a good steep pull to reach the summit, which is 8200 feet above the sea; there is hardly any depression in the ridge at that spot. On some of the slopes the mountain is thickly covered with forest, a forest of much variety and beauty. Box grows here largely; it is cut and sent to the towns, where it is mostly used for making combs. On the higher parts of the ridge one meets with numbers of the great black and grey monkey, called *langūr*. [136] [137]

From the Ratan Pīr one looks north and north-eastward on to the Panjāl Range, and obtains grand views of its mountains. The descent also gives beautiful prospects, both of near forest views and of the more distant hills. The road is rough and difficult; one's pony, that was useful for the ascent, had best be allowed to go down the hill without a rider.

Baramgalla, which is the halting-place, is in the valley of the stream that rises near the Pīr Panjāl, and with many others goes to form the Pūnch River. It is shut in closely by spurs of the hills.

The next march, from Baramgalla to Poshiāna, is along the bottom of the narrow valley, among the large rounded stones of

* In these hills the word *Pīr* has come to be used more or less generally for Pass. The history of its acquirement of this meaning I conceive to be this. *Pīr* in Persian means first, *old*, or *an old man*, and thence a saint or *faqīr*. It is common for faqīrs to establish themselves on Passes for the sake of contemplating the works of God and of receiving the alms of travellers; when any noted holy faqīr died on a Pass, the place became sacred to his memory, and was often called after him, his title of *Pīr* being prefixed; at last it became so common for every important Pass to have a name beginning with *Pīr* that the word acquired the secondary meaning of Mountain Pass. 792 778 103

Ratan Pīr must be called so after one Ratan, which is a man's name among the Hindūs. As to Pīr Panjāl, the latter of the two words is applied to a great mountain ridge, at all events to the one we are coming to, I am not sure whether it is a general word for a range in any language. Pīr Panjāl now means simply the Pass of the Great Range. There was, however, at one time a faqīr who lived on it and bore the title of Pīr. Bernier, who crossed in Auranzeb's time, says there was a hermit on the Pass who had resided there ever since Jehāngīr. Bernier wrote this in 1665. Jehāngīr reigned from 1605 to 1628; by this the hermit would have dwelt there thirty-seven years at least. I imagine it was from him that the Pass acquired the first word of its present name.

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

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valley, and the steep mountains rise on either side, the northern slopes covered with pine forest, the southern bare and treeless. At Gagangir the track climbs along the river torrent to Sonāmarg (8,650 feet), the last and highest village in the Sind valley, if we except the small hamlet of Nilagrar some 2 miles higher up. Sonāmarg is a beautiful mountain meadow surrounded by glaciers and forests. It is a miserable place in the winter time, but it is of great importance to encourage a resident population. The chief staples of cultivation are *grim*, or Tibetan barley, and buckwheat. It is good to turn loose the baggage ponies to graze on the meadow grasses; for in a few more marches one passes into a region like the country beyond the Burzil on the road to Gilgit, a land devoid of forests and pastures, 'a desert of bare crags and granite dust, a cloudless region always burning or freezing under the clear blue sky.' The Zoji La (11,300 feet) is the lowest depression in the great Western Himālayas which run from the Indus valley on the Chilās frontier. Over this high range the rains from the south hardly penetrate, and the cultivation, scanty and difficult, depends entirely on artificial canals. The ascent to the Zoji La from Kashmīr is very steep, the descent to the elevated table-land of Tibet almost imperceptible. For five marches the route follows the course of the Drās river, through a desolate country of piled up rocks and loose gravel. At Chanagund the road to Skārdu crosses the Drās river by a cantilever bridge, 4 miles above the junction of the Drās and Suru rivers, and about 8 miles farther on the Indus receives their waters. But the steep cliffs of the Indus offer no path to the traveller, and the track leaves the Drās river, and turns in a southerly direction to Kargil, a delightful oasis. Then the road abandons the valleys and ascends the bare mountains. The dreary scenery is compensated by the cloudless pale blue sky and the dry bracing air so characteristic of Ladākh. Through gorges and defiles the valley of Shergol is reached, the first Buddhist village on the road. Thenceforward the country is Buddhist, and the road runs up and down over the Namika La (13,000 feet) and over the Fotu La (13,400 feet), the highest point on the Leh road. Along the road near the villages are Buddhist monasteries, *manis* (walls of praying stones) and *chortens*, where the ashes of the dead mixed with clay and moulded into a little idol are placed, and at Lamayaru there is a wilderness of monuments. Later, the Indus is crossed by a long cantilever bridge; and the road runs along the right

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[132]

[778]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

197 Thus we have mapped five tongues of undoubtedly so much
563 difference between each other as to deserve the name of separate languages, not merely of dialects. Of each, with the exception of Kashmīrī, there are dialectic subdivisions, but these I have not attempted to map; I have here represented the great and striking divisions only.

FAITH MAP. 1/2

563 There are four religions, the geographical distribution of
• 779 whose followers is represented on this map. Only three, indeed,
795 are of much importance as regards this country. These are the three wide-spread religions of Buddhism, Hindūism, and Muhammadanism. The fourth is the Sikh sect of the Hindūs, which is very sparingly represented.

The Buddhists comprise two out of the three Tibetan races who were represented on the Race Map—the Chāmpās and the Ladākhīs. They comprise also the inhabitants of several Dārd villages, who, while retaining certain rites of their own, have adopted Buddhism. It should be noted that not only those Dārd villages follow this religion who, it was shown, have acquired the Tibetan tongue and lost their own, but several others also who retain their own Dārd speech.

The Muhammadans include the Baltīs, who, as before said, are but Ladākhīs converted to Islām; nearly all the Dārds; the Kashmīrīs (taking them generally); and the Chibhālīs.

Of the Hindū faith are the Pahārīs and Dogrās.

Of Sikhs but very few are to be met with in these territories. There are some villages of comparatively old colonisation in the Jhelam Valley—more probably than I have marked, but only of those have I a record; and there is a Sikh temple and *Granth* or Book on the banks of the Chīnāb.

563 It is the case that within the Hindū area are many Muham-
779 madans, not only colonies from other races, but also natives of the same part who have at different times been converted; this is especially the case in the towns. I have not attempted to represent these exceptions on the map, but have remained content with

1/2 [Cf. category 116, End Map V--Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

drawing a line to separate the tract where the majority of the inhabitants are Hindūs from that where the majority are Muhammadans. On the other hand, in every town in the Muhammadan country, Hindūs are settled, chiefly as traders; and again, in Kashmir, a proportion of the inhabitants retain their old Hindū faith; these are the Kashmīrī Brahmins; but neither of these classes has one been able to distinguish on the map on account of their being geographically so mixed up with the Muhammadans. In Appendix VII. will be found some statistics of the proportions of Hindūs, Muhammadans, &c., in the different parts of the country.

Here in these territories is the spot where the three great Asiatic faiths meet. From the neighbourhood of the Brama Peaks, *and from no other spot in Asia*, one may go westward through countries entirely Muhammadan, as far as Constantinople, eastward, among none but Buddhists, to China, and southward over lands where the Hindū religion prevails, to the extremity of the Indian peninsula.

POLITICAL MAP.

The objects of this map are the showing, first, by what Governments the Maharaja of Kashmir's territories are surrounded, who are politically his neighbours; secondly, the subdivision of these territories themselves for administrative purposes; and, thirdly, the most practicable lines of routes that exist through them. These subjects will be briefly treated of under the headings, Surrounding States, Boundary Line, Interior Divisions, and Routes.

SURROUNDING STATES.

The Political Map then shows that on the south and the south-west the Maharaja's country is bounded by some of that portion of the British dominions which is under the Lieutenant-Governor of the Panjāb. This includes two tracts—Chamba and Khāghān—which are not ruled directly by the British, but are held by native rulers tributary to and quite dependent on them; the greater part, however, is British territory, pure and simple.

On the north-west is the tract called Yāghistān, or rebel-

[cf. category 116, pp. 553-554 -- Analyst]

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

goddess Pārvatī sailed in a pleasure-boat from Harāmukh mountain in the north to the Konsanāg lake in the south. In her honour the lake was known as the Satīsar, or 'lake of the virtuous woman.' The country-side was harassed by a demon popularly known as Jaldeo, a corruption of Jalodbhava. Kāsyapa, the grandson of Brahmā, came to the rescue, but for some time the amphibious demon eluded him, hiding under the water. Vishnu then intervened and struck the mountains at Bāramūla with his trident. The waters of the lake rushed out, but the demon took refuge in the low ground near where Srīnagar now stands, and baffled pursuit. Then Pārvatī cast a mountain on him, and so destroyed the wicked Jaldeo. The mountain is known as Hara Parbat, and from ancient times the goddess has been worshipped on its slopes. When the demons had been routed, men visited the valley in the summer; and as the climate became milder they remained for the winter. Little kingdoms sprang up and the little kings quarrelled among themselves, with the usual result that a bigger king was called in to rule the country.

Early rulers.

The *Rājataranginī* opens with the name of the glorious king of Kashmīr, Gonanda, 'worshipped by the region which Kailāsa lights up, and which the tossing Gangā clothes with a soft garment.' Nothing is known of the founder of the dynasty, though the genealogists of Jammu trace a direct descent from Gonanda to the present ruler. Mention is made of the pious Asoka and of his town, Srīnagar, with its ninety-six lakhs of houses resplendent with wealth. This town probably stood in the neighbourhood of the Takht-i-Sulaimān. Next come the three kings, Hushka, Jushka, and Kanishka, to be identified with the Huvishka, Vāsudeva, and Kanishka, Kushan rulers of Northern India at the beginning of the Christian era. According to the chronicles, in the days of these kings Kashmīr was in the possession of the Buddhists, and Buddhist tradition asserts that the third great council held by Kanishka took place in Kashmīr. The Buddhist creed and the Brāhmanical cult seem to have existed peaceably side by side; but five hundred years later Hiuen Tsiang found the mass of the people Hindu, and the monasteries few and partly deserted. There is good reason to believe that the Kashmīris were, from the earliest period, chiefly Saivas.

White Huns.

About A.D. 528, Mihirakula, the king 'cruel as death,' ruled over Kashmīr. He was the leader of the White Huns or Ephthalites. The people still point to a ridge on the Pīr

Decay of Hindu rulers.

There were signs of decay, and the last of the strong Hindu rulers was queen Didda (950–1003). Then followed the Lohara dynasty. Central authority was weakened, the country was a prey to civil war and violence, and the Damaras, skilled in burning, plundering, and fighting, harassed the valley. The last of this line was Jaya Simha, or Simha Deva (1128); and in his reign the Tartar, Khān Dalcha, invaded Kashmīr, and after great slaughter set fire to Srīnagar. He subsequently perished in the passes on his retreat from Kashmīr, overtaken by snow. Rām Chand, the commander-in-chief of the Kashmīr army, had meanwhile kept up some semblance of authority in the valley, and had routed the Gaddis from Kishtwār. With Rām Chand were two soldiers of fortune, Rainchan Shāh from Tibet and Shāh Mirza from Swāt.

Progress of Islām.

Rainchan Shāh quarrelled with Rām Chand, and with the assistance of the Ladākhis attacked and killed him. He married Kuta Rānī, the daughter of Rām Chand, and embracing Islām became the first Muhammadan king of Kashmīr, but died after a short reign of two and a half years. At this juncture Udayanadeva appeared, who was the brother of Rājā Simha Deva and had fled to Kishtwār. He married the widow, Kuta Rānī, and reigned for fifteen years. On his death Kuta Rānī assumed power for a short time, and committed suicide rather than marry Shāh Mirza, who now declared himself king. He was the first of the line known as Salātīn-i-Kashmīr, and took the name of Shams-ud-dīn. In 1394 Sultān Sikandar, known for his fierce zeal as *butshikan* or 'Iconoclast,' was king of Kashmīr. He was a gloomy fanatic, and destroyed nearly all the grand buildings and temples of his Hindu predecessors. To the people he offered death, conversion, or exile. Many fled; many were converted to Islām; many were killed, and it is said that Sikandar burnt seven maunds of sacred threads worn by the murdered Brāhmans. By the end of his reign all Hindu inhabitants of the valley, except the Brāhmans, had probably adopted Islām.

Muhammadan rulers.

In 1420 Zain-ul-ābidīn succeeded. He was wise, virtuous, and frugal, and very tolerant to the Brāhmans. He remitted the poll-tax on Hindus, encouraged the Brāhmans to learn Persian, repaired some of the Hindu temples, and revived Hindu learning. Hitherto in Kashmīr Sanskrit had been written in Sarada, an older sister of the Devanāgari character. The introduction of Persian, as the official language, divided the Brāhmans into three subdivisions: the Kārkuns, who

entered official life; the Bāchabatts, who discharged the function of the priesthood; and the Pandits, who devoted themselves to Sanskrit learning. Towards the end of this good and useful reign the Chakks sprang into mischievous prominence. Zain-ul-ābidīn drove them out of the valley, but in the time of his weak successors they returned and eventually seized the government of Kashmīr. Turbulent and brave, the Chakks were not fitted for administration. Yākūb Khān, the last of the line, offered a stubborn resistance to Akbar, and with the help of the Bambās and Khakhās routed the Mughal on his first attempt on the valley (1582). But later, not without difficulty and some reverses, Kashmīr was finally conquered (1586).[1]

The Mughals.

Akbar visited the valley three times. He built a strong fort on the slopes of the Hara Parbat, paying high wages, and dispensing with forced labour. His revenue minister, Todar Mal, made a very summary record of the fiscal conditions of the valley. Jahāngīr was greatly attached to Kashmīr. He laid out lovely pleasure-gardens; around the Dal Lake were 777 gardens, yielding a revenue of 1 lakh from roses and bed musk. Much depended on the character of the governors. Alī Mardān Khān, the best of these, built a splendid series of *sarais* on the Pīr Panjāl route to India, and grappled with a famine with energy and success. Aurangzeb visited the valley only once; but in that brief time he showed his zeal against the unbelievers, and his name is still execrated by the Brāhmans. Then followed the disorder of decay, and in 1751 the *Sūbah* of Kashmīr was practically independent of Delhi.

The Durrānis and Sikhs.

From the following year the unfortunate Kashmīris experienced the cruel oppression of Afghān rule, the short but evil period of the Durrāni. Governors from Kābul plundered and tortured the people indiscriminately, but reserved their worst cruelties for the Brāhmans, the Shiahs, and the Bambās of the Jhelum valley. In their agony the people of Kashmīr turned with hope to the rising power of Ranjīt Singh of Lahore. In 1814 a Sikh army advanced by the Pīr Panjāl, Ranjīt Singh watching the operations from Pūnch. This expedition miscarried; but in 1819 Misr Dīwān Chand, Ranjīt Singh's great general, accompanied by Gulāb Singh of Jammu, overcame Muhammad Azīm Khān, and entered Shupiyan. In comparison with the

[1] Kashmīr had been attacked from the side of Ladākh by Mirzā Haidar (the author of the *Tārīkh-i-Rashīdī*) in 1532, and again invaded from the south in 1540, and ruled by him (nominally on behalf of the emperor Humāyūn) until his death eleven years later.

361 as compared to 5,505 in 1921 and 4,535 in 1911. If the city were excluded the average would sink to 3,540 persons per town. In the Outer Hills a town contains on an average 2,876 souls compared to 2,690 in 1,921 and 2,045 in 1911. In the Jhelum Valley Division the average population per town works out at 15,510 inclusive of the Srinagar city and shows an excess of 441 persons over 1921 figures and of 6,531 over 1911 figures. If the city were left out of count the average would descend to 4,220. In the Indus Valley the conditions under which urbanity labours seem to be on a par with those in the Outer Hills and the average per town stands at 2,603 compared to 2,758 in 1921 and 1,683 in 1911. For the entire State the average comes to 8,777 persons as against 7,884 in 1921 and 4,932 in 1911 the increase being 17·3 per cent. which is higher than the general increase in the entire population. The statement in the margin illustrates the percentage of increase in the average population of towns in each Natural Division when compared to last Census. The average population of a town in some of the Indian Provinces and States is compared with the average for this State in the diagram opposite which needs no comment.

I. Sub-montane ..	+22·5
II. Outer Hills	+10·6
III. Jhelum Valley Division ..	+2·9
IV. Indus " " ..	—8·7

369 *162 **75. Sexes in Towns.**—The distribution of urban population by sex is intended to give an insight into the character of a town as the preponderance of males over females is taken as an index of the town being industrial and commercial. For it is industry and commerce which by their rising wages attract rural labour which is generally male, the reason obviously being the precarious nature of the labourers' livelihood precluding the labourer from taking kindly to the idea of carrying a burden of wife in the working market. The labourer himself is more often than not a migratory bird who comes to eke out his meagre resources and returns home as soon as his purse is full. But this object is to a great part baffled when we find that a great disparity prevails between the sexes throughout the State. For every thousand males in the State there are only 881 females. In the urban population the fact is more disquieting as the proportion falls to 781 females per 1,000 males only. In the Natural Divisions by which statistics are exhibited in the Subsidiary Tables the figures are found to fluctuate between 675 to 891. The Sub-montane Tract inclusive of the Jammu city shows the lowest number of females per 1,000 males *viz.* 675 but if the city figures be ignored the figure rises to 702. The disparity is thus most acute in this tract. In the Outer Hills the males outnumber females by 227 per 1,000 *i. e.* there are 773 females per 1,000 males in the urban population of this division. In the Jhelum Valley Division the proportion is 821 to 1,000 including the city of Srinagar and 795 without it. This disparity is the least observable in the Indus Valley where the proportion is happily above the average for the State, being 891. It is probably the Buddhist custom of polyandry and polygamy that tends to arrest any abnormal rise in either sex and thus secures a comparatively better proportion between the sexes. The proportions in some other Provinces and States of India are illustrated and compared in the diagram facing this page.

*162 ●779 **76. Religion in Towns.**—As will be seen from Subsidiary Table II the Sikhs leave all others behind in their fondness of town life in the Sub-montane and the Indus Valley Divisions. The figures of Buddists in the former tract are misleading as there were only 9 Buddhists in that tract at the time of the Census all of whom were caught in the heart of the city of Jammu, otherwise this division has no permanent Buddhist population. In the Outer Hills and the Jhelum Valley Tract the Hindus lead the way while Sikhs come second. The Muslims follow the rear. The reasons are obvious. It is a common almost a state observation that minorities flourish most in the towns which are more cosmopolitan than the villages. Though this table does not include Zoroastrians and Christians it will not be remiss if a word is added about them. The Europeans in the State are either traders or Government servants or Missionaries who generally reside in cities and towns. Possibly there might be an individual driven to embrace the austere life of a village by a nobler desire to convert the local inhabitants to his mode of religious

*162 thinking but such exceptions are very rare and very few. The Indian Christians on the other hand being generally drawn from the lower classes both in towns and villages do not change their abode with their religion and are to be found both in urban and rural localities. The followers of Zoroaster are eminently traders by profession and have no occasion to stay in villages. Their number at the current Census is 5 only and four of them were censused in the Srinagar city. Nobody thus shirks town life because he has religious aversion to it but because the economic forces which buffed human life, fix his sphere of action without caring much for his choice, in a particular locality to which he must stick, to make his ends meet. The love of Home is moreover deeply implanted in the human breast and when the definition of Home is narrowed down to the four walls of the house where a person was born those walls acquire a sanctity which is treasured with fondness and love and to desert those walls for a better house in the town looks like a sacrilige and repugnant to the mind.

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361 77. **Areality and Proximity.**—It will be interesting to enter into a bit of technical calculation and find out what the mean distance between the towns comes for the whole State as well as for the various divisions composing it. Assuming each town to be a point the mean distance between the towns can be worked out by the application of the following formula:—

$$D^2 = \frac{200}{N\sqrt{3}}$$

Where D is the distance between towns and N is the number of towns per 100 square miles of area. The area of the State being 84,471 square miles and the total number of towns adopted at the current Census being 39 the value of N can easily be worked out as follows:—

$$N \text{ is equal to } \frac{39 \times 100}{84471}$$

$$= \log 3900 - \log 84471$$

$$= 3{\cdot}5911 - 4{\cdot}9267$$

$$= 2{\cdot}6644$$

The value of N having been obtained D that is the mean distance can be found out as below:—

$$2 \log D \text{ is equal to } \log 200 - \log N - \log^3$$

$$= 2{\cdot}3010 - 2{\cdot}6644 - 2{\cdot}385$$

$$= 2{\cdot}3010 - 2{\cdot}9029 = 3{\cdot}3981$$

$$\therefore \log D = \frac{3{\cdot}3981}{2} = 1{\cdot}6990$$

$\therefore$ D=50 miles (By consulting the antilog tables).

Extending the above calculation to the different Administrative Divisions the following results will be obtained:—

Division.	Area.	Number of towns.	Mean distance.
Jammu Province —	12,378	20	23·8 miles.
Kashmir " —	8,539	15	25·6 "
Frontier Districts —	63,554	4	135·5 "

[Errata: cf. category 116, p. 329 for corrections--Analyst]

6:India G-3 (9932)933 AVI Kashmir AVI

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84. Rural Population.—The entire population classed as rural on the present occasion comes to 1,303,929 and bears a proportion of 973 to the total population of the State. The State is thus preponderantly rural as is natural for a country depending chiefly on the soil for its livelihood. In 1891 this proportion was 92·2, in 1901—94·5, in 1911—93·4, and in the preceding Census 91·2. The present proportion thus beats all its predecessors notwithstanding the fact that in 1901 only two places were treated as towns. Coming to Natural Divisions the rural population in the Sub-montane Tract is 641,983 i.e. 971 per cent. of the total population, slightly lower than the percentage for the State. The population living in villages in the Outer Hills Division which comes next is 1,047,217 and bears a ratio of 973 to the total population of the division. The figures for the next division are slightly better, the total rural population being 1,336,558 bearing a ratio of 975 to the total population of the Jhelum Valley Tract. In the sparsely inhabited Indus Valley Division the figures of rural population stand at 276,169 being 964 per cent. of the population of the tract. According to the percentage of rural population then the divisions would stand as in the margin, the Jhelum Valley Division having the privilege of being least rural in the State due to its industries and commerce.

I.	Outer Hills.
II.	Indus Valley.
III.	Sub-montane.
IV.	Jhelum Valley.

85. Sex in Villages.—The statement in the margin gives the figures of males and females in each Natural Division of the State and the number of females per thousand males. If women are the true emblems of society and on their number depends the life that a country may be expected to enjoy the Indus Valley Division which was eclipsed by the Jhelum Valley Division and Sub-montane Tract in urbanization conditions then both in this respect, for which full reasons have been given in the Census Report of 1921 vide Chapter VI. The Outer Hills, the most rural tract, comes off second best and can justly pride on its position. The Sub-montane Division sticks to its third place in the classification while the Jhelum Valley Tract which topped the list in being most urban goes down to the bottom in disparity of sex and carries home the sad truth that women do not thrive in an industrial atmosphere. The rural section of the State has only 992 females to a thousand males. The economic and other factors that lead to this disparity will find their place in the chapter on 'Sex'.

Natural Divisions.	Males.	Females.	Number of females per 1,000 males.
Sub-montane ..	[illegible]	[illegible]	[illegible]
Outer Hills ..	[illegible]	[illegible]	[illegible]
Jhelum Valley ..	[illegible]	[illegible]	[illegible]
Indus Valley ..	[illegible]	[illegible]	[illegible]
State ..	1,[illegible]	1,[illegible]	[illegible]

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86. Religion in Villages.—The State being overwhelmingly Muslim, the followers of Islam are naturally in a majority in the rural population but the first place is occupied by Buddhists. Out of every thousand Muslims, 917 live in villages. As regards Hindus the most important minority in the State 895 out of every 1,000 are rural residents. The Sikhs divide every thousand of their population between town and village in the ratio of 92 to 908 while Buddhists country even the Muslims in their love of genial country life and 956 out of 1,000 prefer this mode of living. The table below exhibits the place occupied by each religion in each Natural Division in its preference for country life :—

Natural Divisions.	Hindu.	Sikh.	Buddhist.	Muslim.
Sub-montane ..	[illegible]	[illegible]	[illegible]	[illegible]
Outer Hills ..	[illegible]	[illegible]	——	[illegible]
Jhelum Valley ..	[illegible]	[illegible]	[illegible]	[illegible]
Indus	[illegible]	[illegible]	[illegible]	[illegible]

Thus only in the Jhelum Valley Division the Muslims yield their place to the Sikhs while the Hindus occupy a third position in all divisions except the Sub-montane. The causes of variance in proportion of different religious communities in urban life have been referred to above and need not be reiterated here. 162" 779

87. Cities : Area and Density.—The cities of Jammu and Srinagar have witnessed no many improvements during the outgoing decennium that little energy is needed for assigning them a little larger space in this chapter. The Jammu city with a population of 38,611 is situated on an elevation and occupies a single square mile. It is a city of spaces and its view from afar is simply charming. Its natural position helps drainage and leads to ventilation but the city is logistically congested. The only outlet for the city population is towards the Bantar Canal but even there the almost prohibitive price of land for building site practically bars the average citizen from possessing a [illegible] with sanitary facilities. The city of Srinagar has an area of 11 square miles to 173,573 souls i. e., 15,779 persons per square mile less than half the number living in the sister city. This looks better but need not lead us to infer that the city is free from congestion and there are houses where sun's rays do not penetrate in their diurnal course. The city includes a number of suburbs with agricultural land and open spaces and that accounts for the greater area and lesser density. These also enable it to expand without limit, the open spaces providing healthy lungs to the city. 361

88. Variations in Population.—The proportional increase in city population is exhibited in Subsidiary Table IV. Both the cities show a record increase of 22·5 per cent, but in the case of the Srinagar city the increase is partly ascribable to the inclusion in the city precincts of certain areas, not formerly treated as Municipal. The Jammu city which was showing a fall in numbers for the last two decades has happily entered on a new career of growth and has besides covering the lost ground made a positive addition to its population. This increase is in part attributable to the presence of Government offices at Jammu at the time of Census and the existence of Kashmir coolies who migrate to the comparatively less cold climes of the plains in winter, which besides affording protection against weather adds appreciably to their income.

89. Sex in Cities.—Though according to the industrial character of the cities it is Srinagar that should have a less number of females than Jammu, in the table the case is the reverse and the Jammu city shows the greatest disparity in the number of the sexes. This is inexplicable except partly on the ground that the Kashmiri labourers do not carry their families to Jammu and the Government employees belonging to Kashmir Province are also unaccompanied by their wives and children except in a few cases. 162"

90. Religion in Cities.—In their composition by religions the cities of Jammu and Srinagar present a contrast. The former has 62·4 per cent. of its population composed of Hindus and leaves 31·1 to Muslims, 3·3 to Sikhs and 1·4 to Jains and slightly more to Christians. The latter on the other hand has 79·9 per cent. of its population composed of Muslims and drawn from the Hindus 19·4 per cent. of the population only, leaving ·5 to Sikhs and an insignificant proportion to others. The Hindus living in Srinagar city are mostly Kashmiri Pandits, the number of emigrants from the Punjab being insignificant though they form an important trading community. 162" 779

91. Migration in Cities.—In the Subsidiary Table IV the figures under foreign born represent those born outside the State but enumerated in the cities. Specific instructions were issued to the Enumerating Agency to record the cities of Jammu and Srinagar in the column for birthplace but the low intelligence level of our enumerators confounded the question and entries like 'Jammu, Srinagar' were made which could be taken as indicating the particular city or district. The intention to separate figures of city born was accordingly partially fulfilled and figures of emigrants had to be abandoned though with much reluctance. 659"

be due to several visitations of Cholera and to the diseases like Pneumonia to which the old age easily succumbs on account of low vitality, while in Jammu plague, fevers and scarcity conditions in some districts might be held responsible for thinning this age-group.

The excess of emigrants over immigrants in the closing decade amounted to 30,252. As the population which emigrates to other countries in search of service, trade and labour naturally consists of able-bodied youths, their absence from homes reduces the proportion of the middle-aged and raises that of children and old persons. On this basis it was presumed at the last Census that comparatively large proportion of persons in the later age-groups in the State especially in the Jammu Province was in part the result of a large increase in the number of emigrants.

116. Age distribution by Religion.—The age distribution for each of the main four religions of the State is given in Subsidiary Table II which records the figures for 10,000 of each sex. For facilities of comparison following table showing age distribution by few important age-groups for the 1921 and 1931 Censuses per 100 males only whose age-return is generally more reliable will be helpful :—

Religion.	Year.	0—5	5—15	15—40	40—60	60 & over.
Muslim ..	1931	11	26	39	18	6
	1921	12	29	40	14	6
Sikh ..	1931	10	26	37	18	8
	1921	12	26	42	13	6
Hindu ..	1931	10	29	39	14	8
	1921	10	27	39	13	6
Buddhist ..	1931	9	19	41	20	10
	1921	11	20	39	21	10

The above figures reveal a close correspondence between the Muslims and Sikhs both of whom have a large proportion of population in the earlier age-groups i. e., 0-5 and 5-15 while the old-age groups 40-60 and 60 and over possess a smaller proportion. The Hindus on the contrary have a comparatively smaller proportion in the age-groups 0-5 and 5-15, while the proportion of the Buddhists for these groups is still smaller. As regards the age-groups 40-60 and 60 and over the Buddhists out-number the proportion of Hindus and both of these show a considerable excess over the Muslims and Sikhs. Regarding the middle-age group 15-40, the Muslims lead with 42 per cent. and are followed by Hindus with 40 per cent. next to whom come the Sikhs and the Buddhists with 38 per cent. The progress since the last decennium shows that the healthy conditions of the decade have enabled the Hindus to increase their proportion in the 0-5 group from 11 per cent. to 13 per cent. While the Muslims, Sikhs and Hindus have each gained by 5 per cent., 2 per cent. and 1 per cent. respectively in the group 15-40, the Buddhists have lost by 3. It would be interesting to follow this item of analysis at the next Census and build proper conclusions as to the non-progressive nature of the age constitution of the Buddhists.

117. Distribution by Caste.—The Subsidiary Table III gives the age composition for certain selected castes per 1,000 of each sex and it appears that among the Hindus the proportion per mille of male children aged 0-5 is the highest amongst Jats (194) who are followed by Chamars (190), Brahmans (174), Khatris (170), Megh (165), Arora (159) and Kashmiri Pandits occupying the lowest position as at the last Census with a proportion of 150 per thousand. Female children preponderance among Chamars (212) and Jats (208) and are the lowest in proportion amongst the Kashmiri Pandits. Amongst the Muslims in the groups 0-5 of male children Rajputs retain their first position with a

These frequent wars and intensive disputes might have appreciably reduced the female constitution of the population which it has not been possible to recoup. 162x

122. Comparison with other Provinces and States.—The following table gives the proportion of females per 1,000 males for the principal Provinces and States of India as shown at the 1931 Census.

Province or State.	1931 Census.	1921 Census.	Variation.
1	2	3	4
India	940	945	−5
1. U. P.	942	949	−7
2. Bihar	955	953	+2
3. Bombay	919	929	−10
4. Bengal	924	933	−9
5. Madras	1,036	1,039	−3
6. Central Provinces	968	1,022	−4
7. Bihar and Orissa	1,066	1,093	−27
8. Punjab	921	919	+2
9. N. W. F. Province	904	879	+24
10. Baluchistan	717	751	−34
11. Gwalior State	937	930	+7
12. Hyderabad State	929	936	−7
13. Baroda State	943	933	+10
14. Mysore	946	953	−7
15. Jammu and Kashmir State	891	899	−8

The general dearth of females in all the chief Provinces and States of India with the exception of Bihar and Orissa and Madras proves the characteristic preponderance of males in the Indian population. Out of 10 Provinces and 5 States shown in the table only 2 provinces show a slight preponderance of females while the rest disclose a deficiency which in the case of the Punjab, N. W. F. P., Gwalior State and the Jammu and Kashmir ranges between 830 and 890 females per 1,000 males whereas Baluchistan stands last with a proportion of only 717. In the case of the remaining 8 units the deficiency of females no doubt exists but the proportion is above 900 ranging from 901 in Bombay and reaching as high as 998 in Central Provinces. The causes of this general deficiency of females in India have already been discussed in the preceding paragraphs and we may now examine the variation in this proportion as shown at this Census. In view of the fact that the proportion of females has fallen for the whole of India from 945 to 940 the fall of 9 in the State proportion should not cause any anxiety since it only means that factors responsible for reducing the female element throughout India have been in operation here also. A glance at the variation column shows that of the eight Governor's Provinces in India six (U. P., Bombay, Bengal, Madras, C. P., Bihar and Orissa) have registered a minus variation *i. e.*, their female proportion instead of improving has gone further down, while on the other hand only two provinces namely Burma and Punjab show a nominal rise in female proportion by three per 1,000 males. Among the States, Mysore, Hyderabad and Jammu and Kashmir have all gone down whereas Baroda and Gwalior have recorded an increase of 10 and 7.

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123. Sex Proportions by Religions.—The subjoined table extracted from the Subsidiary Table II shows the variation in the sex-ratios for the different

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religions at this as well as the previous Censuses and it is easily seen that of all the religions the Sikhs have scored the highest improvement in their female proportion both since 1901 as well as during the last decade.

Religion (all ages).	Number of females per thousand males at the Census of					
	1901.	1911.	1921.	1931.	Variation since 1901.	Variation since 1921.
1. Sikh ..	801	853	901	923	+122	+22
2. Hindu ..	858	853	872	873	+ 15	+ 1
3. Budhist ..	991	999	1,000	1,008	+ 17	+ 8
4. Muslim ..	902	896	894	892	— 10	—12
All Religions ..	894	897	890	891	— 3	— 9

The increase of their females by 122 per 1,000 males during the last thirty years and by 22 during the outgoing decade is a sure testimony of the abnormal increase of the Sikhs. The large increase of 28·2 per cent. in the Sikh population during this decade is also due to the special instructions issued by the Census Commissioner for India under which the terms Hindu and Sikh were declared as mutually exclusive and a Sikh was given the option of getting himself recorded either as a Hindu or as a Sikh, but he could not get himself entered as both. This inflated the number of Sikhs by withdrawal from the Hindus of Sahaj Dhari and Brahman Sikhs who used to be entered under Hindus as Sanatani Sikhs. The smaller percentage increase of Hindus during the decade under report (6·06 per cent. Hindus against 28·2 per cent. Sikhs) is also in part ascribable to the above reason and in part to the fact that the Hindus who generally predominate in towns where want of free air and outdoor active life renders the females more liable to disease and increased mortality. The Budhists who possess almost equal proportion of the sexes having during the past Censuses been declaring a regular improvement in the sex-ratio though at a slow speed as is revealed by the rise of female proportion from 991 to 1,008 *i. e.*, by 17 in 3 decades and by 8 in the outgoing decade. The high proportion of the females amongst the Budhists has already been explained in previous reports and suffice it to say that the higher female birth-rate brings into the world more children of that sex and the equal treatment of female children with male children keeps the proportions not only in tact in higher age-groups but also increases it. Greater attention is bestowed on the female children in order to enable the family to offer a chomo (female monk) to the local monastery or Gunpa. Thirdly the outdoor agricultural life of the females makes them hardy and prolongs their life which keeps in tact the increased feminine proportion in the old-age groups of the population. Above all the Budhist custom of polyandry also acts adversely against males although the manner of its operation is not quite intelligible. Last of all come the Muslims who have lost by 12 per 1,000 males during this decade although their population has in this period increased by 10·5 per cent. Their loss has been responsible for giving a minus variation for the entire State. A glance at the figures against the age-group 0-5 and 5-10 will show that the females are less at birth (989) and the sex-ratio further deteriorates to 983 in 0-5 period and to 847 in group 5-10 and 828 in group 10-15 which shows that deficiency at birth is not only maintained but is at the same time seriously aggravated during infancy childhood and early age-periods thus showing that the factors of deliberate or unconscious neglect of female children and early marriage have certainly been at work.

*162 **120. Proportion of Sexes by Castes.**—Among the Hindus the Brahmans display the highest proportion of 952 per mille of males and are followed next by Chamars (901), Megh (890), Rajput (814), Khatri (827), Kashmiri Pandit (799) and Arora (752). Although the Brahmans do not possess the highest female birth-rate amongst the Hindus as is shown by the 0-6 age-group of Subsidiary Table IV wherein Meghs, Chamars and even Kashmiri Pandits and Khatris beat

[Errata: cf. category 114, p. 329 for corrections -- Analyst]

779 **298. What is Hinduism.**—The Sanskrit word 'Dharma' which is the commonly accepted equivalent of the word 'Religion' has in reality a much wider significance since it encompasses the entire range of social conduct while religion confines itself mostly to ideas about God and life after death etc. On account of the inherent disability of the average person to correctly appraise the minute distinctions between the countless personal beliefs obtaining in the various communities the Census does not consider it advisable to take notice of the innumerable personal faiths and distinctions which would not readily submit to proper classification under a convenient number of comprehensible heads but is content with the communal aspect of the religion since its main concerns are the concrete people and not so much their abstract faiths. The exotic religions like Christianity and Islam inspite of minor differences possess a definite creed to enable a ready distinction of its adherents from others, but 'Hinduism' is too wide a term as it includes within its fold a large variety of creeds and doctrines. There are Monotheists, Polytheists and Pantheists all clubbed together under this denomination. It does not exclusively denote a religion but it also denotes the country, race, religion as well as the social organization. While on the one hand it shelters persons believing in one God without a second it also nurtures adherents believing in thirty-three crores of Devatas and paying homage to idols and natural powers, and all these classes are content or rather proud to call themselves Hindus as if there was nothing incompatible with their faiths and principles. People may be diametrically opposed in beliefs and ceremonials still they are Hindus. It is the elasticity of the Hindu religion which is responsible for keeping within its border the various sects on the one hand and the different aboriginal tribes and other low classes on the other all of whom find a place and recognition for their respective beliefs and customs within the pale of this all comprehensive religion. It is, however, incorrect to surmise that there is no central belief which is shared by all the Hindus, since in all the apparent diversity there is a unifying principle which holds all these elements together. As a religion Hinduism is one which postulates the existence of one God (without a second) Who manifests himself to the world at various times in His various incarnations. Hinduism is Monotheist in spirit though in its outward aspect the popular Hinduism has adopted various forms and images to capture and satisfy the imaginations of its numberless followers at various stages of religious development, but these images are the visible symbols of the Divine spirit whose attributes they are intended to signify. Even Sir Alfred Lyall who defined Hinduism very comprehensively as "a tangled jungle of disorderly superstitions and collection of rites, worships, beliefs, traditions and Mythologies, that are sanctioned by the sacred books and ordinances of the Brahmins and are propagated by Brahmanistic teachings", had later to admit that "The dominent idea of intellectual Hinduism, the belief of which overhangs all this jungle of superstitions, is the unity of spirit under a plurality of form".

As Hinduism is not a proselytizing creed, a Hindu like a poet is born and not made. That is one of the reasons why Hinduism has given away many of its adherents to other religions during the past but has failed to add to its strength either through reclamations of the deserters or through conversion from other religions. Till very recently the public opinion did not pin much faith in the '*Shuddhi*' or reclamation since the orthodox opinion strongly discountenanced the re-assimilation of the converts from Hinduism with the result that even cases of forcible conversions were not open to revision. The contact with Western civilization and the liberalizing forces let loose by the Arya Samaj have now effected a considerable change of outlook, and now not only are reconversions of Hindu converts viewed with favour but the advanced opinion finds nothing odious in bringing within its sphere conversions from other religions. During the past decade there have been occasional instances of conversions of certain European ladies into Hinduism by the Arya Samaj through the *Shuddhi* ceremony when a Hindu name is given to the convert. Miss Nancy Miller, an American girl who was taken in marriage by the ex-ruler of Indore was renamed Sharmishtha Devi after her '*Shuddhi*' and at the *Shuddhi* ceremony of one of the European women at Srinagar the new name of Nila Nagini was adopted by her.

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In spite of the great diversities of beliefs and worships the fundamental elements of Hinduism are not as obscure or unknown as is often supposed by the outsiders since with some exceptions, Hindus generally have reverence for the Vedas, the cow, caste distribution (Vern-ashram) and the Brahmans, although the intensity of their belief in this as in many other old doctrines is everyday diminishing. Besides the above, there are some other central ideas of the Hindu Philosophy which are generally accepted by the followers of this religion and which consequently afford good clues to their distinction from others. These are the beliefs in the 'Unity of God', Maya, Pantheism, Karma and consequent Pessimism.

The unity of God connotes that God is one though He also displays himself in different incarnations to protect the righteous and punish the evil-doers. Maya or the illusion which makes the unreal things appear as real and actually existing and prevents the realisation of the one-ness of the self with God represents another essential element of Hinduism. As soon as self-realization establishes that one-ness with God which is the ideal of Pantheism all pain and suffering is at an end. "Karma or predestination of fate means that man cannot alter his destiny from which springs the principle of Pessimism ordaining the uselessness of human effort which has been responsible for many important turns in the history of this country". Although there may appear some difficulty in defining 'Hinduism' yet the identification of persons known as Hindus is not a complicated task.

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299. General Distribution of Population by Religion.—The religious distribution of the population of the State is given in the Imperial Table XVI from which the marginal statement has been extracted to exhibit the main results at a glance for the convenience of the general reader. The total population of the State is made up of 2,817,636 Muslims, 736,222 Hindus, 50,662 Sikhs, 38,724 Budhists, 2,263 Christians, 597 Jains, 134 Tribals and 5 Zoroastrians. The table also shows that for every 10,000 of population there are 7,727 Muslims, 2,019 Hindus, 138 Sikhs, 106 Budhists, 6 Christians and 1 Jain. It is quite evident that Muslims constitute the predominant community in the State forming 77 per cent. of the total population and Hindus make up the next important community with a percentage of over 20. The remaining 3 per cent. is made up by Sikhs (1·4 per cent.), Budhist (1 per cent.), Zoroastrian, Christians and Tribals contributing conjointly about ·5 per cent. to the total population of the State. From the Subsidiary Tobale I which demonstrates the general distribution of population by religion as well as the variations recorded during the decade by the different religious communities it will appear that of all the important religions the highest gain has been secured by the Sikhs who have increased their population during the outgoing decade by 28·2 per cent. The Muslims' share in the decennial increase is by no means an un-important since they have added to their numbers by 10·5 per cent. The increase per cent. of the Hindus is only 6·29 which is far from satisfactory as will be shown presently. Last of all comes the Budhist with a decennial increase of only 2·7 per cent. For the purposes of this comparison we have taken only the four main communities which form 99·5 per cent. of the population and have left out of account the increases shown by the minor communities such as Jains, Zoroastrians and the Tribal religions since their number being very small any fluctuation in their

Religion.	Number in		Proportion per 10,000 in	
	1921	1931	1921	1931
1	2	3	4	5
1. Hindus ..	692,641	736,222	2,086	2,019
2. Muslims ..	2,592,514	2,817,636	7,675	7,727
3. Sikhs ..	39,507	50,662	119	138
4. Jains ..	529	597	2	1
5. Budhists ..	37,555	38,724	112	106
6. Zoroastrians ..	7	5	....	....
7. Christians ..	1,624	2,263	5	6
8. Tribals ..	1	134	....	....

1/n [Errata: cf. category 116, p. 320 for corrections -- Analyst]

sect instead of Arya Samaj yet the returns of schedules showed a great preponderance of entries like Samaj, Arya, or Mahasha and it was only in the case of intelligent persons that the entries of Vedic Dharma were found recorded. 795

Separate enquiries were made from the various local branches regarding their activities during the decade but upto the time of writing responses were received only from Mirpur and Srinagar which show that a girl school having a building of its own and a small library is being run by the Mirpur Samaj which has also reclaimed 2,500 Chamars while the Srinagar Samaj is engaged in social and educational propaganda. It maintains a girl school of the middle standard in a building of its own wherein the number of students swells to about 100 in summer. There is a Rainawari Arya Samaj Vanitashram where widows are given lessons in the three Rs and are also taught embroidery and weaving work to enable them to earn a living. The Samaj celebrated half a dozen widow remarriages and is doing propaganda work to break down the opposition. 794

305. Depressed Classes.—His Highness the Maharaja Bahadur had thrown open the public wells and schools and colleges to the untouchables long ago but to complete the work of their social equalization and uplift, he has very recently made an announcement throwing open all State temples and Devasthans to the depressed classes for 'Darshan' and prayer and this has ushered in a new era in the orthodox Hinduism of the State which will soon adapt itself to the changing conditions and it is hoped that the depressed classes will no longer show an anxiety to stand out of the ranks of the orthodox Hinduism. It is to be seen whether with the fresh stamp of touchability and equality the orthodox Hinduism will be able to recoup its numbers although there seems little doubt that further migration from the Brahmanic into the Arya Samaj would materially cease. 657 178

306. Islam.—Mohammedanism is a monotheistic religion believing in the unity of God, in Mohammed as his messenger and prophet, in Quran as his scripture, in the existence of angels, predestination and resurrection. It also enjoins the performance of some cordinal duties *viz.* "the Saalt (daily prayers), the Saum (fasting in the month of Ramzan), the Haj (Pilgrimage to Mecca) and the Zakat (allotting a certain proportion of ones' income for charitable and religious purposes)". It is readily distinguishable from Hinduism as it has a definite creed and an intensely proselytizing mission, its followers in India as well as in Kashmir being made up of foreign immigrants and by conversions from Hinduism. The Muslim population of this State consists mainly of local converts from all castes, *i. e.*, Brahmans, Rajputs, Vaishyas and Shudras who passed into the Muslim ranks at various periods of history. The Imperial Table XVII shows that under Muslims also there are found a number of Hindu castes such as Jats and Rajputs in the Jammu Province, and Bats, Dars, Rainas and Pandits in the Kashmir Province some of whom upto this date retain most of their old ceremonies and customs. The Muslim Rajputs of the Jammu Province still observe the endogamous and exogamous marriage groups. The institutions of child marriage, prohibition of widow re-marriage and payment of fee to Brahmans at marriage show the close affinity in which they still stand to their Hindu brethren. In Kashmir the visitors are quite familiar with the famous shawl merchant Nurdin Pandit the first half of whose name is Muslim while the suffix is purely Hindu. In Ladakh and Frontier Illaqas the inhabitants who were formerly Budhists of the local Mangolian race were muslimised in a wholesale manner although some of them in Ladakh still observe some Budhistic customs. They freely drink chhang—the Budhist beverage and the worship of Budhist Devata Rahto is also performed by some classes. 779

The total Muslim population as enumerated at the present Census is 2,817,636 persons against 2,548,514 of the 1921 Census the increase amounting to 10·5 per cent. against 5·1 per cent. of the previous decade which shows a very satisfactory record. Their proportion per 10,000 of the population has also risen from 7,675 to 7,727. The Subsidiary Table I shows that amongst the Natural Divisions the percentage variation continues to be the highest in the Kashmir Province (11·6) as at the last Census which establishes the high fecundity of the Kashmiri 162

[Errata: cf. category 116, p. 330 for corrections—Analyst]

*162 Muslims. The increase in the Sub-montane Division which comprises the State tehsils situated alongside the Punjab plains is also good (11 per cent.) while the Indus Valley is responsible for 5·9 per cent. only.

*162 795 **307. Muslim Sects.**—At this Census a return of sects was also taken and accordingly the marginal Muslim sects were returned in the State whose strength is also given against them. The Subsidiary Table V which gives the distribution of these sects by provinces shows that Sunis muster strong in the Jammu and the Kashmir Provinces while Shia influence is predominent in the Frontier Districts which also form the chief centre for the Nur Bakshi sect of Ladakh and Molayis of Gilgit. The denominations of Ahl-i-Hadis, Hanfis and Ahmadis are sprinkled over the Jammu and Kashmir Provinces while 198 Qadianis are all located in the Jammu Province. For the historical origin of these sects and their tenets and doctrines a reference is invited to the Census Report of the State for 1921.

Muslim Sects.		Population.
All sects	..	2,917,638
Suni	..	2,531,480
Shia	..	301,758
Molayi (Shia)	..	36,302
Nur Bakshi	..	41,759
Ahl-i-Hadis	..	8,777
Hanfi	..	4,106
Ahmadi	..	3,148
Qadiani	..	198
Sufi	..	3

794 *Muslim Associations*—A High school and a number of Middle and Primary schools are run by Anjuman-i-Nasrutul Islam Srinagar while Anjuman-i-Hamadani and Anjuman-i-Imamia also have a Middle school each. Besides the above a Maktab is supported by Anjumani Ahl-i-Hadis. The Anjuman-i-Islamia Jammu maintains a High school for boys and a Middle school for girls at Jammu both of which are in receipt of the Government grant-in-aid. One Boarding House and one Orphanage are also supported by its funds.

779 **308. Sikhism.**—The term Sikh is derived from the Sanskrit word meaning a disciple. The faith is founded upon the teaching of Guru Nanak but the separate place in the category of religions was granted to it by Guru Gobind Singh who organized the Sikhs into a nation by imposing upon them certain rules of conduct and a definite rite of initiation (*Pahol*). The Sikhs are monotheists and reverence the Granth Sahib which contains the utterances of Nanak and other Gurus. At the same time they believe in the Hindu doctrine of metempsychosis or transmigration of soul, and Karma, and in the three modes of attaining union with the supreme being; and consequently many of their religious ideas are borrowed from Hinduism. Their two principal sects are the Keshdhari (those who wear long hair on the heads) and the Sehajdharis (those who do not) while Akalis are also coming into eminance since the Gurdwara movement. The other sects recorded at this Census are Namdharis, Sanatanis, Narankaris, of which the details may be seen in Subsidiary Table V at the end of this chapter.

*162 Introduced originally from the Punjab during the Sikh rule due to the intercourse that this State is known to have had with the Sikh court at Lahore, the community counted 11,399 souls all-told at the 1891 Census: it grew to 31,553 in 1911, to 39,507 in 1921; and has at this Census attained a population strength of 50,662. Their proportion per 10,000 of the population has grown from 45 in 1891 to 138 in 1931 and amongst the four principal religions Sikhism has shown the greatest increase of 28·2 per cent. at this Census. Amongst the provinces the greatest increase 77·8 per cent. has been reported from the Sub-montane and the Semi-mountainous Division where they have increased from 8,763 to 15,593 not mainly due to natural increase but also due to conversions made from amongst the lower classes of Hindus. The chief cause of their abnormal increase lies in the definite line drawn between the Sikhs and the Hindus at this Census. While formerly it was possible for a Sikh to show himself both as Hindu as well as Sikh but this was strictly forbidden under definite instructions of the Census Commissioner for India under which Sikh and Hindu were to be regarded as mutually exclusive terms. The enumerator was to give an option to every Sikh

of getting himself recorded either as a Hindu or as a Sikh only. This resulted in the withdrawal of a number of persons from the Hindu. An illustration of this fact is provided by the figures which at the 1921 Census recorded 18,109 Brahman Sikhs whose number at the 1931 Census has been reduced to 11,723. 162x

In the previous Census reports it has been held that Sikhism is not indigenous to the country but was imported into Kashmir during the reign of Maharaja Ranjit Singh the Lion of the Punjab. The following extract from the Census Report of 1901 shows the origin of the Jinsi Sikhs :— 779

"The Jinsi Sikhs are Punjabi Brahmans. During the year 1751 to 1762 A. D., in the reign of the Emperor Ahmad Shah Abdali, Raja Sukhjiwan, Subah (Governor) of Kashmir, brought the Jinsi Sikhs from Pothwar and the adjoining hills to assist him in asserting his independence against his master. As these mercenaries were paid in Jins (grain) and had in the time of Maharaja Ranjit Singh, embraced Sikhism, they began to be called Jinsi Sikhs in receipt of (military) rations. The Jinsi Sikhs are mostly found in the following portions of Kashmir, viz., Pargan, Tral, Hummal, Kirohau, Birah and Ranbir-singhpura. They live by agriculture and personal service."

A representation has been received challenging the truth of the remarks in the previous Census reports regarding import of Sikhism during the Maharaja Ranjit Singh reign and a claim has been preferred before us asserting that Sikhs had settled into this country long before the advent of the Sikh Ruler on the strength of certain passages in religious books. Since at the time of writing no historical records or other documentry proofs were produced by the parties[1] we leave the decision of the question to the next Census when the community should press their claim in time to enable proper investigation.

The Singh Sabha Srinagar has a big Gurdwara in Amira Kadal wherein lodging arrangements are provided for a hundred pilgrims or travellers. A Sikh boarding house known as Sri Guru Nanak Ashram has been constructed at considerable expense at Chakar (Muzaffarabad) where accommodation is provided for at least 25 boarders. A similar boarding house is established at Baramulla.

209. Budhism.—Although one of the oldest religions established in the valley it is now confined only to the Ladakh tehsil which is adjacent to the Chinese Tibet—an important centre of Budhism. Of the total population of 38,724, the Ladakh district has 38,212, while 492 persons are settled in tehsil Kishtwar which adjoins the Zanskar Illaqa. The distribution within the Ladakh district assigns 30,137 to the tehsil of Ladakh, 8,011 to Kargil and only 64 to Skardu. Being a non-proselytizing creed it has mainly to depend for its increase upon the natural population. Of all the religions the Budhists have presented the lowest rate of increase (27 per cent. only) during the outgoing decade, and there is nothing abnormal in this result since the Budhists of the State have always exhibited a proverbially low rate of progress due to their special custom of polyandry which considerably reduces fertility as also to a large number of persons of both sexes (Lamas and Chomos) leading a life of seclusion and life-long abstinence which results in a large waste of the productive and pro-creating energies of population. The precarious agriculture and non-availability of sufficient land act as a further check to growth of population for which no means of sustenance can be made available. The comparatively late age of marriage is again responsible for less births as has been shown in the chapter on sex and fertility. Although no conversions are made into Budhism yet on the other hand Muslims have secured a large number of converts from this religion in the past. 779 162x

A record of the Budhist sects was also collected at this Census and their details will be found in Subsidiary Table V. Suffice it to say that Dugpa (12,749), Gilampa (7,337), Dingumpa (7,337) and Sarpogan (5,627) seem to be the principal sects under which the Budhist population is mostly returned.

210. Jains.—The Jains at this Census number only 597 of which 578 were enumerated in the Jammu district leaving 19 persons for the rest of the

1 [Errata: read "party"; cf. errata sheet, p. 330, category 116 -- Analyst]

779 State. The community is congregated in the city of Jammu where its members are mainly engaged in trade. During the decade the community has increased
*162 by (597—529)=68 persons only. Of the total of 597 the Swetamber sect claimed 353 while the Digambers numbered 128, the balance of 116 being returned with no sects.

*659 **311. Tribal.**—134 Sansis who were grouped under the head others have been relegated to the denomination tribal in accordance with the instructions of the Census Commissioner for India.

312. Christians.—The number of Christians at this Census is 2,263 of
779 whom 198 are Europeans and Allied races, 123 Anglo-Indians, and 1,942 Indian Christians. For every ten thousand population there are only 6 Christians in the
*162 State which gives a percentage of ·06. From 1,634 of the last Census the community has increased to 2,263 persons giving an absolute increase of 627 persons or 38·4 per cent. The greatest addition has been secured by the Jammu Province and especially the Jammu district where their total has increased from 1,040 to 1,362 *i. e.*, by 322 persons. Leaving aside the Europeans and Anglo-Indians who are chiefly confined to the Srinagar city and its suburbs (257) the largest number of Indian Christians is reported from the Jammu city (602), Ranbirsinghpura tehsil (654) and tehsil Kathua (151) and the number is mostly comprised of the converts from the depressed classes. The distribution of the Christian populace by race and sect is given in the State Table VIII containing full details from which the following statement has been extracted for ready reference:—

		Persons.
1. Angilcan communian	...	576
2. India United Church	...	770
3. Lutheran	...	2
4. Minor and unspecified Protestants	...	369
5. Roman Catholics	...	124
6. Others	...	422

Different Missionaries have supplied an account of their activities which is briefly stated hereunder.

Church of Scotland Mission, Jammu.—This mission maintains an Anglo-
797 Vernacular Middle school wherein the number of students has increased from 165 in 1921 to 296 in 1930. Since 1925 the Scout Movement has added a new phase to the activities of the school. Scouts also pay visits to the depressed classes—the Dooms and the Meghs where educative talk and propaganda work is carried on in connection with Hygiene. The school also maintains a dispensary. There are groups of Christians at Samba, Udhampur, Ramnagar and Reasi, and a strong feeling has been created against evil habits such as gambling etc.

2. A note on the activities of the Church Missionary Society Srinagar for the decade (1921-1930) by Reverend Canon C. E. Tyndal-Biscoe, M. A., Manager shows that the society maintains 6 boys schools, two of the Primary standard, two of the Middle standard, and two High schools one in Srinagar and one in Anantnag; and the Church of England Zenana Missionary Society also runs two girls schools at Srinagar and has recently opened one at Anantnag. The number of boys admitted during the decade was 6,807 out of which 287 passed the Matric and 966 the Middle standard examination. Apart from the educational activities the students render considerable social service of which the following record

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

one whose boundary with the Outer Hills is so well defined as is the case on the east. 133X

As so much time has been spent over the eastern tract, I will now do little more than point out where on the west similar spaces occur.

Just west of the Chināb, behind Paunī, a ridge, which corresponds to the one we traced as far as that river from the east, rises suddenly and towers above the Outer Hills which lie to the south of it. This is called Dragarī Thār, being sacred to a devta[1] whose name is Dragar. The south face of it is a great escarpment; it has a line of precipitous limestone cliffs, of which the part vertical is about 1000 feet, and far down beneath that a talus-slope continues; the ridge is narrow and the ground inclines quickly, but not precipitously, down to the north. [778]

Looking in that direction from the summit, we get a general view of this mountain-tract which shows it to have the same characters as that around Rāmban and Bhadarwāh. We see a number of ridges, some parallel for a short distance, some branching, spreading out in innumerable spurs in every direction. The lower parts are dotted with chīl-trees and with patches, or, as they appear in the distance, specks of cultivated ground. The higher ridges bear thick forest of the other pine. These mountains are in the tract called Budil, which is drained by the Ans River. I have never been over it, but, from accounts, believe it to be very similar to what was described behind Rāmban, and to have for inhabitants the same Pahārī race. Beyond appears the snowy Panjāl, the southern boundary of Kashmir, which at this part is a complete ridge, nowhere broken by a gap, only jagged by rocky peaks standing up out of the snowy mass. In the beginning of May, when I saw the range from this spot, snow was covering a great vertical height of the mountains, but by August or September all melts away, except a few beds that have collected to a thickness by snow-slips.

The neighbourhood around Dragarī Thār produces iron, which is smelted by the caste called *Dhiyār*. These men, at the starting of a new furnace or the beginning of any other important business, go to a spot on the ridge where there is an altar raised 326 776 [564] 782

1 [illegible] a Hindu god -- [illegible]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

326 to the devta Dragar, and there sacrifice. They kill a goat
776 and burn some *ghī* before the altar. The ghī burnt, they eat
782 the goat themselves, not, I think, sparing even the head to the flames. The iron spoon the ghī was burnt in is left. There were something like a hundred iron spoons accumulated, and around some iron tridents were placed, and a collection of strangely-shaped stones.

133+ The next part that I know of these mountains is the country between Rājāorī and the Pīr Panjāl Pass. If we leave the main road to Kashmir and go up the Darhāl valley, we find ourselves at first between hills of the character of those which we have classed as "Outer Hills," but in about six miles they take the character of those of the "Pahār;" this is partly due to change of geological formation—for we have here come upon older rocks—and partly to increased height. The slopes are more continuous; they are unbroken by parallel jutting beds; their surface is better suited for the growth of forest trees. At the village called Barī Darhāl, a few miles farther up, we are quite among mountains of this kind; they are all clothed with thick wood, in the lower part of deciduous trees, while, above, the forest suddenly changes to fir, which extends far up the slope till replaced at the last by birch. These mountains belong to the Ratan Ridge, which not far from here branches from the Panjāl Range; the ridge itself, with its spurs and the space included between it and the high range, extending towards Pūnch, make another wide tract of "Middle Mountains." We shall come again to the Ratan Ridge on our march to Kashmir.

There is another long ridge, similar in many respects to the Ratan Ridge. It branches off from the Panjāl Range farther to the north-west, and runs in a general way from east to west, for 50 miles straight, or nearly 70 measured along its course. This, with its branches and spurs, occupies an area between the latitude-parallel of Pūnch and the Jhelam river, which area also we must count to belong to the tract.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

361 building; this must have been a predisposing cause of the lateral
346 shifting of some of the stones one upon the other which is to be
341 observed, the moving cause being, I take it, earthquakes. The other neighbouring ruins have a great resemblance to this first, but they are not all three equally ornamented.

[776] These old temples, though clearly devoted to the same worship as what is now followed—Ganesha for instance, the elephant-headed god, being among the prominent figures—are quite neglected by and hardly known to the people around.[1] But we will now go to a spot that is in the bloom of repute as a holy place, that is resorted to on certain days both by the people of the hills and by many from afar.

361 This is *Parmandal*, a place of pilgrimage that the Hindūs visit
783 for the purpose of obtaining a moral cleansing by bathing in its
788 waters. It is situated in a nook among the low hills, far up one of the ravines that drain down to the plain. I went there with the Maharaja when he and all his Court made the pilgrimage—if so it can be called—on I forget what special day. It is two marches from Jummoo, and we went with a large camp, nor were we intent wholly on the religious ceremonies, for on the way the jungles were beaten and some good pig-sticking rewarded us.

We entered the hills by the winding valley of the Devak stream, the name of which denotes a sacred character. We encamped at Utarbain, which is a place but next in religious importance to the one that was our goal; here were two gilt-domed temples surrounded by cells for Brahmans to live in. The Maharaja gave food this day to all Brahmans who might come; a large number were collected in the quadrangle to partake of it, and presents were given—quantities of flour and other provisions, and money as well—to those Brahmans who permanently stay here. From Utarbain we made the journey to Parmandal and back in an afternoon; we continued up the sandy bed of the same stream; as we went on the valley became more confined and its sides more rocky; thus winding up we suddenly came at one of the turns in sight of a strange collection of buildings strangely situated. A double row of lofty and handsome buildings with

[1] [i.e. temple ruins in the town of Babor--Analyst]

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

nought but the sandy stream-bed between them; there was the chief temple with a fine façade, and, behind that, numerous domes, one gilt one conspicuous; most of the others are houses built by the courtiers of Ranjît Singh, who was attached to this place and occasionally visited it; they are now inhabited by Brahmans. 361 783 788

The whole place was alive with people who had come to bathe and to worship; booths and stalls, as for a fair, had been put up in the middle of the sandy space; the picturesque buildings, backed close by sandstone rocks, and the crowds of cheerful pilgrims, made a gay and pretty scene. It is only for a short time after rain that a stream flows over the sands, now they had to dig two or three feet to reach the water; numbers of holes had thus been made, and the people scooped up enough water to bathe themselves with; the atoning power of such a ceremony is considered in these hills to be second only to that of a visit to Haridwâr on the Ganges. [312]

A journey of not many miles from Parmandal, but by a rugged path over difficult hills, would bring us to the two strange little lakes named *Saroin Sar* and *Mân Sar*, the latter word of each name being the one used for "lake." They are 8 or 10 miles apart, but are on about the same strata, and are each about 2000 or 2200 feet above the sea, being situated somewhat high on or between the parallel ridges. 133x

Saroin Sar may be said to cover a kind of platform, from which on two sides the ground falls rather steeply, while on the other sides are low hills; the lake is about half a mile long and a quarter of a mile broad, a pretty spot; mango trees and palms adorn its banks, and cover thickly a little island in the centre; while the sandstone hills round are partly clothed with brushwood, and shaded, though lightly, with the bright loose foliage of the long-leafed pine.

Mân Sar is a larger lake, perhaps three-quarters of a mile long and half a mile broad; it is in a very similar position, at a high level, and nearly surrounded by hills, but at one side there is a great descent into a steep valley or ravine.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

000 At Bandipur we were met by two officials of the Kashmir State, who had been deputed to accompany me—the one with strict injunctions never to lose sight of me for a moment wherever I might go, the other with orders to see me as far as Gilgit. A guard of twenty Kashmir sepoys, Dogras of one of the best regiments, had also been told off as my escort. I had, in addition, four Pathan orderlies belonging to my regiment, the Central India Horse. They were picked men of tried gallantry, true as steel, worthy of the implicit trust I placed in them. The baggage of the party was carried by coolies, the roads not being suitable for animal transport.

787 The second of the Kashmir officers was a charming companion, a Hindoo gentleman of the old school, who had passed much of his life at the Kashmir Court. Bright, always cheerful, with a supreme contempt for the savage people among whom we were to spend our time, and also it must be allowed for the beauties of their wild country, he invariably saw the amusing side of life, and was ready to extract some fun out of the difficulties and mishaps of frontier travel. We became the greatest friends, and spent hours in endless talk. The last time I saw him his humour was a trifle gruesome. He came to take leave of me, and told me with much glee how the Brahmin astrologer whom he had consulted about his return to Kashmir had fixed the lucky day for his start, but had not been able to foresee his own departure on a longer journey. The unfortunate man had died of cholera that morning.

487 193 197 From Bandipur the road runs straight out of the valley over the Tragbal pass, the highest point of

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir A V1

361 building; this must have been a predisposing cause of the lateral
346 shifting of some of the stones one upon the other which is to be
341 observed, the moving cause being, I take it, earthquakes. The other neighbouring ruins have a great resemblance to this first, but they are not all three equally ornamented.

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783 for the purpose of obtaining a moral cleansing by bathing in its
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We entered the hills by the winding valley of the Devak stream, the name of which denotes a sacred character. We encamped at Utarbain, which is a place but next in religious importance to the one that was our goal; here were two gilt-domed temples surrounded by cells for Brahmans to live in. The Maharaja gave food this day to all Brahmans who might come; a large number were collected in the quadrangle to partake of it, and presents were given—quantities of flour and other provisions, and money as well—to those Brahmans who permanently stay here. From Utarbain we made the journey to Parmandal and back in an afternoon; we continued up the sandy bed of the same stream; as we went on the valley became more confined and its sides more rocky; thus winding up we suddenly came at one of the turns in sight of a strange collection of buildings strangely situated. A double row of lofty and handsome buildings with

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1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

nought but the sandy stream-bed between them; there was the chief temple with a fine façade, and, behind that, numerous domes, one gilt one conspicuous; most of the others are houses built by the courtiers of Ranjît Singh, who was attached to this place and occasionally visited it; they are now inhabited by Brahmans.

The whole place was alive with people who had come to bathe and to worship; booths and stalls, as for a fair, had been put up in the middle of the sandy space; the picturesque buildings, backed close by sandstone rocks, and the crowds of cheerful pilgrims, made a gay and pretty scene. It is only for a short time after rain that a stream flows over the sands, now they had to dig two or three feet to reach the water; numbers of holes had thus been made, and the people scooped up enough water to bathe themselves with; the atoning power of such a ceremony is considered in these hills to be second only to that of a visit to Hardwâr on the Ganges.

A journey of not many miles from Parmandal, but by a rugged path over difficult hills, would bring us to the two strange little lakes named *Sarsin Sar* and *Mân Sar*, the latter word of each name being the one used for "lake." They are 8 or 10 miles apart, but are on about the same strata, and are each about 2000 or 2200 feet above the sea, being situated somewhat high on or between the parallel ridges.

Sarsin Sar may be said to cover a kind of platform, from which on two sides the ground falls rather steeply, while on the other sides are low hills; the lake is about half a mile long and a quarter of a mile broad, a pretty spot; mango trees and palms adorn its banks, and cover thickly a little island in the centre; while the sandstone hills round are partly clothed with brushwood, and shaded, though lightly, with the bright loose foliage of the long-leafed pine.

Mân Sar is a larger lake, perhaps three-quarters of a mile long and half a mile broad; it is in a very similar position, at a high level, and nearly surrounded by hills, but at one side there is a great descent into a steep valley or ravine.

1; Drew G-2 (1862-1872) 1875 AVI Kashmir AVI

As to religion, all I have met—all who live within these territories—are Mussulmán. 563

VALLEY OF THE CHENAB.

In reaching Bhadarwáh we had entered that portion of the Middle Mountain region which drains directly into the Chináb, and we will now take a general view of the country that constitutes the valley of that river, so far as it flows in this particular mountain-tract. 133

The Map shows that the ridge we last crossed stretches from near Bhadarwáh in a direction a little north of west for more than 50 miles, as the crow flies, while the length measured along its sinuosities would be a good deal more. Points on this ridge are 12,000 feet high, but 10,000 is its more general elevation. While the higher parts are rocky, other portions of its summit are rounded and grass-covered, with rocks showing only here and there. At the western end, towards Bhát, the slopes of it are steeper and the edge narrower. The rock that composes it at this part is a massive and hard limestone. Near here a short branch goes off towards the plains, which culminates in a peak, that, viewed from below, shows a very marked triangular form, and is flanked by two others of similar shape. This bears the names of Trikúta and of Devi Thár; near its summit is a spot that is a place of pilgrimage much resorted to by Hindús from the Panjáb. In the beginning of the hot weather one every day saw passing through Jummoo numbers of people from the plains, mostly of about the rank of shopkeepers, on their way to this place, with their wives and families, the women mounted astride on a pony and supporting a child or two. An excursion of this sort for them corresponds to our trips to the seaside; and if they meet with more fatigue and rough work in the journey through the hills than is suitable to a pleasure trip, then the religious object of the journey enables them to bear disagreeables, which with us would likely be the cause of unrelieved grumbling. 788 484

From that long ridge branch out towards the north a number of spurs, which, like what they branched from, have but narrow 133

1: Drew G-3 (1862-1872) 1[illegible]5 AVI Kashmir AVI
Ld. Tibetans AJ4

K 133

towards the south; a smaller, steep, stream comes down from the north-east, while right in front of us as we come up from Sonámarg is a great precipitous rocky mountain, which I have tried to represent in the annexed sketch.

VIEW APPROACHING SÍNTAL.

K 788

A road leads up the valley of the main stream to Amar Náth, a noted place of pilgrimage for Hindús; the pilgrims, however, approach it from the other side, from the direction of Pailgám, crossing a Pass to reach it, as the route by this Sind Valley is apt to be made impassable in summer by the rising of the river waters.

THROUGH THE PASS TO DRAS: TWO MARCHES.

WT 153

We follow the valley of the smaller stream that comes down from the north of east; after a short distance we see that it comes out of a narrow steep-sided ravine which has a considerable fall; to follow it up through the ravine would lead us direct to the

from Gulmarg, affords a glorious view of Kashmir Valley 361
and its surrounding mountain ranges including Nanga 485
Parbat. It is 1,600 feet higher than Gulmarg and can 133
be reached by a rough pony track through forest area. Towering over Khilanmarg is Affarwat, 14,000 feet above the sea level. It has a picturesque blue lake. One can ride to Khilanmarg and thence climb Affarwat on foot. Gulmarg has been developed as a modern hill station and continues to attract visitors, mostly Europeans, in increasing numbers, in the summer. It also attracts ski-ing enthusiasts in December, January and March each winter, when meetings are arranged by the Ski Club of India.

Toshmaidan.—This can be reached by three marches from Gulmarg, and is one of the most beautiful *marg* (literally meadows or pasture lands) of Kashmir. The path is steep, but fit for ponies.

Ganderbal.—This is a small village on the banks of the Sindh river at a distance of 13 miles from Srinagar, and 5,220 feet above the sea level. Visitors generally stay in boats moored along the river. By road it is half an hour's drive from Srinagar. As in Pahalgam and Gulmarg, there are here post and telegraph offices, the Government dispensary and a police station. The Sindh river and its tributaries in Ganderbal supply fish in abundance. Ganderbal is the starting point of excursions to famous places like Sonamarg, Baltal, Zojila mountain, Lake Gangabal and the Harmukh mountains.

Sonamarg.—This glacier valley is at a distance of 51 miles from Srinagar, and is 8,750 feet above the sea level. It presents one of the finest pieces of scenery in Kashmir and is noted for its bracing climate. A portion of the road [491] to Sonamarg is metalled and the remaining is a fair-weather motor road. Large camping grounds are available in the valley. The famous Sri Amarnath cave and the Kolahoi glacier in the Liddar valley are accessible from this place also. Snow trout are available in the river at Sonamarg.

Gangabal.—This glen is about 11,720 feet above the [783] sea level and contains an attractive lake. On one side of the lake rises the towering peak of Harmukh (16,900 feet). It is a place of pilgrimage for Hindus.

485 the sea level. It is situated at a distance of 42 miles
361 from Batote on the Banihal Cart Road, and a fair-weather motor road from this place to Bhadarwah has been constructed recently. The climate of the place is very cool.

Batote.—This is a hill station on the Banihal Cart Road at an altitude of 5,116 feet above the sea level, and at a distance of 78 miles from Jammu. It has a natural sanatorium surrounded by pine trees.

Kud.—This hill station with an altitude of over 5,700 feet above the sea level is situated on the Banihal Cart Road, at a distance of 66 miles from Jammu. It commands picturesque scenery. During summer months, it is an ideal hill station for the people of Jammu Province and the neighbouring areas in the Punjab.

Sanasar.—Sanasar is a beautiful valley at the top of Batote Range and is a good health resort. A fair-weather motorable road has recently been constructed from Patni top to provide easy access to this place.

788 Besides, there are a number of places of pilgrimage
491 both in Jammu and Kashmir, which attract a large number of people. Sri Amarnath cave in Kashmir situated at an altitude of 12,729 feet above the sea level, is an all-India Hindu shrine and attracts pilgrims from places far and near every year. The road from Srinagar to Pahalgam, about 60 miles, is metalled, and thence there is a ponyi road of about 27 miles to this cave. Sri Vaishno Deva in Reasi Tehsil in Jammu Province similarly attracts large number of pilgrims every year. The road is open to motor and lorry traffic as far as Katra, and from that place, the cave can be approached by ponies or mules. Harratbal, at a distance of about 5 miles from Srinagar, has a shrine of Muslims associated with the holy Prophet. The shrine is approached both by a metalled road and Lake Dal and attracts many Muslim visitors.

000 The Jammu and Kashmir State provides a vast field for men of different tastes and interests. The holiday-maker finds in Kashmir the chief garden of Asia, with scenery hardly surpassed anywhere else in the world. For the lover of sport a wide range of game is available. The botanist and the zoologist have here a great wealth of flora and fauna. The lovely glens and the shaded mountain spurs in their picturesque settings provide an inexhaustable theme to the genius of the poet and a background for the contemplation of the philosopher. For the

6:Spate N-4 (no date)1954 AW1 India
Kashmir
AW1

132 Baltistan, the country between the Nn Shigar and the Nubra, is slightly
136 more favoured than Ladakh, with *c.* 6 ins. precipitation and more glaciers; but it is still very harsh. The valleys at 8000–10,000 ft have a few patches of pine and deodar on the slopes, willow and poplar along the streams.
241 Agriculture depends on the snow, which lies from mid-December to mid-March; in winter many villages are reached by the sun for barely an hour or two a day, but in summer the heat in the narrow rock-walled valleys—especially around Skardu—is intense. The usual crops, with ordinary and naked barley prominent, are grown, a spring and an autumn crop where water is sufficient. Lucerne, carefully tended, is important, but except for intensive manuring of the sandy soils farming is extremely primitive, and rotations unknown. The hot summer enables a wide variety of fruits—peaches, melons, grapes, above all apricots—and even a little tobacco to be grown. But the absence of the demographically restrictive social institu-
[316] tions of Ladakh keeps the Baltis miserably poor. Here and there washing for alluvial gold eke out incomes a little, or at least enables revenue demands to be met.

241 To the E conditions get progressively worse. Around Pangong there are
361 a few fields of barley and peas on the fans at 14,000 ft or a little more; at Tankse "the few houses that constitute the village seem to hide behind a little grove of willow trees planted on one side of a stream, as if these trees were the greatest treasure of a place that wished to put up a brave front, a green and damp façade, to the hostile dry world before it". But on the
136 plateaus NE of Pangong even pastoralism is difficult. The Chang-chenmo Valley has some vegetation: tamarisks on the floodplain, *burtse* on the slopes, and just below the snow-line some flowering plants and patches of grass,
[133] shared by tame yaks and wild asses. Here and there hot springs "water the gravelly plains into producing a little green grass . . . so precious that each patch has a name." [44]

439 Yet this most negative of regions has its place in human history. The old trade to Yarkand and Kashgar is dead or dying, but at the hands of man himself: politics in Sinkiang and Kashmir are responsible for its decay, not the desolate leagues of rock and ice nor the murderous winds of the Karakoram. The passes are open for only five or six months of the twelve; but over them, carried on yaks or even sheep, travelled jade, hemp, and silk from China; from India goods from the bazaars of Srinagar and Amritsar,
788 sugar and salt; borax from the dead lakes of Rupshu. Goods of less bulk, but to many of highest value, also traversed this, one of the strangest pilgrim routes of the world. Chinese disciples of the Enlightened One, seeking the shrines of Peshawar and Sarnath and Buddh Gaya or the libraries of Taxila, fought their bitter way over these savage gables of the world; and here too came Christian men, perhaps fleeing from the tide of Islam, per-

[44] Hutchinson, *op. cit.*, 106–07, 128–38. For the facts of the next paragraph, *ibid.*, 108–11.

6:Spate N-4 (no date)1954 AW1 India AW1 Kashmir AV1

K 788

haps couriers of long-forgotten churches. The great boulder of Tankse bears cryptic testimony to other changes than those of climate. A cross and a long inscription in Soghdian tell of the passage of a Nestorian Christian on the road to Tibet; two words, one unique and untranslateable, of Tokharian also carry the sign of the cross. On another face of the rock the name of Jesus lies among the symbols of Buddhism, dated in the Tibetan manner 'the year of the earth-tiger'; but what year, what century even, cannot be told. Can there be in the world a monument more moving than this rock, in solitude and mystery eternally spelling out its riddle of men who came this way on errands for ever unknown, and rested awhile, and are no more?

BIBLIOGRAPHICAL NOTE

I 113

The Himalayas have attracted a voluminous literature, and this is especially true of Kashmir, the Karakoram, and the greater peaks. Much even of the mountaineering narratives is of little geographical value; exception must be made for the records of the Italian expeditions, especially that of de Filippi on which Dainelli did his admirable glaciological work; but this I know only through de Terra. It is regrettable that, except for Heron's geological contributions, the official *Sketch of the Geography and Geology of the Himalaya Mountains and Tibet* (Hayden, Burrard, and Heron, ND, 2nd ed., 1933) shows a less than modest acquaintance with modern geographical ideas, and, while it contains an immense mass of facts, is perhaps the most incoherent scientific work ever put out by authorities of repute.

Of the travel books, those of Huntington and Dainelli are perhaps the most useful; mention may be made of E. O. Lorimer, *Language Hunting in the Karakoram* (1939) and F. Younghusband, *The Heart of a Continent* (1896). *The Geographical Journal* contains many papers, of which those dealing with the Karakoram are the most important (see note to Ch. I above). In the *Himalayan Journal* Professor Kenneth Mason's glaciological studies are especially valuable. Among papers not cited in the text are D. N. Wadia, "The Geology of Poonch" (*Mem. GSI* LI (1928), 185–370), and "Note on the Geology of Nanga Parbat" (*Rec. GSI* LXVI (1932–33), 212–34); and de Terra's important general paper "Himalayan and Alpine Orogenies" in *Report of the XVIth International Geological Congress*, Vol. II (1936), 859–72.

A special word is due to three remarkable books. H. de Terra and T. T. Paterson, *Studies on the Ice Age in India* (Carnegie Institution of Washington, 1939) is indispensable, not least for its splendid series of 56 plates and 193 text figures. In an unclassifiable class is G. E. Hutchinson, *The Clear Mirror: A Pattern of Life in Goa and in Indian Tibet* (Cambridge, 1936): a mannered but beautiful style, an extraordinary range of allusion, and careful scientific observation combine to form a strange but wholly satisfying work of art. Less mannered but as lively and ranging perhaps even wider is Tom Longstaff, *This My Voyage* (1950).

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

of hills, such as we have all along called the "Middle Mountains"; at Thanna we have reached to the foot of the slope of the Ratan Ridge itself. 133 487

In the march from Thanna to Baramgalla we go over the Ratan Pīr.* It is a good steep pull to reach the summit, which is 8200 feet above the sea; there is hardly any depression in the ridge at that spot. On some of the slopes the mountain is thickly covered with forest, a forest of much variety and beauty. Box grows here largely; it is cut and sent to the towns, where it is mostly used for making combs. On the higher parts of the ridge one meets with numbers of the great black and grey monkey, called *langūr*. [136] [137]

From the Ratan Pīr one looks north and north-eastward on to the Panjāl Range, and obtains grand views of its mountains. The descent also gives beautiful prospects, both of near forest views and of the more distant hills. The road is rough and difficult; one's pony, that was useful for the ascent, had best be allowed to go down the hill without a rider.

Baramgalla, which is the halting-place, is in the valley of the stream that rises near the Pīr Panjāl, and with many others goes to form the Pūnch River. It is shut in closely by spurs of the hills.

The next march, from Baramgalla to Poshiāna, is along the bottom of the narrow valley, among the large rounded stones of

* In these hills the word *Pīr* has come to be used more or less generally for Pass. The history of its acquirement of this meaning I conceive to be this. *Pīr* in Persian means first, *old*, or *an old man*, and thence a saint or *faqīr*. It is common for faqīrs to establish themselves on Passes for the sake of contemplating the works of God and of receiving the alms of travellers; when any noted holy faqīr died on a Pass, the place became sacred to his memory, and was often called after him, his title of *Pīr* being prefixed; at last it became so common for every important Pass to have a name beginning with *Pīr* that the word acquired the secondary meaning of Mountain Pass. 792 778 103

Ratan Pīr must be called so after one Ratan, which is a man's name among the Hindūs. As to Pīr Panjāl, the latter of the two words is applied to a great mountain ridge, at all events to the one we are coming to, I am not sure whether it is a general word for a range in any language. Pīr Panjāl now means simply the Pass of the Great Range. There was, however, at one time a faqīr who lived on it and bore the title of Pīr. Bernier, who crossed in Auranzeb's time, says there was a hermit on the Pass who had resided there ever since Jehāngīr. Bernier wrote this in 1665. Jehāngīr reigned from 1605 to 1628; by this the hermit would have dwelt there thirty-seven years at least. I imagine it was from him that the Pass acquired the first word of its present name.

sect instead of Arya Samaj, yet the returns of schedules showed a great preponderance of entries like Samaj, Arya, or Mahasha and it was only in the case of intelligent persons that the entries of Vedic Dharma were found recorded. 795

Separate enquiries were made from the various local branches regarding their activities during the decade but upto the time of writing responses were received only from Mirpur and Srinagar which show that a girl school having a building of its own and a small library is being run by the Mirpur Samaj which has also reclaimed 2,500 Chamars while the Srinagar Samaj is engaged in social and educational propaganda. It maintains a girl school of the middle standard in a building of its own wherein the number of students swells to about 100 in summer. There is a Rainawari Arya Samaj Vanitashram where widows are given lessons in the three Rs and are also taught embroidery and weaving work to enable them to earn a living. The Samaj celebrated half a dozen widow remarriages and is doing propaganda work to break down the opposition. 794

305. Depressed Classes.—His Highness the Maharaja Bahadur had thrown open the public wells and schools and colleges to the untouchables long ago but to complete the work of their social equalization and uplift, he has very recently made an announcement throwing open all State temples and Devasthans to the depressed classes for 'Darshan' and prayer and this has ushered in a new era in the orthodox Hinduism of the State which will soon adapt itself to the changing conditions and it is hoped that the depressed classes will no longer show an anxiety to stand out of the ranks of the orthodox Hinduism. It is to be seen whether with the fresh stamp of touchability and equality the orthodox Hinduism will be able to recoup its numbers although there seems little doubt that further migration from the Brahmanic into the Arya Samaj would materially cease. 657 178

306. Islam.—Mohammedanism is a monotheistic religion believing in the unity of God, in Mohammed as his messenger and prophet, in Quran as his scripture, in the existence of angels, predestination and resurrection. It also enjoins the performance of some cordinal duties *viz.* "the Saalt (daily prayers), the Saum (fasting in the month of Ramzan), the Haj (Pilgrimage to Mecca) and the Zakat (allotting a certain proportion of ones' income for charitable and religious purposes)". It is readily distinguishable from Hinduism as it has a definite creed and an intensely proselytizing mission, its followers in India as well as in Kashmir being made up of foreign immigrants and by conversions from Hinduism. The Muslim population of this State consists mainly of local converts from all castes, *i. e.*, Brahmans, Rajputs, Vaishyas and Shudras who passed into the Muslim ranks at various periods of history. The Imperial Table XVII shows that under Muslims also there are found a number of Hindu castes such as Jats and Rajputs in the Jammu Province, and Bats, Dars, Rainas and Pandits in the Kashmir Province some of whom upto this date retain most of their old ceremonies and customs. The Muslim Rajputs of the Jammu Province still observe the endogamous and exogamous marriage groups. The institutions of child marriage, prohibition of widow re-marriage and payment of fee to Brahmans at marriage show the close affinity in which they still stand to their Hindu brethren. In Kashmir the visitors are quite familiar with the famous shawl merchant Nurdin Pandit the first half of whose name is Muslim while the suffix is purely Hindu. In Ladakh and Frontier Illaqas the inhabitants who were formerly Budhists of the local Mangolian race were muslimised in a wholesale manner although some of them in Ladakh still observe some Budhistic customs. They freely drink chhang—the Budhist beverage and the worship of Budhist Devata Rahto is also performed by some classes. 779

The total Muslim population as enumerated at the present Census is 2,817,636 persons against 2,548,514 of the 1921 Census the increase amounting to 10·5 per cent. againt 5·1 per cent. of the previous decade which shows a very satisfactory record. Their proportion per 10,000 of the population has also risen from 7,675 to 7,727. The Subsidiary Table I shows that amongst the Natural Divisions the percentage variation continues to be the highest in the Kashmir Province (11·6) as at the last Census which establishes the high fecundity of the Kashmiri 162

1/2 [Errata: cf. category 116, p. 330 for corrections—Analyst]

*162 Muslims. The increase in the Sub-montane Division which comprises the State tehsils situated alongside the Punjab plains is also good (.11 per cent.) while the Indus Valley is responsible for 5·9 per cent. only.

*162 795 **307. Muslim Sects.**—At this Census a return of sects was also taken and accordingly the marginal Muslim sects were returned in the State whose strength is also given against them. The Subsidiary Table V which gives the distribution of these sects by provinces shows that Sunis muster strong in Jammu and the Kashmir Provinces while Shia influence is predominent in the Frontier Districts which also form the chief centre for the Nur Bakshi sect of Ladakh and Molayis of Gilgit. The denominations of Ahl-i-Hadis, Hanfis and Ahmadis are sprinkled over the Jammu and Kashmir Provinces while 198 Qadianis are all located in the Jammu Province. For the historical origin of these sects and their tenets and doctrines a reference is invited to the Census Report of the State for 1921.

Muslim Sects.		Population.
All sects	—	2,817,626
Sunni	..	2,231,480
Shia	..	301,758
Molayi (Shia)	..	30,302
Nur Bakshi	..	41,750
Ahl-i-Hadis	..	8,777
Hanfi	..	4,108
Ahmadi	..	3,148
Qadiani	..	198
Sufi	—	3

794 *Muslim Associations*—A High school and a number of Middle and Primary schools are run by Anjuman-i-Nasrutul Islam Srinagar while Anjuman-i-Hamadani and Anjuman-i-Imamia also have a Middle school each. Besides the above a Maktab is supported by Anjumani Ahl-i-Hadis. The Anjuman-i-Islamia Jammu maintains a High school for boys and a Middle school for girls at Jammu both of which are in receipt of the Government grant-in-aid. One Boarding House and one Orphanage are also supported by its funds.

779 **308. Sikhism.**—The term Sikh is derived from the Sanskrit word meaning a disciple. The faith is founded upon the teaching of Guru Nanak but the separate place in the category of religions was granted to it by Guru Gobind Singh who organized the Sikhs into a nation by imposing upon them certain rules of conduct and a definite rite of initiation (*Pahol*). The Sikhs are monotheists and reverence the Granth Sahib which contains the utterances of Nanak and other Gurus. At the same time they believe in the Hindu doctrine of metempsychosis or transmigration of soul, and Karma, and in the three modes of attaining union with the supreme being; and consequently many of their religious ideas are borrowed from Hinduism. Their two principal sects are the Keshdhari (those who wear long hair on the heads) and the Sehajdharis (those who do not) while Akalis are also coming into eminance since the Gurdwara movement. The other sects recorded at this Census are Namdharis, Sanatanis, Narankaris, of which the details may be seen in Subsidiary Table V at the end of this chapter.

*162 Introduced originally from the Punjab during the Sikh rule due to the intercourse that this State is known to have had with the Sikh court at Lahore, the community counted 11,399 souls all-told at the 1891 Census: it grew to 31,553 in 1911, to 39,507 in 1921; and has at this Census attained a population strength of 50,662. Their proportion per 10,000 of the population has grown from 45 in 1891 to 138 in 1931 and amongst the four principal religions Sikhism has shown the greatest increase of 28·2 per cent. at this Census. Amongst the provinces the greatest increase 77·8 per cent. has been reported from the Sub-montane and the Semi-mountainous Division where they have increased from 8,763 to 15,593 not mainly due to natural increase but also due to conversions made from amongst the lower classes of Hindus. The chief cause of their abnormal increase lies in the definite line drawn between the Sikhs and the Hindus at this Census. While formerly it was possible for a Sikh to show himself both as Hindu as well as Sikh but this was strictly forbidden under definite instructions of the Census Commissioner for India under which Sikh and Hindu were to be regarded as mutually exclusive terms. The enumerator was to give an option to every Sikh

1: Drew G-8 (1862-1872) 1875 AV1 Kashmir AV1

563 are not, very strong in their faith; they retain many Hindū fashions, and some even have an idol in their house. Till quite lately it was their custom to marry Hindū women of the same caste, and these remained Hindū, and did not adopt Muhammadanism. This is no longer done; but when I was in the country some women of that sort were still alive.

[795] The Faith Map 1/1 shows, within the area of Chibhāl, a few patches of the colour that represents the Sikh religion. Some villages near Muzafarābād are inhabited by Sikhs; they are settlements, two hundred years or so old, of people of that sect from below.

1/1 [Cf. category 11b, End Map V -- Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

197 563 Thus we have mapped five tongues of undoubtedly so much difference between each other as to deserve the name of separate languages, not merely of dialects. Of each, with the exception of Kashmīrī, there are dialectic subdivisions, but these I have not attempted to map; I have here represented the great and striking divisions only.

FAITH MAP. 1/A

563 779 795 There are four religions, the geographical distribution of whose followers is represented on this map. Only three, indeed, are of much importance as regards this country. These are the three wide-spread religions of Buddhism, Hindūism, and Muhammadanism. The fourth is the Sikh sect of the Hindūs, which is very sparingly represented.

The Buddhists comprise two out of the three Tibetan races who were represented on the Race Map—the Chāmpās and the Ladākhīs. They comprise also the inhabitants of several Dārd villages, who, while retaining certain rites of their own, have adopted Buddhism. It should be noted that not only those Dārd villages follow this religion who, it was shown, have acquired the Tibetan tongue and lost their own, but several others also who retain their own Dārd speech.

The Muhammadans include the Baltīs, who, as before said, are but Ladākhīs converted to Islām; nearly all the Dārds; the Kashmīrīs (taking them generally); and the Chibhālīs.

Of the Hindū faith are the Pahārīs and Dogrās.

Of Sikhs but very few are to be met with in these territories. There are some villages of comparatively old colonisation in the Jhelam Valley—more probably than I have marked, but only of those have I a record; and there is a Sikh temple and *Granth* or Book on the banks of the Chīnāb.

563 779 It is the case that within the Hindū area are many Muhammadans, not only colonies from other races, but also natives of the same part who have at different times been converted; this is especially the case in the towns. I have not attempted to represent these exceptions on the map, but have remained content with

1/A [Cf. category 116, End Map V--Analyst]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

000 spatching a mission to Chitral in accordance with the wish of Afzul-ul-Mulk, who seemed to be establishing his power firmly throughout the country. My unlucky friend Nizam-ul-Mulk was a refugee in Gilgit, and his affairs required delicate handling; and last, but not least, the Indus valley tribes were uneasy.

563 631 A word of explanation as to the position of these tribes and their relation to Kashmir may not be amiss. Looking down the Indus from Bunji, there were on the right bank of the river three independent Shin republics—Gor, Darel and Tangir; on the left bank, some forty miles below Bunji, was the Shin republic of Chilas. The Chilasis had been confirmed disturbers of the peace of old, and had raided into Kashmir territories much to the detriment of the valleys between Astor and Kashmir proper, some of which had been practically ruined and depopulated in consequence of their incursions. In 1855 the Kashmir Durbar had in retaliation invaded Chilas and captured the principal fort. Since that time the Chilasis had been tributary to Kashmir, and an agent [164] of the Durbar's had resided amongst them. The fighting strength of the tribe was estimated at between two and three thousand men, but the calculation was too high, for the race had suffered very severely of late years from the ravages of [795] small-pox. The Chilasis were bigoted Sunni Mahomedans, much under the influence of the [361] Mullahs from Swat who visited the country. Gor, the smallest of the republics, lay nearest Bunji, and was a group of village forts perched thousands of feet above the Indus. The people were quiet and in-

795 *162

304. The Hindu Sects.—The sects of Hinduism being too numerous a complete record of population of all the different sects was not attempted this time and enumerators were instructed to confine themselves to three sectional denominations only namely the Brahmanic, the Aryas and the Brahmo. Out of the total 736,222 Hindus 642,273 belong to Brahmanic, 93,944 to Arya and only 5 to Brahmo. Of these two schismatic sects the Brahmos being too insignificant in number do not deserve much notice and the next sect *i. e.*, the Arya Samaj is a vigorously growing body and they present a record of phenomenal progress during the present decade. The sect was founded by Swami Dayanand Saraswati who opened the first branch of the Arya Samaj in 1875 and by the time of his death in 1883 the movement had gathered sufficient strength since the number of its branches in the Punjab and United Provinces reached over 300. The Arya Samaj introduced reforms of the most revolutionary character in the orthodox Hinduism of the old school. Believing in the central ideas of Monotheism and infallibility of the Vedas which are regarded as God's word it discarded a large number of old customs, institutions, beliefs and ceremonies and denounced in the strongest terms the worship of idols, performance of *Shradhs* and the distinction of caste by birth. It discouraged child marriages and encouraged widow re-marriages. It looks with favour on proselytization and has rescued Hinduism from the losses which it sustained due to the conversions to other religions. Through the activities of the Samaj all the masses with indefinite beliefs and depressed classes regarded as untouchables by the Hindus have found a new shelter under which they can escape the social degradation and at the same time remain under the banner of Hinduism. Having not a single follower at the 1891 Census the Aryas started with 79 followers in 1901 Census and increased to 1,047 in 1,911 and 23,116 in 1921 while at the 1931 Census their strength has reached 93,944 persons recording a decennial increase of 300 per cent. As will appear from the marginal statement activities of the Arya Samaj have been eminently successful in the Jammu Province where their strength amounts to 92,725 leaving a balance of 1,219 souls for the Kashmir Province, the Frontier Districts and the Jagirs of Poonch and Chenani. In the Jammu Province again the movement has taken deep roots in the Jammu and Kathua districts which being situated on the Punjab border easily come under the influence and compass of the Arya Samaj which has its centre at Lahore. Moreover, the Jammu Province generally and these districts particularly are permeated by a good proportion of the depressed classes like the Meghs, Dooms, Chamars and Basiths who readily avail of the *Shuddhi*, to cut off the shackles of untouchability and obtain a rise in social status like their brethren in the Punjab. The comparative figures of 1931 and 1921 for the five districts of the Jammu Province clearly show that in the Jammu district the Aryas have added 7 times to their original strength the total gain being 38,115 persons while in the district of Kathua their numbers have doubled and in Udhampur where the Arya Samaj at the 1921 Census had only 24 followers the strength has now reached to 17,641 persons. The Reasi and Mirpur have also shown good progress though the scope in these districts is not as great as in other districts where Hindus preponderate. The large increases, which are no gain to Hinduism since they have occasioned corresponding decreases in the Brahmanic Hindus, are due to the great propaganda and organization work of the Arya Samaj probably inspired from their central organization at Lahore under which printed slips were found in the hands of the members of depressed classes according to which they requested an entry being made in the schedules.

District.	1931	1921
Jammu . District ..	43,710	5,595
Kathua " ..	16,271	7,890
Udhampur " ..	17,641	24
Reasi " ..	7,611	6,513
Mirpur " ..	7,492	2,500
Total Jammu Province ..	92,725	22,524
Total State ..	93,944	23,116

795 Although according to the request of the community at the 1921 Census the Hidayat instructed the enumerators to accept Vedic Dharam as the entry of

[Errata: cf. category III, p. 330 for corrections -- Analyst]

sect instead of Arya Samaj yet the returns of schedules showed a great preponderance of entries like Samaj, Arya, or Mahasha and it was only in the case of intelligent persons that the entries of Vedic Dharma were found recorded. 795

Separate enquiries were made from the various local branches regarding their activities during the decade but upto the time of writing responses were received only from Mirpur and Srinagar which show that a girl school having a building of its own and a small library is being run by the Mirpur Samaj which has also reclaimed 2,500 Chamars while the Srinagar Samaj is engaged in social and educational propaganda. It maintains a girl school of the middle standard in a building of its own wherein the number of students swells to about 100 in summer. There is a Rainawari Arya Samaj Vanitashram where widows are given lessons in the three Rs and are also taught embroidery and weaving work to enable them to earn a living. The Samaj celebrated half a dozen widow remarriages and is doing propaganda work to break down the opposition. 794

305. Depressed Classes.—His Highness the Maharaja Bahadur had thrown open the public wells and schools and colleges to the untouchables long ago but to complete the work of their social equalisation and uplift, he has very recently made an announcement throwing open all State temples and Devasthans to the depressed classes for 'Darshan' and prayer and this has ushered in a new era in the orthodox Hinduism of the State which will soon adapt itself to the changing conditions and it is hoped that the depressed classes will no longer show an anxiety to stand out of the ranks of the orthodox Hinduism. It is to be seen whether with the fresh stamp of touchability and equality the orthodox Hinduism will be able to recoup its numbers although there seems little doubt that further migration from the Brahmanic into the Arya Samaj would materially cease. 657 178

306. Islam.—Mohammedanism is a monotheistic religion believing in the unity of God, in Mohammed as his messenger and prophet, in Quran as his scripture, in the existence of angels, predestination and resurrection. It also enjoins the performance of some cordinal duties viz. "the Saalat (daily prayers), the Saam (fasting in the month of Ramzan), the Haj (Pilgrimage to Mecca) and the Zakat (allotting a certain proportion of ones' income for charitable and religious purposes)". It is readily distinguishable from Hinduism as it has a definite creed and an intensely proselytizing mission, its followers in India as well as in Kashmir being made up of foreign immigrants and by conversions from Hinduism. The Muslim population of this State consists mainly of local converts from all castes, *i. e.*, Brahmans, Rajputs, Vaishyas and Shodras who passed into the Muslim ranks at various periods of history. The Imperial Table XVII shows that under Muslims also there are found a number of Hindu castes such as Jats and Rajputs in the Jammu Province, and Bats, Dars, Rainas and Pandits in the Kashmir Province some of whom upto this date retain most of their old ceremonies and customs. The Muslim Rajputs of the Jammu Province still observe the endogamous and exogamous marriage groups. The institutions of child marriage, prohibition of widow re-marriage and payment of fee to Brahmans at marriage show the close affinity in which they still stand to their Hindu brethren. In Kashmir the visitors are quite familiar with the famous shawl merchant Nardin Pandit the first half of whose name is Muslim while the suffix is purely Hindu. In Ladakh and Frontier Illaqas the inhabitants who were formerly Budhists of the local Mangolian race were muslimised in a wholesale manner although some of them in Ladakh still observe some Budhistic customs. They freely drink chhang—the Budhist beverage and the worship of Budhist Devata Rahso is also performed by some classes. 779

The total Muslim population as enumerated at the present Census is 2,817,636 persons against 2,548,514 of the 1921 Census the increase amounting to 10·5 per cent. against 5·1 per cent. of the previous decade which shows a very satisfactory record. Their proportion per 10,000 of the population has also risen from 7,675 to 7,727. The Subsidiary Table I shows that amongst the Natural Divisions the percentage variation continues to be the highest in the Kashmir Province (11·9) as at the last Census which establishes the high fecundity of the Kashmiri 162*

* [Errata: cf. category 116, p. 230 for corrections—Analyst]

*162 **Muslims.** The increase in the Sub-montane Division which comprises the State tehsils situated alongside the Punjab plains is also good (11 per cent.) while the Indus Valley is responsible for 3·9 per cent. only.

*162 795 **397. Muslim Sects.**—At this Census a return of sects was also taken and accordingly the marginal Muslim sects were returned in the State whose strength is also given against them. The Subsidiary Table V which gives the distribution of these sects by provinces shows that Sunis muster strong in Jammu and the Kashmir Provinces while Shia influence is predominent in the Frontier Districts which also form the chief centre for the Nur Bakshi sect of Ladakh and Moiayis of Gilgit. The denominations of Ahl-i-Hadis, Hanfis and Ahmadis are sprinkled over the Jammu and Kashmir Provinces while 198 Qadianis are all located in the Jammu Province. For the historical origin of these sects and their tenets and doctrines a reference is invited to the Census Report of the State for 1921.

Muslim Sects.		Population.
All sects	..	2,977,[illegible]
Sunni	..	2,951,[illegible]
Shia	..	21,[illegible]
Mulayi (Shia)	..	[illegible]
Nur Bakshi	..	41,[illegible]
Ahl-i-Hadis	..	8,777
Hanfi	..	4,[illegible]
Ahmadi	..	2,[illegible]
Qadiani	..	[illegible]
Sufi	..	1

794 *Muslim Associations.*—A High school and a number of Middle and Primary schools are run by Anjuman-i-Nasrutal Islam Srinagar while Anjuman-i-Hamadani and Anjuman-i-Imamia also have a Middle school each. Besides the above a Maktab is supported by Anjumani Ahl-i-Hadis. The Anjuman-i-Islamia Jammu maintains a High school for boys and a Middle school for girls at Jammu both of which are in receipt of the Government grant-in-aid. One Boarding House and one Orphanage are also supported by its funds.

779 **398. Sikhism.**—The term Sikh is derived from the Sanskrit word meaning a disciple. The faith is founded upon the teaching of Guru Nanak but the separate place in the category of religions was granted to it by Guru Gobind Singh who organized the Sikhs into a nation by imposing upon them certain rules of conduct and a definite rite of initiation (*Pahul*). The Sikhs are monotheists and reverence the Granth Sahib which contains the utterances of Nanak and other Gurus. At the same time they believe in the Hindu doctrine of metempsychosis or transmigration of soul, and Karma, and in the three modes of attaining union with the supreme being; and consequently many of their religious ideas are borrowed from Hinduism. Their two principal sects are the Keshdhari (those who wear long hair on the heads) and the Sahajdhari (those who do not) while Akalis are also coming into eminence since the Gurdwara movement. The other sects recorded at this Census are Namdharis, Sanatanis, Naranharis, of which the details may be seen in Subsidiary Table V at the end of this chapter.

*162 Introduced originally from the Punjab during the Sikh rule due to the intercourse that this State is known to have had with the Sikh court at Lahore, the community counted 11,399 souls all-told at the 1891 Census: it grew to 31,553 in 1911, to 39,507 in 1921; and has at this Census attained a population strength of 50,662. Their proportion per 10,000 of the population had grown from 45 in 1891 to 138 in 1931 and amongst the four principal religions Sikhism has shown the greatest increase of 28·2 per cent. at this Census. Amongst the provinces the greatest increase 77·8 per cent. has been reported from the Sub-montane and the Semi-mountainous Division where they have increased from 8,763 to 15,583 not mainly due to natural increase but also due to conversions made from amongst the lower classes of Hindus. The chief cause of their abnormal increase lies in the definite line drawn between the Sikhs and the Hindus at this Census. While formerly it was possible for a Sikh to show himself both as Hindu as well as Sikh but this was strictly forbidden under definite instructions of the Census Commissioner for India under which Sikh and Hindu were to be regarded as mutually exclusive terms. The enumerator was to give an opinion to every Sikh

SUBSIDIARY TABLE V.

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STATEMENT SHOWING FIGURES OF MUSLIMS, HINDUS, SIKHS, JAINS AND BUDDHISTS BY SECTS.

Religion and Sect.	Jammu and Kashmir State.	Jammu Province.	Kashmir Province.	Frontier Districts.
1	2	3	4	5
Muslim—				
All Sects	[illegible]	[illegible]	[illegible]	[illegible]
Sunni — Sunni	[illegible]	[illegible]	[illegible]	[illegible]
Sunni — Ahmadi	[illegible]	[illegible]	[illegible]	[illegible]
Sunni — Khoji	[illegible]	[illegible]	[illegible]	[illegible]
Sunni — Ahl-i-Hadis	[illegible]	[illegible]	[illegible]	[illegible]
Sunni — Qadiani	[illegible]	[illegible]	.....	.....
Sunni — Ibri	[illegible]	.....	.....	[illegible]
Shia — Shia	[illegible]	[illegible]	[illegible]	[illegible]
Shia — Bara Imamiyah	[illegible]	.....	[illegible]	[illegible]
Shia — Maiyat Shia	[illegible]	.....	.....	[illegible]
Hindu—				
Total Hindus	[illegible]	[illegible]	[illegible]	[illegible]
Brahmanic	[illegible]	[illegible]	[illegible]	[illegible]
Arya	[illegible]	[illegible]	[illegible]	[illegible]
Tantric	[illegible]	[illegible]	[illegible]	.....
Sikh—				
All Sects	[illegible]	[illegible]	[illegible]	[illegible]
Akali	[illegible]	[illegible]	[illegible]	[illegible]
Kesadhari	[illegible]	[illegible]	[illegible]	[illegible]
Nirmalkhari	[illegible]	[illegible]	.....	.....
Nanakshahi	[illegible]	[illegible]	.....	.....
Minaria	[illegible]	[illegible]	.....	.....
Sahajdhari	[illegible]	[illegible]	[illegible]	[illegible]
Sewakhari	[illegible]	[illegible]	[illegible]	[illegible]
Amritdhari	[illegible]	.....	[illegible]	.....
Bunji Sewak	[illegible]	.....	[illegible]	.....
Sulh-Sewak	[illegible]	.....	[illegible]	.....
Others with no sects	[illegible]	[illegible]	[illegible]	[illegible]
Jaina—				
All Sects	[illegible]	[illegible]	[illegible]	[illegible]
Digambar	[illegible]	.....	.....	[illegible]
Sthanakvasi	[illegible]	.....	.....	[illegible]
Others	[illegible]	.....	.....	[illegible]
Tirapanthi	[illegible]	.....	.....	[illegible]
Sangapanthi	[illegible]	.....	.....	[illegible]
Terahpanthi	[illegible]	.....	.....	[illegible]
Others	[illegible]	.....	.....	[illegible]

SUBSIDIARY TABLE V—(*concluded*).

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STATEMENT SHOWING FIGURES OF MUSLIMS, HINDUS, SIKHS, JAINS AND BUDHISTS BY SECTS.

Religion and Sect.	Jammu and Kashmir State.	Jammu Province.	Kashmir Province.	Frontier Districts.
1	2	3	4	5
Sipraya	467	.....	.....	467
Gilanya	9,568	.....	2	9,566
Zingnaya	7,337	.....	.....	7,337
Dogra	12,749	.....	.....	12,749
Sahasabsh	1	.....	.....	1
Dang	1,017	.....	.....	1,017
Others with no sects	835	587	3	315
Jain—				
All Sects	897	891	3	3
Digambar	128	128	.....	.....
Swetambar	355	355	.....	110
Others with no sects	116	110	3	3

The name of Raja Bhagwán Singh was preserved from the oblivion that has overtaken his ancestors solely by his having had the hardihood to make war on the King of Delhi of the time. It was in the direction of Kashmir—then ruled from Delhi—that occurred the collision between these two powers so disproportioned in force. Tradition says that there was some fighting, but that the Raja ultimately submitted,* and then the King of Delhi kindly bestowed two Wazirs upon him, to advise him, to see that he committed no such errors as the last. The names of these two were Jítu Pál and Kahn Pál; they were Khattrís of Delhi. It is a curious thing that descendants of these men to this day are in Kishtwár; I made acquaintance with some of them. The position of these two Wazirs must have been just like that of a British Resident at a Native Court in India now; but in that their office became hereditary, and that their families for generations supplied advisers to the ruler, the parallel does not hold. 175

After Bhagwán Singh, came in regular descent Raja *Mohi* Singh (or perhaps Mán Singh) and Raja *Jy Singh*, of whom nothing is recorded.

Then came (I am told he was son to the last named) Raja *Girat Singh*. This one left his old faith and became a Muhammadan, being converted by the influence of one Syad Sikh Fazl-ud-Dín. Girat Singh was called also a disciple of the Emperor Aurangzeb, who gave him the new name and title of Raja Sa'ádat Yár Khán. 797 175

This conversion seems to have been followed by that of a certain number, but by no means a majority, of the Kishtwár people. Of Muhammadanised Kishtwáris, as distinguished from Kashmiris who, being Muhammadans, came in and settled, there are some both in the town and in the villages. No doubt many of the servants of the Raja turned Muhammadan with him. We must remember that at that time the faith had the prestige of [44]

* One march on the road from Kishtwár to Kashmír is a place called Mughal Maidán, or, by the Kashmírís, Mughal Wáir; Maidán means plain, Wáir means burying-place. People say that here some two hundred Mughal soldiers, that is, soldiers of the Delhi King, were cut up by the Kishtwár Raja's forces; it is probable that this happened on the very occasion spoken of in the text.

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797 being the one held by the rulers of India. I have met people,
175 Muhammadans, descended from the *farash*, or carpet-layers of the Raja, who were converted with him.

175 After this first Muhammadan Raja (whose change of religion determined the faith of all succeeding Rajas) came Raja *Amlah Singh*, who received from the King of Delhi the style of Raja *Sa'adatmand Khán*. Then came Raja *Mihr Singh*, who received from the same source the title of Raja *Sa'ádmand Khán*. Next came Raja *Sujhán Singh*; then Raja *'Ináyat Ulla Singh*; lastly, Raja *Muhammad Teg Singh*, also called *Saif Ulla Khán*. It is curious to see how the Rajas kept to their old title of *Singh*, in spite of having received from the emperors the Muhammadan one of *Khán*.

642 Raja Teg Singh was the last independent Kishtwár ruler.
631 Down to his time the descendants of the two Wazirs sent from
175 Delhi were serving the family (they, by-the-bye, had not become Muhammadans); but Raja Teg Singh made his chief adviser, and gave the title of Wazir to, one Lakpat, a Thakur, who till then had been a small landholder. This man came to have a quarrel with his master, and I have heard something about the Raja drawing on him and wounding him. At all events, Wazir Lakpat fled from Kishtwár and came to Raja Gulab Singh, at Jummoo, and put him up to annexing Kishtwár, showing how easily it could be done. Gulab Singh brought a force to Doda, and there was met by the Raja, who, without fighting, gave himself
[91] up. He went to Lahor, to Ranjit Singh's Court. Teg Singh had two sons, Jemal Singh and Zorawar Singh. Cunningham says that the representative of the family (whether one of these two or a further descendant I do not know) was converted to Christianity by an American missionary at Ludhiána.

175 Kishtwár has ever since belonged to Jummoo. Wazir Lakpat held high office under Raja Gulab Singh, and did him good service: he was killed at Munshi Bagh, close to Sirinagar, in the fight between Gulab Singh's troops and Shekh Imám-ud-din's, in the year 1846. His son was Wazir Zorawar, who was a confidential minister of the Maharaja's when I came to Jummoo;

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fair and good-looking, more refined than the Musalmans. The children are extremely pretty.

Ki [614]

The Pandits are broken up into numerous *gotras*; but though the Pandit repeats the name of his *gotra* seven times as he performs his ablutions, the outside world knows him only by his *krām*. Marriage within the *gotra* is forbidden, and the Kashmiri Pandits do not intermarry with the Brāhmans of India. Among the leading *krāms* may be mentioned the following: Tikū, Raidan, Kak, Munshi, Mathu, Kāchru Pandit, Sapru, Bhan, Zinbu, Raina, Dar, Fotadār, Madan, Thusu, Wangnu, Mujju, Hokhu, and Dulu. The descendants of the Brāhmans, said to be only eleven families, who survived the persecutions of Sikandar Shāh and remained in the valley, are known as Malmās. The others, descended from returned fugitives, are called Banamās.

Khatris.

There are a few Khatrīs, known as Bohras in Srīnagar, engaged in trade and shop-keeping. They enjoy no caste fellowship with the Pandits, though in old days instances are known of a Khatrī being admitted to caste by the Brāhmans.

Sikhs.

Ki 563

The Sikhs of Kashmīr were probably Punjābi Brāhmans who embraced Sikhism when the valley passed into the hands of Ranjīt Singh, but the Sikhs of Trahal declare that their ancestors came to Kashmīr in the time of the Afghān rule. They are not in a flourishing condition. They look to service as their chief means of livelihood, and are not good cultivators. They are ignorant and troublesome, and quarrel with the Musalmān Kashmīris and very often among themselves.

Christians.

Kr 797

In 1901 the State contained 202 native Christians, but although converts are so few, important work has been done by various missions. Chief among these is the Church Missionary Society at SRĪNAGAR, established in 1865, which maintains an excellent hospital. Owing to its example, the first State dispensary and school were opened. Other missions have been founded by the Moravians and the Roman Catholics at Leh.

Pastimes.

Kr [526] [517] Ki 539 517

The beautiful turf and green swards of Kashmīr are so suggestive of splendid playgrounds that one naturally expects to find some national game in the valley, and the legendary feast of roses conjures up a vision of a happy laughing people who were skilled in the battles of flowers long before modern Europe dreamed of such carnivals. But in reality there is no game and no pastime in Kashmīr proper. Baltistān, Gilgit, and Astor are the homes of polo, and Ladākh has its devil-dance; but Kashmīr has nothing distinctive save its actors, the

871 ships of Rs. 4,000 each have also been sanctioned for training State subjects abroad in useful arts, &c. Ten stipends of the value of Rs. 8 a month are granted in the Srīnagar normal school, and thirteen of the value of Rs. 1,944 are awarded to students sent up for training in the normal school and training college at Lahore, while two teachers are annually sent to the latter on the full pay of their appointments. The total expenditure on education in 1905–6 was 1·05 lakhs, compared with only Rs. 45,000 in 1900–1.

[652]

An Arts college was opened at Srīnagar in 1905 by the trustees of the Central Hindu College, Benares, in connexion with the Hindu high school, and the Mahārājā has sanctioned a grant-in-aid of Rs. 15,600 per annum for the college and school from the year 1906.

743 Medical. The State maintains at Srīnagar two hospitals, two dispensaries with accommodation for in-patients, and a leper asylum, and at Jammu two hospitals for the civil population, besides military hospitals at Jammu and at Satwāri cantonment. In 1904–5, besides these, forty-three dispensaries were maintained in the State. Two chief medical officers are in charge of the Jammu and Kashmīr provinces, and the Agency Surgeon supervises work in Gilgit. The Medical department of the State is under the control of a Superintending Surgeon. In 1904–5 the total number of patients treated was 401,120, of whom 4,338 were in-patients, and 11,830 operations were performed. The expenditure was 1·5 lakhs. In addition to the State institutions, valuable work is being done by the medical mission, which has a large hospital at Srīnagar and a hospital at Anantnāg. The leper asylum referred to above is also managed by them for the Darbār.

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751 Vaccination. The staff for vaccination consists of eighteen men, who work in the province of Jammu in winter, and in that of Kashmīr in summer. Vaccination is not compulsory, but a good deal of work is done by the exercise of tact and moral persuasion. In 1904–5 the number of persons successfully vaccinated in both provinces was 33,784, while 4,200 vaccinations were also carried out in Gilgit. The people of Ghizar, Yāsin, Ashkuman, and Chilās districts formerly refused vaccination, but are now accepting it. The total expenditure in 1905–6 was Rs. 5,685. Inoculation is practised by the people in the frontier districts, but not elsewhere.

113 Bibliography. [F. Bernier: *Voyages* (1699).—G. T. Vigne: *Travels in Kashmir, Ladak, Iskardo* (1842).—A. Cunningham: *An Essay on the Arian Order of Architecture as exhibited in the Temples*

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167 Srinagar in a single day. The women of other provinces like the N. W. F. Province, the U. P. of Agra and Oudh, Bihar, and Orissa etc., also bear a fair proportion to the male immigrants belonging to those provinces though they are always in a minority. This is due mainly to the tedium of a long journey which women usually shirk and to the temporary nature of the migrants' stay, who do not like to add to the cost of journey by importing all their household.

In emigration the women are nowhere in excess though in the Punjab Province they are well represented. This is easily understood. The motive that actuates the emigrant is labour and the wife is of little use in the labour market except as a drain on the hard-earned money. The prospects of labour are also uncertain and hazy at the time of starting from home which further stand in the way of taking women along with. The house-wife has moreover to superintend the house during the absence of her companion and cannot be torn away from the village.

108. Religion and Migration.—In the absence of accurate statistics of emigrants by religion it is only possible to hazard a guess in this matter. Nevertheless it is true that the emigrants from the Frontier Districts and the Kashmir Province are in the main Muslims while emigrants from the Jammu Province are generally Hindus excepting Mirpur district where Muslims preponderate among emigrants.

The immigrants are generally Hindu and Sikh traders from India who penetrate right upto Central Asia in pursuit of their aim.

167 797 **109. Overseas Migration.**—The immigrants from overseas countries are very few being 183 from Europe, 9 from Africa, 12 from America and 17 from Australasia, making a total of 221 out of which 93 are males and 128 females. The marginal statement assigns them to their countries of birth. They are mainly congregated in Srinagar city where they carry on trade and missionary work. Those in service are also to be found either in Jammu or Srinagar city. The Canadians are generally found in Poonch where a Presbyterian Mission has only of late been started.

Immigrants.	Males.	Females.
Europe.		
United Kingdom and Ireland	[illegible]	[illegible]
Austria ..	....	1
Czechoslovakia ..	1	....
Denmark ..	0	1
France ..	1	1
Germany ..	0	0
[illegible]	1	[illegible]
Italy ..	0	0
Portugal ..	....	1
Russian Union ..	0	1
Syria ..	....	0
Switzerland ..	0	0
Unspecified ..	7	....
Africa.		
Cape Colony ..	0	1
East Africa (Portuguese) ..	....	1
Unspecified ..	....	0
America.		
Canada ..	0	7
United States ..	1	1
Australasia.		
Australia ..	0	0
New Zealand ..	....	0
Unspecified ..	....	0

The missions indeed extend to as far as Leh where a Moravian Mission exists. In the Jammu city and in Kathua district also missions exist. In Srinagar city a hospital and school are conducted by the mission.

The excess of females over males in the case of immigrants of nearly every nationality bespeaks of the liberty that women enjoy in the West and their venturesome spirit. In the race of life women do not like to keep [illegible]d. They rather prefer to walk, not abreast, but ahead. The modern times have given an additional fillip to this tendency and the figures speak eloquently of the results.

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We may descend from provinces to their components and see which of the districts is marching ahead and which is stagnant or declining in literacy. The marginal statement shows that no district is showing a disinclination towards literacy. The highest increase is revealed by the jagir of Chenani which is followed by the Jagir of Poonch. Amongst districts, Mirpur stands first and is closely followed by the Jammu district. The premier position of Mirpur is probably due to the existence of a large number of traders in the district for whom literacy is a *sine qua non* of existence and well-being while the increase in the case of the Jammu district is due to the inclusion of the figures of the city of Jammu which besides its normal literates was quartering the Government offices when the Census was taken. The Udhampur district has also made a noteworthy advance during the decade. The Kathua district stands at the bottom though 33 per cent. of increase in literacy is not a disappointing fact. The general conclusion to which a bird's eye view of the above figures drives us is that literacy is advancing by leaps and bounds which is a very happy augury for the future as the material and moral progress of a country is interlaced with its educational advance.

District.	No. of literates in 1931	No. of literates in 1921	Percentage of increase
Jammu District ..	28,443	13,834	+106
Kathua " ..	5,930	4,447	+ 33
Udhampur " ..	10,708	5,301	+102
Riasi " ..	4,805	3,282	+ 46
Mirpur " ..	12,716	6,156	+107
Chenani Jagir ..	602	200	+201
Poonch " ..	9,805	4,242	+131
Baramulla District ..	10,101	6,463	+ 56
Srinagar " ..	29,784	21,040	+ 41
Muzaffarabad " ..	5,686	3,844	+ 48
Ladakh " ..	3,451	2,462	+ 40
Gilgit " ..	1,350	958	+ 41
Frontier Ilaqas ..	459	Not recorded.	

254. Literacy and Main Religions.—The table in the margin gives comparative statistics of variation in the main power of each religion and its progress in literacy. Every religion shows eagerness for advancement in literacy. The Aryas stand first which proclaims the interest taken by this missionary body in the well-being of its followers. The Muslims beat all others in their awakened love of learning. The Jains, pre-eminently traders by profession, have also made a noteworthy advance. The progress of literacy amongst Christians shows what the missions have done for amelioration of the lot of the lower strata of public life in the country. The Budhists have added only 36 persons to every hundred literate of 1921 which is not to be looked down upon considering the climatic and other difficulties of the isolated Frontier Districts. In all cases literacy has out-stripped growth of population. In the case of the Hindu Brahmanic the strength shows a decline of 4 persons in every hundred of the population while the literates add 56 persons to every hundred which shows that the community is intent on dispelling ignorance from its midst.

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Religion.	Total literate in 1931	Total literate in 1921	Percentage of increase.	Percentage of increase in population.
Hindu (Brahmanic) ..	64,618	41,324	+ 56	— 4
" (Aryas) ..	4,667	904	+418	+200
Budhist ..	1,819	1,302	+ 36	+ 2
Jain ..	314	185	+ 70	+ 13
Muslim ..	48,619	24,371	+ 96	+ 13
Sikh ..	6,656	3,986	+ 67	+ 22
Christian ..	583	399	+ 42	+ 39

255. Female Literacy.—For 114,807 male literates there are only 9,078 female literates in the State which means that for every hundred male literates only 8 female literates are to be found. This is not a very bright state of affairs though comparison with 1921 figures reveals an increase of 127 per cent. in the ranks of literate females. The growth of literacy amongst females is hedged

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[Errata: read "strength" for "main power"; cf. errata sheet, p. 330, category 116 -- Analyst]

6:India G-3 (1931)1933 AVI Kashmir AVI

258. Literacy by Sex, Religion and Age.—The Subsidiary Table I appended to this chapter gives details of literacy by sex, religion and age-periods. Out of every 1,000 persons enumerated in the State at the time of the final Census only 40 can read and write against 26 of the last Census. Amongst males 70 out of 1,000 are literate while 930 are ignorant of letters. The females are far behind the males in this respect having only 6 literates in a thousand. Literacy is highest in the age-periods 15-20 in the case of males and 10-15 and 15-20 in the case of females. The age-group 20 and over shows a decline in the case of both the sexes probably due to the lapse into illiteracy of adults when surrounded by the sterner duties of life. 212

Coming to religions the highest proportions are found amongst Europeans and Anglo-Indians who have 810 literates out of 1,000 of the total population. Both the sexes of this community are well advanced, the males having 818 and females 803 literates out of their sex. The Jains occupy the second place with 605 literates per mille of their strength. The male literacy amongst Jains is 802 per mille while female literacy 386, the highest amongst Indian communities. In the case of Jain males the highest proportion of literates is found in the age-group 10-15 while females score highest in 15-20 age-group. The group '20 and over' shows a decline when compared to other groups. The Indian Christians come third with 159 literates per 1,000 of their population. The males have 171 literates while females 143 per mille of their sex. That the Indian Christians occupy such a prominent place bespeaks of the laudable work done by the missionary societies. But for their attempts their literacy would have been unenviably low. The Sikhs occupy the fourth place with 156 literates per mille of the total population of that community. The males have 255 and females 41 literates per mille of their respective sex. The highest proportion is found in the age-group 15-20. [797]

The Hindus Brahmanic occupy the fifth place and have only 117 literates in a thousand. The males have 201 literates out of a thousand of their sex strength while females have only 19. The age-group 15-20 has the best proportions in their case also.

The Aryas, a part of the Hindus, take the sixth place with only 59 literates per mille of the population. The male literates are 89 while females 23 out of 1,000 of their sex. In female literacy they are superior to the Hindus. The Budhists come seventh having 47 literates in a population of 1,000. The males have 93 literates while females 2 only in 1,000 of their respective population. The Muslims come last with 19 literates in a thousand of the population. Amongst males, literates number 34 in 1,000 while female literacy is on a par with that of the Budhists. To sum up the various religious communities inhabiting the State excepting Europeans and Anglo-Indians and the Jains are, so far as literacy is concerned, backward and have much leeway to make.

259. Literacy by Age, Sex and Locality.—The extent of literacy in the State as a whole has already been discussed in the previous paragraph. Coming to Natural Divisions, the Outer Hills Division is found to contain 116 literates per mille thereby ousting the Sub-montane and Semi-mountainous Tract from the first place which it held in 1921. The latter tract now takes the second place and has 69 literates per mille of the population. The Jhelum Valley Division comes third with 35 persons able to read and write in a population of 1,000. The Indus Valley with 22 literates per 1,000 of the population holds the lowest position. Amongst districts the Jammu district with 90 literates in a thousand of the population takes the lead and the high proportion is due to the inclusion of the city figures in those of the district. The small Jagir of Chenani takes the second place and has 63 literates per 1,000 of the population. The Gilgit district follows Chenani with 50 literates while the Frontier Illaqas come last, having only 9 literates per mille.

In male literacy the Jammu district again shows the best record followed by Chenani Jagir and Kathua district. The Gilgit district has 85 literate males per mille of the male population while Udhampur and Srinagar districts show

779 State. The community is congregated in the city of Jammu where its members are mainly engaged in trade. During the decade the community has increased
*162 by (597—529)=68 persons only. Of the total of 597 the Swetamber sect claimed 353 while the Digambers numbered 128, the balance of 116 being returned with no sects.

*659 **311. Tribal.**—134 Sansis who were grouped under the head others have been relegated to the denomination tribal in accordance with the instructions of the Census Commissioner for India.

312. Christians.—The number of Christians at this Census is 2,263 of
779 whom 198 are Europeans and Allied races, 123 Anglo-Indians, and 1,942 Indian Christians. For every ten thousand population there are only 6 Christians in the
*162 State which gives a percentage of ·06. From 1,634 of the last Census the community has increased to 2,263 persons giving an absolute increase of 627 persons or 38·4 per cent. The greatest addition has been secured by the Jammu Province and especially the Jammu district where their total has increased from 1,040 to 1,362 *i. e.*, by 322 persons. Leaving aside the Europeans and Anglo-Indians who are chiefly confined to the Srinagar city and its suburbs (257) the largest number of Indian Christians is reported from the Jammu city (602), Ranbirsinghpura tehsil (654) and tehsil Kathua (151) and the number is mostly comprised of the converts from the depressed classes. The distribution of the Christian populace by race and sect is given in the State Table VIII containing full details from which the following statement has been extracted for ready reference:—

		Persons.
1. Angilcan communian	...	576
2. India United Church	...	770
3. Lutheran	...	2
4. Minor and unspecified Protestants	...	369
5. Roman Catholics	...	124
6. Others	...	422

Different Missionaries have supplied an account of their activities which is briefly stated hereunder.

● 797 *Church of Scotland Mission, Jammu.*—This mission maintains an Anglo-Vernacular Middle school wherein the number of students has increased from 165 in 1921 to 296 in 1930. Since 1925 the Scout Movement has added a new phase to the activities of the school. Scouts also pay visits to the depressed classes—the Dooms and the Meghs where educative talk and propaganda work is carried on in connection with Hygiene. The school also maintains a dispensary. There are groups of Christians at Samba, Udhampur, Ramnagar and Reasi, and a strong feeling has been created against evil habits such as gambling etc.

2. A note on the activities of the Church Missionary Society Srinagar for the decade (1921-1930) by Reverend Canon C. E. Tyndal-Biscoe, M. A., Manager shows that the society maintains 6 boys schools, two of the Primary standard, two of the Middle standard, and two High schools one in Srinagar and one in Anantnag; and the Church of England Zenana Missionary Society also runs two girls schools at Srinagar and has recently opened one at Anantnag. The number of boys admitted during the decade was 6,807 out of which 287 passed the Matric and 966 the Middle standard examination. Apart from the educational activities the students render considerable social service of which the following record

is a glowing testimony :—

797

1. Money collected and subscribed by the staff and boys for supporting destitute Hindu widows, poor boys, etc. Rs. 5,680

2. Average number per year of destitute Hindu widows supported by the school poor fund ... Nos. 12

3. Hindu widows remarried in Kashmir through the efforts of the staff and old boys ... 5

4. Number of sick persons taken out from the hospitals and the city in the school boats by the boys to help their recovery ... 7,336

5. Number of fires at which the staff and the boys have assisted ... 205

6. Number of those saved from drowning and other risks by the boys ... 176

The boys of the C. M. S. School, Anantnag constitute the Fire Brigade of that town and attend every fire with the Fire Engine which the Head Master persuaded the citizen of Anantnag to purchase.

Church Missionary Society of Anantnag.—In addition to the educational activities described above in Reverend Canon Biscoe's general note regarding Srinagar, the Anantnag Society maintains a Women's Hospital for the past thirty years. The out-patient department of the hospital treats about 25,000 patients annually while the in-patients number about 200 on the average. Christian teaching is given regularly and a good deal of uplift work is also carried on. The number of conversions made during the decade under report was 3 only.

Apart from the aforesaid educational and social activities the Kashmir Mission of the Church Missionery Society Srinagar have also been the pioneers of Hospital work and their Mission Hospital at Srinagar managed and presided over by Dr. E. F. Neve, M. D., F. R. C. S., has been rendering very useful service to the people of the country. Situated on the Rustum Gadi Hill, the hospital enjoys a commanding sight and has accommodation for 150 in-patients. During the decade under report the in-patients numbered 19,785 while the number of out-patients was 404,253. Rural medical relief is also provided by doctors going on tour and treating a large number of patients in remote villages. The hospital is supported by voluntary contribution and by the fees of the surgical staff and is in receipt of a grant-in-aid of Rs. 10,000 per annum from the Government of His Highness the Maharaja Bahadur who also supports three beds from his privy purse. The Church of England Zenana Missionary Society also maintains a Hospital at Ranawari at an annual cost of Rs. 9,700 which caters to the needs of women and children. The out-patients numbered 6,164 during the decade while the in-patients totalled 569.

Besides the above there is a Roman Catholic Mission at Baramulla which besides doing religious work maintains a High school and a Dispensary.

The Moravian Mission at Leh, with a branch at Khalsi maintains a Hospital and an Orphanage.

313. Religions of Urban and Rural Population.—The Subsidiary Table IV displays the proportion of different religious communities in the urban and rural population and it is apparent that in the Sub-montane and the Outer Hills Divisions which together make up the Jammu Province inclusive of Jagirs, the Hindus constitute about 58 per cent. of the urban population while 37 per cent. is made up by the Muslims and 3 per cent. by Sikhs the rest being divided between Jains, Christians and Tribals. In the Jhelum Valley, however, the Muslims 162*

175 Decay of Hindu rulers.

There were signs of decay, and the last of the strong Hindu rulers was queen Didda (950–1003). Then followed the Lohara dynasty. Central authority was weakened, the country was a prey to civil war and violence, and the Damaras, skilled in burning, plundering, and fighting, harassed the valley. The last of this line was Jaya Simha, or Simha Deva (1128); and in his reign the Tartar, Khān Dalcha, invaded Kashmīr, and after great slaughter set fire to Srīnagar. He subsequently perished in the passes on his retreat from Kashmīr, overtaken by snow. Rām Chand, the commander-in-chief of the Kashmīr army, had meanwhile kept up some semblance of authority in the valley, and had routed the Gaddis from Kishtwār. With Rām Chand were two soldiers of fortune, Rainchan Shāh from Tibet and Shāh Mirza from Swāt.

779 Progress of Islām. 175

Rainchan Shāh quarrelled with Rām Chand, and with the assistance of the Ladākhis attacked and killed him. He married Kuta Rānī, the daughter of Rām Chand, and embracing Islām became the first Muhammadan king of Kashmīr, but died after a short reign of two and a half years. At this juncture Udayanadeva appeared, who was the brother of Rājā Simha Deva and had fled to Kishtwār. He married the widow, Kuta Rānī, and reigned for fifteen years. On his death Kuta Rānī assumed power for a short time, and committed suicide rather than marry Shāh Mirza, who now declared himself king. He was the first of the line known as Salātīn-i-Kashmīr, and took the name of Shams-ud-dīn. In 1394 Sultān Sikandar, known for his fierce zeal as *butshikan* or 'Iconoclast,' was king of Kashmīr. He was a gloomy fanatic, and destroyed nearly all the grand buildings and temples of his Hindu predecessors. To the people he offered death, conversion, or exile. Many fled; many were converted to Islām; many were killed, and it is said that Sikandar burnt seven maunds of sacred threads worn by the murdered Brāhmans. By the end of his reign all Hindu inhabitants of the valley, except the Brāhmans, had probably adopted Islām. [798]

Muhammadan rulers.

In 1420 Zain-ul-ābidīn succeeded. He was wise, virtuous, and frugal, and very tolerant to the Brāhmans. He remitted the poll-tax on Hindus, encouraged the Brāhmans to learn Persian, repaired some of the Hindu temples, and revived Hindu learning. Hitherto in Kashmīr Sanskrit had been written in Sarada, an older sister of the Devanāgari character. The introduction of Persian, as the official language, divided the Brāhmans into three subdivisions: the Kārkuns, who

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

entered official life; the Bāchabatts, who discharged the function of the priesthood; and the Pandits, who devoted themselves to Sanskrit learning. Towards the end of this good and useful reign the Chakks sprang into mischievous prominence. Zain-ul-ābidīn drove them out of the valley, but in the time of his weak successors they returned and eventually seized the government of Kashmīr. Turbulent and brave, the Chakks were not fitted for administration. Yākūb Khān, the last of the line, offered a stubborn resistance to Akbar, and with the help of the Bambās and Khakhās routed the Mughal on his first attempt on the valley (1582). But later, not without difficulty and some reverses, Kashmīr was finally conquered (1586).[1]

The Mughals.

Akbar visited the valley three times. He built a strong fort on the slopes of the Hara Parbat, paying high wages, and dispensing with forced labour. His revenue minister, Todar Mal, made a very summary record of the fiscal conditions of the valley. Jahāngīr was greatly attached to Kashmīr. He laid out lovely pleasure-gardens; around the Dal Lake were 777 gardens, yielding a revenue of 1 lakh from roses and bed musk. Much depended on the character of the governors. Alī Mardān Khān, the best of these, built a splendid series of *sarais* on the Pīr Panjāl route to India, and grappled with a famine with energy and success. Aurangzeb visited the valley only once; but in that brief time he showed his zeal against the unbelievers, and his name is still execrated by the Brāhmans. Then followed the disorder of decay, and in 1751 the *Sūbah* of Kashmīr was practically independent of Delhi.

The Durrānis and Sikhs.

From the following year the unfortunate Kashmīris experienced the cruel oppression of Afghān rule, the short but evil period of the Durrāni. Governors from Kābul plundered and tortured the people indiscriminately, but reserved their worst cruelties for the Brāhmans, the Shiahs, and the Bambās of the Jhelum valley. In their agony the people of Kashmīr turned with hope to the rising power of Ranjīt Singh of Lahore. In 1814 a Sikh army advanced by the Pīr Panjāl, Ranjīt Singh watching the operations from Pūnch. This expedition miscarried; but in 1819 Misr Dīwān Chand, Ranjīt Singh's great general, accompanied by Gulāb Singh of Jammu, overcame Muhammad Azīm Khān, and entered Shupiyan. In comparison with the

[1] Kashmīr had been attacked from the side of Ladākh by Mirzā Haidar (the author of the *Tārīkh-i-Rashīdī*) in 1532, and again invaded from the south in 1540, and ruled by him (nominally on behalf of the emperor Humāyūn) until his death eleven years later.

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482 arrived I found one man carrying it, a large solid leather kit bag, and his own rations. The weight was at the least a hundred and fifty pounds. I was extremely angry, and made it very unpleasant all round, as plenty of coolies had been arranged for.
563 Nothing of the sort ever occurred again, but my orderlies told me, and I saw enough to show that the report was true, that the sepoys treated the coolies like dogs, and beat them as they would a beast of burden. The fact is, the Kashmiri villager proper, to which class our carriers belonged, comes of a race that has been mercilessly oppressed for centuries by
[798] foreign Mahomedan rulers from India. Being a Mahomedan, he has been specially ill-used since Kashmir passed under Hindu rule. The sepoys and officials of all classes are almost to a man Dogras and other Hindus who have absolutely no sympathy
[147] with the Kashmiri. The race is physically fine, great, strong men and well fed, but morally they are, what their oppression has made them, liars and pitiful cowards, who cringe to the stick of the sepoy like
651 spaniels. My coolies said they were never paid when
661 employed on Government work, and that they generally had to supply their own rations. They certainly expected no pay on this occasion, and were delighted and astonished beyond measure when I saw them paid myself. The Durbar made nothing by the transaction when coolies were impressed, it was duly charged for their hire, but the money stuck in the hands of those drawing it. A new era has now opened, owing to the revenue settlement carried out by my friend, Mr Walter Lawrence, a distinguished member of the Indian Civil Service, whose services

*659 *[805] **113. Accuracy of the Age-return.**—Of all the questions asked for the purpose of filling in the Census Schedules, that pertaining to age is generally attended with dubious results. The ordinary villager who has received practically no education is not only ignorant of his actual age but on account of traditional reticence he would not give away his correct age to any outsider even if he knew it. There is a tendency to declare a higher age than he has actually reached. The timely issue of printed circulars and verbal instructions to the Census agency enjoining upon them the necessity of exercising a strict and careful check on the entries of age column went a long way in securing a reliable return of age but still the mistakes which are inherent to this enquiry may have played their part though to a smaller extent. It is accordingly not possible to assert that the returns of age have reached the ideal accuracy which must needs elude the grasp of many a Census till the percentage of literacy of the rural population is considerably increased and the wholesome effects of widespread education and enlightenment have broken the weakening cords of superstition and traditional reticence of the masses who at present do not fully realise the value of the Census statistics. The principal causes responsible for inaccuracy of the age-return have already received sufficient comment in the previous Census Reports but to enable the reader to correctly appraise the figures it is essential to review them briefly here also.

802 1. An average person shows a special preference for stating his age in numbers which end in zero or which are multiples of 5 and it is rare that he states the intervening numbers unless he is challenged or persistently interrogated. There is a further preference for even over odd numbers.

2. No accute distinction is made in their minds by people in giving the ages of children; and children from two months upto two years or over may be inadvertently clubbed together in the category of 0-1 age-period.

581 3. Amongst the Hindu parents there is a strong proclivity to understate the age of unmarried girls for fear of social obloquy, while on the other hand there is some overstatement in the ages of young boys who are pushed into premature manhood.

4. In middle-life the understatement is greater in case of males than the females since amidst the former there is a large number of bachelors or widowers who can best promote their object of securing wives by appearing of a younger age while the latter who are generally married do not stand to gain much by the lie.

562 5. The tendency so marked amongst the Western women to understate their age, does not find much favour among the Indian women who on account of social restrictions such as *Purdah* system etc., have little chance to move out in society and consequently feel little temptation towards understatement.

888 6. The tendency to materially exaggerate their age amongst the old people is very common in India and any old man after he has crossed eighty is apt to declare himself a centenarian, and it is not unoften that to inspire belief in others he relates old incidents which he proudly states as having occured and been seen by him when he was a boy.

805 562 7. Another element of error is introduced by the fact that the enumerator has to make enquiries from the head of the family who has to answer questions not only for himself but also for dependent residents. He might remember with somewhat exactness the ages of his sons but the ages of women who observe *purdah* can only be roughly declared by him and it should be no surprise if sometimes the error of 5 years or even a decade creeps in.

*659 The inaccuracies due to the above factors were partly guarded against by previous training of the enumerators and the vigilance of the checking staff, and partly by adjustment effected in the statistics by subjecting the crude figures

3z Imperial Gazetteer G-3 (1889-98) 1909 AVI Kashmir AVI

public works (30·8 lakhs), military (13·8 lakhs), privy purse and courts (10·9 lakhs), scientific and minor departments (2·1 lakhs), and land revenue (6·1 lakhs). The State is very prosperous, and has more than 46 lakhs invested in securities of the Government of India. 652

Currency. 436

The British rupee is now the only rupee used in the State. Previously three coins were current: namely, the *Akbar* rupee, value 8 annas, bearing the letters J.H.S. (these letters have given rise to many stories, but they were really a mint-mark to indicate Jammu, Hari Singh); the *chilki* rupee, value 10 British annas; the *Nānak shāhi* rupee, value 12–16 British annas.

Weights and measures. 809

The *kharwar* or ass-load, which has for centuries past been the standard of weight, is equivalent to 177½ lb. The word is usually abbreviated to *khar*. Land measures are calculated not by length and breadth, but by the amount of seed required by certain areas of rice cultivation. It has been found by measurements that the *kharwar* of land—that is, the rice area which is supposed to require a *kharwar's* weight of rice-seed—exactly corresponds to 4 British acres. For length, the following measure is used:—

1 *girw* = 2½ inches.
16 *girws* = 1 *gaz*.
20 *girws* = 1 *gaz*, in measuring *pashmina* cloth.

There is no sealed yard measure in Srinagar, but from frequent experiment it was found that the *gaz* of 16 *girws* is about 9 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Land revenue. Tenures. 423 651

The land revenue system has been described as *ryotwāri* in ruins. It is probable that the methods of administration introduced under Akbar led to a fictitious joint responsibility, but this was never fully accepted. The land was regarded as the absolute property of the State, and the cultivators were merely tenants holding from year to year, with no rights in the waste land. Within the village, however, the cultivators recognized the acquisition of what may be called a right of occupancy acquired by long prescription (*sirrāi*). At the settlement which commenced in 1887 this custom was accepted by the State, and permanent hereditary rights were conferred on persons who agreed to pay the assessment fixed on the land entered in their names. The right is not alienable by sale or mortgage, and the holder is called an *asāmi*. Besides the ordinary village occupants there were grantees, but these have gradually been converted into *asāmis*.

Settlement. 651

Under the local Sultāns the State share of produce was

241 of people who for the past years were subjected to the ravages of famine and scarcity conditions. There was enough grain and to spare for exportation. The opening of Banihal Cart Road which is the one all-State route connecting the two provinces of Jammu and Kashmir was the greatest work of the decade. The health was generally good save in the Jammu
164 district where Plague caused much mortality. In 1981 the condition was
435 practically the same but there was no epidemic while in 1982 the general
241 economic condition was slightly better owing to the general fall in the prices of cloth, sugar, tea and salt which are the main commodities for which the zamindar is dependent on the market. The higher prices of food stuffs also brought gain to the agriculturist. There was not much improvement in 1983 excepting the slight rise in prices of food grains.

Kashmir Province.—In Kashmir the year 1980 was responsible for good harvests, high wages, absence from epidemics, decrease in forced labour, flourishing condition of people and prohibition of import of Shali into Srinagar and permission for its export to British India by Private Agencies. In 1981 with the exception of a Cholera outbreak the province had fair harvests, nice weather and good economic conditions which but for the feeble outbreaks of Cholera and Plague in 1982 were well maintained during 1982 and 1983.

Frontier Districts.—But for a mild attack of Influenza in Gilgit, the year 1980 proved to be a healthy year being free from disease and attended with satisfactory conditions. The people no doubt are generally poor which is due not only to the labour being unskilled and unable to fetch high wages but want of any industry or a brisk trade, the whole population being engaged in agriculture which unfortunately has no further land for expansion. The remaining years 1981, 1982 and 1983 were normal.

Fasli year 1984-85.—It is necessary to explain here the fact that His
● 225 Highness' Government ordered the abandonment of the old Bikram year and adoption in its stead of the Fasli year which commences with the seventh month of the Bikram year namely on 1st of Katik and closes with the month of Assuj. The first Fasli year 1984-85 started with the 1st of Katik 1984 (about the middle of October) and is represented in duplicate figures as shown above and consequently the conditions for the years after 1983 are represented by the Fasli years instead of Bikrami years.

Character of the Seasons.—The years 1984-85 proved very inauspicious
131 for Kashmir Province as the unprecedented and heavy rainfall continuing incessantly for well over two days brought disastrous floods which besides flooding
122 the valley inflicted terrible destruction on crops and cattle alike. All communications with the outside world were cut off and the Kashmir valley was for several days completely isolated. Although the crops in Muzaffarabad district did not, on account of high elevation, suffer so much from floods as through excessive rainfall yet the washing away of the Kishenganga and Domel bridges by the unprecedented floods both in the Jhelum and the Kishenganga rivers brought about a serious dislocation of the trade of the district by cutting off the transport communications between Abbotabad and Domel. During the winter when the snows block the Murree road all traffic between Srinagar and the Punjab is diverted to this road which is free from snow throughout the year but loss of the above two bridges rendered the use of this route by wheeled traffic impossible. The bridges have, however, been reconstructed now in 1932 *i.e.*, after 4 years of their destruction and consequently this period was not favourable for the flow of the trade of this district. The tehsils of Muzaffarabad district continued under the Settlement operations. The province was free from epidemic diseases but for the Small-Pox outbreak in Srinagar city in 1985 resulting in 1,002 deaths.

The annual Amarnath pilgrimage started in good weather from Srinagar but was overtaken by heavy incessant rains accompanied by snows in high alti-
4 [Errata: read "free" for "frees", cf. errata sheet, p. 329, category 116 -- Analyst]

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581 3. Amongst the Hindu parents there is a strong proclivity to understate the age of unmarried girls for fear of social obloquy, while on the other hand there is some overstatement in the ages of young boys who are pushed into premature manhood.

4. In middle-life, the understatement is greater in case of males than the females since amidst the former there is a large number of bachelors or widowers who can best promote their object of securing wives by appearing of a younger age while the latter who are generally married do not stand to gain much by the lie.

562 5. The tendency so marked amongst the Western women to understate their age, does not find much favour among the Indian women who on account of social restrictions such as *Purdah* system etc., have little chance to move out in society and consequently feel little temptation towards understatement.

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197 *162 [314]

Dogri.—It is a dialect of the Punjabi spoken in the Jammu Province and adjoining parts of the Punjab. Closely resembling the standard dialect it differs mainly in the forms used in the declension of nouns and in vocabulary which is influenced by Lahnda and Kashmiri. It has a written character of its own known as the Dogri but also called 'Takkari' derived from Takka a tribe whose capital was at Sialkot. The language has also been scientifically studied by Pandit Gauri Shankar, B. A., a native of the State who did considerable research work over the subject and has compiled a grammar of Dogri. The scholar has been deputed to England by the Punjab Government for higher research work and by the next Census we hope to possess greater information about this language. Its speakers number 346,017 and there is also a record of 67 persons under a dialect Kandi.

Gujari.—The Gujari a dialect of the Rajasthani is the language of nomadic Gujars who normally a pastoral people have settled in certain parts of the State adjoining rich pastures. The number of speakers is 317,792 against 205,482 of 1921. Under it have been returned the dialects Lalari 3,137 and Marwari 228.

Western Pahari.—Pahari as the name implies means the language of people dwelling in the mountains and is used to denote all the three groups from Nepal in the east to Bhadarwah in the west. The Western Pahari is a congeries of a large number of dialects spoken in the hill country around Simla. These dialects have no standard form and beyond a few hill spots, no literature. The dialects of Mandi-Suket, Kangra and Udhampur and the Jagir of Punnah hill predominantly under its influence. The number of Pahari speakers is 615,798 against 330,280 of the 1921 Census. The speakers are distributed amongst the different dialects as follows:—

Pahari	...	595,734
Bhadarwahi	...	10,107
Gaddi	...	9,796
Pahari	...	3,423
Kanti	...	1,732
Total	...	615,798

000 **[illegible]. Languages of Asia and Europe.**—Persian and Tibetan are the Asiatic languages the first being from Persia to which the Shias of Baltistan look as the hereditary land of their religion while the latter Tibetan especially Ladaki having its home in Lhasa the capital of Tibet where the Dalai Lama has his headquarters. Both these languages influence the education and literature of the Sahis and Baltistan. Of the European languages English has been recorded as the mother-tongue of 370 persons concentrated in Baramulla South and Jammu district. These Englishmen must be particularly confined to the cities of Srinagar and Jammu. The speakers of other European languages mentioned only in ones were scattered about the country.

197 **[illegible]. Unclassified Languages.**—At the present Census under the heading unclassified have been recorded Bhotiyalu Chakali 86, Bhoyari 3, Bhumiyal 315, Kanjali 3, Karwali 1, Khalia 71, Khilchi 126, Khirwal 126, Khoki 24, Mahlaiya 1, Mewati 3, Nawari 1, Rondi 1, Sangari 86 and Parsia 70. It is hoped that by the time of the next Census the important ones will be relegated to their proper orders and the other entries having only a few persons recorded under them, the misspelling will be rectified.

[illegible]. General Distribution of Languages and the Linguistic Key Vernacular Languages.—The accompanying map presents a bird's eye view of the linguistic distribution of the State territories and the percentages by districts of the principal languages shown on the one side of the map under the subject [illegible]. It is apparent the existence of regional barriers such as the high

[illegible]

G-Delhi G-8 [illegible] AVI Kashmir AVI

659[a]

communal, e.g. early marriage, seclusion of women, treatment of Adivasi, etc. So divisions of real significance are now not vertical sections of society by difference of religion, but horizontal divisions into strata differentiated from one another by social and economic conditions."

The above criticism, no doubt, brings into broad relief the apparent backgrounds and defects of the religious basis of classification, and a case for abandonment of this basis was made out on the strength of statistical data. For instance, it was suggested that in spite of the contiguity of area between the Muslim population of Bengal and of Bihar and Orissa the rate of growth represented by these communities was entirely different owing to difference of tradition and economic circumstances. Similarly the distinction between Hinduism and tribal religions affords an satisfactory basis for explaining variations since the absence of a hard and fast line dividing the two detracts considerably from the reliability of the statistics. In Burma, again, the distinction by religion has been superseded by social classification. The validity and utility of the classification by religion having thus been assailed it is only natural to enquire if we can find a better substitute for it by devising a classification on social or economic basis.

In this country it is very difficult to divide the population according to social and economic grades, and it would be really too much to expect that the gentleman enumerator on whom devolves the ultimate responsibility of filling in Census schedules with his deficient education and knowledge would be able to satisfactorily conduct the economic and the social stratification of the populace in his charge when we find that his work on the simple schedule is attended with blunders in spite of clear and unambiguous instructions. Occupation does not provide a reliable guide as a classification based on the occupational scheme would be too complicated and intricate and would not lead to better results than the occupation returns themselves which represent one of the most unsatisfactory phases of the Census operations. A division by caste which is too complex, too local and too controversial a factor to form a social or economic division even of Hindu society would be equally unsatisfactory. Race offers no better substitute since the the cases the classification on this basis would require numerous categories and to show the Census statistics for such a large number of divisions would be too voluminous and unmanageable.

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The law of the country seems at present inextricably bound with religious class such of the religious communities have their separate personal laws which govern their daily life and conduct and the development of the country towards democracy is also proceeding on religious or communal rather than nationalistic lines. Seats franchise and representation to the various public bodies, the provincial legislative councils and the central legislature is again based on communal considerations; it is but natural that the people have become habituated to class distinctions under religious labels instead of economic or social divisions.

In view of the above difficulties in the way of selection of a better substitute religion will have to be retained as a basis of classification as it still survives as inseparable every over the public mind and is one of the clearest and distinctive marks of differentiation[4] mankind and its displacement for a long time to predominant.

659[b]

[illegible]. What is Religion.—It is outside the scope of a Census report to indulge in an elaborate discussion of the definition of the word 'Religion' although it is at the same time essential to give a brief explanation of the meaning of the statement that there are so many Hindus, Muslims, Christians and Buddhists. Religion has various aspects, philosophical, ethical, ceremonial, spiritual or personal and communal and to a large majority religion represents to the individual that particular outlook and attitude towards the universe and his fellowmen which forms the tradition of his family and his clan. 'Census' as remarked by the Census Commissioner for India in 1921 "is not concerned with personal religion but is an attempt to record religion in its communal aspect, merely distinguishing those who lay claim to one or other of the recognised sectional labels without looking too closely into the validity of their claims."

4 [illegible] read "differentiation" of [illegible] chief p. 180, category 11a -- Analysis]

596 army service. During the time that these Poonch men have
934 been away they have kept touch with their homes by sending back amounts from their pay; small sums they would seem to be outside Poonch, but of greater value there, where much of the
● 937 food is grown, and the necessities of life are small. These men of Poonch—and this applies to Gilgit men also—will sometimes remain away from their wives and families for five or six years, the old father or even the wife tending the land, a small portion of which most of them own and return to for a few weeks to see their families; the wives will have remained faithful, for the women of Poonch have always been held to a
[595] high moral standard. Although the men of Poonch may,
[562] when away, contract a temporary marriage—in any case the Muslims amongst them being permitted four wives—they demand of their women that they should behave as though their husbands were at home, the humiliation brought upon him in the event of his wife's adultery being so great that he
584 will demand the most severe penalty of the woman. Only recently I had personal knowledge of a sepoy who had been away from his wife for some years. His brother had written telling him that his wife was becoming loose in her morals, then that she was pregnant. The husband returned home on leave, saw his brother, near the brothers of his wife, and then his wife; she was in the kitchen sitting before the stove when he entered, as she stood up to greet him he saw her condition, and without a word fired a bullet from his sten gun; she staggered forward to fall at his feet, and well knowing why he had done this, with her dying gasp begged his forgiveness. Her brothers and her father knew why he had taken this dramatic step; they made no protest; in their eyes he had only done as they would have with one of their wives under such circumstances, and he was allowed to flee back to his unit.

294 In the villages or close to the few houses round the farms there is always to be seen a man or woman washing clothes in the manner of the place, by stamping the dirt out of them in a water-filled, hollowed-out stone by the stream. In that part
952 there are also to be found the little round huts, often built of
937 stone, housing the large mill-stones which grind the corn grown downstream. These are usually attended to by the old man who has retired from active work, his charge for grinding being a percentage of the flour.

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(c) Abortion.

(d) Celibacy.

(e) Abstinence.

(f) Birth control.

(g) Certain social customs.

(h) Prolonged lactation.

(i) Hypergamy.

163 164 Of the positive checks war is becoming a rare phenomenon these days and starvation and famine though in a mild form does affect the birth-rate in the Jammu Province and the Frontier Districts while the Kashmir Province is in this respect better situated. As regards disease this check also receives full play in Jammu Province where Plague cuts off the natural increase to a great extent and malarial fever is responsible for considerable mortality and is thus unfavourable to fertility. In Kathua and other malarial localities most of the deaths are due to the malarial fever and the surviving population is reduced to a considerably low pitch of vitality which make the sufferers an easy prey to other diseases. The venereal diseases act as another powerful positive check by causing premature death of the sufferers and leaving their children to propagate misery and further suffering.

163 847 842 As regards the preventive checks female infanticide which was much in vogue amongst the Rajputs is considerably reduced—thanks to the measures taken by His Highness the Maharaja Bahadur to stamp out this inhuman practice from his territories. Abortion is not practiced by the people as a means of checking larger number of births but is only resorted to prevent illegitimate births which the society regards as an unpardonable sin. Again celibacy and voluntary abstinence being against human nature play a very inferior part in limiting births and the Neo-Malthusian methods of "Birth Control" are very little known in the rural areas not to speak of their being put into practice by the uneducated villager who is so reckless about production of children. Confidential enquiries made regarding the sale of rubber goods from private practitioners and Chemists and Druggists who stock these articles only go to show that even in the cities the use of these methods is practiced on too small a scale to have any appreciable results. The Customs Department which was also requested to supply the figures of import of these articles regretted that separate figures were not available. The only preventive check which has proved highly effective in controlling the birth-rate in the advanced countries is almost absent in the State.

163 564 853 As regards social customs of hypergamy which forbids the marriage of a girl with a man of a social group equal to or inferior to her and forces her to marry a man of a superior group is completely absent in the State while practice of prolonged lactation which results in decreased conceptivity being within the knowledge of common people does act as a very mild preventive check.

163 582 The "postponement of marriage" especially in the case of girls acts as a powerful check in restraining births but this check also has had very little play in India where marriage amongst the Hindus being a religious necessity enjoined by the Shastras is universal and the practice of marrying girls before puberty resulting in high birth-rate was universally recognised. Now by the passing of legislative enactment within the State the age of marriage has been raised to 18 for boys and 14 for girls which it is hoped while preventing much misery consequent upon deaths of child-wives and of children produced by them, will instead of acting as a check favour the growth of population by preventing deaths.

[On population -- Analyst]

163 an unequal number of families in different groups. Had the table shown details
165 year by year or by equal age-periods we would have been more sure of our ground. Instead of having the group 20-29 it would have been better to have quinquennial age-groups 20-25, 25-30 and so on, as then it would have been possible for us to see whether 20-25 would not be more suitable age for husbands than 13-19. The old Shastric period of Brahmacharya also points to the suitability of the 25th year when the marriages of men were generally celebrated after they had completed their studentships. We should not, however, be over-enthusiastic in building conclusions just now on insufficient materials which should be tested by subsequent investigations of similar nature.

163 **141. Size of Family by duration of Marriage.**—Table VII shows the effect of duration of period of marriage on fertility of the family for important castes of each religion and for purposes of detailed comparison it is further necessary to work out the details for the same numbers of different castes. Out of the large number of castes tabulated in the main table only eleven important castes have been singled out for showing effects and some useful results about fertility which are detailed in the sub-joined table.

Duration of present marriage in years.	Average number of children born alive per 100 marriages.										
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1	2	3	4	5	6	7	8	9	10	11	12
Below 10 ..	119	204	177	198	244	189	144	199	184	207	264
10 years ..	207	176	314	418	309	90	395	179	314	180	410
Over 10 and under 20 ..	300	417	364	391	314	222	360	300	407	321	473
Between 20 and 25 ..	440	520	600	460	474	428	320	400	350	600	513
30 years ..	207	330	600	474	527	240	488	600	..	722	300
30 and over ..	530	640	650	800	1,010	400	547	800	400	607	500

163 **142. Table VIII: Proportion of Sterile Marriages.**—Sex Table VIII deals with absolute figures of sterile and fertile marriages with reference to the duration
● 842 of married life, and the age of the wife at marriage.
582

The marginal table has been prepared from Table VII and shows the proportion of sterile and fertile marriages per 100 of total marriages, for different durations of marriage periods. It will at once be noticed that the sterility is highest or fertility lowest when the duration of marriage period is below 5 years. Even under the group 0-4 it will be apparent that when the wife's age is 13 or 14 the sterility is high but between 20-24 the proportion of sterile mothers falls considerably from 61 per cent. to 21 per cent. while if the wife is married after 25 sterility is again found to increase. The cause of high childlessness at 13 and 14 is also to be partially

Age of wife at marriage.	Proportion of [illegible] per 100 marriages.							
	0—4		5—9		10—19		20 and over	
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
13 ..	61	39	9·8	90·2	5	97	1·9	98·1
14 ..	56	44	10	90	9·6	90·4	7·4	92·6
15—19 ..	36	64	6	94	9·9	90·1	9·1	97·9
20—24 ..	21	79	4	96	5	95	3·4	96·6
25—29 ..	48	52	9	91	9·9	90·1	3·6	97·1
30 and over ..	31	69	4	96	6	94	3·9	96·7
Total ..	38	62	7·9	92·1	7·9	92·1	3·1	97·9

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sought in the fact that in most of the cases although the marriage ceremonies have been celebrated the real consummation of marriage is put off by some years especially when the husband is young and engaged in studies. The tendency amongst the educated parents to marry their sons after completion of their educational careers is on the rise and if in some exceptional circumstances the marriage is celebrated earlier there is a strong desire to put off the consummation till the boy is fixed up in life. The childlessness is gradually on the decrease as the period of married life increases till after completion of 15 years of marriage the sterility is reduced to below 4 per cent. (ranging from 1·4 per cent. to 3·5 per cent.). In the marriage duration group 5-9 sterility is at the minimum when the wife is married at the age of 20-24 years while in the groups 10-14 and '15 and over' the minimum is shifted to the age 14. It is generally observed that the postponement of marriage age of females beyond 25 generally increases sterility while the best fertility is exhibited by wives married between 15-24. That fertility increases with the increase in the period of duration of marriage is also sufficiently established by the statistics contained in the last two columns of the above table.

163 842 582

143. **Table IX: Age of mother at first birth.**—Table IX Part A which has been prepared from the cases of completed fertility only shows the age of the mother at first birth for different castes. The figures indicate that out of a total of 3,035 mothers only 19 were below thirteen years and 20 became mothers at the age of 13-14 years which proves that motherhood at the age of less than fourteen years is growing exceedingly rare as the proportion of such mothers per 1,000 works out to 6 and 7 mothers only. The higher groups 14-15, 15-16 and 16-20 respectively contribute 22, 58 and 154 mothers to every thousand mothers while the last group (20 and over) that is when the age of the mother is 20 years and over contains 753 or say ¾ of mothers. The figures would seem to point to a healthier state of affairs and if these statistics possess the necessary degree of reliability it may be concluded that although above 50 per cent. marriages in the State and about 75 per cent. amongst the Hindus and the Sikhs are celebrated before the bride's age reaches 19 years as has been shown in connection with Table IV, actual motherhood in 75 per cent. cases starts at 20 years and after and consequently the dangers of early conception are now being gradually eliminated as 20 years is not insufficient age for conception in a hot country like India where girls mature earlier than is the case in the cold countries. The inset table which has been extracted from the Sex Table IX presents the results for a few important castes of each religion for the same number of mothers *i. e.*, 1,000 mothers to enable the comparisons of like quantities for the

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AGE OF MOTHER AT FIRST BIRTH.

Religion and Caste.	Below 13	13—14	14—15	15—16	16—20	20 and over.
1. Hindu.						
[illegible] ..	11	----	[illegible]	41	[illegible]	[illegible]
[illegible] ..	[illegible]	----	[illegible]	[illegible]	[illegible]	[illegible]
[illegible] ..	----	----	----	[illegible]	[illegible]	[illegible]
[illegible] ..	----	----	[illegible]	[illegible]	[illegible]	[illegible]
2. Muslim.						
[illegible] ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible] ..	----	[illegible]	----	[illegible]	[illegible]	[illegible]
[illegible] ..	[illegible]	----	[illegible]	[illegible]	[illegible]	[illegible]
[illegible] ..	[illegible]	----	[illegible]	----	[illegible]	[illegible]
[illegible] ..	[illegible]	----	----	----	[illegible]	[illegible]
3. [illegible] ..	[illegible]	----	----	[illegible]	[illegible]	[illegible]
4. [illegible] ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Grand Total ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

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SEX TABLE VIII.

PROPORTION OF FERTILE AND STERILE MARRIAGES.

Age of wife at marriage	Duration of married years.							
	0—4		5—9		10—14		15 and over.	
	Fertile.	Sterile.	Fertile.	Sterile.	Fertile.	Sterile.	Fertile.	Sterile.
1	2	3	4	5	6	7	8	9
PART A.								
12		1	9	1	10	----	607	9
14	6	----	9	----	13	----	1,331	17
15 to 19	14	6	15	1	37	3	4,082	65
20 to 24	6	1	4	----	9	----	2,005	48
25 to 29	11	1	2	----	4	16	1,117	170
30 and over	8	7	16	18	119	19	784	64
PART B.								
12	202	407	1,289	162	2,407	19	4,710	97
14	833	1,005	2,103	315	4,005	130	10,442	164
15 to 19	2,017	2,143	11,205	779	15,197	285	34,209	778
20 to 24	1,200	382	5,001	163	5,005	215	8,768	210
25 to 29	202	130	752	77	913	93	1,973	87
30 and over	215	106	430	24	806	90	1,140	84

163

SEX TABLE IX.

AGE OF MOTHER AT FIRST BIRTH (COMPLETED FERTILITY CASES).

Caste or Religion.	Age of mother at first birth.					
	Below 10	10—14	15—19	20—24	25—29	30 and over
1	2	3	4	5	6	7
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

000

(c) Abortion.

(d) Celibacy.

(e) Abstinence.

(f) Birth control.

(g) Certain social customs.

(h) Prolonged lactation.

(i) Hypergamy.

163 164 Of the positive checks war is becoming a rare phenomenon these days and starvation and famine though in a mild form does affect the birth-rate in the Jammu Province and the Frontier Districts while the Kashmir Province is in this respect better situated. As regards disease this check also receives full play in Jammu Provinte where Plague cuts off the natural increase to a great extent and malarial fever is responsible for considerable mortality and is thus unfavourable to fertility. In Kathua and other malarial localities most of the deaths are due to the malarial fever and the surviving population is reduced to a considerably low pitch of vitality which make the sufferers an easy prey to other diseases. The venereal diseases act as another powerful positive check by causing premature death of the sufferers and leaving their children to propagate misery and further suffering.

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[On population -- Analyst]

*162 of females than other divisions, but the existence of only 842 females per 1,000 males shows that the severity of climate is a strong factor acting adversely on the growth of the female content of the population. In the first place there is large number of male births than females and the climate being cold there are greater dangers from chills and exposures to young children and old persons of delicate constitutions. Since greater regard and preferential care of the male children secures immediate medical relief from them, the absence of such regard in the case of females exposes them to greater risks.

*162 **127. Causes of Deficiency of Sex-ratio.**—(*1*) *Female Infanticide.*—The custom of female infanticide which has its origin in the prohibitive expense of marrying daughters in high caste Hindus used to be common in the Duggar country especially among the Rajputs which accounts for the great dearth of females in that community, there being 754 females to 1,000 males. It cannot be said with certainty that the practice has altogether vanished although there can be no denial of its being considerably on the wane. The measures taken during this decade under the inspiration of His Highness the Maharaja Bahadur who has created a special trust (Dhanderi Memorial Fund) for the marriage of Rajput girls and also announced that for each female child born to a Rajput the father will get an acre of land, the custom may be said to be fast vanishing. The happy results of these measures have already begun to show themselves as at the current Census the female proportion of Rajputs has risen from 729 to 754.

847

*162 (*2*) *Neglect of Female Children.*—The neglect of female children exhibits itself in two different shapes—deliberate and unconscious. If the neglect of parents is intended to bring about the death of the female infant it amounts to infanticide but if on the other hand the neglect is not deliberate but due partly to habit and partly to greater regard for the sons who are better looked after than the daughters it is unconscious neglect. The cases of deliberate neglect are getting fewer and fewer with the advancement of civilization while unconscious neglect is still in vogue. This naturally takes place more among the poor whose slender means and little education do not allow them to maintain equality between children of both sexes. As already shown above this kind of neglect will be found more in Kashmir where exposures and chills to infant daughters are not attended to so promptly as in the case of sons, slightest trouble to whom summons immediate medical assistance. In the Jammu Province also the unconscious neglect is common but the climate being milder the children can carry through the mild winter even with poor clothing and chances of exposure are not so great as in Kashmir.

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165 (*3*) *Early Marriage.*—The practice of early marriage creating child wives and even mothers aged 11 or 12 years is responsible for greater mortality of females on account of too early conception. With the passing of the Regulation preventing marriage of girls under 14 and boys under 18 the practice may be said to have received its death blow and other conditions being favourable we should expect a better proportion of females at the next Census. The practice which was so common in the Duggar has given a serious set-back to the growth of Hindu population of the State which during the last forty years has shown a very unsatisfactory increase.

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*162 (*4*) *Deaths due to Child-births.*—It is a well-known fact that many deaths [645] of females in India take place at the time of child-birth which is due to the unskilful midwifery and septicaemia.

(*5*) *Hard treatment to Women.*—The young wives are generally subjected [606] to hard treatment at the hands of the mother-in-law while the young widows are regarded as a curse in Hindu families.

(*6*) *Hard Work.*—Over work or work under harder conditions coupled [562] with the usual trouble of looking after the family, cooking the meals and doing several other things under unsanitary conditions within the four walls of the house also tells upon the health of women. The *Purdah* system further affects their health adversely.

*[Errata: read 'For' cf. errata sheet, p. 329, category 116 -- Analyst]

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4 [On population -- Analysis]

*162 of females than other divisions, but the existence of only 841 females per 1,000 males shows that the severity of climate is a strong factor acting adversely on the growth of the female content of the population. In the first place there is large number of male births than females and the climate being cold there are greater dangers from chills and exposures to young children and old persons of delicate constitutions. Since greater regard and preferential care of the male children secures immediate medical relief from them, the absence of such regard in the case of females exposes them to greater risks.

*162 847 **127. Causes of Deficiency of Sex-ratio.**—(*1*) *Female Infanticide.*—The custom of female infanticide which has its origin in the prohibitive expense of marrying daughters in high caste Hindus used to be common in the Dogger country especially among the Rajputs which accounts for the great dearth of females in that community, there being 734 females to 1,000 males. It cannot be said with certainty that the practice has altogether vanished although there can be no denial of its being considerably on the wane. The measures taken during this decade under the inspiration of His Highness the Maharaja Bahadur who has created a special trust (Dhandevi Memorial Fund) for the marriage of Rajput girls and also announced that for each female child born to a Rajput the father will get an acre of land, the custom may be said to be fast vanishing. The happy results of these measures have already begun to show themselves as at the current Census the female proportion of Rajputs has risen from 729 to 734.

*162 854 (*2*) *Neglect of Female Children.*—The neglect of female children exhibits itself in two different shapes—deliberate and unconscious. If the neglect of parents is intended to bring about the death of the female infant it amounts to infanticide but if on the other hand the neglect is not deliberate but due partly to habit and partly to greater regard for the sons who are better looked after than the daughters it is unconscious neglect. The cases of deliberate neglect are getting fewer and fewer with the advancement of civilisation while unconscious neglect is still in vogue. This naturally takes place more among the poor whose slender means and little education do not allow them to maintain equality between children of both sexes. As already shown above this kind of neglect will be found more in Hindoos where exposures and chills to infant daughters are not attended to as promptly as in the case of sons, slightest trouble to whom summons immediate medical assistance. In the Jammu Province also the unconscious neglect is common but the climate being milder the children can carry through the mild winter even with poor clothing and chances of exposure are not so great as in Kashmir.

165 582 (*3*) *Early Marriage.*—The practice of early marriage creating child wives and even mothers aged 11 or 12 years is responsible for greater mortality of females on account of too early conception. With the passing of the Regulation preventing marriage of girls under 14 and boys under 18 the practice may be said to have received its death blow and other conditions being favourable we should expect a better proportion of females at the next Census. The practice which was so common in the Dogger has given a serious set-back to the growth of Hindu population of the State which during the last forty years has shown a very unsatisfactory increase.

*162 [645] (*4*) *Deaths due to Child-births.*—It is a well-known fact that many deaths of females in India take place at the time of child-birth which is due to the unskilful midwifery and superstitions.

[606] (*5*) *Hard treatment to Women.*—The young wives are generally subjected to hard treatment at the hands of the mother-in-law while the young widows are regarded as a curse in Hindu families.

[562] (*6*) *Hard Work.*—Over work or work under harder conditions coupled with the usual trouble of looking after the family, cooking the meals and doing several other things under unsanitary conditions within the four walls of the house also tells upon the health of women. The *Purdah* system further affects their health adversely.

*[Errata: read 'for' cf. errata sheet, p. 329, category 116 -- Analyst]

higher Hindu castes such as the Brahmans, the Rajputs and the Khatris also show higher proportions of the unmarried and lower proportions of the married males which is due to the restrictions of endogamy and exogamy and other customs which considerably narrow down the circle of marriage and increase the difficulty of finding suitable brides. The twice-born castes of the Hindus (The Brahmans, the Kashatriyas and the Vaishyas) particularly those following the orthodox Brahmanic school observe with great strictness the endogamous castes and sub-castes and exogamous groups. No marriage can take place between people falling within the prohibited degrees of the Dharam Shastra (*e.g.*, descendants down to the 7th degree through males or females of paternal ancestors upto the 7th degree; and descendants down to the 5th degree of maternal ancesters upto the 5th degree). The custom of hypergamy among certain higher castes requiring the bestowal of a girl in marriage to a person belonging to equal or higher social group again places further obstacles in the way of marriage. This is sufficiently borne out by the figures under age-group 17-23 wherein Kashmiri Pandits (727), Khatris (708), Rajputs (681) and Brahmans (626) all have a rich proportion of the unmarried and a poor proportion of the married males. The absence of the above restrictions among the Shodra class is responsible for the lowest unmarried and highest married proportions as among the Chamars who have 487 unmarried and 487 married males in the group 17-23. The next favourable result is again shown by the depressed caste of Meghs who have 561 unmarried and 403 married males per mille. 162*

In the category of the widowers aged 44 and over, the Kashmiri Pandits present the highest proportion (154) and are closely followed by the other higher castes Rajputs (100), the Brahmans (97) and Khatris (98), the lower castes of Chamar and Megh showing 64 and 70 widowers per mille which is due to the fact of their taking up widows as wives under various customs which recognize such unions as legitimate ones.

Among the Muslims in the age-group 17-23 the Rajputs have the highest proportion of the unmarried males (571) and the lowest married males which is due to their still observing in practice the customs of their Hindu brothers in this respect and the difficulties of matrimony still keeping many members of the community in unmarried state. Next to Rajputs come the Sayeds (563), Yashkun (534); the Gujjar, the Balti and the Jat, showing the lowest proportion of the unmarried and the highest proportion of the married males due to their being more liberal in respect of marriage. The proportion of widowers as shown by the age-group 44 and over is highest amongst the Jats (270) and lowest in the Sayed (205). As regards the Sikhs and the Budhists their civil condition has already been discussed under the paragraph dealing with religions, and the communities being small, details by further castes have not been given.

Civil condition of females by castes is also given in Subsidiary Table V from which it is seen that the Kashmiri Pandits and the Khatris possess the largest number of the unmarried females and the lowest number of married females in both the 7-13 and 14-16 groups which shows that early marriage in these two communities is the least in evidence; while the highest proportion of married females in these groups is presented by the Jats, Chamars and Meghs all of whom belong to the lower castes (the last two constituting among others the depressed classes of the State). In these castes the religious restrictions against marriage within prohibited degrees being non-existent and their free outdoor life either as agriculturists or labourers being conducive to greater laxity the early marriage has greater prevalence, especially when the birth of children instead of being regarded a burden on the family is hailed as a source of income since the children even in their tender age are sent out to labour and earn wages. Further the considerations of accumulating a big dowry for the marriage of girls which is a source of constant anxiety to the higher classes is almost negligible in these castes where consequently procreation goes on at a much faster speed and in a reckless manner. The cause of slightly higher proportions of the married females at these ages among the higher castes of Brahmans and Rajputs is also to be found in the fact that the members of these communities residing in the interior of the hills who follow the agricultural pursuits have also been [582] [857]

*162 Exploitation of animals and vegetation shows the highest proportion in working dependency amongst the rest and this accords with actual facts, for in agricultural operations, the co-operation of the family is indispensable and even 463 young boys and girls of the family are not unoften drafted to some minor work such as tending the cattle or cutting grass etc. The adults cannot be spared at 857 all. The work, moreover, proceeds on empirical methods and does not require for its execution any technical preliminary training except such scrappy knowledge which every farmer's son possesses. Minerals support such a microscopic section of the population that its working dependents need no remarks. Persons living on their income have also a larger ratio of working dependents because the maintenance of sources of income requires supervision, and co-operation of the members of the family cannot be disregarded. Industry also has a respectable figure against it as several persons follow silk-worm rearing as a spare-time occupation at home and of them quite a large proportion consists of women and children. The figures against unproductive are easily understood. The minor boys and girls of beggars and vagrants follow the calling of their parents as soon as they can handle the bowl and can utter a few hackneyed phrases of their profession. A trip to Kashmir will explain to any one the nature of working dependency in transport when he will find all the members of the Hanji family towing the boat. As regards trade, in the Mufassil boys of a tender age are made to work in the shop as assistants and thus serve a sort of apprenticeship before they are full-fledged shopkeepers.

*162 The ratio of working dependency is lowest in public force and public administration as it ought to be.

463 **191. Proportion of Female Working Dependents per 1,000 Male Working Dependents.**—It will be seen from the marginal table that in some of the important occupations women assist the earners more than the male adults. In industry and trade they are in excess of the working dependents of the other sex. In unproductive they are happily less. In exploitation of animals and vegetation which is obviously a male department they do not stand as competitors. In public administration they are sufficiently advanced. On the whole theirs is an enviable position and nobody will venture to say that they are the same as their sisters of old. A change for the better has indeed come over them which will surely prove of great economic value to the nation in days to come.

Occupation.	Proportion of female working dependents per 1,000 males.
1. Exploitation of animals and vegetation ..	129
2. Exploitation of Minerals ..	19,733
3. Industry ..	2,422
4. Transport ..	191
5. Trade ..	1,494
6. Public Force ..	61
7. Public Administration ..	415
8. Professions and Liberal Arts.	188
9. Persons living on their income ..	4,200
10. Domestic Service ..	63,206
11. Insufficiently described occupations ..	59,534
12. Unproductive ..	662

I. Some Important Occupations.

*162 **192. Agriculture.**—Of all cultures agriculture is the best as without it the vital requirements of human existence cannot be met. Cultivation in the 241 State engages 558,864 earners and 192,521 working dependents, making a total of 751,385 workers. In 1921 the number of workers was 967,236 and females numbered 259,745 who now show a low figure of 37,965 only. If this difference in the figures of females were to be added to the 1931 total the figures of earners and working dependents would exceed those of 1921. It would be absurd to think of so many women defaulting from the profession in a single decade and all that can be said is that the differences in classification have labelled the 1921 female workers in agriculture as working dependents in domestic service.

Serious crime is rare, and the force of regular police is comparatively small. It includes 3 assistant superintendents, 9 inspectors, 197 subordinate officers, and 1,213 constables, costing about 3·0 lakhs annually. The force is controlled by two Superintendents for the chief provinces of Jammu and Kashmir. Police duties in the villages are performed by the *chaukidārs*, who are generally Dums in the Jammu province, and are paid by the villagers. The responsibility of the headman for reporting crime is insisted on. A training school for regular police is maintained, and the system of identifying convicts by thumb impressions has been introduced. In 1904–5, only 2,076 cognizable cases were reported, of which 640, or 30 per cent., ended in conviction. Police. 625 [652] [222]

Central jails are maintained at Jammu and at Srīnagar, and seven small jails in outlying places. Both the Central jails are usually overcrowded, the daily average number of prisoners in 1904–5 being 543. The expenditure in the same year was Rs. 47,000 on the Central jails, and Rs. 3,600 on the others; and in 1905–6 a total of Rs. 54,000. Convicts are employed in printing, paper-making, and other minor industries in the Srīnagar jail, and in printing, weaving, and manufacturing industries at Jammu. The receipts for jail manufactures in 1905–6 were Rs. 18,000. Jails. 697 [652]

The Census of 1901 showed how little attention was formerly paid to education. In that year only 2 per cent. of the population could read and write. Among males the proportion rises to 3·8 per cent., while among the total female population only 1,260 were literate. Hindus appear to be much better educated than Muhammadans. In 1900–1 the State maintained 87 schools, attended by 6,197 boys. By 1905–6 the number of State schools had risen to 154, including two high schools, a normal school, 7 Anglo-vernacular and 12 vernacular middle schools, and 133 primary schools. Besides these, 3 girls' schools are maintained by the State at Srīnagar; and there are one aided girls' school at Jammu, two aided high schools and an aided middle school at Srīnagar, and an aided middle school at Jammu. Sanskrit schools attached to the State high schools, one at Jammu and the other at Srīnagar, teach up to the Shāstri standard. The total number of pupils in all the schools was 11,460. The department is under the control of the foreign minister, who is aided by an inspector and two assistant inspectors of schools. There being no State college, 17 scholarships are annually granted by the Darbār to students for prosecuting their studies at colleges at Lahore. Two scholar- Education. 871 [312] [563]

871 ships of Rs. 4,000 each have also been sanctioned for training State subjects abroad in useful arts, &c. Ten stipends of the value of Rs. 8 a month are granted in the Srinagar normal school, and thirteen of the value of Rs. 1,944 are awarded to students sent up for training in the normal school and training college at Lahore, while two teachers are annually sent to the latter on the full pay of their appointments. The total expenditure on education in 1905-6 was 1·05 lakhs, compared with only Rs. 45,000 in 1900-1.

[662]

An Arts college was opened at Srinagar in 1905 by the trustees of the Central Hindu College, Benares, in connexion with the Hindu high school, and the Mahârâjâ has sanctioned a grant-in-aid of Rs. 15,600 per annum for the college and school from the year 1906.

743 Medical. The State maintains at Srinagar two hospitals, two dispensaries with accommodation for in-patients, and a leper asylum, and at Jammu two hospitals for the civil population, besides military hospitals at Jammu and at Sarwâri cantonment. In 1904-5, besides these, forty-three dispensaries were maintained in the State. Two chief medical officers are in charge of the Jammu and Kashmir provinces, and the Agency Surgeon supervises work in Gilgit. The Medical department of the State is under the control of a Superintending Surgeon. In 1904-5 the total number of patients treated was 401,120, of whom 4,338 were in-patients, and 11,830 operations were performed. The expenditure was 1·5 lakhs. In addition to the State institutions, valuable work is being done by the medical mission, which has a large hospital at Srinagar and a hospital at Anantnâg. The leper asylum referred to above is also managed by them for the Darbâr.

[717]

751 Vaccination. The staff for vaccination consists of eighteen men, who work in the province of Jammu in winter, and in that of Kashmir in summer. Vaccination is not compulsory, but a good deal of work is done by the exercise of tact and moral persuasion. In 1904-5 the number of persons successfully vaccinated in both provinces was 33,784, while 4,200 vaccinations were also carried out in Gilgit. The people of Ghizar, Yâsin, Ashkuman, and Chilâs districts formerly refused vaccination, but are now accepting it. The total expenditure in 1905-6 was Rs. 5,685. Inoculation is practised by the people in the frontier districts, but not elsewhere.

113 Bibliography. [F. Bernier: *Voyages* (1699).—G. T. Vigne: *Travels in Kashmir, Ladak, Iskardo* (1842).—A. Cunningham: *An Essay on the Arian Order of Architecture as exhibited in the Temples*

(c) The sepoys who attended at harvest to coerce the cultivators were removed. 651

(d) *Begar* in its more objectionable form was abolished, and the cultivators who had abandoned their lands for fear of being impressed under *begar* were recalled and settled on their lands.

(e) Occupancy rights of *zamindars* in undisputed lands were confirmed.

(f) Careful enquiry was made into the status of privileged holders of land. The special rates were continued for the term of the first Settlement, but were made subject to re-assessment. Lands in excess of the sanctioned area were, however, assessed at the ordinary rates, even in the case of privileged holders.

(g) Waste lands were entered as *khalsa*, but preferential right for acquiring such lands was granted to *zamindars*.

(h) Permanent but non-alienable hereditary occupancy rights were granted to those who accepted the first assessment so long as the revenue was paid.

(i) All land was carefully evaluated on the basis of the next produce, previous collections and the possibility of irrigation.

Mr. Lawrence's work was followed after him by a succession of Settlement Officers. By 1922, practically every Tehsil and district directly administered by the Government was settled either for the first time or in revision. The State share of revenue was fixed at 30 per cent. of the gross produce.

Elementary education was provided throughout the State. Two first grade colleges and two technical schools besides nearly 50 secondary schools and over 600 primary schools were established. Two *zenana* Hospitals at Srinagar and Jammu and over 60 dispensaries in the *mufassil* were opened. Municipalities were established to look after the sanitation and water supply of the cities. Several irrigation canals were constructed in both the provinces. The longest of these, the Ranbir Canal, now serves an area of over a lakh of acres. Tanks were constructed in the *kandi illaqa* of Jammu. Electric installations for lighting and supply of power to factories and workshops were erected in Kashmir and at Jammu. A Flood Spill Channel for diverting the waters of the Jhelum at the time of floods was constructed. Dredging

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377
312

§72 §73 education on modern lines is imparted. In harmony with the public sentiment His Highness' Government has sanctioned a new set of rules relating grant-in-aid to such Maktabs and Pathshalas as lie within a radius of 2 miles of a Government school and as have no arrangements for providing education in the 3 Rs. While these institutions have survived their utility for the boys they cannot be dispensed with altogether in the case of girls as the number of girls' schools is still limited while the awakening amongst communities has quickened the demand for girls' schools and it is better to have a Pathshala or a Maktab than to have nothing at all. Moreover, they pave the way for the subsequent opening of a girls' school by the Government impecuniosity. The Pathshalas are really doing very useful spade work for dissemination of female education. §74 The Government also maintains a Muslim Industrial school for women in Jammu which is functioning usefully. Besides the above there are 7 Training schools for teachers and 2 for teachresses.

§71 **[illegible]. Attendance at Schools.**—The number of scholars at schools and colleges stands at 77,374 compared to 35,971 in 1921, showing an increase of 115 per cent. The increase registered during the decade 1911-21 was 30 per cent. only. Compared to 1891 figures the number has increased nearly 31 times. The number of scholars in the two colleges is 941, of which one is female. The communities are represented as under:—

Census years		No. of scholars.
[illegible]	—	[illegible]
[illegible]	—	[illegible]
[illegible]	—	[illegible]
[illegible]	—	[illegible]
[illegible]	—	[illegible]

Rajputs	—	33
Jats	—	5
Sikhs	—	43
Muslims	—	147
Depressed classes	—	1
Others	—	712

Every community is realizing the need of higher education. The number of scholars belonging to depressed classes is hopelessly low though it is expected to rise very shortly as His Highness' Government is taking a keen interest in the educational advance of all backward communities and special scholarships on a liberal scale are provided for them. The number of students sent up for the University Examinations during 1931 from the Prince of Wales College, Jammu, was 172 of which 87 came out successful. The Shri Pratap College, Srinagar, sent up 237 students in 1930, out of which 108 passed the examination. The amount of scholarships sanctioned for the students of different communities is given below:—

College.		Muslims.	Hindus.	M. A. Students.
		Rs.	Rs.	Rs.
Prince of Wales College, Jammu	—	[illegible]	[illegible]	—
Shri Pratap College, Srinagar	—	[illegible] (Muslims)	[illegible] (Hindus)	[illegible]

The total annual expenditure incurred on these two institutions comes to Rs. 216,711, the Srinagar college costing Rs. 120,201 and the Jammu college Rs. 96,510.

§71

The boys reading in Secondary and Primary schools are distributed as follows according to the community to which they belong :—

Hindus	...	[illegible]
Muslims	...	[illegible]
Sikhs	...	[illegible]
Christians	...	[illegible]
Others	...	[illegible]
Sudhanis	...	[illegible]

The Muslims have got the largest number of pupils in schools while the Hindus come next. The most surprising sign of the times is the small number of Muslim students. The girl students by communities stand as under :—

Saiyads	...	[illegible]
Non-Saiyads	...	[illegible]
Muslims	...	[illegible]
Sikhs	...	[illegible]
Christians	...	[illegible]
Others	...	[illegible]

The girls education in the State being still in its infancy the number of girl students of each community which is daily on the increase is most encouraging. It is no little satisfaction to note that Saiyads and Muslims who hold very conservative views on female education are gradually shedding their old prejudices. The number of depressed classes' girls is, however, low in the Hindu schools and special scholarships are necessary to attract them. The number of students is highest in the lower classes and steadily declines as we proceed to higher classes, this being a case of 'many are called but few are chosen'. When we remember that in 1921 the number of girl students was 139 in State schools and 151 in private schools, the total of 10,837 students in 1931 is an achievement worthy of any Government. The number of Muslim students similarly has risen from 11,824 in 1929 to 42,071 in 1937-38 which does not include students at Normal schools or in technical institutes. Not content with this phenomenal advance the State has sanctioned a separate Inspector exclusively to look after Muslim education but this new phase in the growth of Muslim education falls within the purview of an Government and it would be unbearable to encroach on the ground to be covered of the next Census.

The number of students sent up for the Matriculation examination was 1,171 of which 327 passed the test. The number of girl students appearing from the Jammu and Srinagar High schools was 4 only. The Jammu school scored cent, per cent, while the fate of the Srinagar High school is not known. It is, however, too early to judge of female education by University results.

The total expenditure incurred on education in the State came to Rs. [illegible] for the Kashmir Province in 1937-38 and to Rs. 414,836 for the Jammu Province in 1936-37. The amount budgeted for girls' education stood at Rs. [illegible]. The grants-in-aid have been liberally earned while commercial and general scholarships have also increased.

§75
§74

[illegible] Miscellaneous.—The prospects of teachers have been improved during the decade. The organization was also improved by the introduction of teachers' [illegible]

[Errata : read "cov". cf. errata sheet, p. 330, Category IIC -- Analyst]

§79 §70 diary, improved syllabus, class libraries and tutorial system. Dramas were staged and tableaux arranged. The boy-scout movement is flourishing. Teachers' associations have been started. *Panchayat* system has been started in Secondary schools to enable boys to settle small disputes among themselves. Vigilance societies have been started to discourage bad habits and help in preserving discipline. The teaching of practical agriculture has been introduced in certain schools while in most of the schools small gardens are laid out and elementary lessons on plant life and agriculture are given practically. The physical health and moral growth of the students is well looked after. In some schools in the remote hilly tracts of the Jammu Province the experiment of co-education is being tried with success.

§72 The girls' education is controlled by a Chief Inspectress with two schools-cum-Inspectresses. His Highness the Maharaja Bahadur was pleased to announce on the occasion of the auspicious birth of the Heir-Apparent the introduction of compulsory education for girls in the municipalities and notified areas and arrangements are almost complete to bring the scheme into operation. Compulsory education for boys already stands sanctioned for such places. The leading members of all communities are evincing a keen interest in furthering female education as is evidenced by the number of girl students of different communities. The teachers are usually trained and steps are being taken to train others either at the Training schools within the State and outside or at the Teachers' classes started at Jammu and Srinagar centres, which are convened once a week. The curriculum is being liberalized. The Girl Guide movement is alive and is receiving the enthusiastic support of the teachers. Games among girls are being encouraged though some difficulty is felt due to lessons of schools in rented buildings where good and secure play-grounds do not exist. This will, however, vanish automatically as soon as rented buildings are replaced by Government buildings.

273. Private Educational Effort.—Something has already been said about aided schools and Madrasas and Pathshalas. Full details of institutions run by public bodies are not available but so far as is known the public is doing its bit in the expansion of education. The Muslims, for instance, maintain several schools both secondary and primary. Similarly the Arya Samaj is not behind hand in the work and maintains some schools for boys and girls and helps widows in learning arts that fetch a livelihood. The Sikhs are also pushing the cause of education by providing scholarships and boarding houses to students. The Moslems are perhaps the most advanced in this respect. The activities of the Church Missionary Society in Kashmir during the decade 1921-30 are thus given by the Reverend Canon C. E. Tyndale-Biscoe, M. A.—"The Church Missionary Society maintains a number of schools for boys in Srinagar, including a boarding house for those who come from the Province, and a boy High school in Anantnag. There is also a girls' High school, under the management of Miss Mallinson, in Srinagar. The Church of England Zenana Missionary Society maintains two girls' schools in Srinagar, and until recently, one in Anantnag". The particulars of boys' school as given by him include two High schools and two Middle schools and two Primary schools. The total number of students admitted was 6,837 while those who matriculated numbered 287. The physical health of the students is properly looked after and students are encouraged to render social service. In Anantnag for instance, the boys of the C. M. S. school are the Fire Brigade of the town and attend every fire with the engine which the Head Master persuaded the citizens to purchase. In the Jammu city there is an Anglo-Vernacular school run by the Church of Scotland Mission which is doing useful educational work.

§71 212 **274. Correlation of Census Literates with Departmental Returns.**—The number of students in the Secondary schools and Colleges stands at 25,713, of which 21,609 are boys and 4,104 girls. An average student generally joins the first middle class in his eleventh year which means that the returns of age-group 10-15 and 15-20 should bear some correspondence to the above figures. The number of literate males and females recorded in these two groups comes to 24,7[illegible] males and 3,305 females. The difference is quite trivial, there being a

S-Delhi G-3 [illegible] AVI Kashmir AVI

debtor in Census literature compared to girl students who have probably fought shy of recording themselves as literate in the Census schedule. Another and more reasonable cause of this discrepancy in figures may perhaps be found to lie in the large number of widows and women above 20 who flock to schools in the hope of succeeding in securing an appointment on completion of studies and thus escaping from the economic distress of the home. Such students have naturally fallen in the '20 and over' group. 871 212

[illegible]. Technical Education.—This aspect of the activities of the State is controlled by the Director of Industries. The number of technical institutes in the year 1967-68 Vikrami was 9 compared to 1 in 1921 A. D. The total number of scholars at these institutions was 484 compared to 81 in 1921. The expenditure incurred on technical education has similarly advanced from about Rs. 77,000 to Rs. 103,621. Rs. 3,424 are granted by way of scholarships. This advance in technical education has led to the creation of industrial atmosphere and the development of small scale industries. About 18 Willow works have been opened at Srinagar, Anantnag and Baramulla. Almost all the public schools recruit their drawing teachers from these institutions. The Public Works Department has been supplied with a number of trained Sub-overseers by the technical institutes. 874

Upto the end of 1923 there was only one institute viz. Sir Amar Singh Technical Institute at Srinagar. In 1931 Shri Pratap Technical School was opened in Jammu. In 1933 two schools were opened at Shopian and Anantnag. In 1934-35 schools were started at Mirpur, Baramulla and Kishtwar. In 1936-37 a school was sanctioned for Bhadarwah. This expansion took place in accordance with the announcement of His Highness the Maharaja Bahadur of opening technical schools in the more important centres of the State on the auspicious occasion of Raj Tilak.

[illegible]. Literary Activity in the State.—The decade proved eventful in this respect as well. The State Gazette continued playing its role as before. The number of subscribers, however, dwindled to 277. The outstanding event of the decade was the success of journalism in finding a couple of votaries in Mr. Moti Raj Saral, B. A. and Pandit Gangu Nath, B. A. They successfully started the first weekly in the State "The Rashtir" which was a pioneer achievement. It was founded in June 1934 and its popularity can be judged from the fact that it has the biggest circulation in the State and the number of its readers is considerable. The example set by the Rashtir has proved infectious and several Weeklies have now been started while others are about to be started. The Amar, the Pathan, the Sadhashan, the Vitasta, the Vasudha, the Tarjuman, the Allah and the Mujtahid, the birth of the last two being shortly expected, shows how fast the enterprising amongst the literate are being possessed by the journalistic spirit. There is, however, no English paper run in the State so far and the deficiency is met with by importing papers from outside. The circulation of some of the outside papers is given in the margin. The figures for all the papers are not available but according to the information supplied by the Post Master General, Punjab and North Western Frontier Circle, the total number of newspapers carried on postal lines from 1st April 1930 to 31st March 1931 was 382,610. The number of letters issued during this period was 1,161,382, the postcards amounted 1,783,194, Registered letters 122,924, Packets 203,159 and Parcels registered and unregistered 104,146 making a total of 3,757,814. As regards publications in the State private effort was not conspicuous and the books and reports published were generally State documents or Purchang Patrikas of the Pandits and 204

Kohinur	[illegible]
Sunday Chronicle	[illegible]
Pir Panchal	[illegible]
Leader	[illegible]
Pioneer	[illegible]
Mirror	[illegible]
Civil and Military Gazette	[illegible]
Times of India	[illegible]
Khyber Democratic Journal	[illegible]
Mukhbir	[illegible]
Hindustan Times	[illegible]
Ali	[illegible]

SUBSIDIARY TABLE VII.*

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PROPORTION OF LITERACY AT CERTAIN AGES.

Age-group.	Total population.			Total literate.			Total literate in English.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
0—10 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
10—15 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
15—20 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
20 and over ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

SUBSIDIARY TABLE VIII.

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NUMBER OF INSTITUTIONS AND PUPILS FOR FOUR DECADES (ACCORDING TO THE RETURNS OF THE EDUCATION DEPARTMENT).

Class of Institution.	[illegible]		[illegible]		[illegible]		[illegible]	
	Number of Institutions.	Number of Pupils.	Number of Institutions.	Number of Pupils.	Number of Institutions.	Number of Pupils.	Number of Institutions.	Number of Pupils.
1	2	3	4	5	6	7	8	9
[illegible] ..	..	..	2	[illegible]	2	[illegible]	..	..
[illegible] ..	..	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible] ..	..	..	[illegible]	[illegible]	..	..	..	..
[illegible] ..	..	..	[illegible]	[illegible]	..	..	..	..
[illegible] ..	..	..	..	..	..	..	..	..
[illegible] ..	..	..	[illegible]	[illegible]	..	..	..	..
[illegible] ..	..	..	[illegible]	[illegible]	..	..	..	..
[illegible] ..	..	..	..	..	..	..	..	..
[illegible] ..	..	..	..	..	..	..	..	..
[illegible] ..	..	..	..	..	..	..	..	..
[illegible] ..	..	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible] ..	..	..	[illegible]	[illegible]	..	..	..	..
[illegible] ..	..	..	[illegible]	[illegible]	..	..	..	..
[illegible] ..	..	..	[illegible]	[illegible]	..	..	..	..
[illegible] ..	..	..	[illegible]	[illegible]	..	..	..	..
[illegible] ..	..	..	[illegible]	[illegible]	..	..	..	..
[illegible] ..	..	..	[illegible]	[illegible]	..	..	..	..
[illegible] ..	..	..	[illegible]	[illegible]	..	..	..	..
[illegible] ..	..	..	[illegible]	[illegible]	..	..	..	..
[illegible] ..	..	..	[illegible]	[illegible]	..	..	..	..
[illegible] ..	..	..	[illegible]	[illegible]	..	..	..	..
[illegible] ..	..	..	[illegible]	[illegible]	..	..	..	..
[illegible] ..	..	..	[illegible]	[illegible]	..	..	..	..

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State. As regards the lower percentage in the Srinagar city besides the reasons given above it is worthwhile to the reason. Inclusion of several suburban areas in the city limits which have tended to affect its results adversely. Of late compulsory education to boys of school-going age has been introduced in the cities and in other notified areas and the far-reaching results of the measure will be reflected in the next Census when the cities will show a still higher proportion. 212

774. **English Literacy in the Cities.**—The number of English literates per mille of the male population is 470 in the city of Srinagar and 187 in that of Jammu. The male literates in English are 483 and 203 while female literates bear a proportion of 250 and 115 per mille of the literate population of their sex in the two cities. The results are better than those found for the State as a whole as they ought to be, due to the location of Missionary and other efforts and a number of educational institutions in these localities.

775. **Literacy in Hindi and Urdu.**—While in 1921 literacy was recorded in "Urdu, Persian, Arabic, Dogri, Hindi, Bodhi, Gurmukhi and others", on the present occasion the distinction was confined to literates in Hindi and in Urdu only. The number of literates in Hindi is 13,988 which is less than that of literates in English. The number in 1921 was 6,318 and consequently there is an increase of 68·1 per cent. in the strength of the Hindi literates. The largest number of literates in the script is found amongst the Hindus (Brahmanas) and Aryas as is natural. Amongst Sudhans only 1 male possesses the ability to read and write in Hindi. The Jains, allied as they are to the Hindus, have also a greater number of literates in Hindi than in Urdu. The Muslims have 38 persons which include 2 females who know the use of Hindi. The Sikhs have 431 such persons including 115 females while amongst Christians 3 persons know the script of which 4 are females.

The literates in Urdu number 36,196 exhibiting an increase of 99·2 per cent. during the past decennium. This high rate of increase is due to the privileged position that Urdu holds in the State as a court and school language. The knowledge of Urdu is thus essential in most walks of life in the State. That this is so is apparent from the large number of Hindu literates in Urdu who number 25,291 strong. The Sudhans who have only 1 literate in Hindi have 84 literates in Urdu. The Jains have 69 while the Muslims have 36,953 persons owning literacy in Urdu. The Sikhs have 2,080 and the Christians 89. In brief every religious community except the Jains possesses a higher literacy in Urdu than in Hindi.

776. **Educational Institutions.**—The number of educational institutions for boys and girls excluding technical schools for boys are given in the margin for the last five decades. The number of institutions has gone up by 86 per cent. during the decade 1921-1931. The increase during the decennium 1911-1921 was over 77 per cent. Compared to 1891 the number has increased by more than 27 times. The number of colleges has remained unaltered, there being one college at Jammu and the other at Srinagar. The number of Secondary schools including aided schools and one unaided school for boys stands at 81, of which 45 are situated in the Jammu Province. The number of Secondary schools for girls is 17 excluding aided Middle schools. The number of Primary schools for boys, both Government and aided, stands at 846, of which 382 are situated in the Jammu Province. The girls have 116 Government Primary schools for them together with 25 aided Middle and Primary schools. The number of Primary schools for girls maintained by the Government in 1921 was 9 only. The present number is thus nearly thirteen times of the 1921 number. The aided Maktabs and Pathshalas for boys number 144, of which 36 lie in the Jammus Province. Similar institutions for girls number 5 only. The number of these indigenous institutions is on the decline as the people realise the futility of sending their children to such institutions and prefer to send them to State schools where

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Year.	No. of Institutions.
1891 ..	1,[illegible]
1901 ..	[illegible]
1911 ..	[illegible]
1921 ..	[illegible]
1931 ..	[illegible]

§72 education on modern lines is imparted. In harmony with the public sentiment
§73 His Highness' Government has sanctioned a new set of rules relating grant-in-aid to such Maktabs and Pathshalas as lie within a radius of 2 miles of a Government school and as have no arrangements for providing education in the 3 Rs. While these institutions have survived their utility for the boys they cannot be dispensed with altogether in the case of girls as the number of girls' schools is still limited while the awakening amongst communities has quickened the demand for girls' schools and it is better to have a Pathshala or a Maktab than to have nothing at all. Moreover, they pave the way for the subsequent opening of a girls' school by the Government impecuniously. The Pathshalas are really doing very useful spade work for dissemination of female education.
§77 The Government also maintains a Muslim Industrial school for women in Jammu which is functioning usefully. Besides the above there are 7 Training schools for teachers and 2 for teachers.

§71 **177. Attendance at Schools.**—The number of scholars at schools and colleges stands at 77,574 compared to 32,971 in 1921, showing an increase of 135 per cent. The increase registered during the decade 1911-21 was 50 per cent. only. Compared to 1891 figures the number has increased nearly 21 times. The number of scholars in the two colleges is 941, of which one is female. The communities are represented as under :—

Census years.	No. of scholars.
1891 —	77,574
1901 —	[illegible]
1911 —	[illegible]
1921 —	[illegible]
1931 —	[illegible]

Rajputs	—	33
Jains	—	5
Sikhs	—	43
Muslims	—	147
Depressed classes	—	1
Others	—	712

Every community is realizing the need of higher education. The number of scholars belonging to depressed classes is hopelessly low though it is expected to rise very shortly as His Highness' Government is taking a keen interest in the educational advance of all backward communities and special scholarships on a liberal scale are provided for them. The number of students sent up for the University Examinations during 1931 from the Prince of Wales College, Jammu, was 172 of which 87 came out successful. The Shri Pratap College, Srinagar, sent up 257 students in 1930, out of which 106 passed the examination. The amount of scholarships sanctioned for the students of different communities is given below :—

College.		Hindus.	Muslims.	M. A. Students.
		Rs.	Rs.	Rs.
Prince of Wales College, Jammu	—	1,240	4,800	—
Shri Pratap College, Srinagar	—	2,040 (illegible)	1,080 (illegible)	300

The total annual expenditure incurred on these two institutions comes to Rs. 216,711, the Srinagar college costing Rs. 120,201 and the Jammu college Rs. 96,510.

874 diary, improved syllabus, class libraries and tutorial system. Dramas were staged
875 and lantern lectures arranged. The boy scout movement is flourishing. Teachers' associations have been started. *Panchayat* system has been started in Secondary schools to enable boys to settle small disputes among themselves. Vigilance societies have been started to discourage bad habits and help in preserving discipline. The teaching of practical agriculture has been introduced in certain schools while in most of the schools small gardens are laid out and elementary lessons on plant life and agriculture are given practically. The physical health and moral growth of the students is well looked after. In some schools in the remote hilly tracts of the Jammu Province the experiment of co-education is being tried with success.

872 The girls' education is controlled by a Chief Inspectress with two subordinate Inspectresses. His Highness the Maharaja Bahadur was pleased to announce on the occasion of the auspicious birth of the Heir-Apparent the introduction of compulsory education for girls in the municipalities and notified areas and arrangements are almost complete to bring the scheme into operation. Compulsory education for boys already stands sanctioned for such places. The leading members of all communities are evincing a keen interest in furthering female education as is evidenced by the number of girl students of different communities. The teachresses are usually trained and steps are being taken to train others either at the Training schools within the State and outside or at the Teachers' classes started at Jammu and Srinagar centres, which are convened once a week. The curriculum is being liberalised. The Girl Guide movement is afoot and is receiving the enthusiastic support of the teachresses. Games among girls are being encouraged though some difficulty is felt due to location of schools in rented buildings where good and secure play-grounds do not exist. This will, however, vanish automatically as soon as rented buildings are replaced by Government buildings.

279. Private Educational Effort.—Something has already been said about aided schools and Maktabs and Pathshalas. Full details of institutions run by public bodies are not available but so far as is known the public is doing its bit in the expansion of education. The Muslims, for instance, maintain several schools both secondary and primary. Similarly the Arya Samaj is not behind hand in the work and maintains some schools for boys and girls and helps widows in learning arts that fetch a livelihood. The Sikhs are also pushing the cause of education by providing scholarships and boarding houses to students. The Memons are perhaps the most advanced in this respect. The activities of the Church Missionary Society in Kashmir during the decade 1921-30 are thus given by the Reverend Canon C. E. Tyndale-Biscoe, M. A.—"The Church Missionary Society maintains a number of schools for boys in Srinagar, including a boarding house for those who come from the Frontiers, and a boy High school in Anantnag. There is also a girls' High school, under the management of Miss Mallinson, in Srinagar. The Church of England Zenana Missionary Society maintains two girls' schools in Srinagar, and until recently, one in Anantnag". The particulars of boys' school as given by him include two High schools and two Middle schools and two Primary schools. The total number of students admitted was 6,807 while those who matriculated numbered 287. The physical health of the students is properly looked after and students are encouraged to render social service. In Anantnag for instance, the boys of the C. M. S. school are the Fire Brigade of the town and attend every fire with the engine which the Head Master persuaded the citizens to purchase. In the Jammu city there is an Anglo-Vernacular school run by the Church of Scotland Mission which is doing useful educational work.

871 **280. Correlation of Census Literates with Departmental Returns.**—The
212 number of students in the Secondary schools and Colleges stands at 25,713, of which 21,609 are boys and 4,104 girls. An average student generally joins the first middle class in his eleventh year which means that the returns of age-group 10-15 and 15-20 should bear some correspondence to the above figures. The number of literate males and females recorded in these two groups comes to 24,7[illegible] males and 3,203 females. The difference is quite trivial, there being a

SUBSIDIARY TABLE VII.

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PROPORTION OF LITERACY AT CERTAIN AGES.

Age-group.	Total population.			Total literate.			Total literate of English.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
5—10 ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
15—20 ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
20—30 ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
30 and over ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

SUBSIDIARY TABLE VIII.

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NUMBER OF INSTITUTIONS AND PUPILS FOR FOUR DECADES (ACCORDING TO THE RETURNS OF THE EDUCATION DEPARTMENT).

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Class of Institution.	1901		1911		1921		1931	
	Number of Institutions.	Number of Pupils.	Number of Institutions.	Number of Pupils.	Number of Institutions.	Number of Pupils.	Number of Institutions.	Number of Pupils.
1	2	3	4	5	6	7	8	9
Arts College ...	--	--	2	462	2	350	--	---
State Secondary Schools ...	--	--	49	10,445	50	8,550	57	8,[illegible]
State Secondary Schools for boys (Eng. h.) ...	--	--	37	6,713	--	----	--	---
" " " " " (Vernacular)	--	--	9	1,384	--	---	--	---
" " " " girls (Eng. h.) ...	--	--	----	---	--	---	--	---
" " " " " (Vernacular)	--	--	3	634	--	---	--	---
Private " " " boys (English) ...	--	--	8	1,334	--	----	--	---
" " " " " (Vernacular)	--	--	---	---	--	---	--	---
" " " " girls (English) ...	--	--	---	---	--	---	--	---
" " " " " (Vernacular)	--	--	3	300	--	---	--	---
State Primary Schools ...	--	--	547	16,331	600	5,640	90	4,[illegible]
State Primary Schools for boys ...	--	--	500	15,900	--	---	--	---
" " " " girls ...	--	--	9	200	--	---	--	---
Private " " " boys ...	--	--	30	1,[illegible]	--	---	--	---
" " " " girls ...	--	--	8	131	--	---	--	---
Schools for Special Instruction, State and Private ...	--	--	377	6,054	--	---	--	---
Pathshalas (Sanskrit and Hindi) ...	--	--	10 (1 for girls)	300	--	---	--	---
Maktabs (Urdu Religious Schools) ...	--	--	30	1,010	--	---	--	---
Technical Institutes ...	--	--	1	72	--	---	--	---
Training Schools ...	--	--	3	60	1	30	--	---
Private Indigenous Schools ...	--	--	310	4,131	230	3,270	--	---

late Mahārājā Ranbīr Singh, but now it is merely the residence of the ruling family and the officials of the State. The governor (Hākim-i-Ala) of the province with his revenue office, the Chief Judge, the Sub-Judge and two magistrates of the first class, the Wazīr-i-Wazārat of the Jammu district, the Superintendent of police, Jammu province, the chief medical officer, and the heads of various departments all live in Jammu, together with the staff of their several offices. A large hall called the Ajaibghar was erected by the late Mahārājā for the accommodation of the present King-Emperor, when he visited Jammu as Prince of Wales in the year 1875. The Mandi Mubārak palaces and the palace of Rājā Sir Amar Singh, situated on the Rāmnagar hill, towards the north of the town, are the chief attractions. The Central jail has a daily average of 268 prisoners, and costs about Rs. 20,000 per annum. The State high school is located in a large building, and is doing fairly efficient work. It contains about 800 pupils. A college to be named after the Prince of Wales is shortly to be opened. A State hospital is maintained, costing annually Rs. 14,800. Great improvements have been made in the drainage system of the town, which is managed by a municipal committee, and more improvements in this respect are under contemplation.

Kathua.—An overgrown village in the Jasrota district, Jammu province, Kashmīr, situated in 32° 22′ N. and 75° 32′ E., on the right bank of the Rāvi and between it and the Ujh river. Population (1901), 5,801. Kathua possesses no points of interest. The buildings are mean and dilapidated, and the place has no past and no future. The climate is unhealthy, and the water-supply scanty and bad.

Mīrpur.—Town in the Bhimber district, Jammu province, Kashmīr, situated in 33° 11′ N. and 73° 49′ E., at an elevation of 1,236 feet above sea-level. It lies 22 miles north of the British cantonment of Jhelum, and is said to have been founded about 200 years ago by the Gakhars, Mīrān Khān and Sultān Fateh Khān. It is situated on high ground on the edge of the Kareli Kas, from which drinking-water is easily procured. There are several rather picturesque temples, the chief being the Sarkāri Mandir, built by Mahārājā Gulāb Singh, the Raghunāthji, and the temple of Dīwān Amar Nāth. The town contains 550 shops, forming a long bazar running east and west. Apart from the shop-keeping class, Brāhmans and Sikhs, of whom many are settled in Mīrpur, the inhabitants are mostly of the artisan or menial classes. There is a flourishing

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State. As regards the lower percentage in the Srinagar city besides the reasons given above it is ascribable to the recent inclusion of several sub-urban areas in the city limits which have tended to affect its results adversely. Of late compulsory education for boys of school-going age has been introduced in the cities and in other notified areas and the far-reaching results of the measure will be reflected in the next Census when the cities will show a still higher proportion.

178. English Literacy in the Cities.—The number of English literates per mille of the literate population is 470 in the city of Srinagar and 187 in that of Jammu. The male literates in English are 493 and 201 while female literates bear a proportion of 230 and 115 per mille of the literate populations of their sex in the two cities. The results are better than those found for the State as a whole as they ought to be, due to the literates of Ministerial and other officers and a number of educational institutions in these localities.

179. Literacy in Hindi and Urdu.—While in 1921 literacy was recorded in "Urdu, Persian, Arabic, Dogri, Hindi, Dogri, Gurmukhi and others", on the present occasion the enumeration was confined to literates in Hindi and in Urdu *only*. The number of literates in Hindi is 13,998 which is less than that of literates in English. The number in 1921 was 8,316 and consequently there is an increase of 68·1 per cent. in the strength of the Hindi literates. The largest number of literates in this script is found amongst the Hindus (Brahmanas) and Aryas as is natural. Amongst Buddhists only 1 male possesses the ability to read and write in Hindi. The Jains, allied as they are to the Hindus, have also a greater number of literates in Hindi than in Urdu. The Muslims have 58 persons which include 2 females who know the use of Hindi. The Sikhs have 431 such persons including 115 females while amongst Christians 5 persons know the script of which 4 are females.

The literates in Urdu number 56,198 exhibiting an increase of 99·2 per cent. during the past decennium. This high rate of increase is due to the privileged position that Urdu holds in the State as a court and school language. The knowledge of Urdu is thus essential in most walks of life in the State. That this is so is apparent from the large number of Hindu literates in Urdu who number 25,291 strong. The Buddhists who have only 1 literate in Hindi have 84 literates in Urdu. The Jains have 69 while the Muslims have 26,863 persons owning literacy in Urdu. The Sikhs have 2,090 and the Christians 89. In brief every religious community except the Jains possesses a higher literacy in Urdu than in Hindi.

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180. Educational Institutions.—The number of educational institutions for boys and girls excluding technical schools for boys are given in the margin for the last five decades. The number of institutions has gone up by 86 per cent. during the decade 1921-1931. The increase during the decennium 1911-1921 was over 77 per cent. Compared to 1891 the number has increased by more than 27 times. The number of colleges has remained unaltered, there being one college at Jammu and the other at Srinagar. The number of Secondary schools including aided schools and one unaided school for boys stands at 81, of which 45 are situated in the Jammu Province. The number of Secondary schools for girls is 17 excluding aided Middle schools. The number of Primary schools for boys, both Government and aided, stands at 848, of which 382 are situated in the Jammu Province. The girls have 116 Government Primary schools for them together with 25 aided Middle and Primary schools. The number of Primary schools for girls maintained by the Government in 1921 was 9 only. The present number is thus nearly thirteen times of the 1921 number. The aided Maktabs and Pathshalas for boys number 144, of which 36 lie in the Jammu Province. Similar institutions for girls number 5 only. The number of these indigenous institutions is on the decline as the people realise the futility of sending their children to such institutions and prefer to send them to State schools where

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Year.	No. of Institutions.
1891 ..	1,248
1901 ..	670
1911 ..	379
1921 ..	87
1931 ..	45

872 education on modern lines is imparted. In harmony with the public sentiment
873 His Highness' Government has sanctioned a new set of rules relaxing grant-in-aid to such Maktabs and Pathshalas as lie within a radius of 2 miles of a Government school and as have no arrangements for providing education in the 3 Rs. While these institutions have survived their utility for the boys they cannot be dispensed with altogether in the case of girls as the number of girls' schools is still limited while the awakening amongst communities has quickened the demand for girls' schools and it is better to have a Pathshala or a Maktab than to have nothing at all. Moreover, they pave the way for the subsequent opening of a girls' school by the Government imperceptibly. The Pathshalas are really doing very useful spade work for dissemination of female education.
874 The Government also maintains a Muslim Industrial school for women in Jammu which is functioning usefully. Besides the above there are 7 Training schools for teachers and 2 for teachresses.

871 **277. Attendance at Schools.**—The number of scholars at schools and colleges stands at 77,574 compared to 32,971 in 1921, showing an increase of 135 per cent. The increase registered during the decade 1911-21 was 50 per cent. only. Compared to 1891 figures the number has increased nearly 21 times. The number of scholars in the two colleges is 941, of which one is female. The communities are represented as under :—

Census years.	No. of scholars.
1901	77,574
1921	32,971
1911	21,[illegible]
1901	7,[illegible]
1891	3,[illegible]

Rajputs	...	33
Jains	...	5
Sikhs	...	43
Muslim	...	147
Depressed classes	...	1
Others	...	712

Every community is realising the need of higher education. The number of scholars belonging to depressed classes is hopelessly low though it is expected to rise very shortly as His Highness' Government is taking a keen interest in the educational advance of all backward communities and special scholarships on a liberal scale are provided for them. The number of students sent up for the University Examinations during 1931 from the Prince of Wales College, Jammu, was 172 of which 87 came out successful. The Shri Pratap College, Srinagar, sent up 257 students in 1930, out of which 106 passed the examination. The amount of scholarships sanctioned for the students of different communities is given below :—

College.		Hindus.	Muslims.	M. A. Students.
		Rs.	Rs.	Rs.
Prince of Wales College, Jammu	—	1,800	3,000	—
Shri Pratap College, Srinagar	—	2,000 (General)	1,800 (Special)	300

The total annual expenditure incurred on these two institutions comes to Rs. 216,711, the Srinagar college costing Rs. 120,201 and the Jammu college Rs. 96,510.

SUBSIDIARY TABLE VII.

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PROPORTION OF LITERACY AT CERTAIN AGES.

Age-group.	Total population.			Total literates.			Total literates in English.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
5—10 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
10—15 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
15—20 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
20 and over ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

SUBSIDIARY TABLE VIII.

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NUMBER OF INSTITUTIONS AND PUPILS FOR FOUR DECADES (ACCORDING TO THE RETURNS OF THE EDUCATION DEPARTMENT).

Class of Institution.	1921		1931		1941		1951	
	Number of		Number of		Number of		Number of	
	Institutions.	Scholars.	Institutions.	Scholars.	Institutions.	Scholars.	Institutions.	Scholars.
1	2	3	4	5	6	7	8	9
Arts Colleges ..	..	..	2	441	2	225	..	....
State Secondary Schools ..	..	..	49	10,435	50	9,232	27	3,290
State Secondary Schools for boys (English) ..	..	..	27	6,713	..	....	..	....
" " " " " (Vernacular)	..	..	9	1,264	..	....	..	....
" " " " girls (English) ..	..	..	....	....	..	....	..	....
" " " " " (Vernacular)	..	..	3	614	..	....	..	....
Private " " " boys (English) ..	..	..	8	1,354	..	....	..	....
" " " " " (Vernacular)	..	..	....	....	..	....	..	....
" " " " girls (English) ..	..	..	....	....	..	....	..	....
" " " " " (Vernacular)	..	..	2	290	..	....	..	....
State Primary Schools ..	..	..	347	22,121	302	8,442	79	3,213
State Primary Schools for boys ..	..	..	300	13,969	..	....	..	....
" " " " girls ..	..	..	9	628	..	....	..	....
Private " " " boys ..	..	..	22	1,625	..	....	..	....
" " " " girls ..	..	..	2	151	..	....	..	....
Schools for Special Instruction, State and Private ..	..	..	277	5,614	..	....	..	....
Pathshalas (Sanskrit and Hindi) ..	..	..	19 (1 for girls)	806	..	....	..	....
Muhammadan Religious Schools ..	..	..	35	1,018	..	....	..	....
Technical Institutes ..	..	..	1	73	..	....	..	....
Training Schools ..	..	..	2	48	1	19	..	....
Private Religious Schools ..	..	..	219	4,131	135	3,370	..	....

872 education on modern lines is imparted. In harmony with the public sentiment His Highness' Government has sanctioned a new set of rules refusing grant-in-aid
873 to such Maktabs and Pathshalas as lie within a radius of 2 miles of a Government school and as have no arrangements for providing education in the 3 Rs. While these institutions have survived their utility for the boys they cannot be dispensed with altogether in the case of girls as the number of girls' schools is still limited while the awakening amongst communities has quickened the demand for girls' schools and it is better to have a Pathshala or a Maktab than to have nothing at all. Moreover, they pave the way for the subsequent opening of a girls' school by the Government imperceptibly. The Pathshalas are really doing very useful spade work for dissemination of female education.
874 The Government also maintains a Muslim Industrial school for women in Jammu which is functioning usefully. Besides the above there are 7 Training schools for teachers and 2 for teachresses.

871 **277. Attendance at Schools.**—The number of scholars at schools and colleges stands at 77,574 compared to 32,971 in 1921, showing an increase of 135 per cent. The increase registered during the decade 1911-21 was 50 per cent. only. Compared to 1891 figures the number has increased nearly 21 times. The number of scholars in the two colleges is 941, of which one is female. The communities are represented as under :—

Census year.	No. of scholars.
1931	77,574
1921	32,971
1911	21,184
1901	7,254
1891	3,770

Rajputs	...	33
Jains	...	5
Sikhs	...	43
Muslim	...	147
Depressed classes	...	1
Others	...	712

Every community is realising the need of higher education. The number of scholars belonging to depressed classes is hopelessly low though it is expected to rise very shortly as His Highness' Government is taking a keen interest in the educational advance of all backward communities and special scholarships on a liberal scale are provided for them. The number of students sent up for the University Examinations during 1931 from the Prince of Wales College, Jammu, was 172 of which 87 came out successful. The Shri Pratap College, Srinagar, sent up 257 students in 1930, out of which 106 passed the examination. The amount of scholarships sanctioned for the students of different communities is given below :—

College.		Hindus.	Muslims.	M. A. Students.
		Rs.	Rs.	Rs.
Prince of Wales College, Jammu	—	1,000	2,000	—
Shri Pratap College, Srinagar	—	2,000 (Pensions)	1,000 (Special)	800

The total annual expenditure incurred on these two institutions comes to Rs. 216,711, the Srinagar college costing Rs. 120,201 and the Jammu college Rs. 96,510.

The boys reading in Secondary and Primary schools are distributed as follows according to the community to which they belong :— 871

Hindus	...	24,321
Muslims	...	38,513
Sikhs	...	2,495
Christians	...	53
Others	...	1,123
Budhists	...	160

The Muslims have got the largest number of pupils at schools while the Hindus come next. The most surprising sign of the times is the small number of Budhist students. The girl students by communities stand as under :—

Rajputs	...	335
Non-Rajputs	...	5,447
Muslims	...	4,311
Sikhs	...	661
Christians	...	13
Others	...	40

The girls education in the State being still in its infancy the number of girl students of each community which is daily on the increase is most encouraging. It is no little satisfaction to note that Rajputs and Muslims who hold very conservative views on female education are gradually shedding their old prejudices. The number of depressed classes' girls is, however, low in the State schools and special scholarships are necessary to attract them. The number of students is highest in the lower classes and steadily declines as we proceed to higher classes, this being a case of 'many are called but few are chosen'. When we remember that in 1921 the number of girl students was 538 in State schools and 151 in private schools, the total of 10,807 students in 1931 is an achievement worthy of any Government. The number of Muslim students similarly has risen from 11,804 in 1976 to 42,971 in 1987-88 which does not include students at Normal schools or in technical institutes. Not content with this phenomenal advance the State has sanctioned a separate Inspector exclusively to look after Muslim education but this new phase in the growth of Muslim education falls within the province of my successor and it would be inadvisable to encroach on the ground to be covered at the next Census.

The number of students sent up for the Matriculation examination was 1,175 of which 527 passed the test. The number of girl students appearing from the Jammu and Srinagar High schools was 4 only. The Jammu school scored cent. per cent. while the fate of the Srinagar High school is not known. It is, however, too early to judge of female education by University results.

The total expenditure incurred on education in the State came to Rs. 668,851-1-3 for the Kashmir Province in 1987-88 and to Rs. 414,938 for the Jammu Province in 1986-87. The amount budgeted for girls' education stood at Rs. 298,696. The grants-in-aid have been liberally revised while communal and general scholarships have also increased.

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278. Miscellaneous.—The prospects of teachers have been improved during the decade. The organization was also improved by the introduction of teachers'

1 [Errata : read "ov". cf. errata sheet, p. 328, category 116 -- Analyst]

874 diary, improved syllabus, class libraries and tutorial system. Dramas were staged and lantern lectures arranged. The boyscout movement is flourishing. Teachers' associations have been started. *Panchayat* system has been started in Secondary schools to enable boys to settle small disputes among themselves. Vigilance societies have been started to discourage bad habits and help in preserving discipline. The teaching of practical agriculture has been introduced in certain schools while in most of the schools small gardens are laid out and elementary lessons on plant life and agriculture are given practically. The physical health and moral growth of the students is well looked after. In some schools in the remote hilly tracts of the Jammu Province the experiment of co-education is being tried with success.

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872 The girls' education is controlled by a Chief Inspectress with two subordinate Inspectresses. His Highness the Maharaja Bahadur was pleased to announce on the occasion of the auspicious birth of the Heir-Apparent the introduction of compulsory education for girls in the municipalities and notified areas and arrangements are almost complete to bring the scheme into operation. Compulsory education for boys already stands sanctioned for such places. The leading members of all communities are evincing a keen interest in furthering female education as is evidenced by the number of girl students of different communities. The teachresses are usually trained and steps are being taken to train others either at the Training schools within the State and outside or at the Teachers' classes started at Jammu and Srinagar centres, which are convened once a week. The curriculum is being liberalised. The Girl Guide movement is afoot and is receiving the enthusiastic support of the teachresses. Games among girls are being encouraged though some difficulty is felt due to location of schools in rented buildings where good and secure play-grounds do not exist. This will, however, vanish automatically as soon as rented buildings are replaced by Government buildings.

279. Private Educational Effort.—Something has already been said about aided schools and Maktabs and Pathshalas. Full details of institutions run by public bodies are not available but so far as is known the public is doing its bit in the expansion of education. The Muslims, for instance, maintain several schools both secondary and primary. Similarly the Arya Samaj is not behind hand in the work and maintains some schools for boys and girls and helps widows in learning arts that fetch a livelihood. The Sikhs are also pushing the cause of education by providing scholarships and boarding houses to students. The Missions are perhaps the most advanced in this respect. The activities of the Church Missionary Society in Kashmir during the decade 1921-30 are thus given by the Reverend Canon C. E. Tyndale-Biscoe, M. A.—"The Church Missionary Society maintains a number of schools for boys in Srinagar, including a boarding house for those who come from the Frontiers, and a boy High school in Anantnag. There is also a girls' High school, under the management of Miss Mallinson, in Srinagar. The Church of England Zenana Missionary Society maintains two girls' schools in Srinagar, and until recently, one in Anantnag". The particulars of boys' school as given by him include two High schools and two Middle schools and two Primary schools. The total number of students admitted was 6,807 while those who matriculated numbered 287. The physical health of the students is properly looked after and students are encouraged to render social service. In Anantnag for instance, the boys of the C. M. S. school are the Fire Brigade of the town and attend every fire with the engine which the Head Master persuaded the citizens to purchase. In the Jammu city there is an Anglo-Vernacular school run by the Church of Scotland Mission which is doing useful educational work.

871 **280. Correlation of Census Literates with Departmental Returns.**—The number of students in the Secondary schools and Colleges stands at 25,713, of 212 which 21,609 are boys and 4,104 girls. An average student generally joins the first middle class in his eleventh year which means that the returns of age-group 10-15 and 15-20 should bear some correspondence to the above figures. The number of literate males and females recorded in these two groups comes to 24,7[illegible] males and 3,203 females. The difference is quite trivial, there being a

6:India G-3 (1931)1933 AVI Kashmir AVI

defect in Census literates compared to girl students who have probably fought shy of recording themselves as literate in the Census schedule. Another and more reasonable cause of this discrepancy in figures may perhaps be found to lie in the large number of widows and women above 20 who flock to schools in the hope of succeeding in securing an appointment on completion of studies and thus escaping from the economic distress of the home. Such students have naturally fallen in the '20 and over' group. 871 212

281. Technical Education.—This aspect of the activities of the State is controlled by the Director of Industries. The number of technical institutes in the year 1987-88 Vikarmi was 9 compared to 1 in 1921 A. D. The total number of scholars at these institutions was 484 compared to 81 in 1921. The expenditure incurred on technical education has similarly advanced from about Rs. 77,000 to Rs. 103,621. Rs. 5,424 are granted by way of scholarships. This advance in technical education has led to the creation of industrial atmosphere and the development of small scale industries. About 18 Willow works have been opened at Srinagar, Anantnag and Baramulla. Almost all the public schools recruit their drawing teachers from these institutions. The Public Works Department has been supplied with a number of trained Sub-overseers by the technical institutes. 874

Upto the end of 1923 there was only one institute viz. Sir Amar Singh Technical Institute at Srinagar. In 1981 Shri Pratap Technical School was opened in Jammu. In 1983 two schools were opened at Samba and Anantnag. In 1984-85 schools were started at Mirpur, Baramulla and Kishtwar. In 1986-87 a school was sanctioned for Bhadarwah. This expansion took place in accordance with the announcement of His Highness the Maharaja Bahadur of opening technical schools in the more important centres of the State on the auspicious occasion of Raj Tilak.

282. Literary Activity in the State.—The decade proved eventful in this respect as well. The State Gazette continued playing its role as before. The number of subscribers, however, dwindled to 377. The outstanding event of the decade was the success of journalism in finding a couple of votaries in Mr. Mulk Raj Saraf, B. A. and Pandit Ganga Nath, B. A. They successfully started the first weekly in the State "The Ranbir" which was a poineer achievement. It was founded in June 1924 and its popularity can be judged from the fact that it has the largest circulation in the State and the number of its readers is considerable. The example set by the Ranbir has proved infections and several Weeklies have now been started while others are about to be started. The Amar, the Pasban, the Sudarshan, the Vitasta, the Vasudha, the Tarjaman, the Aftab and the Martand, the birth of the last two being shortly expected, shows how fast the enterprising amongst the literate are being possessed by the journalistic spirit. There is, however, no English paper run in the State so far and the deficiency is met with by importing papers from outside. The circulation of some of the outside papers is given in the margin. The figures for all the papers are not available but according to the information supplied by the Post Master General, Punjab and North Western Frontier Circle, the total number of newspapers carried on postal lines from 1st April 1930 to 31st March 1931 was 382,610. The number of letters issued during this period was 1,161,382, the postcards numbered 1,783,194, Registered letters 122,924, Packets 203,358 and Parcels registered and unregistered 104,146 making a total of 3,757,614. As regards publications in the State private effort was not conspicuous and the books and reports published were generally State documents or Panchang Patrikas of the Pandits and 204

Tribune	420
Bombay Chronicle	2
The Hindu	612
Leader	6
Pioneer	[illegible]
Mitra	4,[illegible]
Civil and Military Gazette	[illegible]
Times of India	[illegible]
Mysore Economic Journal	4
Medical	7
Hindustan Times	[illegible]
Al	[illegible]

SUBSIDIARY TABLE VII.

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Proportion of Literacy at certain Ages.

Age-group.	Total population.			Total literate.			Total literate in English.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
5—10 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
10—15 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
15—20 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
20 and over ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

SUBSIDIARY TABLE VIII.

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Number of Institutions and Pupils for four decades (According to the returns of the Education Department).

Class of Institution.	1921		1931		1941		1951	
	Number of		Number of		Number of		Number of	
	Institutions.	Scholars.	Institutions.	Scholars.	Institutions.	Scholars.	Institutions.	Scholars.
1	2	3	4	5	6	7	8	9
Arts Colleges ..	..	..	3	442	3	224	..	....
State Secondary Schools ..	..	..	40	10,435	29	9,515	27	4,200
State Secondary Schools for boys (English) ..	..	..	37	6,713	..	....	..	....
" " " " " (Vernacular)	..	..	9	1,261	..	....	..	....
" " " " " girls (English) ..	..	..	....	....	..	....	..	....
" " " " " (Vernacular)	..	..	3	614	..	....	..	....
Private " " " " boys (English) ..	..	..	8	1,234	..	....	..	....
" " " " " (Vernacular)	..	..	....	....	..	....	..	....
" " " " " girls (English) ..	..	..	....	....	..	....	..	....
" " " " " (Vernacular)	..	..	2	200	..	....	..	....
State Primary Schools ..	..	..	847	33,327	809	8,449	70	8,212
State Primary Schools for boys ..	..	..	310	13,980	..	....	..	....
" " " " girls ..	..	..	9	200	..	....	..	....
Private " " " " boys ..	..	..	32	1,059	..	....	..	....
" " " " " girls ..	..	..	3	161	..	....	..	....
Schools for Special Instruction, State and Private ..	..	..	377	8,054	..	....	..	....
Pathshalas (Sanskrit and Hindi) ..	..	..	10	200	..	....	..	....
Mohammedan Religious Schools ..	..	..	70	1,010	..	....	..	....
Technical Institutes ..	..	..	1	10	..	....	..	....
Training Schools ..	..	..	2	40	1	10	..	....
Private Religious Schools ..	..	..	224	4,101	196	3,210	..	....

The boys reading in Secondary and Primary schools are distributed as follows according to the community to which they belong :— 871

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Sikhs	...	2,495
Christians	...	53
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The Muslims have got the largest number of pupils at schools while the Hindus come next. The most surprising sign of the times is the small number of Budhist students. The girl students by communities stand as under :—

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2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

596 army service. During the time that these Poonch men have
434 been away they have kept touch with their homes by sending back amounts from their pay; small sums they would seem to be outside Poonch, but of greater value there, where much of the
837 food is grown, and the necessities of life are small. These men of Poonch—and this applies to Gilgit men also—will sometimes remain away from their wives and families for five or six years, the old father or even the wife tending the land, a small portion of which most of them own and return to for a few weeks to see their families; the wives will have remained
[595] faithful, for the women of Poonch have always been held to a
[582] high moral standard. Although the men of Poonch may, when away, contract a temporary marriage—in any case the Muslims amongst them being permitted four wives—they demand of their women that they should behave as though their husbands were at home, the humiliation brought upon him in the event of his wife's adultery being so great that he
684 will demand the most severe penalty of the woman. Only recently I had personal knowledge of a sepoy who had been away from his wife for some years. His brother had written telling him that his wife was becoming loose in her morals, then that she was pregnant. The husband returned home on leave, saw his brother, next the brothers of his wife, and then his wife; she was in the kitchen sitting before the stove when he entered, as she stood up to greet him he saw her condition, and without a word fired a burst from his sten gun; she staggered forward to fall at his feet, and well knowing why he had done this, with her dying gasp begged his forgiveness. Her brothers and her father knew why he had taken this dramatic step; they made no protest; in their eyes he had only done as they would have with one of their wives under such circumstances, and he was allowed to flee back to his unit.

296 In the villages or close to the few houses round the farms there is always to be seen a man or woman washing clothes in the manner of the place, by stamping the dirt out of them in a
252 water-filled, hollowed-out stone by the stream. In that part
887 there are also to be found the little round huts, often built of straw, housing the large mill-stones which grind the corn grown thereabouts. These are usually attended to by the old man who has retired from active work, his charge for grinding being a percentage of the flour.

*659 *[805] **113. Accuracy of the Age-return.**—Of all the questions asked for the purpose of filling in the Census Schedules, that pertaining to age is generally attended with dubious results. The ordinary villager who has received practically no education is not only ignorant of his actual age but on account of traditional reticence he would not give away his correct age to any outsider even if he knew it. There is a tendency to declare a higher age than he has actually reached. The timely issue of printed circulars and verbal instructions to the Census agency enjoining upon them the necessity of exercising a strict and careful check on the entries of age column went a long way in securing a reliable return of age but still the mistakes which are inherent to this enquiry may have played their part though to a smaller extent. It is accordingly not possible to assert that the returns of age have reached the ideal accuracy which must needs elude the grasp of many a Census till the percentage of literacy of the rural population is considerably increased and the wholesome effects of widespread education and enlightenment have broken the weakening cords of superstition and traditional reticence of the masses who at present do not fully realise the value of the Census statistics. The principal causes responsible for inaccuracy of the age-return have already received sufficient comment in the previous Census Reports but to enable the reader to correctly appraise the figures it is essential to review them briefly here also.

802 1. An average person shows a special preference for stating his age in numbers which end in zero or which are multiples of 5 and it is rare that he states the intervening numbers unless he is challenged or persistently interrogated. There is a further preference for even over odd numbers.

2. No accute distinction is made in their minds by people in giving the ages of children; and children from two months upto two years or over may be inadvertently clubbed together in the category of 0-1 age-period.

581 3. Amongst the Hindu parents there is a strong proclivity to understate the age of unmarried girls for fear of social obloquy, while on the other hand there is some overstatement in the ages of young boys who are pushed into premature manhood.

4. In middle-life, the understatement is greater in case of males than the females since amidst the former there is a large number of bachelors or widowers who can best promote their object of securing wives by appearing of a younger age while the latter who are generally married do not stand to gain much by the lie.

562 5. The tendency so marked amongst the Western women to understate their age, does not find much favour among the Indian women who on account of social restrictions such as *Purdah* system etc., have little chance to move out in society and consequently feel little temptation towards understatement.

● 888 6. The tendency to materially exaggerate their age amongst the old people is very common in India and any old man after he has crossed eighty is apt to declare himself a centenarian, and it is not unoften that to inspire belief in others he relates old incidents which he proudly states as having occurred and been seen by him when he was a boy.

805 562 7. Another element of error is introduced by the fact that the enumerator has to make enquiries from the head of the family who has to answer questions not only for himself but also for dependent residents. He might remember with somewhat exactness the ages of his sons but the ages of women who observe *purdah* can only be roughly declared by him and it should be no surprise if sometimes the error of 5 years or even a decade creeps in.

*659 The inaccuracies due to the above factors were partly guarded against by previous training of the enumerators and the vigilance of the checking staff, and partly by adjustment effected in the statistics by subjecting the crude figures

According to the above method the mean ages for the whole State as well as for the provinces work out as shown in the marginal statement from which it will be observed that there has been a depletion in the mean ages since the last decade, which shows that the decade has been favourable to the birth and growth of children whose preponderance has reduced the mean age. The smoothening of the age-groups at the current Census has also played some part in bringing about the disparity in the figures of the two Censuses. The absence of Influenza epidemic and the infrequent visitations of other epidemics and that too in a mild form are greatly responsible for these results. The results of mean age by religion are given in the Subsidiary Table I to this chapter and the following extract will show the principal tendencies of the age statistics for the religions in the State.

District or Province.	Males.		Females.	
	1931	1921	1931	1921
State ..	25·0	25	25·05	24
Jammu Province ..	24·05	23	24·0	25
Kashmir	25·0	24	25·0	23
Frontier Districts ..	29·2	28	29·05	27

Religion and Sex.		1931	1921	1911
Hindu ..	Males ..	29·0	28	27
	Females ..	25·2	27	26
Muslim ..	Males ..	23·5	25	24
	Females ..	22·5	24	22
Sikh ..	Males ..	22·0	25	24
	Females ..	21·05	23	22
Budhist ..	Males ..	29·0	31	30
	Females ..	29·4	32	30

The above shows that the mean age is the highest for the Budhists and lowest in the case of Sikhs and Muslims who show a close correspondence, the Hindus occupying the middle position which leads to the conclusion that the Budhists do not constitute a growing population and the proportion of children amongst them is the lowest as compared to the Sikhs and Muslims, the growing nature of whose population is strongly corroborated by smaller mean age and consequently greater proportion of children in the earlier age-groups. The Subsidiary Table II substantiates the above conclusions as at a glance it will appear that the proportion of male children per 10,000 of each sex in the 0-5 group is 1,756 for Sikhs, 1,552 for Muslims, 1,316 for Hindus and only 1,085 for the Budhists. The non-progressive character of Budhist population is also abundantly brought to light by the application of Sundburg theory as will be presently shown.

121. Longevity.—The ages of the population in the Imperial Tables VII and VIII as also in the Subsidiary Tables are generally exhibited by quinary groups but after the group 65-70 instead of having further quinary groups such as 70-75, 75-80 the general practice is to include all the ages above 70 into one group designated as '70 and over' and consequently the statistics of longevity which do not find a place in the prescribed tables, are shown in Subsidiary Table VII at the end of this chapter. The figures show that there are 40,119 persons of ages above 70. The maximum age record of the current Census is 155 at which age 3 persons have been recorded (all in the Jammu Province) but this seems to be much exaggerated statement which only proves the abnormal tendency amongst the old people who have weak memories to inflate their ages by shooting as high as possible. Every old man after 80 is prone to declare himself as a centenarian and those nearing hundred would not content with a lesser figure than 120 or 125, and those above 100 can inflate their ages as much as they like to w'n the sympathy and reverence of the multitude. In fact such

165 888 persons are often-times bereft of senses of hearing and speech and the age is declared by other people who generally place it at a much higher figure than they have heard the man declaring himself. The figures in the table are therefore to be accepted with great reserve. Of the total number of persons above 70, 9,784 are Hindus, 28,732 Muslims, 998 Budhists and 575 Sikhs. The tendency for a preference for the numbers ending in zero or 5 is remarkably visible from the longevity table where the number of persons returned under ages 75, 80, 85, 90, 95, 100, 110, 120 and 125 are much higher than of those against the intervening ages. The total number of those aged 99 years is only 64 while the number of those aged exact 100 is 1,035 *i. e.*, 10 times greater, which shows the strong aspiration of the old to score their century.

*162 **122. Sundburg Types of Population.**—In his address before the International Institute in 1899, the Sweedish Statistician Sundburg propounded his well-known theory as to the balance of population at different age-groups. According to him the number of persons aged 15-50 is generally about half of the total population, and the fluctuations usually take place in the higher or lower age-groups *i. e.*, 0-15 and 50 and over. The changes take place in the constitutions of the young people below 15 and amongst the old *i. e.*, above 50, while the middle-aged group between 15 and 50 contains the usual half of the total number. Applying his theory to the State the conclusion that it substantially holds good is self-evident as by the simple process of addition of age-groups 1 and 3 we get 1,811,509 which closely approximates to 1,834,736 of group 15-50 which contains about one-half of the population.

Age-group.		Population.
1. Age-group 0—15	..	1,478,680
2. " 15—50	..	1,834,736
3. " 50 and over	..	332,809

Further the population is classed (*a*) Progressive, if the 0-15 group contains about 40 per cent. (*b*) Stationary, if it contains about 33 per cent. and (*c*) Regressive, if it has about 20 per cent. In the case of this State the 0-15 group contains 40·5 per cent. of the population which clearly proves that our population is fairly progressive. The marginal statement exhibits the effects of the extension of this theory to the provinces from which it is obvious that in all the three units the age-group 15-50 contains approximately half of the total population of the province concerned, although resemblance is not as close as in the case of the whole State. The Frontier Districts show a very great approach to 50 per cent. while divergence is slightly greater in the case of the two provinces Jammu and Kashmir. Still the population under group 15-50 does not exceed the half by more than 3 or 4 per cent. which is too small a deviation to refute the theory enunciated above.

Province.		Age-groups.		
		0—15	15—50	50 & over.
Jammu Province	..	722,989	921,002	184,470
Kashmir "	..	644,040	812,991	112,187
Frontier Districts	..	111,641	140,743	36,200

On the basis of this theory the stationary character of the Budhist population in the State can easily be established. The total population of the Budhists in the State is 38,724 of which group 0-15 contains 12,161 *i. e.*, 31 per cent., group 15-50 contains 19,386 almost exact 50 per cent. and group 50 and over, containing the balance. The presence of 50 per cent. in 15-5o proves the Sundburg's main theory while the proportion of 31 per cent. in the 0-15 age-group brings the population under the category of stationary and at the same time shows the regressive tendency; because for the category of stationary population 0-15 age-group should contain 33 per cent. of the population while in the present case the percentage is somewhat lower being only 31 per cent.

*659 **123. Birth and Death-rates.**—As already observed in the first chapter the vital statistics of the State possess very doubtful reliability and consequently no attempt has been made to work up birth and death-rates therefrom on